



# S.<sup>T</sup>JAMES' *Connections*

Oct – Nov 22

*Bicentenary 2019-2024*

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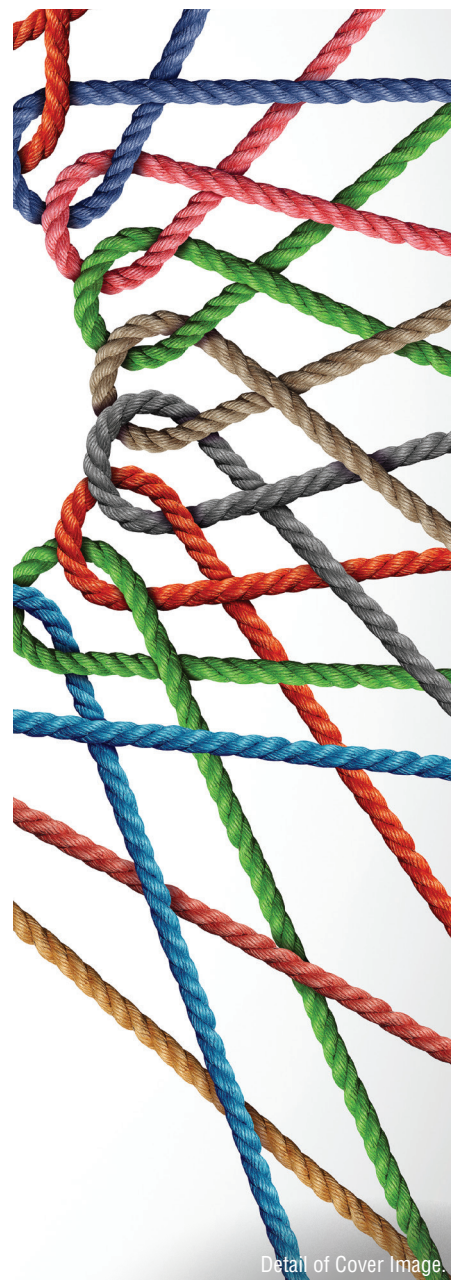
# S<sup>T</sup>.JAMES' Connections

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Detail of Cover Image.



## St James' Connections on paper

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# Learning to Engage

Wayne Brighton

What might a 22<sup>nd</sup> Century historian make of present-day Australian Christianity? How would they explain the many efforts used to engage a changing nation since the 1960s?

One pattern I've noticed could be called focus, forms and formation. The conversation has come almost full circle with a renewed focus on the nature of Christian identity. Who we are as Christians grows from the vision of discipleship that is anchored in how Scripture is read, the gospel understood, and what engagement with the world is expected or desired.

## *Focus, forms, formation*

The story told by Christians about Christianity in Australia since the 1960s has been one of perpetual decline. Falling religious affiliation and diminished congregational participation prompted leaders to focus on the nature of Christian identity in a changing world.

During the 1970s, the evangelical answer was to focus on communicating the gospel to cut through growing secularisation. Pentecostals longed for the Holy Spirit to bring a supernatural revival. By the 1980s, progressives yearned for a genuinely Australian church that would help the nation look beyond its British horizon. Not everyone wanted what these groups had to offer. Old divisions deepened as groups competed for institutional power.

The conversation shifted through the 1990s and 2000s to how new forms of church might emerge, particularly as traditional structures proved resistant. More flexible structures and better strategies were championed with church planting gaining dominance, because new wood was said to produce the most fruit. Yet this strategy had its problems too. Much of the new work was simply repotting old things with a multi-million-dollar price tag. Imported

techniques trumped patient cultural work that would make for more effective contextualisation.

The conversation shifted again during the 2010s as church planting began to fall short of expectations. People not structures was the key with better formation being the answer. A different breed of leaders was deemed to be needed: people who had extroverted personalities and skills attuned to converting unbelievers rather than sustaining parishes. Yet every minister would not be a missionary. Leadership continued to be a matter of imitation, not investigation. Many of those who built prominent ministries were shown to be bullies, while the planters they inspired often chafed against any oversight or collaborative endeavour.

Those that notice this pattern of focus, forms and formation contend that it all grows from the soil of discipleship cultivated underneath. At least two streams have become evident, offering competing and contrasting visions for discipleship today.

## *Discipleship as Control*

A vision of discipleship grounded in control is comforting, clear and popular today, particularly as the secular world is perceived to be chaotic, dysfunctional and antagonistic towards Christianity. Its oppositional stance brings clarity and purpose, particularly when discipleship is organised around truthfulness.

When Scripture is understood to offer a theological blueprint for every aspect of human life, then discipleship becomes a matter of staying within the divine order while rejecting anything outside it as rebellious and sinful. Such a view is underpinned by an understanding of the gospel focussed exclusively on Christ who came to save sinners, calling them to



The Rev'd Dr Wayne Brighton  
Image supplied

obedience and fellowship in the church. Acceptance of Jesus' Lordship enables individuals to move in a linear way from chaos to order, darkness to light, rebellion to obedience, sinfulness to salvation.

This focus on authority and obedience allows leaders to make a clear call to action. In a world filled with temptation and error, only self-denial, sacrifice and service in the church is necessary to save some from a lost world. Organising metaphors of exile supplanted older ones of Paul in the Areopagus. With religious freedom at stake, these images tend to reinforce feelings of alienation and resentment.

Such a focus allows the pattern of control to go unobserved. Loyalty to the tradition becomes the lens by which all readings of Scripture, behaviour and ideas are assessed. Few ask basic questions about why their leaders all think and look the same.

The church's capacity to engage with the world is redefined radically when secularism is viewed as poisonous. The relationship is no longer a matter of the

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church influencing the world but how the church might survive its corrosive effects. It blocks or refuses engagement on any terms but its own for the world constantly threatens the church's purity. Consequently, salvation becomes a matter of leaving the world. Even things like discrimination are redefined as obstacles that prevent receiving the gospel rather than as problems which need to be fixed, especially with respect to the flourishing of women and LGBTIQ+ people.

### *Discipleship as discovery*

An alternate vision of discipleship has emerged in recent years focussed on discovery. This vision is more diffuse and has lacked the resources to engage younger Christians. Thankfully, leaders like Archbishop Justin Welby, Bishop Michael Curry and Father Richard Rohr have begun producing material like the *Difference* course and the *Way of Love* to address this shortfall<sup>1</sup>.

From the perspective of discovery, the secular world is seen to be hungry for a compassionate and just Christianity, not a controlling one. The pathway cultivates a vision of Christian identity that focusses on mutual flourishing, collaboration and partnership.

Scripture is read as an invitation to explore the nature of our self, God and the world. Doubts, resistance, questions and revision are integral parts of the process of discipleship, which moves in a cyclical pattern of construction, deconstruction and reconstruction rather than a linear one of continual growth. Christians are called to see themselves self-critically in the gospels as people who both need healing and who stand with the powers to prevent the world's restoration.

The gospel is the pattern to be known and emulated for as the Father sent Jesus to a beloved yet estranged world, so Christians are sent to make God's love

evident and effective. Faith, hope and love are discovered by learning how to see and engage as Jesus did. The point of Jesus is not to rescue the faithful by enabling them to escape or even to dominate the world, but to recreate the world by teaching people how to love deeply and appropriately. Christians are then invited to join, share and build God's kingdom of love, mercy, compassion and justice in this world.

Christ's life is like a blood transfusion that enters our bloodstream and enables us to see everything with eyes of faith, hope and love. Discipleship becomes the process or means by which we walk the way of love with Jesus, moving from sin into salvation, from isolation into community, violence into love, outsiders into insiders, dominion into harmony and temporality into eternity.

Discipleship is a perplexing path even when discovery is emphasised. For new life emerges only by asking questions, replying honestly and walking a new way. Our experience of life may be confusing and unstable, but our resistance, disappointment, struggle and weakness present opportunities for growth with God's help. Perhaps the greatest discovery is that we are not alone. God's kingdom and the desire for belonging, safety and prosperity beat within everyone, for all are beloved.

Christian engagement with the world is transformed when equality is discovered. Difference, diversity and even dissent are valued as Christians participate in the work of recreation by addressing the injustice, violence and desecration that are simply taken as normal. When Christians become responsible, creative and non-violent citizens of God's kingdom, they may well become people who are respected, trusted and supported by those beyond our ecclesial borders.

Engaging with discovery can be problematic. Asking questions can make life awkward. Criticism can become an excuse

for inaction. Collaboration can cause us to lose perspective and to drift from our core values. What's more, it takes energy to be curious. It takes courage to be present. It takes patience and forgiveness to be creative, all of which are in short supply. When discipleship is about discovery, Jesus shifts from being our master to a friend, companion and guide who enables us to leave our isolation and destruction behind for a better world.

### *Conclusion*

Current efforts to refocus the church's understanding of discipleship will have long-term consequences that may not be evident now. Each pathway will give rise to new ecclesial forms and expectations about leadership formation. Although each pathway will struggle with the other, as Esau and Jacob did long ago, I take heart from Jesus' parable of the seed that grows by itself (Mark 4: 26-29).

I have chosen to walk the pathway of discovery and by doing so turn away from trying to control the discipleship of others. The gospel seed is spread trusting that whatever stalk, head and grain emerges will be what's needed. Maybe the future of the church will grow best when people learn to love those that they live with and let God take care of the rest.

