

ST S. JAMES' *Connections*

Feb – Mar 21

Bicentenary 2019-2024



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S. JAMES' Connections

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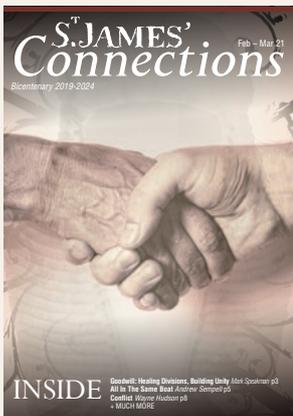
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Image: Brooke Shelley
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St James' Connections on paper

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Goodwill: Healing Divisions, Building Unity

Mark Speakman

There's nothing wrong with having an adversary. Our legal system is built around it. There's a lot right with having an adversary who's a respected colleague and even a friend. A learned friend, as it were. Lawyers, or many of us, are paid to disagree with each other—sometimes fiercely. But it should always be in good faith.

As lawyers of all faiths and none mark the start of a new law term (held at St James' Church on Wednesday, 3 February), it's an appropriate time to reflect on why lawyers do what we do, and how.

Lawyers are bound by ethical conduct rules to show professional courtesy. I wonder whether our profession would be a better place, and relationships between professional adversaries would be improved, if that comity among colleagues always came from volition rather than obligation.

Christ teaches us in the Sermon on the Mount to love our 'enemies', recorded as follows in Matthew 5:43-45 (NRSV):

'You have heard that it was said, "You shall love your neighbour and hate your enemy." But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven...'

Loving our 'enemies' isn't a principle confined to followers of Christ. A mere Wikipedia search uncovers that even the Babylonians were encouraged to 'requite with kindness your evil doer'. Amenemope,

an Ancient Egyptian scribe, advised his son when dealing with enemies, 'Lift him up, give him your hand'.

The Bible is replete with other references to loving our neighbour even when that neighbour is our 'enemy'. For example:

'Bless those who persecute you; bless and do not curse them.' (Romans 12:14)

'Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord.' No, 'if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.' Do not be overcome by evil, but overcome evil with good...'

(Romans 12:17-21)

'Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing. It is for this that you were called—that you might inherit a blessing.'

(1 Peter 3:9)

'Whoever says, "I am in the light," while hating a brother or sister, is still in the darkness. Whoever loves a brother or sister lives in the light, and in such a person there is no cause for stumbling.'

(1 John 2:9-10)

You'd be forgiven for thinking, "This is a bit rich, coming from someone whose work



The Hon. Mark Speakman AC MP
Image supplied

address is c/- 'The Bear Pit'". I concede that its occupants could afford to take a little more notice of St Matthew Chapter 5.

While an abundance of meekness can be difficult to locate in The Bear Pit, much of the work done there is achieved through cooperation across party lines with a generous measure of goodwill.

I had the opportunity before Christmas to make some observations on this subject, during the last moments of Parliamentary sitting last year.

In every courtroom across NSW, on every sitting day, practitioners duel with each other over the fates of their clients. It's not altogether different from the process whereby Parliament makes and reforms the laws governing those matters.

A large proportion of both curial and parliamentary issues are dealt with by agreement—settlement, if you will, by the parties. But disagreement and its peaceful

resolution are at the centre of democracy.

This is the very point of Parliament as an institution. Through robust, fervent, even furious argument and debate, we fashion laws for the good government of the state.

It's important that no matter how vigorously we disagree, however, we bring not only our ideas and passion to the table, but also our goodwill.

As I said during my Christmas Felicitations speech in Parliament:

"This democratic machine we call Parliament may be fuelled by our differences of opinion, but that process is lubricated by the oils of goodwill. We should all treasure that goodwill and guard it jealously. If we do not, we face the real prospect that rifts may grow wider, anger may fester and communities may divide. Goodwill, on the other hand, grows with every time we rely on it to debate and even agree in good faith. When we engender goodwill, goodwill is returned."

We've seen, all too painfully, the results of diminishing the role of goodwill in democracy. Governance in what has been the world's leading democracy—

the country to which we've looked for example, for inspiration, for support and for security—has appeared to be collapsing in a mire of hyper-partisanship.

Instead of elected officials working through their differences with goodwill, we saw insurrection and attempted treason encouraged by a sitting President. We saw the world of 'alternative facts' and conspiracy theories explode in a deadly attack on the citadel of western democracy.

This is an end result of treating your competitor as your enemy. Unabated seething anger has torn rifts in the United States that may take generations to repair.

We're not immune here. There are those in this country, in positions where they should know better, who peddle the poison of division, espousing superficially attractive doctrines and inviting followers to believe what they want to believe regardless of fact.

Others may say that the expression of damaging untruths are part and parcel of our tradition of freedom of speech. My view is that such utterances and expressed support for them are akin to shouting 'fire' in a crowded theatre, when there is no fire.

Many have observed that the events in the United States demonstrate the fragility of the great bargain democratic societies have struck with their peoples. The confrontations there give emphasis and urgency to the need for citizens to safeguard and strengthen their democratic institutions. By 'institutions' I don't only mean our parliaments and executives, but also the rule of law.

The legal profession has a pre-eminent role in maintaining public confidence in the justice system. At this beginning of the 2021 law term, I urge every lawyer in NSW and beyond to commit anew to the comity required of the profession, advancing the interests of your clients with rigour, yes, but also the goodwill that enables you to 'love thine enemy'.

The Opening of Law Term Church Service is celebrated in Sydney at St James' Church on 3 February, and at St Mary's Cathedral on 5 February.

The Hon. Mark Speakman SC MP is the New South Wales Attorney General and Minister for the Prevention of Domestic Violence. He is also the Member for Cronulla.



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All In The Same Boat

Andrew Sempell

The Journey is the Thing

Back in 1964, when I was aged six, I had the good fortune to travel with my mother to England by ship. The journey took around four weeks and we visited several exotic places on the way such as old Singapore, Colombo, Aden, the Suez Canal, and Naples. We remained in England for a year and then returned by ship along a similar route.

The experiences gained through this odyssey had a profound effect on me. In those four weeks, I encountered the far-east, Singhalese, Arabic, Mediterranean and finally English cultures. Ship-life, itself, had its own mood as we lived in close-quarters with numerous other people. We had our rituals, routines, and entertainments (such as 'crossing the line'), and an ever-present hierarchy of ships officers, stewards, and sailors to steer the ship and maintain its life. In this respect, it was a microcosm of any community separated from the wider world, in this case by the huge expanse of the foaming sea around us.

As I think back on the experience, I remember that I had little fear of the different cultures that we visited. Some of the memories are still quite vivid: the aroma of the Chinese food and incense in Singapore, the crowds and poverty of Colombo, my first sight of leprosy in Aden, the Islamic call to prayer, women wearing niqabs, the guli guli man in Suez, the traders in their little boats gathered around the ship bartering their goods, the ruins of Pompeii, and the plush interior of the Naples Opera House.

