

The queen bee has chosen a very safe home in the little tower on the north end of the west wall of the church. We cannot get at the bees, and we are glad to feel that they are too far up to get at us. But there they are, churchmen for once, busily at work making and storing up their honey... what a good example for the church! The bees follow one leader with absolute faith and devotion: they live for service; they work together and live in one busy hive. They are carrying the golden pollen from flower to flower, spreading an influence for good and promoting fruitfulness.

St Mary's Chronicle March 1928

150 Years

"Naming the wells"

"Isaac dug again the wells of water that had been dug in the days of his father Abraham; for the Philistines had stopped them up after the death of Abraham; and he gave them the names that his father had given them."
(Genesis 26:18)

VICARS OF ST. MARY'S	
APPOINTED	
1863	REVD. H. C. M. WATSON
1864	REVD. J. S. LOW
1868	REVD. H. B. MACARTNEY
1898	REVD. A. J. H. PRIEST
1911	CANON H. T. LANGLEY
1943	CANON J. H. DEWHURST
1948	CANON E. F. COOPER
1963	REVD. C. C. COWLING
1978	REVD. G. W. PHILLIPS
1983	REVD. R. C. BROOKS
1995	REVD. B. W. GREEN
2004	REVD. DR M. J. DURIE

Prepared for the 150th anniversary
of the commencement of Anglican worship
in Caulfield, in 1858

St Mary's Anglican Church Caulfield





All Power is given unto Me
in Heaven and in Earth.
Go ye therefore and
Teach all Nations.

"We set before us as our primary object the glory of God. And did you for a moment believe that our assembling of ourselves together were not for the magnifying of His name, I know that you would go out one by one, dispersing silently, to ask in lonely humiliation how we might please Him in a more excellent way."

H.B. Macartney 1874,
at the first Australian Christian Conference

Sunday Services
9.00am Traditional (with Communion)
10.30am Contemporary
7pm Healing Service, 3rd Sundays

ST MARY'S
ANGLICAN CHURCH



281 Glen Eira Road
Caulfield North 3161
office@oaktreeanglican.org.au
www.oaktreeanglican.org.au
Phone: 9532 8129

**St Mary's Account Details
(for giving)**

ANZ Bank 'Oaktree Anglican'
BSB: 013 128, A/c: 0086 73 832

Ministers: Everyone

Vicar: The Revd Dr Mark Durie
mark@oaktreeanglican.org.au

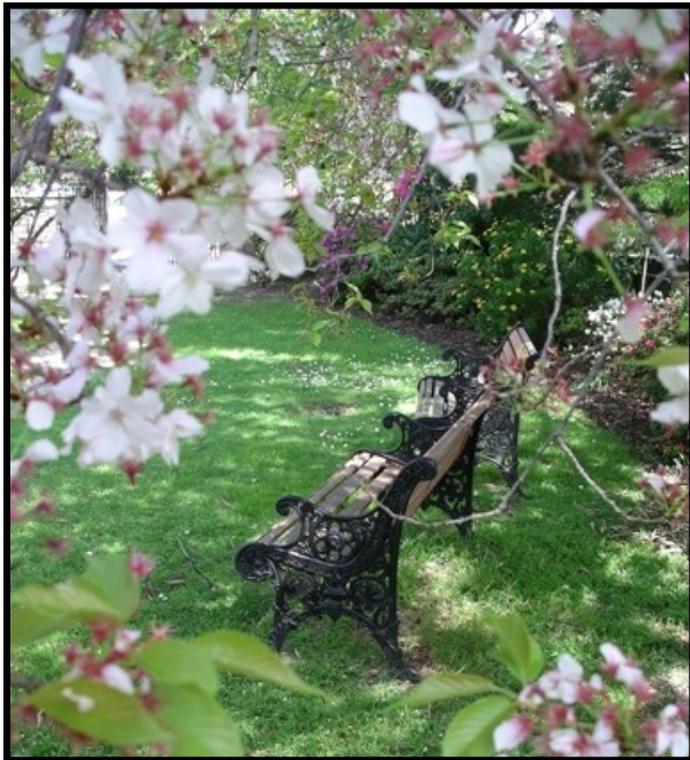
Memorial Service

Each year we hold a brief Memorial Service to celebrate and give thanks for the lives of those who have died recently or in past years whose memory is a continuing source of encouragement and strength to you and your family.

Whatever your experience of bereavement and faith may be, you are most welcome to come and share in this special occasion to acknowledge that God's presence is for those who mourn, for those who struggle - and that God's Word comes to shine light into our darkness.

The service is held in late October or early November.

To RSVP please contact the church office by phone on 9532 8129.



A Year to Celebrate

It is 150 years since the first Anglican service was held in Caulfield, conducted at the instigation of the Revd J.H. Gregory from the Parish of Prahran, under whose care the district of Caulfield fell. This service was led by the Revd Samuel Taylor (from St Andrew's Brighton) and Revd David Seddon (of Christ Church St Kilda) on a Sunday afternoon in Park Street, just around the corner from the future site of St Mary's. For this reason 1858 has been regarded as the year of the founding of St Mary's. The date of 1871, the year of completion of the blue stone church, has also been commemorated.



