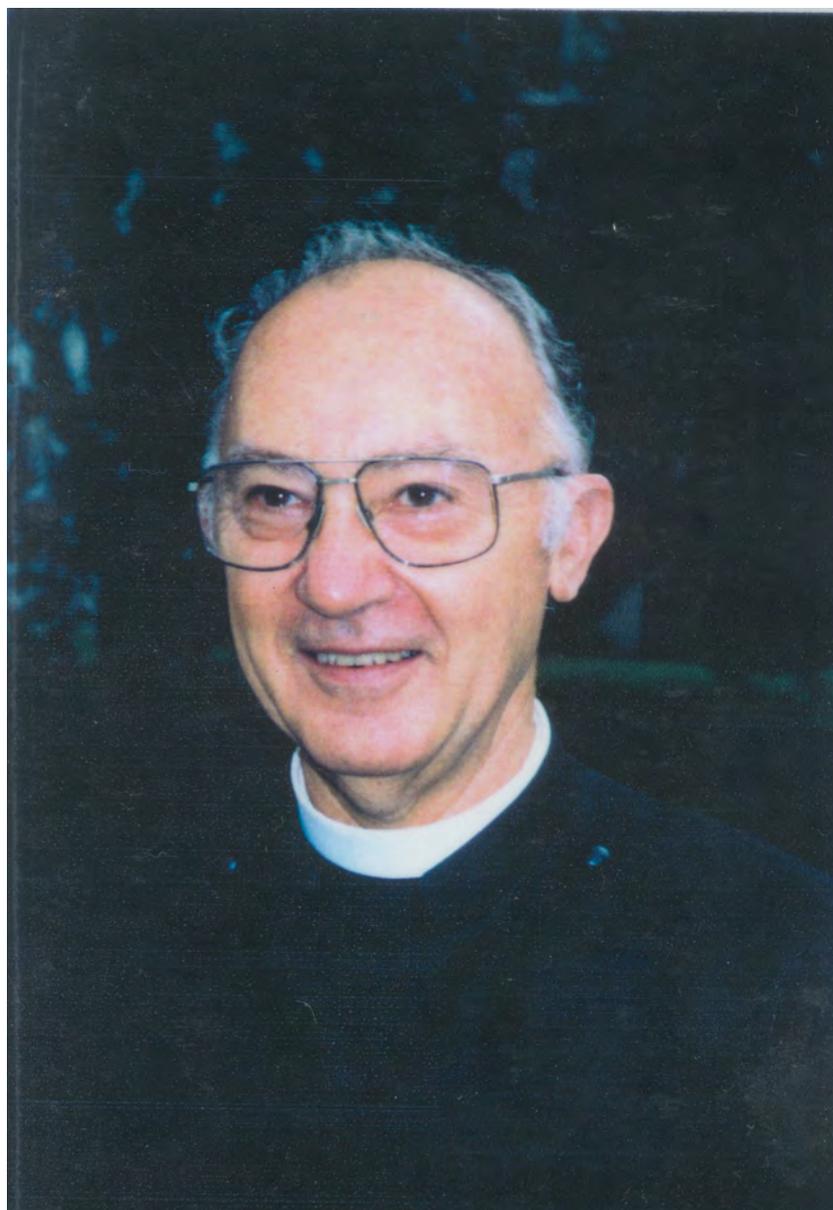


THE ANGLICAN CHURCH OF AUSTRALIA, DIOCESE OF SYDNEY
ST JAMES, KING STREET

FUNERAL SERVICE IN THANKSGIVING
FOR THE LIFE, LOVE AND FRIENDSHIP OF



The Rev'd John Edwin McDonald

FRIDAY 18 JUNE, 2021

COVID SAFE

CURRENT COVID-19 RESTRICTIONS

People attending services need to do the following:

register their names using the Service NSW QR code provided,
not attend the service if feeling unwell,
adhere to physical distancing guidelines and sit in the church at those places
marked by a green dot, unless seated as a couple or family,
use hand sanitiser when arriving and leaving.

