



ST. JAMES' Connections

August-September 2025

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EDITORIAL POLICY

We aim to publish a wide range of views and opinions in this magazine. Publication should therefore not be read as St James', the Rector, Parish Council, staff or parishioners necessarily endorsing or approving any particular view or opinion.

Cover Image:

Eucalyptus Minniritchi
Adelaide Botanic Garden

From the Rector



I am writing this article just as we conclude our 2025 Patronal Festival. As we celebrated our patron, St James' the Great, we recalled again the story of his Christian faith, of his journey with Jesus, even of his death; the first of the Apostles to be martyred, and the only one we read of in the Bible.

The Gospel reading set for St James' Day concerned themes of greatness, and of

taking up the places of honour in the kingdom. In Matthew's Gospel account, the mother of James and John comes to Jesus and asks him to declare "that these two sons of mine will sit, one at your right hand and one at your left, in your kingdom." (Matthew 20:21) Mark's Gospel account has James and John asking for themselves (Mark 10:37). Luke's Gospel account makes no mention of James and John by name, but instead says, "a dispute ... arose among them as to which one of them was to be regarded as the greatest." (Luke 22:24). In Matthew and Mark, the remaining ten disciples are angry with the two brothers for the asking of this question, and it is clear from Luke's account that the conversation was heated, since he describes the discussion as a 'dispute'.



Patronal Festival Sunday
(Image Supplied)

And here we are some 2000 years later and we're still arguing with one another about who is the greatest, who gets the position(s) of honour and power, of what it means to have power. In each of the Gospels, Jesus teaches the disciples about the values of the kingdom of God. He speaks of rulers lording it over others, of leaders who are tyrants. We know of this in our own time and in our own lives. We can see the destruction that this abuse of power causes in our world.

We are not to be like this. Jesus teaches us another way, the way of the Kingdom. "It will not be so among you"; [he says.] "...Whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many." (Matthew 20:26, 27)

We find the language of 'servant' and 'slave' to be problematic; these terms carry particular meaning for us. We hesitate, because we are not sure how these words apply to us in our present context. But what if we were to read these words of Jesus through the lens of his new commandment, the commandment he gave to his disciples in the upper room on the night before his death? "I give you a new commandment," he says, on the night of his betrayal, the night before his crucifixion. "Love one another the way I have loved you."

And how did he love?

Through sacrificial service to others.

The message of Jesus is so radical it appears to turn the ways of the world completely upside down. The mighty are brought low, the humble and poor are lifted up. The first are last, the last are first. But what if instead of looking at this from an earthly perspective, we took a kingdom perspective? Then, perhaps, we might recognise and perceive that Jesus isn't turning the ways of the world upside down; he is turning them the right way up again.

The coming of Jesus Christ into the world restores and heals. "Behold", he says, "the kingdom of God has come near". (Mark 1:15).

So the question before us is, 'what might it mean to live as members of God's kingdom now, in our lives, here on the earth?'

The story of James and John is used by Jesus as a tool to teach us about humility, about service, about power and control, and about how God calls us to live.

What might it mean for us to give up the power we seek for ourselves? What might it mean to truly serve one another, putting the needs of others before our own, the comfort of others before our own? Later in this edition of *St James'*

Connections Helen Blake has contributed an article which explains our parish's approach to building a safe, loving, and inclusive community here in this place. Sadly, churches can be very unsafe for a great many people; they can be unfriendly places, unkind places. You will know of churches in your own life where the power struggles, or where disputes and fights for power and control have destroyed the sense of belonging and community, and which have distracted us from the work God calls us to. Jesus' words "it will not be so among you" ring in my ears as I consider how it is we are called to **be** with one another in this community of faith. Of how the way we treat one another is, in fact, a reflection of the very Gospel we proclaim. "By this everyone will know that you are my disciples" says Jesus, "if you have love for one another." (John 13:35).

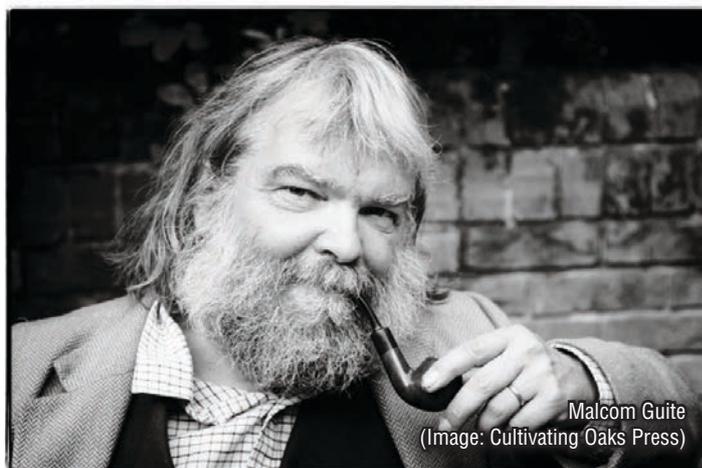
So this Patronal Festival I have been thinking and praying about the human desire for power, control, for those who seek the places of honour; for our world which is being torn apart one generation after the next by those who grab for power, whatever the cost. And each ounce of power they gain comes at the expense of another. We can see the destructive power of this approach. Thanks be to God for the message of the Kingdom; for God's invitation to us to live as members of that kingdom now. Pray with me that God might give us the wisdom and strength to actually live it out.

The English theologian and poet Malcom Guite tackles these questions in this poem, part of a series on The Lord's Prayer. I present his words here without further comment or analysis.

The kingdom and the power and the glory,
The very things we all want for ourselves!
We want to be the hero of the story,
And leave the others on their dusty shelves.
How subtly we seek to keep the kingdom,
How brutally we hold onto the power,
Our glory always means another's thralldom,
But still we strut and fret our little hour.

What might it mean to let it go forever,
To die to all that desperate desire,
To give the glory wholly to another,
Throw all we hold into that holy fire?
A wrenching loss, and then a sudden freedom
In given glories and a hidden kingdom.

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



Malcom Guite
(Image: Cultivating Oaks Press)

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Do We Pray For The Dead?

Michael Horsburgh

Do we pray for the dead? The short and obvious answer is that we do. Every Sunday, the names of the recent dead are mentioned in our intercessions, along with those whose anniversary of death falls in the following week. They also appear in our online Zoom morning prayer. I understand that the request for this article came indirectly from a parishioner's question, so at least someone has a question. Unknowingly, the questioner has opened a Pandora's box of issues in Christian life and practice. Although we do, as I suggested, pray for the dead, I would not guarantee that everyone in the pews gives the same meaning to those prayers.

It would be good for me to start by acknowledging that I am beginning a discussion about something we do not know. In his soliloquy in Act III of Shakespeare's play, Hamlet says:

'Who would fardels [burdens] bear,
To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscovered country from whose bourn
No traveller returns, puzzles the will
And makes us rather bear those ills we have
Than fly to others that we know not of?'

I must, therefore, start at the beginning.

Life

What is life? This might seem a simple question, but the answer is important. An alternative way of asking it is to consider whether we are dualistic creatures. By that I mean, are our bodies and souls separate or united? Are we embodied souls or animated bodies? The view that we might be embodied souls lies behind such beliefs as reincarnation. That is, when we die, our souls are freed to find other bodies to inhabit. What that body is might be the result of our behaviour in our present life. The Hindu concept of 'karma' has this implication. Good behaviour now, better body next time and the reverse.

This was not the original biblical view. Genesis 2:7 says:

'then the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.'

Again, Genesis 3:19 says:

"...you are dust, and to dust you shall return."

In using these references, I am not endorsing the Creation narrative as history, I am pointing out how that tradition regards human life. Far from being embodied souls, we are animated bodies. This view has many implications. Positively, it says that we are as we are. This argument can be extended to allow for diversity in human identity, but that is not the subject of this discussion.

Death

Negatively, the view of humans as animated bodies casts doubt on life after death. Such a view appears to be late in arriving. The Psalms depict 'Sheol' or the 'Pit' as the place of the dead. Psalm 6:4-5 suggests a lack of contact with God after death:

'Turn, O Lord, save my life;
deliver me for the sake of your steadfast love.
⁵For in death there is no remembrance of you;
in Sheol who can give you praise?'

Walter Brueggemann and William Bellinger (*Psalms*, New Cambridge Bible Commentary, p. 87) say that 'the underworld [is] characterized by separation from the life-giving God and from the worshiping community' and a 'place of no return' (p. 97). Although the wicked are said to depart to Sheol (Psalm 9:17), the reference is really a hope for their quick departure rather than their relegation to a special place. In Psalm 16:10, the psalmist gives thanks for not going to Sheol, to which we might add "yet". Ecclesiastes 3:18-20 sets out similar views at length, likening the fate of humans to that of animals: they all die.

If we date the earliest written form of Genesis to around the time of the monarchy, say 10th century BC, with an oral tradition much older, and Ecclesiastes to after the return from the exile, that is, after 569 BC, we can see that a concept of life after death, as compared with a shadowy nothingness, comes much later.

The Apocryphal book, the Wisdom of Solomon, is written in the tradition of the Old Testament book, Proverbs, and purports to be by the famed and wise king. It was most probably written in Alexandria about 20 BC. Chapter 2, beginning with an attack on the 'ungodly', that is, wrong believers, says:

'For they reasoned unsoundly, saying to themselves, "Short and sorrowful is our life, and there is no remedy when a life comes to its end, and no one has been known to return from Hades [Greek for Sheol]."'

Chapter 3 begins by declaring that the 'souls of the righteous are in the hand of God'. Thus, the idea of a soul, which we had earlier seen was not always present, makes its arrival. Wisdom goes on to say that the ungodly will justly be punished. Alexandria was a place of Hellenistic philosophical scholarship and the residence of the Jewish philosopher, Philo, a possible contemporary of Wisdom's author(s). The influences of Plato and the concept of *sophia* are seen in this book. It presents the concept of immortality as confirmation of the righteousness of God. Evil is a constant problem for all religions. How can a good creator have made a world with evil? Where can its reckoning be found? Since the answer is evidently not in this world, perhaps the next might

be the place. The Hindu concept of karma and reincarnation is just such an answer. For Wisdom, the answer is the hope of immortality for the righteous. The 'hope of the ungodly is like thistledown carried by the wind' (5:14a).

Wisdom also carries forward the idea of resurrection that developed during the Maccabean revolt of the mid-second century BC. The Old Testament prophecy of Daniel was written in this period.

'Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars for ever and ever.' (Daniel 12:2-3)

Resurrection

To comment on the development of an idea is not to determine or undermine its truth. The chief concept of the New Testament is not immortality but resurrection; resurrection first, eternal life after. Although current in the time of Jesus and accepted by him, resurrection was not universally accepted. Mark 12:18-27 tells of an encounter between Jesus and some Sadducees 'who say there is no resurrection'. Speculating about a woman who had seven husbands and who then died, they ask who her husband in heaven will be. The Sadducees were deeply conservative and thought that resurrection was a new idea, which it was. They went back to the earlier ideas set out above. Jesus makes two comments. First, he says that such a question is irrelevant, for in heaven people are like angels. As Tom Wright points out, Jesus means that resurrection is not resuscitation but transformation. He does not say that people become angels but that they had a new sort of life. According to Wright, Jesus is affirming a new kind of embodied life.