St Mary's: an early view from Kooyong Rd

The full history of St Mary's is yet to be written. Rather than primarily focusing on buildings and office bearers, this brief overview of aspects of St Mary's past is intended to highlight the continuing mission of the church, and particularly to seek inspiration from stories associated with the first half-century of the parish. There is a lovely passage in the Bible where it is reported that Isaac redug old wells which had been filled in after Abraham's death, and restored the names which his father had given them (Genesis 26:18). These reflections are intended as a resource for encouragement of prayerful 'redigging' of past wells, which may yet be a resource to refresh us for the years ahead.

Keen Beginnings

At the beginning of the 1850's Caulfield was thickly covered in timber, and not yet settled by Europeans. The Gold Rush years commenced in 1851 and saw a remarkable expansion of the city of Melbourne, and a boom which continued until the crash of 1888 and the world-wide depression of the 1890's.

During the boom, many mansions were built in the Caulfield area. One of these, Helenslea, was closely associated with the origins of the parish. It was built and occupied in the late 1850's by Sir George Stephen, a nephew (by marriage) of William Wilberforce. Sir George had emigrated in 1854 with his son James Wilberforce Stephen, their spouses, and his daughter Mary.

Sir George's father, James Stephen, features as the lawyer from the West Indies in the film *Amazing Grace*, and was the legal mastermind behind the campaign to abolish the slave trade, which succeeded in 1807. George was born in the West Indies



Sir George Stephen

and reared in the pious and privileged evangelical environment of the Clapham sect.

It took another 26 years, until 1833, for slavery itself to be made illegal throughout the Empire. In the end this was a result of the efforts by George Stephen and Joseph Sturge who formed the 'Agency Committee' to stir up public sentiment for full abolition. Their political campaign was highly innovative for its era, and very successful. When the abolitionist mood of the people of England became apparent, George's older brother, James Stephen (junior) of the Foreign Office, was asked to draft the abolition legislation, which was quickly passed. It is said that James drafted it over a single weekend, which was the only time in his life that he worked on a Sunday. For their efforts both the Stephen brothers were knighted by Queen Victoria.

Just before leaving for Australia, Sir George published a history of the abolition movement on the personal request of Harriett Beecher Stowe, to assist in the American anti-slavery movement. It was entitled: *Anti-Slavery Recollections: In a Series of Letters Addressed to Mrs. Beecher Stowe.*

The members of the Stephen family were present at that first service in Park Street 150 years ago, and the following year Sir George provided a quarter of an acre taken from his Helenslea estate for the building of a wooden church at the site where St Mary's hall now stands.

The influence of the Stephen family would continue for many years. J. Wilberforce Stephen was one of the trustees of the church through to the 1870's: a window in the sanctuary is dedicated to his memory. It says 'he was a good man'. Old Sir George also continued to be active, teaching a Sunday School group for young men and practicing law in Melbourne.

At first the new wooden church was known as *All Saints*, perhaps because of the Revd Gregory's childhood association with All Saints, Margaret Street in London. However, when Caulfield became a separate parish in 1864 its name was changed to St Mary's, no doubt to avoid confusion with Gregory's newly completed East St Kilda church of the same name.

The Revd Gregory was a noted high-churchman. In contrast, the founding group of Anglicans in Caulfield were evangelicals, and it was this community who determined the character of the new Caulfield



opposite the Caulfield Race Course and Railway Station, and it would be ready to be opened at the end of the month. St John's now celebrates their 125th Anniversary on 30 November this year.

The arrangements for the acquisition of land, and erection of the small wooden building upon it, must have been carried out by Revd Macartney as a matter of personal interest. Thus it was that St. John's Caulfield had its beginnings as a branch Sunday School of St. Mary's Caulfield. The Revd Macartney had been troubled that no religious instruction was available for the boys and young men employed at and in connection with the race-course. He determined to set up Sunday classes for them, and arranged that a room be available at a house in Normanby Road.

And so, on 30 November, 1883, St. John's Caulfield was opened by Archdeacon Stretch; a wooden building measuring about 20' x 40' and as yet unlined. Services were held morning and evening, and Sunday School at 3pm. Revd Macartney took services from time to time, but usually a theological student or a layman from St. Matthew's Prahran or St. Mary's officiated. It was not until April 1888 that the Church received its first incumbent, the Revd John Boyle Gason, and from being a mission church of St. Mary's Saint John's became a Parish of its own.

From the History of St Agnes, Glen Huntly, Love So Amazing:

As settlement gradually spread to the south and east of Caulfield, people in the Glen Huntly - Ormond area began to gather locally for worship. Worship began with the North Road District Service, Caulfield on 13 February 1887. with the Revd C.H. Parsons officiating. On the 30 September 1888, the last house church service was taken by the Revd H.B. Macartney. The following Sunday the Booran Road Church of England, Caulfield (St Agnes) was opened by the Revd W.G. Hindley, and then began the journey of St Agnes, Glen Huntly, daughter church of St Mary's Caulfield.

