

S. JAMES' *Connections*

October-November 2025

Celebrating 175 Years of the Anglican Board of Mission

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175 YEARS
ANNIVERSARY
1850 - 2025



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NEXT EDITION

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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:

Sunset over Sydney
The Rector

SPECIAL THANKS

To all those who have contributed to this edition of *St James' Connections*.

Particular thanks to Bronwyn Wood, Karin Schrooder, and John Deane for the generosity of their time, contributions, and effort sorting through 175 years of ABM archives.

**"Mission is finding out what
God is doing and joining in"**

Rowan Williams



ANGLICAN BOARD OF MISSION
Working for Love, Hope & Justice

From the Rector

Tramelled in time, we live with hints and guesses
Turning the wheel of each returning year,
But in between our failures and successes
We sometimes glimpse the Love that casts out fear,
Sometimes the heart remembers its own reasons
And breathes a Sanctus as we tell our story,
Tracing the tracks of grace, sounding the seasons
That lead at last through time to timeless glory.

From the first yearnings for a Saviour's birth
To the full joy of knowing sins forgiven
We gather as His church on God's good earth
To share an echo of the choirs of heaven
I share these hints, returning what was lent,
Turning to praise each 'moment's monument'.

Sounding the Seasons by **Malcolm Guite**.



As this edition of *St James' Connections* is printed and distributed, the long season of 'Ordinary Time' is drawing to a close for another year. On reaching November we conclude the church year with a flourish: All Saints' and All Souls', Remembrance Sunday, and the Sundays of 'Kingdom Season' culminating in Christ the King Sunday, before we turn again to Advent and begin again a new church year.

With the passing seasons of this year, we also mark in this edition 175 years of the work and ministry of The Anglican Board of Mission (ABM). I'm grateful to so many people who have contributed to this edition and have provided thoughtful and engaging articles which chart the history, and map out a commitment to the future mission work of ABM and its partners. I'm reminded of the approach we took as a parish last year in marking our bicentenary—an occasion to look back with thanksgiving, but not glossing over the complexities of our history, committing to learn from past mistakes, and offering ourselves, humbly, to the service of God and of one another in His name.

Rowan Williams speaks of mission as 'finding out what God is up to and joining in.' Such an approach to mission is dynamic and founded on prayer and discernment. It requires attentiveness to God's work in the world, and an openness to what God calls us to do. It is never enough simply to repeat year-on-year what has been done before, as though the matter of mission was settled and rigid. The world around us is changing all the time, sometimes so quickly it leaves us reeling, confused, worn out, fearful.

It can be a particular challenge to the church to adapt

and respond when things change so quickly, especially if we approach the mission of the church with rigidity and stubbornness.

I'm reminded of the favourite motto of the late Bishop Ken Mason, who used to say "blessed are the flexible, for they shall not be bent out of shape."

I think that's quite a wise motto for us as we discern God's will and respond to His call; allowing ourselves to be open to the possibilities of what God has in store. Bishop Ken's motto was about not holding onto temporal things as though they were eternal, but allowing the eternal things, that is the things of the Kingdom of God, to be our focus, and being ready to drop everything when God directs us to something new or upends the things we have been working on. It's a 'bigger picture' mentality—and one we need to be reminded of, especially when we bury our heads in the minutiae of daily life—worried and distracted by our many tasks (Luke 10:41).

Malcolm Guite writes in his poem:

Turning the wheel of each returning year,
But in between our failures and successes
We sometimes glimpse the Love that casts out fear,
Sometimes the heart remembers its own reasons
And breathes a Sanctus as we tell our story,

Whether we are reflecting on the year which is passing by day by day, or of a history spanning 175 years (or more), what a joy it is to glimpse, from time to time, the love and majesty of God in our midst, 'the Love that casts out fear'; of those moments when the ways of the Kingdom break into our daily lives and relationships.

So may we continue to pray for God's will to be done on earth as in heaven, for His kingdom to come, not just at the last, but into our daily lives even now, and that God would strengthen and equip us for the work He calls us to, in His name.

Eternal God,
you exalted Jesus Christ to rule over all things,
and have made us instruments of his kingdom:
by your Spirit empower us to love the unloved,
and to minister to all in need,
then at the last bring us to your eternal realm
where we may be welcomed into your everlasting joy
and may worship and adore you for ever;
through Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

'The Collect for Christ the King'
A Prayer Book for Australia (1995)

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

St James' King Street and the Anglican Board of Mission

John Deane



The Rev'd Dr John Deane on the day he was presented with the Cross of St Augustine Medal in 2023. (Image: www.anglicanfocus.org.au)

In the beginning—always a great way to begin a 'good news' story—there was St James'. Indeed, the Australasian Board of Mission (ABM) came into being in the Infants' Schoolroom of the St James' School on 29th October, 1850. Under the leadership of Bishop Broughton (by that time Bishop of Sydney and

Metropolitan of Australasia) the six bishops of Australasia (Sydney, New Zealand, Tasmania, Melbourne, Newcastle and Adelaide) gathered together specifically to establish a board of mission with an initial purpose of funding and building a boat for missionary work in Melanesia.

Since its inception, the connection between St James' and ABM has remained strong. At first, ABM functioned as an umbrella for collaboration across the individual dioceses as they sought to engage with those who had not 'seen the light'. ABM diocesan mission committees were established, and in the Sydney Committee, the role of the rector of St James' was generally prominent and the funding support from the parish vital for the work. ABM support groups—the Heralds of the King (children) and the Comrades of St George (young adults upwards)—were deeply rooted and owned extensively by the parish.

With the advent of a national church structure (the Anglican Church of Australia in 1962), ABM's own role began to change. It was recognised by the General Synod as being the national mission agency of the Anglican Church. As a consequence, diocesan activities began to be set more

intentionally within a national approach to mission, and the committee structure began to give way to a more direct engagement with parishes and individuals.

Over the years, ABM's missional theology and practice have also evolved. At the start, ABM's engagement in mission bore most of the hallmarks (and prejudices) of its colonial context. However, in the post WWII period, with the emergence of new nations and autonomous churches, partnership began to emerge as ABM's primary modality of mission. A further notable shift occurred in the 1980s as Anglican missional theology globally began to coalesce around an integrated (spiritual and physical) approach to mission, which has come to be referred to as the 'Five Marks of Mission'.

But rather than dwell on somewhat remote history and abstract theology, let me earth the impact of these shifts in three words—invitation, hospitality and relationship. These have become hallmarks of ABM's contemporary practice of mission, and the voices and experiences in the four short stories which follow, will bear this out.

Unusually, I hope, I shall begin with my own experience. My connection with ABM began in the parish. The late Canon Robert Butters, who was Chair of ABM from 1976 to 1983, and his wife, Margaret, were frequent in their attendance at St James'. I heard Canon Robert regularly speak about the work which was being undertaken and remember asking him on one occasion about how I could become a member. He asked me whether I regarded myself as a member of the Anglican Church, and when I replied, "Yes". He said, "Well, it comes as part of the package!"

Canon Robert went on to become a regional bishop in Melbourne and was succeeded at ABM by the late Bishop Ken Mason, who, while in office and then subsequently in retirement, made ABM real and present in the life of the parish. Bishop Ken had an enormous gift for including people and growing relationships. He was a great ambassador for ABM and its practice of mission. It is true to say that many of the international relationships, out of which ABM currently works, were founded by Bishop Ken.

But Ken was not alone in being an advocate for the work of ABM. At around the same time, I came to know Colleen Hodge, who was (and is) passionate and positively infectious in her support. Little did I know at the time that these 'connections' would impact me in a particular way.

In 1987, I left the parish to train for ordination in Melbourne. I shared a moving van with Colleen Hodge, who had taken up a role in the Melbourne-based Brotherhood of St Laurence. Prior to my departure I learnt that the planned accommodation at Trinity College would not be available for several weeks. Colleen had contacted her friends, Ken and Bev Hewlett, with whom she was staying, and arranged for me to stay as well. Ken Hewlett had been previously a curate at St James' and his wife, Bev, a missionary in Papua New Guinea. The latter happened to be on the ABM Committee, and in no time I found myself as the theological student representative on the same committee.

After ordination, I served in a part-time capacity as the Registrar of the Trinity College Theological School. One of my responsibilities was to manage an overseas 'pilgrimage' programme which ABM was supporting. The aim

was to provide annually two theological students with an opportunity to spend six weeks participating in mission work with an overseas ABM partner. These exposure visits had acquired the reputation of being challenging and often transformative. Two years into my time as Registrar, I was invited to participate in one of these exposure visits. The visit was based in Thailand and eventually led me to the refugee camps on the Thai-Myanmar border.

Three years later I found myself trying to discern whether to take on a full-time academic or parish ministry role. Then from left field comes an offer from ABM to take on a new Sydney-based role. Its focus was to grow ABM's small overseas community development and overseas emergency relief work. The memories of Thailand are still very much alive. Not only about what I encountered and did there, but the changes brought in me and my understanding of mission and God. I accepted the role, returned to Sydney, and in time returned to St James', where it has now become my privilege to stand in the footsteps of my predecessors, and on occasions, as they did, extend an invitation to 'Come and See'. The experiences which follow are from three people who have accepted the invitation.

Penny Burton visited the Episcopal Church in the Philippines (ECP) almost 20 years ago. It was the relationship with this partner which nurtured ABM's own community development programme. The ECP became fully self-sufficient almost a decade ago and now works in collaboration with ABM/Anglicans in Development (AID) in support of other partners. ABM separately incorporated its community development programme as Anglicans in Development in 2023.



(Image supplied.)

Penny writes: 'Speed is a relative term so when I recall that I was in a minibus speeding along the narrow road, it is that anything faster than a few km/hour felt to me to be speed when the road is gravel, the scenery magnificent and the cliff drop to my right awesomely precipitous. I am with Father John Deane and four St James' parishioners

who have accepted the invitation to visit ABM projects in Mountain Province in the North of The Philippines. The bus is taking us from Bontoc, the town, which is the capital of the province, to the village of But But, one of a number of small villages set on steep mountainsides.

Here the farmland is terraced rice paddies. The terraces are built and maintained by strenuous physical labour. This is not an area where heavy machinery is available or affordable. Men and women, and children too in time of higher workloads, work in the paddies making just subsistence level income. St James' has provided financial

aid for several ABM-supported projects in these villages, and we have been invited by the community at But But to celebrate the completion of their project.

Above the paddies are freshwater springs, which supply gravitational water for rice farming. The village

community had determined that a more effective way of obtaining safe drinking water was a high priority. Each day the women and many children had to climb the steep (as a city dweller I would say precipitous) mountainside to the mountain lake and carry down, in bottles and buckets, the water needed daily for their homes. Families are large with 6-8, some even more children plus grandparents, so domestic usage was high.

The priest who cares for this mountain village approached ABM through the ECP for support to undertake a project to pipe water from the lake to the village. The But But community made plans and provided the labour needed. Training, e.g. welding pipes, pump maintenance, water safety monitoring, was provided by local ECP Staff, and at all times But But men and women had ownership of the project. In the streets were defined areas with water taps, which now made it much easier for the women—yes! it does seem to be women's work—to walk only to the street water supply to fill their buckets.

One significant change is that, liberated from the mountain-climbing and water-carrying, every child goes to the village school every day. Better basic education can lead to opportunities for further training and education which could give opportunity for paid skilled work in a city, and money sent home to support the family gives them more choices for better health and more options for life choices.



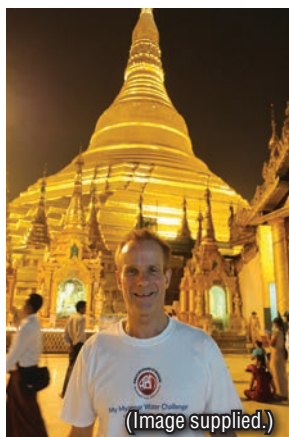
Marietta with some of the traditional indigenous corn she has grown on her farm in the Philippines, enabling her to increase her income markedly from the sale of her produce. (Image from www.abmission.org)



Women from Songcolan Seashore Livelihood Association in the Philippines, re-inventing their local mangrove, to protect the environment. (Image: from www.abmission.org) © Lina Magallanes/ABM

The celebration was absolutely wonderful. We all joined the dancing circle with much merriment and enthusiasm even if not knowing the correct steps. But But had achieved an ambition and I could see how important it was that they made the opportunity to express gratitude to ABM for partnering with them and enabling their project. To pray outdoors at a mountain village, to hear their prayers of intense gratitude to God for the rain, the fertile soil, the warmth which make crops grow, for their own bodily strength so that they can labour, for family, for friends, for life itself. "Our Father", we pray with them, united in our Christian family, "give us today our daily bread, enough for today. Thanks be to God".

Tony Naake has been on three pilgrimages to Myanmar, where ABM works with the (Anglican) Church of the Province of Myanmar (CPM). The partnership with CPM is one of ABM's oldest relationships and has required patience and perseverance on both sides to withstand external political pressures.



Tony writes: 'Mingalabar! (The Burmese word for Greetings!) My first visit to Myanmar was in 2015, when I was slightly hesitant because The Anglican Board of Mission (ABM) called it "A Pilgrimage" which sounded far too holy for me! However, I relished the experience of staying in Yangon and subsequently driving to Toungoo to observe various ABM programmes. One was the Bible College which trains students

for church ministry. Another was the English School Kindergarten, teaching children to speak English, which is seen as a huge benefit to progress in life.

My second pilgrimage (still too holy for me!) to Myanmar was in November 2017 to join Episcopal Relief and Development (ERD) from the US who work in conjunction with ABM on some programmes. We took a boat outside Yangon to Mya Go Gai down the Irrawaddy River delta. This is a remote village surrounded by water. A meeting and lunch were scheduled with the villagers, at which ERD and ABM were to assess the effectiveness of the programmes and identify the local Burmese's needs. My main recollection is of a woman banging her fist on the table and saying "All we want is clean water." This woman obviously made an impact on me which I was later to discover. Following lunch, we toured their village and observed numerous empty plastic water bottles. We learned that their village is contaminated with cyanide and fertiliser runoff, rendering the water from wells or rivers undrinkable. Consequently, all drinking water is distributed in plastic bottles.

Back in Sydney during 2018, I was introduced to ABM's WASH programme which focuses on providing clean



Piglet-raising is a new livelihood for displaced people in Myanmar. (Image: www.abmission.org)

drinking water, sanitation, and hygiene in Myanmar. Basically, it supplies clean drinking water to remote villages in Myanmar. I will always remember the woman at the meeting in Mya Go Gai who passionately advocated for clean drinking water as a fundamental human right; from then on I wanted to contribute. With the help of ABM's marketing team providing a website, video, and promotional leaflets 'My Myanmar Water Challenge' was established in February 2019 to raise \$50,00.00 for ABM's WASH programme in Myanmar. I raised funds in all sorts of ways and reached my goal in January 2021.