REGISTER ATTENDANCE

If you have not already done so, please register your attendance at this service by scanning the following Service NSW QR code and completing your personal details.



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

OFFICIANT

The Rev'd John Stewart
Associate Rector of St James'

PREACHER

The Rev'd Andrew Sempell
Rector of St James'

ASSISTING CLERGY

The Rev'd Ronald Henderson OGS
&
The Rev'd Glenn Maytum
Honorary Associate Priests of St James'

The Rev'd Dr John Deane

Executive Director - Anglican Board of Mission & Honorary Associate Priest of St James'

CHORISTER OF ST JAMES' KING STREET

Tom Hallworth

ORGAN

Alistair Nelson
Organist of St James'

ST JAMES' GUILD OF ALTAR SERVERS

Jackie Dettmann, Lindsay Beresford, Gordon Cooper & Anahera Chessum

ST JAMES' QUEENS SQUARE GUILD OF BELL-RINGERS

Jackie Dettmann
Tower Captain

ORGAN PRELUDE

Prelude on 'Rhosymedre' - Ralph Vaughan Williams

Please stand as the procession enters the church.

HYMN

NEH 239

Lord of all hopefulness, Lord of all joy,
Whose trust, ever child-like, no cares could destroy,
Be there at our waking, and give us, we pray,
Your bliss in our hearts, Lord, at the break of the day.

Lord of all eagerness, Lord of all faith,
Whose strong hands were skilled at the plane and the lathe,
Be there at our labours, and give us, we pray,
Your strength in our hearts, Lord, at the noon of the day.

Lord of all kindness, Lord of all grace,
Your hands swift to welcome, your arms to embrace,
Be there at our homing, and give us, we pray,
Your love in our hearts, Lord, at the eve of the day.

Lord of all gentleness, Lord of all calm,
Whose voice is contentment, whose presence is balm,
Be there at our sleeping, and give us, we pray,
Your peace in our hearts, Lord, at the end of the day.

Words: Jan Struther (1901-53)

Music: SLANE Traditional Irish Melody, Harmony by Eric Routley (1917-1982)

Music © Oxford University Press

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PLACING OF CHRISTIAN SYMBOLS

The lit paschal candle stands at the head of the coffin.

Light immortal, you brought life and immortality to light through the gospel. May we, with John, and all the baptized, know the full light of your risen presence. **Amen.**

The coffin is sprinkled with water.

In the waters of baptism, we died with Christ, and began to walk in newness of life. May we, with John, and all the baptised, be brought to the fulfilment of your eternal kingdom. **Amen.**

A copy of the Scriptures is placed on the coffin.

In life John was nourished by the Word of God. May Christ greet us with John, saying: 'Come, blessed of my Father!' **Amen.**

Fr John's vestment is placed on the coffin.

John was called to be a priest in Christ's church, ministering in both word and sacrament. May this stole, which was John's, be a reminder of God's desire to bless his people. **Amen.**

A crucifix is placed on the coffin.

Lord Jesus Christ, you bore our sins on the cross. May this crucifix be a sign to us of your love for John, and the forgiveness of his sins. **Amen.**

INTRODUCTION

Fr John ✠We gather in the name of the Father, and of the Son,
and of the Holy Spirit.

All **Amen**

Grace and peace from the Lord be with you.

And also with you.

We have come together to thank God for the life of John Edwin McDonald, to mourn and honour him, to lay to rest his mortal body, and to support one another in grief. We face the certainty of our own death and judgement. Yet Christians believe that those who die in Christ share eternal life with him. Therefore in faith and hope we turn to God, who created and sustains us all.

All ✕Rest eternal grant unto your servant John, O Lord;
 And may light perpetual shine upon him.

SENTENCES

Read by The Rev'd Dr John Deane

Hear the words of scripture:

I am the Resurrection and the Life, saith the Lord : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die.