From St Paul's Southern Cross, North Caulfield

In the 1890s, Edgar Shelly, a tea merchant and lay reader of St Mary's, held Sunday evening services in the drawing room at Etterslie, the home of Thomas Roe in Salisbury Street, forming what is known today as a 'House Church.' This community functioned across several houses as a daughter church of St Mary's, adopting the name St Elmo's after the Saunders' home in Inkerman Road. In 1892 Eliza Saunders and her two daughters had moved to Caulfield to support St Mary's missionary-minded vicar. After her daughters were martyred, Eliza, described as a 'brilliant woman' and a 'living power for Christ' followed in their footsteps and went to China, never to return. A true friend of the Chinese, she was buried aged 82 in the same cemetery as her daughters in Foochow.

From Glen Eira City Council:

Municipal government in Caulfield had its beginnings in 1857, around the time when St Mary's was founded. The connections between St Mary's Anglican Church and the local government have stood the test of time. We are two institutions both serving the community and both striving to make our world a better place in which to live.

From St Clements Elsternwick:

Thank you for your kind invitation to join with you and the congregation of St Mary's on the occasion of your first 150 years. St Clement's Anglican Church commenced in 1886 as a Chapel of Ease to St Mary's Caulfield—a small wooden building situated on the corner of McCombie Street. The official opening was conducted by the first Dean of Melbourne, the Very Revd H.B. Macartney (senior) D.D. on Friday 19 February 1886.

Mr J. H. Davies, the founder and first headmaster of Caulfield Grammar School conducted the first Sunday service at St Clement's on 21 February 1886 and continued to preach each Sunday evening until the end of 1887. The Revd H.W.H. Adeney commenced as Curate-in-charge on 3 February 1889, and on 1 January 1890 the Revd George Sproule commenced his ministry as the first incumbent.

From St Catharine's Caulfield South:

The Revd H.B. Macartney purchased a small weatherboard former Methodist Church, known as St Peter's Mission Church, Camden Town, in 1875, on the corner of Glen Huntly Road and Cedar Street. After this, Messrs. R.W. B. Mackenzie, and I.J. Davies and J.H. Davies officiating as lay readers from St Mary's, were among the first people to take the services. I.J. Davies later was minister of St John's Presbyterian Church, Elsternwick.

On 19 September 1888 the last service was held in the old location. In October 1888 the church was moved by a parishioner, Mr Edward J. Waghorn, to the North-West Corner of Sycamore and Poplar Streets, Caulfield South, and the church was opened in the new location with the name of St Catherine's by Bishop Goe on 21 December 1888.

The Revd J. Lacy Winn, curate of St Mary's was given special charge of St Catherine's in 1892, which became independent in 1907. It moved to its present location in 1915.

On 25 November 1923, an entry in the Preacher's Book changed the spelling from *St Catherine's* to *St Catharine's*.

From St Stephen's Gardenvale:

St Stephen's commenced as a Chapel of Ease under St Andrew's Brighton. The church was burnt down in the second half of 1883, and the year 1884 was occupied in a rebuilding programme. During this time oversight was transferred to St Mary's Caulfield, and the Revd H.B. Macartney from St Mary's chaired most meetings.

The parish history records that it was to H.B. Macartney 'that the Guardians of the infant St Stephen's owed much for the tremendous amount of time and energy which he quite evidently spent on their affairs.' He 'took over the struggling St. Stephens from St Andrew's who by this time were also busy establishing Chapels of Ease in a southern and eastward direction.' In 1885 St Stephen's became a parish in its own right.

From St John's East Malvern:

The Revd Macartney announced to the vestry meeting of St Mary's for November 1883 that a building to be used temporarily as a church would be situated on a piece of land

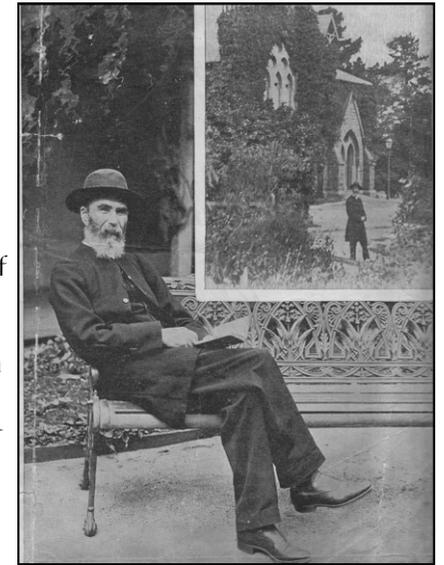
congregation. After the brief incumbencies of H.C.M. Watson and J. S. Low, H.B. Macartney, son of the Dean of Melbourne (also H.B. Macartney) was appointed as vicar for a period of almost 30 years.

A graduate of Trinity College in Dublin, Macartney became known as the 'father of missions' in Australia, and not only oversaw the building of the new St Mary's church in 1871, and the planting of several daughter churches around the parish, he also led the development of the Australian missionary movement. One of the means he used to stimulate a fervour for missions throughout the country was the *Missionary at Home and Abroad*, a monthly missions digest which he published from the vicarage from 1872 to 1898. Its motto was 'Not to know anything among you, save Jesus Christ, and Him crucified.' (1 Corinthians 2:2).

