

ST. JAMES' Connections

Dec 21 – Jan 22

Bicentenary 2019-2024

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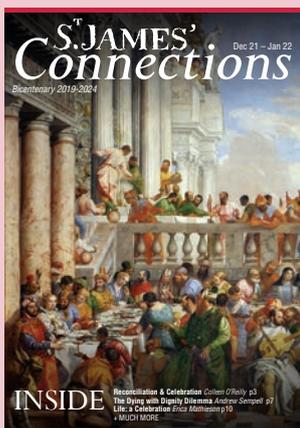
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Server and Tower Captain, Jackie Dettmann,
2 December 2021
Image: Brooke Shelley



St James' Connections on paper

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Go to sjks.org.au/shop and buy a printed copy for \$4.

The cost includes postage.

Reconciliation & Celebration

Colleen O'Reilly

This is a story of potential estrangement averted. This is a story that celebrates the value of just dealings with one another so that friendship and love may flourish without resentment. It is a story that says where there's a will, there can be another way...

When I first read my mother's will I was puzzled. I am one of her three daughters but only two of us were being left her modest estate. Her legacy was the house we had moved to with our father years before when he was dying. My mother needed us to be within walking distance to the train station. She had never learnt to drive, for reasons that will be revealed as this story unfolds. That house move was in 1965, and this will was being read in 1981. By now, my younger sister and I had small children, and our older half-sister was living in Scotland.

The back story needs telling. Our mother had married her childhood sweetheart in 1930, but been widowed by what was a truly tragic accident in 1935. He had been visiting an ill relative in hospital, and walking home had stopped to give a driver directions, when he was hit by another car and killed. Our sister was four years old. I can only imagine the depth of our mother's grief and her anxiety about the future. The world was suffering the 1930s' Depression. Unemployment in Australia meant many people were losing their homes, living in tent cities and relying on handouts to manage. It was also the year Luna Park opened and the cane toad was introduced into Queensland, but the impact of that disaster took years to become evident.

Fortunately, our mother had taken out a new insurance product on her husband's life, so she was able to keep the house they had been buying. To provide herself with an income, our resourceful mother let that house, moved in with her parents, and rented a shop opposite the local school, providing lunches and lollies as well as groceries. Over the following years she purchased a house with a tennis court for letting, and during World War II, a corner shop with a residence and the adjoining blocks of land in what proved to be a burgeoning suburb after the war ended. It was there that she built a new house for her new marriage, and where my younger sister and I grew up.

While still a small child, I was the flower girl at my big sister's wedding. She and her husband then lived in the house she had been born into, which our mother had kept all those years. It was a good start in life in the 1950s. I am glad she had it, especially since she went on to have five children and to develop a successful family business with her husband. In the 1970s the business expanded and moved to Scotland, where both our sister, recently a widow, and the next generations continue to thrive. We were not really surprised when they relocated to Scotland over 50 years ago now. Her father had Scottish parents and she had married into an Australian/Scottish family. Besides, she had been a champion highland dancer as a child.

However, the move may well have been the cause of what I discovered in the will. The surprise, indeed the shock, in the will was to discover that our older sister was not included in the sharing of the house where



The Rev'd Colleen O'Reilly
Image supplied

our mother had been living. Our mother had not had an easy time in her last years. A stroke had curtailed her activities. Looking back, I can see how lonely she must have become. My younger sister and I visited of course, but we were pre-occupied with our own small children. I know I was less attentive and caring than I would have been later in life. I think our mother longed for the presence of our older sister as a link to the happiest days of her life.

My parents loved each other, and we had a happy home, but I now think she was never completely reconciled to the loss she experienced when widowed. I don't blame her for that. I understand that she lived in times when most people thought grief best dealt with by silence. After our father died while we were still teenagers, my sister and I certainly understood the unspoken rule that we were not to speak of his absence.

It took my younger sister and me almost a year of Saturdays to empty the house and

...continued next page

get it ready for sale. We kept a few things that carried special memories, gave other things away, and we had a huge garage sale. Finally, the proceeds were ready to be distributed and we both agreed it was to be split three ways. I assumed our mother's conscious reasoning was that our older sister had received her inheritance on marriage. I wondered if her unconscious thinking was that she could use her will to express her view on our sister's move overseas. If so, I did not want to acquiesce, and nor did my younger sister. The executor told us we really must tell our sister about the situation and of our decision. Initially I thought it would be kinder to keep it from her, but that would not have been the truth that set us free to develop our relationships.

This is a story of reconciliation because it is a story of justice lived in relationship. This story celebrates love between siblings, just as much as the pilgrims did as they ascended to Jerusalem,

*How very good and pleasant it is
when kindred live together in unity!
It is like the precious oil on the head,
running down upon the beard,
on the beard of Aaron,
running down over the collar of his
robes.
It is like the dew of Hermon,
which falls on the mountains of
Zion.*

(Psalm 133:1-3a)

It was tempting not to act justly by sharing. A person's will is not to be trifled with. It would not have been difficult to justify simply following our mother's wishes. Had we done so, I know I would have felt guilty. I am sure our older sister would have been hurt by the revised will, but would have accepted the situation. I cannot imagine there would have been a contest and lawyers involved. I think eventually the guilt I would have felt at splitting two ways what was better split three, would have meant a diminishment of our relationships as sisters. As it happens, we have all grown closer over the decades since.

'Reconciliation' comes from a Latin word meaning 'to make good again'. Relationships between my sisters and I

had not been broken, though time and distance had taken their toll, but they were at a critical point. Depending upon the decision of my younger sister and I, things could have been very different.

The biblical narrative tells us that all human relationships are flawed, and that the whole creation stands in need of reconciliation with the God who brings all things into existence. For the Jewish people reconciliation was firstly with the God of covenant love, and was effected by sacrificial offerings from their herds or their fields. These ceased with the ruin of the Temple when the city of Jerusalem was destroyed by the Romans in 70CE. Since then, Yom Kippur, the Day of Atonement, is when Jewish people ask forgiveness of God and one another, and are reconciled in a day of fasting, prayer and worship. This practice surely lies behind the injunctions in the gospels that if someone is offering a gift at the altar and remembers that another has something against them, they should leave the gift and be reconciled before making the offering (Matthew 5:23-24) or seek to be reconciled before going to settle a dispute with the magistrate (Luke 12:58). It should be no surprise that Jesus' words in the Matthew gospel reading follow his teaching about anger and murder, for broken relationships are fuelled by anger, and anger leads to the desire, even if not the deed, that the object of our anger no longer exist.

For Christians, reconciliation is first about a changed relationship with God, which we believe has been brought about through the life, death and resurrection of Jesus. Most importantly, it is God who has taken the initiative to be reconciled with us. The Pauline tradition develops this spirituality in various ways, both interpersonally and cosmically. Tom Wright's translation of the New Testament puts it this way, 'It all comes from God. He reconciled us to himself through the Messiah, and he gave us the ministry of reconciliation' (2 Corinthians 5:18). The fullest effect of God's reconciliation is a new humanity in which the walls of separation are broken down just as surely as the dividing walls of Jerusalem's Temple no longer exist. The

Letter to the church in Ephesus makes it clear, 'that the point of doing all this was to create in him [Jesus] one new human being' (Ephesians 2:15, Tom Wright translation.)

Paul, perhaps more than any other apostle, understood the power of being reconciled to those from whom he had been estranged. On his own admission, Paul persecuted the followers of Jesus, even condoning the death of Stephen. It was only following his own encounter with the risen Lord that he began to re-appraise the Hebrew scriptures, and was reconciled to God's messiah being Jesus of Nazareth, who had died a criminal's death. How fearful do you think Paul must have been when he was taken, unable to see, into the care of the followers of Jesus following his blinding vision of the risen Christ? What a reconciliation clearly must have taken place between persecutor and persecuted before the rabbi Saul became Paul the apostle.

We three sisters were not estranged, though our relationships were at risk. I believe that taking the initiative prevented what would have been a costly and potentially irrevocable mistake. This is a story of pre-emptive reconciliation rather than of a hard-won recovery of relationship. I remain deeply glad that we acted as we did, and that our older sister bore no resentment towards our mother, nor ever suggested we had manipulated her out of our sister's share in the written document.

We jokingly identify ourselves with the so-called Three Sisters rock formation in the Blue Mountains. Like us, each has its own distinctive shape, yet all three are solidly connected by the basic rock from which they have been sculpted by the elements for 200 million years. I like to think that our connections are solid even though we live in three separate locations and have followed different paths in life. We love and respect each other, valuing who each of us has become. I know it could have been different. I thank the God who teaches us to seek reconciliation whenever possible that the relationship between my sisters and me is as it is. I celebrate what is, and am deeply glad to have my two sisters.

With easier and more affordable air travel or combined with trips for work, I have often enjoyed time in the Scottish summer, and even in the winter, with my sister and her now extensive family. They are like a mini clan these days. Her father would be astonished to see what his one daughter has achieved. We joke with her, my younger sister and I, and say the genes by which she is still thriving in her early 90s had better be maternal, or we will feel hard done by!

The Rev'd Dr Colleen O'Reilly AM is Chaplain at Trinity College, University of Melbourne.

NEXT EDITION

The next edition of *St James' Connections* will be published on Friday 4 February 2022.

Deadlines (advertising and editorial):

Monday 24 January.

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brooke.shelley@sjks.org.au



See page 27.

Anno DOMINI

The violence, the hurt, didn't dissipate;
So, faced with human wrong, with nature gone awry,
We're inclined to say our world is off the rails,
'Broken' – times out of joint, scant remedies in sight.

But we should land instead, four square and central,
Where our one Lord, Christ Jesus
Made all things fundamentally new.
Mended. Reclaimed. Balance restored.
This world's blurred B.C. shape refocussed,
The dateline reset. It's A.D. and C.E.
And our perspective altogether changed.

See Christ Himself
As the great Discontinuity in human history.
Not just figuring in, or intervening,
But rewriting humanity's sullied narrative,
Closing off that obsolete B.C. timeline;
Earth's sad and troubled age, past its use-by-date.

See Christ Himself
As the great Disruptor, redeeming earthly time.
Enacting God's plan for our salvation
Dispatching the old, the ancient twilight,
Shredding the dead, dark carapace of sin,
Restoring life to all humanity.

Then look with fresh eyes at those Pentecostal few,
Empowered. Learning courage. Grasping a world
Now turned right side up.
Hurrying out into that momentous space,
Their blazing trajectory – ours to follow after.

The message took a while to percolate:
The implications of an A.D. world,
The wonders of all that He delivered.
And of course, we still can't help ourselves
Continuing to abuse, corrupt, degrade.
But notwithstanding present gloom,
Global pandemic and climate out of kilter,
In this, the Year of our Lord Jesus Christ, 2021,
The hope, the promise, both remain:
God with us. Never out of sight.

Margaret Johnston is a parishioner at St James'.



TRINITY COLLEGE
THEOLOGICAL SCHOOL



UNIVERSITY
OF DIVINITY

S.^TJAMES'
Institute

TRINITY IN SYDNEY

Trinity College Theological School, Melbourne, is partnering with the St James' Institute, Sydney, to offer new theology units in Sydney

From 2022, Sydney's Anglican community will be able to access the world-renowned scholarship of Trinity College Theological School (TCTS) in Melbourne, when the school offers face-to-face intensive units at the St James' Institute – a ministry of St James' Church, King Street.

TCTS has been offering theological education since 1877 and its courses are accredited by the University of Divinity.

Beginning in 2022, TCTS will deliver two University of Divinity academic units per year in Sydney, and these may be taught as intensives or weekly lectures. The units will suit both clergy and laity, either for credit or audit.

Subscribers to the St James' Institute will be able to access a special auditing discount.

In 2022, intensive units covering the Gospel of Luke and Genesis will be offered at the St James' Institute, taught in-person by TCTS faculty. For more information on the units visit: sjks.org.au/st-james-institute/trinity-in-sydney.

Trinity College Theological School Dean, The Rev'd Canon Dr Bob Derrenbacker says the partnership with the St James' Institute is exciting as it will extend the reach and influence of TCTS and contribute to the diversity of Anglican theological education of Sydney.

"This partnership begins to address the desire by many in Sydney for Anglican theological education from a Broad Church and Anglo-Catholic perspective. I am thrilled that TCTS is partnering with the St James' Institute, which already has an established reputation for providing intellectually and spiritually meaningful theological education to Anglicans in Sydney."

Dr Aaron Ghiloni, Director of the St James' Institute, said:

"St James' Church established Australia's first divinity school. Now, through this partnership with Trinity College, the St James' Institute is delighted to continue this legacy by bringing classical Anglican education to Sydney. Our central location – in the Macquarie St Historic Precinct and next door to the Supreme Court – provides Sydneysiders a vibrant setting to explore the relation of scripture and theology to modern culture."

Those interested in enrolling should contact tcts@trinity.edu.au. Enrolments are open for the 2022 courses, with further details available on the Trinity College website: trinity.edu.au/theological-school

About Trinity College

Established in 1877, Trinity College Theological School, through the University of Divinity, offers accredited degrees and diplomas, professional development workshops and seminars. These courses and programs prepare men and women for ordination in the Anglican Church, allowing them to develop skills for lay ministry or simply explore faith for personal or vocational enrichment and development.

The Dying with Dignity Dilemma

Andrew Sempell

In 2013, I was asked to address a Dying with Dignity Forum held at Parliament House. It provided an opportunity for me to consider both proposed legislation on the matter and how a Christian might respond to it. The following article draws on that address and includes some later ideas on the matter.

Death comes to all of us, and while we in the affluent western nations are tending to live longer than preceding generations, we are also experiencing more debilitating diseases that come with old age. Some of these diseases rob a person of their dignity through the decay of both the body and the mind. Other diseases can create great suffering and pain as the ailment finally destroys the body.

Because medical science has provided a capacity to maintain life longer than was previously possible, we are facing new ethical dilemmas. How long should we maintain life, especially when there is much suffering and little likelihood for recovery? Moreover, who should make decisions about life and death? Finally, what is it that we are trying to achieve in maintaining life when it has lost its capacity to thrive or even survive?

Confessions of a Parish Priest

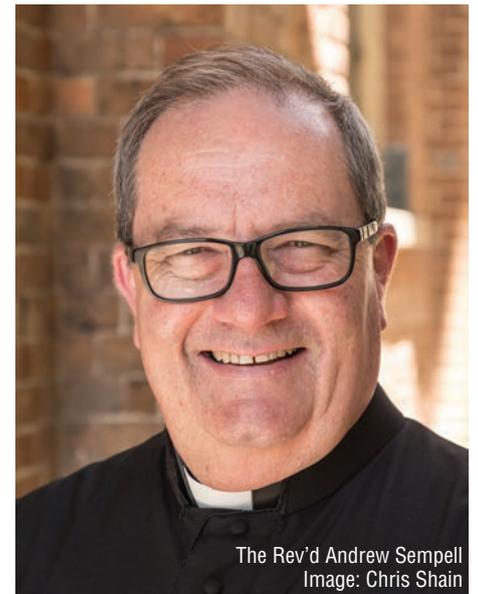
As an Anglican priest for well over 30 years, I must confess that I have assisted many people to die, probably hundreds in fact

(including my own parents), and I do this as part of my Christian ministry. Being with someone as they die is a great privilege. It is an intimate experience, and a time for compassion and pastoral support so that the dying person may do so with dignity and confidence. However, it is also confronting—for to hear a person take their last breath and see the life-force (or soul) depart from them is a stark reminder of our own mortality because death is a human reality.