Second, Jesus says that the God of Abraham, Isaac and Jacob is a God of the living. He does not deny that they are physically dead, but he is affirming their resurrection as part of God's plan. I will not go any further with a discussion of resurrection. I do need to say, however, that it makes no sense to speculate about the nature of life after death, other than that God will transform us.

Paul's letters are clear that the question for Christians is not immortality of the soul but resurrection of the body. 1 Corinthians 15 contains his great account of the death and resurrection of our Lord and how it affects those of us who believe in him.

Charles Campbell notes the extreme difficulty that we share with the Corinthians in understanding what this means:

'Paul ... seeks to answer the Corinthians' possibly sarcastic question: "How are the dead raised? With what kind of body do they come?" (v. 35). Paul responds with metaphorical theology. He does not even attempt a logical argument but rather piles metaphor upon

metaphor and image upon image. He seeks to stir imaginations that have become captive to the power of death while recognizing the inadequacy of language ever to capture the reality of resurrected bodies.' (Campbell, Charles, *1 Corinthians: Belief: A Theological Commentary on the Bible*, p. 260).

Sin

Enter Martin Luther. When Luther nailed his 95 theses to the church door in Wittenberg on 31st October 1517, he was principally objecting to the sale of indulgences to raise funds for the rebuilding of St Peter's Basilica in Rome. Indulgences remitted the temporal punishment for sin. This was authorised by the namesake of our present Pope, Leo X. His objection was not to the rebuilding of St Peter's but to what we would now call a scam, the selling of false entitlements. It is said that Luther objected to a saying attributed to Tetzl, the scam merchant, that, 'As soon as the coin in the coffer rings, the soul from purgatory springs.' The doctrine of purgatory refers to an after-death process, where those who die in God's grace are purified of the sins unabsolved at their death. Luther's argument was that forgiveness of sins was entirely in the hands of God. Forgiveness came through faith and certainly could not be bought and sold.

I raise this question for several reasons. First, our ideas about forgiveness are central to a discussion about praying for the dead. If, for example, justification is entirely dependent on faith at the point of death, what's the point of further prayers? What difference could they make?

Nevertheless, Luther did not oppose prayers for the dead:

We have no command from God to pray for the dead; therefore, no one can sin if they do not pray for them. No one can sin in what God has not commanded or forbidden. Yet, on the other hand, since God has not let us know what the condition of the souls is, and we must be uncertain about what is happening with them, we would not and could not prevent them nor make it a sin to pray for them. (*1522 sermon for the First Sunday after Trinity*).

Second, how do we deal with sins committed by people with faith? Are they simply wiped out at death? Paul's view that the law could not save and had been overthrown led some to claim that their behaviour was not controlled by law, this is 'antinomianism'. Paul denies this in Romans 3:31, saying that he upholds the law.

If, however, there is hope for salvation after death, or if one holds a universalist view of ultimate salvation, prayers for the dead might be effective. This could lead us to a discussion about heaven and hell, or whether such a destination is determined at death or at some later time. If later, where are the dead in the meantime?

Prayer

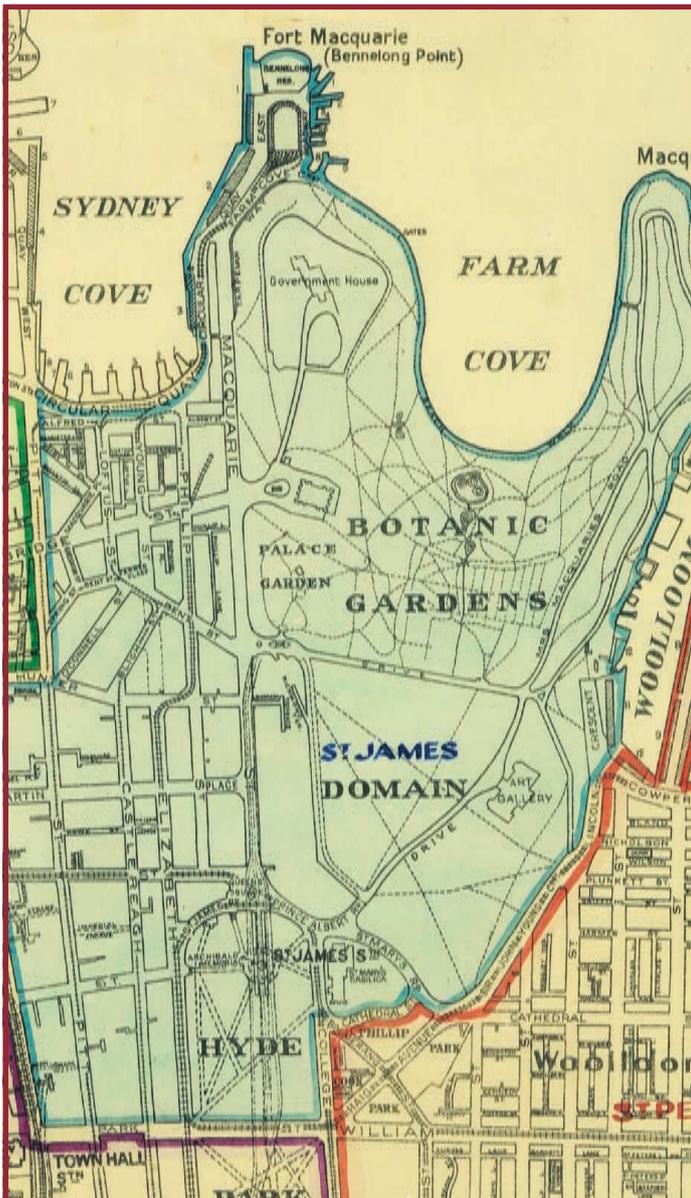
Since we do, as I said at the start, pray for the dead, what does that mean? What do we do when we pray, particularly when we pray in the liturgy? It is first a mistake to restrict our idea of prayer in the liturgy to what we term the 'Intercessions'. This is the point where we bring things to God. We ask for something. On occasions, I think that we try to get God to change his mind. This is where the dead most often appear. The final section of our intercessions is that location. We frequently say, "May they rest in peace and rise with Christ in glory", making the sign of the cross. But we also pray in other ways. We begin by asking for cleansing; we confess our sins and are absolved; we sing the Gloria, a hymn of praise. We sing a Psalm, also a form of prayer. Then follows the Great Thanksgiving of the Eucharist, which includes a prayer that we might be brought, with all of God's people, into the joy of God's eternal kingdom. That is, it is a mistake for us to think that we are not praying for and with the dead other than in the intercessions. That is what we mean by the Body of Christ, the Communion of Saints.

We do pray 'for' the dead. We give thanks for their lives, their witness and their effect on us. But we also pray with them, on the assumption that they still have a reality, even if we are not quite sure what that reality might be. We also share with them the one hope.

The John Templeton Foundation has supported studies into the efficacy of intercessory prayer for healing (*What Can Science Say about the Study of Prayer?* John Templeton Foundation, 2025). Not surprisingly, such studies are highly contested, although it appears that knowing that you are prayed for can have positive effect. The results changed when the researchers turned their focus to those who prayed. Positive effects were apparent. I mention this to remind us that prayer is not a one-way street. That we pray for the dead is not just about them; it maintains our own relationship with the Body of Christ.

*Requiem aeternam dona eis, Domine,
et lux perpetua luceat eis.
Requiescant in pace.*

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



Beating the Bounds

Please join us at 2pm on Sunday 30th November outside St James' Church to 'Beat the Bounds' of St James' Parish. Though most of us live outside the Parish, our church is placed in the centre of the great city of Sydney, amidst the parliament, law courts, libraries, galleries, music venues, workplaces and shops. The streets we walk are shared with workers, shoppers, tourists, as well as those who sleep rough. We will stop at various places along the way to pray for our city and its people, remembering that God's redemptive purposes encompass not just our church but the whole of creation. And that God is just as present and active in our city during the week as on Sunday.

Free Event



Safe Ministry at St James'

Helen Blake

In preparation for this article, I revisited three recent contributions to *St James' Connections*.¹ The first of these was a photograph of a small child holding an edition in her little hands, totally absorbed. The caption reads 'an enthusiastic *St James' Connections* reader'. In the same edition, our Rector, Fr Christopher, points out the keywords in our mission statement 'to be a faithful and inclusive Anglican community in the heart of Sydney', grounded in our shared purpose 'which proclaims Jesus Christ, grows in the Holy Spirit, and shares God's gracious love with us all'. In an earlier edition, a poem by Sue Mackenzie, *Belonging*, brings a poignant scriptural reflection to the nature of this mission. Sue takes up a prominent theme in Luke's gospel: who is 'in' and who is 'out'. This theme is consistent throughout the gospel, as Luke carefully portrays the social and religious context in which church authorities fail to see the very people whom Jesus included in his care and ministry. Each of these offerings to *St James' Connections* speaks directly to the broad conception of Safe Ministry in our St James' context that will be discussed in this article.

Over the past 25 years, the Church has been exposed through litigation, government and church enquiries, and the media for its failure to protect the vulnerable, especially children. These failures have brought immeasurable and indiscriminate suffering. For many of those who have been affected by these systemic failures, the consequences, especially for children, will never leave the adults they have become. The erosion of public trust in the Church has also brought enduring consequences. Over these years, the Churches have taken major steps towards rectifying their approaches to ministry, addressing the protection of children with two main objectives: to establish policies, procedures and responses to prevent abuse, and to respond compassionately and justly where there has been abuse. This ministry is called by different names: 'Safe Church', 'Safeguarding', 'Safe Ministry' are examples found in church contexts. *Safe Ministry* is the term used in the Diocese of Sydney, where the safety of children and all vulnerable people is prioritised.

Over this period, the Safe Ministry Commission of the Anglican Church of Australia (ACA), has developed a comprehensive approach to promote safer churches. Key components include training in Safe Ministry practices, assessing the suitability of those applying for ministry, and

¹ *St James' Connections*: February-March, 2025 and April-May, 2025



Being Together

Expectations of behaviour in our church community

Jesus told us to love one another as he loves us. As Christians we know our life together is strengthened when our behaviour is consistent with our faith.

However, our experience of being together can be difficult, particularly when there are differences. So, it is important to be clear about how we will behave towards each other.



Being a community

- ✓ We will value the wellbeing and safety of others, especially children and other vulnerable people.
- ✓ We will encourage each other to participate in the life of the church.
- ✓ We will consider the impact of our behaviour on others.



Relating to each other

- ✓ We will protect the safety of all, especially children and other vulnerable people.
- ✓ We will treat each other with respect and dignity, irrespective of ability, gender, sexuality, race, age or contribution to the church.
- ✓ We will act with integrity and honesty in our interactions with each other.



Communicating with each other

- ✓ We will communicate respectfully with others, and not in a way that threatens, belittles or humiliates.
- ✓ We will speak with integrity and honesty, and refrain from speculation and gossip.



Acknowledging difference

- ✓ We will respect those who are different from us and not isolate or ridicule them.
- ✓ We will listen to and seek to understand the beliefs, opinions and practices of others, even when we do not share their views.



Responding to conflict

- ✓ We will accept responsibility for our part in a conflict.
- ✓ We will be willing to play our part in resolving a conflict.