The Missionary was popular all around Australia and occupied a pride of place on the shelves of many a preacher next to their Bible. It documented the progress of Australia's missionary efforts both 'at home' – including outreach to Chinese, Aborigines and Europeans, and abroad – with reports coming in from missions in China, Korea, the Pacific, India, Central Asia, Africa and the Middle East. It was interesting that each edition of *The Missionary* included a children's page, and Macartney's wide-reaching influence included establishing Scripture Union in Australia in 1880, almost as soon as it started in England.

Macartney was also active in encouraging interdenominational prayer networks, such as the 'Adventist Prayer Union', which issued an invitation to 'all who love the Lord's appearing' to intercede for the return of Christ. The focus on the second coming was strong at St Mary's, and for many years the words 'Till He Come' were inscribed above the communion table. A weekly St Mary's prayer group prayed for revival during the first 50 or so years of the congregation's existence. Macartney was also the instigator of the first ecumenical Australia Christian Conference, held in St Mary's old church in 1874. The proceedings of this event were edited and published by Macartney, and make fascinating reading. Foremost in Macartney's mind was his deep interest in the new evangelical spirituality, deriving from Methodism, and influenced by William Boardman's book *The Higher Christian Life* in 1858. This movement led to huge camp meetings across America, the Keswick Conventions in England, and, later, the Belgrave Heights Conventions here in Melbourne.

The Higher Life movement emphasized the saving work of Christ on the cross, together with



The Revd HB Macartney

“... if the Lord has kept me, it is due not to myself, but to His goodness in answering my father's prayers, and in leading me to this congregation”
J. Henry Davies



St Marys, c. 1872, drawn to celebrate Isaac Ball's conversion

the sanctifying and empowering work of the Holy Spirit in the believer. Macartney reported with enthusiasm on a landmark 1874 Oxford conference of Anglicans led by Boardman and Robert P. Smith, at which over 100 clergy testified to receiving the 'baptism of the Spirit'. This conference, commended to Macartney by the vicar of St Aldates in Oxford, had as its leading principle 'That the Baptism of the Spirit is a blessing to be sought and received by believers, subsequent to conversion and acceptance of Christ as a Saviour.' (*The Missionary* 1874, p.174. This was, Macartney explained, to be sought by earnest prayer,

acceptance of God's will and self-surrender, resulting in joy and peace in believing, release from care, freedom in God's work due to being relieved from a painful sense of responsibility, the experience of union with Christ, and power for ministry from the Spirit.

Such teaching no doubt shaped and empowered the faith of some of the young people at St Mary's, and they began to offer themselves for missionary service, a trend which was also observed in England and America, and gave a great stimulus to world missions in the second half of the 19th century.

A testimony to Macartney's ministry among young people reached St Mary's in physical form in March 2007. This was a beautiful coloured drawing of St Mary's, completed within the first few years of the church being built. An inscription on the reverse side recorded that the artist had created this image as a memento of his son Isaac Ball's conversion through the ministry of H.B. Macartney. (Isaac went on to become an ordained Anglican minister, graduating from Moore College in Sydney in 1875.)

Missions

St Mary's has a unique history of support for missions both 'at home and abroad'. The records of the parish testify to repeated outreaches to the people of Victoria, using varied and innovative methods. There were outreaches to the Chinese, Aboriginal and Jewish people of Victoria, as well as to the wider citizenry of Melbourne.

One of the highlights of the 'at home' missions was no doubt a seven-day mission at St Mary's conducted by the Irish evangelist, the Revd G. C. Grubb in August 1891. Grubb's ministry was to

ST. MARY'S, CAULFIELD.
 MONDAY to FRIDAY—AUGUST 17th to 21st.
COME to the MISSION
7.30 To-NIGHT.
 Preacher: **REV. G. C. GRUBB, M.A.**
 SITTINGS FREE.
BRIGHT SINGING. NO COLLECTION.
N.B.—Rev. George Grubb will also preach at 7 p.m. on SUNDAY EVENING NEXT, August 23rd, and will give three BIBLE READINGS on Tuesday, Wednesday and Thursday, August 18th, 19th and 20th, at 3 o'clock. Mrs. Millard will hold a Meeting for WOMEN ONLY on Friday Afternoon, August 21st, at 3 o'clock. There are Meetings for Prayer every Morning, this week in the School at 7.30, and a Special Meeting on Saturday evening at 8.

pews made seating a modern congregation difficult. Brides have also appreciated the change!

Today St Mary's draws members from a wide area: the majority drive at least 10 minutes to attend. There is a need to provide adequate parking with welcoming facilities for worship, and ministries. Architects Atelier Wagner are guiding our renovation of the halls to meet these needs, and Peter and Susan Ackland have been assisting us with plans for improvements to the church.



St Mary's Sunday School, 1958

Greetings from other churches and ministries

From Scripture Union:

Scripture Union in Australia was born in St Mary's Anglican Parish through the energy of Rev. H. B. Macartney. With a vision to assist boys and girls to read the Bible systematically, he imported SU's Bible reading cards and commenced a chapter. Within a few years, there were over 20,000 children across Australia and New Zealand, and over 20,000 members of the Scripture Union. From that beginning SU has grown to a ministry supporting 10,000 volunteers, over 700 staff and conducting hundreds of missions, camps and schools ministries. We give thanks for the birthplace of SU in Australia.