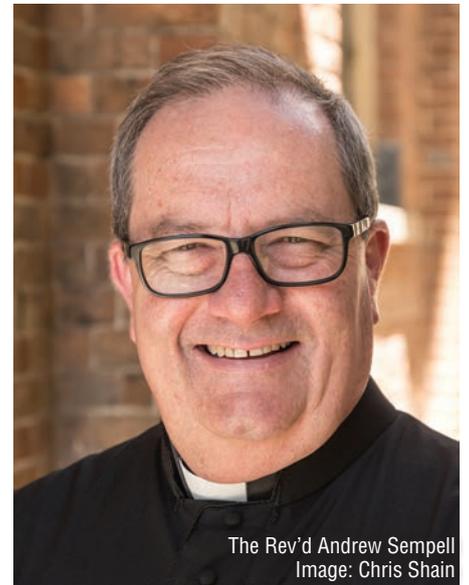
This pilgrimage to Britain opened for me, at an early age, an awareness of the diversity and complexity of human culture on the one hand and a greater understanding of the origin of my own on the other. It was for me the start of a journey of exploration into the nature of humanity in community.

Interestingly, the image of a ship is an ancient Christian one used to represent the church. Indeed, the word 'nave' (where the people sit in church) comes from the Latin word *navis* meaning ship. It may remind us of Noah's ark as a symbol of salvation on the one hand, or of Jesus and the apostles in a boat on the stormy Sea of Galilee on the other.

In more recent times, this ancient image of the ship was taken up by the World Council of Churches as a symbol of ecumenical endeavour. Through this symbol, the Council reminds us that 'we are all in the same boat' despite our diversity, fragmentation, and disagreements. It is likewise a good reminder of the desire expressed by Jesus in his prayer for unity among the disciples, which he said before his betrayal and crucifixion (John 17). Amid conflict, hatred and chaos, Jesus prayed for peace and unity.

The Human Condition

Understanding who we are and how we are to live is an important part of the human journey. Initially, it is our parents and families that answer these questions for us. It may not be a conscious activity but is picked up through the behaviours and narratives of those closest to us—in other words, through the example given to us by others.



The Rev'd Andrew Sempell
Image: Chris Shain

Our emotions are described for us by others, who identify through our behaviour if we are angry, afraid, sad, or happy. Through this 'naming' we come to understand our reactions to events. It is also through this process that, as children, we come to understand the nature of love and trust—or possibly its absence. The experiences of early childhood are therefore vital in determining who we become.

The next phase of development concentrates on integrating the individual into a community. As children grow, so too does their understanding of the importance of their relationships with a wider group of people, be it family, social group, or community. Institutions such as schools, churches, and social and sporting clubs also help to provide a degree of group identity and a sense of belonging.

Eventually a person gets to a point of understanding what is important for themselves and 'owns' the culture of which they are a part. In doing this they gain both a sense of self-identity in community and a moral understanding of right and wrong.

The spiritual process of development, beginning with Baptism as an infant, moves to participation in the life of the church, and through to Confirmation as an adult. It coincides with the development of a person from child to adulthood. The goal is one of a personal commitment to Christ and an ability to take responsibility for one's actions, beliefs, and ideas in a spirit of love and trust.

This is the ideal, but we know it does not always work that way. Many things can go wrong in the process of growing up. Parents can fail in their responsibilities of nurturing their children, families can be dysfunctional and abusive, as can be the institutions that are meant to protect and care for children.

Instead of developing an understanding of inter-dependence, justice, and compassion, children can be nurtured in greed and selfishness. Indeed, some people just do not grow up, and can get stuck in a moment of childhood failure and dysfunction such that they have no ability to take responsibility for their actions and lack moral integrity. At this point problems arise.

A cause of both individual and corporate dysfunction arises from the failure to develop an integrated life that is grounded in emotional maturity, reasonableness, spiritual awareness, and a healthy attitude about the world and the people that inhabit it.

The Curse of Tribalism

Although integration into a community is an important part of social development, it can also have a shadowy side, especially when 'over-done'. As people seek identity and belonging, they can also become obsessed by defining themselves by 'what they are not' rather than 'what they are'. This negative path can be very enticing and powerful at first, but it is also very destructive. What it causes us to do is identify those 'who are not us' and who become expressive of what we see as being bad or possibly evil. These people can become our enemies.

It resonates with the idea of the 'scapegoat' that French philosopher Rene Girard wrote about in *Violence and the Sacred* (1972). By identifying some people who are not 'us', who are not 'good', who are not 'chosen by God', who do 'not belong', we can convince ourselves that we are better off without them. In this way, our self-selected enemies get control over us and start shaping our behaviour. It is the way of fear.

This is the curse of a social tribalism that leads to arrogance, exclusion, conflict, war, and terrorism—such as we have seen exhibited recently in the United States by Donald Trump and his followers. But it is also present in our own country expressed through negative comments about various minority groups including Aborigines, Asian people, refugees, Muslims, and gay and lesbian people. Even when experts point out that such attitudes are misguided and wrong, the attacks on minorities can persist when fuelled by bigotry and ignorance.

Yet tribalism is even closer to home for us in the church. The persistent exclusivist claims made by some groups over and against others betrays the gospel of Christ. "I'm right and you're wrong" and "I'm in and you're out" are phrases that often indicate a heart that is self-focussed and more interested in keeping people out of the Kingdom of God rather than welcoming them in.

The history of sectarianism in Australia (as in many other parts of the world) has caused great damage to the communication of the gospel in our times. More recently, a growing mindless tribalism within our own Anglican denomination is driving people away.

The mistake here is to be more concerned with identifying the 'wrong' that is 'perceived' in others rather than the evil present in oneself. Anglican monk, the late Fr Harry Williams, argued that in the business of spiritual growth the evil that is to be resisted is that which comes from within rather than what may be apparent elsewhere.

It is vital to resist a tribalism that seeks to demonise or dominate others. Likewise, it is important to be mindful of the evil that can arise within ourselves. Several distinguished 20th century theologians saw the absurdity of the opposing armies in the First World War both praying to the same God for victory in battle, while at the same time believing in the rightness of their cause. The irony was that all the combatants were in the same boat, sailing on to mutual destruction!

The Triumph of Love

The image of the ship points us to a diversity of people who are travelling together toward a common destination. The passengers are not all the same in belief, nor in ideology, nor in appearance, nor in culture; yet all travel together and are stuck with one another. This is the nature of community.

In the journey of faith, God seeks to nurture us in love. In this process, God tells us who we are and 'names' the spirits that come to influence our lives. As with social development, we have the example of Christ upon whose life we are to model our own—a life of love, service, and sacrifice. Finally, we have the presence of God's Spirit that dwells within to guide our decisions and to encourage us in the pursuit of justice, peace, and the common good.

Through such an encounter with God we are given a sense of both self and communal identity, and the moral understanding of right and wrong. Evil, as expressed through exclusion, prejudice, condemnation, and violence, will persist in the world because it is part of human brokenness. Nevertheless, we are encouraged to follow the example of Jesus and overcome evil through hospitality, love, and unselfishness.

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





The Fourth Robin Sharwood Lecture in Church Law

Will the Ties that Bind Break Under the Strain?
– The Future for the Constitution of the Anglican Church of Australia

This topic is relevant in light of the current issues facing the Anglican Church after the Commonwealth legislative reforms permitting same sex marriage and the recent Appellate Tribunal decisions in regard to the blessing of marriages, including same sex marriages, and clergy discipline. The lecture will not be limited to these issues, but they will be used to highlight the broader issues with the current Constitution and explore what the future could be for the Constitution and the Anglican Church of Australia.

DATE:

Wednesday 17 March 2021 | 7.15pm | St James' Church, 173 King Street, Sydney, 2000 (in conjunction with the St James' Institute) | preceded by Evensong at 6.15pm

Light refreshments will be served following the Lecture.