This ministry gives people the opportunity to be assured that their lives are right with God and, as far as possible, with those around them. Popular parlance calls it the 'last rites' and it principally involves prayer, the unburdening of anything that may be unresolved in a person's life, absolution, reassurance with an acknowledgement of God's love, and a blessing. Through these actions a person may gain spiritual peace, and their will to remain in the physical world diminishes.

There have been many times when nursing staff or families have called on me to conduct such ministry and people have usually died peacefully soon after. However, there have been several exceptions to this.

On one such occasion I arrived in the middle of the night to a man who had experienced a massive heart attack. He lay unconscious on a bed in ICU, with the gadgetry of life-support all about him. His wife and daughter stood by and asked me to conduct 'the prayers', after which the life-support equipment was to be switched off. As I leaned over the man to recite the



The Rev'd Andrew Sempell
Image: Chris Shain

prayer of confession his eyes opened, and I noticed that his pupils were not dilated—we had eye to eye contact. It was a bit of a shock, and I informed the nursing staff and they decided to keep the life-support going a bit longer. I expected him to die overnight but was further surprised when I arrived at the hospital the next day to find him sitting up in bed. He thanked me for the visit the night before.

There are many other stories I could tell where life has returned from the brink; however, the point is that while we may think a person has come to the end of their life, it may yet not be true. This is one reason I am ambivalent about the practice of euthanasia.

On the one hand, I witnessed many 'good deaths' where the person has died peacefully in their sleep, or with a quick heart-attack while having a morning coffee, or quietly breathing their last in the company of members of their family. On the other hand,

...continued next page

I have also witnessed the death struggle that can come in many different forms including being unable to communicate, the body shaking in pain, the eyes rolled back in their sockets, or with congested lungs and gasping for breath. It is a confronting experience.

Here we face a paradox. The Christian faith reassures people not to fear death, for it is understood to be part of the process we call life. The situation is mitigated by a belief in the enduring nature of the soul that goes to be with God. Theologically, this position is achieved by considering the person of Jesus, who was a human being like us, yet filled with God's Spirit such we can only understand him to be God present in humanity. The Gospel narrative teaches that Jesus died but rose to new life. This sign of resurrection therefore stands as a promise of the hope of a new life that comes to each person who receives God's Spirit into their own lives.

While what happened at the crucifixion had a particular theological purpose, there seems to be little redeeming value in the unresolved and futile suffering of people who have come to the end of their lives. My dilemma, therefore, is that if I can relieve suffering through my ministry of prayer and thereby help people to die, why should we not use medical means to assist in this process as well?

What has the Enlightenment Ever Done for Us?

As I have contemplated the question of euthanasia, I have also considered the processes that help us make moral judgements. For most Australians (and in most western societies) the understanding of the nature of the world in which we live is a product of the Enlightenment. However, it is not the only path to illumination.

Classical Christianity has understood moral truth as something revealed by God to humanity and a reflection of the nature of God in the world. To understand morality in this way, a person needs to look to the Scriptures, the intellectual traditions (or theologies) of the church, and then apply human reason to gain a contemporary

understanding. This approach tends to support a top-down morality, with authority emanating from God through the hierarchy of the church. It was the main approach used in medieval Europe and is still employed in many churches.

The philosophical and scientific developments of the Enlightenment, however, inverted the medieval process and created a bottom-up one. Post-enlightenment knowledge and moral truth have come to be understood as growing out of the mind and experience of humanity. In the socio-political context, this idea came to be expressed through democracy and a view that authority emanates from the people of God rather than from the church institution. In science, it came to be expressed through the scientific method.

Unlike science, however, the temptation is to let moral truth be whatever humanity decides it to be at the time. In our pluralistic world this has given rise to the idea of relative truth and situational ethics—a moral system without absolutes, based on the best critically derived explanation, provisionally held at a particular time. I suspect its nadir is a bold individualism that proclaims, "No one tells me what to think, I will decide what is moral for myself when it suits me!"

The public discussion around Voluntary Assisted Dying (VAD) seems to sit within a bottom-up, humanistic view of moral truth. Perhaps there is a need for a dialogue between these two approaches? It begs several questions: why should moral truth be determined by a vote of parliament or a popularity poll? Is truth simply an expression of the desires of a community?

As history has demonstrated, what is legal or even desirable is not always moral. For example, genocide can be both legal and desired by many people, but it is not moral. For moral truth to have authority it needs to be enduring over time and across cultures and communities. Some might call this 'self-evident' truth.

Activities such as murder, theft, incest, paedophilia, violence, and dishonesty, (to name a few), can only be properly condemned because of enduring moral

truth, rather than a mutual social contract that applies only to those who choose to participate in it. Moreover, we cannot hope to correct the mistakes in thought or the errors of society unless we accept that some things are 'right' and others 'wrong'.

The ongoing developments of the Enlightenment have created a more individualistic approach to morality. The expression 'it is my life, and I can do what I like with it', while seeming to be true at a basic level, is also self-referential. It does not admit that a community, or family, or friends have any part to play in moral reasoning and choice.

Life as a Gift from God

My point is that we have accountabilities beyond ourselves. First, to those who are closest to us such as our families and friends; secondly to the wider community and world, generally expressed through the law; and finally, to God, whom I see as the source of moral truth. I accept that some will want to dispense with the final accountability, yet such an external reference is important when it comes to establishing morality. Perhaps the concept of 'natural law' may be sufficient for many in this regard?

A Christian perspective about life is that it is a gift from God. In understanding God as the creator of the world, we accept that we do not create ourselves. Indeed, even a non-religious understanding will accept this, for it is our parents who physically create us, followed by a family and community that shape us as psycho-social beings.

Francis of Assisi argued that we own nothing but rather receive life, community, and the natural world as a gift from God. In this way we are encouraged to accept our responsibilities to nurture and care for all aspects of life—both the human and natural world. Christians understand that we care about ourselves, others, and nature because each carries the image of God, and it is for this reason we hold that all life is sacred.

This is why the church holds that suicide is a bad thing. Suicide is an ultimate personal negation of life, and it usually has a huge impact on those around the person who has died. I have conducted many funerals for

people who have suicided; and consolation has usually centred on a belief that the person who died was not in their right mind at the time. Despite difficulties, most people wish to acknowledge that life is worthwhile.

I therefore have an ambivalence concerning the practice of euthanasia. I therefore need to be satisfied about the following matters:

1. By what authority does a person die, especially when assistance is provided in that process by another person;
2. At whose instigation does it take place and by whom is it to be performed;
3. When might it happen in the process of dying—at the acknowledgement of terminal illness, at the onset of depression, when a person is in a coma, or in the final stages of palliative care; and,
4. How is the practice to be governed in society?

One Christian Perspective

So, I arrive at the place where I started. If, through my prayers, I can assist people to die with dignity, why should we not use medical intervention? Moreover, is there a sufficient argument to allow for the practice of euthanasia as part of Christian morality? An argument for euthanasia could go like this:

- We are created in the image of God and therefore human life is sacred and deserving of respect;
- Yet, we are also mortal and physical death is part of the human condition;
- As Christians we hold the view that physical death is not the end of the human soul, which goes to God at the time of death;
- Assisting people through the process of death is a recognition of an individual's importance to God and is therefore desirable;
- While the suffering of Christ on the cross had a point to it, (in that it provided the sign of God's ultimate power over death), yet such suffering is not a good thing in itself, but rather is an expression of the imperfection present in the human condition;

- We are right in seeking to relieve pain and suffering as a sign of God's love in the world and because of our respect for the dignity of human life; and,
- Therefore euthanasia, as a limited and final part of the dying process, may be appropriate as a means to relieve suffering and providing respect for a person at the hour of their death.

To be sure, having sat beside so many deathbeds in my ministry, I could imagine the circumstances in which I might desire an assisted death for myself; but why should this not be part of good palliative care?

The Voluntary Assisted Dying Bill 2021 seeks to address the matters of regulation, process, and oversight of the practice of assisted death as a medical procedure. It is based on a set of principles that uphold personal autonomy and choice, education, a right to informed decision-making, mutual support, and respect for differing views.

Intrinsic to the Bill is personal and informed choice without compulsion to either accept or reject VAD, and to treat the process through a set of medical protocols. There is also the provision for medical professionals to have a conscientious objection to participation in VAD. In other words, the Bill allows for a plurality of moral positions to stand without the compulsion for one view to prevail over others. In this respect it reflects the current mores of society.

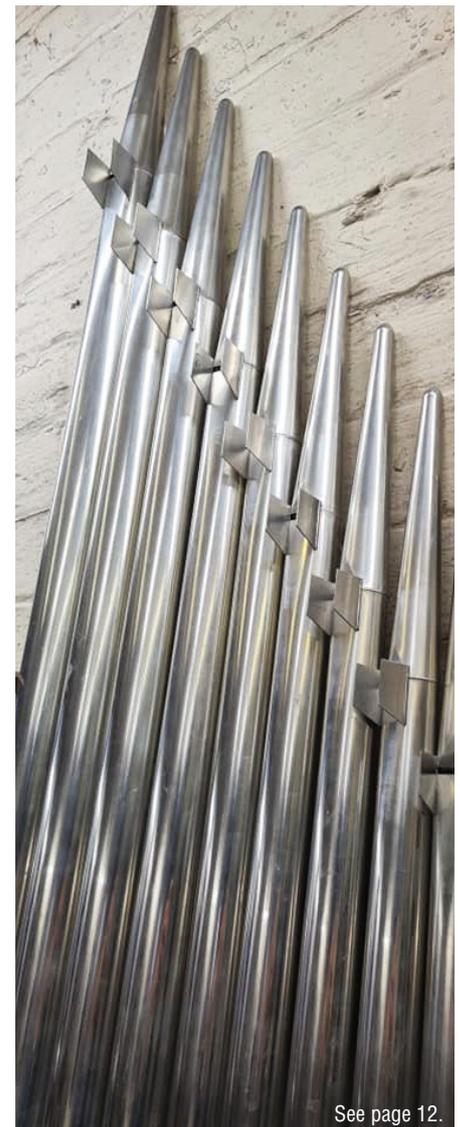
The VAD Bill is not a theological document nor was ever meant to be. It does, however, address matters of governance, authority, process, and autonomous decision-making. So, the question then turns to morality, which is not a uniquely Christian discipline. Is leaving a person to live a life of suffering and pain morally defensible or should actions be taken to relieve it? If the pain is part of a process that is inevitably leading to the end of life, is it moral to facilitate the process thereby bringing an end to the pain?

Compassion is a relational action and not merely a philosophical idea. People act with compassion for the good of others, not for their own good nor for the sake of an ideology. Jesus showed compassion

to those in need, often relieving pain and suffering. Should we not do likewise for those who are terminally ill by assisting the process of death rather than either resisting it with medical intervention or refusing to act?

When someone is dying the result is death, the variables are in the process of time and the physical experiences of the patient. In this respect VAD is addressing the variables of time and pain with a view to showing compassion. When I pray with someone who is dying I am doing something similar by facilitating the spiritual process from life to death, rather than the physical. Moreover, I pray with the view that death should not be feared, knowing that the final source of compassion is God.

The Rev'd Andrew Sempell is Rector at St James'.



See page 12.

Life: a Celebration

Erica Mathieson

Who can forget the first time they saw the Oscar-winning religious classic *Babette's Feast*? Set in a small village on the remote western coast of Jutland in 19th-century Denmark, it tells a story of transformation from the small and meagre to life in abundance. The village residents' lives have been shaped by an austere Protestant ethic marked by self-denial and abstinence. Into this comes Babette, once chef of the famous Café Anglais of Paris. Some 14 years after her arrival, Babette wins the lottery and decides to spend her entire winnings, 10,000 francs and an outrageous fortune, on a feast to thank the community for their kindness. The meal is sumptuous, generous and amazing, and we watch the characters unfold before our eyes as they taste and eat and sip on exotic fancies, blossoming, coming alive and alight with joy: God's desire for human life. The meal is a celebration, an 'enfleshment' of Babette's love, and the love is powerful. The story is a tantalising evocation and celebration of divine grace and its effects in our lives. The story is an invitation to look afresh at life, the ordinary and the extraordinary in creation, and see deep within all there is a power of love seeking our good, with ourselves its agents.

Life is for celebration. Prophets and poets have reminded us of this down the ages. Gerard Manley Hopkins captures the call in *God's Grandeur* and repeats the invitation of *Babette's Feast* to open our eyes to the presence of God in creation.

The world is charged with the grandeur of God.

It will flame out, like shining from shook foil;

It gathers to a greatness, like the ooze of oil

Crushed. Why do men then now not reckon his rod?

Generations have trod, have trod, have trod;

And all is seared with trade; bleared, smeared with toil;

And wears man's smudge and shares man's smell: the soil
Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;

There lives the dearest freshness deep down things;

And though the last lights off the black West went

Oh, morning, at the brown brink eastward, springs —

Because the Holy Ghost over the bent
World broods with warm breast and with ah! bright wings.

Hopkins could be making a comment on our world as we emerge from COP26. The image of the COP Chair, Alok Sharma, fighting back tears as the final statement was being 'celebrated' carried the sense of 'smudge', 'bleared, smeared' and 'trod' and 'trod'. So, as we emerge from this COP with talk of maybe a 2.4 degrees rise in global temperature, where does it come from, a way forward for our precious earth? Pope Francis, in *Laudato si'*, urges us all, the entire world, to recover the contemplative vision of creation that marked his namesake, St Francis of Assisi. He asks us to recapture in our imaginations Hopkins' sense of the 'dearest freshness deep down things', the 'bright wings' of the Spirit hidden in, yet enlivening all that is, our feet feeling and no longer 'shod'. We are to hold all creation as brother and sister to us, needing our love and care. Pope Francis writes, '... if we feel intimately united with all that exists, then sobriety and care will well up spontaneously. The poverty and austerity of Saint Francis were no mere veneer of asceticism, but something much more radical, a refusal to

turn reality into an object simply to be used and controlled'. (*Laudato si'* 11)

Thomas Aquinas said that the doctrine of creation is not a theory about how things started, rather, it is a way of seeing everything in relation to God; everything as manifesting and declaring the glory of God. (Psalm 19)

The metaphysical poet and Anglican theologian, Thomas Traherne, in the 17th century, urges us to this contemplative vision:

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: ... till you can sing and rejoice and delight in God, as misers do in gold, and Kings in sceptres, you never enjoy the world. Till your spirit filleth the whole world, and the stars are your jewels; ... till you love men [*sic*] so as to desire their happiness, with a thirst equal to the zeal of your own: till you delight in God for being good to all: you never enjoy the world." (*Centuries of Meditations* 'First Century' sect. 29)

Traherne would have us recover a sense of our creatureliness, our being alongside and not separate from the rest of creation, our solidarity and interdependence, indeed our oneness, with all creation.