From Caulfield Grammar School:

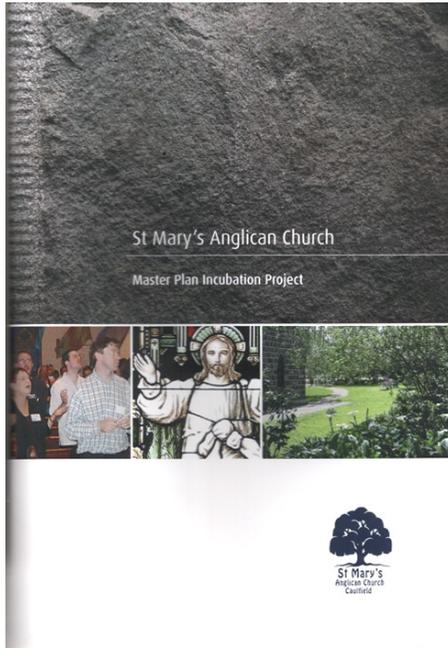
The Caulfield Grammar School Community wishes the parish of St Mary's every blessing in their celebration of 150 years of Anglican ministry, mission, and worship. Caulfield Grammar School has enjoyed a close relationship with St Mary's over the years commencing in 1881 when Joseph Henry Davies was strongly encouraged to establish Caulfield Grammar by the then Vicar of St Mary's, the Revd H.B. Macartney.

It is a relationship that grew with many of the leaders of Caulfield Grammar being parishioners at St Mary's and the Church effectively serving as the School Chapel for many years before the Chapel at Caulfield Campus was built. It is a relationship that continues with regular contact between the School and St Mary's through meetings, visiting groups, and most recently when the Revd Mark Durie preached at our Founder's Service at St Paul's Cathedral this year about the international vision of our School's founder Revd Joseph Henry Davies and its contemporary resonance for our School community.

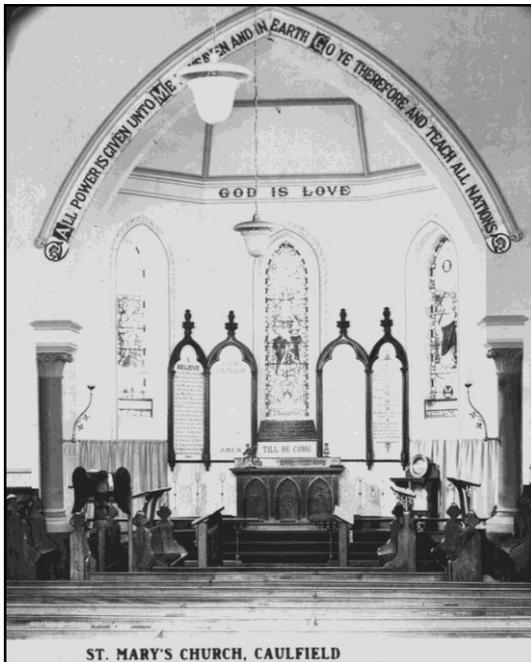
Caulfield Grammar School gives thanks to God for all that has been achieved at St Mary's over the last 150 years and looks forward to the relationship between Parish and School continuing to grow and deepen in the years to come.

The halls and church in their layout and design reflect 19th century ministry priorities, being designated for worship (the church) and a place to teach children and hold other meetings (the halls). For many years the need for an upgrade to these facilities has been apparent: already in the 1960's the women of the parish were asking for the hall toilets to be upgraded! Many proposals were made, but were not implemented.

In the context of this long-standing need, St Mary's undertook a master planning exercise over 2005-2007, resulting in a published report *St Mary's Master Plan Incubation Project*. Care was taken to connect with and listen to our neighbours, in order to better understand the community's needs in our area. At the same time, the Sunday congregation of St Mary's has been growing, with many young adults and young families, generating needs for modern facilities which could not have been envisioned in the 19th century.



For example, a central aisle was introduced in 2008 partly because with so many people involved in roles in worship services, and many families with small children, more accessible seating was required: the original 30 foot-long

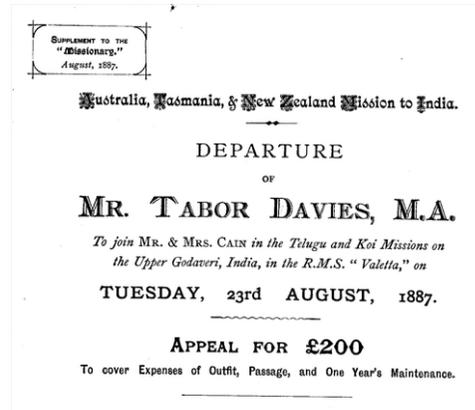


The beautiful lamps, shedding a soft, suffused light throughout the Church, have added greatly to the beauty of St Mary's. ... No one will be sorry to lose the gas chandeliers, once considered a great improvement when they supplanted the old, unsightly gas rings, but which we have outgrown, as we have other Church furnishings... The interior of the Church is now well lit, but can the walls bear this revealing brightness?
St Mary's Church Chronicle,
February 1922.

prove highly effective in encouraging young men and women for missionary service. Year in, year out at St Mary's there were regular evangelistic meetings targeting everyone, including tailored outreaches to women, such as the 'Seven Days' Mission chiefly to women' featuring Mrs Walker, 'Honorary Lady Missioner of the International Christian Police Association' in October 1894.