I know that my redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God : Whom I shall see myself, and mine eyes shall behold, and not another.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord hath taken away : blessed be the name of the Lord.

I heard a voice from heav'n, from heav'n saying unto me, write, from henceforth blessed, blessed are the dead which die in the Lord : Ev'n so saith the Spirit : for they rest from their labours.

Words: Book of Common Prayer 1549, 1662 & 1928

PRAYER

Fr John

Let us pray.

All

Loving God, you alone are the source of life. May your life-giving Spirit flow through us, and fill us with compassion, one for another. In our sorrow give us the calm of your peace. Kindle our hope, and let our grief give way to joy; through Jesus Christ our Lord. Amen.

Please be seated.

Read by The Rev'd Ronald Henderson OGS

A reading from The Letter of St Paul to the Corinthians:

Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled:

'Death has been swallowed up in victory.'

'Where, O death, is your victory?

Where, O death, is your sting?

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labour is not in vain.

A short silence is observed.

Reader Here ends the reading.

PSALM 23

Sung by the chorister to a chant by Sir John Goss (1800-80)

The Lord is my shepherd :

therefore can I lack nothing.

He shall feed me in a green pasture :

and lead me forth beside the waters of comfort.

He shall convert my soul :

and bring me forth in the paths of righteousness
for his Name's sake.

Yea though I walk through the valley of the shadow of death

I will fear no evil :

for thou art with me thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me :

thou hast anointed my head with oil and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life :

and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost :

As it was in the beginning, is now and ever shall be, world without end. Amen

SECOND READING

JOHN 14:1-6

Read by The Rev'd Ronald Henderson OGS

A reading from the Gospel of St John:

Jesus said, "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go to prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going."

Thomas said to him, "Lord, we do not know where you are going.

How can we know the way?"

Jesus said to him, "I am the way, and the truth, and the life.

No one comes to the Father except through me.

A short silence is observed.

Reader Here ends the reading.

HOMILY

Fr Andrew Sempell

PRAYERS

Please remain seated or kneel.

The prayers are led by The Rev'd Glenn Maytum

Let us pray with confidence to God our Father, who raised Christ his Son from the dead for the salvation of all.

Thanks be to God for the gift of life. You have made us in your image and called us to reflect your truth and light. We thank you for the life of John. We give thanks for his family life and friends, for his priestly ministry and the inspiration he brought to the lives of those who knew him.

We thank you for his zest for life, his generosity and selfless attitude and his love and concern for the wellbeing of others. Above all, we thank you for your gracious promise to all your servants, living and departed, that we shall be made one again in our Lord Jesus Christ. **Amen.**

Almighty God, Father of all mercies and giver of all comfort, deal graciously, we pray, with those who mourn, especially Kay, Ian, Peter, David, and John's wider family and friends; that casting all their care on you, they may know the consolation of your love: through Jesus Christ our Lord. **Amen.**

O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in your mercy grant us a safe lodging, a holy rest, and peace at the last; through Christ our Lord. **Amen.**

God grant to the living grace, to the departed rest, to the Church, the Queen, the Commonwealth and all people, peace and concord, and to us and all his servants life everlasting. **Amen.**

Lord, make us instruments of your peace, where there is hatred, let us sow love. Where there is injury, pardon.
Where there is doubt, faith. Where there is despair, hope.
Where there is darkness, light. Where there is sadness, joy.
O divine Master, grant that we may not so much seek to be consoled, as to console. To be understood, as to understand.
To be loved, as to love. For it is in giving that we receive.
It is in pardoning that we are pardoned.
It is in dying that we are born to eternal life. **Amen**

All As our Saviour Christ has taught us, we are confident to pray,
Our Father, which art in heaven,
Hallowed be thy Name.
Thy kingdom come.
Thy will be done, in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive them that trespass against us.
And lead us not into temptation;
But deliver us from evil:
For thine is the kingdom,
The power, and the glory,
For ever and ever. **Amen.**

Please stand.