RSVP:

Friday 12 March 2021

PRICE:

Free, but registration essential

BOOKINGS:

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ENQUIRIES:

Matilda Sholly | events@trinity.unimelb.edu.au | 03 9348 7527

The fourth Robin Sharwood Lecture will be delivered by the Honourable Justice Debra Mullins AO. Justice Mullins is a judge of the Court of Appeal of the Supreme Court of Queensland. Since 2014 she has been the Chancellor of the Diocese of Brisbane, having previously served as Deputy Chancellor since 2004. Justice Mullins is the Chair of the Church Law Commission of the General Synod of the Anglican Church of Australia.



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Conflict

Wayne Hudson

'Conflict' is a problematic term in Christian traditions because it is generally assumed that conflict is undesirable, and that a conflict-free world of harmony is central to the Christian vision.

The issue is a difficult one, and we need to be careful not to fall in with those who accept conflict too readily, or even recommend it, as many German Protestant theologians did before the First World War, when they accepted the need for Realpolitik in order to advance German imperial power, which they identified with the will of God or providence.

Part of the problem is that 'conflict' in English has two rather different senses. First, 'a clash', and second 'a serious disagreement'. Accordingly, English speakers associate 'conflict as clash' with 'conflict as disagreement', for example, between individuals, parties or nations. Global cultural history, however, teaches us that other cultural traditions have construed intrinsic counterforces as desirable or as features of the cosmos to be worked with rather than repressed. The conflict between Ahura Mazda and Ahriman in Persian Zoroastrian cosmology can perhaps be seen in this way, and was so theorised in profound terms by the later Zurvanites. A positive view of cosmological conflict may also perhaps be read into some features of both Mayan and Aztec cosmologies. Here, we need to distinguish among three cases: cultures that accepted conflict and violence as normal and appropriate, a view probably

characteristic of a good deal of Germanic mythology; cultures that saw conflict as evil but

part of the cosmic process; and cultures that understood conflict as producing creative advances. In all three cases much of the material is morally problematic and indicative of cultural stances to which we should never return. In the third case, however, there is, I think, a model idea from which Christians can learn.

With some notable exceptions, Christians have been inclined to play down the creativity of conflict, although not in recent centuries in the economic sphere, and not with any sustained application in international relations. Indeed, 'reconciliation' is often understood by Christians as involving the removal of conflict. Both Franciscans and Quakers have been outstanding advocates of this view, as are both Rowan Williams and the present Bishop of Rome. Here, however, I want to suggest that we might do better to abandon any notion that clashes can cease to feature either in evolutionary processes or in historical trajectories, and to envisage a form of reconciliation that manages clashes, and even sees them as sometimes having positive features. In taking this view, conflict may be creative or not, dependent on the instance, but can very often be a stimulus for us to exercise our creativity. The Western tradition, to be



Image: Duccio di Buoninsegna (1255–1319) – *Temptation on the Mount*
Wikimedia Commons

fair, offers fewer cognitive resources to do this than can be found in Middle Eastern or Asian thought, partly because the issue of how to thematise tensional interaction was trivialised in the West by attempts to construe such interaction in terms of opposition between distinct entities. It was the German philosopher Hegel (1770-1831), of course, who understood this problem and attempted to solve it by inventing a dialectical logic. My view, however, is that we can make real progress with this problem by thinking instead of simple organisational advances.

I give two examples. The first is the modern acceptance of plurality of opinion or belief. Whereas traditional societies often insisted on a uniformity of opinion or belief in spiritual matters, and deployed violence against dissenters, we now take it for granted in Western countries that civil harmony is compatible with differences of opinion and belief. Indeed, we have learnt to accept disagreement, provided it is exercised in ways that do not lead to conflict.

A second example is the problem posed by the return of China to a position of dominance in the Asia Pacific. Australian

governments and strategic thinkers are currently struggling to accommodate China's return, partly because many of them have only an impoverished understanding of Chinese history, languages and cultures. If, however, we think of the return of China as 'requiring an organisational advance on our part' equivalent to our embrace of plural opinions and beliefs in civil matters, then we have a basis for managing many of the problems associated with the return of China. This organisational advance would be to recognise that a major civilisation has appeared that does not accept either the American global order or liberal democracy, and that we need therefore to develop ways of managing civilisational pluralism instead of denouncing it with reference to our own civilisational preferences. This does not, of course, imply that we do not criticise what we see as genocide or oppression. But it does suggest that a form of reconciliation is possible which works with civilisational disagreements. And the same considerations apply to relations with the Russian Federation, which has also embarked on a different civilisational path to the West.

In my view, Christians need to rethink their concept of reconciliation to involving the transformation of negative situations rather than the introduction of a world of harmony and peace bordering on totalist fantasy. In the 20th century, the Christian churches fell seriously short in their condemnation of war and the wholesale destruction of civilian populations. Their right-minded but very late opposition to colonialism was also often disfigured by a lack of political realism. On the one hand, they accepted conflict when they should have opposed it outright. On the other hand, they opted for fantasy when they needed to promote organisational changes to manage decolonialisation.

Today, Christians again need to confront dangerous situations currently developing not only in Asia and Africa, but also in the United States. So far, they have responded

with rhetoric when organisational advances are needed to allow disagreements and tensions to be expressed without violence. At this point, many Christians are inclined, and rightly so, to refer to resources which they believe can be found in the Bible. The work of the Evangelical political theologian Oliver O'Donovan is often cited in this context. Here, I note only that, although there are many Biblical passages emphasising the need for peace, a positive view of conflict can also be found in some Biblical materials. There is no suggestion, in the New Testament, for example, that Satan should be deprived of his cosmic role, just as the idea that Yahweh will give Israel the victory in battle obviously implies that it would be good if He did so. Of course, the Bible also offers the hope of a future perfect order, but this, significantly, comes after violent conflict involving the destruction of the world at hand. Biblical resources also include models for the management of clashes and disagreements, but these I think can be interpreted in ways that stimulate us to be more creative organisationally than we have been to date.

Christian reconciliation, I suggest, should be rethought in terms of what changes are needed to achieve the management of clashes without conflict. Theologians have long wrestled with the problem of why evil has its place in creation. In contemporary contexts it would be good to supplement their reflections with the creation of new social and cultural organisational forms.

Wayne Hudson is an Adjunct Research Professor in the Australian Centre for Christianity and Culture in Canberra and a Visiting Fellow in Australian Studies at the Australian National University. His recent books include *Australian Religious Thought* (2016) and *Australian Jurists and Christianity* edited with Justice Geoff Lindsay of the New South Wales Supreme Court (2021).



See page 14.

A Tale of Two Ancient Crosses

Robert Willson

Many years ago, my wife and I crossed the English Border near Carlisle, to make our first visit to the land of many of my ancestors in Scotland. Some of my ancestors, the McClymonts, were Lowland Scots from Ayrshire. The McKays were Gaelic speaking Highlanders from Mull and Coll, and my wife's Anderson ancestors came from Glasgow.

This is the story of two Christian crosses: one a very large Anglo-Saxon cross standing in a little country church in Dumfries; the other, a tiny silver cross—perhaps a thousand years old—recently uncovered by a metal detectorist in a field nearby. If only we could know the full story behind these two crosses.

The small silver cross (or Galloway Christian Cross) was found by Derek McLennan in 2014 on glebe lands owned by the Church of Scotland. Derek was scanning a ploughed field and was accompanied by two clergymen who were also metal detectorists. They had official permission to search the field.

Viking!

McLennan found a single silver object which turned out to be an arm ring. He recognised it as Viking and rushed over to the others, shouting "Viking!" The find was reported to the authorities and a systematic search was organised.