Australia's first three overseas missionaries came from St Mary's: Sarah Davies, Annie Slaney and J. Henry Davies, who all went to India in 1875-6. Annie was from one of the founding families of St Mary's congregation: she tragically died from cholera within months of arriving. The third to depart was Henry Davies but he was compelled to return in 1878 due to ill-health. His sister Sarah, who was the first to go, received her call while singing a holiness hymn 'I am coming to the cross' during the second Christian conference at St Mary's in 1875. Sarah was to stay in South India for 59 years, marrying another missionary John Cain, and working in Dummagudem until her death in 1934.

"The object of your life today ... has for its central point the great glory of God in the positive salvation of countless men and women and children, who may through your prayers, your example, and your teaching, become heirs of God and joint heirs of Christ'. ... Go then, beloved friend, and be the first living link between Australia's Christian thousands and India's heathen millions." H.B. Macartney on Sarah Davies' departure for India, 1875.



Others followed these first three, including Tabor Davies, who departed for India in 1887, the Revd C. Parsons who worked with the China Inland Mission, the Revd H. F. Miller in Singapore and the Philippines, Kate Nicholson who went to China in 1898, and Rex Joynt, one of the founders of the CMS Roper River Mission in the Northern Territory. Later missionaries associated with St Mary's included Miss E.Z. Macfie, Lottie Furphey and Charlotte Furphey, who all served in India, and Hugh Prentice, a former curate, who served in Africa.

The Davies family made a major contribution. After their father died, the Davies brothers and sisters found a home at St Mary's, coming under Macartney's influence. Sarah and Tabor went to India. Henry Davies, when forced by ill-health to return to Australia, founded Caulfield Grammar School. He then went out again, this time to Korea with his sister Mary.

Henry had always intended to return to India, but responded instead to an urgent call from Macartney, issued in *The Missionary* in 1888, for 'the Corea'. His service was cut short by smallpox and

"You may return to us some day from India to bless thousands. ... We will expect that you will exercise no ordinary influence over the young men of Australia." H.B. Macartney on J. Henry Davies' departure for India, 1876.

pneumonia in 1890, and he was buried by his sister Mary in Busan. His memory is honoured by the Korean church as one of the founding pioneers of the vigorous Christian faith of that nation.

Caulfield Grammar, the school Henry Davies founded, went on to have a continuing impact on world missions. Its second principal, the Rev. E.J. Barnett was one of the founders of the Church Missionary Society in Victoria, and helped found the University of Hong Kong, as well as St Stephen's College in Stanley, Hong Kong. Others from Caulfield Grammar became missionaries in the Congo, Tanganyika (today's Rwanda, Burundi and Tanzania), Southern Sudan, Abyssinia, India, China and New Guinea.

In the early years the single women who were recruited and sent out by Macartney were associated with 'Zenana' missions work, which meant women taking the gospel to women. (The *zenana* was a word for the secluded women's quarters of South Asian households.) The *Church of England Zenana Mission Society*, a society run entirely by women, was sending women to reach out to women in India and China. In Fujian province the CEZMS staff were mainly women recruited from St Mary's. These women had some run-ins with other missionaries, because the Australians preferred what today we would call a contextualized approach, insisting on wearing native dress and visiting Chinese women in their homes. This approach proved highly successful. It is hard for us to image the courage of these single women, itinerating around the Chinese countryside, travelling alone and teaching as they went. They were not yet 25 years of age.



First Service at the Roper River Mission, August 1908



A neon cross, Korea

"Monday, August. 5 brought the overwhelming tidings that three of our late fellow parishioners, Miss Mary Gordon with Miss Nellie and Miss Lizzie Saunders had perished in the massacre of Christians at Ku Chenk in China ... Miss Gordon greatly endeared herself to us all, while in training here for the Mission Field. ... Mrs. Saunders, with her own two now sainted daughters ... came from St. Hilary's, East Kew, about five years ago to reside at Caulfield Park, The widowed mothers of the three martyred girls are marvelously sustained. They seem not to be able to see the gore, but the glory, - not the mutilated bodies, but the faces now beaming the light of God."
St Mary's Monthly, September 1895.

committed musicians who play at the 10.30am service, supported by up-to-date audio and visual systems.

The Wider Community

St Mary's has had a long history of involvement with the local community. In the early years the Caulfield Councillors met in the *Mood Kee*, the house of Cr Harold Pennington, who was also a trustee and warden of St Mary's for nearly 50 years. Judge Wilberforce Stephen, who worked alongside Harold Pennington in the initial years of the church, was an Attorney General and one of the founders of the University of Melbourne's law programs. Over the years there have been many others – too many to name here – who have been active in civic life, both at municipal and state level. One of the more interesting stories is that of Norman Lacey, a curate at St Mary's in the 1960's, who went on to become a Cabinet minister in the Thompson Liberal government, before pursuing a career in business.