FAREWELL

Fr John leads the following prayer -

Lord Jesus Christ, you gave new birth to our brother John by water and the Spirit. Grant that his death may recall to us your victory over death, and be an occasion for us to renew our trust in your Father's love. Give us, we pray, the faith to follow where you have led the way, to live and reign with the Father and the Holy Spirit, to the ages of ages. Amen.

Let us entrust our brother John to the mercy of God.

Silence is kept then all join together to pray -

All Holy and loving Father, by your mighty power you gave us life, and in your love you have given us new life in Christ Jesus. We entrust John Edwin to your merciful keeping: in the faith of Jesus Christ, who died and rose again to save us, and now lives and reigns with you and the Holy Spirit in glory for ever. Amen.

During the final hymn the coffin is sprinkled with holy water and censed. The sprinkling with holy water is to remind us that through the waters of Baptism we die to sin and are made one with Christ, and begin to walk in newness of life. We pray that God will bring his servant John, and all the baptised, to the fulfilment of his eternal kingdom. The incense honours John's body as a temple of the Holy Spirit.

HYMN

NEH 408

Love divine, all loves excelling,
Joy of heaven, to earth come down,
Fix in us thy humble dwelling,
All thy faithful mercies crown.
Jesus, thou art all compassion,
Pure, unbounded love thou art;
Visit us with thy salvation,
Enter every trembling heart.

Come, almighty to deliver,
Let us all thy life receive;
Suddenly return, and never,
Nevermore thy temples leave.
Thee we would be always blessing,
Serve thee as thy hosts above,
Pray, and praise thee without ceasing,
Glory in thy perfect love.

Finish then thy new creation;
Pure and spotless let us be;
Let us see thy great salvation
Perfectly restored in thee:
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before thee,
Lost in wonder, love, and praise.

Words: Charles Wesley 1707-88

Music: BLAENWERN William Rowlands 1860-1937 CCL license 552064

SOLEMN BLESSING

Fr John God the Father, by whose love Christ was raised from the dead,
open to you who believe the gates of everlasting life. **Amen.**

God the Son, who in bursting the grave has won a glorious victory,
give you joy as you share the Resurrection faith. **Amen.**

God the Holy Spirit, whom the risen Lord breathed into his disciples,
empower you and fill you with Christ's peace. **Amen.**

And the blessing of God almighty, ✠ the Father, the Son, and the
Holy Spirit, be among you and remain with you always. **Amen.**

ORGAN POSTLUDE

Prealudium in E minor - Nicolaus Bruhns (1665-1697)

A private Service of Burial will take place at 3:00pm, Macquarie Park Cemetery



JOHN EDWIN MCDONALD

14 MARCH 1935 – 9 JUNE 2021

✠ REQUIESCAT IN PACE

Kay, Ian, Peter, David, and the extended McDonald family appreciate your kind expressions of sympathy and thank you for your prayerful support.

A celebration of John's life will continue following this service downstairs in the Covered Courtyard.

John Edwin McDonald was born in 1935 in St Mary's near Penrith to Clarence McDonald and Melva McDonald OAM, becoming a younger brother to Gloria (born in 1933).

The time between the Depression and the War was hard. Melva, however, had an entrepreneurial streak. Together with Clarrie, she set up a range of businesses to support the family, including making cakes, poultry farming, and what started as door-to-door deliveries of fruit and vegetables and later developed into a business that included a plant nursery, a hardware and later a grocery/deli.

The quality of schooling during the War years in the Penrith area was not all it could be, but the family – and Clarrie in particular – had a respect for learning. John developed and maintained throughout his life a great love of maths and figures (with his sons never quite understanding the attractions of the slide rule he often brought out to use for calculations).

Following school – and a brief stint in the sports department at David Jones – John completed an electrical trades apprenticeship, working on industrial sites. John was proud to keep his electrician's license until only quite recently.