**The Rev'd Dr Wayne Brighton is Rector of Holy Covenant Anglican Church, Canberra.**



<sup>1</sup> Welby's course helps people focus on the roots of disagreement and conflict and how to create a new future: <https://difference.rln.global/>. Curry's book, *Love is the Way* (2020), sets out the foundations concerning how love can create both peaceful hearts and a better world. The *Way of Love* <https://www.episcopalchurch.org/way-of-love/> is an online resource that helps people know and practise love as the means for personal and community transformation. See also Courtney Cowart (ed), *Walking the Way of Love* (2020) which helps people to practise the seven spiritual disciplines that are central to following in Jesus' footsteps, and Scott Gunn *The Way of Love: a practical guide to following Jesus* (2020) which also offers advice and encouragement for beginners. Richard Rohr's podcast series, *Another name for everything* (Series 4) provides a panoramic vision for how love can and should transform the life of Christian communities. See also John Lewis *Across that Bridge* (2012) from the godfather of America's civil rights movement, which reveals the importance of love to a bitterly divided nation and what might yet be achieved if Jesus' disciples put his way into action.



# The Living Word & The Living Mission

Christopher Waterhouse

Those of us who follow the Anglican pattern of daily prayer, specifically the Daily Offices of Morning and Evening Prayer, are familiar with the little phrase, “may your Word live in us, and bear much fruit to your glory.” It is said after the Bible readings and trips off the tongue with such ease and familiarity that we rarely stop to really consider the enormity of this hopeful prayer.

Over time, I’ve found myself delighting more and more in the dynamic quality of Holy Scripture. I’m often surprised by a word or phrase which leaps out at me and speaks to a current need or worry. I’m also surprised at how often we misread, misunderstand and misapply the Bible. I had a singing teacher once who said that roughly 70% of her teaching practice was undoing the bad habits of her students: “there’s so much to unlearn”, she used to say. I think this is also true of much Christian theology. We make assumptions about what we think the Bible says, or we half-read something, or we don’t bother to ask probing questions of a challenging or ambiguous text. We hold onto infantile interpretations of the Bible for far too long, and we often fail to grow in spiritual maturity when it comes to the lessons of God’s word to us.

When I preach, I begin by reading all the texts set for the day and then I write down the questions I have about what I’ve just read. This forms the basis of my early research. In full flight, my office becomes an untidy mess of open books, scraps of paper and notes, as my questions send me down various rabbit holes and off on innumerable tangents. I particularly like to contrast what we think the Bible says about something

with what the text actually says. Sometimes this means looking at a few different translations, sometimes it means reading the Greek or Hebrew text and seeing how else that word or phrase is used and what that might tell us about how to understand what has been written.

I have become hungry to learn. I am curious to know more, to see how others have made sense of the things I’m grappling with. This is also why I love art and theology. I find that artists can often draw out some of the depths of a text which words alone struggle to achieve. I draw on all these resources when I’m trying to grapple with Holy Scripture because this process of exploration, testing, trying, proving, disproving, helps to focus my attention and eventually to reveal something personally meaningful and relevant.

In the end, all the Biblical knowledge in the world is fairly useless if it’s not put into action. You could be the best Biblical scholar in the world and a rotten Christian if you’ve failed to actually understand and apply the text. We study because we are striving as Christian disciples to make sense of the world we live in, the struggles and the sufferings we know to be the reality of our existence, and to faithfully follow our Lord God until the day when he calls us into his marvellous light and the veil is lifted from our eyes. 1 Corinthians 13:12: *For now we see in a mirror, dimly, but then we shall see face to face. Now I know only in part; then I will know fully, even as I have been fully known.*

Until then, we need to move our study off the page and into our hearts. This is surely



The Rev'd Christopher Waterhouse  
Image supplied

what we mean when we pray, “may your Word live in us and bear much fruit to your glory.”

The fruit is the mission to which we are called. The mission of the church as a whole, and the mission of each individual Christian. Mission is a huge topic of course, but I have found that the Five Marks of Mission are a helpful starting point for thinking about what we mean by mission. They are clear, practical and universal.

The Five Marks of Mission have been developed by the Anglican Consultative Council. They have been adopted across the Anglican Communion and have come to form the basis of many a mission plan for parish churches and other organisations. The Anglican Board of Mission (ABM) and Anglicans in Development (AID), for example, ground all their work in one or more of the Marks of Mission.

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The mission of the Church is the mission of Christ:

1. To proclaim the Good News of the Kingdom.
2. To teach, baptise and nurture new believers.
3. To respond to human need by loving service.
4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.
5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

These are sometimes summarised as: Tell, Teach, Tend, Transform, Treasure.

I find these particularly helpful when we start talking about bearing the fruit of the living Word of God in our lives. If the Word is alive in us, then to proclaim the Good News that the Kingdom of God has come near (Mark 1:15; the first mark) becomes the most natural thing in the world. We speak and act in a way that bears the fruit of the Kingdom in our homes, workplaces, communities, and the wider world. I think it's interesting that the second mark of mission begins with the word 'teach'. Teaching and learning are at the heart of a living Christian faith and tradition. The word disciple literally means 'student' and his disciples often called Jesus 'teacher'. Discipleship then is about life-long learning. Beware of those disciples who are overly confident that they've got all the answers and know what everything means. Remember 1 Corinthians 13:12?

The third mark is in fact the new commandment that Jesus gave his first disciples. We remember it on Maundy Thursday each year. Maundy comes from the Latin *mandatum*, which means 'command'. Maundy Thursday is New Commandment Thursday. Jesus says, "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another." (John 13:34). How did Jesus love his disciples? In acts of loving service. Go and do likewise. Jesus goes on,

"by this everyone will know that you are my disciples, if you have love for one another." (John 13:35).

The fourth mark of mission is also entirely Christ-like. Think of the many times in the Gospels when we see Jesus challenging the injustice he encounters, overturning the worldly order of things, speaking peace to troubled hearts, reconciling humanity with God the creator. "Blessed are the peacemakers" says Jesus, "for they will be called children of God." (Matthew 5:9). We are all called to pursue peace and reconciliation. I'm reminded of the final words of the Coventry Litany of Reconciliation, taken from Ephesians 4:32: 'Be kind to one another, tender-hearted, forgiving one another, as God in Christ has forgiven you.' If we could really live like that, we'd change the world. Which is precisely what we are called to do: acts of Christian love which advance God's kingdom here on earth.

The fifth mark of mission has never been more urgent. We have been terrible stewards of God's good creation which he has entrusted to us. Our greed has been the cause of terrible acts of destruction. I was horrified to discover that the General Synod of the Anglican Church of Australia passed a 'Protection of the Environment Canon' back in 2007 and yet we've seen and heard very little about this in our individual dioceses.

In 2014, the Synod of my diocese of Tasmania adopted the 2007 Canon saying, "This synod, acknowledging God as the Creator of all, recognises the need for the church to have a prophetic voice in support of appropriate environmental action, particularly as it is the poor who are most often affected. Issues include minimising the effect of climate change and pollution, and ensuring access to wholesome and affordable food and water. We commit ourselves to exploring appropriate and practical ways of keeping the need to care for the Earth in mind on a personal, parish, Diocesan, national and global level."

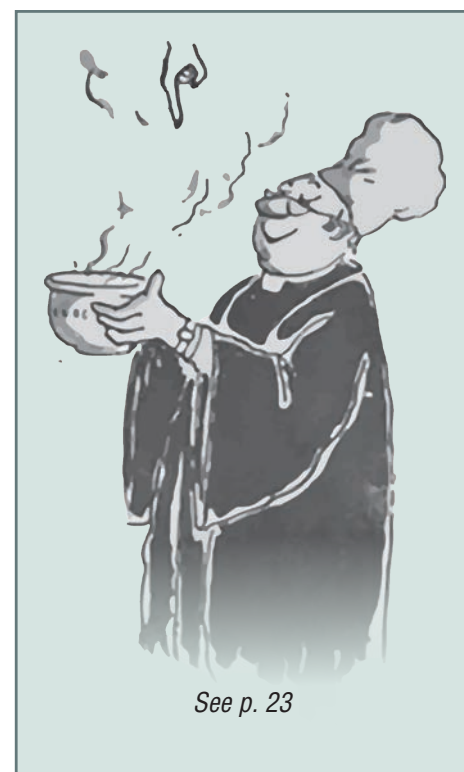
I made my inaugural speech at the Tasmanian Synod earlier this year to ask our Diocesan Council to form a working-group

to make good on our commitment to care for the environment. I will let you know how we get on.

God's Word is complex and challenging. It demands careful attention and study, but not so that we can boast at how well we know the Bible, but rather in order that we begin to live the Word in our lives. The task is great, and we'll not manage it in our own strength, but only with the strength that comes from God.

So we continue to pray daily: "Lord, may your Word live in us, and bear much fruit to your glory."

**The Rev'd Christopher Waterhouse is Precentor and Chaplain for the Arts, St David's Cathedral, Hobart.**



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# On Building an Organ

Michael Horsburgh

*THEY'VE got a bran new organ, Sue,  
For all their fuss and search;  
They're done just as they said they'd do,  
And fetched it into church.*

So wrote William McKendree Carleton (1845-1912), an American poet who was opposed to the use of organs in church. His poem, *The New Church Organ*, signalled the failure of his anti-organ campaign. No such opposition has ever been exhibited at St James', where our first organ was installed in 1827. Now we have ordered a new one, which is being made by Dobson Pipe Organ Builders of Lake City, Iowa, founded in 1974. During our recent trip to the USA, my wife, Bev, and I took the opportunity to visit their workshops. Our organ is their *Opus 99*.