What we need is new eyes. Poet Mary Oliver in her poem *Praying* writes:

It doesn't have to be the blue iris, it could be weeds in a vacant lot, or a few small stones; just pay attention, then patch

a few words together and don't try to make them elaborate, this isn't a contest but the doorway

into thanks, and a silence in which another voice may speak.

Anything and everything can become a doorway into encounter with God because everything is laden with God. We see things mostly in their materiality. We need to recover that contemplative seeing, that 'paying attention', that sees the light shining through, that recognises the incarnate Spirit that is hidden inside of everything. The deep sense of connection is its own celebration.

We are now in the season of Advent. When we think of Advent as preparing for Christmas, we are not just talking about waiting for the birth of Jesus as a baby. That happened 2,000 years ago. Rather, we are waiting for, preparing to welcome, the resurrected, exalted and universal Christ who is always coming into the world (John 1:9), always being born in human hearts, always.

As we prepare for Christmas Day once again, we know we are waiting to see spirit 'enfleshed', revealing itself through matter. Whenever that happens, it is a Christmas experience, and we know it as a moment of celebration.

The Rev'd Dr Erica Mathieson is an Anglican priest now retired.



Men's Group Update

Jesse Taylor

On Friday 26 November, the St James' Men's Group met for an end-of-year dinner in a private section of the Castlereagh Club.

We shared with each other what the Lord has done for us this year and enjoyed fellowship together.

Men recounted their gratitude for things God provided this year, such as health, increased connections, and new engagement in spiritual activities through St James'.

We prayed for a successful year of Men's Group activities in 2022.

All men who are friends of St James' are welcome.

The dates for 2022 Men's Group meetings are Saturdays from noon until 3:00pm: 12 March, 14 May, 9 July, 10 September and 12 November.

For further information please contact David Cheetham (stjames.mensgroup@gmail.com).

Jesse Taylor is a parishioner at St James'.

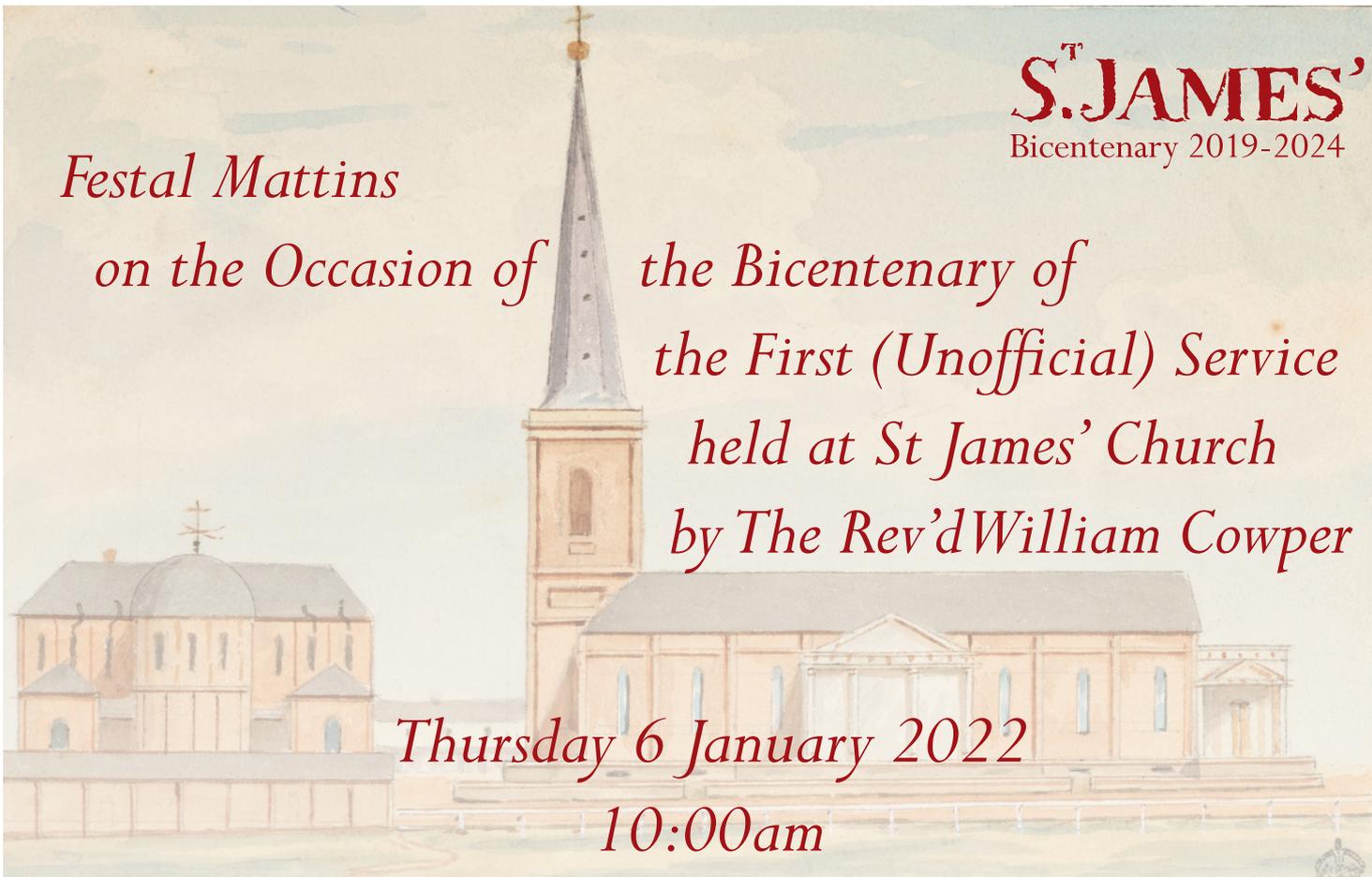


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EDITORIAL POLICY

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.



S.^TJAMES'
Bicentenary 2019-2024

Festal Mattins

*on the Occasion of the Bicentenary of
the First (Unofficial) Service
held at St James' Church
by The Rev'd William Cowper*

*Thursday 6 January 2022
10:00am*

The new St James' Organ: Things are on the move...

Robert Marriott

Here's some good news!

Following the fire that destroyed the Dobson workshop, work has recommenced on the St James' organ.

White American oak timber has arrived at the new Dobson workshop for the new organ manuals. New pipes have been made by Shires in the UK, and are on their way to the workshop. Items for the organ that could be salvaged from the first have been collected for re-use.

Stay tuned for updates on further developments and a schedule for fundraising events in 2022.

Robert Marriott is a parishioner at St James' and Chair of the St James' Organ Restoration and Replacement Appeal Committee.



Myanmar Emergency Appeal

Anthony Naake

The Anglican Board of Mission's (ABM) partner in Myanmar, the Church of the Province of Myanmar (CPM) formed its COVID-19 Response Team Myanmar (CCRM) in July 2021. This team is addressing the ongoing pandemic issues with a three-pronged response, providing: information about the illness and how to treat it via a 24-hour hotline and social media; tele-health consultations with church volunteer doctors and health professionals; and home care and other assistance by volunteers, as directed by the doctors on the team.

The COVID-19 Response Team hopes to reach over 5,000 people during a response which has been extended until March 2022.

Teams of volunteers have been distributing and replenishing oxygen cylinders to those COVID-19 sufferers most in need, with more than 120 litres distributed to date. These same volunteers have also been



Image supplied

supporting bereaved families by assisting with the removal of loved ones who have passed away. Funds have also been used to support urgent food relief for people internally displaced by ongoing challenges in Myanmar.

For more information and to make a donation, please go to www.abmission.org/Myanmar.

Anthony Naake is a parishioner at St James'.



Image supplied

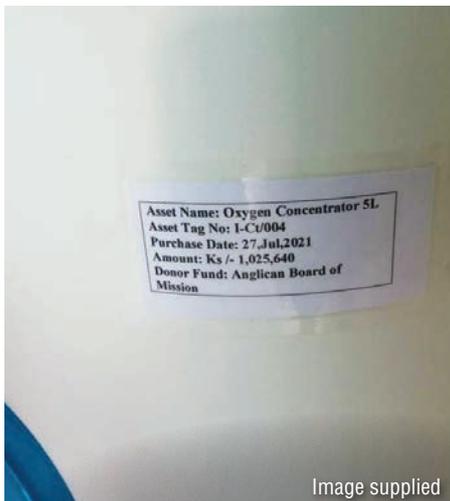


Image supplied

DOUBLE YOUR IMPACT

A generous ABM donor has increased the offer by \$5,000 to match \$ for \$ for the first \$15,000 of donations received!
Donations to this appeal are tax deductible.

Colin's Corner

from the St James' Archives

The First Christmas Crib at St James' Church

THE CHRISTMAS CRIB

It has long been our hope that S. James' should have a crib for use from Christmas till Epiphany year by year, and we are glad to announce that arrangements have at last been made for the construction and purchase of crib figures, and that these should be ready in good time for use at Christmas of this year. A commission has been given for the designing and moulding of crib figures to Miss Eleanor [sic] Lange, an accomplished artist, particularly in sculpture, living in Sydney. The total design for the crib will include figures of the Virgin and Child, S. Joseph, the Wise Men and the beasts. The side chapel has been chosen as the most suitable place for the crib, and the design has been carefully worked out to give the most striking effect to those approaching the chapel from the main church. We have every confidence that the work will be of the highest artistic quality, and that the figures will be a highly-valued permanent possession of the church. The total cost will be not less than £50, and we appeal for subscriptions towards this sum with every assurance that it will be forthcoming.

It has been decided by the Parish Council that the crib shall form the Margaret Stiles Memorial, towards which there is already in hand a sum of £22, and Mr. E. B. Giles will be glad to receive contributions towards the full sum needed. Some may care to give £5 as the cost of a single figure in the complete design; others will be able to contribute only a little. All, we feel sure, will desire to give something.

The Monthly Church Messenger July 1935

The figures for the Crib are nearing completion, and preparations are well in hand for the placing of the figures in an appropriate setting in our side chapel.

The institution of the Crib, as marking in our churches the Nativity of our Lord, dates from the time of S. Francis of Assisi, who died in 1222. The following, taken from the "Church Times," is the story of how the setting up of the Crib began :—

"Perhaps because he had visited the Holy Land and had seen the rocky cave where Jesus lay in the manger, Francis had a special love of Christmas time. One day, he said to one of his companions: "I would like to make a memorial of the Child Who was born in Bethlehem, and, in some sort, behold with bodily eyes the hardships of His infant state ; how He lay in a manger on the hay, with the ox and the ass standing by."

He told Giovanni—for that was the man's name—how to prepare the crib, and he sent word to all the brethren round about to join him at a place called Greccio for the festival. On Christmas Eve he led the people from the town and valley out into a wood where the stable had been built, with a manger and an altar close by.

At the Mass, Francis was the preacher. As he stood forth to make his sermon on the Babe of Bethlehem, the crowd felt as though a hidden mystery was being revealed before their eyes. With such deep feeling and love did Francis tell of his own thoughts and visions of the Holy Feast that the people caught his enthusiasm. It was almost as though the living Babe was there before them in the arms of their beloved Francis.

After Francis' death a chapel was built in the wood on the site of that first crib. It is still there, but a new and pretentious building now overshadows the simplicity of the ancient hermitage.

In the course of time other villages had their cribs at Christmas time. They were put up, first, in the open-air, and then in private houses and churches. Always they are to tell us the same truth—that the birth of Jesus was the greatest event in the history of the world, for it was the coming into the world of God Himself in the form of a helpless baby.

It is hardly necessary to remind our readers that, the Crib as it will be arranged in S. James' Church must not be just an object of curiosity and of admiration, beautiful as it will be. Its purpose is to call out our devotion and love to the Christ-Child, and as we see the figures of the shepherds and of the wise men offering their tribute of devotion to the Holy Child and His Mother, so should we not approach the Crib without kneeling to offer a prayer of praise and thanksgiving and of humble petition to Him Whose birth we thus celebrate.

We print below a short act of devotion for the use of children at the Crib :—

A CHILD'S PRAYER AT THE CRIB

Kneel and say :

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father for ever and ever. Amen.

Now think :

At midnight, in the stable of an inn, Jesus was born. His Mother Mary laid Him to sleep in the straw. The shepherds were the first to come and kneel before Him. It says in the Bible, "They came with haste, and found Mary and Joseph and the Babe lying in a manger."

Look at the crib. You have come, like the shepherds, to kneel and worship Jesus. Say to Him :

O little Lord Jesus, your arms are spread wide

To welcome the children who come to your side ;

S. Mary kneels by you, and I too am near—

O little Lord Jesus, I love you, my dear.

Thank Jesus for all the happiness you have been given this Christmas time. Tell Him of anything very special, and then say :

O little Lord Jesus, I come to your side

To thank you for happiness this Christmas-tide.

You bless me, you help me, you keep me from fear—

O little Lord Jesus, I love you, my dear.

Think for a minute of the people to whom you have given presents. Say each one's name to Jesus, and ask for His blessing on each. Then ask Him to bless you, too, this Christmas-tide.

✕ May Jesus bless and keep me, now and always. Amen.

The Monthly Church Messenger December 1935

The Crib was, by special request, retained in position until the close of the second Sunday after the Epiphany. Since it was erected and blessed on Christmas Eve a great many have visited it, some out of curiosity and just to criticise or admire, and some to pray. Generally, however, its presence in the church has been warmly welcomed, and its erection year by year at Christmas should contribute much to the deepening of the spirit of worship and devotion at the festival.



Image: Benigno Hoyeula on Unsplash



Image: Jenny Friedrichs on Pixabay

Apart, however, from its devotional value, the Crib is a work of art of very high merit, both the general design and the details have been thought out with care and worked out with artistic skill. The artist, Miss Lange, has consented, at the suggestion of the Parish Council, to give an address on her work and to explain the plan on which the figures were designed and their symbolic meaning. The address will be given at the meeting of the Fellowship of S. James, to be held, following the service, on Wednesday, February 12th, and we are sure that many will welcome the opportunity thus offered of being let into the secret of the artist's design.

Meanwhile we append the following short appreciation of the work which appeared in the "Herald" :— "The figures which Fraulein Eleonore Lange prepared for the Christmas Crib at S. James' Church, and which may still be seen there, strike a refreshingly new note in this type of work. While preserving the devotional element which must always be a central feature, if the Crib is to fulfil its religious purpose, Fraulein Lange has given the figures a poignant simplicity of artistic expression. The Chinese king suggests, in texture and modelling, the technique of old Chinese porcelain. The Indian king's scarlet robes are intended to symbolise pride and wealth. The lighting system enhances the effect; though Fraulein Lange suggests that there will be improvements in this ready for the Crib next Christmas."