S.^TJAMES'

ANGLICAN CHURCH OF AUSTRALIA



(Adopted by General Synod 2014, 45/14, revised by Standing Committee in April 2021, SC2021/2/27)

providing standards for its practice. A code of conduct, *Faithfulness in Service* (FiS), was approved by the General Synod of the ACA in 2004 and has been revised as needed. FiS is a national code for personal behaviour and the practice of pastoral ministry by clergy and lay church workers, paid and unpaid. It addresses matters such as pastoral relationships, including interpersonal boundaries and communication, ministry to children, personal behaviour, sexual conduct and financial integrity. To follow this code is to make churches safer for everyone: places 'where ministry integrity is honoured, accountability is practised, and forgiveness encourages healing and does not conceal misconduct' (FiS, Diocese of Sydney, 2023, p. 2). Safe Ministry at St James' is committed to fulfil each of its obligations to State and Diocesan legislation to ensure we are a child-safe institution. FiS, by its nature, also recognises that faithful ministry takes into account the wider church context of ministry to all people.

Here at St James', there are many opportunities to apply the principles of Safe Ministry to our life together. The nature of community, by definition, brings people together, often around common interests or values. 'Being together' is an important value for many of us who have joined this particular community. But as Fr Christopher has pointed out in his article in *St James' Connections*, 'Christian communities can be unfriendly, hostile to newcomers, judgmental and stubborn. ... [Our St James community] can be unfriendly and unkind, sometimes without even meaning to. We get too caught up in ourselves and what we want, we become blind to the great gift of those who are new to this worshipping community ... or those who have been overlooked'. These observations, addressed to some of our interpersonal behaviours, indicate that we can not only wound others, but that any of us can be vulnerable to wounds that have been brought upon us by others.



Sid and Doris Blairs on their retirement from the Hospitality Roster
(Image: Tomas Dalton)

It was these kinds of realities about the nature of church communities that led the Safe Ministry Commission to develop a document for use in churches called *Being Together: expectations of behaviour in our church community*. You will find this poster-type document on the previous page. It sets expectations for the conduct of our relationships with each other in our church communities under five headings: Being a community, Relating to each other, Communicating with each other, Acknowledging difference, and Responding to conflict. St James' Parish Council is considering the ways *Being Together* can be used to enhance our 'belonging' to this community in ways that address our Mission statement:

As Sydney's oldest church, St James' is a place of soul stirring worship, challenging preaching and fine music. We are a progressive community that welcomes all people regardless of age, race, sexual orientation, gender identity or religion.

The introduction of the principles of 'Being Together' as part of Safe Ministry practice at St James' is an invitation to join the conversation that is taking place about what it means to *belong* to St James', and how *Being Together* might challenge us to think about how we participate in the values it promotes.

Dr Helen Blake is a parishioner and the Safe Ministry Representative at St James'.

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Thank you Bowden Brae Community

Chris Cheetham

The Bowden Brae community consists of people who live either in the aged care facility or the independent living units at Bowden Brae, a complex operated by Uniting and located in Normanhurst. St James' has been involved with the community for several years in various ways.

Each year in Advent and Lent, St James' runs a Bible Study at Bowden Brae, which attracts a keen group of people. Once a month (on the third Tuesday at 2:00pm) one of the St James' clergy celebrates the Eucharist in the Bowden Brae Chapel. This service is attended not only by residents of Bowden Brae, but also by some St James' parishioners who live locally. It is followed by afternoon tea. All are welcome to join us. Some members of the Bowden Brae community also attend the St James' Men's Group which gathers at Bowden Brae every two months.

The Sister Freda Mission operates each Sunday afternoon in the crypt of James' Church, with teams of people supplying lunch which is eaten on site, and usually other food and/or goods for the guests to take home. At least 60 guests enjoy this time together each week. Although the mission originally targeted the homeless, recently those who have been hit by the cost-of-living crisis have been attending as well.

At the June Eucharist at Bowden Brae, an appeal was made by St James' Associate Rector John Stewart for donations of warm clothing and bedding for the Sister Freda Mission,

on behalf of the co-ordinator, Julia Farrow. For many years, during winter, St James' parishioners and others have been collecting warm clothing for Sister Freda guests.

Over the next two weeks, the response from Bowden Brae residents was overwhelming, with a full carload of donated goods arriving at St James' on Sunday 29th June and again on Sunday 6th July.

With the help of some of the Sister Freda guests, the car was unloaded and garments and bedding put out on display. By the end of each day, not one article of clothing or bedding was left.

Over the years, several Bowden Brae residents have knitted beanies and scarves and one resident raised nearly \$1,000 for the Sister Freda Mission to the homeless and poor of Sydney at her birthday party. Money was given to her in lieu of gifts.

So well done Bowden Brae residents and thank you!

Chris Cheetham is a parishioner of St James' and a Bowden Brae resident.



Julia Farrow, the Co-ordinator of the Sister Freda Mission, with some of the clothing for Sister Freda guests (Image supplied)



Some of the Sister Freda guests checking out what is available (Image supplied)



Some of the donations for Sister Freda guests on display in the Crypt (Image supplied)

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WEDNESDAY 29 OCTOBER | SYDNEY

Choral Evensong

St James' Church, King Street, Sydney
Time: 4.30-5.30pm

followed by

Celebratory Dinner

The Strangers' Room, NSW Parliament House
6 Macquarie Street, Sydney

Arrivals from 6.00 pm

Official celebrations and dinner 6.30 pm - 9.30 pm

Event concludes 10.00 pm

Dress Code

After 5 attire | Jacket required

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A Visit to Mucknell Abbey

Christopher Waterhouse



During our recent trip to the UK, Marianne and I visited Mucknell Abbey in Worcestershire, an Anglican monastery under the rule of St Benedict, and where they make the incense we use at St James' King Street.

The Society of the Salutation of Mary the Virgin ('the Community') was founded in 1941 at St Thomas' Convent in Oxford, and from the very beginning, was given the particular task of

praying for the unity of the Church and for the coming of God's kingdom here on earth. To this day, the Community maintains a deep commitment to ecumenism, and in recent times has also sought to address the ecological crisis facing our world.

Daily life at the Abbey is a balance of prayer, time together, time apart, and manual work. The brothers and sisters who make up the Community meet together to pray six times a day, beginning with Lauds at 7:00am through to Compline at 8:30pm. They exercise a significant ministry of hospitality to visitors who come for Quiet Days or on retreat. The services are held in the chapel (known as The Oratory) at the centre of the Abbey precinct.

Mucknell Abbey is a short drive from Worcester and takes its name from the farm property which is now home to the monastic community. The Abbey's website provides the following summary of the history of the farm: 'The site on which the monastery stands has been occupied for over a thousand years. In 1066 it formed part of the estates belonging to the Bishop of Worcester and the rents of Mucknell were assigned especially to the support of monks from the Cathedral monastery. It can be found in



(Image: mucknellabbey.org.uk)

the *Doomsday Book* under the name Mucenhil, when it was home to seven smallholders, seven villagers and seven slaves. There are three possible derivations for the name Mucknell (variations included Mucheulla, Mokenhulle and Muckenhill): a large hill, pigs hill or Muca's hill, Muca being an Anglo-Saxon personal name.'

(mucknellabbey.org.uk/the-building/)

Prior to moving to Mucknell, the Community resided at Burford Priory (Oxford) from 1949 until 2008 when the decision was taken to sell their Grade 1 listed building, which was costing more and more to maintain and was becoming increasingly impractical as the home for the brothers and sisters. The farm property in Worcestershire was purchased and work began to plant trees, restore and rebuild the property, and in late 2010 the Community moved in to their new home.

The new monastery features a blend of the new and the old side-by-side. Some original farm buildings were able to be restored and repurposed, and some new buildings were required, including the Oratory itself. Where possible, building materials were recycled and locally sourced. The new monastery features a rainwater harvesting system to provide the non-potable water supply for toilets and gardening, a bio-digester, solar panels, and a biomass boiler, which is fed on woodchips.

On the day of our visit (The Feast of The Ascension) we were welcomed very warmly by the Abbott, The Rt Rev'd Brother Thomas OSB, who gave us a comprehensive tour of the Abbey and the grounds, including the kitchen garden where they grow their own vegetables, and the fruit orchard with a wide range of apples, berries and cherries. Since our visit in May, the warm English summer weather has produced a wonderful crop of fruit and the community are now hard at work turning the fruit into jams, desserts, and even freezing some ready for later use. We were shown the comprehensive library, rooms for reading and meeting, and the Oratory itself, a beautiful light-filled chapel with a soaring pitched ceiling, reminiscent of an upturned boat.

Brother Thomas then introduced us to Brother Philip, one



The Abbott and The Rector
(Image supplied)

of the monks involved in the production of incense at Mucknell Abbey. They were delighted to know that we use their incense at St James' King Street, and were only too happy to show us how it is made. Put out of your mind any thought that this is a major commercial operation. The process is done entirely by hand in a modest wooden shed just beyond the bounds of the monastery garden. Large bags of frankincense are brought in, and then various blends of natural oils, scents and spices are added to the trays of incense. There are a number of different recipes, many of them handed down from the monks of Elmore Abbey (formerly Nashdom Abbey,



Br Philip
(Image supplied)



Mucknell Abbey Pre-Build
(Image: mucknellabbey.org.uk)

where Dom Gregory Dix was Prior until his death in 1952). Brother Philip explained that the old books containing the hand-written recipes were becoming rather fragile, so he had them typed up so as to preserve the originals. The quantities are carefully measured out using glass cylinders and a lovely old kitchen set of scales with weights. The room smelled quite extraordinary, and we were able to learn about what goes into each of the various blends.

Mucknell Abbey produces a number of different blends of incense, each with a different aroma. The names of the blends honour a number of now ruined Abbeys including Glastonbury (Somerset), Evesham (Worcestershire), Rievaulx (North Yorkshire) and Malmesbury (Wiltshire), and another is named after Sherborne Abbey (Dorset) which survived the dissolution of the monasteries and became the parish church.

It was a memorable visit for many reasons. The site itself is truly breathtaking on the top of the hill looking out across the hills of Worcestershire. We were struck by the thoughtful and sensitive design of the buildings, the lightness of the Oratory, and the thoughtful planting of the kitchen garden



The Oratory
(Image supplied)

and orchards. I'll particularly remember the workshops where members of the Community blend incense, write/paint icons, and craft wood carvings using traditional techniques. Above all, we were aware that we were stepping into a place of prayer. Not just a place where prayer is said but where the way of life is itself prayer. Here we encountered the living embodiment of *Lex orandi, lex credendi, lex vivendi*—roughly translated: the law of prayer is the law of what is believed, which is the law of what is lived.

Thanks be to God for the faithful Community of Mucknell Abbey.

The Rev'd Christopher Waterhouse is Rector St James' King Street.