The completed first third of our organ was destroyed by fire on 15 June, 2021. Only one person was injured. He has mostly recovered and is still at work. Everything, including some pipes from our existing organ that were to be built into the new one, was lost, delaying completion for more than a year. Fortunately, all the company digital records had been backed up the day before the fire, so the basis for reconstruction was there. Already planned for the northern hemisphere summer of 2020, but due to Covid, delayed one year, was out-of-town work rebuilding, as well as maintaining, existing instruments. These projects were undertaken right after the fire, in addition to the rebuilding and maintenance work already scheduled for the summer of 2021, including the completion of *Opus 98* for St. Christopher's Episcopal Church in Chatham, Massachusetts. So, the summer and early autumn were full of work that kept their staff almost fully occupied until temporary workshops could be located.

The company located several vacant buildings that might be used to resume operations: a recently vacated electrician's



*Opus 99 console*  
Image: Michael Horsburgh

workshop, a vacant motor repair garage, the offices of a deceased lawyer, and a house for an office. None of these was built for purpose and had to be adapted to new uses; some for manufacturing, some for storage of completed work. One of the buildings had a height sufficient to erect St James' new organ before it was disassembled and shipped to Sydney.

New or used equipment was acquired, including the entire workshop of an organ builder and restorer, Nelson Barden, of

Waltham, Massachusetts, who was retiring (at the age of 89!) and wanted to ensure that his tools and equipment found a good home. John Bishop said in *The Diapason* of September 20, 2021, that he simply loved organs, including:

the first third of the Dobson organ destroyed in the June fire. What matters is that an organ is built with care and integrity, that it is designed

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with intent and purpose, and that it is faithful to the six-hundred-year legacy of the instrument.

Nelson Barden & Associates and Dobson Pipe Organ Builders are two companies within the same industry with radically different philosophies, methods, and practices. The fact that Nelson's tools and equipment would be useful to Dobson shows that whether you are restoring a Skinner organ or building a grand new instrument, it is simply all about organs. Both companies devote huge amounts of time and energy to achieving the highest results. Both have raised the standards, inspiring firms across the country with the depth of their work. As Nelson retires from his career and Dobson rebuilds after its fire, the legacy of American organ building flourishes.

On the classical music news site, *Slipped Disc*, journalist Norman Lebrecht, quoting Dobson, reported:

...we've been overwhelmed by the generosity of not only our friends but also complete strangers, who have offered prayers, notes of sympathy and encouragement, and monetary gifts, specialized tools, and supplies. ... It's truly humbling to be the recipient of such generosity, and it makes us proud to be a small part of this wonderful community.

Instead of being in the one premises, Dobson's new equipment had to be installed where it would fit. Some of it was older and smaller than Dobson's previous machinery, so the organ construction process became slower than expected.

If the backing-up of the company's data was fortunate in the circumstances, so was the fate of our organ pipes. Mostly made in the Netherlands, their delivery was fortuitously scheduled for some months after the date of the fire. Pipes made by Dobson had been destroyed in the fire, and specialised pipe-making tools, many handmade, could not be replaced in a timely way, so orders for replacement pipes were added to the existing shipment already planned. Pandemic-related shipping delays made the delivery later still, and the pipes finally arrived on 4 January, 2022.

### *Lake City, Iowa*

Founded in 1856 and set in a seemingly endless plain of cornfields and soy plantations, Lake City is a small town of about 1,730 people (98% white), about the same size as Holbrook in the Riverina of NSW. Effectively it is a service town for its surrounding agricultural community. The hospital is its largest employer and Dobson its most famous industry. The town motto is *Everything but a lake*. There is no lake now, but there was once a large, shallow lake to the east of town. Drained in the early 1900s to create additional farmland, it fed into Lake Creek, which still flows on the

north side of the town.

The population is slowly declining. In common with small rural towns everywhere, many young people leave for college and do not return. About 26% of the residents are over 65 years of age, often retired farmers from the local area. Despite all this, the town has a delightful square with a fountain and bandstand. It exhibits civic pride.

### *The Cornerstone Suites*

We stayed for two nights in The Cornerstone Suites, an 1884 building on a corner in the centre of town. I had thought that the name of the building reflected its location, but, when I discovered that the Wi-Fi password was 'acts4:11' (This Jesus is "the stone that was rejected by you, the builders; it has become the cornerstone,"), I knew differently. Although the owners were clearly religious, the town seems like other places we have visited. There is a Catholic parish, a Methodist church, a Lutheran church, and several other worship locations. The Episcopal (Anglican) Church is absent, its nearest presence being in Carroll, 34km to the south.

### *Dobson Pipe Organ Builders*

When they learn where Lake City is, most people ask why Dobson is there. I asked Dean Zenor, their general manager and our guide, who told me that Lynn Dobson, the firm's founder, grew up on a farm about 24km south of Lake City. Dean described Lynn as a designer and artist. He left to go to college and, by chance, helped in the installation of a new organ. Returning home, he built his first organ in the hen house of





his parents' farm. Deciding to become an organ builder, Lynn rented a building in town, but then purchased the now burnt-out and demolished building that became the workshops, adding to it over the years. At first, he built organs for local customers, but the reputation of his company grew until it attracted more distant and substantial clients, culminating in church and civic institution commissions nationally and internationally. That this reputation is justified is shown by commissions for Merton College, Oxford, and Saint Thomas Church, Fifth Avenue, New York City. In Anglican terms, these are the peaks of achievement.

### *Our organ in construction*

When we settled our plans to visit Dobson, we had no idea what we might see, so, it might first be appropriate to say what we did not see. We saw no pipe-making; as noted above, most of the pipes came from the Netherlands, but some from American pipe makers. There are many of them, over 3,000, all in separate drawers depending on which rank the group is. About one third have been 'voiced', that is, made to sound and speak a certain way. The pipes are 'tuned' as they are voiced, because the pitch at which they speak affects their sound.

We saw no making of machinery. An organ needs air and the air pumps have been manufactured in England. As we know, our



Blowers (a main blower and the auxiliary) surmounted by a static reservoir to regulate the wind pressure  
Image: Michael Horsburgh

organ is in two parts, one each side of the chancel, each requiring its own blower, one of which has a small booster for extra air power when needed. We saw no electrical works. Dobson has an electrician for that purpose, but the project is not at that stage.

What we saw was the formation of the organ's carcass. It begins with base plates or 'floor frames' on which, what Americans call windchests and those of British influence call 'soundboards', are

erected. These windchests hold the pipes and contain the valves that admit air into them. The organ has a casing exhibiting visible pipes, most of which will speak. The air from the blowers must be conveyed to the windchests through wooden ducts or conveyances. Each side of the organ has a swell box allowing volume to be controlled. A swell box has a casing fronted by 'louvres' or 'swell shades', vertical panels that can be closed or opened as required. Nearly all of this is made of timber and what we principally saw was the work of Dobson's skilled carpenters. I use the word 'skilled' advisedly because most of what they did will be invisible to us. The façade will look relatively simple, hiding the complexity of parts from which it is constructed. For example, it has 60 vertical façade pillars, each of which is surmounted by a moulded capital including several separately made parts. Much of this work has been finished and stored away. We saw rooms stacked high with completed parts.

The four-manual keyboard stack and the console case into which it fits were the most finished parts of the organ that we could see. They are of exquisite quality, the work of one man, who used a variety of timbers for the casing, the bench top, and the music stand.



Pipe voicing  
The rank at the rear contains the test pipes to ensure correct pitch  
Image: Michael Horsburgh



The final part of the process will be the erection of the organ in the space they found and into which it will just fit. When it is finally voiced, tested, and found satisfactory, it will be disassembled, sanded down, sprayed with its final covering, packed into containers, and delivered to us. Most of the workers will come to Sydney for its placement in the church. Once erected on site, the organ will receive its final voicing, which is called the 'tonal finishing'. This tonal finishing process ensures that every pipe speaks truly to its new location and acoustic. A final tuning completes the process. The organ may take some time to settle in. We may regard it as a quasi-living thing, demanding to live comfortably in its first and, we imagine, only home.

At the end of the day, Dean and his wife, Deb, were taking us from their home to our accommodation. The now retired Lynn Dobson has moved to Minnesota but maintains a residence in Lake City, across the road from The Cornerstone Suites. He and his partner were sitting outside enjoying the summer evening. So, not only did we see the Dobson company in operation, but we also talked with its founder. We cannot speak too highly of the welcome that we received, and the generous hospitality shown to two untutored Australian seniors. Nor can we refrain from praising again the skill and dedication of the Dobson artisans.



Bev standing beside plastic-covered façade pipes  
Image: Michael Horsburgh



Bev, Michael, Lynn Dobson, Sally Winters, Dean Zenor  
Image: Michael Horsburgh

My thanks go to Dean Zenor and John Panning for their help in ensuring the accuracy of this article.

**Associate Professor Michael Horsburgh AM** is a Parish Lay Reader at St James', and he and Bev have been parishioners for many years.