The Monthly Church Messenger February 1936

An Act of Adoration for use at the Crib.

Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders.

And His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Blessed Jesus, true God and true Man, born in the form of a helpless infant :

Praise and glory be to Thee for ever.

Blessed Jesus, Who having the heavens for Thy throne, didst yet choose a stable for Thine abode :

Praise and glory be to Thee for ever.

Blessed Jesus, Who, although God Almighty, wast pleased, from love of us, to be wrapped in swaddling clothes and laid in a manger:

Praise and glory be to Thee for ever.

Blessed be Thou, O Lord God of Israel, for Thou hast visited and redeemed Thy people :

Praise and glory be to Thee forever.

...continued next page

An Act of Intercession.

Hear us, O Son of God and Son of Man, as we, whom Thou hast made Thy brethren, humbly beseech Thine aid :

Hear us, O Lord.

That all peoples of the earth may kneel before Thy cradle, and know that God is Love :

Hear us, O Lord.

That with shepherds and kings the nations may lay their best gifts at Thy feet :

Hear us, O Lord.

That from Thy lowly weakness as a Babe, those who trust in the right of might may learn the strength of humility; in mutual trust and love :

Hear us, O Lord.

The Monthly Church Messenger December 1936

For a number of years after 1935, Miss Lange supervised the erection of the Crib each Christmas.

A search of the Church archives has failed to find any photograph of the original crib. If any parishioners have one among their memorabilia, the Church would appreciate a copy. Please contact the Acting Archivist via email at rgc@tsn.cc.

Colin Middleton is the Archives Assistant at St James'.

Excerpts from *The Monthly Church Messenger* may contain reference errors or references that do not correspond with modern editions of the Bible. We publish exactly what is printed in *The Messenger*. - Ed.



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Book Review:

Rohini Reflections

During the 2020 COVID-19 shutdown of the churches, Don Cameron, former bishop of North Sydney for 15 years, gave twenty-one addresses in Anglicare's Rohini Retirement Village, where he is a resident. Looking at the "I am" statements of Jesus and exploring some of the parables, Don was able to offer his listeners the opportunity to reflect on the person of Christ and what it means to be a Christian. These reflections were so appreciated that he gave permission for them to be printed and made available for the spiritual encouragement of others.

After enquiries were made without success for a publisher, Stephen Mason, the Art Director of Anglican Media, readily designed the book and arranged for its publication.

By chance, it was learned that a former professional illustrator with Nelson Doubleday and Random House, Ken Pye, was also a resident in the village. He happily provided amusing and insightful illustrations for each address.

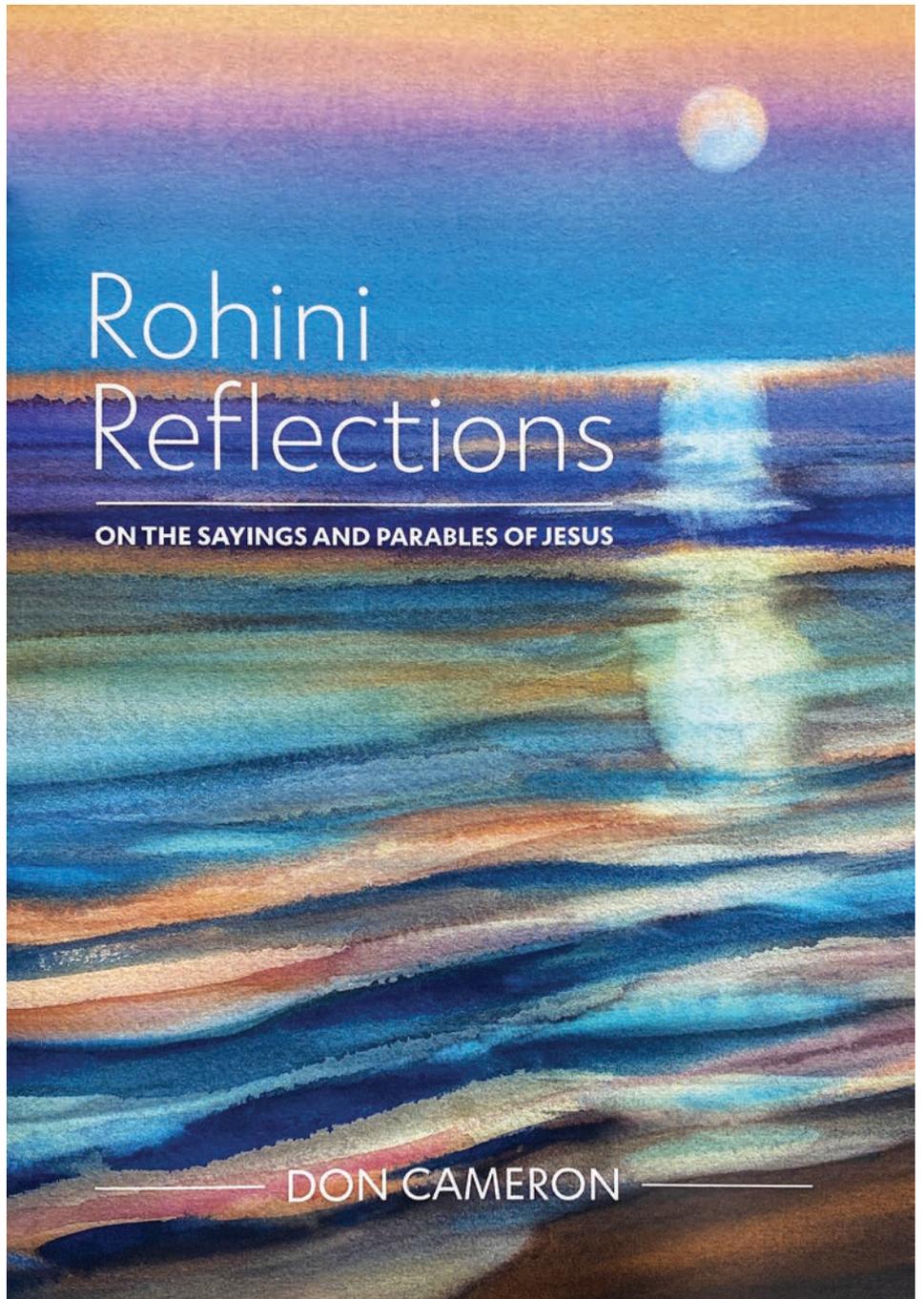
In addition, it transpired that the village had a professional photographer, Sabrina Brar, the Office Assistant, who took the lovely photo of Don for the back cover of the book.

The final step in the miracle of the publication of the book was the raising of the required funds, \$2,650, which the residents graciously provided.

Collected in this book, Don's short discourses are now available for those of us who might have been—or may still be—stuck in a lockdown of our own.

After the launch on 8 December by the Rector of St James' Church, The Rev'd Andrew Sempell, the book may be purchased from St James' Office for \$10 or from the online shop: sjks.org.au/shop.

Review supplied by Rohini Retirement Village.



Appeal for Archives Do you have any memorabilia associated with St James' that the Archives could have or borrow, as we move to celebrate the bicentenary of the Church's consecration? If so, please contact the Acting Archivist, Gordon Cooper at rgc@tsn.cc. Borrowed material will be photographed or digitised and returned to its donor.

To Caesar you shall go!

With St Paul on his journey to Rome

Robert Willson

A distinguished novelist once asked a friend what was the secret of writing an interesting story. The reply was to start off with someone going on a journey.

St Paul's life was filled with travel, adventures and drama, as he proclaimed the Gospel of Christ across the Roman Empire. It is fascinating to follow Paul as he travels to Rome, having spent the years 57 and 58CE in Caesarea.

He arrived in Caesarea Maritima, on the coast of Judea, while his enemies were plotting to kill him. Using his right as a Roman Citizen, he made an appeal to be tried before the Court of Caesar in Rome. It was the heart of the Empire. He had longed to visit Rome and this was his chance. The year was 59CE, about 26 years after the crucifixion of Christ.

To Caesar you shall go

The local ruler, Festus, saw that there was no charge against Paul and would have released him. But he said, doubtless speaking in Latin, "*Caesarem appellesti? Ad Caesarem ibis.*" "You have appealed to Caesar. To Caesar you shall go!". (Acts 25: 12) So Paul, accompanied by Luke, set out on a journey of about 2,250 miles, all of it by sea except the last 150 miles to Rome itself.

The Caesar to whom he appealed was the evil and vicious Nero, emperor from 54 to 68CE. Whether Paul actually met Nero is of course unknown, but it is unlikely. But his formal appeal to Caesar was Paul's passport to Rome and his right as a Roman citizen.

In all of ancient literature there is no record of a sea voyage to equal the account that Luke gives us. The Romans hated and

feared the sea but the Greeks were at home on the sea, and had built a great empire of island colonies across the Mediterranean. When my wife and I explored Sicily, we marvelled at some of the finest Greek buildings surviving from those times.

Luke gives us a detailed and vivid account of the islands, towns and harbours along the journey. Luke was of Greek background and such a sea voyage would have appealed to him.

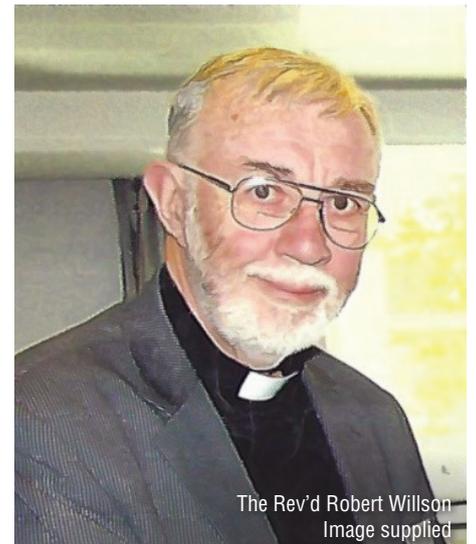
There is no deep spiritual teaching in his account. His story is a descriptive masterpiece, helping the reader to understand what it was like to navigate the dangerous Mediterranean Sea in a wooden sailing ship. There were no navigation aids such as we take for granted.

Paul in command

A fascinating aspect is the way in which Paul, a prisoner of Rome, gradually assumed a position of respect and even command on the voyage. One historian, Stewart Perowne, wrote that his courage, common sense, and resourcefulness set him apart under increasingly dangerous circumstances, on a voyage lasting nearly eighteen months.

On the journey, Paul was accompanied by Luke, and Luke wrote the account in the first person plural, 'we', as an eyewitness. Luke was not a prisoner but may have travelled as Paul's servant. They were also accompanied by Aristarchus, who may be the man referred to in the story of the Ephesus riot in Acts 19.

It was arranged for Paul to be sent to Italy by sea, with a batch of other prisoners in charge of a centurion named Julius. Like other centurions mentioned in the New



The Rev'd Robert Willson
Image supplied

Testament, he was a good man and he and Paul became friends on the voyage.

Departing from Caesarea

Julius found a ship, and the journey began from Caesarea. Paul and his party would have carried memories of that city and the giant statue of the Emperor Augustus, of which today only a nude foot remains in the place named after him.

From Caesarea, the ship carrying Paul sailed north, hugging the coast. They passed Mount Carmel and the wealthy ancient Phoenician city of Tyre and stopped at Sidon. Sidon was the twin city of Tyre and was the reputed birthplace of Dido, Queen of Carthage. The centurion Julius allowed Paul to go ashore and meet friends there.

From Sidon, the ship was carried by the winds along the Mediterranean coast of what are now Syria and Turkey. The more direct route to Myra was to the south of Cyprus, but the danger of gale force winds forced them to stay close to the coast. As Paul looked at the coast of what is now

Turkey, he might have reflected that a few miles inland was Tarsus, the city of his birth. Further on was Derbe where he was nearly killed in a riot.

They rounded Cyprus and finally reached Myra where they stopped. Myra was known as a haven from the fierce westerlies. The centurion had to look for another ship, as the one in which they had arrived from Caesarea was going no further.

Paul and Santa Claus

Myra today is famous because centuries after Paul's visit it was the home of Saint Nicholas, the local bishop whom we know as 'Santa Claus'. So little children who write to Santa should address their letters to Myra, not the North Pole.

The ship the centurion found was a merchantman, loaded with grain and on the way from Egypt to Rome. This busy trade was absolutely vital to Rome, for without it the city would starve and would be held to ransom.

So Paul and other prisoners were packed onto a 300 ton vessel already loaded with grain. The ship must have been very crowded indeed.

From Myra the party sailed westward along the coast, sailing between Cnidos and Rhodes into the Aegean Sea and the Greek Islands.

If Paul looked north, he would have remembered that he had once spent two years in Ephesus and nearly faced death from the enraged support of the people for the pagan goddess Diana (Artemis), there. Acts 19 describes this deadly riot.

Many years ago, my wife and I explored some of the Greek Islands. I reflected how many ancient ships were wrecked in that region. The seabed must be littered with them. Some beautiful Greek bronze statues have been recovered from the sea using modern diving techniques, but so much remains.

Crete and a modern adventure

Eventually, approaching the coast of the island of Crete, the Captain of the ship bore down to the south of the island and put into a pretty little bay named 'Fair

Havens', where they spent some months. (Acts 27: 8)

Reading this Biblical account, I recalled the time my wife and I spent in Crete. We flew to the capital, Heraklion. From there we took a bus ride to explore the island and see the famous ancient city of Knossos, which flourished more than a thousand years before Paul's time. That was the scene of a 20th century adventure and a great story of courage and daring.

Crete was occupied by the Germans during World War II, and the German Commanding General had his headquarters at the Villa Ariadne, right opposite the main entrance to Knossos where our bus dropped us. A couple of British Army Officers, led by Major Patrick Leigh-Fermor, were working with the local partisan resistance to the German occupation. They got the idea of kidnapping the German General, and achieved this daring feat as he entered his Headquarters in front of the gate to Knossos.

They smuggled him into the mountains with the whole German army in hot pursuit. After many adventures they got him to the south coast near 'Fair Havens' where Paul spent time. The General was taken to Cairo, and finally to Canada. Adolf Hitler was not happy!

The British film *Ill Met by Moonlight*, starring Dirk Bogarde, tells the whole dramatic story.

A Fatal Decision

The ship carrying Paul spent some time at 'Fair Havens' in Crete, but a very important decision had to be made. Because the winter was closing in, they would be there for about five months, and the grain and stores would have to be landed and the ship beached. But Paul understood the dangers of trying to go on and told them plainly that to go on would be dangerous to the ship and cargo and all the passengers. The owner of the ship, the Captain and the centurion conferred, but Paul's warning was ignored and they decided to sail westward along the coast of Crete, hoping to reach a safe harbour called Port Lutro or Phoenix.