Deaconed and priested in 1959, John served curacies at St Luke's, Mosman, under Canon Ernest Cameron and at All Saints', Parramatta, under Doug Crawford before being appointed rector of St Augustine's, Stanmore in 1963 and then rector of St Basil's, Artarmon in 1967 (a position he held for 29 years until his retirement in 1996).

In the meantime, in the early 1950s, he met Kay Cornwell at a "C of E Fellowship" meeting in the Blue Mountains. The couple married in 1959 at St Peter's, Mortdale.

Both during their courtship and later, John would often produce a bouquet of pink carnations from his briefcase. While not given to public displays of affection, he was a romantic and loving husband (a love reciprocated by Kay in a marriage that was a true partnership and that lasted over 62 years). Three sons – Ian (1960), Peter (1962) and David (1964) followed.

The principal threads of John's life were thus in place: faith; family; an entrepreneurial streak; a real practicality, including building projects; and an interest in scholarship and ideas.

John's faith was firm and abiding and, as a priest, he was pastoral and empathetic. At the same time, his sermons rarely went by without at least one exploration of an aspect of the Greek text – an interest that would blossom in his retirement.

While himself a strongly liturgical Anglican, John's faith was also strongly ecumenical. He was associated for over 30 years with the NSW Committee of the Australian Council of Churches (now the NSW Ecumenical Council), first as an alternate for the

Diocese of Canberra-Goulburn, as a member of the Executive over a great number of years and as President in 1976-77.

Together with his parish work, John found his association with ecumenism stimulating and important. It brought him into contact with new ideas and ways of doing things, and allowed him to form respectful relationships across the Christian churches (and particularly with representatives of the Salvation Army, and the Roman Catholic and the Orthodox branches of the church) and with members of the Jewish faith (including Rabbi Apple and Rabbi Brasch).

Parish priests need a range of skills to keep a parish together, and John's financial acumen was put to good use both within the parish at St Basil's and within the church more broadly. For example, John was a long-time director of the Anglican Provident Fund within the Diocese of Sydney, including as a member of the Finance Committee, as Chair of the Benefits Committee and as a Vice-Chair of the Fund. General Synod also appointed John to its National Retirement and Superannuation Council, including as a member of its Executive.

Building and development were also a feature of his life and achievements, and reflected the skills he shared with his sister, Gloria, who died too young at 41.

At Stanmore, the projects were small: Ian remembers the columbarium being built in the church grounds. The general redevelopment of Artarmon led to the opportunity for the parish there to consolidate the church, hall and rectory buildings onto the one site. John was heavily involved in building both a new hall and a new rectory – projects made possible by the parish's acquisition under John's leadership of a property that at the time separated the church and rectory buildings. The building of the new hall was also made possible by the negotiation of a "one for one" deal with the developer that had acquired the site of the old hall, with John suspecting that the developer had forgotten that it (and not the parish) was paying for the new building. Upgrades and additional features were included which totalled far more than the dollar value of the old hall site.

John's skills in building had no doubt been honed over the years from his weekly inspections of the Sydney Opera House as it had been built (followed by ice creams all round), and of all the apartment sites within the Artarmon redevelopment area. His knowledge and experience had also been underpinned by family projects – including the building of the family's holiday home at Copacabana on the Central Coast, small scale subdivision projects in the Blue Mountains and Gosford, and the building of several factory units.

In the parish and at the family holiday house, he was just as likely to be found with his sleeves rolled up plastering, painting or brick-laying as reading a book or writing a sermon.

John's service on committees included his election as a Fellow of St. Paul's College within the University of Sydney (a position he held from 1990 to 2004, and where Ian,

Peter and David had each resided for a number of years). He was also appointed by the NSW government as a trustee of what was then the Northern Suburbs General Cemetery (now Macquarie Park Cemetery and Crematorium).

His time as a trustee at the cemetery was a period of great change there. This included the development of the crematorium and the expansion of the cemetery, with new landscaping and the commissioning of new sculptures. John had a particular involvement with the design and commissioning of sculptures for a section of the cemetery based on the Stations of the Cross, learning a great deal along the way, including how best to deal with roses and feral rabbits. He also greatly enjoyed his time as a trustee for the opportunity to attend conferences of the Australasian Cemeteries and Crematoria Association around Australia, for which he and Kay paid their own way.