Opus 99 pedalboard  
Image: Michael Horsburgh





# Queen Elizabeth II

## 1926-2022

*How St James' marked the death of Queen Elizabeth II:*

*Sunday, 11 September*

**8am Holy Eucharist**

Commemorative Prayers

**10am Choral Eucharist**

Commemorative Prayers and  
The Royal Anthem

*Wednesday 14 September*

**6:15pm Choral Evensong in  
Time of Mourning**

*Sunday, 18 September*

**8am Holy Eucharist**

Commemorative Prayers

**10am Choral Eucharist**

Commemorative Prayers and  
The Royal Anthem

*Wednesday, 21 September*

**Solemn Choral Eucharist  
for Her Late Majesty Queen  
Elizabeth II**

*Thursday, 22 September*

(National Day of Mourning)

**12:30pm Holy Eucharist**

Commemorative Prayers

*The following is the sermon preached by former Rector, The Rev'd Andrew Sempell at the Requiem Eucharist for Her Late Majesty Queen Elizabeth II on Wednesday, 21 September 2022.*

The political story of Britain has been one of movement from rival warlords to invasions, to absolute monarchs, a republic, a restoration, and finally to constitutional monarchy. Today the monarch is bound by convention to act on the advice of the Government and cannot initiate their own political agenda. While they have no real coercive political power, he or she can nevertheless exercise a high degree of leadership and influence.

### *In Times of Crisis*

In 1939, Europe was facing tumultuous times as the world descended into the darkness of the Second World War. The Christmas Speech given by King George the Sixth that year included a poem written by Minnie Haskins; it begins:

And I said to the man who stood at the gate of the year: "Give me a light that I may tread safely into the unknown."  
And he replied:

"Go out into the darkness and put your hand into the Hand of God. That shall be to you better than light and safer than a known way."

So I went forth, and finding the Hand of God, trod gladly into the night. And He led me towards the hills and the breaking of day in the lone East.

The devastation of the First World War remained in the minds of many people at the beginning of the Second. Nevertheless the King sought to instil hope in the hearts of his people by suggesting that we can enter the darkness with God leading us through it to the breaking of a new day.

George the Sixth was not born to be King, yet he, his Queen and the Royal Family went on to provide leadership and support to the allied forces, the people of Britain, and most particularly the citizens of London during the anxious times of the Blitz. It was a supreme ministry of presence, even when it might have been better to relocate to a safer location. Our Late Queen was part of this effort, serving as a driver and mechanic with the Auxiliary Territorial Service.

These actions offered moments of light in the darkness of crisis and instilled the importance of duty and service as the foundation for monarchy in the second half of the twentieth century. It, no doubt, had a profound impact on the young Princess Elizabeth herself.

### *In Times of Stability*

Since the death of Queen Elizabeth almost two weeks ago, we have heard much of her loyalty, service, and faith. Earlier this year we celebrated her Platinum Jubilee, when we recognised her as the longest serving British monarch—and by extension the longest serving Queen of Australia and many other Commonwealth countries. Much has changed in the world during her time as Queen, yet Elizabeth and her consort Phillip Duke of Edinburgh provided continuity and stability, even in the face of great personal challenges.

*...continued next page*

Elizabeth's Coronation provided the clue to her devotion. The special office to which she had been called commenced with her willingness to take an oath of obedience to God's will. Similar to an act of ordination, at a coronation the monarch makes a religious vow and is set apart for the service of God and the people. This is sealed through an act of consecration where the monarch is anointed with holy oil. It is a link to the ancient Hebrew practice as when King David was anointed by the prophet Samuel, and King Solomon by the priest Zadok. Such a consecration is indelible and was defining for the calling of the late Queen.

Elizabeth the Second gave astounding service as a world leader. As Queen for over seventy years she travelled and engaged with other monarchs, presidents, prime ministers, popes, and the public at large.

People have speculated on what motivated the late Queen to persevere in her calling—even to the end. It is clearly a demanding position requiring high levels of concentration, discipline, and attention to the needs of other people. It is also, no doubt, a work that is sometimes performed in a context of ambiguity—requiring an ability to operate in social situations where the outcomes are not always predictable coupled with a capacity to represent political positions that are not necessarily one's own. Such is the life of a constitutional monarch.

Our goal as a community is to seek the common good, and we need leaders who can help us to achieve this. Goodness, as a motivation, seems somewhat underrated these days, yet it has an enduring and binding quality when exercised, such as seen in times of crisis when responding to floods, fire and the like.

The Prophet Micah wrote the duty statement for community leaders:

'He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God.'

(Micah 6: 8)

The gifts of humility, discernment, self-sacrifice, and awareness are central to the achievement of goodness. In the light of this, a fundamental question to ask is 'who benefits from a leader's actions?' Leaders of all sorts are rightly criticised when it is apparent that their actions are capricious, self-serving, or for the benefit of a few.

Good leaders therefore need to overcome self-centredness and the undue influence of factions and sectional interests. Instead, there is a need to focus on the good of the whole. In this way, leadership functions as a partnership between all members of a community—both great and small. This is an exemplary approach to leadership that our late Queen demonstrated consistently through her life.

## *A Servant Leader*

Jesus introduced the idea of servant leadership when he said:

"You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many."

(Matthew 20:25-28)

The sign of a good servant can be seen firstly in the capacity to discern and anticipate what is going to happen next, secondly the ability to remain focussed on the task in hand, and finally in the desire to act for the good of others. On the other hand, a bad servant is often concerned with self-promotion and self-protection, which soon segues into a desire to accumulate power, wealth, and status for one's own benefit.

Our late Queen had the capacity to lead without recourse to the power of coercion. A monarch has the opportunity to influence through example and advice, but nothing more. It reflects the servant leadership lived by Christ himself and what he encouraged his followers to emulate.

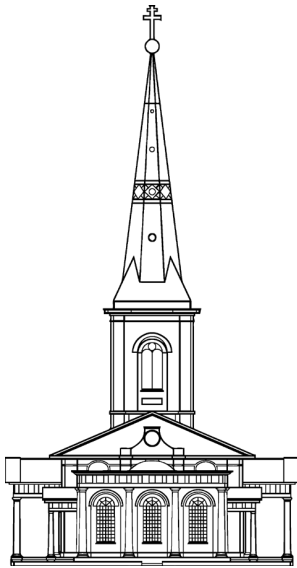


S.<sup>T</sup>JAMES'  
Bicentenary 2019-2024

## *Solemn Choral Eucharist* *for Her Late Majesty Queen Elizabeth II*

*6:30pm, Wednesday 21 September 2022*





# National Day of Mourning

*to mark the death of Her Late Majesty Queen Elizabeth II*

**Thursday, 22 September 2022**

12:30pm Holy Eucharist,  
Chapel of the Holy Spirit, St James' Church

All are welcome

As is the case for all of us, Queen Elizabeth was a person with her own strengths, weaknesses, and failings; but it became clear through her reign that she sought to serve for the good of all. She did this with attentiveness, humility, and wisdom—not always getting it right, but nevertheless with a desire to lead for the benefit of all.

## *A Christian Monarch*

The foundation for the Queen's approach to life was her Christian faith; which shaped her, guided her behaviour, and informed her role as monarch. In recent years she became more forthcoming in the public domain concerning this aspect of her life—not least of which was her Christmas speeches, in which she described how the life of Jesus Christ was an inspiration and an anchor in her life, saying, "Christ's example has taught me to seek to respect and value all people, of whatever faith or none."

Our Christian faith can have the capacity to give confidence in life and hope in death. We know that we will not live forever, and a consciousness of mortality can help us to focus on those things that are most important. As Jesus approached the end of his ministry on earth he said to his disciples,

"Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit."

(John 12: 24)

The image is one that draws on the seasonal cycles of sowing and harvest, and reminds us that the flourishing of new life often follows the dying of an old one. It is therefore a reminder of the resurrection of Jesus that stands as God's promise to all who put their faith in him, just as Elizabeth herself did.

## *In Times of Change*

The Second Elizabethan Age has flourished but now must fade. As we have seen over the past two weeks, monarchy continues despite death. The Accession ceremony had a bitter-sweet aspect to it as a new King was proclaimed even while the former Queen was mourned.

As Elizabeth the Second received the example of her father George the Sixth, so too Charles the Third is informed by his mother's life and witness. The wheel has turned, and a new era arrives with its challenges and opportunities. Yet monarchy has demonstrated its capacity to develop and adapt to changing circumstances from warlords to the current constitutional arrangements. As we stand at the gate of the year, we look forward to a third Caroline era—God save King Charles the Third!

**The Rev'd Andrew Sempell was Rector at St James' from July 2010 until September 2022.**

## 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 Acting Rector, Parish Council, staff or parishioners necessarily endorsing or approving any particular view or opinion.



# A Vice-Regal Tragedy commemorated at St James'

Robert Willson

As St James' Church marks two centuries of Anglican witness and worship in Sydney, it is appropriate to think of stories behind some of the memorials in the Church. On the interior north wall there is a tablet commemorating the wife of the then NSW Governor, Sir Charles Fitzroy, Lady Mary Fitzroy, who died in a carriage accident in December 1847. Lady Mary and her husband would have worshipped regularly in St James'. They had arrived in the Colony in August of the previous year, 1846.

Lady Mary Fitzroy was the daughter of Charles, fourth Duke of Richmond, and Charlotte, daughter of the fourth Duke of Gordon. It was Lady Mary's mother, the Duchess of Richmond, who held a glittering ball on the night before Waterloo. This event was immortalised by Thackeray in *Vanity Fair* and by Lord Byron in *Childe Harold*.