Disaster

Disaster struck as soon as they set sail. A dreaded nor'easter called Euroclydon swept down upon them with gale force winds. The ship drifted helplessly. The dinghy was hoisted aboard. Cables were passed under the ship in a desperate measure to hold the timbers together. The sail was lowered and the ship was left to the fury of the gale. The next day the terrified passengers and crew began throwing the precious grain overboard. Then the tackle was also jettisoned to lighten the stricken vessel.

Luke describes the ship drifting for days. They could not see the sun or the stars and had no idea where they were. No one ate anything. Finally, Paul himself gave leadership and spoke to those in charge. We may forgive him for reminding them: "I told you so: you should have listened to me."

But he went on to announce that everyone would come through this terrible ordeal and survive. Only the ship would be lost, but they would all be thrown ashore on an island.

Fourteen Days of Terror

The helpless ship was swept along in the storm. It was now 14 days after leaving Crete. At night they could hear the booming and crashing of the surf on nearby rocks. Luke writes that they let out four anchors from the stern and prayed for daylight.

Paul again gave leadership. No one had eaten much for days but he knew that they would not survive the struggle to get ashore if they did not keep up their strength with food. So he took bread and gave thanks and ate, and the others followed his example.

When daylight broke, they were close to land though no one recognised the place. With a struggle the Captain managed to find a suitable place to beach the ship, and there it started to break up.

The Roman soldiers were under orders to kill the prisoners, to prevent their escaping, but Centurion Julius forbade this and ordered all who could swim to make for

the beach. Others used planks or pieces of broken timber to support them as they struggled through the surf to shore. As Paul had said, all the crew and passengers were saved but the ship broke up.

Wrecked on Malta

The island was of course Malta. In World War II it was famous as the George Cross Island, and the defiance of the Island against Nazi Germany is a heroic story. The Bay where they landed is now called Saint Paul's Bay.

As Stewart Perowne points out in his account of the island, the ancient evidence is that Malta was a wealthy place and the islanders were famous for producing prosperous textiles for export.

The Maltese islanders were a kindly people, and soon had a great bonfire lit to warm the shivering castaways. As luck would have it, their ship had been wrecked just near the estate of Publius, the chief man of the Island, so they were well cared for.

Paul was always practical and willing to help, and he gathered sticks for the fire. Suddenly a deadly viper slid out and fastened to his hand. Paul shook the creature off and suffered no harm. When the locals saw him bitten they thought he was a murderer, but when he suffered no ill effects they decided that he must be a god.

Fr Ronald Knox, famous translator of the New Testament, suggests that, as there are no snakes on Malta, this one must have

come in a grain ship from Africa. Who knows?

Healing

By now the winter weather had set in, and the party would be on Malta for about three months. Paul hated to be a burden on anyone and always wanted to pay his way, so he and Luke, who was a physician, set up a medical missionary effort for the Maltese islanders. The first patient was the father of Publius, who was cured of dysentery.

Paul and his party were by now very popular and the sick flocked to them for healing. Publius was converted to Christ and was traditionally the first Bishop of Malta.

After three months on the island the time came to sail on to Rome. As it happened, a grain ship named the *Castor and Pollux*, (in Roman mythology, the protectors of sailors), had also wintered at Malta in a harbour at the south end of the island. The Captain decided that this ship would be suitable to get the whole party to Rome.

So Paul and the others sailed on to Syracuse in Sicily where they stayed for three days. (The internet will tell you the famous story of Archimedes and his death at Syracuse.) From there they crossed to Rhegium on the toe of Italy. When we took that journey, I recalled that John Henry Newman had written the famous hymn 'Lead, Kindly Light' after a similar sea journey between Sicily and Italy.

Pompeii

From Rhegium the ship sailed on to Naples, past the island of Capri. There they could see Mount Vesuvius which would explode in a few years and bury Pompeii. Two thousand years later it is being excavated, a vast time capsule of Roman civilization in the time of Paul.

At Puteoli the whole party landed, and Paul and Luke travelled on to Rome along the Appian Way. There Luke's story ends. My wife and I visited the Mamartine Prison, traditional place of imprisonment for both Paul and Peter. Rome was the site of their martyrdom under Nero but the details are lost.

Scholars have puzzled about the abrupt ending of the Book of Acts. Paul's last days are shrouded in mystery. We do not know if he ever reached Spain, as he had wanted to do. Later traditions claim that he was martyred in the persecutions of Nero, but even the date of his death is unknown.

The poet Wordsworth wrote words that might apply to St Paul:

*Thou, whose exterior semblance doth
belie thy soul's immensity;
Thou best philosopher, who yet dost
keep
Thy heritage, thou eye among the blind,
That, deaf and silent, read'st the eternal
deep,
Haunted forever by the eternal mind....*

Luke has left the Scripture reader a compelling story of one of the great evangelistic ventures of history, the last journey of St Paul.

REFERENCES:

The Book of Acts, chapters 27-8

Perowne, Stewart, *The Journeys of St Paul*, 1973

Fr Robert Willson has been an Anglican priest in the Diocese of Canberra and Goulburn for many years.

Image: Laurent de La Hire (1606-1656), *Saint Paul Shipwrecked on Malta*, Wikimedia Commons



The St James' Foundation



Christine Bishop LLB (Syd) FAICD, Chairman

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

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

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

The St James' Foundation Ltd.

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

The St James' Music Foundation

The object of the Music Foundation is:

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

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

Donations to the Music Foundation are tax deductible.

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

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Counselling Connection

Loretta King

A Season for Celebration

'Celebration' is this issue's *St James' Connections'* theme, and great timing too! Lockdowns have ended here in NSW, currently having reached an over 90% double vaccination rate of those aged 16 and over, with a national drive now to include 12 to 15 year olds as soon as possible. The vaccination drive is also impacting other Australian states and territories, many of which have reached at least an 80% double vaccination rate, the percentage adopted by federal policy to begin reopening the country's national borders to fully vaccinated visitors from the outside world. This has indeed begun, with Australians stuck overseas being a first priority. Locals, too, have started booking holidays here and abroad, with air travel open to those who are fully vaccinated. The mRNA vaccines are in full supply and Pfizer booster shots are now available for those aged 18 years and over who have been double vaccinated for a period of at least six months, or two months for those designated with specific underlying health conditions. Plans to vaccinate children aged 5-11 are also currently being considered by Australia's Therapeutic Goods Administration and could be available for rollout by January 2022. Retail shopping is likewise currently reopened to those who can show proof of vaccination, while protective mask wearing is still mandated indoors. Attendance numbers at public gatherings have been lifted, schools and places of worship have reopened, aged home residents can now reunite with fully vaccinated visitors, and a sense of freedom and celebration is in the air everywhere—particularly with the promise of Christmas and other year-end festivities in sight!

As 2022 is just around the corner, New Year resolutions are well in progress for

what we want and need individually and collectively for our health, happiness and future prosperity. While I've included some content from past articles over the last few months of lockdown, I believe revisiting some pertinent facts, including new ideas and insights we've gained over this period, is worth highlighting at this juncture of reinvention and renewal. The ongoing battle against COVID-19 and its resultant restrictions have taught us a lot about ourselves and our society. During these months of lockdown many of us have learned the benefits of self-care, replacing shopping sprees with nature walks and other outdoor exercise and activities which have further strengthened our appreciation of, and spiritual connection to our natural environment. We have also realised our dependence on social connection, as has been evidenced by a rise in mental health issues due to social isolation during this time. Unfortunately, we have also witnessed an increase in criminal acts of domestic and family violence resulting in part from such isolation and associated substance abuse and subsequent mental health deterioration. On a positive level, many of us have had the chance to re-evaluate our core priorities and values, as well as develop skills and talents which have sat on the backburner for way too long. We've also acquired new computer and social networking skills that can provide us with greater flexibility and outlets for creativity and choice in our aspirations and plans. This has led some to a career change, or the capacity to work from home as well as the office, providing a better balance between private needs and public commitments. Others have exited densely populated and competitive urban living, having discovered greater affordability and other benefits of closely knit rural and regional communities and their natural settings. Indeed, the



downtime has allowed us to catch a breath and take stock of our lives, particularly in the face of human mortality with which we have been sadly confronted on a daily basis by the many lives lost to the pandemic.

Our need to stay well-informed has also sharpened our attention to other crises at home and abroad, including the devastations of climate change and the ever-widening gap between the haves and have-nots. COVID-19 has certainly shone a brighter light on the variety of inequities and discriminations related to race, culture, gender, age, disability, sexual identity, and the like, here and across the globe, and the fact that our most economically disadvantaged have suffered the greatest threats of hardship and loss of life during the pandemic—a morally and ethically unconscionable reality, particularly in wealthier societies. The results of the recent United Nations Climate Change Conference (COP26) held in Glasgow to contain global warming temperature rise to 1.5 degrees to prevent future irreversible catastrophic climate change has left many disillusioned by last minute agreements to phase down rather than phase out unabated production and use of coal. Our own government's continued policies to financially support both coal and gas enterprises for the main

purpose of export, instead of sufficiently financing renewable energy technologies, which could overwhelmingly replace jobs in these unhealthy and dangerous industries, is at best embarrassing to most Australians and, at worst, dangerous to the wellbeing and survival of future life on our planet. It places us in a 'too hard basket' inhabited by countries which are the most egregious current emitters of fossil fuels. Tragically, the right to clean air, water and a sustainable ecology for the future has become a last resort legal battle fought on our behalf by indigenous peoples all around the globe who seem to be our true best hope in preventing further destructive mining practices.

So how does all of this apply to a theme of celebration? Well, for one thing having a full awareness of the way things are and their origins informs us of what we would like to change and how. It could be argued that the worst in human society is largely due to the current individualist and mechanistic economy-based paradigm for living, which

often overrides higher ideals of social justice, fairness, and human decency. This, I believe, is something worth noting as we also rejoice in celebrating the positive aspects of our lives and make plans to change the things we can improve on for the benefit of ourselves and others into the future. While we embrace our democracy and individual autonomy to think, feel and act for ourselves, our survival and preservation is also dependent on others (as exemplified through the tough lessons of COVID-19). In turn, a better and safer world for all relies on our vote of conscience (and wisdom) for eco-socio-political policies that address the plights of all victims of disadvantage, including our planet, substantially created by an excessively rich and powerful few, and their payoffs to those in charge. Perhaps we need to question more where selfish versus altruistic choices and deeds are taking us, and also learn to read between the lines of political rhetoric versus genuine, imperative action that will improve the lives of everyone.

With all of this in mind, celebration is well earned by each of us in the knowledge that when we pull together we can excel—as now, having battled COVID-19 through medical science, the courage of our frontline emergency, healthcare and other workers, our own individual kindnesses and supports to those in need, and our self-disciplined compliance with rules of community safety that have benefited everyone. Yes, it is a time to rejoice and plan for better days to come in both our private and public lives, to make personal choices that continue to improve our health and wellbeing, and take public action that will ensure a kinder and more prosperous society for all. So let's get out some Christmas sparkle to decorate our trees, gardens and balconies, and shine a light on this new season of healing, kindness, joy and promise!

Wishing you all much celebration and the very best ahead,

Loretta.

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



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Ye Servants of God: Hymns & Politics

Michael Horsburgh

In November 1688, the so-called 'Glorious Revolution' deposed the Catholic King James II and installed his Protestant daughter, Mary II (1662-1694) and her husband, William of Orange (William III) (1650-1702), as joint monarchs. Regarded as the establishment, through the *Bill of Rights, 1688*, of constitutional monarchy in the United Kingdom, the event had a number of repercussions for religion in the kingdom. The *Toleration Act, 1688*, allowed nonconformists (dissenters), but not Roman Catholics or Unitarians, to worship freely, provided that they took the required oaths of allegiance and rejected transubstantiation. Their meeting places had to be registered, but they were still excluded from holding political offices and attending universities. The *Act of Settlement, 1701* ensured that future monarchs would belong to the Church of England.

That same month, on 11 November 1688, Samuel Wesley (1662-1735) and Susanna Annesley (1669-1742), the parents of John and Charles Wesley, married. Both had dissenting histories. Although the son of a Church of England priest, the Rev'd John Westley or Wesley, Samuel attended two dissenting academies before enrolling in Exeter College, Oxford where he took his BA in 1688 and was ordained.

Susanna Wesley was the 25th child of Dr Samuel Annesley (1620-1696). Originally Anglican, Samuel Annesley studied at Queen's College Oxford, graduating BA and MA. He subsequently received Presbyterian ordination and, possibly, also Anglican. He received a living in Kent

during the Commonwealth but was ejected after the Restoration in 1662. He continued to minister in dissenting churches. At his death, Daniel Defoe, a member of his congregation, wrote him an elegy, saying:

A Heart so Great, that, had he had a Purse,
Twou'd have supply'd the Poor o'th' Universe.
Now he's above the Praises of my Pen,
The Best of Ministers, and Best of Men!
Then speak not of him with a *mournful Voice*;
For why shou'd we Repine, and he Rejoyce?

Susanna had a mind of her own and, at the age of 12, left her father's church and joined the Church of England. Married at the age of 19, she considered herself an elderly bride. Susanna was literate in Latin, Greek and French, and wrote extended commentaries on the Apostles' Creed, the Lord's Prayer and the Ten Commandments, as well as meditations and scriptural commentaries for family use. She was the teacher of her children of both sexes, requiring the same standards of them all.

Susanna's husband, Samuel, accepted the deposition of James II, considering him a tyrant. He also thought that the rejection of Roman Catholicism demonstrated by the revolution made dissent from the established church unnecessary. Susanna sympathised with those who rejected the change. A number of high churchmen, having sworn an oath of allegiance to James II, as required by the established church, refused to swear another to William and Mary while James was still alive. Known as 'nonjurors' they were ejected from their ecclesiastical offices. Some became members of a Jacobite party,

intent on restoring James to his rightful throne. The willingness of the majority of clergy to change their allegiance when the monarch changed is the subject of the 18th-century satirical song, 'The Vicar of Bray', which covers the period from Charles II to George I:

And this is law, I will maintain
Unto my Dying Day, Sir.
That whatsoever King may reign,
I'll be the Vicar of Bray, Sir!

Mary II died in 1694, leaving William III to reign alone until his death in 1702, when he was succeeded by Mary's sister, Anne (1655-1714). Her reign lasted until 1714. The throne then passed to Anne's second cousin, George (1660-1727), Elector of Hanover, who became George I of Great Britain.

James II died in 1701, but his exiled successors still desired their due



inheritance. His son, James Francis Edward Stuart (1688-1766), afterwards known as the 'Old Pretender', launched a rebellion against George I in 1715. Starting in northern Scotland, the rebels went as far south as Lancashire, where they were defeated at the Battle of Preston in November 1715.

In 1743, the French and Spanish agreed to take action against Britain, including the restoration of the Stuarts. In August 1745, James II's grandson, Charles Edward Stuart (1720-1788), the 'Young Pretender' or 'Bonnie Prince Charlie', launched a rebellion, again in Scotland, this time against George II (1683-1760). Invading England, the rebels went as far as Derby, about 150 km further south than in 1715. From there, they were forced north until their final defeat at the Battle of Culloden on 16 April 1746.