John's method on committees was simple: he would think about an issue and research the matter before discussing his conclusions with key committee members. Rather than then merely stating or pushing that view to the committee more generally, he would formulate a number of questions that he trusted would then lead the committee to discuss the matter in a way that best resolved the matter.

Prior to retirement, John learnt how to fly, achieving his instrument rating and being approved for night flying. Rather than buying a caravan to do a round-Australia retirement trip, he and Kay intended buying a Cessna and doing it by air. Unfortunately, John's flying career was cut short by dizzy spells caused by an inner ear issue, but before then he became a Flying Member of the Royal Aero Club of NSW and later became first Chaplain to, and then a Freeman of, the Guild of Air Pilots and Air Navigators – a perfect group for a teetotaler to join.

Despite his first job, John wasn't known for his interest in sport. After dropping the boys off to school sports on Saturdays, he'd either retire to the car to read the paper or be seen in the distance engaged in deep political or other discussions with other similarly non-sporty fathers. Nonetheless, he was a good ice-skater in his youth, and loved the outdoors. He enjoyed taking the family and fellowship groups on bush walks; he would often go off for a quiet fish on a Monday off; and is fondly remembered for his love of the water – and the ocean in particular, porpoising around in the water beyond the breakers with his sons.

In retirement, Kay and John moved to Sans Souci and were able to travel more extensively (though with other pilots doing the flying). They visited Peter and his wife Joanne and son Sam in Perth and Melbourne, and David with his wife Meg and son Jaden in Chicago. They also travelled further within Australia and Europe.

This period of his life also saw John delve more deeply into biblical scholarship, working on a reader's verse-by-verse lexicon to the Koine Greek New Testament. This allows a reader to read through the Testament without having to look up individual words in an alphabetical lexicon and without having to accept any one translator's interpretation. A friend of Ian's, now priested and working in one of the Oxford

colleges, was kind enough to write that she thought it superior to the two predominantly-used lexicons. This was because it included all the common words, so that anyone with even only a smattering of Koine Greek can go to the relevant passages and find all they need there, a resource therefore of great value to the reader and preacher.

In retirement, John was also able to read more broadly in Australian history and Indigenous affairs – and despite his decline, John was intelligently discussing a book he completed reading only some two months before his death. One of John’s great joy’s in serving on the St Paul’s College Council was his ability to discuss Australian and church history in some depth with people such as the late Professor Ken Cable (also a former parishioner of St James’ King Street).

In 2013, John and Kay moved to the Anglicare Village at Woollooware Shores at Taren Point, where Kay still resides. John also found a spiritual home at St. James King St, where he could be found discussing theological issues both with fellow-parishioners and visiting clergy after services, and where he enjoyed the breadth of thought and the tolerance of new ideas. As he would say (quoting one of his old rectors), God doesn’t ask you to leave your brains outside when you come into church.

A largely private man, at Woollooware Shores John greatly enjoyed “Pie Day”, though he had to bring his own gluten-free sandwiches. He generally also provided the blessing and a prayer for those who were ill.

John increasingly suffered a number of health issues, starting in about 1995, and had undergone several major heart operations. He died in hospital on 9 June 2021, quietly and quite quickly after a steep decline. He is survived by his wife Kay, and by sons Ian, Peter and David, daughters-in-law Jo and Meg and grandsons Sam and Jaden.

For the notice in the *Sydney Morning Herald*, the family chose to include words from a part of the Ordination Service for Deacons, which in their view summed up both John’s ministry and his approach to his fellow human beings:

Be a pastor after the pattern of Christ the great Shepherd ... Be a teacher taught by the Lord in wisdom and holiness. Lead the people of God as a servant of Christ. Love and serve the people with whom you work, caring alike for young and old, rich and poor, weak and strong.