## Aristocratic links

Sir Charles Fitzroy (1796-1858), grandson of the third Duke of Grafton, also had strong aristocratic links. He was related to Robert Fitzroy, former Governor of New Zealand and commander of *HMS Beagle* on her famous voyage around the world carrying Charles Darwin.

Fitzroy was educated at Harrow school, commissioned in the Horse Guards and served at Waterloo. He had a very successful career in administration in South Africa and Canada. His tact and moderation impressed people like Lord Stanley and W. E. Gladstone and he was appointed Governor of NSW, arriving on 2 August 1846. His wife, Lady Mary and second son George, were with him.

The early period of Fitzroy's administration in the Colony was very harmonious, after the difficulties of earlier governors. Lady Mary was a very tactful partner and contributed greatly to his success, in the brief period before her death.

The tragic accident that killed her and Lieutenant Charles Masters, the aide-de-camp (ADC) to the Governor, was on 7 December 1847. I remember many years ago, exploring the grounds of Old Government House in Parramatta, and seeing the monument that marks the site of the fatal crash.

## The fatal crash

The Governor and Lady Fitzroy, accompanied by Lieutenant Charles Masters, left Government House to drive to Sydney to attend a wedding. There were four horses and the Governor and his ADC were on the box.

An eyewitness, a Mr Walford, happened to be riding past the gates, observed the carriage start down the drive and that the horses were, as he said, "skittish". While the Governor struggled to control them, they broke into a racing gallop and careered down the hill. Several grooms ran forward to control them but failed.

Outside the gates there was an avenue of oak trees, said to have been planted by Governor Macquarie. The terrified horses careered along the road and finally crashed into one of the oaks, hurling Lady Mary and Masters out, along with the Governor.

The Governor's son, George, was to follow his parents and he witnessed the horrifying sight of the death of his mother from the portico of Government House.



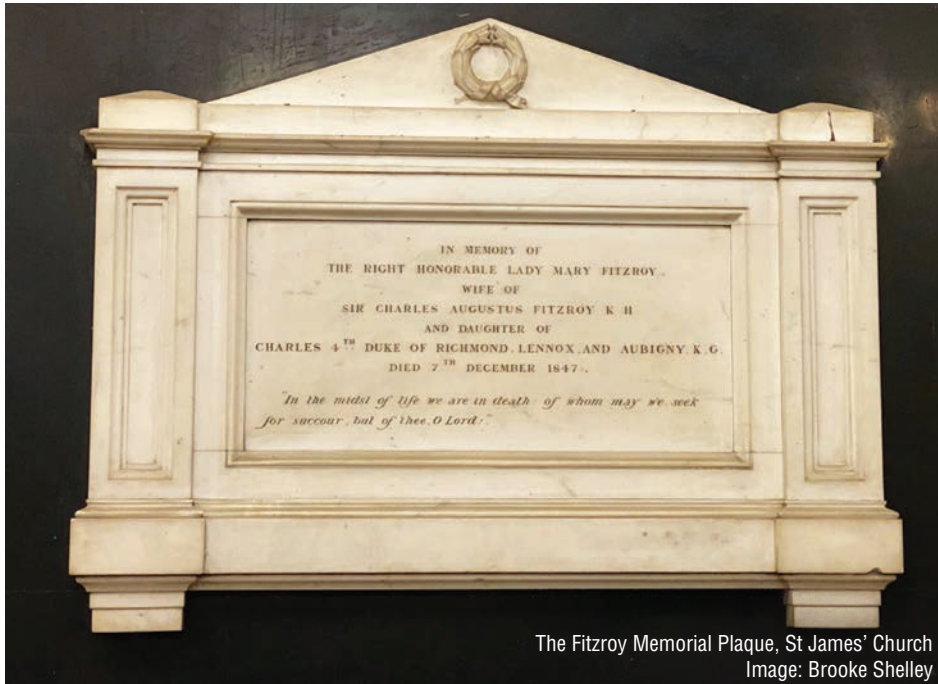
The Rev'd Robert Willson  
Image supplied

The Governor was injured but not fatally. Lady Mary was killed almost instantly, with massive injuries to her head. Lieutenant Masters died some hours later. Two medical doctors were summoned from Parramatta but could do little.

A few days later, the funeral moved from Old Government House (the country residence of the Governor) to St John's Church and then to the cemetery. It was estimated that 4,000 people gathered to pay their tributes. I have not been able to find out if Bishop Broughton officiated on this tragic occasion. Later, the memorial to Lady Mary Fitzroy was unveiled in St James' Church.

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





The Fitzroy Memorial Plaque, St James' Church  
Image: Brooke Shelley

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# Book Review:

## *The Anglican Eucharist in Australia*

Brian Douglas  
Brill (2011), 347pp

Robert Willson

This book is subtitled 'The History, Theology and Liturgy of the Eucharist in the Anglican Church of Australia'. The book is a very important contribution to Australian Anglican history, and is a scholarly exploration of a theme that has never been previously studied. Dr Brian Douglas, retired Archdeacon in the Diocese of Canberra and Goulburn, is to be congratulated on a pioneering study of a neglected subject.

As I know from my own theological training in the 1960s, sacramental theology is almost totally neglected in the formation of clergy in Australia. An Anglican priest is ordained to the ministry of 'Word and Sacrament', yet in many cases, while preaching the Word is stressed, celebrating the Eucharist is almost ignored. That sad fact is why this book is so important to help redress this neglect.

The author explores the diverse theology of the Eucharist in the Australian Anglican Church from the beginning of European settlement in 1788. Until the middle of the 20<sup>th</sup> century, the 1662 *Book of Common Prayer* (BCP) determined the nature of Eucharistic celebration in Australia. Dr Douglas uses the philosophical notions of realism and nominalism as a focus in the book. My clergy training, and I suspect that of many others, never mentioned these important concepts.

In a brief review it is impossible to touch on all aspects of this valuable study. The author gives us a fascinating account of the work of early clergy like Johnson, Marsden and Bishop Broughton. The first Chaplains to the Colony of NSW were representative of 18<sup>th</sup> century evangelical traditions, but the first Bishop, Broughton, and later Bishop

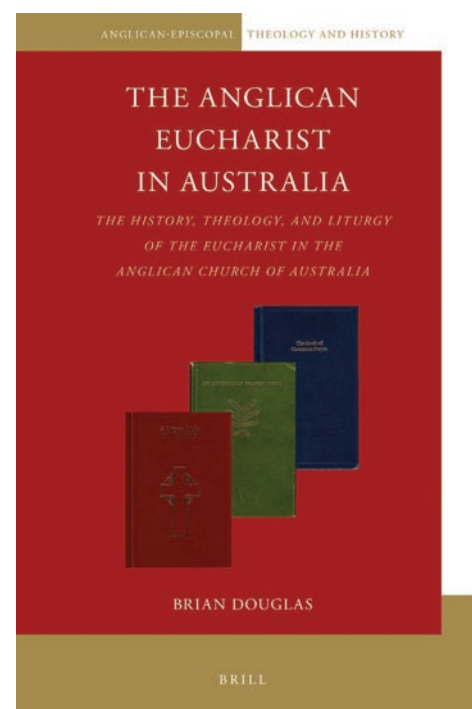
Nixon in Tasmania, were influenced by the Tractarians led by E. B. Pusey, and espoused a realist eucharistic theology.

Other early Bishops, like Perry of Melbourne, maintained an evangelical and nominalist eucharistic theology. This emphasis was continued by the Diocese of Sydney after the end of Broughton's episcopate.

This study includes a remarkable account of First Fleeter William Dawes and his very significant study of Aboriginal spirituality through his friendship with a young Aboriginal girl named Patyegarang. It is a tragedy that many of the papers of Dawes were lost or destroyed after his death, but what remains should help students of realist philosophy to a much deeper understanding of sacramental theology. It certainly helped this reviewer.

The final section of this book explores how the Australian Anglican Church, in spite of very diverse theological traditions, was able to achieve agreement on liturgical reform of the Prayer Book. I was one of the very last priests ordained according to the 1662 BCP. Anglican clergy have now encountered successive Australian Prayer Books, but with the advent of modern technology, lay presidency and virtual Eucharists, one wonders what the future will bring. This fine study will shine a powerful and scholarly light on the journey so far, and hopefully will help to overcome the neglect of sacramental theology in Australian Anglicanism.

Brian Douglas has achieved a monumental study. Copies of his book are available in the National Library and St Mark's Library, Canberra, and Moore College Library, Sydney.



**Father Robert Willson has been a priest, school chaplain and freelance journalist in Canberra for many years. He is a regular contributor to *St James' Connections*.**

### NEXT EDITION

The next edition of *St James' Connections* will be published on Friday 2 December 2022.

Deadlines (advertising and editorial):  
Monday 21 November.

Contact: 8227 1301 or  
brooke.shelley@sjks.org.au



# Voice Yes: Constitution Yes

Elizabeth Hindmarsh

In the last *St James' Connections* you may have read Alan Coates' article, 'Voice Yes: Constitution No', and I would like to respond. The issue of Reconciliation between those who came and those who have occupied this country, now called Australia, for 60,000 years or maybe more, is in need of a resolution.