The Garden
(Image: mucknellabbey.org.uk)

A Vision for Renewal: The Social Teaching of Pope Francis

by Michael Casey OCSO (St Pauls Publications, Sydney, 2022)

Olive Lawson

With the death of Pope Francis in April this year, the traditional ritual that ensued in Rome and the subsequent waiting for an announcement of a papal successor, televised from the Vatican, were clear evidence of the unprecedented extent of bereavement at his passing. Since then, press articles have referred to him as the 'people's Pope', 'the prophet Pope' and similar descriptors that indicate the esteem in which the late Pope was held throughout the Christian world. The traditional trappings of his office meant nothing to him; he wished for no treatment that might elevate him above the common humanity. Hence there was admiration bordering on reverence, not usually expressed to such an extent on the death of the figurehead of the world's Roman Catholics.

Upon his elevation to the papacy in 2013, Jorge Mario Bergoglio surrendered this birth name and chose Francis for his name as Pope. As Pope Francis he is remembered especially for practical Christianity expressed as a personal compassion for the poor and lowly and, as author Michael Casey's *A Vision for Renewal* makes clear, his advocacy of a recognition of the failure of the established structures of modern society, the need for their renewal. The book thus titled takes this as its theme at the social level; while urging churches and community groups to welcome those whose very existence is at the margins, for they too *belong*.

One example of Pope Francis's kindness to those on the margins was seen by TV viewers all over the world: the Pope taking into his arms a little boy needing comfort while trying to understand the death of his father.

Viewers were touched to see the Pope himself as 'father figure', an elderly man who felt and understood the sadness of a little child. This instance of his reaction as a human being rather than as pontiff, may have transcended any expectations based on organisational distinctions between modern-day Roman Catholic and Protestant denominations. All could respond to his humility, simplicity and directness of address, and the good humour that draws human beings closer to one another.

Michael Casey, a monk of the Tarrawarra Abbey near Melbourne, has been known for his authorship of religious books and as leader of spiritual retreats for over half a century. In 2022, three years before the death of Pope Francis, Michael Casey wrote *A Vision for Renewal: The Social Teaching of Pope Francis*, to help make known specifically social aspects of the Pope's work, particularly through his writing, a major expression of Francis's thought.



A VISION FOR RENEWAL

THE SOCIAL TEACHING OF POPE FRANCIS

MICHAEL CASEY OCSO

The book includes a list of 30 articles (including encyclicals to members of the world's Catholic hierarchy) and essays (catachyses) addressed to others. Pertinent quotations from the Pope's own words are given throughout the eight thematic sections of the book, which constitute a record and statement of the Pope's chief concerns.

Some of Pope Francis's writings are titled in Latin; perhaps the one most relevant to prominent issues in today's troubled society is *Fratelli tutti*, the author making clear that the term related to the fraternity of both men and women, all of whom belong to their community and to one another. Pope Francis states unequivocally that men, women and children are all one, that we should listen to what others, even children, have to say. He wrote 'The existence of each and every individual is deeply tied to that of others.' This requires us to abandon the rampant individualism embodied in worldly ambition, the cult of celebrity and other features of today's affluent society. We all belong to one fraternity.

In reading this I was reminded of our Rector's editorial article for the April-May 2025 issue of *St James' Connections*. The Rev'd Waterhouse wrote that there is a big difference between being a welcoming church and being a belonging church, that although those whom we perceive

to be outsiders will feel accepted by the word ‘welcome’, St James’s parishioners might go a little further in giving them a sense of belonging.

Author Michael Casey identified the importance the Pope gave to the environment, to the need for an ecological conversion; a change in attitude to the earth we inhabit, as an issue of unequalled significance. The encyclical *Laudato si* (praise be) was a response to the cry of the Earth and to the cry of the poor; a call for ecological education and the adoption of sustainable lifestyles, respecting ecological spirituality.

Michael Casey suggested that the aim of *Laudato si* was ‘to shake the world out of its indifference to the plight of the Planet’, a ‘signature declaration’ of Pope Francis, who averred that all creation is connected; that we belong to the earth and to one another. Contemplative communities were referred to by the Pope as ‘centres of spiritual light’, which should proclaim that the state of the world today,

the upheavals and turbulence, urge us to return to more simple and respectful lifestyles, ways of living that heed the signs of the times. To quote our Rector, to recognise the God-given gifts of others, the ‘renewal’ that their presence may initiate. *A Vision for Renewal* suggests that Christians might foster at least an openness to the notion of renewal, to the possibility that the organisational structures in communities and churches can be changed to be more in keeping with the times, while still respecting the invaluable sources from which they developed. The theme of the book, renewal, requires a recognition of the signs of the times, and a willingness to change. Renewal and revivifying require change.

Author Michael Casey states that in Pope Francis himself, over and above any movement or phenomenon, in his lifetime, was ‘the Sign of the Times’.

Olive Lawson is a parishioner at St James’.

Recent Milestones

Baptism	Date
Thomas Balderston Kotalik	22 nd June
Funerals	
Stuart Clark	19 th June
Helen Randall Windsor	9 th July
Memorial Service	
Susan Marie Therese Landreth	25 th July
Immurements	
Leo George Christie	20 th June
Olga Belle Firbank	23 rd July



(Image Supplied)



The combined choirs of St James’ and Christ Church St Laurence on Sunday 13th July (Image supplied)

Two Book Reviews

Paul Oslington

***Theology Matters* by Peter Sherlock and Daniel Nellor, Melbourne, Coventry Press, 2024.**

Professor Peter Sherlock stepped down in 2024 as inaugural Vice Chancellor of the University of Divinity in Melbourne, and as he indicated at the Sydney launch of the book at the St James' Institute earlier this year, this means that he can now say what he likes about the state of theological education, the church, and its role in Australian society. Peter has always been someone who puts the common good as he saw it above any particular institutional interests. Perhaps it has helped that his training was as a historian rather than a theologian.

So, this his first book as a free man is of great interest. Peter has chosen to give voice to a carefully chosen group of Australian Christians on the issue of why theology matters to Australian society. Not just to the church. As he writes: 'My co-author Daniel Nellor and I start from the premise that God – whatever "God" might mean – is something or someone many Australians seek, albeit in various ways and under various names' (p.1)

'So if theology does still have something worth saying, and with acting upon, what difference does it make? To answer this question, we decided not to look at the history of theological education, the curriculum taught in theological colleges and universities, the impact of theology within the churches, – areas already traversed by others. Instead, we decided to ask: what difference has theology made in the lives and careers of Australians who have studied, or engage deeply with Christian theology?' (p.2). These Australians include Frank Brennan, Libby Byrne, Dan Fleming, Anne Pattel-Gray, Tony Rinaudo, Sean Lau, Julie Edwards, Stan Grant, Rufus Black, Deborah Barker and Kevin Rudd.

Peter and Daniel's accounts of these interviews are fascinating. Hope is a theme of many of the interviews—something that surprised them given the dark times we seem to be living in. Another theme was the importance of humility. In the end, they conclude theology matters for the following reasons:

- 1) 'the antidote to bad theology is not no theology at all but rather good theology'
- 2) 'theology... Offers critical apparatus to examine our values, beliefs and behaviours'
- 3) 'our public discourse is not in a good way'

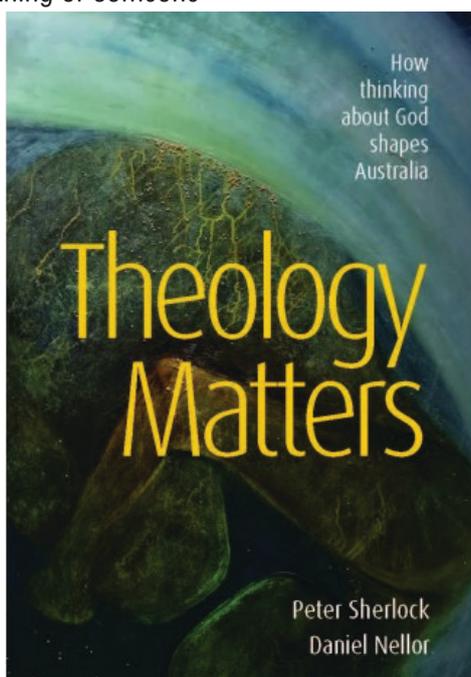
4) 'we are all spiritual beings'

5) 'theology teaches us how to die—and therefore how to live.' (p.111-113)

Clearly, though they are reporting on interviews, the selection of interviewees and the questions posed reflect Peter's own concerns. While a commendably balanced group in terms of age, gender, and public prominence, they are a sample drawn from a particular part of the theological and political spectrum. How representative are they is another theme of the way theology matters to Australians?

The book is heartily recommended to anyone interested in the role of theology and theological education in Australian public life. I look forward to Peter's further reflections on this topic, especially as he is now working with Stan Grant at Yindyamarra Nguluway within Charles Sturt University.

***In Accordance with the Scriptures: The Shape of Christian Theology* by John Behr, USA, Wipf and Stock, 2024.**



John Behr is a leading Orthodox theologian, formerly Dean of Saint Vladimir's Orthodox Seminary in New York, and since 2020, Regius Professor of Humanity at the University of Aberdeen. Some may know him through his editorship of the Popular Patristics series, his academic writing on Irenaeus of Lyons and Origen, and works of historical theology *The Way to Nicaea*, 2001 and *The Nicene Faith*, 2004.

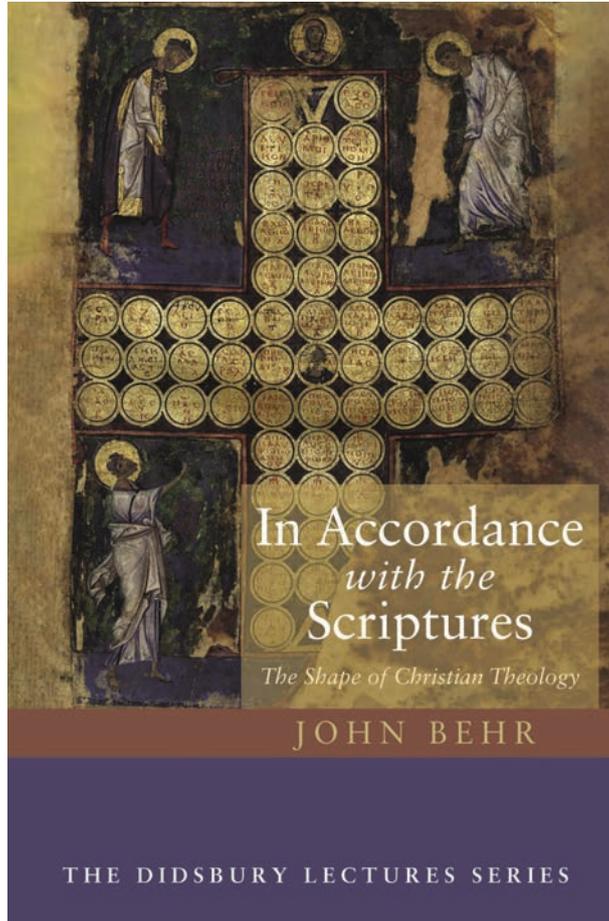
He is of particular interest because he is visiting Sydney in August 2025 to be keynote speaker at the Gospel Conversations conference on why the church fathers matter today at Alphacrucis University College. As well, he will be the speaker at a St James' Institute evening (Wednesday 13th

August at 4:00pm) where he will discuss the future of the cosmos with ABC presenter Meredith Lake. Details at <https://www.ac.edu.au/content/early-christian-theology-for-the-church-today/>

This book, based on John Behr's Didsbury lectures (available online at <https://youtu.be/SWnckNR3tmY>) brings together his previous work in a challenging synthesis. It is an attempt to truly hear the voices of early theologians rather than filter them through our own systems. He challenges his readers to put aside the system of creation-fall-incarnation-cross-resurrection-eschaton when reading both the church fathers and the Scriptures. This might be a particular challenge for many Sydney readers reared on this sort of biblical theology coming out of Moore College.