My third pilgrimage (I wish they would rename it!) to Myanmar was in February 2020. We had the pleasure of visiting remote Yatarley village where ABM had recently implemented a WASH programme. This was truly a 'WOW Experience' for me! Prior to the programme, the village relied on a dirty pond and a well for their water. Through ABM's WASH programme three tube wells and latrines were constructed and set up in operation. The best thing for me is that the villagers used the technology to construct a further eight tube wells for surrounding villages, having gained the knowledge and skills to maintain them.

Since the military coup in February 2021, unfortunately my focus has changed, and I am now part of the 'Myanmar Roadshow'. This event involves delivering a presentation and slideshow on the current situation in Myanmar, accompanied by authentic Myanmar cuisine, including wine or fruit juice, followed by a Q&A session. The aim is to raise funds for the Myanmar Emergency Appeal. Donations are being used to supply the basic food and health needs of internally displaced people, help restart livelihoods and resettle families displaced from their homes. All food and beverages are provided free of charge by our team, ensuring that ABM incurs no expenses and that 100% of funds raised are directed to the Appeal.

I never like to miss an opportunity! Please consider making a donation online at: www.abmission.org/supportmyanmar Mingalabar! (Also the Burmese word for Farewell!)

ABM established a relationship with the Anglican Church of Ceylon in the 1980s under the guidance of Bp Ken Mason. There has been occasional support for emergency relief

work over the years, but four years ago a more significant commitment to partnership around the education needs of the poorest parts of Sri Lankan society began to develop. ABM/AID has benefitted significantly from the support of St James' Parishioner, **Kumar Rasiah**. As I write this, Kumar is leading a second ABM pilgrimage to Sri Lanka.



(Image supplied.)

Kumar writes: 'ABM/AID's major involvement to date has been in the Oppuravillam Peace Centre. Oppuravillam is a small village near the town of Vavuniya in the Northern Province of Sri Lanka. During the civil war which spanned the better part of 30 years to 2009, the whole region was a bitterly contested battleground. Today, the Peace

Centre is a beacon of hope and reconciliation. In one of the many programmes at the centre aimed at fostering communal harmony, some 30 children of different ethnic and religious backgrounds attend the centre after school to be coached in computer literacy. The Centre's modern well-water supply provides much needed fresh water to nearby villagers through a public standpipe on the main road.

In September 2024, ABM led a small group of 10 people, including myself, on a two-week Pilgrimage through the length and breadth of Sri Lanka. Regular readers of St James' Connections would have read Christopher Godfrey's 'diary' of the pilgrimage in the February-March 2025 edition. A visit to Oppuravillam was one of the many highlights of the Pilgrimage. In the other Anglican Diocese in Sri Lanka, at Kurunegala, the pilgrims' visit led directly to funding for the restoration of a much-needed school building that had been closed due to lack of resourcing.

As I have already noted, in September this year ABM/AID is leading its second Pilgrimage to Sri Lanka. The focus of

this trip will be a project being undertaken by the Diocese of Colombo and the Diocese of Kurunegala. Both diocesan Bishops are keen to improve the plight of the so called Malaiyaha Makkal community, Tamil folk of Indian origin who pluck the tea that is a mainstay of the Sri Lankan economy. Sadly, this vital but impoverished community has been marginalised over many years. ABM/AID is looking to partner with the Anglican Church in Ceylon to improve the education of their children and thereby lift the living standards of the whole community.

ABM/AID is planning to lead a third Pilgrimage to Sri Lanka in the latter part of 2026. Please do watch out for details and join us for a worthwhile and memorable experience.'

Let me conclude with ABM's thanks to the parish for the connection and support over the last 175 years, and to our current rector who initiated this focus on ABM for this edition of *St James' Connections*.

The Rev'd Dr John Deane is ABM and AID Executive Director and an honorary priest at St James'.



Win and his daughter preparing food for their pigs in Myanmar. (Image: www.abmission.org)



The Peace and Reconciliation Centre at Oppuravillam in Sri Lanka. The sign indicates some of the services offered at the Centre. (Image supplied.)

Recent Milestones

Baptisms	Date
Deniz Kayis	24 th August
Matthew Lighton	24 th August
John Nairn	24 th August
Patrick Tsang	24 th August
Phyllis Tsang	24 th August
Paxton Tsang	24 th August
David Aytas Brett	14 th September
Confirmations	Date
Janet de Castro Lopo	24 th August
Deniz Kayis	24 th August
Matthew Lighton	24 th August
John Nairn	24 th August
Ryan Park	24 th August
Patrick Pak-Chuen Tsang	24 th August
Phyllis Qianru Tsang	24 th August
Paxton Chunhin Tsang	24 th August
Funerals	Date
Chris Claire Doubae	21 st August
Peter Shilton	22 nd August
Judith Reed	3 rd September
Tess Heintze	12 th September
Memorial Service	Date
Brian Herron	14 th August
Immurement	Date
Pamela Dawn Watkins	2 nd August



(Image: Chris Shain, Images for Business)

Serendipity

Jeremiah Stephenson



(Image supplied.)

When I moved back to London after my two years living and studying in Toulouse, I had an experience that made me realise something fundamental about how we build and maintain relationships and communities; something which has become even more pertinent since the Covid-19 pandemic and increasing integration of social media in our lives.

It was early 2017, and time to renew my passport. I stood at the

threshold of the main hall of the passport office at Victoria, with hundreds of booths stretching off into the distance. A number flashed up on the screen, and I was directed to a gentleman called Richard who took my documents. No sooner had he glanced at my name and address, he said, "You're the new Associate Director of Music at All Saints Margaret Street, aren't you?" and before I knew it, we were discussing resolutions, Anglo-Catholic mission, congregation-building and other matters pertinent to the church.

It is hardly a new realisation that London is not so much a sprawling city of unrelated things happening simultaneously as a series of superimposed villages each containing tight bonds of social cohesion. What I have come to reflect on since, is that being directed to Richard's booth might not have been such an improbable occurrence as I initially thought, and these serendipitous encounters are the extraordinary yet wholly ordinary stuff of life.

So it was with the various forces that brought me to St James' King Street in early July. It's not as improbable as it sounds that I should travel halfway round the world to be welcomed by friends and indeed family, and share in beautiful moments of music, worship and camaraderie as if picking up an interesting conversation again.

The international community of churches in the Anglo-Catholic tradition is strong, and if anything has only strengthened since the rise of live-streaming. We have all largely accepted this as a supplement to in-person worship, and All Saints Margaret Street continues to draw increasing numbers of views with pockets of regular virtual congregations around the world. The Classical Music world has also moved to integrate building parasocial relationships with audiences into its marketing strategy.

Indeed, it is arguably the fundamental purpose of performing arts to build community and share in a present moment which transcends the mundane. Is Liturgy a performing art? Discuss...

The thing about these threads of community that wrap the globe in layers like superimposed villages of London is that sometimes the people at the ends of these threads actually turn up in real life! And what a great thing that is, I told myself as I emerged blinking into the July winter sunshine at 7am after a 24-hour journey, grasping the flat white that would sustain me through hours of practice, a masterclass and evening rehearsal like the life-ring it metaphorically was.

Each concert is its own special opportunity to encounter particular people, places and instruments, but performing at St James' King Street will remain an absolute highlight for me. The beauty of the surroundings and inviting versatility of the new Dobson organ were of course factors in this, but above all it's not every day I get to play to an audience of friends and family I only get to see occasionally as well as new friends I have only interacted with online.

It was a particular pleasure to work with David Elton, and witness first-hand the incredible eye for detail he brought to both rehearsals and coffee preparation. Recording the pieces we performed together was like savouring the aftertaste of the concert, made all the more pleasurable knowing that this would be the first time Jim Maynard would hear his piece *Arcus* played. I hope the recording will also further raise the presence of St James' within the mind of the concert-going public, and that support for the various recital series and services will continue to grow.

Jeremiah Stephenson is Associate Director of Music at All Saints Margaret Street, London. He performed as a visiting organist in the St James' International Organ Festival on 5th July, 2025.



Jeremiah Stephenson gives a Masterclass at St James' (Image supplied.)

A New Director for the St James' Institute

We are delighted to announce the appointment of a new Director of the St James' Institute. Jamie Dunk commences in his role in October, and will work alongside Paul Oslington for a time in order to ensure a smooth handover. We are so very grateful to Paul for his commitment to the Institute during this time of transition and for his hard work over the past two years. Paul's final event will be 'Beating the Bounds' at the end of November and we will have the opportunity to thank him at that time. We look forward to welcoming Jamie to St James' King Street.

Dr James (Jamie) Dunk is a historian with a PhD from the University of Sydney, where he has been a researcher, teacher and administrator for 15 years. He specialises in environmental history and the history of mental health and psychology, focusing on the emotional and health impacts of environmental change. *Bedlam at Botany Bay*, his history of madness, mental health, and emotional life in colonial New South Wales, was awarded the Premier's Australian History Prize, and his research and writing appear in *The Lancet*, *The New England Journal of Medicine*, and *Australian Psychologist* as well as historical journals and literary magazines.

Jamie lives in Balmain with his wife Stephanie, his children Aubrey and Ira, and a cat, Oberon (not pictured). They have been worshipping at St Stephen's Newtown and at Christ Church Inner West before that. Many years ago Jamie was a ministry trainee with the Evangelical Union at the University of Sydney.



He is interested in literature, the arts, in opening dialogue and building community, and he enjoys squash, reading novels, making sourdough, rock climbing, and wild swimming.

At the Institute he hopes to continue engaging closely with the city's history and future, its institutions and its people. He will be working in the role three days a week and is eagerly looking forward to meeting parishioners and members of the Institute, and exploring together the beauty and mystery of God's world. Please reach out to him at jamie.dunk@sjks.org.au or by calling the parish office on 8227 1300.



St James' Institute Update

Paul Oslington

I hope that everyone who came to hear leading Orthodox theologian Father John Behr interviewed at St James' by Merdith Lake on 'The Future of the Cosmos' were challenged and enriched by the event. John spoke a lot about how deeply uncomfortable our culture is with death, and how a robust Christian approach to death can be life-giving. All this is within the context of the Christ's victory over death and the redemption of all things. Both the event at St James' and the conferences the following weekend on the contemporary relevance of the Church Fathers, hosted by *Gospel Conversations* and Alphacrucis University College were well attended. If you missed these events, they will play on *ABC Soul Search* and be on the *Gospel Conversations* website later this year.



Shortly after this, we were privileged to have the Australian icon painter Michael Galovic give a masterful talk on his art. He spoke about the history of icon painting, the place of icons in Orthodox liturgy and spirituality, and of the way they facilitate participation in divine realities. This contrasts with the dominant Western artistic tradition which attempts to

represent these realities. Michael brought several icons and one example of his contemporary artistic practice down to St James' from his Central Coast studio. One of these, a beautiful icon of St George slaying the serpent, I ended up purchasing and it now hangs above my study desk. Christ Church St Laurence some years ago commissioned Michael to paint their patron saint, and perhaps St James' could also commission Michael to produce an artwork for the Parish.

Coming up on Sunday afternoons we have a Julian of Norwich Quiet Day led by the Rev'd Catherine Eaton on 19th October, 'God in the Poetry of Emily Dickinson' with Professor Ben Myers on Sunday 2nd November, and our 'Beating the Bounds of the Parish' walk on 30th November, when we will pray for the fruitfulness of all that goes on in our city—art, music politics, business, finance, etc. I'm hoping that people from some of the other city churches will join us in praying for our city.

This year we have been trialling seminars before Evensong on Wednesdays. Please come along from 5-6pm on 5th November to hear an interview with Greg Sheridan about his new book *How Christians Can Succeed Today*. (See page 15 for a review of this book.) The St James' Institute was going to host the launch by Stan Grant of this book, but a bigger venue than St James' Hall was required.

These Wednesday evening events are a great opportunity to invite along family and friends, taking advantage of our invitation for non-subscribers to attend one event free to get a taste of what we do at the Institute. And of course, think about an Institute subscription as a Christmas gift for family and friends who might enjoy our events.

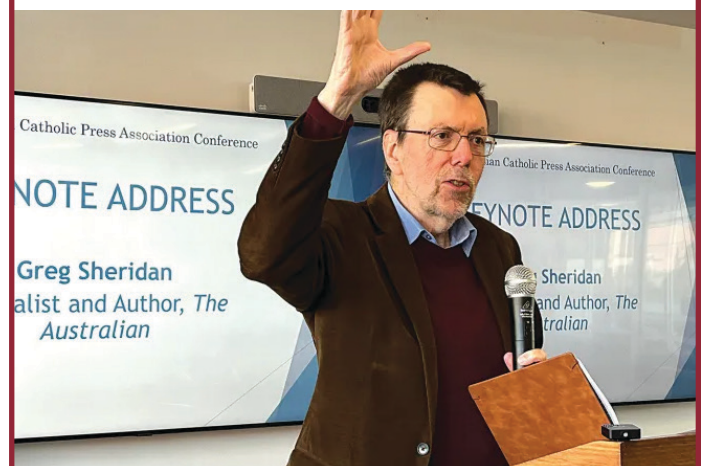
As my time as Director of the St James' Institute draws to a close, I am grateful for all the support I have received especially from Fr Christopher Waterhouse (himself a former Institute Director), my Board, chaired by Belinda Howell, and the Wardens. My successor, Jamie, will have my prayers and complete support as he takes on this important role for St James' and our city. Please continue subscribing and participating in our events, and I encourage you to support the new Director in further developing the St James' Institute.

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

How Christians Can Succeed Today

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

Wednesday 5th November 2025, 5pm-6pm.
St James' Hall, Level 1, 169 Phillip St, Sydney
followed by Choral Evensong at St James' Church at 6:15pm.



The Bishop Arthur Malcolm First Nations' Bishops' Endowment Fund

John Deane

For many years the Anglican Board of Mission (ABM) has been working with Aboriginal and Torres Strait Islander leaders to ensure that their voices are recognised and strengthened within the Anglican Church of Australia (ACA). This has become increasingly important as the ACA along with the rest of the nation makes the journey towards reconciliation. A significant step in this direction was taken when the National Aboriginal and Torres Strait Islander Anglican Council (NATSAC) was established in 1991.

A second initiative was the establishment of two First Nations' episcopacies—one Aboriginal, one Torres Strait Islander. These episcopacies were originally envisaged as largely being funded and functioning within the existing diocesan structure of the ACA. However, despite the enormous commitment of incumbents, this model has inhibited the effectiveness of these offices as national roles. This important aspect of the role generally becomes an add on to the ministry which the funding source depends upon. Moreover, there is little administrative or financial support for the national function which was envisaged as being part of the role.