There has been discussion about whether this is a situation where one race is being given 'privileges' others are not afforded. Marcia Langton states that what is being proposed has nothing to do with race. A number of parishioners support her view and acknowledge it is not about race or a group with special needs. The land of Australia belonged to the Aboriginal and Torres Strait Islander Nations. A group of people from another place came and took it over without a Treaty or any form of negotiation. A bit like Russia is trying to take over Ukraine. The British did not come with tanks and rocket launches but with instructions to work with the natives. However, the outcome was skirmishes and war, and between 20,000 and 60,000 First Nations people died. Those who did not die were dispossessed.

We may have the chance to vote in a Referendum in this term of the Federal Parliament. Our Prime Minister Anthony Albanese promised a Referendum about embedding the First Nations' Voice in the Constitution. Lisa Visentin, in *The Sydney Morning Herald* on 12 August 2022, reported:

At last month's Garma cultural festival, Prime Minister Anthony Albanese

outlined three sentences that could be added to the Constitution to establish the Voice if a referendum succeeded. He has since clarified that parliament will debate what form the body would take before a national vote, which the government has indicated it would like to hold before the 2025 election.

The first sentence proposes to enshrine a body to be called the Aboriginal and Torres Strait Islander Voice; the second sets out its ability to 'make representations to parliament and the executive government' on matters relating to Indigenous Australians; the third empowers parliament to make laws on how the Voice would be created and function.

The Sydney Anglican Synod was being held as this article was being written. On 13 September, a motion was brought by Larissa Minniecon (an Aboriginal Synod Member) (seconded by Rev John Stanley) and passed on 14 September. The motion reads:

## Synod of the Diocese of Sydney

- (i) perceiving the opportunity for all Australians to contribute to a matter of national importance,
- (ii) recognising it to be an essential step in reconciliation with Aboriginal and Torres Strait Islander peoples,
- (iii) perceiving it to relate to the social, spiritual, and economic wellbeing of Aboriginal and Torres Strait Islander peoples, and

(iv) believing it will empower Aboriginal and Torres Strait Islander people to create a better future for their communities to flourish:

(a) welcomes the conversation regarding the call to establish a First Nations Voice enshrined in the Constitution,

(b) commits to learning more, and educating all Anglicans, about the Voice 'From the Heart', and

(c) encourages church members to give generous consideration to the case to vote 'Yes' to the referendum question of whether the Constitution should establish a First Nations Voice, once the details have been made clear.

Synod voted in favour of the motion by an overwhelming majority. The three St James' Synod representatives voted resoundingly in favour of the motion.

So here is our challenge, will we stand with our Aboriginal and Torres Strait sisters and brothers to take a further step towards Reconciliation? This first step will be to enshrine 'A First Nations Voice' in the Australian Constitution and later to further address Treaty and Truth.

Will we embrace and vote *Voice Yes: Constitution Yes* when the referendum is held?

**Dr Elizabeth (Libby) Hindmarsh is organiser for the St James' group 'Who is my neighbour?'**

# St Laurence House is accredited!

Alan Soutar

At St Laurence House, we are driven by our mission of getting homeless and at-risk young people back on track. We provide a caring, stable environment where our residents can learn the living skills to lead independent lives.

Despite the funding challenges we face, our organisation continues to grow and improve for the better, and we have some exciting changes ahead of us.

We are excited and pleased to announce that after two years of hard work from our team, we have achieved Australian Service Excellence Standards (ASES) accreditation for homelessness providers.

This accreditation indicates that St Laurence House has met the high standards set for the sector, meaning we now have the best systems and structures in place to effectively continue our work, which in turn, allows us to provide the absolute best care and support to our young people. St Laurence House was required to meet the same standards as other much larger and better-funded organisations, making our achievement considerably more outstanding.

Most importantly, accreditation means that our supporters can be certain they are contributing to a high-quality service and their contributions are being well-managed through good governance, ongoing monitoring, regular staff training and appraisal, and best practice client care. This means our young people in care have the best chance for success in their lives ahead.

This would not have been possible without the solid work from the staff at St Laurence House and the Management Committee.

This significant achievement reflects the incredible dedication and passion of our team.

The support of our patrons has allowed us to keep our doors open to young people in need for the last 45 years. The continued support we receive is a testament to the care that people have within our local community, and we can't thank you enough. It would not be possible for us to do the work we do without the help from our supporters and benefactors.

Please do take the opportunity to sign up for our newsletter at <https://stlaurencehouse.org.au/> and keep up to date with our events and news.

In upcoming news, over the next couple of months we will be beginning our annual Christmas appeal. This Christmas, like every other, we want to give our young people the opportunity to get back on their feet and live productive lives. The contributions from our supporters and benefactors this Christmas will allow us to give them that chance.

On behalf of the management committee, staff, and our residents at St Laurence House, I thank you for your support and we look forward to connecting with you again soon.

**Alan Soutar is Chair of the Board of St Laurence House, and is also a parishioner at St James'.**



## COUNSELLING AT ST JAMES'

St James' Church offers a socially inclusive and non-faith based professional counselling service as part of its outreach ministry to the city.

Our professional counsellors, psychotherapists, and coaches are available to assist individuals, couples and family members on a wide range of issues. Appointment flexibility is offered to accommodate work schedules. The service is provided in rooms in the lower level of St James' Church, located in the heart of the city.

To make an appointment, or for further details, please visit [sjks.org.au](https://sjks.org.au) or telephone 8227 1300.





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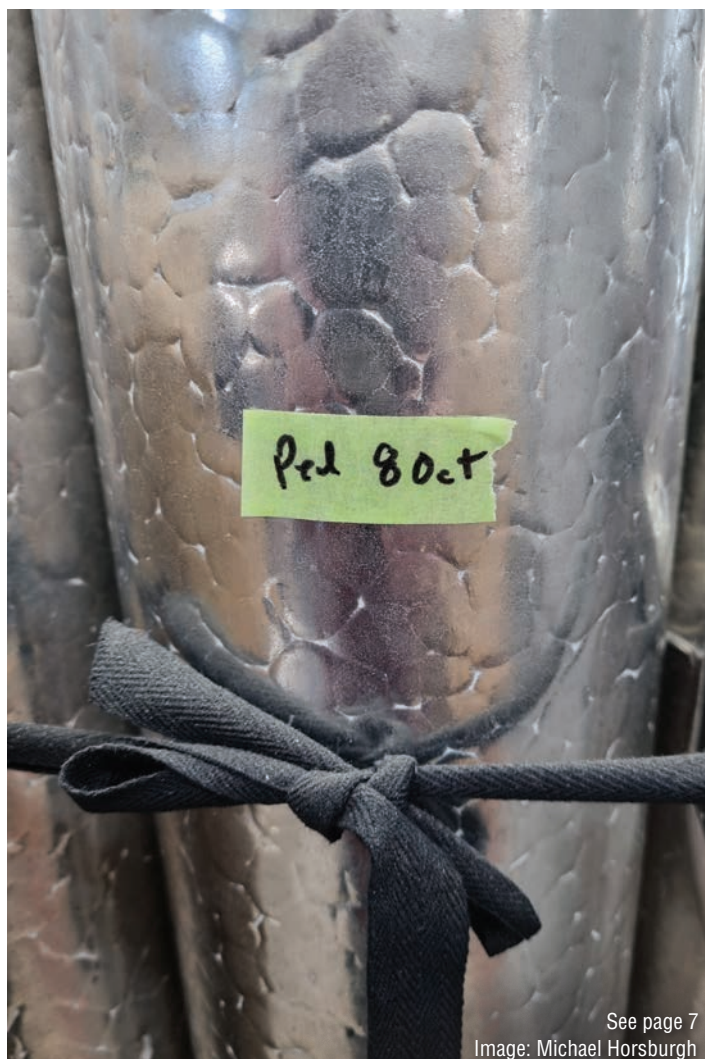




See page 7  
Image: Michael Horsburgh



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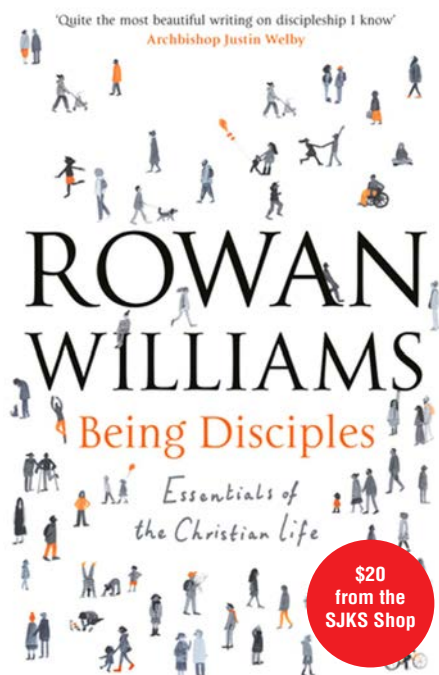