St Mary's has always provided spiritual and pastoral support for its members and the wider community during the crises of past years: the crash of 1888, the First World War, the Great Depression and Influenza Epidemic, the Second World War, the Cold War ... Australia has passed through many crises in years past, and no doubt more lie ahead of us. The constancy of Christian faith and witness, combined with deep reflection upon the changes and challenges of the world around us, offers a solid foundation for weathering the storms of national and global crises.

St Mary's wedding, funeral, baptism and confirmation registers are testimony to thousands of lives who have celebrated milestones of relationship and belief at St Mary's. The ashes of over 800 people are interred in the Garden of Remembrance, and thousands of couples have fond memories of their weddings in the old bluestone church.

Property Matters

It is difficult to avoid reflecting on buildings and land when considering the history of a church. The history of development of St Mary's land and property can be characterized by a highly active period in the 19th and early 20th century, which delivered to us our three buildings used for ministry: the existing church (1871), the Jubilee School (1887) and the large 'School Hall', now known as 'the church hall' (1904). Of the original wooden church no trace remains, as it was demolished to make way for the 1904 hall. Likewise the original vicarage, a grand old Victorian building, was demolished in the 1970's, having been replaced some years earlier by the vicarage at 4 Hood Crescent. Also part of the parish property is 'Atwell', a cottage at 2 Hood Crescent which has often been used in the past by church staff.

Mary's congregation. The longest-serving Vicar of St Mary's, Canon Langley, himself an old boy of the school, became an ex officio member of the Caulfield Grammar Council when it became a public company with its own board in 1933. The school and church continue to have a close relationship.

Shelford Girls Grammar School has played a significant role in the life of St Mary's since 1922 when it became a Church of England school on the retirement of Misses Blundell. For a year the school used St Mary's School Hall for classes, until Helenslea mansion was purchased with subscriptions from the parishioners, and this was opened as the new home for the school on February 22, 1923. The school motto *Quaerite Primo Regnum Dei* 'Seek ye first the Kingdom of God' was adapted from St Mary's annual motto for 1892. Today Shelford is thriving as an independent Anglican girls' school.

One of the more enduring ventures to come from St Mary's early years was the Victorian **YWCA**. It was an initiative of the first Christian Conference of 1874 to support young women in the city, who were subjected to many moral pressures. A group known as the *Association of Female Workers* was formed, which developed into the Young Women's Christian Association. For many years Mrs Macartney was the president of this YWCA. Although the YWCA has lost its Christian focus, in the early years it provided great encouragement to young women for missionary work.

Music Ministries

One of the early organists was Miss F. Dixon, who held the position for 25 years: it is notable that many women led music in the church in those early years.

The original organ in the blue stone church was in the area now known as the 'Jane Chapel', but this was removed to Wesley School Chapel in 1934 when the new organ was built in the gallery early in the tenure of Harold Rooksby. Most recently the organ was refurbished by Bill Glasson, St Mary's organist, and is now much improved in range, tone and volume.

Under the leadership of the Revd Ray Brooks, St Mary's commenced a contemporary service in the early 1990's, using a more contemporary style of music. This ministry was nurtured by the Revd Barry Green, and continues to develop. Today, alongside the organ and continuing ministry of the choir at the Sunday 9am service, is a team of

"There is general satisfaction throughout the parish, and the diocese also, that the Church has been enabled to secure 'Helenslea', Hood Crescent, for school purposes, in connection with the work of St Mary's. The Archbishop has warmly congratulated the Vicar on the step taken, and the universal opinion is that we have wisely availed ourselves of an unique opportunity." Canon Langley, St Mary's Church Chronicle, December 1922.

"My heart is full of thankfulness to God that he has spared you the threatened visitation of the dreaded influenza. ... for the most part, the parish has been delivered from the danger which threatened us. ... Services in the open air have been quite a happy experience. It was said that a preacher needs unction, gumption, and oxygen." Canon Langley, St Mary's Church Chronicle, March 1919.

Three missionaries who went out from St Mary's — Mary Gordon (from Ipswich), and the two Saunders sisters, Nellie and Lizzie, (from Kew) — tragically lost their lives to a militia known as the 'Vegetarians' in the 1895 Ku Cheng anti-European massacre. At the time other missionaries blamed this on the Australian single women, saying that their methods had contributed to the ill-will against them.



St Mary's Sunday School Teachers, 1918

All three women had been parishioners at St Mary's before they left for China, where they had been influenced by Macartney to offer for service with the CEZMS. It was undoubtedly a great grief to Macartney to see four young women and one man whom he sponsored for mission service lose their lives in their chosen mission field. One wonders whether the decision, made a few years later, to name three of St Mary's daughter churches after female martyrs (St Agnes, St Catharine and St Margaret) was influenced by this grief. The account Macartney gives of receiving Henry Davies' last diary from his sister Mary's hands is especially moving. If only Macartney could have been alive today to see the night sky of Seoul lit up by red neon crosses! Christians now comprise a third of the population of South Korea, and a 100 million of the people of China

Strangely St Mary's appears to have forgotten their role in the training and calling of the three Ku Cheng martyrs, for no mention can be found of them in the Jubilee history of parish written just thirteen years later in 1908, nor in any of the later 20th century celebrations of St Mary's history.