In ongoing consultation with NATSIAC, ABM has come to appreciate how significant the pastoral and leadership potential of these episcopacies are, not just for first nations'

Anglicans but for all the ACA and beyond. Consequently, in response to the request from NATSIAC that the roles be supported, and as a commitment to reconciliation, ABM has approved the creation of a fund, to be known as the **Bishop Arthur Malcolm First Nations' Bishops' Endowment Fund**. The name of the fund honours the memory of the much-loved and respected first Aboriginal Bishop, Arthur Malcolm. Furthermore, it has allocated a recent gift from a will, amounting to over \$330,000, to establish the fund. It will be one of several gifts which will be established during ABM's 175th Anniversary celebrations.

It is ABM's intention to raise \$1 million over the next 12 months with incremental increases to follow, taking the Fund initially up to \$5 million in approximately five years. We expect that the increases will gradually grow capacity for the functioning of the roles. ABM is delighted that the Parish of St James King Street has indicated that it will make a contribution to the Fund for the next three years and will also help to seek other donors.

The Fund was launched on 1st October 2025 at St James' King St, and Bishop Chris McLeod, the current National Aboriginal bishop, was present.

The Rev'd Dr John Deane is ABM and AID Executive Director and an honorary priest at St James'.





Bishop Arthur Malcolm Endowment Fund

The Anglican Board of Mission is honoured to support the establishment of the **Bishop Arthur Malcolm First Nations' Bishops' Endowment Fund**—a visionary initiative to strengthen and sustain First Nations leadership within the Anglican Church of Australia. This vision was first expressed by Bishop Malcolm when he played a key role in establishing the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC) – a body which continues to inform and guide the General Synod to this day.

This Endowment Fund will provide long-term resources to support the ministry of **National Aboriginal and Torres Strait Islander Bishops**, ensuring they are equipped to nurture First Nations clergy, mentor emerging leaders, and advocate for justice and healing across the Church. It will also enable the Church to respond to the growing call for culturally grounded leadership and theological formation shaped by First Nations insight.

ABM invites individuals, parishes, and dioceses to contribute to this enduring legacy. Your support will help build a future where First Nations leadership is not only recognised but resourced—where the Church continues to grow as a place of belonging, truth-telling, and hope.

Together, we honour Bishop Arthur Malcolm's vision and invest in a future led by First Nations wisdom, faith, and resilience.

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The Anglican Primate Elect: In His Own Words

Michael Jensen and Megan Powell Du Toit, from the 'With All Due Respect' Interview Mark Short

On 19th July 2025, the 18th Primate of the Anglican Church of Australia was elected. The Right Reverend Dr Mark Short, Bishop of the Diocese of Canberra and Goulburn, will serve as Primate alongside his current role. He takes up his new duties on 1st November 2025. Bishop Short graciously took some time to answer questions put to him by the 'With All Due Respect' team to help people gain some insight into the new Primate. These answers are printed as given. Websites have been added by us as explanatory aids for those outside the Australian Anglican church.

How did you come to faith in Jesus?

I came to faith as a teenager, through a combination of members of my local Anglican church and Christian teachers at the Anglican High School I attended. In both instances it was not so much my peers who made an impact, as those who'd been faithfully following Jesus for many more years than I'd been alive.

What drew you into Christian vocational ministry?

Monica and I settled in Canberra when we were first married. It was there that we were encouraged into vocational ministry, both through our experience of a healthy local church and a growing awareness of the needs and opportunities for service in the city and the bush.

Who have been your role models in ministry and life?

When I first became a Christian my role model and mentor was a man in his 70s. Alvin came of age in the Great Depression and never had the opportunity for formal education beyond primary school, but he was widely read, deeply thoughtful and faithfully prayerful. Friends who'd been in his bedroom said you could see two parallel grooves in the wooden floor by his bedside, worn away over years by his knees. Perhaps that's what it means to really leave a mark in ministry

What have been the most significant highlights of your ministry so far?

I look back with particular gratitude to time spent pastoring a congregation in the rural village of Springdale (near Temora), the privilege of spending three years studying in Durham amongst Christians from across the world and the opportunity to see the diversity of God's church during service with The Bush Church Aid Society (www.bushchurchaid.com.au)



What particular concerns, goals and vision have characterised your ministry so far?

I've sought to encourage all God's people to find their confidence in Christ, and engage God's world with hope through truthful speech and loving action.

What do you think you in particular bring to your new role as Primate?

I hope to draw on my experience of ministering in rural, regional and city contexts and with God's help honour the example of those who've inspired me.

What will most shape your term as Primate?

As always the future is in God's hands not ours. I do expect the next few years to be a time of opportunity for sharing the good news of Jesus with a somewhat weary and fractured world. The recent Hope25 initiative (www.hope25.com.au) shows what we can be accomplished when we do this together. We will also need to find new and creative ways to sustain and grow ministry in rural and regional areas, and ensure the voices of our Aboriginal and Torres Strait Islander sisters and brothers are rightfully and clearly heard within the life of our church.

How can brothers and sisters in Christ best pray for you?

Pray that I might proclaim the gospel clearly as I have opportunity and be faithful to Jesus publicly and privately.

This is the text of a blog by the WADR team posted on 28th July (thewadrproject.com), reproduced here with permission. The Rev'd Dr Michael Jensen is Rector of St Mark's Darling Point and The Rev'd Dr Megan Powell du Toit is Senior Pastor at Rouse Hill Baptist Church.

How Christians can Succeed Today

Greg Sheridan, Allen & Unwin 2025

Paul Oslington

This book follows Greg Sheridan's other bestselling books about Christianity: *God Is Good for You* (2018) and *Christians: The Urgent Case for Jesus in Our World* (2021). You might know Sheridan as the long-serving foreign editor of *The Australian*, who regularly ventures into other topics including Christianity.

Sheridan seems somewhat surprised by the success of his writing on Christianity; but it would be hard for anyone travelling and writing about our world with their eyes open not to deal with the topic; though many contemporary journalists do manage to avoid or disparage religion.

How Christians Can Succeed Today has two parts. The first part compares the situation of Christians in the first centuries as a despised and often persecuted minority with the increasing public marginalization of Christianity in our time. Sheridan observes that this public marginalization is confined to the West (a society that the anthropologist Joseph Henrich describes as WEIRD—Western, Educated, Industrialized, Rich, and Democratic) and that the Christian faith is growing in numbers and influences elsewhere. He also emphasises that having one's faith ignored or disparaged is way short of being killed for it as many early Christians were. Again, the West is the exception as Christians in many other parts of the world today are savagely persecuted (as documented by books such as those by Daniel Philpott and Timothy Shah: *Under Caesar's Sword: How Christians Respond to Persecution*, Cambridge University Press, 2018, and by John Allen: *The Global War on Christians*, Random House, 2013.) This part of the book draws many lessons from the life and witness of the early Christians, and most of all is a good antidote to those who believe that Christians regaining the reins of power is essential for Christianity to have a future. Sheridan writes

engagingly and, though he relies mostly on the scholarship of others, it is hard to think of a better short introduction to the world of the early Christians.

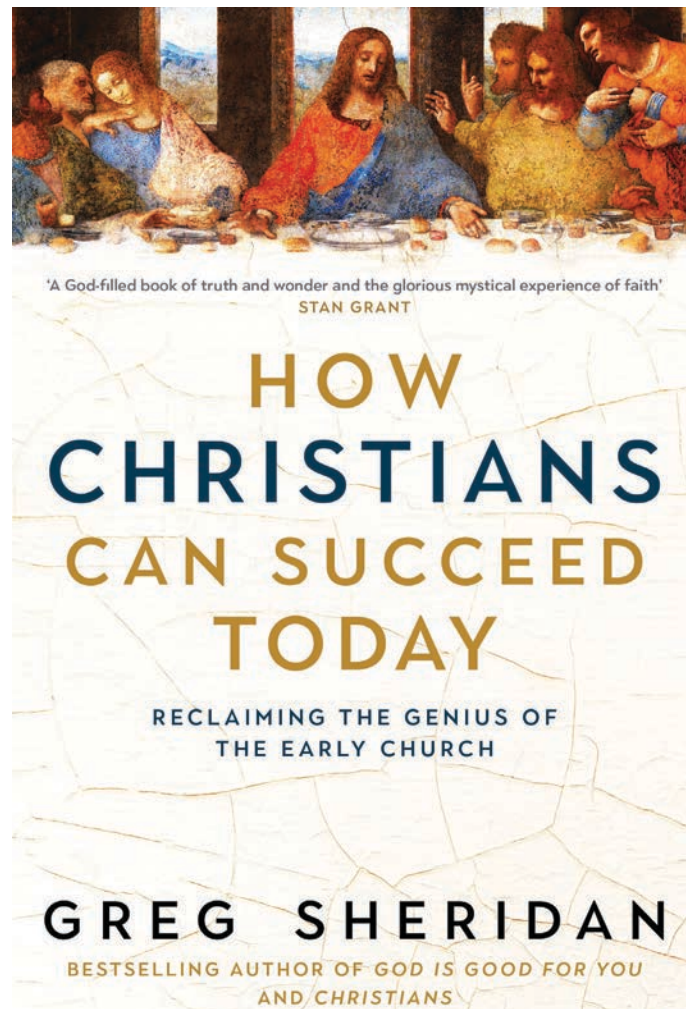
The second part of the book complements the first—it is a series of interviews with contemporary Christians that Sheridan believes we can learn from. Some are international celebrities like Mike Pence, Marilynne Robinson, Niall Ferguson, and Dallas Jenkins, behind the hugely popular film *The Chosen*. Others are less well-known locals: Leila and Danny Abdallah tell of the power of forgiveness after the tragic death of their children. Pastor Mark Varughese tells of his unlikely path to leadership growing the Pentecostal Kingdom City Church in Malaysia, Perth, and beyond, and indigenous pastor Jum Naden speaks of his path to ministry. Two of the most moving testimonies are from very ordinary people—a young man Andrew Mathieson seeking to live out his faith in his local Catholic parish, and Laurel Moffatt an American woman and gifted writer, who ended up marrying an Australian Anglican minister and is now leading Mary Andrews College in Sydney.

Sheridan draws the threads of these stories together in a final chapter entitled 'What is to be Done?'. In keeping with his generous engagement

with Christians across the denominational spectrum and in different contexts, he doesn't offer a formula for success or a church political programme. But conviction, courage and creativity are common threads, plus of course the sometimes-unpredictable winds of the Spirit of God.

A great read, and especially recommended for those who think they might have little in common with Sheridan the politically conservative Catholic.

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

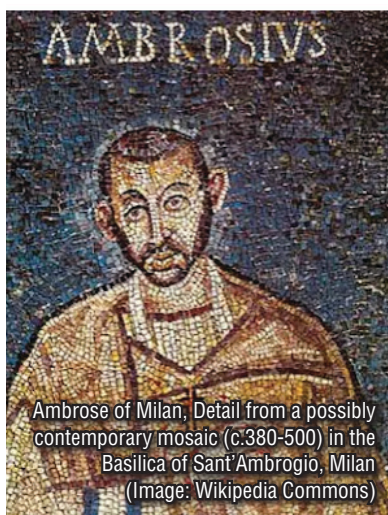


St Ambrose of Milan: The Father of Western Hymnody

Michael Horsburgh

This article is about St Ambrose of Milan (c.339-4th April 397) who is credited with introducing metrical hymnody to the Western Church.¹ So, first some definitions. The hymns that we sing are forms of metrical verse. That's not the only way to sing. Before we sang metrical verse, we sang settings of non-metrical text or prose. Gregorian chant, or plainsong, is a way of singing such texts. Anglican chant is another way. We often hear larger compositions, anthems, or motets, that do the same. Above all, metrical hymnody is a form of singing that can involve the whole congregation. This kind of singing is essentially a communal activity, which is why it is so important. As hymn writers such as Watts and Wesley realised, such joint activities not only enhance the coherence of the congregation, but they also teach the faith in an almost unconscious fashion. Both words and tunes are important. The words convey the sense; the tunes make the words singable and pleasant to sing. Over time, the two may become so unified that the tune, which has its own name, will be called by the words to which it is set. Metrical hymns are very important, so the person who introduced their practice, deserves considerable honour.

Who was Ambrose of Milan?



Ambrose of Milan. Detail from a possibly contemporary mosaic (c.380-500) in the Basilica of Sant' Ambrogio, Milan (Image: Wikipedia Commons)

According to a statement by Ambrose himself, he was born in 339 in the city of Augusta Treverorum in Roman Gallia Belgica, modern Trier in the Rhineland-Palatinate of Germany. His family, of Greek descent, was Christian. His mother, whose name has been lost, has been described as a woman of intellect and piety, but such a description

seems to have been inferred from Ambrose's theological discussions of motherhood and widowhood, rather than from actual description of his mother. Ambrose's sister, Marcellina, later became a dedicated virgin. His father has been identified either as Aurelius Ambrosius, the Praetorian Prefect of the area, or Uranius, an official in the local Roman government.

The uncertainty about Ambrose's parentage is consistent with the screen around his public persona. What is certain is that he was of the Roman upper class.

It appears that Ambrose's father died early in his life and his widowed mother, with her three children, moved back to Rome, where he began to study literature, law and rhetoric, leading him to follow his father into the Roman public service. The study of rhetoric, described by Aristotle in his *Politics* as 'a combination of the science of logic and of the ethical branch of politics' prepared Ambrose well for what was to follow. In 372, he was appointed governor of the province of Liguria and Emilia, headquartered in Milan.

Arianism

This year marks the 1700th anniversary of the Council of Nicaea in 325 AD. Although denounced at the Council, which opted for Trinitarian theology against that of Arius, who taught that Christ was a created being, Arianism did not immediately disappear. Arian teaching was widely accepted and had imperial devotees. What we accept as a theological victory was not immediately an ecclesiastical and political victory.

In 4th century Milan, the version of Arianism was known as Homoean. Following Acacius, the Bishop of Caesaria, it taught that the Son was distinct from, but *like* the Father. Nicaea taught that the Father and the Son are of the 'one substance'. After Emperor Constantine, who had called Nicaea, died in 337, deposed Arian bishops sought to return to their sees, sometimes supported by Constantine's successors. While the empire was split into two monarchies, Constans, the western emperor was sympathetic to the Nicene or Trinitarian Christians, while Constantius II favoured the Arians. When Constans died in 350, Constantius II became the sole ruler and Arianism prevailed. It took until 381 for the Trinitarians to prevail at the First Council of Constantinople. Arianism collapsed.

Bishop Ambrose

In 374, Auxentius, the Bishop of Milan and an Arian, died. As was then the custom, the Christians of Milan gathered in the principal church, probably the no longer existing Portian Basilica, to elect his replacement. This brought the two opposing groups, the Nicaeans and the Arians, into conflict with potential violence. Ambrose arrived, in his office of governor, to keep the peace.