The Methodist movement, which began in 1739, came under suspicion for possible Jacobite tendencies, particularly as the fears of a French invasion grew in the early 1740s. John, Charles and their older brother, Samuel Wesley, had all become high churchmen while at Oxford. The combination of their university and their churchmanship was a potential sign of Jacobinism. Magistrates were worried by the Methodist practice of holding public meetings, which they thought could be a cover for political unrest. On occasions, their meetings turned into riots, stimulated by both religious and political forces. Indeed, religion and politics were inextricably linked, given the origins of the 'Glorious Revolution'. The riots involved personal assaults on both John and Charles Wesley.

The suspicions against the Wesley brothers and the Methodist movement were patently false. Both brothers consistently declared their loyalty to the existing regime. In 1744, and in anticipation of a forthcoming French invasion, John and Charles published *Hymns for Times of Trouble and Persecution*. The original edition included three hymns entitled 'Prayer for His Majesty King George [III]' and one for the Royal Family. Some sample verses are:



George II (1683-1760)
by Thomas Hudson (1701-1779)
Image: National Portrait Gallery

Sov'reign of all, whose will ordains
The powers on earth that be,
By whom our rightful monarch reigns,
Subject to none but thee;

Confound whoe'er his ruin seeks,
Or into friends convert;
Give him his adversaries' necks,
Give him his people's heart.

Defeat, confound, oppress
The troublers of his peace:
Blast their every vain design;
'Stablish thou his quiet throne;
Tell his foes "This soul is mine,
Touch not mine anointed one."

To hoary hairs be thou his God,
Late may he seek that high abode,
Late to his heaven remove;
Of virtues full, and happy days,
Accounted worthy by thy grace
To fill a throne above.

A second edition in 1745 included an additional section, 'Hymns for 1745'. It included these verses:

5. Who can that awful day declare?
A day of trouble and distress,
A day of raging wasteful war,
Of darkness, clouds and gloominess,
A day to join th' embattled powers,
And storm the forts, and shake the towers.

6. The Lord shall bring a sudden snare,
The wicked by his judgments blind,
Because his utmost plagues they dare
They here their punishment shall find,
Their blood shall be as dust pour'd forth,
Their carcasses shall dung the earth.

Both editions contained a section entitled 'Hymns to be Sung in a Tumult'. The first entry in that section was:

1. Ye servants of God, your Master proclaim,
And publish abroad his wonderful name,
The name all-victorious of Jesus extoll;
His kingdom is glorious, and rules over all.

2. The waves of the sea have lift up their voice,
Sore troubled that we in Jesus rejoice;
The floods they are roaring, but Jesus is here,
While we are adoring, he always is near.

3. Men, devils engage, the billows arise,
And horribly rage, and threaten the skies:
Their fury shall never our steadfastness shock,
The weakest believer is built on a Rock.

4. God ruleth on high, almighty to save,
And still he is nigh, his presence we have;
The great congregation his triumph shall sing,
Ascribing salvation to Jesus our King.

5. Salvation to God who sits on the throne!
Let all cry aloud, and honour the Son!
Our Jesus's praises the angels proclaim,
Fall down on their faces, and worship the Lamb.

6. Then let us adore, and give him his right,
All glory, and power, and wisdom, and might,
All honour, and blessing, with angels above,
And thanks never ceasing, and infinite love.

'Ye servants' next appeared in the British Methodist hymnal of 1877, omitting verse 3. It was set to *Lyons*. Originally attributed to either Joseph or Michael Haydn, a more likely attribution for this tune is to Joseph Martin Krause (1756-1792) who was highly regarded by Joseph Haydn.

...continued next page



LYONS. 10s & 11s, or 5s & 6s. HAYDN.

Ye servants of God! your Master proclaim, And publish a -
broad his won - der - ful name: The name, all vic - torious, of
Jesus ex - tol; His kingdom is glorious, and rules o - ver all.

Lyons has also been widely used for 'O worship the King all glorious above'. The 1904 Methodist book (omitting verse 3) used *Datchet* by George Elvey (1816-1893) but their 1933 book opted for *Laudate Dominum* by Charles Hubert Parry (1848-1918), used in the *New English Hymnal* (NEH) for 'O praise ye the Lord' (NEH 427). This book omitted verses 2 and 3 and made the four-verse version standard.

'Ye servants' did not appear in *Hymns Ancient and Modern* or in the *English Hymnal* of 1906. This means that, as far as I can tell, NEH (476) is its earliest Anglican use, coinciding with its appearance in the US Episcopal hymnal, both using the same tune, *Paderborn*, from the *Paderborn Gesangbuch* of 1765. The *Australian Hymn Book* of 1977 included the four-verse version, giving a choice between *Padderborn* and *Laudate Dominum*.

The two verses we no longer sing are the principal indicators of the hymn's purpose. They have a nautical flavour. Storms at sea held great significance for Charles Wesley. In the mid-1730s, he went to the

new American colony of Georgia. Both his outward and inward journeys were marked by severe storms that caused Charles to fear for his life and to recognise his lack of faith in God. The tumults to which Charles referred include the riots that accompanied his and John's preaching. In February 1744, however, a French invasion fleet had set sail from Dunkirk, only to be driven back by severe storms in the English Channel. One of the 1745 hymns refers directly to this event, using storm references:

2 Thou in danger's darkest hour
Didst on our side appear,
Snatch us from the wasting power
Of Rome and Satan near:
Whom the winds and seas obey,
Thou, Lord, thy mighty arm didst shew,
Chase the alien hosts away,
And stop th' invading foe.

'Ye servants' supported the Wesley brothers' intentions to give a clear signal of their loyalty to the ruling Hanoverian dynasty. The contemporary use of only four of its verses has erased from the hymn any possible reference to 18th century politics, making it one of praise for all occasions.

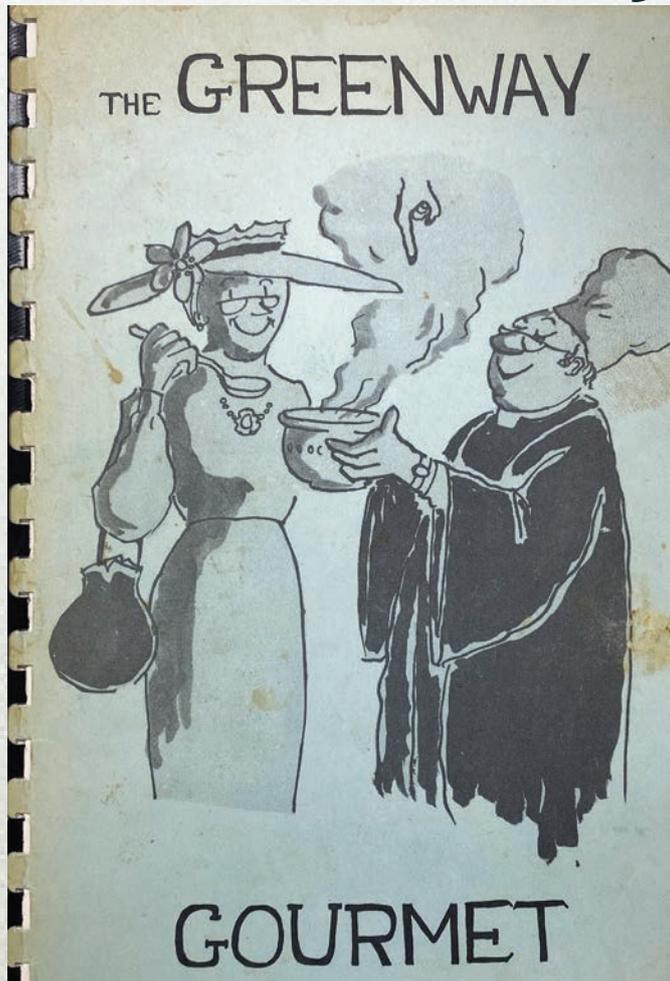
Associate Professor Michael Horsburgh AM is a Parish Lay Leader at St James'.



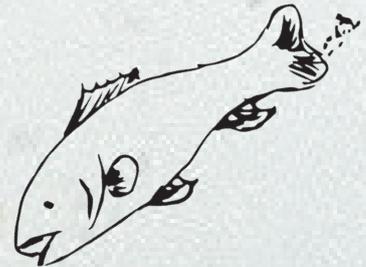
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1 oz. butter
Rum to flavour
Chocolate sprinkles

Melt chocolate and stir in yolk, butter and rum. Put aside until cool and firm enough to handle. Roll into balls and toss in sprinkles.

B. CAMERON

APPLE AND GINGER PORK CHOPS

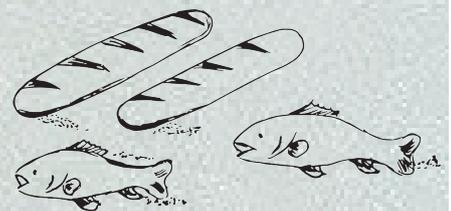
4 pork loin chops
2 green apples
flour
2 oz. butter or substitute
1 tablespoon oil
3 tablespoons flour, extra
370 ml. can apple cider
1/2 cup water
1" piece green ginger
salt and pepper
1 tablespoon Soy sauce
2 teaspoons Worcestershire Sauce

Coat chops lightly with flour. Heat butter and oil in a large fry pan, add chops, brown well on both sides, remove from pan. Peel apples, remove cores, cut into 1/2" slices. Add apple slices to pan. Add extra flour to pan, stir until smooth and golden brown. Gradually add cider and water, stir until smooth and sauce boils and thickens, reduce heat, simmer 1 minute. Add peeled grated ginger, salt, pepper, soy sauce, worcestershire sauce and chops. Simmer covered for 20 minutes. Serve chops topped with apple slices and sauce spooned over. Serves 4.

P. HANSFORD



As Thou didst bless the loaves and fishes
Lord, bless the food upon these dishes
And like the sugar in our tea
May we be stirred, O Lord, by Thee.



Climate Action Knitters & #WearTheScarf Day

Rosalie Pockett

Colourful knitted scarves representing global warming were given to every member of the Australian parliament as part of a climate action initiative of the faith-based organisation, Common Grace. Parliamentarians were encouraged to wear the scarves in parliament on 21 October, #WearTheScarf day.

I first heard of this initiative in July when the CEO of Common Grace, Brooke Prentis, an Aboriginal Christian Leader from the Wakka Wakka peoples, spoke as part of the St James' Institute programme for NAIDOC week. Common Grace is a faith-based NGO which is committed to social justice and action in four areas: Aboriginal and Torres Strait Islander justice, Climate Change, Refugees and Asylum seekers, and Domestic and Family Violence. The Common Grace focus for climate action is 'Pursuing a safe climate for all of Creation through the protection and restoration of God's beautiful Earth'.¹ Brooke was wearing a Climate Action scarf, which she explained was part of the Knit for Climate Action initiative being undertaken by Common Grace. This was inspired by the Cambridge Federation of Women's Institutes campaign in the UK.² The Climate Action scarf is made of 16 colours representing 100 years of global warming, and based on the well-known chart developed by Professor Ed Hawkins at the University of Reading. These were to be given to UK parliamentarians and other community leaders in the lead-up to the Glasgow Climate Change conference (COP 26) in November.³

Common Grace decided to start a Knit for Climate Action campaign in Australia, and invited knitters to join up, with over 1,000 registering to make scarves to present to Australian parliamentarians in the lead-up to the Glasgow conference. Every parliamentarian received a scarf, and over 60 Australian Federal MPs and Senators wore their climate action scarves during the Parliamentary sitting on #WearTheScarf day, Thursday 21 October, to show their support for urgent action.⁴

Knitting the scarf was a great lockdown activity, and many conscientious knitters ventured on to rugs and even a knitted Climate Action coat. It was disappointing that some Federal MPs (including my own), decided not to wear the scarf they were given, but at least the point had been made. Unfortunately, action on climate

change in Australia continues to be seen through a political prism, and this seems to have influenced the decision to wear, or not wear, the scarf on the day. During this parliamentary sitting, ongoing negotiations were underway about the government's commitment to Net Zero by 2050 and Australian representation at the COP26 conference.

In recent feedback to Climate Action knitters, Brooke Prentis reported that Action scarves were worn at COP26 by international leaders such as The Rev'd James Bhagwan, General Secretary at Pacific Conference of Churches; the Most Rev'd Justin Welby, The Archbishop of Canterbury; the Prime Minister of Tuvalu, the Hon. Kausea Natano; and Scotland's First Minister, Nicola Sturgeon.



Somewhere in this bundle is my scarf!
Image supplied.

¹ https://www.commongrace.org.au/climate_change

² <https://www.thewi.org.uk/campaigns/key-and-current-campaigns/climate-change>

³ <https://www.reading.ac.uk/en/planet/climate-resources/climate-stripes>

⁴ https://www.commongrace.org.au/_wearthescarf_21_october

Common Grace is planning to continue with this initiative next year and more information can be found on their website: <https://www.commongrace.org.au>.

Dr Rosalie Pockett is a parishioner at St James' and a member of Who is my Neighbour?. She is also part of the Reconciliation Action Plan group.



Scarves were individually given to each Australian Member of Parliament
Image supplied.



See page 12.

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Kids@Church update

Charlotte Wiltshire

At Kids@Church, we love a good celebration! There are many feast days throughout the church year and we try and celebrate as many as we can, including some of the slightly less well known ones too.

Over the past few months, we have celebrated the Feast of St John the Baptist, St James the Great and the Feast of St Francis. St John is celebrated in Spain, but we also discovered that he is celebrated in Sweden as part of the Midsummer Festival, so we made Spanish or Swedish food for Morning Tea at home.

To celebrate St James the Great, we made traditional 'Tarte de Santiago' tarts which were very yummy.

Kids@Church pets have been our constant companions through lockdown, making appearances on Zoom each Sunday as Kids@Church meets. In October, we looked at the life of St Francis of Assisi, and had special prayers to celebrate our pets and animals.

During the season of 'after Pentecost' we diverted from our regular programme to explore what it was like to live in Jesus' time, how Jesus is portrayed in art, and the myths and legends around many biblical items. We



Image supplied

have talked about saints: what are they and who are they? Each week we looked at one or two saints who were celebrated in that week.

I think at the moment it is important to celebrate the small things, too. We have had virtual families at Kids@Church during the whole lockdown periods, both this year

and last year. Our time on Sundays together are always a celebration, no matter what the weather or the circumstances. Being together and spending time with each other is always a highlight of the week.

During the second lockdown, we started the fortnightly Kids@Church games night! We had many themes over the weeks, including movies, musicals, Kings and Queens, books and Horrible Histories. Everyone was encouraged to dress up and have a good time! We even had a few extra family members and friends drop in some weeks. Games included Hangman, Quizzes, Pictionary, Trivia and Bingo. All online, and all on Zoom. It was often very chaotic and got rather noisy, but what is a games night, and Kids@Church, without a bit of chaos!