He begins by pointing out the Christian theology that took shape before we had anything like the bound book we know as the Bible. Christian theology in these early years was shaped by the mission of the church, teachings passed on in the church, and its developing liturgy. Writings were recognised as Scripture based on being true to the faith, and canonical lists of these writings stabilized. What then, John Behr asks, does it mean to say that theology comes from the Bible? It was not so historically, or at least was so in a more complex way than we commonly think.

The rest of the book is an account of the development of Christian theology through the church fathers. Their relationship with Scripture receives sustained attention. If there is a centre to Christian theology, in Behr's view it is the cross, and he encourages us to follow the church fathers in reading Scripture through the cross; but with the caution that we must attend to how church fathers, especially Irenaeus and Athanasius, saw the cross, rather than filtering what they write through certain contemporary theological understandings of the cross. Behr devotes considerable space to the church fathers' understanding of the economy of God, which arcs from creation to eschaton, in which sin and death are a smaller arc. Death is that which is opposed to God, and overcome by God in Christ. Our destination



as human beings is to come in to the full image of God, within the redemption of the cosmos. Irenaeus, Gregory of Nyssa, and Maximos the Confessor are important here.

As someone whose theological education didn't involve much reading of the church fathers, the book was really helpful. I tend to get more out of books like this that challenge my understanding of the Christian faith through an encounter with faithful Christians who understand things differently, than by reading familiar books.

Consider buying this rich account of early Christian theology and its relationship to the Scriptures. And come along to hear John Behr speak on 13th August from 4:00pm to 6:00pm in St James' Church, King Street, Sydney.

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

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Nostalgia

Robert Willson

How wonderful it would be if you were remembered for having coined a word and added it to the language. A word that has always fascinated me is the word 'nostalgia'. My dictionary defines the word, nostalgia, as a yearning for the return to past times, circumstances, or events. When you long for the good old days of the past, that is nostalgia.

Who gave us this word? It was a Swiss medical student named Johannes Hofer, in the late 1600s. He wanted to describe the bittersweet longing for the past. He combined two Greek words: *nostos* (homecoming), and *algos* (pain). Another way of describing it is 'homesickness'.

Some wit has commented: "Nostalgia is all very well, but it is not what it used to be!"

The scriptures are filled with expressions of nostalgia. An excellent example is Psalm 137, a sad echo of the Exile of the Children of Israel in Babylon. Those who carried the Jews away captive required of them a song: "Sing us one of the songs of Zion!"

The nostalgic answer was: "How could we sing the Lord's song in a strange land?"

That sentiment from the Psalmist is repeated again and again in the history of the Church in Australia. The names and the architecture of Christian churches everywhere remind us of the nostalgia for the heritage we share from Britain and Europe.

In the history of the Anglican Church in Yass it is recorded that the founders of that early NSW parish ordered a set of

six bells to be placed in the tower. On the rim of one bell were these words from Psalm 137 about singing the Lord's song in a strange land.

I have never seen it, but I am told that the inscription includes a spelling error, a strange inscription for a strange land!

I do not know when the Yass Parish Church was given the name of St Clement. The *Oxford Dictionary of Saints* gives a fascinating summary of what we know about Saint Clement. He was a pope and martyr who died in about the year 100. He is known today mainly for his Epistle to the Corinthians, an early and significant witness to the function and authority of the ministers of the Christian Church.

There are 43 churches in Britain named after him, the most famous being St Clement Danes, London. That Church is now mainly remembered for the famous Nursery Rhyme:

'Oranges and lemons,
Say the bells of St Clement's.
You owe me five farthings,
Say the bells of St Martin's.
When will you pay me?
Say the bells of Old Bailey.
When I grow rich,
Say the bells of Shoreditch.
When will that be?
Say the bells of Stepney.
I'm sure I don't know,
Says the great bell of Bow.'

I commend that classic book *The Oxford Dictionary of Nursery Rhymes* by Iona and Peter Opie, for more information. The whole rhyme is an exercise in nostalgia for the famous churches of London. My wife and I have seen some of those landmarks in our walks about the city, some churches were rebuilt after the blitz. They are all part of our Christian faith and heritage.

Photographs are so important but it is vital that we record names of relatives and ancestors, and places where they lived, on every photo. Future generations will bless us for this. I find that old photographs and old newspapers can arouse intense feelings of nostalgia.

Recently I discovered a cutting I had kept from an 1837 edition of the *Inverness Courier*, a Scottish newspaper. It gave a detailed account of the embarkation of more than 300 Scottish highlanders for Australia, including some of my ancestors. The ship was the *Brilliant* and some readers may have had ancestors on that very large and well-appointed ship.

The article pointed out that previously such vessels had transported emigrants the much shorter distance to America. When that destination was closed, much larger



Anne Stewart McKay & Lachlan McKay photographed in Bathurst in 1852. They travelled on the ship *Brilliant* in 1837-1838 from Scotland to Australia. (Image supplied.)

ships were appropriate for the much longer voyage to Australia. Most of the passenger would never see their native Highlands again.

Before the great ship sailed from Tobermory on the Island of Mull, a farewell sermon in Gaelic was preached by the local Church of Scotland Minister. Feelings of nostalgia would indeed be deep among the listening congregation. Some, like my McKay ancestors, came from the tiny islands of Coll and Tyree, and my folk carried references as to faith and character from their Clergyman and the Elders of the Kirk.

A notable visitor to farewell the ship was Mr James Macarthur, a member of the pioneer family of sheep-breeding fame. He expressed himself as highly gratified with these emigrants to Australia, and their knowledge of agriculture and the sheep and cattle industries would be a blessing. Yet they would never forget Scotland.

The words of the nostalgic song say it all:

'From the lone shieling of the misty island,
Mountains divide us, and a waste of seas.
Yet still the blood is strong, the heart is highland,
And we in dreams behold the Hebrides.'

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

How Christians Can Succeed Today

Join us for a conversation with Greg Sheridan about his new book with Paul Oslington, Director of the St James' Institute and Professor of Economics and Theology at Alphacrucis University College.

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St James' Day Patronal Festival (25th July)



St James' Day Procession
(Image supplied)



The Choir of St James' and The St James' Singers
(Image supplied)



The Parish enjoys a Spanish themed dinner
(Image Supplied)



The Paella
(Image Supplied)

Patronal Festival Sunday (27th July)



The Sackbutts and Cornett musicians in the Orchestral Mass
(Image: Oscar van der Struik)





The Choir
(Image Supplied)



(Image Supplied)



(Image Supplied)



The Congregation on the 27th July (10:00am)
(Image: Chris Shain, Images for Business)



The 27th July was also the 22nd anniversary of the first ringing of the St James' Bells. The St James' Bellringers hosted a demonstration and Q&A session after the service. (Image Supplied)

Patronal Festival Choral Evensong (30th July)

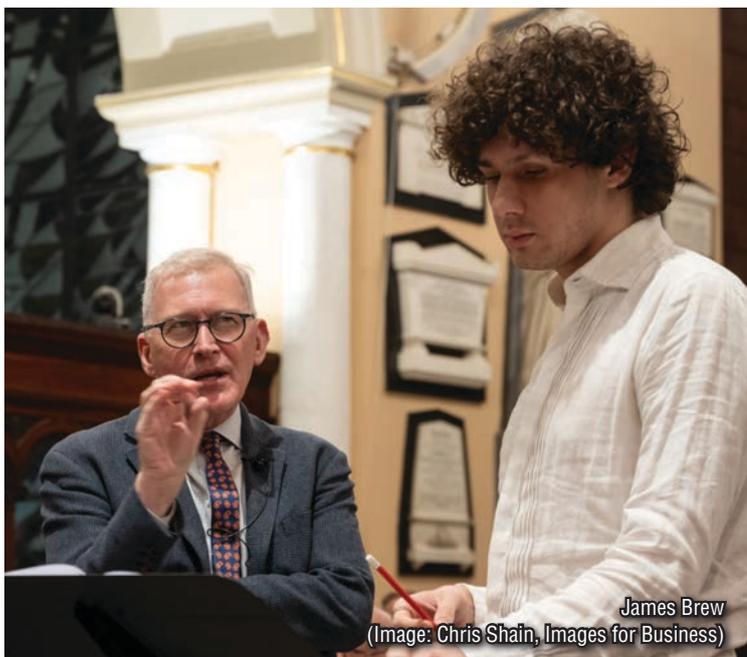


The Choir rehearses with James O'Donnell prior to the Evensong (Image Supplied)





Following Evensong, four conductors were given a Masterclass by James O'Donnell



James Brew
(Image: Chris Shain, Images for Business)



Toby Wong
(Image: Chris Shain, Images for Business)



Bailey Yates
(Image: Chris Shain, Images for Business)

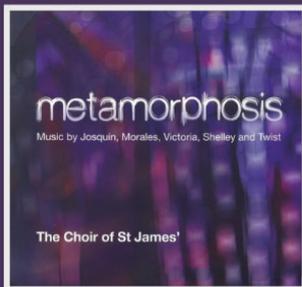


Alice Dawson-Damer
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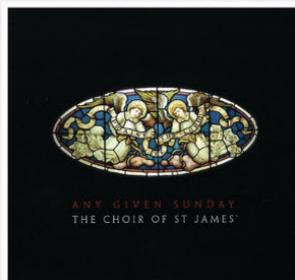


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SCAN ME

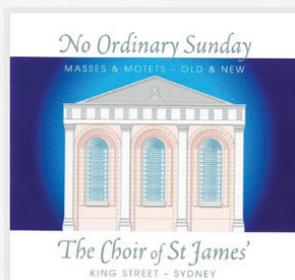


ANY GIVEN SUNDAY (2007)

Any Given Sunday captures the hymnody at the heart of worship at St James'. Each hymn was carefully selected—either as a regular in the liturgical cycle or one with special meaning to the this parish. A companion to the 2004 album No Ordinary Sunday, this recording reflects the ongoing musical life of the church, Sunday by Sunday.



SCAN ME

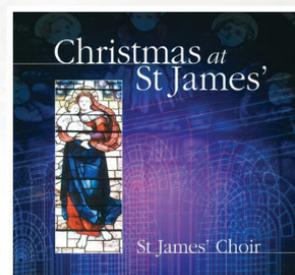


NO ORDINARY SUNDAY (2004)

No Ordinary Sunday showcases music inspired by the enduring texts of the Eucharist. Spanning a millennium, the recording reflects the central place of the Mass in Christian worship, from its early roots to its continued role in Anglican and Roman Catholic church.



SCAN ME



CHRISTMAS AT ST JAMES' (2003)

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Quiz Worx

Sue Mackenzie

You may find the title for this article rather curious; most people would. It is the name of a Christian puppet ministry to primary-school aged children. The aim of the ministry is to communicate the gospel in a way that keeps the kids' attention. As their website states, 'the aim of Quiz Worx is to share Jesus with kids everywhere.' To do this, the team performs live shows with the help of puppets, music, art and stories.