¹ In this article I have relied to a large extent on Brian P. Dunkle, SJ, *Enchantment and Creed in the Hymns of Ambrose of Milan* (Oxford Early Christian Studies), Oxford University Press, 2016, and Neil B. McLynn, *Ambrose of Milan: Church and Court in a Christian Capital*, (Transformation of the Classical Heritage, vol. 22), University of California Press, 2014.

The story is that a voice, sometimes said to be a child's, called out 'Ambrose for bishop'. Against his will, Ambrose was elected unanimously. It is possible that his reputation as a measured government official led both sides to hope for his subsequent favour. In this opinion, the Arians were soon proved wrong, for Ambrose revealed himself to be a committed Nicæan.

The election posed several problems, the first of which is that, apparently, Ambrose did not want to become a bishop. I say, apparently, because there are accounts of other potential bishops protesting their unwillingness, which might be regarded as a declaration of humility.

The tradition says that he immediately went away and was persuaded to return only after the intervention of the emperor. More importantly, although Ambrose was from a Christian family, he was not yet baptised, being only a catechumen. This meant that Ambrose must first be baptised and then hurried through ordination as deacon and priest before he could be consecrated bishop. It took four days, one step per day.

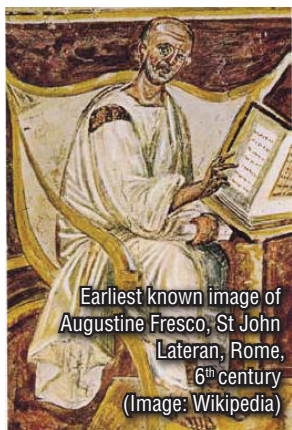
It is hard to gain a picture of Ambrose the man apart from his public persona. He tightly controlled his output and, unlike his protégé, Augustine, wrote no biography or account of his life and thinking. Even his published letters are accounts of happenings, not personal communications.

In 385-386, the Arian Empress Justina, as Regent for her young son, Valentinian II, persecuted Nicæan Christians, demanding from Ambrose the use of a basilica in which the local Arians could celebrate Easter. Ambrose refused. In his Letter 20, Ambrose explained:

At last the command was given: Surrender the Basilica. My reply was, it is not lawful for me to surrender it, nor advantageous for you, O Emperor, to receive it. ... Authority is committed to you over public, not over sacred buildings. Again the Emperor was stated to have declared: I also ought to have one Basilica. My answer was: It is not lawful for you to have it.

The Nicæan Christians occupied the basilica all night and Ambrose led them in singing hymns and psalms, although we cannot be sure what they were.

Augustine of Hippo (13th November 354–28th August 430)



In 384, an ambitious young philosopher, Augustine, arrived in Milan. He described his welcome by Ambrose as 'fatherly'. Under Ambrose's influence, Augustine converted to Christianity. He baptised both Augustine and his son, Adeodatus, at the Easter vigil in April 387. In so doing, Ambrose, had he done nothing else, changed the course of Western Christianity by bringing one of its most

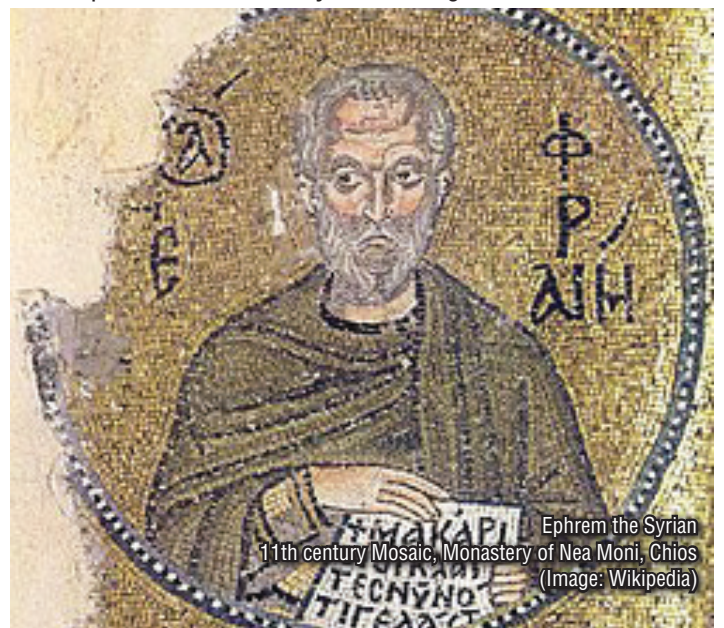
influential figures into the fold.

Fourth Century hymnody

Evidence from the New Testament and early Christian writers shows that the young church sang at its meetings. It is supposed that the earliest singing incorporated psalms as sung in Jewish synagogues. Overall, we know little about the content and way of singing. Only this year, a representation of the earliest extant hymn and its music from the late third century was released in a documentary, *The First Hymn*. John Dixon, the presenter, commented that the music used "melodic structures we know were being used in taverns and on stage in the pagan theatres". This is its text:

Let all be silent:
All rushing rivers stilled,
As we sing our hymn
To the Father, Son, and Holy Spirit,
As all Powers cry out in answer,
'Amen, Amen.'
Might, praise, and glory forever to our God.
The only Giver of all good gifts.
Amen. Amen

This text reflects questions that were still discussed a century later. Critics thought that the use of prevailing pagan poetic and musical genres allowed listeners and singers to confuse their Christian identity with the idolatry of pagan worship and the immorality of drinking halls.



Although they never met, Ambrose and the Eastern deacon, Ephrem the Syrian, shared an interest in hymns that promoted an engagement with creation and scripture. Given their disturbed theological world, they sought hymns that would ensure both spiritual uplift and the dissemination of orthodox belief, especially about the Trinity, themes also reflected in the third century text above. Another early hymn, *Phos Hilarion*, also from the third century, is in the *New English Hymnal* (NEH) in Robert Bridges' translation, 'O gladsome light' (NEH 247) and reflects similar themes.

Such hymnody increased in the 4th century as more classically educated persons entered the church under royal patronage. Their familiarity with non-Christian literature was influential. Notably, Ambrose's hymns were written in iambic tetrameters, a verse form that we recognise as Long Metre (LM), and that was common in Greek and Latin classical poetry. Ambrose commended communal singing:

Old men ignore the stiffness of age to sing a psalm ...
 young men sing one without the bane of lust ... young
 women sing Psalms with no loss of wifely decency ...
 and the child who refuses to learn other things takes
 pleasure in contemplating it ... A psalm is sung by
 emperors and rejoiced in by the people. ... a psalm
 is sung at home and repeated outdoors; it is learned
 without effort and retained with delight.

Ambrose defended the use of human compositions if they reflected biblical truths and orthodox belief. In this way, they were not innovations but repetitions of what already existed in another form. It appears that he began to write his own compositions in the 380s. Augustine, in Book IX of his *Confessions* dates this to the occupation of the basilica noted above.

Ambrose's hymns

While it is said that Ambrose wrote many hymns, establishing the genuine ones has been difficult. Some we know more certainly because they were quoted in whole or part by contemporaries:

Deus Creator omnium, 'Creator of the earth and sky' (NEH 152), quoted by Augustine.

Aeterne rerum Conditor, 'Eternal creator of all things', some of the lines quoted by Ambrose and by Augustine.

Iam surigit hora tertia, 'Now dawns the third hour of the day', a hymn used at Lauds, quoted by Augustine.

Veni Redemptor gentium, 'Come, thou Redeemer of the earth', (NEH 19), quoted by Pope Celestine I (c.359–27 July 432).

Others are less certain because they are quoted later:

Illuminans Altissimus, 'Thou that with thy splendour bright', mentioned by Cassiodorus (c.485-c.585), a Christian Roman statesman, as an Epiphany hymn by Ambrose.

Orabo mente Dominum, 'I will pray to the Lord with my mind', mentioned by Cassiodorus.

Finally, NEH has two other hymns sometimes attributed to Ambrose, although this does not exhaust all the attributed hymns:

Aeterna Christi munera, 'The eternal gifts of Christ the King' (NEH 213). Not referenced earlier than the Venerable Bede (672-735).

Rerum Deus tenax vigor, 'O Strength and Stay upholding all creation' (NEH 248). Not attributed to Ambrose earlier than 1862.

Te Deum laudamus?

Ambrose did not write the hymn *Te Deum laudamus*, although it has been ascribed principally to him. Other possible authors are Augustine and Hilary of Poitiers, all roughly contemporary with Ambrose. These attributions set a date in the 4th century, but its origin is not known. Some have suggested that it might have been part of an early eucharistic prayer. But not by Ambrose.

We cannot easily escape from Ambrose. Paraphrases of his prayer before receiving communion found their way into Thomas Cranmer's *Book of Common Prayer*.

Ambrose

O loving Lord Jesus Christ,
 I, a sinner, not presuming on my own merits,
 but trusting in your mercy and goodness,
 with fear and awe approach the table of your most sacred banquet. ...
 Take away from me, therefore, O most merciful Father, all my iniquities and my sins,
 that, being purified both in soul and body, I may worthily partake of the Holy of Holies;
 and grant that this holy oblation of your Body and Blood, of which though unworthy I purpose to partake ...

Book of Common Prayer

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, [in these holy Mysteries (1548)] that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen

Lord, almighty and ever-living God, we thank you for the countless blessings you bestow upon us each day. Teach us to live with grateful hearts, to see your hand in every joy and in every trial, and to return thanks to you in all things. Grant that, like Saint Ambrose, we may never fail to acknowledge your goodness and may always give glory to you through Christ our Lord. Amen

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


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A Photo of the Comrades Conference 1951-1952
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Airbags on Pokies and Sports-Betting

Sandy Grant

Once again in the Anglican Synod, I'll be promoting motions calling on our governments to implement effective methods to reduce the misery caused by problem gambling, especially via poker machines (a State matter) and sports-betting (Federal). Such action is based upon the foundational truth that Almighty God calls on governing rulers to 'defend the weak and fatherless; to uphold the cause of the poor and oppressed' (Psalm 82:3).

Some time ago, my nephew and niece were in a bad car accident. They were saved from serious injury or possible death, because all the airbags in the car deployed. The damage was limited to bruising and stitches.

As a Christian, I think all gambling is ethically problematic. It's often based on greed for gain. Characteristically, it fails Christ's love test, since any win you achieve always comes at the cost of losses to others, including problem gamblers who cannot afford such losses.

Societally, its burden falls most heavily on the poor. For example, the largest losses on poker machines occur in local government areas with the lowest socio-economic profiles, such as Canterbury-Bankstown and Fairfield. But I'm not seeking a blanket ban for a secular society. What I want is airbags on pokies and sports-betting to minimise harm.

Australia's total gambling losses are about \$32 billion per annum. This is comparable to the amount the federal government spends on the aged care sector each year. We have the world's highest per capita gambling losses—more than twice that of the USA. If guns are the USA's blind-spot and blight, then the pokies and sports-betting are ours! This is because problem gambling bankrupts families, destroys friendships, ruins businesses, torpedoes careers, corrupts sport and more. Many pastors—myself included—have seen the damage first-hand: inability to repay debt, bailiffs at the door to repossess, a struggle to feed your kids, homelessness, despair and suicide.

Poker machines are configured with intense behavioural-conditioning features, and the research suggests they produce significant harm for 30% of regular users. Indeed 40% of the profits from pokies come from problem gamblers. This is inconsistent with their supposed purpose as harmless amusement. Sports-betting and other online gambling apps now reproduce many such features and their use is growing exponentially, especially among young people.

Yet only small reforms have been made; mostly those approved by the gambling lobby, like self-exclusion, which relies on the addict alone to change. Indeed, it is over two years since a bi-partisan federal parliamentary committee unanimously recommended reforms to address the explosion of online gambling. Most notably a rapid, phased removal of all advertising of sports-betting from TV, streaming services and social media was recommended. Yet the current government has done nothing of significance, even though they can see sport-betting advertising normalises the behaviour for impressionable children and youth.

Likewise, to reduce gambling harm and to address money-laundering in our state, the NSW government has refused to act on recommended solutions such as \$1 bet limits, longer compulsory machine shut downs from midnight to 10am, and a universal cashless gaming card with mandatory limit-setting.

I'll never forget the time I had a young man knock on the Cathedral door, feeling suicidal after losing a large sum of money on a machine in a Pitt Street hotel, not for the first time. I suggested that even though his parents might be angry at him for blowing all his money, they would be even more upset to lose him altogether. Thankfully after we prayed, he accepted my invitation to walk across to Wesley Mission to see the Lifeline Counsellors, who dropped everything to talk to him, and could also refer him to specialist gambling counsellors that Wesley also provide.

We need courageous parliamentarians to adopt harm minimisation measures recommended by experts independent of vested interests like the pubs, clubs, gambling barons and big sporting businesses, who will never act against their profit motive.

Car accident hospitalisation occurs at a rate 5 times lower than problem gambling. But we approve all sorts of limits on our roads: seat belts, air bags and speed cameras. Now we need to put air bags on pokies! Or to use the category of public health, if we refuse to permit the advertising of tobacco on TV because of the high risk of harm to many users, why should we continue to permit the advertising of sports betting that we know becomes so problematic to many users?

What action can you take? Please put pressure on your local members of parliament, federal and state, by writing and asking whether they will support the following measures, respectively: Federally, a phased but rapid removal of all sports-betting and online gaming advertising

from TV, streaming services and social media, in our nation; Statewide, \$1 bet limits on poker machines, longer compulsory machine shut downs (midnight to 10am), and a universal cashless gaming card with mandatory limit-setting.

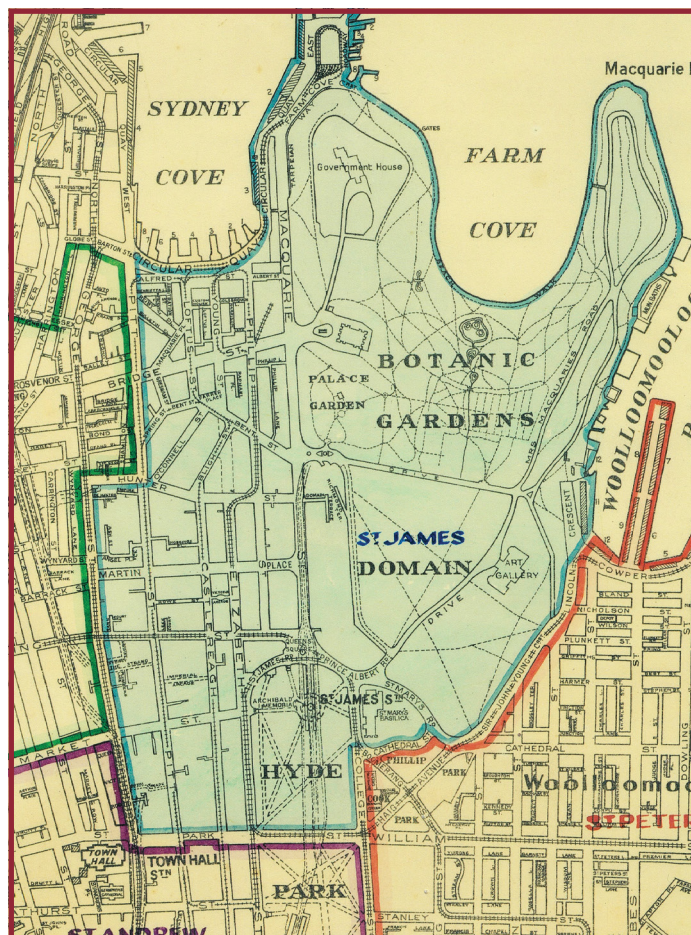
If you can add a personal story of the impact of gambling that has harmed you or someone you know and love, then consider sharing that (in an appropriately de-identified way) with these MPs. We want to empower back benchers, shadow ministers and members of cabinet to be agitating for action. You might also note that money not spent on gambling does not disappear from the economy but will be spent in other, often more productive ways. For example, evidence suggests \$1M in losses through poker machines creates around 3 jobs. \$1M in expenditure on food and meals creates 20 jobs.