Eventually, what became known as the 'Galloway Hoard' was revealed: more than a hundred gold and silver objects, a rich variety of jewellery from the Viking and Anglo-Saxon world, valued at perhaps two million pounds.



The cross found in the Galloway Hoard.
Image: andrewcusack.com

Among the pieces was an early Christian silver cross with a finely made silver chain still attached to it. One might imagine a bishop wearing it as a pectoral cross on his breast. When the cross was carefully cleaned it was found to be of very fine craftsmanship, and might even have been worn by a king.

Plunder

The Viking raiders who ruthlessly attacked Christian monasteries were not known for their Christian faith. Rather, they saw the Church as a rich source of plunder, with leaders tortured to try to make them reveal their supposed hidden treasures. Maybe the Galloway Christian Cross was torn from the body of a murdered man of faith?

On each arm of the Cross was an image of one of the four evangelists, Matthew (man), Mark (lion), Luke (ox), and John (eagle). A goldsmith of outstanding skill would have done this work.

The authorities decided that, in view of the great value of the Hoard, a more intensive investigation of the field was necessary. This would take time to arrange. Security was a major problem. Word of priceless discoveries was sure to bring 'night hawks' who would try to raid the field with metal detectors and steal what they might find.

A 24-hour guard was necessary but how to do it? A local farmer helpfully offered his biggest bull, Samson, to be locked in the field. He said that the very sight

of Samson's prowling around in the moonlight would be enough to scare any intruder witless!

So it proved, and a further trench revealed more discoveries. Experts say that the whole Hoard gives historians a new understanding of the relationship between Scotland and the Vikings, from the first savage raids to more peaceful settlement.

Ruthwell

In contrast to the exquisite little Cross found in the Galloway Hoard is another cross more than five metres high. It is standing in a nearby Church in the village of Ruthwell, pronounced in Scotland as 'Rivvel'. Ruthwell is just off the main road between Dumfries and Annan.

In 1975, we made our first visit to Scotland. My wife was driving and I was studying the map. Suddenly I saw the village of Ruthwell marked on a side road. When I was a child, I had seen a colour photo of this great Anglo-Saxon cross in a magazine. It towered over the heads of the worshippers. It is so tall that the base has been sunk in a pit in the sanctuary.

Originally it had stood in the open air and was a 'preaching cross', where people would gather to hear a wandering friar proclaim the Gospel. When the Puritans gained power after the Reformation, the Presbyterian Church condemned such crosses as 'popish' and ordered that they be destroyed. There were once hundreds of them. Many were smashed or tipped into the sea. Several still survive at Iona.

Buried

The Parish Minister of Ruthwell is said to have broken the great Cross into several pieces and buried it in the Manse Garden. In the 19th century it was rescued and reassembled, and was moved into the Church to save it from weathering. Today, scholars come from all over the world to study it.

When we found the Ruthwell Kirk, the door was open for visitors, but we were the only

ones that day. We sat in silence and let the great Cross speak to us of the faith of our ancestors.

Along with scenes from the life of Christ, including the woman washing his feet, there are inscriptions in Latin and in the ancient runic script. The Cross appeared to have been created in about the 8th century. It is very similar to Irish High Crosses of the same period.

What a different world it was then. It was just after the period when the Venerable Bede was writing his history of the English Church. The Anglo-Saxons from the Germanic lands of northern Europe had invaded England and pushed the original Celtic tribes out into the mountainous areas of what are now Wales and Scotland. Bede is still our best authority for the so called 'Dark Ages'.

The Dark Ages

There were still crumbling reminders of the previous Roman centuries. Roman roads were neglected but still survived, while thick forests sheltered lawless bands who robbed travellers. Christian evangelists and missionaries like Saint Columba, Saint Ninian, and Saint Aiden, took their lives in their hands as they carried the Gospel message across Britain.

The central theme of the runic text on the Ruthwell Cross is the Eucharist. The

narrow side panels of the Cross carry a runic text of part of the old English poem *The Dream of the Rood*.

If only that great Cross in Ruthwell, or the tiny Galloway Christian Cross recently discovered nearby, could speak to us today—what tales they would tell of scenes of devout faith and of ruthless carnage?

The Anglo-Saxon era in Britain came to an end in 1066 with the arrival of the Normans under William, known as the Conqueror. It was then that the Anglo-Saxon tradition, exemplified by the Ruthwell Cross, became a culture of the past.

As we sat and thought about the Ruthwell Cross, I reflected that we still live in an age of fanatical violence, and religious and political hatred, but the message of the Gospel of Christ still speaks to our world.

The full story of the Ruthwell Cross will never be known but scholars have continued to write about every aspect of it. Some wit remarked that if every book and essay and article about the Ruthwell Cross were gathered together, they would more than completely cover the walls of this little country church. Like the tiny Galloway Christian Cross, it has a story to tell.

Fr Robert Willson served as Chaplain at the Canberra Girls' Grammar School for 17 years.



The cross in Ruthwell Kirk
Image: Wikimedia Commons

A Response to 'Streeton'

Sue Mackenzie

At the NSW Art Gallery since last November there has been an exhibition presenting the works of Arthur Streeton (1867-1943) one of Australia's most prominent and prolific painters of the 19th and early 20th centuries. The exhibition covers the sweep of Streeton's artworks from his teenage years to the last years of his life. Although he is mainly remembered for his typically Australian rural landscapes, his work was much more varied, as this immense exhibition catalogues. For instance, he was commissioned to paint scenes of war during World War I in France. He also produced paintings of still life, portraits, glimpses of life in Egypt, rural England and Venice, as well as urban scenes in London and Australia. He recorded history. He painted in oils but also watercolours. Following in the footsteps of the French Impressionists, Streeton painted *en plein air*, and his artworks tell the story (amongst many other subjects) of the settling of rural Australia, especially Victoria and NSW. Like other Australian Impressionists with whom he worked, such as Tom Roberts, he presented views of everyday life; an



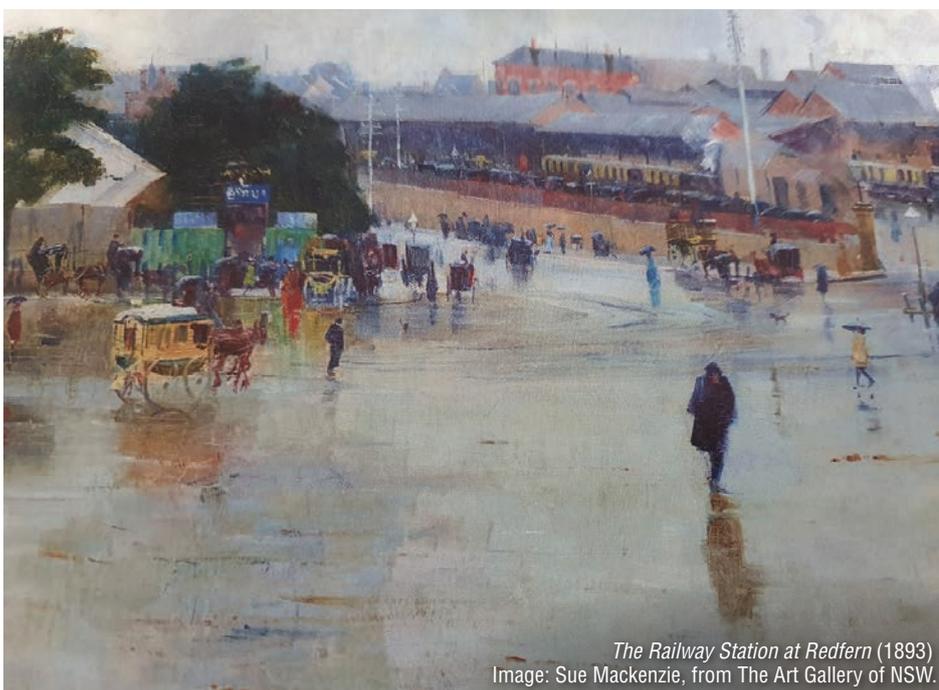
Boulogne (1918)
Image: Sue Mackenzie, from The Art Gallery of NSW.

example is his painting of a street scene on a wet day outside Redfern railway station in 1893.