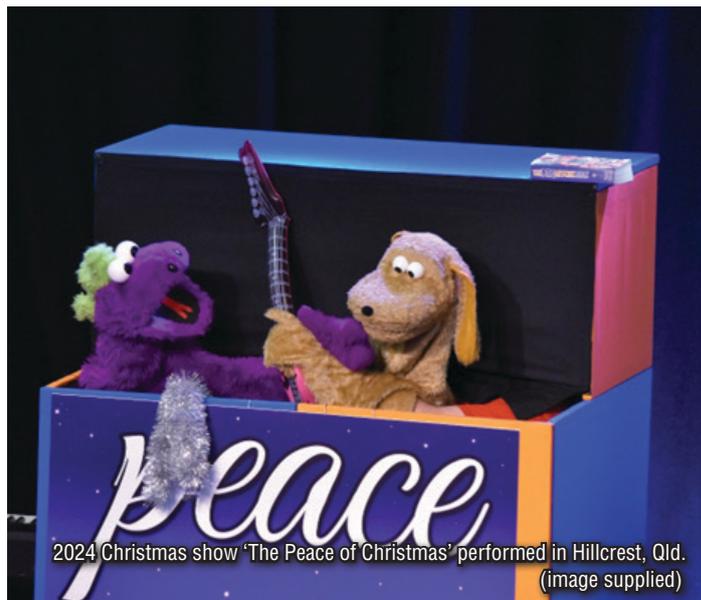
These shows are held in schools and churches, at outreach events, holiday clubs and after-school kids clubs. As the ministry is based on Sydney and south-east Queensland, most of the shows are performed in these areas. However, Quiz Worx has a passion to take the shows outside these areas, so performers travel all over Australia.

During Covid, Quiz Worx developed online videos, which they call Quiz Worx Home and School Delivery. As well as videos, they have developed other resources such as songs, comics, discussion questions, etc. so people can run sessions themselves, without the active participation of the Quiz Worx team. Kids are encouraged to read the Bible and further explore the Christian message for themselves.

I have known of their work almost since it began in 1998, when two young men first felt that God was calling them to use puppets to tell kids of God's love. One was Matt Gorton, who is still involved as Creative Director, and the other was Simon Jessup, who is also one of the Quiz Worx directors, although he does not work full-time for the organisation. The first puppets were Scruff and Blue Bottle. At the start, the ministry was part-time; now it is full-time with a team of about 20 people, as well as many volunteers, especially during the busy Christmas season. One of the volunteers, Chris Gray, who has been involved for many years, writes all the songs that the team performs. Since 1998, as their website puts it 'Quiz Worx [team members] have had the privilege of performing more than 6,000 shows, for more than 750,000 people.'



The puppets Rosie and Percival being silly.
(Image supplied)



Training people is another aspect of the work that Quiz Worx does. This is done through seminars, training days, and since 2019, through their Intern Programme. Training others to share Jesus with kids is a privilege taken very seriously by the team.

Matt Gorton was a parishioner in the church I attended previously, so we would sometimes have Quiz Worx run a session for the kids in our kids' club or organise a holiday programme that lasted for a few days. This would involve a live show with puppets and then we would split into small discussion groups, each led by a church member, who either taught in Sunday School or helped with the kids' club. At those sessions, I remember we completed activity sheets with the kids, aiming to reinforce the message of the show.

Because Quiz Worx focuses particularly on schools, they tailor their performances to last for 30 minutes. This means they easily fit into a school assembly or an SRE/RI lesson. But all this costs money. Not only do team members have to be paid, but often they travel immense distances to put on a show. Resources, such as puppets, videos, activity sheets, etc. cost money to produce, too. But Quiz Worx doesn't want lack of money to be the reason a school cannot book a show. So, they have a 'Pay What You Can' pricing system. They also rely heavily on donations. Wonderfully, because over the years God has been gracious and supporters have been generous, the ministry has continued to expand, sometimes in surprising ways.

Matt Gorton commented in an email to me that he was amazed at how God works. Recently, he was running a training session for RI instructors in Innisfail, Far North Queensland, when one of those attending asked him, "Would you mind if I translate one of your videos into Urdu?" (Urdu is the national language of Pakistan and it is also spoken in other parts of South Asia.) This has led to a video of 'The Widow of Nain' being produced in Urdu by

this instructor which is now available on YouTube. Matt asks that we pray that the video will 'help to point many Urdu speakers to Jesus, the one who is powerful and who cares'.

Matt has also asked that we thank God for the many thousands of kids who have heard the gospel through the ministry of Quiz Worx during the past year. We are encouraged to pray for the safety of the team members as they travel far and wide, as well as for clarity of the message they present. Lastly, Matt would like us to thank God for the faithfulness and skill of the administration team who organise the bookings and hold the fort back in the office.

If you would like to support this wonderful work with kids, check out the website: quizworx.com

Sue Mackenzie is a parishioner at St James' and sub-editor of *St James' Connections*. She is also a supporter of Quiz Worx.



Chrissy tells a story from the Gospel of John while Isaac does the live drawing that corresponds to the story. (Image supplied)

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Parishioner Profile: Helen Blake



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

Just over two years ago I came to St James' with my husband, Garth, at the beginning of Fr Christopher's ministry in June 2023. We knew we would find thoughtful, formal liturgy that, in our former church, had been

slowly eroded. We yearned for the intentional, thoughtfully-prepared worship that is characteristic of St James'. We had been here on various occasions over the years and already had some friends here, too.

Have you always lived in Sydney?

Garth and I grew up in different parts of Sydney and have never lived anywhere else. When we married we decided to begin our life together in the inner city. That part of our lives was formative in many ways, and when we outgrew our little terrace, we moved further out to acquire more space for our children. Now they all have adult lives and their own children, we live in an apartment on the outer edge of the inner west.

What do you do for a profession?

I began my working life as a high school music teacher where I taught classroom music, worked with choirs, concerts, musicals, and accompanied singers and instrumentalists. After four years, I left to start our family. When the youngest of our four daughters went to school, I studied to become a counsellor. I was greatly privileged to work with individuals and couples in private practice for 25 years until I retired last year. Since 2005, I have taught Pastoral Counselling subjects at St Mark's National Theological Centre in Canberra. This also brought opportunities to study, combining further pastoral studies with theology. I continue to work with students doing their final Master of Pastoral Counselling research papers. Belonging to the St Mark's community has nurtured three of my passions—teaching, counselling and learning.

Do you undertake any roles at St James' apart from Safe Ministry?

My role as the parish Safe Ministry Representative brings me alongside others to develop this area of St James' ministry. I serve with Garth as a Sidesperson at the 9:30am service, usually monthly, and we are members of The St James' Singers.

Have you participated in other choirs? What do you appreciate about it?

Music was strong in my high school where I had wonderful choral training. When I studied music at Sydney University, I found a love for choral music that is shared with Garth. It was in the context of combined schools' choral activities that we met at the end of our high school years.

Being part of The St James' Singers has brought me among a lovely group of people for a shared creative activity. Listening carefully and working together enables us to do our best to represent the music as intended. I usually come away from services emotionally and spiritually refreshed by the faith expression in the music that we sing. I have really enjoyed working with Thomas and Marko. They have much to teach us, which they do with expertise and a regular sprinkling of good humour.

What else do you enjoy about St James'?

St James' is a very stimulating place. The diverse range of ministries offers plenty of opportunities to participate, learn and grow. I appreciate the preparation and thought that goes into each service, and that liturgy is taken seriously. I enjoy the preaching, which is thoughtful, creative and expressive of the preacher's training, experience and backgrounds that are part of preparing a sermon. It is rare that I leave church on a Sunday without receiving spiritual encouragement and challenge for the week ahead. I am so thankful for that.

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

Each of us grew up in families who went to church, so the Christian faith was familiar in Methodist (Garth) and Presbyterian (Helen) contexts. When we married, we joined a local church that happened to be Anglican. We grew to value Anglican traditions and theology, and as I've already indicated, its liturgy. Garth's extensive involvement in the development of Safe Ministry in the Anglican Church of Australia, and in the Anglican Communion, much of which we have done together, has drawn us into a wider experience of Anglicanism. Working together in this field with Christians from the world-wide church has brought a humbling recognition of the value of difference and what we can learn from each other.

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

My faith was child-like for a very long time, and it wasn't until I joined the Christian group at University that I took up faith seriously. In my early adult life, I learned a lot about

what I believed in. As I grew older I really needed to grapple with the realities of being a Christian when life became tough in various ways—sick children, periods of loss and confusion, the complexity of relationships around us. Becoming a counsellor was very significant in that journey. There are no simplistic answers to people's problems and there is nowhere to hide when a client is searching my face for an authentic response. I could not have done the work without a deepening faith and my need to rely on God to equip me for the challenges that were brought to me. I have been enriched in my understanding of the Bible and God's purposes for the world in my theological studies over the past few years, and these have supported my daily journey of faith.

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

Music is a constant companion as I move around my various activities. I enjoy leisure time at our house in the mountains, which is my place of refreshment with Garth and, at times, alone. I have loved to sew since I was a child, and there I have some dedicated space to make things that interest me. At home in Sydney, I like to spend time over meals with family, friends, and going to concerts when we can.

St James' strives to be a faithful and inclusive community/church. Would you say you have seen any evidence of this, and would you like to share anything else which hasn't been covered here?

I am thankful to be part of this church community with its expressed mission statement of faith and inclusion. I see the gathering of people from all over Sydney as one of our gifts and one of our challenges. Shared hospitality in larger groups is something we do well at St James,' and I am enjoying getting to know people in this context. I often notice comments about getting together more often. This is harder to do on a smaller scale, and I hope we can find more ways to do that as one expression among others of our mission statement.



LUNCHTIME CONCERTS AT ST JAMES'

6th August

Peter Ellis - Organ

13th August

Hamish Wagstaff - Organ

20th August

Estelle Shircore-Barker - Piano

27th August

To Be Announced

3rd September

To Be Announced

10th September

Josephine Brereton - Soprano
Marko Sever - Organ

17th September

Isander Mesimeris - Baritone

24th September

Consort 8

1st October

David Drury - Organ

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

For all Music news at St James' visit sjks.org.au/music

Culinary Creations at Clergy House Chatswood



Cauliflower and Gorgonzola Soup

A favourite in our household over the winter months.

Accompany with a lovely sourdough breadstick or a couple of slices of toast, and you can't go wrong.