Jesus delights to lift burdens from the heavy laden (Matthew 11:28). And he says we should love our neighbours. And this has special application to those who are poor and disadvantaged. Indeed Romans 13:10 says 'Love does no harm to a neighbour.'

Think on that sentence: Love does no harm to a neighbour.

How can any Christian citizen in Australia be satisfied with a system that permits the gambling barons to cause such significant harm to vulnerable neighbours?

The Very Rev'd Sandy Grant is Dean of St Andrew's Cathedral, Sydney.





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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



Milestones in the History of the Australian Anglican Board of Mission

1850

At the urging of the Bishop of New Zealand, George Selwyn, the six bishops of Australasia met in the schoolroom of St James', King Street, Sydney and approved a motion moved by the Bishop of Melbourne, Charles Perry, to establish a board of missions which is to be known as the Australasian Board of Missions (ABMA). According to a report in *The Sydney Morning Herald*, a crowd had assembled outside the schoolroom and, when it heard the news, a large cheer erupted.

The mandate of the Board is to support missionary endeavours among aboriginal people, the peoples of the Pacific and the Chinese on the goldfields. The dioceses respond by establishing individual mission committees which maintain local autonomy under this new ABM umbrella. The Board's initial activity is to fund the construction of a boat to support the work of the Melanesian Mission. The boat is commissioned in 1857 and named the *Southern Cross*—the tenth in succession *Southern Cross* was launched in 2024.

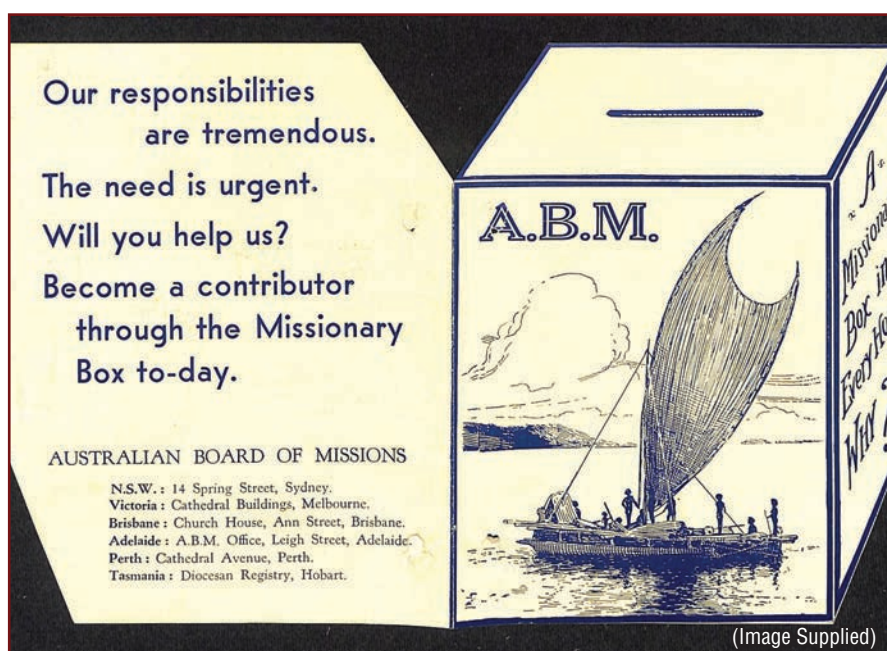


Missional Theology: The ABMA is established as an umbrella for the missional activities of the nascent Anglican Church. It operates through diocesan mission committees, responsible to the diocesan bishop. Priority is the establishment of the church and its Anglican structures. Prevailing missiology understands that mission is the work of the church, which is called to bring Christian/western civilisation to places and peoples where it is lacking. Bp Selwyn is the driving force behind the formation of ABMA. Influenced by the Oxford (Tractarian) Movement, he has a vision of mission beyond the established/establishment boundaries. This initiative marks the first serious engagement with the peoples of the Pacific.

1867

The Diocese of New Zealand separates from the Australasian province and begins to establish its own board of missions, which in time will become known as the New Zealand Missions Board. In 1872, ABM becomes constituted by a canon of the General Synod and changes its name to Australian. This new structure has a general secretary and some administrative support. This allows it to become more active in its support of emerging aboriginal missions.

Missional Theology: The separation of the New Zealand church leads eventually to a minor revisioning and improved resources for ABMA—the latter includes mission publications. Its missional agenda is still shaped by the diocesan bishops, but its vision begins to expand to include engagement with aboriginal communities. The Oxford Movement has seen a large number of vocations in England which begin to supply priests for the colonies, including Australia. The Diocese of Sydney resists the movement, but other dioceses prove more accommodating. The movement is broadly marked by a sacramental and incarnational theology and a commitment to mission beyond the established church.



1891

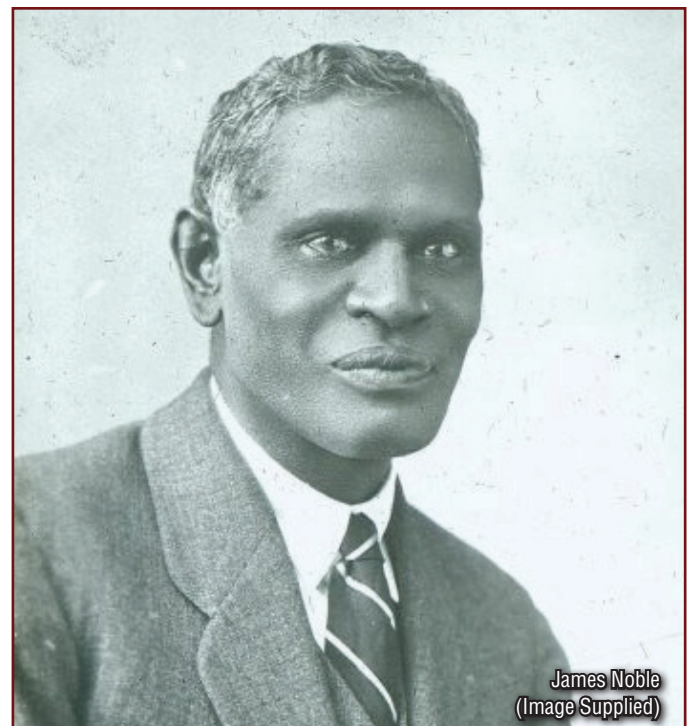
After a fortuitous meeting on a train to Singleton which brought Albert McLaren (anglocatholic) and Copland King (evangelical) together, they embark on the first mission to Papua New Guinea. Sadly, McLaren dies within six months of his arrival, and it is left to King to continue to lay the foundations for what in time becomes the Anglican Church of Papua New Guinea. King perseveres at great cost for more than a quarter of a century, learning to love the people and the country and dies revered by those whom he served.

Missional Theology: Mission as both evangelism and social action begins to find expression in ABMA's support of missions. Most missions begin as an initiative of individuals which over time becomes subject to diocesan authority and embedded in diocesan structures. The mission of McLaren and King, which ABMA supports, responds to both the spiritual and physical needs of the Papuan communities. Although paternalistic in its approach, King's own long ministry demonstrates an increasing appreciation and engagement with context and culture

1892

John Gribble establishes a mission at Yarrabah in north Queensland. In 1896 he is joined by James Noble, a local aboriginal church worker, who becomes indispensable in Gribble's missionary work. [In 1914 Noble travels at Gribble's request to Forrest River in Western Australia to reopen the mission station. In September 1925, Noble is made a deacon in Perth and becomes the first ordained aboriginal Anglican clergyman.] Over time ABMA (and later ABM) endeavours to generate support for the work at Yarrabah and that commitment continues until the 1960s, when the Australian Government assumes the responsibility. The Yarrabah community has continued to evolve and is currently one of the largest indigenous communities in Australia.

Missional Theology: The Aboriginal missions begin as initiatives of individuals. ABMA's support waxes and wanes in its first decades. Over time diocesan authority and government intervention stabilise the institutions but in doing so raise the need for ABMA to gain clarity about its own 'aboriginal policy'. It begins to take shape and iterations of that policy will inform ABMA's engagement for the next 40 years. In recent years ABM has come to recognise the paternalism which undergirded much of the engagement with the Aboriginal and Torres Strait Islander residents on the mission stations.



James Noble
(Image Supplied)

1910

A meeting of Anglican women is held in Sydney with the purpose of inaugurating 'the Women's Auxiliary in connection with the ABM'. Lady Chelmsford, the wife of the Governor of NSW, formally moves the motion, and branches and affiliated groups quickly spread across the Anglican Church within Australia. In 1913, the Women's Lenten Offering, the forerunner to the Lenten Appeal is instituted, and in 1965, the Auxiliary launches its first Special Project 'Operation Deficit'. The Auxiliary 'Project' becomes an annual undertaking, which places emphasis on supporting new programmes and partners. In 1987, the Auxiliary's name is changed to 'the ABM Auxiliary', permitting it to expand membership to include men. The fundraising efforts of the Auxiliary and the many 'gifts in wills' which ABM has received from former Auxiliary members for more than a century have made and continue to make a substantial contribution to ABM's ability to fulfil its mandate.

Missional Theology: The role of women in supporting ABMA's work should never be downplayed or overlooked. The fundraising, prayer, and awareness raising of the (Women's) Auxiliary have been highly significant and embedded the missional vision and activity of ABMA into the grassroots of the Anglican Church. Missionary spouses were seldom identified as missionaries in their own right, but the witness they offered and hardship they bore, more than qualify them for inclusion.

1911

John Jones, who had served on Thursday Island, is appointed General Secretary. He undertakes a major restructure of the organisation and in 1915 becomes the first chairman. During his term in office Jones builds support for ABMA's operational presence within Australia. In 1922 he is succeeded by John Needham who had experience working in aboriginal missions and developed a strong empathy for the residents. Needham encourages the growth of grassroots support thorough the Comrades of St George and the Heralds of the King. He dies in office in 1942 and remains ABMA's longest serving Chair.

Missional Theology: The Edinburgh World Mission Conference of 1910 has a profound impact on missionary endeavours around the world. The emergence of indigenous churches begins to challenge the colonialism which had undergirded missiology for centuries. A response to indigenous peoples and cultures is no longer an issue to be ignored and ABMA's own mandate, which is focused on this type of engagement, begins to be reinterpreted.

A further reorganisation of ABM sees the establishment of position of Chair(man) and a structure more suited to its role within the emerging national church. The advent of the 'two Johns'—John Jones and John Needham, both of whom have worked on the missions, brings compassion and concern for the work on the missions. However, within ABMA's Board there are varying views, ranging from 'do no harm' to assimilation.

1915

ABM assumes a level of responsibility for the mission work in Torres Strait at the invitation of the London Missionary Society (LMS), who had set new geographical priorities for their work. The LMS had arrived on Erub Island in the Torres Strait in 1871. Over time this missional endeavour has come to be known as the 'Coming of the Light' and the concept has evolved theologically leading to deeper and ongoing reflection on the mutuality of the enlightenment which has grown from the encounter.

Missional Theology: In the midst of these developments ABMA becomes involved in the Torres Strait. In the beginning ABMA works from the perspective that it continues to be the source and mediator of the light (*missio ecclesiae*). However, the LMS foundation which includes a level of respect for culture continues to influence the engagement. Over the next century this relationship endures, and the perspective is transformed. We enlighten each other and together we share the vocation of bringing God's light to the world (*missio dei*).

MISSIONARY NOTES

OF THE
AUSTRALIAN BOARD OF MISSIONS.

No. 10. [NEW SERIES.] APRIL 18th, 1898. PRICE, ONE PENNY.

OPENING OF THE CHINESE CHURCH (ST. LUKE'S) WEXFORD STREET.

On Thursday, 31st March, this very interesting and important event took place, and it gives us the opportunity of placing before our readers a few of the leading facts connected with the Mission to the Chinese in Sydney, which is under the control of Diocesan Corresponding Committee A.B.M.

In the month of July, 1873, there was (with the exception of Mr. George Soo Hoo Ten) not one single Chinaman in Sydney who had embraced the Christian Faith. Mr. Soo Hoo Ten was born in Canton, and, as he himself expresses it, was a heathen during the earlier part of his life. At the age of seventeen he was induced to go to San Francisco, where he entered a mercantile house. He remained for four years, and towards the end of his stay in the great western city of America was, under the mercy of God, induced to abandon his early teaching and embrace the religion of Jesus Christ. At the end of four years he left San Francisco for Sydney and on his arrival commenced business in Pitt Street. At this time the Rev. Canon Moreton became interested in him, and together with other Clergymen, who felt that something should be done for the Chinese in Sydney, carefully instructed him in the Christian Truth, and at last introduced him to his Bishop Barker, by whom he was appointed Catechist to his fellow-countrymen in Sydney. The first service was held in St. Andrew's School-room on a Sunday evening in July, 1879, and from that time services have been conducted on each Sunday and Wednesday night. From the commencement of this invaluable Mission, week-night classes

Religious Instruction and English have been held, at first under the management of a paid teacher, and subsequently by voluntary teachers under the direction of Mr. Soo Hoo Ten.

The Mission, which at first confined its efforts to the city, found it necessary to extend its work, and services were commenced in St. Silas' School-room, Waterloo. In 1883, services among the Chinese of Lower George Street were commenced, and have since been continued in St. Philip's School-room. In the same year a Church, built specially for the Chinese, was opened by the late Primate at Botany. Mr. Soo Hoo Ten having been previously ordained to the Diaconate. The work had so grown that it became necessary to appoint an assistant to help in conducting the many services which were held. The choice fell upon Mr. John Yung Tchou, one of the converts (through the instrumentality of the Rev. Soo Hoo Ten), who was placed in charge of the Mission in Lower George Street. Recently he spent some months in Missionary work among his countrymen in Tasmania, and has now returned to Sydney, where he is doing useful service.