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# Advent Studies

## *Being Disciples*

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## Milestones

### BAPTISMS

Lachlan Dominic Gilham Cook

27 August 2022

### WEDDINGS

Vaibhav Pokhriyal and Anna Wheeler

1 September 2022

Graham Maher and Sarah Angus

10 September 2022

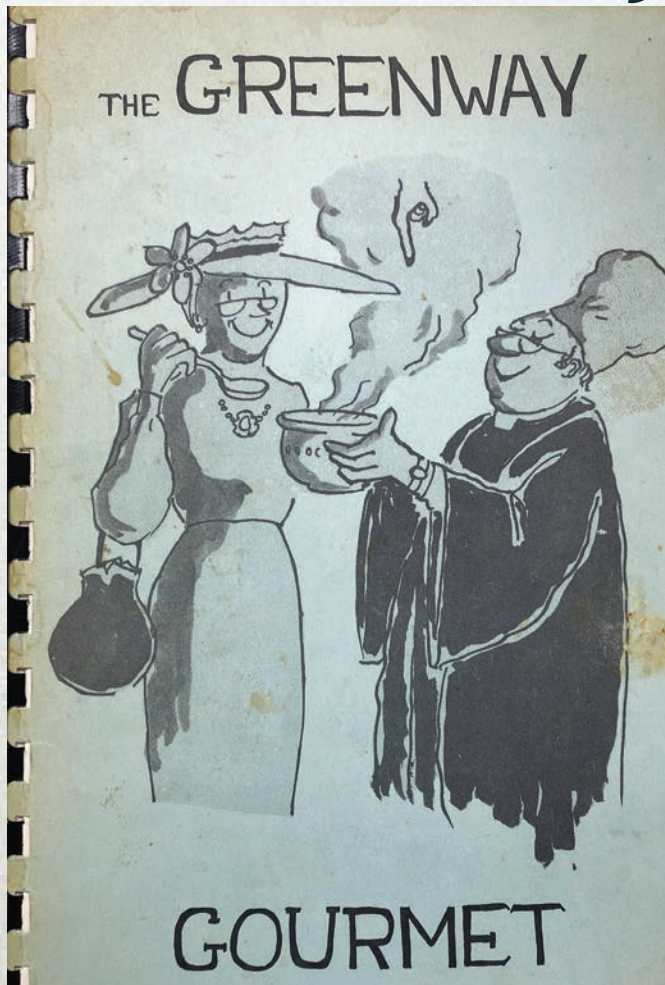
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# The Greenway Gourmet



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## COLONIAL GOOSE

2-1/2 lb. shoulder lamb, boned  
1 tablespoon honey  
2 teaspoons dry mustard

## Stuffing

2 lamb's kidneys  
1 rasher bacon  
1 medium onion  
salt and pepper  
pinch nutmeg  
1 cup breadcrumbs  
1 teaspoon rosemary  
1 egg

Trim excess fat from lamb. Stuff and tie. Combine honey and mustard and spread over lamb. Place in oven bag and cook at 375° for 1½ hours.

## Stuffing

Slice kidneys, cook bacon, add onion and kidney and season. Stir in breadcrumbs and egg.

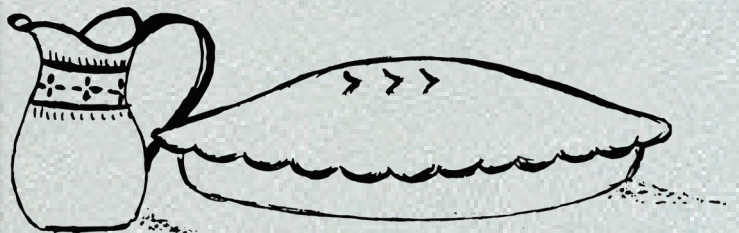
V. WHITFIELD

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.

## JUBILEE CAKE

1 level tablespoon butter  
1 heaped tablespoon sugar  
2 cups mixed fruit  
1 egg  
1/2 cup milk  
1-1/2 cups S.R. flour

Rub butter into the flour, then add the rest of the dry ingredients. Mix with the egg and milk. Place in a well greased cake tin and bake 30-40 minutes in a moderate oven. While cake is still hot ice with thin icing and sprinkle with coconut.



# 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.

## The St James' Church Building and Property Foundation

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.

The two Foundations have provided well over \$4.8M, in distributions to the Parish of St James over the past 13 years.

## Donation form for:

The St. James' Building and Property Foundation  
& The St. James' Music Foundation

## Directors:

Christine Bishop LLB (Syd) FAICD (Chairman)  
Graham Smith (CEO)  
Right Reverend Richard Hurford OAM, KStJ  
Robert Cameron JP  
Daniel Ferguson JP  
Marilyn Smith BSc (Treasurer)  
Gregory West CA

Name .....

Phone .....

Mobile .....

Address .....

Postcode .....

Email .....

Please accept my donation to the  
**Capital Fund of the Music Foundation**



\$ .....

Please accept my donation to the  
**Current Activities Fund of the Music Foundation**



\$ .....

Please accept my donation to the  
**Organ Replacement & Restoration Fund of the Music Foundation**



\$ .....

Please accept my donation to the  
**Capital Fund of the Building Foundation**



\$ .....

Please draw cheques to the  
St James' Music Foundation or  
The St James' Building Foundation and forward to:  
**The Treasurer, Unit 2702/5 York St, Sydney 2000**

☐

OR

Direct Bank Transfer  
(electronic payment) to:  
**WBC - BSB 032 007 / Acc. No. 181314**

☐

OR

Please debit my: ☐ Visa ☐ Mastercard

Card No. ....

Exp. Date ..... / .....

Signature .....

Please send me information (to the above address) of  
how I might include a bequest for The St. James' Music  
Foundation or The St. James Building Foundation in my will

☐

All donations to The St. James' Music Foundation  
over \$2.00 are tax deductible



# Colin's Corner

## from the St James' Archives

### 100 years ago at St James' Church

#### The Chalice

At a meeting of the communicants of the parish, held on Thursday, September 7th, a resolution was unanimously carried expressing strong disapproval of the movement to institute the use of the individual for the Common Cup in Holy Communion. The resolution is a timely one, in view of the active propaganda carried on in Sydney to alarm communicants of the Church of England on the score of the danger to health involved in the use of the Common Cup. The latter has been the invariable practice of the Church of England since the Reformation, and no known case has occurred during that period of the contraction of disease through the method of administration which the Church has inherited from primitive times. At the Lambeth Conference of 1908, it was resolved by the Bishops of the Anglican Communion, after taking advice from the highest medical authorities, that there existed no justification for abandoning the traditional practice in this respect. The use of the individual Cup in Holy Communion is common in the non-episcopal Churches, and is, we believe, practised in one or two parishes in this diocese; but we believe that the overwhelming majority, both of the clergy and laity of the Church of England, are strongly opposed to the abandonment of the present use of the Common Cup. They cling to it because they regard it as the Catholic usage which comes to them with the sanction of the hallowed past. They cling to it because the one cup is for them the symbol of their fellowship. They cling to it because it has gathered round it, as the Bishop of Armidale has pointed out, tender associations of Christian romance and poetry. But they cling to it, above all, because they believe that Christ, the Giver of all life and health, is present to them in and through the Holy Sacrament of His Body and Blood, and that when Christ is present not harm but only good both to body and soul can come.

***The Monthly Church Messenger* October 1922**

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**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.



Image: Chris Shain (Images for Business)

## 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](mailto:rgc@tsn.cc). Borrowed material will be photographed or digitised and returned to its donor.

# St James' Institute

## Recent Events

### *Christian Women in Leadership*



Panel featuring (L-R) Carol Webster SC, Major General Suzanne Graham CSC, Vice Head Prefect Elinor Trevelyan-Jones, and April Palmerlee CEO. The discussion covered topics such as workplace ethics, how faith is expressed in public spaces, secularisation, and the ongoing challenge of achieving gender equity. [18 September]



L-R: Aaron Ghiloni, Alanna Nobbs, Mehmet Ozalp  
Image supplied

### *Learning from Difference*

Professor Emerita Alanna Nobbs AM moderated a seminar comparing Jesus and Muhammad. The seminar was attended by Muslims and Christians, providing opportunities for developing intercultural friendships as well as for interreligious learning. [7 August]

### *Faith in the Workplace*

April Palmerlee [below], CEO of the American Chamber of Commerce in Australia, speaks about how Jesuit ethics inform her decision-making as a business executive. [18 September]





## *Liberation Theology and Hunger*

The University of Basel's Luzia Sutter-Rehmann speaks with Monica Buckland about new book, *Rage in the Belly: Hunger in the New Testament*, which Monica translated into English. A response was given by The Rev'd Dr Canon Bob Derrenbacker. [6 September]



## *Interreligious Dialogue*

Institute Director Dr Aaron Ghiloni gives a lecture on 'A Christian's View of the Qur'an' at the Islamic Sciences and Research Academy. [27 August]



## *The Islamic Jesus*

Associate Professor Mehmet Ozalp gives a lecture on 'A Muslim's View of Jesus', discussing how the Sermon on the Mount and the parable of Prodigal Son resonate with Islamic ideals. [7 August]





# Islamophobia

## A Christian Response

**Jordan Denari Duffner**  
with Dr Derya Iner  
Tuesday 8 November  
11 am | \$15 | Webinar

**Have Christians contributed to the climate of Islamophobia?  
What role can they play in dismantling it?**

[stjamesinstitute.org.au](http://stjamesinstitute.org.au)

 **S. JAMES' INSTITUTE**



# St James' Organ Replacement & Restoration Appeal



## Striving for the third 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 \$2 million in total pledges and donations.