Ingredients

- 1 medium to large brown onion, peeled and quartered
- 4 cloves garlic, peeled
- 40g olive oil
- 800g cauliflower florets, trimmed and roughly chopped (you can certainly use the stalks as well)
- 125g potatoes, peeled and cut into 2cm pieces
- 1000g chicken or vegetable stock (equals approx. 1 litre)
- 40-80g Gorgonzola, or you can use a milder blue cheese, or parmesan if you find any blue cheese polarizing!
- Sea Salt & Cracked Black Pepper to taste
- 120g cream

Ready, set, cook

1. Place onion and garlic bulbs into Thermomix bowl / Blender, and chop for 4 seconds/speed 6.
2. Scrape down the sides of the bowl. Add olive oil and sauté for 4 minutes/100 degrees/speed 1 measuring cup (MC) off. If cooking by conventional methods, on the stovetop.
3. Add the cauliflower and potato pieces, and sauté for 2 minutes/100 degrees/speed 1 leaving the MC off.
4. Add the stock and cook for 25 minutes/Varoma (highest temperature)/speed 1, MC on, until the potato and cauliflower are tender.
5. Add 40-80g Gorgonzola cheese according to your taste preference (or definitely 80g if using a milder creamy blue cheese) cream, salt and pepper to your liking. Then blend the soup for 30 seconds by carefully turning dial up to speed 9.
6. To serve, pour into bowls. (You may choose to add extra crumbled cheese on top, or an extra twist of the pepper grinder). Serves 6
7. Given how this a reasonably straight-forward recipe, it's very adaptable to conventional cooking methods, if you are not using a Thermomix or Blender. Another option is to either lighten or omit the cheese content, and add bite-sized chicken pieces.
8. Enjoy!



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



S.^TJAMES'
Music

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Applications are now open
for the position of Organ Scholar
at St James' Church, King Street, Sydney.

A unique opportunity for a motivated young
musician to gain professional experience
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St James' launches musical careers.

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and to apply, email
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When the Roll is Called up Yonder

In 1945, British Prime Minister Winston Churchill created a stir in the British Press when he quoted the hymn 'When the Roll is called up Yonder' in response to a question about when the Big Three were going to meet. According to a press report, 'Mr Churchill, in one of his somewhat puckish moods, replied that he did not know, but he added irreverently, "When the roll is called up yonder, I'll be there."'

According to Wikipedia, the British press expressed surprise that Churchill, an Anglican, was familiar with a hymn more associated with Methodism, Presbyterianism, and other 'chapel' denominations or even street meetings held by the Salvation Army.

In Anglicare's Rohini Retirement Village in Turrumurra, for the monthly Songs of Praise a lady chose 'When the Roll is Called up Yonder' that she remembered from her Salvation Army days.

The author, James M. Black (1856-1938) was an active member of the Pine Tree Methodist Episcopal Church in Williamsport, Pennsylvania. He wrote nearly 1,500 songs. The song was inspired by the absence of a child in Black's Sunday school class when the attendance was taken. The idea of someone being not in attendance in heaven haunted him. After visiting the child's home and calling a doctor to attend her for pneumonia, he went home and wrote the song, after not finding one on a similar topic in his hymn books.

However, can we sing such a song with a catchy tune and simple message 'When the roll is called up yonder, I'll be there'? The evidence from the Australian Prayer Book (AAPB) and Bible gives a resounding YES!

The AAPB asserts the truth of this certain destiny for the Christian:

1. In a Funeral Service from the Church: 'he who believes in me though he die, yet shall he live' (John 11:25-26). 'What no eye has seen nor ear heard nor the human heart conceived, what God has prepared for those who love him' (1 Corinthians 2:9). I shall dwell in the house of the Lord for ever (Psalm 23:6). I will come and take you to be with me (John 14:3).
2. At the Burial Service: You have given us a sure and certain hope of the resurrection to eternal life.
3. At the Internment of Ashes: The souls of the faithful departed who die in the Lord are in joy and felicity.

The Bible gives us wonderful assurance that when we die, 'when the roll is called up yonder', we will be with the Lord. The apostle Paul in Ephesians 1:13 & 14 states that 'when you received the word of truth, the gospel of your salvation, you were included in Christ and were marked with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance.' Again in 2 Corinthians 1:21 & 22: He anointed us and set his seal of ownership on us and put his Spirit in our hearts as a deposit guaranteeing what is to come. And again in 2 Corinthians 5:5: God has given us the Spirit as a deposit guaranteeing what is to come.

People hope they will get to heaven, but Christians having the indwelling Holy Spirit can sing with conviction and joy, "When the Roll is called up Yonder, I'll be there!"

This article is a summary of a discussion at the St James' City dinner group on 13th May, 2025.

29 WHEN THE ROLL IS CALLED UP YONDER
J. M. Black J. M. Black

1. When the trumpet of the Lord shall sound, and time shall be no more, And the
2. On that bright and cloudless morning when the dead in Christ shall rise, And the
3. Let us labour for the Mas-ter from the dawn till set-ting sun, Let us
morning break, e-ter-nal, bright and fair; When the saved of earth shall gather
glo-ry of His res-ur-rec-tion share; When His cho-sen ones shall gather
talk of all His wondrous love and care; Then when all of life is o-ver,
o-ver on the oth-er-shore, And the roll is called up yon-der, I'll be there.
to their home beyond the skies, And the roll is called up yon-der, I'll be there.
and our work on earth is done, And the roll is called up yon-der, I'll be there.

CHORUS.
When the roll is called up yon - - - - - der, When the
When the roll is called up yon-der, I'll be there,
roll is called up yon - - - - - der, When the roll is called up
When the roll is called up yon-der, I'll be there, When the roll is called up
yon-der, When the roll is called up yon-der, I'll be there.

CONJUBILANT WITH SONG and the getting of wisdom



John Bunyan

Conjublant with Song: and the getting of wisdom

This book collects 65 of John's hymns - many chosen from those written for St John Mark's, Chester Hill in Sydney Diocese during his 22 years there as Rector before retirement, but now revised together with hymns written since retirement, varied in subject and metre, plus suggested reviving of some hymns by others.

The books were launched this year at St Luke's, Enmore to mark the 65th of John's ordination as priest by Bishop Burgmann in 1960. John- nearing 90- is a distant member of St John's, Canberra, and King's Chapel, Boston, now too infirm to attend.

John is still a weekly honorary hospital chaplain, as he has been for over 27 years, and honorary chaplain of two ex-service groups.

Honey from the Stony Rock: and the getting of wisdom

Taken as a whole, the verse in this book covers many aspects of the author's life and interests and church involvement. In addition to poems about parsons and prayer books, there is a substantial number relating to God and Jesus, and to questions that have been asked from biblical times.

Copies of these books are for sale for \$25 but send no money to John. Send money directly to:

The Anglican Board of Mission (Australia)

Order through bunyanj@tpg.com.au
or

PO Box N109, Campelltown North NSW, 2560,
Australia.

John will pay all Postage but please provide your full postage address.

All money for both books is to go to the Anglican Diocese of Jerusalem, for its medical ministry, especially at its Al-Alhi Hospital in Gaza

HONEY FROM THE STONY ROCK

100 Australian Sonnets

BY JOHN BUNYAN



Evensong in Commemoration of the 250th Anniversary of the Birth of Jane Austen.

On Sunday 3rd August, members of the Jane Austen Society of Australia – joined by members of the public – gathered at St James' King Street for a moving Festal Choral Evensong marking the 250th anniversary of Jane Austen's birth.

With music soaring from choir and organ, we reflected on Jane's life, faith, and enduring legacy. The service was steeped in the language and rhythm of the Book of Common Prayer – a form of worship Jane would have known well, having been raised in the 18th-century Church of England by her father, the Rev'd George Austen.

The sermon (by Michael Horsburgh AM) explored Jane's moral vision, her keen observation of human nature, and her ability to expose our follies with gentle irony. Her wit, it was noted, "holds up a mirror to our sometimes ridiculous arrogance, desire for status, and unrealistic hopes," reminding us not only to laugh at her characters but to recognise ourselves in them.

Readings from Ecclesiastes by Jane Austen Society Association Committee member Cheryl Hill, and Colossians by Elizabeth Hughes, framed the evening's themes, while a particularly moving moment came in the use of Jane Austen's own prayers – words she wrote in the quiet of evening, full of gratitude, compassion, and a desire to live with integrity. We prayed, as she once did, for "the safety and welfare of our own family and friends... and that we may so conduct ourselves on earth as to secure an eternity of happiness with each other in Thy heavenly kingdom."

The beauty of the music – from Henry Lyte's Praise, My Soul, the King of Heaven to William Boyce's O Where Shall Wisdom Be Found – lifted the heart. The final organ voluntary, Sonata 1: IV, Allegro assai vivace by Felix Mendelssohn, performed by visiting organist Felix Hell – provided a stirring close to the evening.



Colin's Corner: from the St James' Archives

100 YEARS AGO at St James' Church

from PARISH NOTES

1.—The Archbishop of Melbourne will preach at S. James' on the evening of August 23. This will be the first occasion on which His Grace has visited our Church, and we shall extend to him a very hearty welcome.

2.—The Bishop of Goulburn will be the preacher at the Choral Eucharist on August 16.

3.—The Rector has promised to take a Mission at Lismore from the 8th till the 16th August, and asks for the prayers of our people here.

8.—The A.B.M. Sale of Work in S. James' Hall last month resulted in a credit balance of £250. Our S. James' Stall brought in £42.

9.—The appeal which was recently made with regard to the Envelope System had the effect of increasing the number of those who have adopted this way of contributing to the Church funds. It would be well, however, if many more join in with them. Mr. Fellowes-Lukis, a member of our Council, and of our Choir, will be pleased to give information and to send envelopes.

10.—The Youths' Guild is now in a flourishing condition, and we are indebted to Mr. Jack Fell for the interest he is taking in it. At present football is all the rage with them.

11.—The basement of S. James' Hall is open each Sunday evening after Evensong, so that an opportunity may be given for those who attend the service to meet the clergy and one another. We shall especially welcome visitors to the parish.

12.—The members of the S. James' Old Choristers' Union will make their corporate Communion at S. James' at 9 o'clock on Sunday, August 2, and will have their annual dinner at the Cafe Ecossais, Hunter Street, on the following evening. There is now a very large membership roll, and all those who have been in the choir of S. James' in past years are invited to join.

15.—The Chaplain of the Archbishop of Canterbury has written, acknowledging with thanks the cablegram which was sent at the time of the Nicaean commemoration.

16.—The Secretary of the Sydney Hospital has written to express the appreciation and thanks of the Committee for the gifts of sewing sent to the Hospital by the Mothers' Union, the Girls' Guild, and the Women's Work Party of S. James'.

21.—August 8, the Saturday after the Feast of the Transfiguration, will be the occasion of the annual festival of the Sydney branch of the Guild of Servants of the Sanctuary, which is named the Chapter of the

Transfiguration. A Choral Eucharist will be celebrated at S. James' Church at 12 noon, at which the Rev. M.P.G. Leonard of Toc H. will be the preacher. The Guild Office will be sung at 3.15 p.m. Those who are in sympathy with the work of our Servers are invited to attend one or both these services.

23.—A Parish Fete is being arranged, for October 15. Stalls have already been promised by Mrs. Ellis, the Women's Work Party, the Women's Guild, the Girls' Guild, and the Girls from Overseas. The object of the Fete is to provide funds for new cassocks and surplices for the Choir, for crockery and cutlery for use at our parish entertainments, and, if possible, for procuring additional hassocks for S. James' Church.

24.—A number of our Servers are enthusiastic tennis players. Their great difficulty is to get a court on which to play on Saturdays and holidays. Will any reader of this Note make the way easy for them?

25.—An anonymous donor has kindly given the sum of £35 for the illumination of the cross on the steeple. It is proposed to have a very powerful electric light directed on to the Cross, so that it may be visible at night.