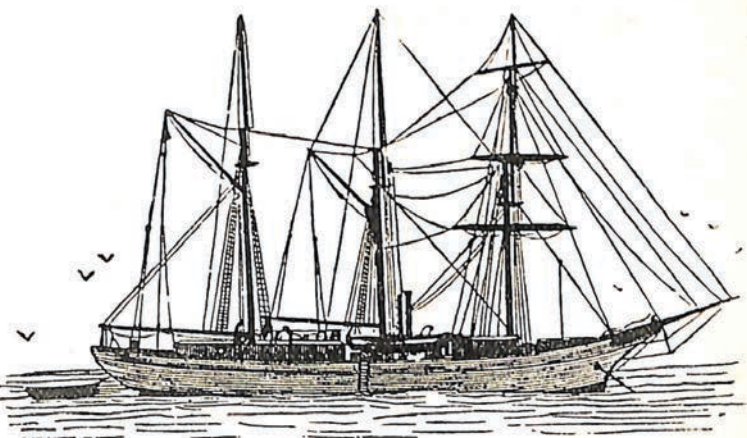
Divine Service is held every Sunday at the Botany Church, and Holy Communion is administered once every three months. A Chinese Catechist is carrying on the services in the Botany Church and the night school for the Chinese, at the latter of which he is assisted by a number of English Christians. The services at St. Andrew's School on Sunday nights were attended by over one hundred Chinese.

The Opening of St Luke's (Wexford Street) for the Chinese Community 1898 (Image Supplied)



The Chinese Church, Wexford Street, Sydney.

LORD BEAUCHAMP announced that the steamer *Southern Cross* would be open for inspection at Circular Quay every day from noon till 6 p.m., a small charge being made for admission.

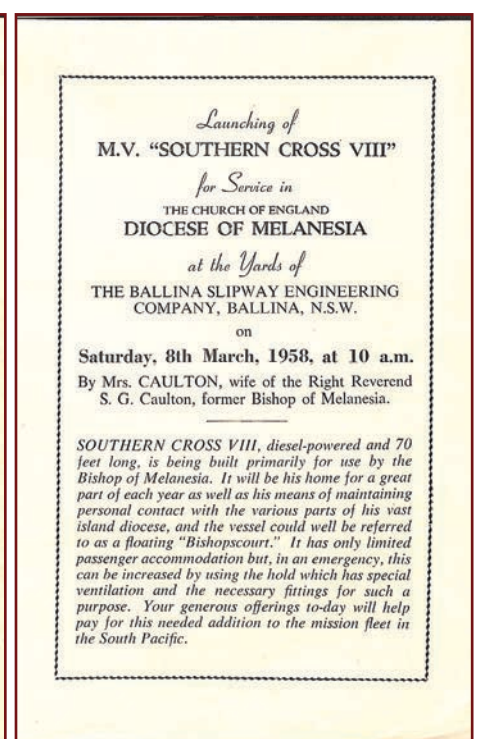
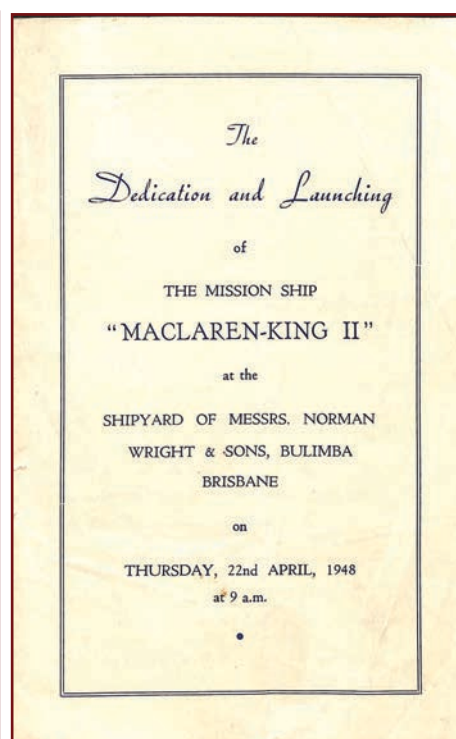
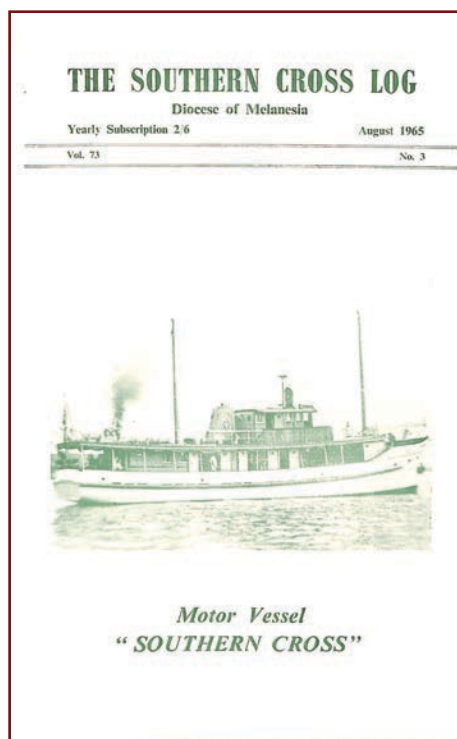


Melanesian Mission Ship "Southern Cross."
An excerpt from *Southern Cross*, 1900
(Image Supplied)

1942

As World War II rages across the Pacific, a number of Anglican mission workers in New Guinea are martyred. The decision of the then bishop of New Guinea, Phillip Strong, to request the mission staff to stay at their posts generates a lasting controversy which reaches up to the higher levels of the Australian Government. There is also confusion, which is not resolved for several years, as to the identity of some of the martyrs and the actual number. After the initial shock, their witness becomes an inspiration to others and generates in the postwar period an increased interest in missionary service. Among the martyrs are a number of women—a lasting reminder of the often unrecognised, yet significant and sacrificial contribution of women within ABM's missional history.

Missional Theology: The impact of the second world war on ABMA like the rest of the nation is profound. The uncertainty around the fate of the New Guinea martyrs, the disquiet concerning the decision of Bishop Strong to have them remain in situ, and then the grief when their deaths are revealed weigh heavily on the organisation for a number of years. As the shock begins to wear off and reconstruction commences, ABMA tries to return to what is familiar. A succession of Chairs over a relatively short period of time does not provide the vision or direction which is increasingly needed both on the domestic and international front. There is a noticeable increase in missionary vocations, but the missions both here in Australia and overseas are now operating in changed contexts which will soon aspire to being 'postcolonial'. The Church too struggles to find its place and the horrors of the war generate significant theological challenges, not least among them being the place and purpose of mission.

An Excerpt from *Southern Cross* 1950

1953

ABMA creates a department of cooperatives and appoints Alf Clint, a Christian Socialist, as director. Clint travels around the aboriginal missions establishing cooperatives at various locations. In 1957 Christ Church St Laurence gifts him a house in Glebe, 'Tranby', for his work with Aboriginal people. 'Tranby' functions as a cooperative and training centre until the present. However, not all in the church admire Clint's work or politics, and the Bishop of Carpentaria, who regards him as a destabilising influence, bans him from entry to missions in his diocese.

Missional Theology: Prior to WWII an undercurrent of 'social justice' begins to emerge within ABMA. This corresponds with social action and justice concerns which are beginning to find expression in Anglican parish ministries across the church. In time they will bear fruit within the life of the Church, e.g., the Brotherhood of St Laurence. After the war they begin to be focused around the treatment of aboriginal people. Alf Clint's work is now largely forgotten, but in its day it is prophetic and radical, and he had support from within ABMA and beyond.

1957

Frank Coaldrake is appointed as Chair. Coaldrake had remained a committed pacifist during WWII, but together with his wife Maida served as missionaries in Japan in the postwar period. He challenges the paternalism of ABMA's approach to Aboriginal and Torres Strait Islander peoples and is a leading voice in the campaign to ensure that Aboriginal and Torres Strait Islander peoples are recognised as citizens of this land. Coaldrake also lays the foundation for a more respectful relationship with newly emerging partner churches. He is elected Archbishop of Brisbane in 1970 but sadly dies before being consecrated.

Missional Theology: The appointment of Frank Coaldrake resets ABMA. He provides a vision and direction. He has international experience, having served as a missionary in Japan after the war, and he is an advocate for the human rights of aboriginal people. He has a voice, influence, intelligence, and respect, which he now uses to great effect. ABMA takes a lead in support for the referendum which will recognise aboriginal people as equal citizens. He shifts ABMA's own perspective on the aboriginal missions and encourages government intervention to ensure an improvement of living conditions. He does not condone the continued separation of children from their families. On the international stage, he fosters ABMA's connection with the broader communion and recognises that in time the missionary endeavours will give rise to partner churches.



Coaldrake in Papua New Guinea
(Image Supplied)

1983

Ken Mason, the former bishop of the Northern Territory, is appointed Chair. Mason's commitment to partnership and vision of broader international engagement sees ABMA begin to expand its outreach. Korea, Japan, Hong Kong, the Philippines, Malaysia, Myanmar, Sri Lanka, and Zambia become added to the already existing partners in the Pacific. He also begins to build relationships across the Communion and claim a voice for ABMA in global Anglican conversations around mission. The Five Marks of Mission emerge out of these conversations, but it is Brian Kyme, succeeding Ken in 1993 and becoming ABM's first National Director, who integrates the marks more fully within ABM's being and doing. At this time, ABMA—the Australian Board of Missions—changes its name to the Anglican Board of Mission. (ABM)



Ken Mason receiving the Order of Australia, 1984
(Image Supplied)

Missional Theology: With the appointment of Ken Mason, ABMA finds a worthy successor to Coaldrake. Mason has been the first bishop of the NT and brings experience both of work with Aboriginal communities and living in close proximity to SE Asia. Mason has a natural gift for building relationships, and this flows through to the international church. Most of ABM's overseas partnerships are created or strengthened during his tenure. He assists in the establishment of the Province of Hong Kong and founds the Christian Conference of East Asia, which thrives to this day. He understands the mutuality of healthy relationships and that not all relationships need to be built upon financial support. Partnership and story are Mason's gifts to ABM's missional theology. Mason's successor Brian Kyme builds on Mason's achievements by developing the missional theology which underpins the work. He has been influenced by Gerard Tucker and Jeffrey Sambell and understands mission needs not only to be relational but also to balance evangelism and social action. He adds a missional theologian from South Africa, Mike McCoy, to the ABM staff and together they engage in the missional conversations across the communion which give rise to the adoption of the 'Five Marks of Mission'. They rework the second mark so that it does not focus on discipleship but rather to what intentional discipleship should lead.

The Five Marks of Mission



THE FIVE MARKS OF MISSION

ABM and AID uphold the Five Marks of Mission, which express the Anglican Communion's common commitment to, and understanding of, God's holistic and integral mission. The mission of the Church is the mission of Christ.

See these 5 Marks of Mission in Action
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2 Build welcoming, transforming communities of faith

3 Stand in solidarity with the poor and needy

4 Challenge violence, injustice and oppression, and work for peace and reconciliation

5 Protect, care for and renew life on our planet

Photo © Don Brice/ABM.

1993

ABM submits its first community development projects based in the Philippines to the Australian International Development Assistance Bureau (AIDAB) for a funding grant. This is the initiative of Robert Cooper who has been inspired by contact with the community development team working in the Episcopal Church in the Philippines.

This initiative leads, in time, to a commitment by ABM in 1996 to seek full accreditation with AusAID (AIDAB's successor) and the appointment of Cooper as ABM's first Development Officer. Sadly, Cooper is forced to retire due to ill health in 1997. He is replaced by his new assistant, John Deane.

Missional Theology: ABM's partnership modality now begins to bear fruit. The relationship with the Episcopal Church of the Philippines has a profound influence on ABM. Initially the relationship with the ECP mentors ABM as it begins to give fuller expression to the five marks of mission and holistic mission. In time its effect begins to impact all ABM's work as inherited paternalism and colonialism are gently challenged. ABM begins to listen and hear better the stories of our partners and even to tell its own story. In time ABM will recognise in this interaction the invitation of God and the call of the Spirit to be and engage at the margins (the mandate of Jesus in Luke 4).



St James' Embroidery Guild

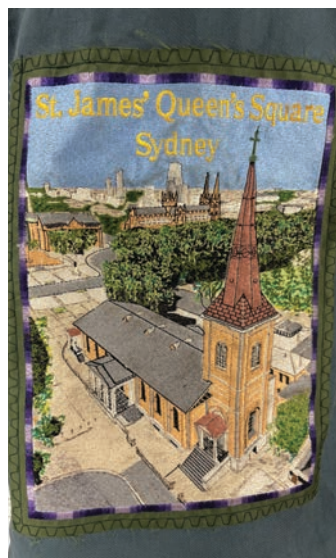
Marianne Close

On Saturday 27th September the inaugural meeting of the St James' Embroidery Guild was held in St James' Hall. Fourteen parishioners met together for morning tea and to hear a little about the vestment and textile collection at St James' and the sorts of projects that require our attention. We set to work sewing buttons and labels on choir cassocks, repairing holes in altar linens, re-threading loose gold-work on some of the vestments, and repairing the clasps on the white copes. Several members of the group brought along some embroidery projects that they have been working on at home, and were able to share examples of the sorts of sewing and textile projects they are passionate about. A particular treat was to see the embroidered bag used by the St James' Bellringers to store the bell clappers (used to half-muffle the bells for ringing at funerals).

The Guild plans to meet four times each year and welcomes anyone with an interest in sewing and textiles, whatever their level of skill. We aim to foster a positive creative environment and encourage the acquisition of new skills.

The textile collection at St James' includes everything from the vestments worn by the ministers and servers, to the altar frontals, processional banners, robes worn by the choir, servers, lay assistants, clergy, and the smaller linens used for Holy Communion. Some items in the collection are of historic significance to the parish, and the work of the Guild seeks to ensure that they are well cared for and can continue to be used for their intended purpose to the Glory of God for many years to come.

Marianne Close is a parishioner at St James' and the Convenor of the St James' Embroidery Guild.



(Images Supplied)



Build for the Future

Donate to the St James' Foundation



Robert Marriott
Chair

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

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

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

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

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

secular music, with a focus on choral and pipe organ music. Donations to this Foundation are tax deductible. Two types of donations are accepted:

- general donations for the Foundation's capital fund which are invested to provide annual distributions to fund the ongoing music programme;
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The Foundation has a strong track record. Since its establishment in 1999, and through the generosity of donors and investment income, it has earned over \$11 million and distributed over \$6.63 million into parish projects.

Donate now! Help keep St James' a vibrant presence in Sydney.

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Foundation over \$2 are tax deductible

Parishioner Profile: Darcy Blahut



(Image supplied.)