The biggest celebration in the Kids@Church calendar is always Christmas! We have started our Christmas preparations and it is definitely going to be a big one. We will be streaming our virtual Nativity Play after the Service on 19 December (Advent IV) and again after the Christingle service. I'm not

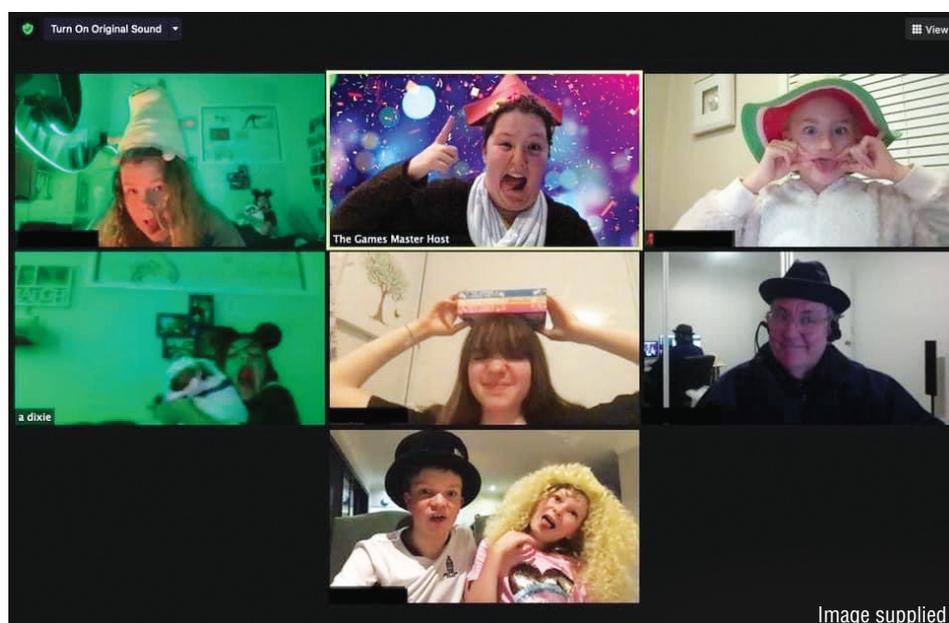


Image supplied

going to give away any hints or spoilers about it, but this year I have written it about getting ready for Christingle! So, get ready for lots of laughter, jokes and silly costumes—what Kids@Church likes to do best!

We can't wait to celebrate with you and I'm sure we will see you all in person soon!

Charlotte Wiltshire is a parishioner at St James' and assists her father, John, to coordinate Kids@Church.



Image supplied



Image supplied

Kids@Church Lockdown Letter

Lockdown was hard for all of us and especially kids who weren't allowed to see their friends. But luckily on each Sunday, the Kids@Church members got to see each other and learn about God's love for us.

In addition, each Friday or Saturday night, Charlotte organised a fun-packed games night that consisted of Kahoots, Charades, Guess the Movie, Guess the Song, and Guess the Musical.

All of these activities allowed us to have a little bit more fun on a Friday night but also allowed us to have a laugh and a fun time all together on Zoom. Each night we also had a theme such as: Favourite Musical, Favourite Movie, Fantasy, Favourite Character, and even a Book Week theme where we all got to dress up as our favourite characters in these themes (some were also really funny!!).

We do have to give a big round of applause to John and Charlotte for making Lockdown a lot more fun than we expected, and to the Members of Kids@Church who all joined in to participate.

We have also been practising for our upcoming Nativity which everyone has worked so hard on, and we can't wait to see your reaction!!!

Chris McIntyre is a parishioner at St James' and a member of Kids@Church.

Milestones

WEDDINGS

Phillip Leech and Elizabeth Newton

27 November 2021

FUNERALS

Janette Singer

25 November 2021

Reconciliation Action Plan

The St James' Reconciliation Plaque

Michael Horsburgh

An article in the previous edition (October-November) of St James' Connections outlined the aims of the Reconciliation Action Plan working group, and included an introduction to the Reconciliation Plaque in the Baptistry of the church. Here, Michael Horsburgh provides a detailed background. - Ed.

In a sermon preached on Australia Day 1997, the Rev'd David Gill, a Uniting Church minister and friend of St James', drew attention to some memorial plaques on the walls of the church. After describing the plaques, he said:

Three plaques, each proclaiming the suffering of European colonisers at the hands of indigenous Australians. But not a word about the anguish of Aboriginal people at the hands of their invaders. Our beloved building silently teaches a seriously distorted history of the nation.

Why worry, some would say, when history is past and over? The point is that while history may be past, it is certainly not over. Our perceptions of yesterday influence our decisions of today and shape our dreams for tomorrow. As the Governor-General [Sir William Deane] reminded Australians, in an important speech last August, "The past is never fully gone. It stays to shape what we are and what we do."

Coming to terms with that past will mean dealing with what Bishop Bruce

Wilson calls "Australia's original sin". It will require intensified efforts towards a just reconciliation between indigenous and immigrant Australians. And, God willing, it will lead us to discover what the Christian gospel suggests is the ever-present possibility of a new beginning.

The memorials to which he referred are those of Captain Collet Barker, John Gilbert and Edmund Kennedy. Kennedy's memorial contains a section devoted to his Aboriginal companion, Jackey Jackey.

At its meeting of 2 December 1997, the Parish Council asked me to chair a committee to suggest a way to place the parish in the process of reconciliation between indigenous and non-indigenous Australians. I prepared a discussion paper later published in *St Mark's Review* ('The writing on the wall', *St. Mark's Review*, No. 174, Winter 1998, pp.11-17). In it, I outlined the content of, and the history behind, not only those memorials but others relating to white persons killed in New Zealand and the South Pacific.

One of the questions we asked was whether the offending memorials should even remain on the walls of the church. The answer was a resounding 'Yes'. Apart from any heritage considerations, we thought it improper to erase history. The solution was to create a new memorial by which to balance the earlier presentations. Our present Reconciliation Plaque is the result of that process.

In order to have an outcome that could be acceptable to Aboriginal and Torres Strait Islander Peoples, the committee began by approaching the curators of the Indigenous collection at the Art Gallery of New South Wales for a recommendation about an artist. They recommended Nikki McCarthy, a Wiradjuri woman from the

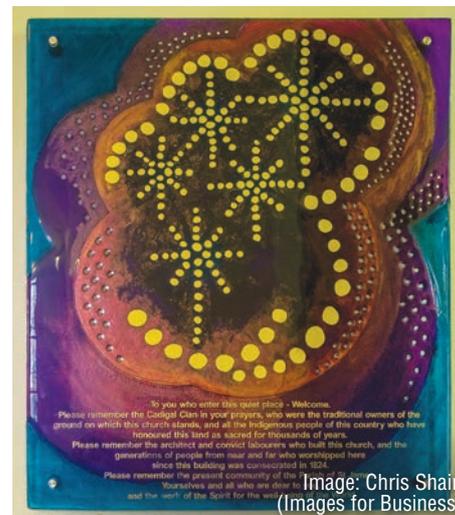


Image: Chris Shain
(Images for Business)

area to the west of the Blue Mountains. Ms McCarthy holds a TAFE Diploma of Art and a Bachelor of Fine Arts, Master of Arts, and Master of Fine Arts from the University of New South Wales. In 1999-2000 she was artist-in-residence at the Art Gallery of New South Wales and had just completed a major work for the University of New South Wales. She had been awarded several fellowships. The Australian Museum, QANTAS, the Toowoomba Art Gallery, and several overseas collections had acquired her work.

The plaque was to be located on the north side of the arch leading from the baptistry into the nave of the church. The site was above the rack holding copies of sermons and other papers, and was then occupied by a noticeboard carrying, amongst other things, the Parish Council approved words of welcome to the church, which were to be incorporated into the design.

The whole piece was manufactured in slump glass, the kind of glass used for architectural purposes in buildings. It is extremely strong and would resist any casual vandalism better than most alternative materials. The design recalls the Southern Cross, linking Christian, Australian and Indigenous themes. The design is painted on the rear of the glass and the raised stars are superimposed on the top. The welcome text was sandblasted

on the top of the glass at the foot of the plaque and filled with gold enamel.

The glass was produced using the same production method as the window in the Chapel of the Holy Spirit. The gold reflected the brass of the eagle lectern and the dome of the apse. The location is relatively dark, and the bright design was intended to catch the eyes of persons entering the church. This was important because it reflected the current thinking of the parish as a counter to that of the past, which visitors would encounter as they viewed the interior of the church.

The plaque was dedicated by the late Rt Rev'd Ken Mason on 27 May 2001 in a service that used the following words:

Today marks a step in the movement towards reconciliation and unity in the Parish Church of St James. The geographical parish of St James contains the place where the British occupation of Australia was first proclaimed and where sustained contact between the occupiers and Australia's indigenous inhabitants began. The parish also contains the sites of the nation's first parliamentary institution and first law courts. This church, the oldest ecclesiastical building in Sydney, stands as a symbol of the establishment of Christianity and Anglicanism in this country. Built by the forced labour of convicts transported from their homeland on land taken from its indigenous owners, it represents the ambiguity of our history, with its successes and failures, its pride and shame.

In our journey of understanding and reconciliation we have begun to understand our own building, the indigenous culture of the local area and the need for continuing steps towards a new life together. This morning we dedicate a visual symbol of that journey. This symbol will, we hope, stand both as a mark of change and a continuing invitation to join the journey.

Reconciliation stands at the heart of the Christian gospel. In a fractured

world God calls us to repentance and to new life in Christ. Being reconciled with God we are enjoined to be reconciled with each other.

Special mention was made of the past with these words:

The walls of churches are hung with remembrances of death. This place records a small and particular part of the conflicts that followed the European occupation of Australia. Those conflicts took the lives of about 20,000 indigenous people and about 2,000 Europeans. We pause to remember those known and unknown victims of our past conflicts.

Grant, O God, that your holy and life-giving Spirit may so move every human heart and especially the hearts of the people of this land, that barriers which divide us may crumble, suspicions disappear and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus Christ our Lord. Amen.

The plaque was dedicated with these words:

This plaque, designed and painted by Nikki McCarthy, crafted by Ozone and installed by Gary Veitch, invites those who enter this place to acknowledge the Cadigal clan and to pray for those who seek wholeness and healing in this place.

We thank you, Creator God, for the gift

of artistic expression and for the skills of workers. We thank you for those who cared for the land on which this church stands, who built this church and who have worshipped in it. We dedicate this plaque to you as a symbol of our heritage and of our common search for life together. May it stimulate, inspire and strengthen us and all who will see it in the years to come. Amen.

The future work of reconciliation was addressed in these words:

We have recognised the pain of our past, we have dedicated ourselves to our present task. We now recognise that the work of unity and love is never finished. Occasions of conflict and division will continue to present themselves to us. In a nation of many cultures, we ask for God's help in forging our future in peace and mutual respect.

Heavenly Father, who has filled the world with beauty: open our eyes to see your gracious hand in all your works; that, rejoicing in your whole creation, we may learn to serve you with gladness; for the sake of him through whom all things were made, your Son Jesus Christ our Lord. Amen.

The work of reconciliation continues.

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



Nikki McCarthy (right) pictured with The Rev'd Susanna Pain. Image supplied

St James' Institute: News

Aaron Ghiloni

Webinar: Building Proud & Progressive Christian Communities

Why are so many progressive churches afraid to take gospel-rooted political stances on important issues? Is their neutrality harmful?

Join us for a webinar on Tuesday 18 January at 11:00am with the leaders of Grace Community Boston, an openly progressive Christian community. Grace Community rejected the tired, traditional church model and discovered that an experimental, progressive approach is just what many seekers are looking for.

Grace's openness has created room for those who assume they don't belong in the church and those who find strict doctrine limiting. It is a diverse community, with black and white, gay and straight, rich and poor, educated and uneducated, Hindus, Muslims, and atheists participating.

The webinar presenters are Rev. Abigail Henrich and Rev. Dr Jon Paul Sydnor, co-hosts of The Progressive Sacred podcast. Henrich is Pastor of Grace Community Boston, and an unabashedly progressive feminist preacher. Sydnor is Theologian-



in-Residence at Grace Community Boston, while also teaching world religions at Emmanuel College in Boston.

Responses will be given by Rev. Adrian Sukumar-White of Leichhardt Uniting Church and Co-Pastor Steff Fenton of New City Church.

Register (\$10*) for the webinar at www.sjks.org.au/st-james-institute/events/ (Free for 2021 annual subscribers.)

* plus a small admin fee of \$2.50 to cover transaction fees.

In-Person Seminars Return!

The end of lockdown meant the resumption of in-person seminars at the St James' Institute. The warm feeling at these events demonstrated how grateful we are for the simple blessing of just seeing other



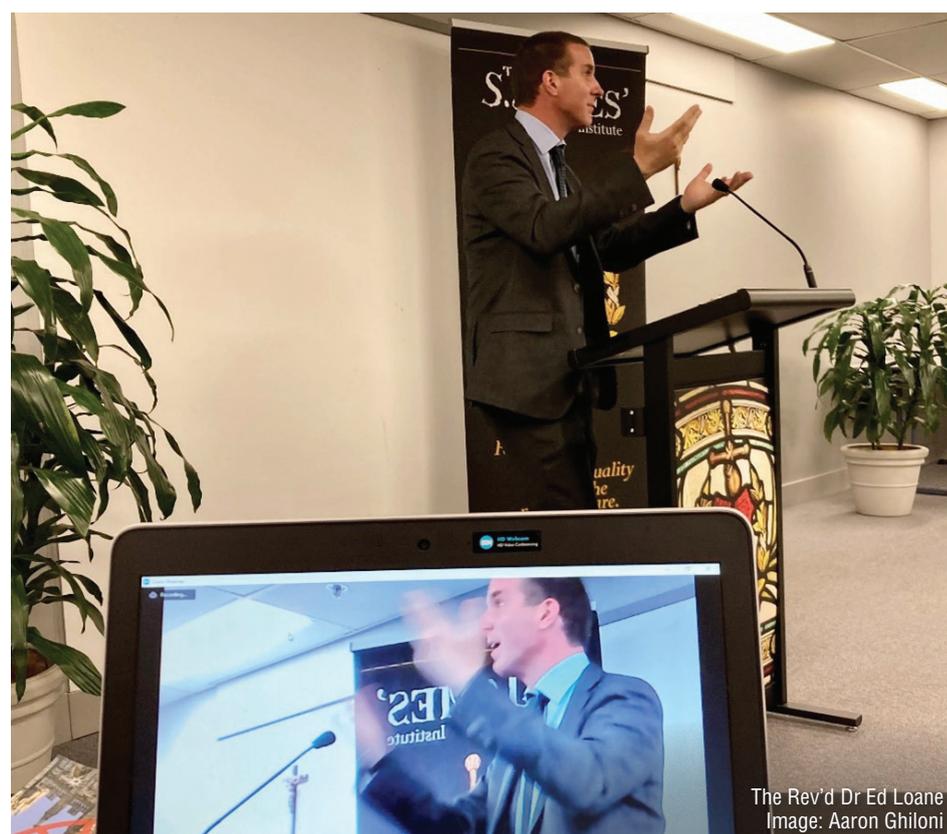
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humans face-to-face.