26.—Mrs. and Miss Metcalfe have generously donated the sum of £50 each for the purpose of placing suitable pews in the Chapel of S. James' in place of the chairs which are there at present.

The Monthly Church Messenger August 1925

from PARISH NOTES

1.—We call attention to an important letter from our Treasurer as to the Parish Fete, to be held in October. Stalls have been kindly promised by the following:—Women's Work Party, Women's Guild, Girls' Guild, Overseas Girls' Guild, Men's Guild, Youths' Guild, Mothers' Union, Mrs. Lyons and Mrs. Everett, Mrs. Westbury-Hughes, Miss Miles. We can confidently count on the generous support of all in this common effort.

2.—A Retreat for Women is to be held at S. Gabriel's, Waverley, from Friday till Monday, September 4-7, conducted by Fr. Homersham, of the Community of the Ascension. The Retreat will be followed by a Quiet Day at the same place, also to be conducted by Fr. Homersham. Arrangements have also been made for a short Retreat for Laymen, to be held at a house at Gordon kindly lent for the purpose by Sister Hilda, from October 4 till 6. Enquiries: about the latter should be directed to Mr. Raymond Baldwin, of the Government Savings Bank of New South Wales, Martin Place.

4.—The number of those who have adopted the Envelope Scheme of Self-Assessment now amounts to

sixty-seven. This is a very satisfactory increase, and means that from this source the Wardens can now count upon a regular weekly income of from £6 to £7; but we must not rest content till the number has reached at least a hundred. We ask all who are willing to adopt this method to apply for envelopes to Mr. W. R. Fellowes Lukis at the Church.

5.—Arrangements have now been made to carry out the proposed scheme of throwing a powerful light at night on the steeple and cross of the Church. It has been found necessary for this purpose that a new and more powerful switchboard be provided, entailing rather more expense than the original estimate.

6.—Arrangements are well in hand for the re-seating of the Chapel. The cost of this will be rather over £67. It has been recommended that the balance of the £100 given by Mrs. and Miss Metcalfe should be spent on a new book-rack at the west end of the Church, and the erection of a tablet containing a list of the Rectors of S. James' from 1824 onwards.

7.—Arrangements have been made, as in previous years, for the holding of an Egg Day on behalf of Sydney Hospital, on Friday, September 18. Miss Boswell has again taken charge of the arrangements, and, with her helpers, will be in the Crypt throughout the day to receive gifts of eggs for this purpose. We hope that their efforts will receive the same generous support as they have in past years.

8.—The meeting of the Men's Guild on September 18 will take the form of a Smoke Social in the Upper Hall, to which all men of the congregation are invited. At the October meeting Mr. Acheson will give a talk on "The Romance of Community Life in England."

9.—On Tuesday, September 15, a play will be produced in S. James' Hall, entitled "The Yellow Dwarf" by pupils of Mr. Lawrence Campbell, under the supervision of Miss Winnie Law. The proceeds will go to the Choir Endowment Fund.

10.—On Monday, September 28, a mystery play, entitled "Everywhere," in four scenes, will be produced in S. James' Hall by the S. James' Elocution Class, assisted by Misses Law, Katrina Hydee, and Monica Scully. Proceeds in aid of the Choir Endowment Fund.

11.—A prize has been offered for the boy and girl who sells the greatest number of tickets, at 2/- each, for the Mystery Play.

14.—The Archbishop of Sydney will administer the Rite of Confirmation at S. James' on Tuesday, September 8, at 8 p.m. In addition to our own candidates, there will be several from S. Saviour's, Redfern, and from S. Mary's, Waverley.

15.—On Tuesday, August 24, the S. James' Dramatic Society gave a play in S. James' Hall in aid of the funds of the Toc H. movement. It was well attended, although the night was wet.

16.—Attention is drawn to the leaflet pasted in our Hymn books, giving a brief explanation of the Choral Eucharist.

17.—The opportunity afforded to the parishioners of meeting one another in the basement of S. James' Hall on Sunday evenings after Evensong has proved a great success. It will be continued till the end of this month.

(The Editor, S. James' Church Messenger.)

Sir,

Now that practical steps are being taken to hold a Fete on behalf of our Parochial Funds, may I be allowed, as Treasurer of the parish, to point out how much hangs on the success of this effort? I believe the parishioners generally know that the Rector and Wardens have committed themselves to two serious items of expenditure, namely, purchase of crockery plant £84, and a new vesture for the Choir, estimated to cost (with duty) at least £150. It is also desired to supply all the pews of the Church with proper kneelers, involving a further expenditure of about £70. Now, against this estimated aggregate expenditure of £304 the Rector and Wardens have allocated the legacy of £100 bequeathed to them by the late Mrs. Nicholas, leaving a balance of about £204 to be met out of the net proceeds of the Fete. But this is not all. At the 31st March last the Parochial Account was in debt £323, and so far, though every possible economy has been practised, that debt still remains. The Rector and Wardens sincerely hope they will be able to do something in the way of reduction out of the proceeds of the Fete, but that can only be brought about if those responsible for its management (presumably the Ladies' Committee) and the parishioners generally see that nothing is left undone to make it a success, and especially that all moneys taken in the hall go to the objects mentioned in this letter and no other.

I am, yours, etc.,

EDWIN B. GILES.

CHILDREN'S EUCHARISTS.

This was the main subject of discussion at a well-attended meeting of Communicants held on Wednesday, August 26. Strong expressions of opinion were voiced that Eucharists specially adapted for children should be celebrated from time to time; and it was suggested that the 9 o'clock Eucharist on one Sunday in the month would be the most appropriate occasion.

It is hoped that boys may be trained as Servers and Cross-bearers for this purpose.

Mr. Allman has kindly promised to train the whole body of children in the singing of the service. The parish labours under the great difficulty that the great majority of the children attending the Church come from outside the parish, with the result that we can hardly expect a large children's congregation. The clergy will give the matter careful consideration with a view, as far as practicable, of carrying out the wishes of the communicants of the parish.

The Monthly Church Messenger September 1925

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

Music at St James'

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

Sunday 3rd August

11:00am - Choral Eucharist

(Sung by The St James' Singers)

Setting: Dudman

Motet: Elgar - *O Salutaris Hostia*

4:00pm - Choral Evensong

In Commemoration of the 250th Anniversary of the birth of Jane Austen

Responses: Reading

Canticles: Purcell – *Magnificat and Nunc dimittis in G minor*

Anthem: Boyce - *O where shall wisdom be found?*

Wednesday 6th August - Transfiguration

6:15pm - Choral Evensong

Responses: Byrd

Canticles: Murrill – *Magnificat and Nunc dimittis in E*

Anthem: Rutter – *Hymn to the Creator of Light*

Postlude: Gibbons - *In Nomine in 5 parts, No. 1*

Sunday 10th August

9:30am - Choral Matins

Canticles: Boyce - *Te Deum and Jubilate in C*

11:00am - Choral Eucharist

Setting: Byrd - *Mass for Four Voices*

Motet: Bairstow - *Blessed City, Heavenly Salem*

Wednesday 13th August

6:15pm - Choral Evensong

Responses: Clucas

Canticles: Howells - *Magnificat and Nunc Dimittis 'Gloucester'*

Anthem: Brew - *Ego Dormio (Alle Perisches and Passes)**

* *Ego Dormio* is a setting written by our organ scholar, James Brew, of a text written by Richard Rolle (1300-1349). Rolle was a mystic, hermit and religious writer considered to be the first author in English. His three letters in Middle English—*Ego Dormio* being the first—were highly authoritative and influential religiously for even centuries after his death.

'I've chosen to set one of the many passages of verse from throughout *Ego Dormio* - one I believe has the power to speak very pertinently to modern society, both religiously and socially. I've chosen to use the Gregorian chant for the titular hymn, *Ego dormio, et cor meum vigilat*. ("I sleep, but my heart is awake.") both as general inspiration and directly quoted at some points in the piece.'

Sunday, 17th August

9:30am - Choral Matins

Canticles: Stanford - *Te Deum and Jubilate in C*

11:00am - Choral Eucharist

(Final service of Margaret Norman Organ Scholar, James Brew)

Setting: Martin - *Messe pour double choeur a capella*

Motet: Byrd - *Ave verum corpus*

Wednesday 20th August

6:15pm - Choral Evensong

(Sung by The St James' Singers)

Responses: Leighton Jones

Canticles: Stanford - *Magnificat and Nunc Dimittis in B flat*

Sunday 24th August - St Bartholomew Service of Baptism & Confirmation

10:00am - Choral Eucharist

Setting: Howells - *Holy Communion 'Collegium Regale'*

Motet: Walton - *Set Me As a Seal Upon Thine Heart*

Wednesday 27th August - St Augustine of Hippo

6:15pm - Choral Evensong

Canticles: Blair - *Evening Service in B minor*

Anthem: Bruckner - *Os justi*

Sunday 31st August

9:30am - Choral Matins

Canticles: Tomkins - *Te Deum and Jubilate (Second Service)*

11:00am - Choral Eucharist

Setting: Mozart - *Missa Brevis in D (KV 194)*

Motet: Tallis - *O sacrum convivium*

Wednesday 3rd September

6:15pm - Choral Evensong

Responses: Sumsion

Canticles: Walmisley – *Magnificat and Nunc dimittis in D minor*

Anthem: Joubert – *O Lorde, the maker of al thing*

Sunday 7th September

9:30am - Sung Eucharist

Setting: Dudman

11:00am - Choral Eucharist

(Sung by St James' Singers)

Setting: Drury – *Mass*

Motet: Wood – *O thou sweetest source*

4:00pm - Choral Evensong

Responses: Rose

Canticles: Rubbra – *Magnificat and Nunc dimittis in A flat*

Anthem: Moore – *All wisdom cometh from the Lord*

Wednesday 10th September

6:15pm – Choral Evensong

Responses: Ayleward

Canticles: Byrd – *Magnificat and Nunc dimittis (Short Service)*

Anthem: Rheinberger – *Abendlied*

Sunday 14th September

9:30am – Choral Matins

Canticles: Gibbons – *Te Deum and Jubilate (Short Service)*

11:00am – Choral Eucharist

Setting: Shelley – *Missa sans regretz*

Motet: Blow – *Salvator mundi*

Wednesday 17th September

6:15pm – Choral Evensong

(Sung by St James' Singers)

Responses: Nelson

Canticles: Sumsion in G

Anthem: Howells – *My eyes for beauty pine*

Sunday 21st September – St Matthew

9:30am – Choral Matins

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

11:00am – Choral Eucharist

Setting: Lassus – *Missa Bell' Amfitrit' altera*

Motet: Monteverdi – *Beatus vir*

Wednesday 24th September

6:15pm – Choral Evensong

(Sung by the Choir of St Swithun's, Pymble)

Sunday 28th September – Michaelmas

9:30am – Choral Matins

Canticles: Alcock – *Te Deum in B flat*

Walton – *Jubilate Deo*

11:00am – Festal Choral Eucharist

Setting: Prauliņš – *Missa Rigensis*

Motet: Dering – *Factum est silentium*



James Brew's final rehearsal with The St James' Singers
Thursday 31st July
(Image Supplied)

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