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

I first came to St James' in January 2024. At the time, the choir I belonged to was on a month-long break, and a fellow choir member, Jenny Samild, recommended I visit. The Dobson organ was being

installed, so much of the church's ornate interior was hidden behind construction barricades. Even so, the superb music and reverent liturgy left a tremendous impression. I was so uplifted by the service that I returned the following week and continued attending until my own choir resumed.

Whilst I initially visited for the music, I found a friendly parish community here. By the start of this year, I knew that I would make St James' my spiritual home.

Where and what are you studying?

I am currently in my first year of a Bachelor of Arts and a Bachelor of Law at the University of Sydney. Within my Arts degree, I have chosen to major in Latin, which I really enjoyed in high school. I am grateful that I can pursue my legal studies while continuing my passion for Latin.

Do you undertake any roles at St James'?

Last Easter, I joined the Sidesperson roster at 11:00am. This ministry has really helped me get to know other parishioners. I also enjoy greeting newcomers to King Street and pilgrims from other countries on a Sunday morning. Volunteering as a Sidesperson has made me realise that our church, being a city church, reaches many people who might not ordinarily attend a church. I believe this is one of our many strengths.

What do you enjoy about St James'?

Of course, I enjoy the stunning music and inspiring liturgy. I also value the preaching at St James', which has such depth and provides plenty of 'meat on the bone' to reflect on during the week. Beyond this, I appreciate the warmth of the community and the genuine sense of welcome I feel here.

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

I have not always been an Anglican and was not christened as an infant. My upbringing was largely secular, apart from Christmas, when a Nativity set would materialise. At age

nine, I briefly attended a Uniting Church Sunday School, though I preferred staying in the service to sing hymns. It was not until my early teens that I began seeking a deeper spiritual connection. In 2018, I attended a Catholic Mass with my grandmother and great-aunt, a missionary sister, and was struck by a profound sense of the transcendent. The following year, I was Baptised, Confirmed, and made my First Holy Communion. Later, friends introduced me to the Anglican Church. At an Anglican Youth Group, my narrow interpretations of scripture were challenged by God's abundant mercy and grace. However, I missed liturgical worship and so I joined the choir at St James', Turramurra (also located on a King Street), which eventually led me to this St James' King Street (SJKS)!

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

Since my conversion six years ago, my understanding of God has deepened and continues to do so. I have learned that God often challenges the limited images of Him that we humans create. This is illustrated beautifully in Faber's hymn, 'There's a Wideness in God's Mercy', particularly the lines: But we make His love too narrow/By false limits of our own;/And we magnify His strictness/With a zeal He will not own.' I find great inspiration from hymns because the words are so deeply poetic and act as 'prayers in the pocket' for whenever we need them. Other hymns which never fail to inspire me are 'Lead, Kindly Light!' and 'Dear Lord and Father of Mankind'. I also draw spiritual nourishment from the metaphysical poets, in particular George Herbert and John Donne.

You were a member of the choir in your previous church. Have you always enjoyed singing? Were you part of a choir while at school?

I have always enjoyed singing, especially in choirs. At Knox Grammar, aged six, I first discovered a fondness for the much-maligned, modern hymn 'Lord of the Dance' when I convinced the conductor to let me join the Chapel choir. However, my love of choral singing was really nourished at Sydney Grammar School through the School Choir and an a cappella group, called the Grammarphones! We performed many great sacred compositions from Mendelssohn's *Elijah* to Parry's *I Was Glad*, and it was there that I developed a deep appreciation for sacred music. Singing remains integral to my faith; I recently joined the choir at St Paul's College, University of Sydney, singing Evensong in the College Chapel every Tuesday at 5:15pm during semester. Members of the wider community are warmly invited to attend too. On Sundays, I enjoy warming the pews with great admiration for the choirs at SJKS.

St James' aims to be an inclusive and welcoming church. Have you as a young person felt part of our community? What could we do to make young people feel more welcome at St James'?

As a young person, I have felt included at SJKS. Parishioners have been extremely welcoming and kind, and I have seen how small acts of care can make a big difference to a newcomer, such as a smile, a warm greeting, or an invitation to tea after the service. I think it is especially important to make sure that people new to SJKS know about the offer of tea and refreshments (after 8:00am and 11:00am), as these provide great opportunities to foster a sense of community and belonging.

What do you enjoy doing in your spare time?

Like many university students, I work a couple of part-time jobs, one as a tutor and the other as an assistant in the Sydney Grammar School archives. Working in the archives allows me to explore my historical interests in a practical way. I also enjoy catching up with friends over coffee or on long walks. In my downtime, I enjoy relaxing with a good fictional crime show, especially a whodunnit.



(Image: Chris Shain, Images for Business)

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175 YEARS
ANNIVERSARY
1850 - 2025



Culinary Creations at Clergy House Chatswood



Japanese Cheesecake

Just the treat as the weather warms up through the spring and coming summer months. This light and delicate flavoured cake, with a sponge-like texture is a wonderful compromise for the traditional heavier cheesecake. On the strength of that, you may like a double serve—your call!

Whilst this recipe is created for a Thermomix, it is easily adapted to conventional methods.

Ingredients

- Soft butter to grease a 20cm spring-form cake pan
- 250g Cream Cheese (regular or light) at room temperature and cut into 2cm pieces
- 80g Vegetable oil
- 150g Caster Sugar
- 120g Milk (I normally use light, not skim)
- 6 eggs at room temperature with yolks and whites having been separated
- 40g Lemon juice, fresh or bottled
- 60g Cornflour
- Icing sugar for dusting

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



Ready, set, bake

1. Preheat your oven to 150°C (I go 135/140 °C if oven is fan-forced.)
2. Grease and line with baking paper the base and sides of the cake pan.
3. Sit the cake pan on a sheet of aluminium foil, and wrap the foil up the sides of the cake pan, to create a waterproof seal.
4. Place the cake pan into a larger baking dish.
5. Place the cream cheese, vegetable oil, and 50g of the caster sugar into a Thermomix bowl, mixing for 3 minutes, gradually bringing the temperature to 60°C, speed 3 (If conventional cooking, either heat in the microwave or in a stainless-steel bowl or a saucepan over low heat. A thermometer will be handy.)
6. Add the milk, egg yolks, and lemon juice, and mix for 30 seconds, speed 3.
7. Add the cornflour, and mix for 30 seconds, speed 4.
8. Pour this mixture into a large bowl.
9. Thoroughly clean and dry the Thermomix bowl (insert the butterfly whisk if you have a Thermomix), and add the egg whites, along with the remaining 100g of caster sugar. Whip for 4 minutes, speed 3 or 4 until soft peaks have formed. If using a Thermomix, remove the whisk attachment.
10. Gently fold in a third of the egg white mixture into the egg yolk mixture until combined. Then, add another third of the egg white mix, continuing to gently fold in, and finally, the remaining third of the egg white mix. Please take care not to overmix, which shouldn't occur if you have gently folded.
11. Pour the combined mix into the prepared cake pan.
12. Add about 3cm of boiling water into the baking dish to create a water bath—remember, this is why we wrapped the cake pan across the bottom and up the sides with aluminium foil.
13. Carefully put the baking dish with the cake pan (and cake) onto a baking tray and put into the oven for approximately 70 minutes, or until the cake is turning a light brown colour. Turn the oven off and leave the door ajar. Leave the cheesecake in there for around 15 minutes, before removing the cake pan from the water bath, and setting it aside to cool completely.
14. Once cool, carefully remove the cheesecake from the spring-form cake pan onto a serving plate. Dust it with icing sugar as you are about to serve it (with berries, as there is now an abundance).
15. Should you have any leftovers, store them in the refrigerator. Enjoy!

Treasure About to be Trashed

Robert Willson

There are few greater pleasures in life than browsing in a bookshop, especially among old and neglected books.

In about 1896, William Brooke was browsing in a second-hand bookshop in London and, as he said, discovered anonymous manuscripts in a barrow of books about to be trashed. On impulse, he purchased the manuscripts for a few pence and saved them from destruction. At first, he believed that they might be a lost work of 17th century Welsh mystic poet Henry Vaughan. Eventually the manuscripts fell into the hands of scholar Bertram Dobell. Careful detective work by Dobell convinced him that they were in fact written by an unknown Anglican clergyman named Thomas Traherne.

Hereford

Traherne lived from about 1636 to 1674. His parents seem to have lived in Hereford but his date of birth and parentage are unrecorded. He was a boy in the time of the English Civil War and the execution of King Charles I in 1649, and later the Restoration of Charles II. He recorded later his hatred of violence and war and the execution of kings.

Traherne survived the horrors of Civil War and was able to complete his excellent education at Brasenose College, Oxford, and in 1656 he took Holy Orders. He spent the next ten years as rector of Credenhill, quite close to Hereford.

Credenhill

There are a few old records of his ministry, indicating that he was a cheerful personality and most faithful in visiting both rich and poor, to whom he was charitable almost beyond his ability. He led a simple and devout life and his Will shows that he left little beyond his books and his manuscripts.

If Traherne was busy during his daily duties, then candles in the Rectory must have burned late at night; the output of his pen was prodigious. His most famous work during those years was the book that ended up being almost trashed several centuries later, *Centuries of Meditations*, and his *Poetical Works*. Bertram Dobell published both these works in the early years of the 20th century.

Centuries of Meditation

But the story of his output has continued up to recent times. Traherne manuscripts are held at the Bodleian Library, Oxford, the British Library, London, and the Beinecke Library, New Haven, Connecticut, USA. An unfinished 1,800 line epic poem was identified as being by Traherne and is now in the Folger Library, Washington, D.C. Recently yet more works by Traherne were found in the Library of Lambeth Palace, the London home of the Archbishop of Canterbury.

I read recently that a Traherne manuscript was rescued at the last moment from a rubbish dump. There seems to be no end to the Traherne output of prose and poetical work, and more discoveries may yet well come.

Metaphysical writers

Scholars debate exactly where Thomas Traherne stands among the 17th so-called metaphysical poets such as Vaughan and Norris and others. The literature about Traherne and his time is vast and beyond the scope of this essay. The internet will provide many suggestions for further research.

My main aim is to encourage readers to obtain the text of *Centuries of Meditations* and read it for oneself. If possible, when in Britain, make a pilgrimage to Credenhill, his lovely remote Church, and give thanks for his life and ministry there, his devotion to the Anglican Church, and his almost lost heritage of inspiring mystical prose and verse. His writings survive the centuries to strengthen our faith in these tortured times.

Teddington

My wife and I were not able to visit his Church but we called at St Mary's Church, Teddington in Middlesex. There Traherne became private chaplain to Sir Orlando Bridgeman, the Lord Keeper of the Great Seal to King Charles II. It was at Teddington that Traherne died on 27th September, 1674, and was buried in the Church, under the Reading desk. I was told that we could not see his tomb because flood waters of the Thames had covered the basement site.

There is no known portrait of Thomas Traherne but there is a memorial to him in Hereford Cathedral with a modern artistic representation of a figure standing for him. It is certainly modern!

Australian Scholarship

When my wife and I visited the Teddington Church and met the Rector, he expressed surprise that Australians from far away should be so interested in Thomas Traherne. I was able to point out to him that an Australian scholar, Dr Gladys I. Wade, was the author of a standard biography of Traherne. She was at one time Principal of MLC, Burwood in Sydney. I have an autographed copy of the book in my library.

I find that there is almost a child-like magic in the words of Traherne. I conclude with a well-known quote from him:

You never enjoy the world aright, till the Sea itself floweth in your veins. Till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be the sole heir of the whole world.

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

The Word: On The Translation of the Bible

by John Barton (Originally published by Allen Lane, Great Britain, 2022)

Olive Lawson

In the book industry it is a common understanding that a cover can sell a book. The cover is displayed in preliminary advertising and in bookshops where readers browse, for its purpose is to attract buyers.

It was the cover of John Barton's *The Word: On the Translation of the Bible* displayed earlier this year in a Sydney religious bookshop, that attracted my interest. The dust-jacket illustration is a copy of an image from a fresco in the Vatican. The saint depicted holds a scroll, unwinding loosely from his hand to reveal imprinted thereon the words of the *Credo*, in Latin. By tracing the inscription around the image, one is held, drawn into the meaning of the text.

At the time of publication, author John Barton had for 50 years been a priest in the Church of England, and had formerly been Professor of the Interpretation of Holy Scripture at Oxford, acknowledged as authority in his rarified field.

There would be few scholars as familiar as Barton is with the three source languages of the Bible: Hebrew, Greek and Aramaic. We are reminded that from the very beginning of Christianity until the present day, our knowledge of the Bible has been from translations. Latin, the earliest, was the pathway to the Greek. A publisher's note tells us that author John Barton 'traces the migration of biblical words and phrases across linguistic boundaries.' *The Word: On the Translation of the Bible* is one of several masterful scriptural studies of which he is author.

In addition to informative peripheral material, there are ten chapters, each of which examines the task of translating, with specific application to the Bible. John Barton's introduction tells us that his intention was to show how different scholars have approached this responsibility. For the breadth of his survey and the depth of the analyses, *The Word* might merit top bookshelf position alongside the King James Version (KJV) and the *Book of Common Prayer* (BCP).

In his introductory chapter, Barton gives primacy to the towering presence of the 'authorised' version, the KJV of 1611. For about 400 years (since the Reformation) the KJV was what the term 'the Bible' meant in the English-speaking world. The KJV was itself translated from earlier versions; the Tyndale, the Coverdale, and the Geneva bibles, their authors commissioned by King James to revise what they already had. The King himself translated the Coverdale Bible into the English of his day. He was also a poet, his translation into English of Psalm XXIX ('Give unto the Lord,

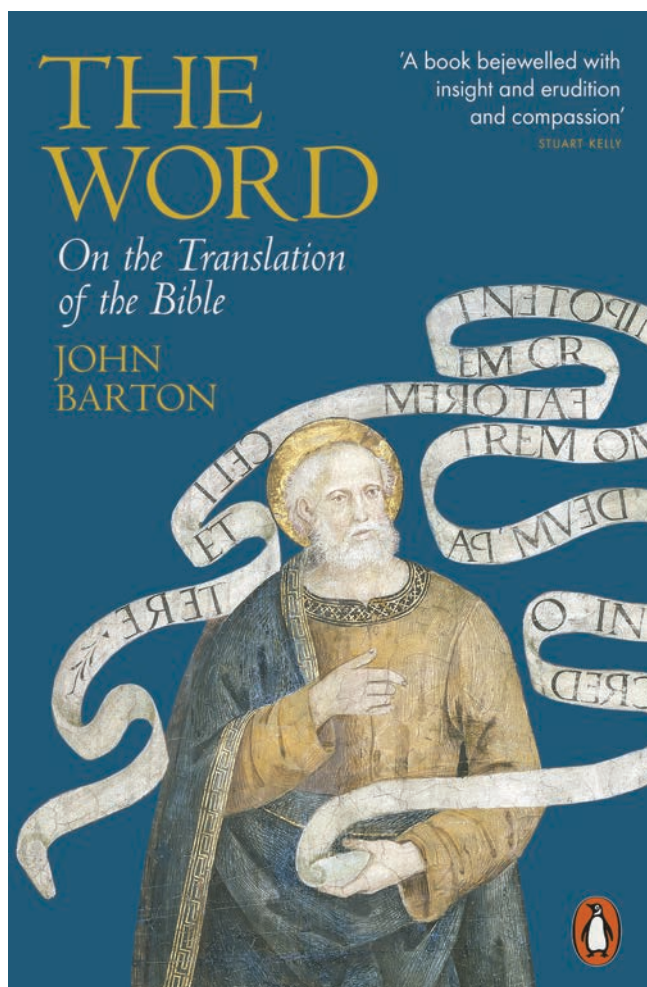
O ye mighty') may still be found in older collections of verse, its opening words 'Ye princes' sonnes, yield to the Lorde' addressing the upper strata of society in the same way as did the later, better-known version.