What impressed me the most about the body of Streeton's paintings in this exhibition, however, is that many of his works project a message. Of course, all creative works must extract from reality and present a subjective view of it, whether

the medium be art, music or the written word. Arthur Streeton's work, however, is fashioned with the aim of communicating not only impressions of reality, but it also often encapsulates a desire to challenge the viewer and hopefully effect a change in the behaviour of the community. This is most clearly seen in his paintings of deforested landscapes. Streeton was concerned about the future of the Australian environment and wished to conserve especially the forests of rural areas such as near Olinda, Victoria where he had a property, but also the bush on the shores of Sydney Harbour at Cremorne.

As musical composers do, artists use colour and tone to convey mood, and the placement of subject matter to communicate a message. We can see that in his painting, *Boulogne* (1918) where the eye is drawn to the smoke belching forth from the train that stands ready to move the masses of troops gathered nearby. To me, the fact that he has painted the troops as all alike, and clearly at the mercy of the war, reflects a view of war as something that obscures the individual, turning a human being into a cog in an impersonal



The Railway Station at Redfern (1893)
Image: Sue Mackenzie, from The Art Gallery of NSW.

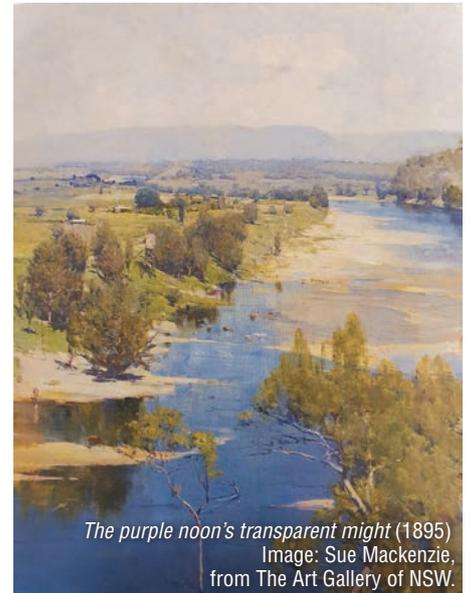
machine that despoils the landscape and fouls the atmosphere.

Another picture of France during World War I presents a damaged village in the foreground, but on a relatively small scale. What one notices most is that the painting consists largely of the sky—vast, stretching heavenwards with towering clouds. Is Streeton reminding us of the glory of God's work compared with the puniness and harshness of man's? Is he comparing God's creation with man's destruction?

Streeton also painted suffering; the funeral of a fireman in Sydney and his famous *Fire's on* (1891) indicate that he was sensitive to the frequent harshness of life. Not only picturesque bucolic scenes of

cows and rivers for him! Until I saw *Fire's on* 'in the flesh', I had not been aware of the body of the miner being carried from the black mouth of the mine. One does have to look closely to see it. Perhaps the message here is that, as in war, the individual is not of great importance to the enterprise. Yet Streeton, by painting such a subject, could also be encouraging his viewers to reflect on the dangers of mining and the suffering and loss it can cause.

Arthur Streeton presents a picture of Australia in a time of great change, when settlement was rapidly moving forward into the countryside, and cities like Melbourne and Sydney changed daily as building went on apace. To some degree we are viewing a historical record. Yet the works also present scenes of peace and tranquillity

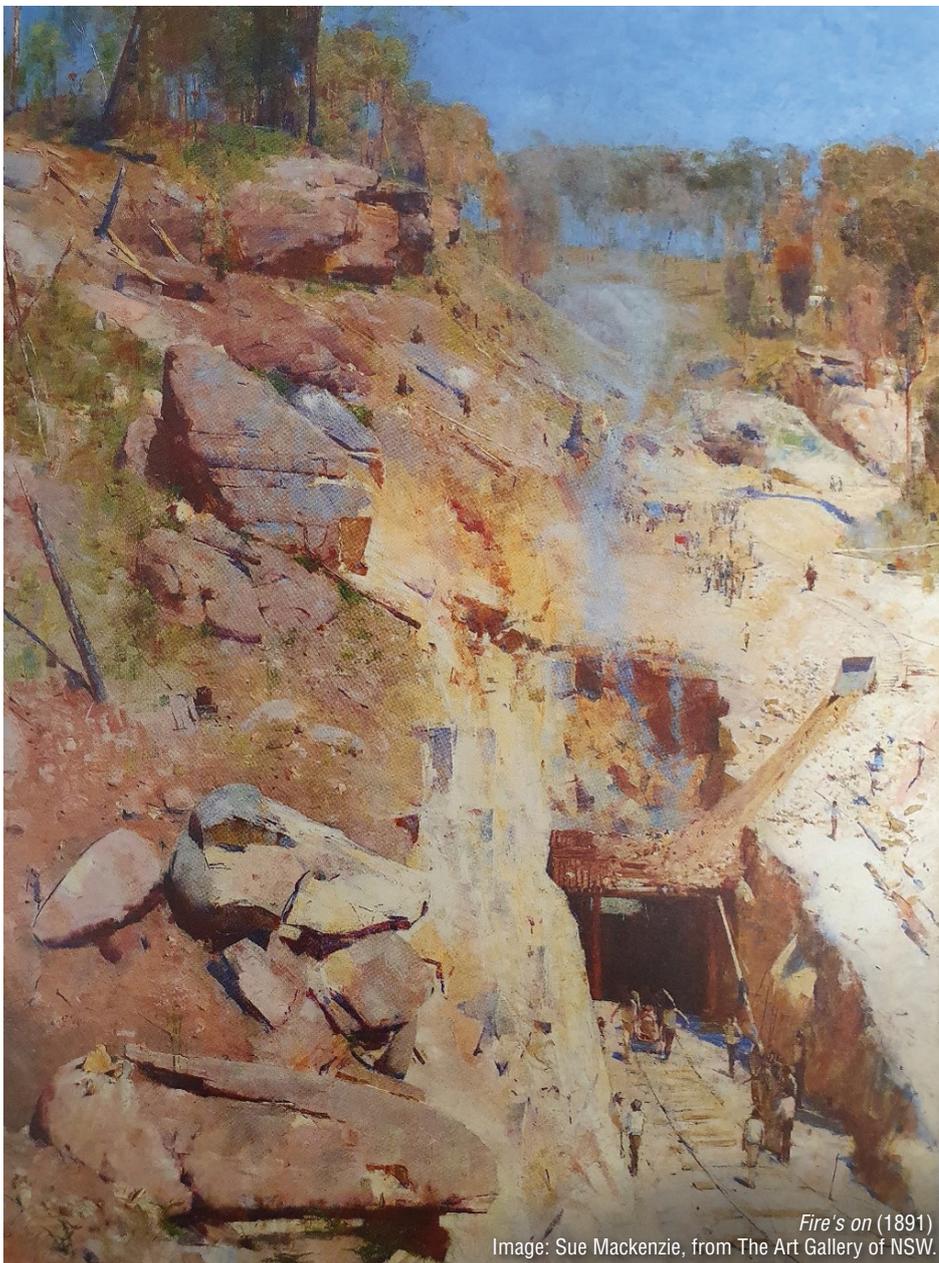


The purple noon's transparent might (1895)
Image: Sue Mackenzie,
from The Art Gallery of NSW.

that can still be found in many a paddock or place in the bush today. His capture of the light at noon, the heat of a summer's day, the stillness of cows' grazing beside lazily flowing streams, the joy of a moonlight swim in a creek, or the peace of a settler's cooking by his campfire, is memorable.