Three events were held in October and November:

In late October, The Rev'd Dr Ed Loane presented a lecture on William Temple's quest for church unity. Temple's theology emphasised human yearning for fellowship, and the oneness of God, as key reasons for pursuing unity. As the Anglican Church of Australia presently faces internal divisions, this topic was timely.

Temple was an Anglican, and Loane observes that 'Temple believed that his denomination had a unique place in the



The Rev'd Dr Ed Loane
Image: Aaron Ghiloni

universal church and...was the role model for the reunion movement' (Loane, *William Temple and Church Unity*, p. 49).

A thoughtful response to the talk was given by Dr Jocelyn Kellam, followed by a vigorous discussion. To the question, "What would Temple say to the Diocese of Sydney?," Dr Loane's response was to the effect that Temple would encourage Sydney Anglicans to stay true to the gospel but also to be more charitable. Grace is a



In November, Professor Emerita Alanna Nobbs delivered a fascinating talk on the origin of Christian names. Focussing on the third to fifth centuries CE, and drawing on Nobbs' original research with Greek papyri, the talk discussed trends such as choosing biblical names, adopting names which indicated virtues, and how 'pagan' names were changed in defiance of political authorities.

Although male names appear frequently in the papyrological texts, Christian women also wrote letters and appeared in other correspondence. Thus, the talk shared Nobbs' original research on female Christian names such as Mary, Sarah, Ruth, Irene, and Sophia. The Hellenistic name Thecla, meaning 'glory of God', was the period's most popular female Christian name after Mary.

An Advent Quiet Day was held the day before Advent Sunday. The day was led by Sydney spiritual writer Assoc. Prof. Robyn Wrigley-Carr. Wrigley-Carr is the author of the Archbishop of York's 2021 Advent Book, and the day focussed on the mystical themes from that book including God's perpetual coming, waiting on God, forgiveness, slowing down, and adoration.

Parish Library to Reopen

The St James' Library includes books on spirituality, biblical studies, religious biography, Anglican history, and Australian religious history. The Librarian is Robert Whittle.

After a closure due to the pandemic, the Library will reopen on Sunday 20 March 2022. The Library will be open on the third Sunday of each month after each service.

Dr Aaron Ghiloni is Director of the St James' Institute.

Launch of 2022 Season

The Institute's upcoming annual programme will explore topics such as cancer, poetry, global Anglicanism, the Holocaust, the prosperity gospel, ageing, domestic violence, and Islamophobia.

Some of our favourite speakers are returning, but we also are pleased to feature new international guests such as The Rev'd Prof Sathianathan Clarke (Church of South India; Wesley Theological Seminary), Ms Jordan Denari Duffner (Georgetown University), and The Rev'd Dr Aaron T. Smith (Hope Lutheran Church, California).

There is a lot happening and a lot to learn! The best way to participate is through an annual subscription. In addition to providing great value for the entire season, a subscription package includes a discount for Trinity College Theological School intensives (see page 6).

Subscription packages will be announced soon. The Institute programme will be launched on Sunday 6 February.

Building Proud & Progressive Christian Communities

Webinar: Tuesday 18 January, 10:00am AEDT | \$10

Why are so many progressive churches afraid to take gospel-rooted political stances on important issues? Is their neutrality harmful? We think so.

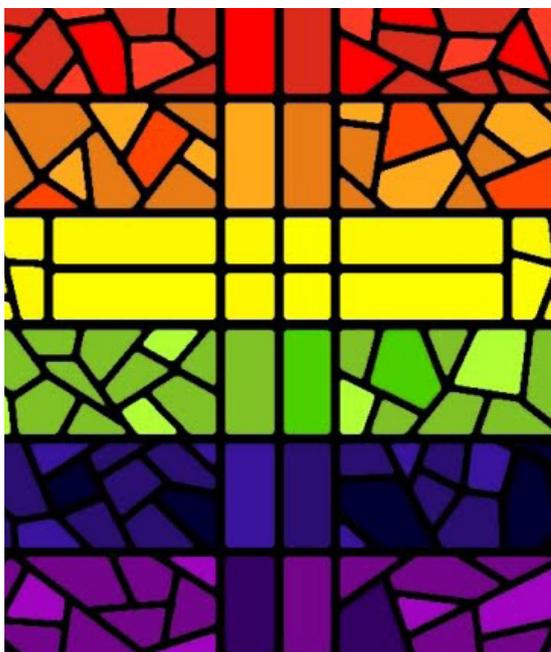
In this webinar, the leaders of Grace Community Church in Boston will explore the meaning and practice of progressive Christianity. Grace is a diverse community, with black and white, gay and straight, rich and poor, educated and uneducated, Hindus, Muslims, and atheists participating.

Featuring Rev. Abigail Henrich & Dr Jon Paul Sydnor with responses from leaders of two Australian congregations, Rev. Adrian Sukumar-White and Co-Pastor Steff Fenton

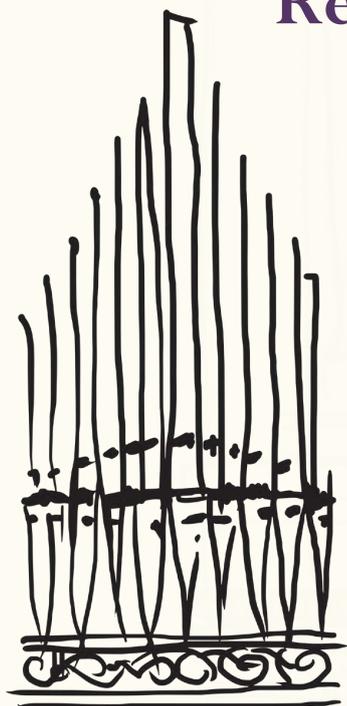
stjamesinstitute.org.au

Image: qspirit.net

S. JAMES'
Institute



St James' Organ Replacement & Restoration Appeal



Striving for the second million!

The COVID-19 pandemic has caused a shared feeling of general uncertainty and, with many now out of work, the capacity to give to worthy causes has been reduced. But thanks to your generosity, the St James' Organ Appeal has raised \$1.8 million in total pledges and donations. A great effort in these uncertain times!

Why support this appeal?

A pipe organ plays a significant part in the life of a church and in the wider music community of the city. The new Dobson organ at St James' will be the third largest pipe organ in Sydney after the Sydney Opera House and Sydney Town Hall.

Its point of difference is that, apart from its use in regular church services, it will also be available to international organists and music students for concerts and recitals. In this way, generous donors can be assured they are making a difference to both the cultural and spiritual life of Sydney.

Visit the Appeal website: stjamesfoundationorganappeal.com.au

The St James' Music Foundation

ABN 81 868 929 941



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Music Notes

Alistair Nelson

As Advent began, St James' Music found itself in the happy position of having both the choirs and the congregation singing again, Wednesday Lunchtime Concerts recommenced, and the relatively normal Christmas season approaching. Advent Sunday was celebrated in fine style with Vaughan Williams' *Mass in G minor* at the Choral Eucharist, and by a splendid variety of music at the Advent Procession with Carols, from Palestrina and Byrd, to a recent work by Sydney composer Paul Stanhope. Choristers from the Choir of St James' are also busy with other significant artistic projects around Sydney, such as Pinchgut Opera's performances of Rameau's *Platée* and the Sydney Conservatorium's performances of Britten's *A Midsummer Night's Dream*.

This Christmas will come with a bonus short carol service (four instead of three). And the traditional Nine Lessons and Carols will be sung on 19 December. Though it is hard not to recall the disappointment of last year's Christmas—where the Northern Beaches COVID-19 cluster forced last-minute restrictions, preventing congregational singing and restricting choral music—this year, there is every reason to be confident in a splendid round of Christmas Services all the way to Christmas Eve and Christmas Day.

The schedule in January will differ slightly from normal, with a special Choral Mattins to mark the 200th anniversary of the first unofficial service held in St James' Church. This January, there will be two orchestral masses, held on 23 and 30 January. The second will contain the long-awaited orchestral premiere of Gabriel Jackson's *Mass of St James'*. This was heard on St James' Day 2020 in its version for organ and choir, but the orchestral score promises an even more colourful performance. Of particular note is the extensive use of harp and vibraphone (probably the first use of the latter instrument in a service at St James'), whose delicately percussive sounds will add lots of colour and variety. There is also extensive use of wind instruments and flugelhorn, whose use is inspired by the make-up of the military bands which would have provided music in Sydney around the time St James' was being built.

You may be wondering what has happened about the new organ at St James', after the fire in the Dobson Factory in Lake City,

Iowa. Well, the news is very positive: Dobsons have set up in a temporary workspace in Lake City, have purchased an extensive array of tools from retiring organ builders, and are busy working on smaller organ restoration projects. Their Op.98, the instrument which left the factory shortly before the fire, has been dedicated at St Christopher's Episcopal Church in Chatham, Massachusetts. Ranks of pipes for the St James' organ, made by Terry Shires in Leeds, England, but were destroyed in the fire, have been made again. This is all very heartening.

As we roll over into the new year, please keep a lookout for announcements about musical events for next year, including the Wednesday Lunchtime Concert series, Bach Cantata Services and evening choral concerts. Check in with [sjks.org.au/music/whats-on/](https://www.sjks.org.au/music/whats-on/) or follow St James' on <https://www.facebook.com/stjameskingstreet/>.

Alistair Nelson is Organist at St James'.



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Music at St James' DEC-JAN

Choral Music

The Choir of St James' continues to offer inspiring choral music of the highest standards. As there is still some uncertainty within the community about the pandemic and associated restrictions, repertoire is susceptible to change.

Recordings of our livestreamed services can be viewed for two months afterwards in the following locations: sjks.org.au/online-services, facebook.com/stjameskingstreet. Listen to our other recordings on youtube.com/sjksmusic.

WEDNESDAY 1 DECEMBER

6:15pm – Choral Evensong

Responses: Jackson

Canticles: Jackson – *Truro Service*

Anthem: Goldschmidt – *A tender shoot*

SUNDAY 5 DECEMBER

10:00am – Choral Eucharist

Setting: D. Lobo – *Missa Vox clamantis*

Motet: Palestrina – *Canite tuba*

WEDNESDAY 8 DECEMBER

6:15pm – Choral Evensong

Responses: Byrd

Canticles: Byrd – *'Short service'*

Anthem: Byrd – *Rorate caeli*

SUNDAY 12 DECEMBER

10:00am – Choral Eucharist

Sung by The St James' Singers

Setting: Banney – *Mass for One*

Motet: Stainer – *How beautiful upon the mountains*

WEDNESDAY 15 DECEMBER

1:15pm – Lunchtime Lessons & Carols

6:30pm – Candlelight Carols

THURSDAY 16 DECEMBER

6:30pm – Candlelight Carols

SUNDAY 19 DECEMBER

10:00am – Choral Eucharist

Setting: Byrd – *Mass for four voices*

Motet: Leighton Jones – *Ave Maria*

7:30pm – Nine Lessons & Carols

WEDNESDAY 22 DECEMBER

6:30pm – Candlelight Carols

FRIDAY 24 DECEMBER (CHRISTMAS EVE)

10:30pm – Night Eucharist of the Nativity

Setting: Charpentier – *Messe de minuit*

SATURDAY 25 DECEMBER (CHRISTMAS DAY)

8:00am – Sung Eucharist

Sung by The St James' Singers

10:00am – Choral Eucharist

Sung by The Choir of St James'

Setting: Haydn – *Missa Sancti Nicolai*

SUNDAY 26 DECEMBER

10:00am – Sung Eucharist

Sung by a Cantor

SUNDAY 2 JANUARY

10:00am – Sung Eucharist

Sung by a Cantor

THURSDAY 6 JANUARY

10:00am – Choral Mattins

SUNDAY 9 JANUARY

10:00am – Sung Eucharist

Sung by a Cantor

SUNDAY 16 JANUARY

10:00am – Choral Eucharist

Sung by The St James' Singers

SUNDAY 23 JANUARY

10:00am – Orchestral Mass

Setting: TBA

SUNDAY 30 JANUARY

10:00am – Orchestral Mass

Setting: Jackson – *Mass of St James'*





Join now for 2022!

By joining the Friends of Music at St James, you will be supporting one of Australia's finest and most unique musical institutions

The Friends of Music at St James' was established in 2011 by a group of passionate supporters of the programme of music performed at Sydney's historic St James' Church. The aim of the Friends is to actively foster the performance of music at St James' by:

- Supporting the Choir

of St James' in the performance of its core repertoire

- Raising funds to support recordings, tours, commissioning of new works, and resourcing of the music program
- Building an active support network drawn from parishioners, the arts community, the corporate world and general public
- Growing the broader music programme at St James?

Friends also enjoy a range of benefits including:

- A discount of 20% on individual Concert Series tickets
- Reserved seating at the concerts
- 15% discount on wine orders from Coriole Vineyards
- Invitations to special member events.

Pick up a membership form in St James' Church, at the Parish Office, or sign up online at friendsofmusicsydney.com.au

Lunchtime Concerts

Experience the peaceful atmosphere of Sydney's oldest church as it is filled with music every Wednesday lunchtime between 1:15pm and 1:45pm. Tickets are \$10 and patrons have the choice between attending in person or watching online. Go to www.sjks.org.au/music/whats-on/ for further information. Ticket price covers the cost of livestreaming and the musicians' fees. The concert recording can be viewed up until the Tuesday following the concert.

1 DECEMBER

ESTELLE SHIRCORE BARKER – PIANO

8 DECEMBER

CLARINET AND SAXOPHONE QUARTETS

15 DECEMBER

LUNCHTIME LESSONS & CAROLS

22 DECEMBER

CALLUM KNOX – ORGAN

www.sjks.org.au/music/lunchtime-concerts/

Lunchtime Concerts will resume on Wednesday 2 February 2022



Christmas at St James'

Wednesday 15 December

1:15pm Lunchtime Lessons & Carols
6:30pm Candlelight Carol Service*

Thursday 16 December

6:30pm Candlelight Carol Service*

Sunday 19 December

8:00am Holy Eucharist
10:00am Choral Eucharist*
7:30pm Nine Lessons & Carols*^

Wednesday 22 December

6:30pm Candlelight Carol Service*

Christmas Eve Friday 24 December

6:00pm Christingle*^
10:30pm Night Eucharist of the Nativity*^

Christmas Day Saturday 25 December

8:00am Sung Eucharist of the Nativity
10:00am Choral Eucharist of the Nativity*

First Sunday after Christmas 26 December

8:00am Holy Eucharist
10:00am Sung Eucharist*

* livestreamed on sjks.org.au/online-services or on facebook.com/stjameskingstreet

^ Limited seating due to COVID-19 restrictions at time of printing, but restrictions are subject to change. To avoid disappointment, you are welcome to register online at sjks.org.au/service-registration or phone 8227 1300 during business hours.