## 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](http://stjamesfoundationorganappeal.com.au)

## The St James' Music Foundation

ABN 81 868 929 941



Opus 99 case (see p.7)  
Image: Michael Horsburgh



# Music Notes

## Alistair Nelson

Things will look a little different at the front of the church at the beginning of October while The Choir of St James' is on tour in Melbourne where they will perform with the MSO. On Sunday 2 October, the St James' Singers will be directed by former Assistant Organist and Director of Music, Peter Ellis. On Wednesday 5 October, Evensong will be sung by the Choir of St Paul's College, University of Sydney, directed by Jack Stephens, and accompanied by former Director of Music, David Drury. Then on Sunday 9 October, the Boy Choristers of St John's Cathedral, Brisbane will sing for the 10am Choral Eucharist, directed by Graeme Morton and accompanied by former Organ Scholar and Organist, Andrej Kouznetsov. It's all happening at St James'!


This month, we will finally see some very visible progress on the new organ project! From Monday 31 October, scaffolding will swallow up the front half of the church, to allow for the safe removal of the current pipe organ by Peter D.G. Jewkes Pty. Ltd. Pipe Organ Builders. The day before will see some familiar faces returning to St James', including a number of former Organists and Organ Scholars. At 5:15pm, following Evensong, there will be a farewell concert including such organists as David Drury, Peter Ellis, Brett McKern, Marko Sever, Callum Knox, Titus Grenyer and myself. At the concert, we'll acknowledge those who contributed to the musical life of St James', and have learnt and been inspired at its organ, despite its faults. The concert will be sponsored by the St James' Music Foundation, which will take donations towards the St James' Organ Appeal.

The liturgical music will go on in November, thanks to a digital organ by Virtual Pipe Organs Australia. This organ runs the Hauptwerk system, which plays sample sets of existing pipe organs. For example, the first performance of this organ will be for the Requiem Eucharist for All Souls' Day on Wednesday, 2 November at 6:30pm. This will feature Duruflé's *Requiem*, which will be played on the sample set from the 1882 Cavallé-Coll organ in St.-Etienne, Caen in France. The organ and choir will be situated in the Chapel of the Holy Spirit.

The Choir of St James' performed two concerts in August. At Queenwood School, as part of the 2022 IGSA Choral Festival, they performed to a rapt audience of students, parents and staff. Then, back at St James', the choral and organ concert *Rays of Light* was very well received. The lunchtime concert series will

continue through until the 26 October, featuring performances from Consort 8, Christopher Bennett (cello), Estelle Shircore Barker and Georgia Lowe (flute and harp), and Spina-Benignetti Piano Duo. The lunchtime series will then take a break in November while the organ is being removed, and restart in December once the church is returned to its usual state (minus the organ!)

**Alistair Nelson is Organist at St James'.**



**S. JAMES'**  
Bicentenary 2019-2024

# The Last Hurrah

*A farewell concert for the St James' organ*

*featuring*

David Drury  
Peter Ellis  
Titus Grenyer  
Peter Jewkes  
Callum Knox  
Brett McKern  
Alistair Nelson  
Marko Sever  
*and more...*

**5:15pm**  
**Sunday, 30 October 2022**  
**St James' Church**  
**173 King Street, Sydney**

Free Admission  
Donations encouraged to the St James' Organ Appeal  
Sponsored by The St James' Music Foundation

# Music at St James' <sup>OCT-NOV</sup>

## Choral Music

The Choir of St James' continues to offer inspiring choral music of the highest standard. As COVID-19 is still in the community and isolation requirements are in place, the 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](http://sjks.org.au/online-services), [facebook.com/stjameskingstreet](https://facebook.com/stjameskingstreet). Listen to our other recordings on [youtube.com/sjksmusic](https://youtube.com/sjksmusic).

### SUNDAY 2 OCTOBER

#### 10:00am – Choral Eucharist

Sung by The St James' Singers  
Setting: Bednall – *St Martin's Mass*  
Motet: Harwood – *With angels' food*

### WEDNESDAY 5 OCTOBER

#### 6:15pm – Choral Evensong

Sung by the Choir of St Paul's College, University of Sydney  
Responses: Rose  
Canticles: Stanford in C  
Anthem: Fauré – *Cantique de Jean Racine*

### SUNDAY 9 OCTOBER

#### 10:00am – Choral Eucharist

Sung by the Boy Choristers of St John's Cathedral, Brisbane  
Setting: Langlais – *Missa in simplicitate*  
Motet: Boughen – *Ave verum*

### WEDNESDAY 12 OCTOBER

#### 6:15pm – Choral Evensong

Responses: Ayleward  
Canticles: Stanford in G  
Anthem: Bourgeois – *O gladsome light*

### SUNDAY 16 OCTOBER

#### 10:00am – Choral Eucharist

Setting: Haydn – *'Little Organ Mass'*  
Motet: Haydn – *Insanae et vanae curae*

### WEDNESDAY 19 OCTOBER

#### 6:15pm – Choral Evensong

Sung by The St James' Singers  
Responses: Ebdon  
Canticles: C. Harris – *Evening Service in E flat*  
Anthem: Bevan – *There's a wideness in God's mercy*

### SUNDAY 23 OCTOBER

#### 10:00am – Choral Eucharist

Setting: Lassus – *Missa Vinum bonum*  
Motet: Palestrina – *Ego sum panis vivus*

### WEDNESDAY 26 OCTOBER

#### 6:15pm – Choral Evensong

Responses: Tomkins  
Canticles: Humfrey in E minor  
Anthem: Farrant – *Lord, for thy tender mercy's sake*

### SUNDAY 30 OCTOBER

#### 10:00am – Choral Eucharist

Sung by The St James' Singers  
Setting: Sumsion in F  
Motet: Wood – *Expectans expectavi*

### 4:00pm – Choral Evensong

#### (Martin Luther and the Protestant Reformation)

Introit: Walter – *Nun bitten wir*  
Responses: Martin  
Canticles: Bairstow in D  
Anthem: Elgar – *Give unto the Lord*

### WEDNESDAY 2 NOVEMBER (All Souls' Day)

#### 6:30pm – Solemn Choral Eucharist

Setting: Duruflé – *Requiem*

### SUNDAY 6 NOVEMBER (All Saints' Festival)

#### 10:00am – Choral Eucharist

Setting: Victoria – *Missa O quam gloriosum*  
Motet: Ives – *There is a land of pure delight*

### WEDNESDAY 9 NOVEMBER

#### 6:15pm – Choral Evensong

Sung by The St James' Singers  
Responses: Nelson  
Canticles: Sumsion in A  
Anthem: Archer – *And I saw a new heaven*

### SUNDAY 13 NOVEMBER (Remembrance Sunday)

#### 10:00am – Choral Eucharist

Setting: Rheinberger – *Cantus Missae*  
Motet: Vaughan Williams – *Lord, thou hast been our refuge*

### WEDNESDAY 16 NOVEMBER

#### 6:15pm – Choral Evensong

Responses: Byrd  
Canticles: Tomkins – *First Service*  
Anthem: Sheppard – *In pace*

### SUNDAY 20 NOVEMBER (Christ The King)

#### 10:00am – Choral Eucharist

Sung by The St James' Singers  
Setting: Dubois – *Messe Brève*  
Motet: Stainer – *I am Alpha and Omega*



**WEDNESDAY 23 NOVEMBER**

**6:15pm – Choral Evensong**

Responses: Radcliffe

Canticles: Jackson in G

Anthem: Howells – *A hymn for St Cecilia*

**SUNDAY 27 NOVEMBER (Advent Sunday)**

**10:00am – Choral Eucharist**

Setting: Langlais – *Messe solennelle*

Motet: Britten – *A hymn of St Columba*

**7:30pm – The Advent Procession with Carols**

**WEDNESDAY 30 NOVEMBER (St Andrew)**

**6:15pm – Choral Evensong**

Responses: Tomkins

Canticles: Batten – *Fourth Service*

Anthem: Crecquillon – *Andreas Christi famulus*



Opus 99 keyboard (see page 7)  
Image: Michael Horsburgh

## 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/](http://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.

**5 OCTOBER**

CONSORT 8

**12 OCTOBER**

CHRISTOPHER BENNETT – CELLO

**19 OCTOBER**

ESTELLE SHIRCORE BARKER – PIANO

**26 OCTOBER**

SPINA - BENIGNETTI PIANO DUO

*The Lunchtime Concerts series  
will be suspended  
during the month of November  
while the old pipe organ is removed  
to make way for the new Dobson Organ  
(see p. 7).*

[www.sjks.org.au/music/lunchtime-concerts/](http://www.sjks.org.au/music/lunchtime-concerts/)



# Advent Quiet Day

Saturday 26 November, 10 am - 3 pm

**A retreat-style quiet day focussed on gratitude.**

Learn to practise *visio divina* and *lectio divina* (contemplative seeing and reading) as ways of prayerfully entering Advent.

[stjamesinstitute.org.au](http://stjamesinstitute.org.au)



## Afterlives of Jesus

The Rev'd Dr Gregory Jenks

Respondent: Dr Michele A. Connolly, RSJ

Sunday 16 October, 2 pm | St James' Hall & Online

**While Christianity is in decline, interest in Jesus shows no sign of abating.**

Two scholars of Christian origins discuss a rich and diverse repertoire of theologies, liturgies, and art focused on Jesus beyond what is written in the Gospels. This includes non-Western and non-Christian devotion to Jesus.

[stjamesinstitute.org.au](http://stjamesinstitute.org.au)



**S. JAMES'**  
Music

## Messiah

17 December 2022

St James' King Street