Today St Mary's remains strongly committed to missions 'at home and abroad' and commits to giving 10% of its income to missions. Most of this support goes to three organizations:

- CMS – Overseas Mission (Ken and Alison Thompson in Cambodia)
- Bush Church Aid – Mission to Australia (Joy Sandefur at Nungalinga College in the Northern Territory)
- Alpha Victoria – Mission to Melbourne (John Graham)

Sunday Schools and Youth Ministries

From the very beginning, the Sunday School played a significant role in St Mary's overall ministry strategy and the two halls – the Jubilee School and the larger School Hall – were constructed primarily to support this ministry.



An intimate connection developed between the Sunday School and the missions movement, as many of the missionaries who went out had cut their teeth as young adults by ministering in the Sunday School. In *The Missionary* Macartney reflected on the repeated loss to St Mary's of the best Sunday School leaders, but affirms his confidence that God is able to raise up others to take their place! There are many letters in the pages of *The Missionary* from the departed teachers to their former pupils. Later in 1908, Rex Joynt, missionary to Roper River, had been secretary to the Sunday School.



Window dedicated to Mrs Emily Macartney (d. 1900)

The evangelical character of St Mary's Sunday school continued throughout the 20th century, and the School remained a significant force in the life of the parish until the mid 1960's into the 1970's, when there was a decline in children's ministries at St Mary's – a phenomenon which many churches experienced at this time. In recent years programs have been growing, and now St Mary's has three levels of Sunday Club classes and Playgroups which meet three times a week.

St Mary's has had very vital youth ministries in the past. Its CEBS (Church of England Boys' Society) and GFS (Girls' Friendship Society) saw many young people pass through the ranks, and it is always a pleasure to hear from men and women whose Christian faith and character were formed through membership of these organizations.

The Ministry of Women

One of the striking aspects of the early growth of St Mary's is the key role played by women. Most of the first missionaries were women and served in missionary societies wholly run by women, such as the CEZMS. For these organizations Macartney was a firm supporter and highly effective fund raiser. It is also striking that at the first Christian Conference of 1874 H.B. Macartney, instead of presenting a sermon of his own, read out an address by an anonymous woman, which dealt with the 'higher life' theme he was promoting. This is perhaps the first Christian sermon by a woman delivered to a mixed audience in Australia.



In 2007 St Mary's celebrated a hundred years of its Ladies Guild, a happy event at which Mrs Jill Wilson spoke. This provided a fine opportunity to reflect on the many ways in which women had sustained the life of the parish since its beginning.

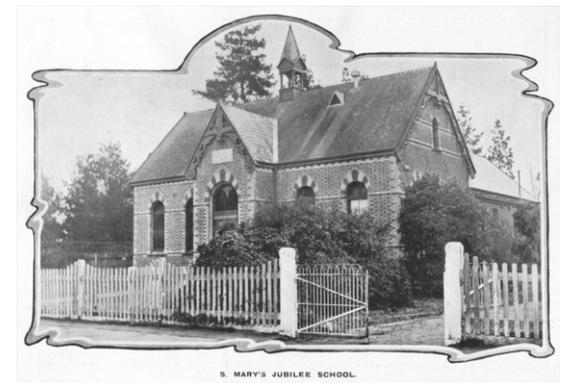
One of the more intriguing stories associated with Macartney was his sponsorship of Emilia Baeyertz. A convert to Christianity from orthodox Judaism, Emily was called into evangelistic work by Macartney. At first she tried reaching Melbourne's Jewish community, but finding little success and much opposition, she turned her attention to gentiles. It was a book by Elizabeth R. Cotton, the temperance preacher, which convinced Emily to preach to mixed audiences (i.e. to men as well as women). After reading Cotton's book, Emilia Baeyertz accepted her first invitation to preach to a mixed crowd, and was daunted to find the large church—believed to be St Mary's—packed with hundreds of people, including a number of ministers. However when she stood up to speak the results were obvious to all as the church's two vestries overflowed with new believers. Emilia went on to become a highly successful evangelist, touring across Australia, the United States, Canada, Ireland, Scotland and England.

"The Lord Jesus and His first disciples shared in God the Father's intense love for the Jews. It was a Jew who shed his blood, our pardon to receive. It is a Jew who stands above, our blessings to secure." H.B. Macartney.

Mission to Melbourne

St Mary's was active in sponsoring the formation of neighbouring parishes in the late 19th century. The church planting strategy of that time was to establish a local 'chapel of ease', with a group of lay people backing it. These chapels which were supported by clergy and lay readers from St Mary's and other nearby churches, ultimately became parishes in their own right:

- St John's East Malvern
- St Stephen's Elsternwick (now Gardenvale) – originally a chapel of ease of St Andrew's Brighton.
- St Clement's Elsternwick
- St Agnes' Glen Huntly
- St Paul's North Caulfield
- St Catharine's South Caulfield
- St Margaret's Caulfield (remained as a district church of St Mary's – now closed)



Caulfield Grammar School was founded as a non-denominational school by J. Henry Davies after he returned from India. For many years the boarders attending Sunday worship at St Mary's, and some of the CGS principals have been leading lay members of St