This exhibition, *Streeton*, is a privilege to behold. I know many have viewed it already, but it is still open, the last day being Sunday 14 February. And, as this vast collection of works has not been amassed together since 1933, it is probably a once in a lifetime opportunity to see it.

Sue Mackenzie is a parishioner at St James' and proofreader of *St James' Connections*.



Fire's on (1891)
Image: Sue Mackenzie, from The Art Gallery of NSW.

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Hatchment of The Rt Hon Sir Robert William Duff, GCMG, PC 18th Governor of New South Wales (1893-1895)

Joseph Morrow

The Church of St James' is situated in the centre of Sydney, New South Wales. It was at one time part of the Diocese of Calcutta but is now one of the prominent high church congregations of the Anglican Diocese of Sydney.

The Church not only has many links to the history of Australia, but also contains an heraldic treasure: the funeral hatchment of Sir Robert William Duff (1835-1895), who served as Governor of New South Wales from 1893 until 1895. This little-known heraldic artefact, which is located in the stairwell of the tower, is laden with historical and legal significance.

Hatchments are commemorative panels which developed in parts of Western Europe as components of elite funeral and mourning rituals in the 16th and 17th centuries. The word 'hatchment' derives from a corruption of 'achievement' in the heraldic sense of armorial devices.¹

Sir Robert's hatchment, which was produced as part of his state funeral, is thought to be the only Australian example and, importantly, demonstrates the presence of Scottish heraldry in late 19th century Australia. It was originally mounted for a number of months above the entrance door of Government House and was then placed on display in St James' Church, which was Sir Robert's parish church. It is thought to have migrated to its present location at some point during the 20th century, but subsequently slipped into obscurity. It was rediscovered in the

21st century, when it was professionally restored and returned to its customary position in the Church, where it can be viewed by appointment.

Hatchments were prestige pieces which depicted a distinctive rendering of a dead person's heraldic arms, and both reflected and broadcast social status. Their distinctive features make them readily identifiable, most obviously by their lozenge or diamond shape, but also through the use of black or white backgrounds and, sometimes, imagery associated with mortality such as skulls.² These decorations were often painted upon wood or, less frequently, on fabrics such as silk or canvas, which might then be framed or mounted.

Unusually, Sir Robert's hatchment is painted on felt. Gender, social status, symbols of office, decorations awarded, and marital condition were all depicted on this piece of material, usually four to six feet square in size.³

Sir Robert's hatchment depicts two shields, the first being the undifferenced arms of Duff of Braco on the dexter (left) side, within the ribbon and garment of St George; on the sinister (right) side, within a garland of laurel leaves, are the Governor's arms impaling those of the family of his wife, Louisa. The field behind the deceased armiger's arms is black, whereas the sinister side of the shield is white, indicating that Lady Duff survived her husband. Sir Robert's shield is

surmounted by the helm of a knight, with the depiction of a sailor on each side of the two shields—he was entitled to these supporters as a Knight Grand Cross of the Order of St Michael and St George.

Hatchments developed out of (and perhaps as a reaction against) the grandiose aristocratic funerals of the 16th and 17th centuries, which were characterised by conspicuous consumption and performance of heraldic display. These funerals were expensive, and their elaborate displays were politically dangerous. In Scotland, new legislation was passed in the late 17th century which sought to limit the scale of aristocratic funerals, as the authorities were doubtless aware of their potential to provoke popular unrest and possibly even provide cover for surreptitious political meetings.

The historian Ralph Houlbrooke persuasively argued that, by the latter half of the 17th century, heraldic funerals were 'probably coming to be seen as anachronistic, excessively ostentatious, insufficiently flexible, and far too expensive'.⁴ Moreover, a funeral supervised by heraldic experts could be extremely costly even if taking place on a much smaller scale.

John Titterton has explained how the increasing popularity of hatchments in England in the late 17th century was related to the declining influence of the College of Arms—whose involvement was costly—over the conduct of

¹ Charles J. Burnett, 'Funeral Heraldry in Scotland with particular reference to Hatchments.' *Proceedings of the Society of Antiquaries Scotland*, 116 (1986), p.477.

² John Titterton, *The Development and Use of Hatchments* (Chichester: Phillimore, 1994) 7. For more on this, see: <http://www.internationalheraldry.com/hatchments.htm> (accessed 20 April 2020).

³ Burnett, *idem*.

⁴ Ralph Houlbrooke, *Death, Religion and the Family in England, 1480-1750* (Oxford: Clarendon Press, 1998), p.280.

⁵ John E. Titterton, *The Development and Use of Hatchments*, p.14.

prestige funerals.⁵ The introduction of hatchments allowed for the possibility of funeral heraldry without the presence of heralds. They formed a more practical substitute for military items and heraldic

banners, and were able to combine the essential properties of both. A hatchment was also easily transported and, importantly, could transmogrify into a permanent memorial to be placed inside a church following the burial of the deceased.

Hatchments were deployed in distinct but interrelated contexts. Firstly, as in the case of Sir Robert Duff, a hatchment would initially be displayed above the door of the deceased's home, announcing that a person of consequence had died and that, presumably, the household was in mourning. Another hatchment would be carried as part of the ensuing funeral procession, in order to proclaim the identity of the deceased. During the religious proceedings, it would be 'offered up' as a symbol of the achievements the deceased had accomplished in their lifetime.⁶ Finally, following the conclusion of the service and burial of the body, the hatchment would be exhibited on the wall inside the church for a considerable period of time. It has been suggested that their memorial

function within churches provides the most persuasive explanation for the popularity of hatchments in the 17th and 18th centuries.⁷

The presence of hatchments within church buildings was not without

controversy. Their display was banned by the General Assembly of the Church of Scotland in 1649 on the grounds that memorials to the dead of this nature were undesirable and distracted from the purpose of a church as a place of worship—something which has influenced their rate of survival.⁸

Two centuries later, changing attitudes amongst Anglican clergy in England led to a substantial reduction in the number of hatchments present in churches, as they were now increasingly perceived as distractions or simply unwanted clutter.

Nevertheless, they continued to be a component of elite death and mourning practices during the 19th century, finally almost disappearing from use around the time of the First World War.⁹

Sir Robert Duff's hatchment is therefore a late example of the practice. As an individual interested in and receptive to ritual, as well as being conscious of his Scots heritage, it is possible that he had left specific instructions for its production. Sir Robert was born in 1835 in Fetteresso,

Kincardineshire, the only son of Arthur Duff Abercromby and his wife, Elizabeth Innes. Arthur Duff had assumed the additional surname Abercromby on inheriting his wife's estates. In 1862 Sir Robert, upon inheriting his uncle's estates, assumed the surname of Duff.¹⁰ Robert was educated in London and pursued a career in the Royal Navy, retiring with the rank of Commander in 1870. The following year, he married Louisa, daughter of Sir William Scott of Ancrum, with whom he was to raise a family of seven.