The Word: On the Translation of the Bible is as instructive as it is informative. It offers the reader a tutorial in *how to translate* while studying the ways others have done it. In setting boundaries for a translation, the one attempting the task must decide to what extent a new version should equate with the source original, whether the translation is to be formally equivalent or functionally equivalent. The choice is for either a strict translation or a free translation, depending on which might be better suited to its purpose.

The formality of strict translating (replicating the sequences of phrases and clauses and the use of grammatical modifiers and

qualifiers) might rob the passage of spontaneity, whereas a more conversational element conferred by functional equivalence can give life to a passage of prose.

There are vernacular versions where readers seeking accuracy (the 'truth') might trip over the fault lines between versions; for as John Barton makes clear, no translation is perfect. The tone of language used to translate early Old Testament books (chronological historical accounts in Hebrew) would be inappropriate for New Testament passages, such as Paul's epistles. No matter which language it is in, a letter is still a letter; its tone must be generally as conversational as if one were having a direct conversation with the recipient reader.



It has been a general principle in the art of translating that revisions should use the same English word for the same word used in the three source languages. Barton gives a few telling examples from the KJV where translators have freely translated phrases recognised as biblical, where free translation was too casual, as it ignored the cultural position of the stricter phrase.

In present secular society there are public gatherings, such as local memorials, where the most hard-bitten sheep and wheat man will join in singing *The Lord's my Shepherd*, while thinking of himself as a *grazier*, not a shepherd. But no-one would suggest we alter the familiar opening of the twenty-third psalm.

Author John Barton reminds readers that translators are interpreters. Every translator must focus on both his original source and his 'target', the reader of the message being conveyed. The essence of good translation is an appropriate balancing of these two. All versions are in the language of their time, the one the translator uses carries responsibility for remaining true to the original. As mediator between the written source and the modern reader, the translator's job is to maintain the truth of the text, in words that are understandable.

It was the great Dr Samuel Johnson who suggested that the translator needs a dose of humility in carrying out his task; opining that it was not the translator's job to excel the author. This is singularly true of Bible translations; the scripture being widely regarded as 'the word of God'.

To put the subject of translating into a wider context, John Barton includes a glossary of 17 translations of the Bible current in English, the authors of each presumably

regarding theirs as the best. Barton argues that there is no *ideal* translation, 'waiting to be discovered'. Of the 17 available English translations of the Bible, some are better suited to their purpose than others. He makes clear that what is needed in translating is not unarguable linguistic equivalence, but adequacy for its purpose.

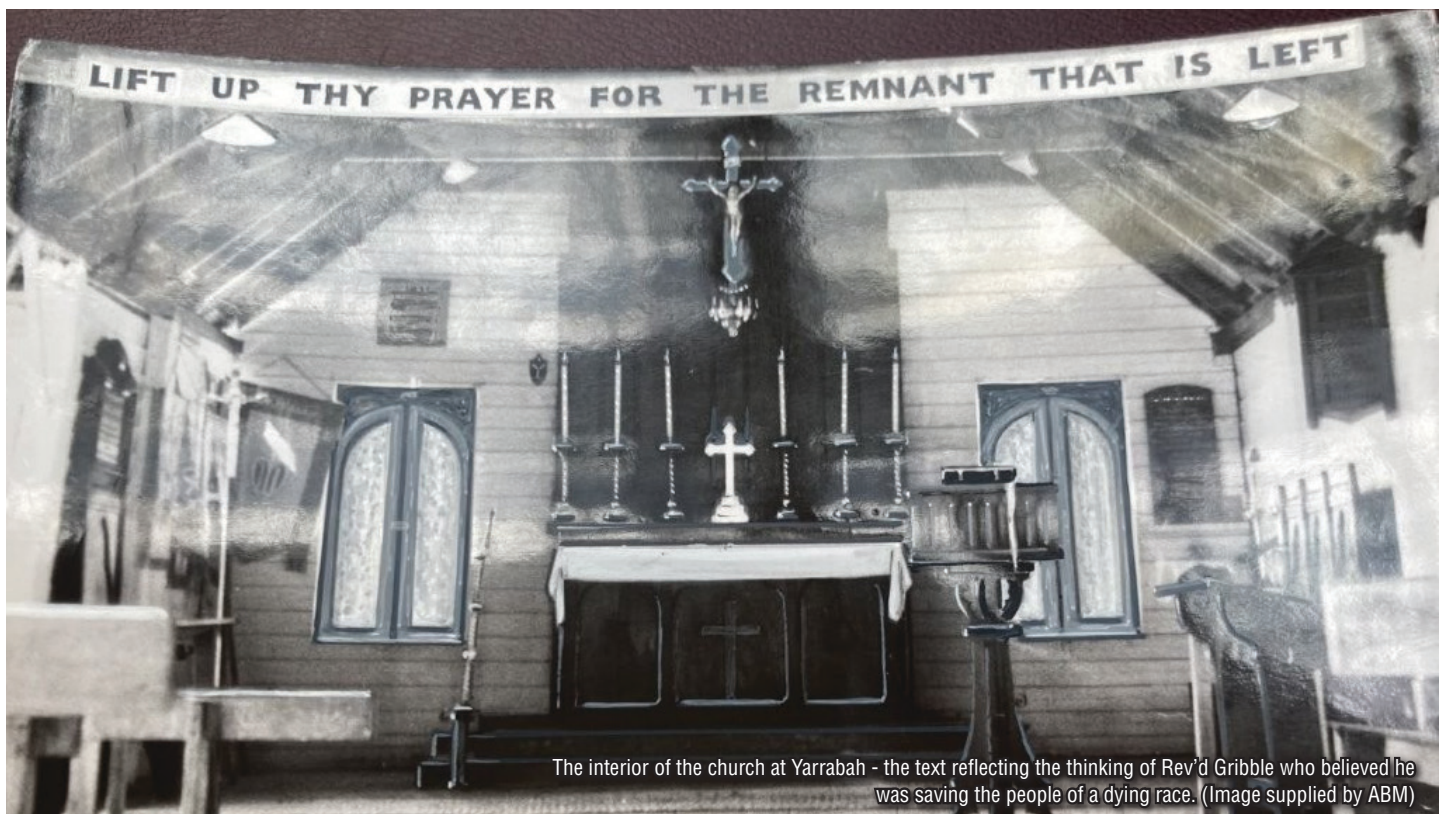
The KJV, the most famous of all Bible translations, is most loved for its prose. Some of the translations rob the reader of much linguistic beauty. An example Barton draws attention to is the substitution of the phrase 'the still small voice' with a 'low murmuring sound', a translation he deems incorrect in failing to respect the connotations of the Hebrew original, and inappropriate by its depriving those singing the words of the emotional satisfaction they feel when voicing the 'still small voice of calm', at the end of a well-known hymn.

St James' parishioner Michael Horsburgh AM illustrated the appropriateness and variety of translations that have come down to us in hymnody, in his three-part series on the hymn translators, published in *St James' Connections* earlier this year.

Olive Lawson is a parishioner at St James'.



Yarrabah
(Image supplied by ABM)



The interior of the church at Yarrabah - the text reflecting the thinking of Rev'd Gribble who believed he was saving the people of a dying race. (Image supplied by ABM)

Colin's Corner: from the St James' Archives

100 YEARS AGO at St James' Church

CONFIRMATION.

The Archbishop of Sydney administered the Rite of Confirmation in S. James' Church on Tuesday evening, October 8th. There was a good congregation. Twenty-six persons were confirmed from the parish of S. James', thirty-three from the parish of S. Saviour's, Redfern, and nine from the parish of S. Mary's, Waverley, making sixty-eight in all.

The collection, which amounted to £5/14/1 was given to the Home Mission Fund of the diocese.

from *The Monthly Church Messenger* October 1925

PARISH FETE.

The Parish Fete was held in S. James' Hall on October 15th, and was opened by Miss Preston Stanley, M.L.A. The attendance was large, and the hall, notwithstanding the restrictions enforced by the Fire Brigades Board in the matter of decorations, looked really well. Thanks are due to Mr. Bennett for the way in which he set out the stalls and decorated them with palms. Mr. Everett, who acted as secretary, is also to be congratulated upon the way in which all the arrangements were made.

The King Competition proved of much interest, and Jack Lyons, who was the champion of the choir, was duly crowned during the evening. He was also presented with a suitable trophy of sovereignty by Mr. Arthur Atkinson. The Fete met with a widespread and generous support, and the nett result, financially (£209/16/11), is most satisfactory. Our thanks are due to a great band of workers, who showed by their self-denying efforts the love for and their willingness to support their Church. The total takings were £219/16/11, and the expenses amounted to only £10. The following is a list of the takings of the various stalls:—Needlework, £56/9/6; Handkerchiefs and D'Oyleys, £39/0/6; Cakes, £10/12/-; Groceries, £13/1/-; Miscellaneous, £14/3/-; Flowers, £8; Children's £7/6/6; Sweets, £8/10/1; Produce, £6/16/1; Refreshments, £7/7/-; Sale of tickets, £4/4/6; Taken at door, £3/16/-; "King" Competition, £16/3/9; Donations, £24/7/-.

from *The Monthly Church Messenger* November 1925

One hundred years ago, the monthly parish magazine contained paid advertisements. Following are some examples from the October 1925 edition:

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

S. JAMES' MONTHLY CHURCH MESSENGER

"ROYAL" EAU DE COLOGNE LIQUID SHAMPOO

Keeps the scalp clean and healthy,
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THE MONTHLY CHURCH MESSENGER.

15

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DIABETES, COLDS, HEADACHES, BACKACHES,
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Miss Helen Mackenzie:

Dear Madame,—It gives me great pleasure to express my appreciation of your services.

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Sincerely yours,
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Sydney to Hobart: A Musical Exchange

Thomas Wilson

At the end of October, the Choir of St James' will travel to Hobart in order to perform in the Tasmanian Chamber Music Festival¹ alongside 'Australia's Baroque supergroup' Van Diemen's Band². This will be the first time the Choir has been able to travel to Tasmania for several years, and presents another opportunity to collaborate with some of Australia's finest chamber musicians. The choir is able to accept this invitation thanks to a generous donation from Doug Jones and Janet Walker, which is part of a renewed and expanded vision for St James' Music, underpinning the parish's commitment to music in worship, music education, and cultural engagement. Founded in 2016 by violinist Julia Fredersdorff, Van Diemen's Band explores the creativity and expressiveness of the baroque while deferring to historical sources on style and instrumentation. Between them, members have worked with leading ensembles such as Les Arts Florissants, Les Talens Lyriques, Ensemble Pygmalion, Il Pomo d'Oro, Orchestre des Champs-Élysées, The English Concert, Academy of Ancient Music, Orchestra of the Eighteenth Century, Le Parlement de Musique, and the Amsterdam Baroque Orchestra. Together, the combined ensembles will present 'Sacred Symphonies'—music for six solo voices, chorus and renaissance orchestra featuring extracts from *Symphoniae Sacrae* of Schütz and Gabrieli, the *Selva Morale et Spirituale* by Monteverdi and works by Cavalli, Weckmann and Schop, performing at St David's Cathedral in Hobart on Saturday 1st November, and in the Palais Theatre, Franklin, on Sunday 2nd November. Those who won't be able to hear the concerts in Tasmania need not miss out, however, as there are plans to present this concert project at St James' in Sydney in 2026, and a recording project is also in the works, thanks again to all the generous supporters of St James' Music.

Thomas Wilson is Director of Music at St James'.

¹ <https://taschamberfestival.com.au/>

² <https://www.vandiemensband.com.au/>



(Image: Chris Shain, Images for Business)

LUNCHTIME CONCERTS AT ST JAMES'

October 8th
Aaron Erdstein
(Baritone)

October 15th
Veronica Vella
(Soprano)

October 22nd
To be Announced

October 29th
Austral Harmony

November 5th
Sam Giddy
(Organ)

November 12th
NSW Police Band
(Sax Quartet &
Trombone Quartet)

November 19th
Bailey Yeates
(Organ)

November 26th
To be Announced

December 3rd
Marko Sever
(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

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Music at St James'

The full music list and all upcoming music events can be found at sjks.org.au/music

Wednesday 29th October

4:30pm - Choral Evensong Celebrating the 175th Anniversary of the Anglican Board of Mission

Responses: Rose
Canticles: Stanford–*Magnificat*
and *Nunc dimittis* in B flat
Anthem: Twist – *Hear, O Israel*

Sunday 2nd November

All Saints' Sunday

9:30am – Sung Eucharist
Setting: Dudman

11:00am – Choral Eucharist
(Sung by The St James' Singers)
Setting: Haydn – *Missa brevis Sancti Joannis de Deo*
Motet: Ives – *There is a land of pure delight*

6:30pm – Requiem Eucharist for All Souls'
Setting: Duruflé – Requiem

Sunday 23rd November

Christ the King

10:00am - Orchestral Eucharist
Setting: Hough – *Missa Mirabilis*

Sunday 30th November

Advent Sunday

7:30pm – Advent Carols with Procession



(Image: Chris Shain, Images for Business)

Parish Record Keeper

The Rector and Parish Council are seeking to appoint a person to maintain the parish records. We have an extensive collection of material dating back to our foundation in 1824, most of it entered in a data base, and stored in the Parish Archive in St James' Hall. To obtain further details concerning the duties and arrange a visit to the archive, please contact the Rector (8227 1300) or Gordon Cooper (0428 287 619).
The Parish is prepared to pay an honorarium to a person willing to fill the vacancy.

Parish Contact Directory

Address – Level 1, 169–171 Phillip Street, Sydney, NSW 2000
Phone – 8227 1300 Web – www.sjks.org.au Email – office@sjks.org.au

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

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Celebratory Dinner

The Strangers' Room, NSW Parliament House
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Official celebrations and dinner 6.30 pm – 9.30 pm
Event concludes 10.00 pm

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