He embarked on a second career in politics, latterly within the Liberal Party, and benefitted from a series of promotions, culminating in his appointment to the Privy Council in 1892. Soon afterwards, the resignation of the Earl of Jersey as governor of New South Wales created a vacancy. Upon recommendation of William Gladstone—who had returned to power as Prime Minister for the fourth time and did not favour the tradition of appointing peers to the role—Sir Robert was appointed Governor of New South Wales in 1893.

His time in office was largely unremarkable, although he did have to contend with the political machinations of the premier, Sir George Dibbs. In appearance, Sir Robert was 'handsome, bearded, with a luxuriantly curling moustache and high forehead'.¹¹ His biographer offers little by way of psychological insight, which is perhaps unsurprising as the Governor left no memoirs or autobiography and his time in office was fairly short. In February 1895 he fell seriously ill, suffering from hepatic abscesses of the liver and septicemia, and not long afterwards died at Government House, becoming the first governor to die in office.

The Rev'd Canon Dr Joseph John Morrow CBE KStJ QC LLD DL FRSE, The Right Honourable the Lord Lyon King of Arms for Scotland, visited St James' in 2019.

⁶ *Idem*, p.4.

⁷ *Idem*, pp.14-15.

⁸ The attempted suppression of hatchments in 1649 should be understood in terms of the ascendancy that militant Presbyterianism had gained in Scottish politics at that time. Burnett shows how hatchments had also been casualties of the Calvinist revolution during the previous century.

⁹ Hatchments continue to be produced on a very small scale as part of the funeral arrangements of those who possess their own heraldry, but their use is not widespread in contemporary Scottish society.

¹⁰ Martha Rutledge, 'Duff, Sir Robert William (1835-1895)', p.350, published in *Australian Dictionary of Biography*, <http://adb.anu.edu.au/biography/duff-sir-robert-william-6026>, (accessed 20 April 2020). The changing of names upon inheriting property from a relative with a different surname was a particularly Scottish practice.

¹¹ Martha Rutledge, 'Duff, Sir Robert William (1835-1895)', *idem*.



6

THE MONTHLY CHURCH MESSENGER.

A. Beetham was elected to a vacant place on the committee. The committee was asked to draw up a syllabus of events for the coming months.

MY IDEAL PARISH AND ITS CHURCH.

My ideal Church is open all day for rest, meditation and prayer. And now, come with me, if you will, inside the church. Take your hat off, please, for it is God's House: it is consecrated. I tell you this because I don't know if you have ever been in a church before, or whether you know what kind of place a church is, and why we believe therein in a manner different to that we adopt at a public meeting or in a concert hall. We sometimes see persons who are evidently there for the first time in their lives. They don't realise where they are. Of course they don't mean any harm, and it won't be long before they feel that the Presence of God is there in His Own House, where He has promised to be. But, in the meantime their behaviour is a bit distracting to the rest of us who do understand. Unhappily there are some who are very slow to learn what constitutes reverent attitude in worship. For instance, when at prayer it is reverent to either stand or kneel—the Prayer Book generally orders the latter posture for all except the priest, whose office requires him to stand for certain prayers.

In my Church a reverence is made towards the Altar when entering and leaving the building, or in crossing from one side to the other. This custom is a sign of our appreciation of the fact that we are in God's House—that we stand on holy ground. We do not worship the Altar, nor the Sanctuary Lamp (which, however, is always burning to remind us of God's continual presence with His Church)—our reverence is made to God. We bow the head—we only bow the knee when the Holy Sacrament is upon the Altar. The Christian custom of bowing towards the Altar has never died out in England. You remember, perhaps, that one of the Canons, or laws of the Church, passed early in the 17th century, says: "When in time of Divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed"; and that another Canon recommends the "doing reverence and obeisance, both at coming in and going out of the said churches, chancels, or chapels according to the most ancient custom of the primitive Church."

(To be continued.)

J. F. S. RUSSELL.

from the March 1921 edition of *The Monthly Church Messenger*.
Turn to page 18 for Colin's Corner, and more from the Archives.

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 or telephone 8227 1300.

Parish Contact Directory

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Phone – 8227 1300 Web – www.sjks.org.au Email – office@sjks.org.au

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PASTORAL CARE COORDINATOR.....	Chris Cheetham	0407 017 377
FACILITIES MANAGER	Tony Papadopoulos	8227 1312

Make Straight

The voice of one ...
Hoarse and strident and insistent;
Not easy on the ears
Nor is what he has to say
Easy listening.
Yet they came, flocked to him
In the wilderness, sought him out
Like to some itinerant revivalist preacher
In an old-time tent mission.
The sin-sick souls of every age
On Jordan's banks to hear:
'Repent'. 'Repent'.
'Repentance' – his watch-cry on the hills;
'Repentance for forgiveness', 'repent and be baptised',
Echoing down the wadis and up the rough goat tracks,
Repentance – in the here and now
So hear him out.

As for the rest—
The Messiah and the Kingdom—
If you can see that far ahead
Know that you are about to meet
One greater far than all the prophets:
God is come down
To walk the plains of earth along.
You have spoken the words that you were meant
Now prepare to meet Him
At the river.
Harken to the Voice
The Voice 'that shaketh the wilderness',
Acknowledging the Son,
See the Spirit, descending
On His baptismal day.
Revealing God revealed to us
In His only Son.
Who now redeems,
Who will restore
Creation's Garden, in this wilderness,
'A spring of water gushing up
To eternal life'.

Colin's Corner

from the St James' Archives

100 years ago at St James' Church

"THE REST ROOM"

Will the members of St. James' and girls kindly make the following known to girls, and extend a welcome to them to share with us our privileges:—

The Upper Hall of St. James' has been re-opened to be used as a place of waiting or resting by any girls who wish to remain in the city between the hours of 5 p.m. and 7.30 p.m., when places of business and offices are closed, and halls and places of amusements not yet open.

Many of our girls wishing to attend classes of instruction would be glad of a place of waiting, instead of roaming about the streets of the city at an hour when the city has a deserted appearance; the effect is depressing and to the younger members of the community is full of grave danger.

The opportunity thus given to the women to work out some scheme to benefit not only younger members but the older ones as well should be welcomed by all who desire to work together for the good of all. The younger members will bring their joy and brightness and enthusiasm and those of greater experience by giving their fellowship and love will help the girls at a time when

they are looking out into a future wondering what it holds in store for them.

The members of our Guild who have kindly helped with the supervision of the Upper Room hope before long to arrive at some united outlook to carry this movement forward to the level of success that all who love the Church would desire.

We thank all who will join in making the above known.

The Monthly Church Messenger March 1921

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.

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 Archivist, Gordon Cooper at rgc@tsn.cc

Borrowed material will be photographed or digitised and returned to its donor.

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St James' has a reputation for quality, inspirational and transcendent liturgy which connects us to God and each other.

*At St James' we **livestream** our worship (rather than pre-record), so that all may take part, together, in that service of worship, instead of just viewing a programme with a religious message.*

*So, livestreaming enables parishioners and others to take part in worship when **in-person** worship is **impossible** to attend (for example, through illness, distance or pandemic restrictions).*

As an on-line participant worshipping with us, you might consider the following:

- *Put your screen in a 'sacred space', and **light a candle** to create the ambiance of a Worship Service;*
- ***Print** the weekly pewsheet, so you can follow all the words and the music;*
- ***Prayerfully** prepare yourself to meet the Lord;*
- *Refraining from eating, drinking or other distractions, **watch** the Service with **reverence** as you would, 'in church' with us all;*
- *As the whole act of worship is important, attentively listen to the Word of God proclaimed, as well as the sermon;*
- ***Pray thoughtfully** with the liturgical prayers and the intercessions;*
- *You are able to **sing** along with the hymns;*
- *As the Service concludes, **give thanks** to God for this opportunity to join with us.*

While livestreaming will continue, as restrictions are gradually lifted, we look forward to welcoming you, in person, to worship together as the Body of Christ, in St James' Church.

from Fr Glenn Maytum, Honorary Associate Priest at St James'

ST JAMES' MUSIC FOUNDATION

Media Equipment Appeal

THANK YOU TO OUR DONORS...

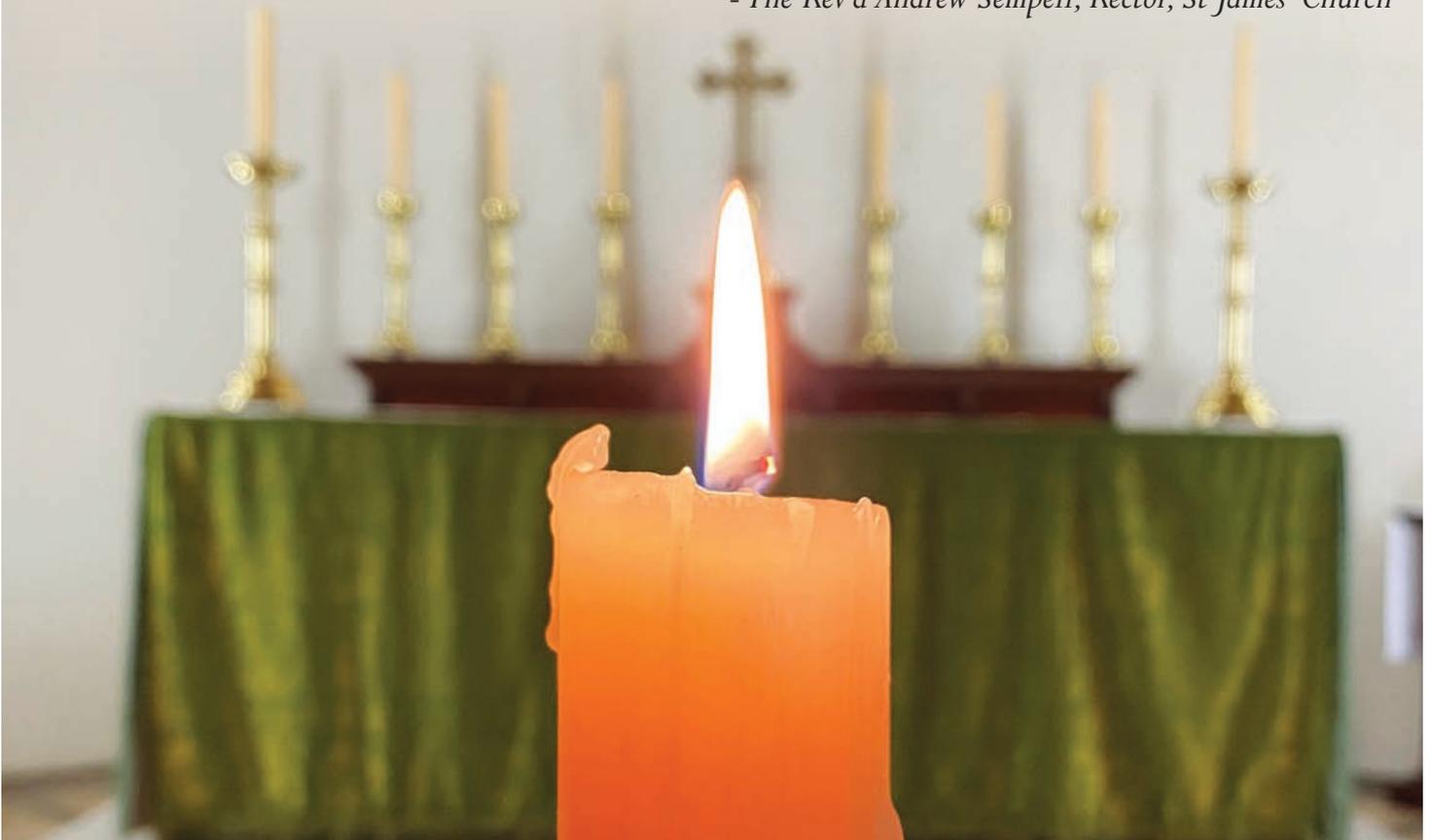
The livestreaming of services continues to be a great blessing for us at St James', allowing parishioners who are homebound (or in quarantine), interstate, or abroad to take part in our services. Livestreaming has been achieved because of the goodwill of Simon Turnill, who has provided us with his commitment, skills, and equipment thereby allowing us to provide this new element to worship life.

Notably, over the course of most weeks there are around 1,000 views of our Sunday Choral Eucharist and 600 of Wednesday Choral Evensong. We have suddenly become an online church thanks to COVID-19 and it has become an integral part of our parish life.

Both the Parish of St James' and the Music Foundation thank all those who have supported this project. We have raised just over \$35,000, which has gone towards purchasing our own livestreaming equipment. Please help us to reach the \$50,000 target so we can continue to help you in return. All donations over \$2.00 through the Music Foundation are tax deductible .

To donate, visit www.sjks.org.au/media-equipment-appeal/ or pick up a donation form from the church or Parish Office.

- The Rev'd Andrew Sempell, Rector, St James' Church



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 2 million dollars, in distributions to the Parish of St James over the past 13 years.

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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**

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Professor: The Rev'd Canon Dr Robert (Bob) Derrenbacher

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About the professor:

The Rev'd Canon Dr Robert (Bob) Derrenbacher is the Dean and Frank Woods Associate Professor in New Testament at Trinity College Theological School at the University of Divinity. Ordained in the Diocese of Toronto (Anglican Church of Canada), Dr Derrenbacher earned his PhD in New Testament at the University of St Michael's College at the University of Toronto. He has published and presented his research widely on the New Testament Gospels. Dr Derrenbacher is Chair of the Board of Trustees of the Colleges and Universities of the Anglican Communion, one of the Networks of the Communion. He is also Canon of St Paul's Cathedral in Melbourne.

He is married to Cindy and they have two adult children, Chloe and Jack.



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St James' Institute: Notes & News

Aaron Ghiloni

It is a pleasure to announce the St James' Institute's 2021 programme. As the Institute's new Director, my aim is to produce a programme which brings reasoned faith into conversation with broader cultural issues. This two-way engagement is a key focus of our strategic direction.

St James' Institute's 2021 season addresses a range of difficult topics: death denial, gender and identity, dogma in a post-truth world, dementia, the politicisation of religious symbols, Muslim-Christian relations, mission in the aftermath of colonialism, etcetera. In taking on these

issues, the Institute is intentional about addressing the relation between religion and society in its complexity.

The 2021 programme also features gifted retreat leaders, writers, and poets who will help us explore classical Christian teaching, spirituality, and practice.

Annual subscriptions are now available. At \$180 and \$160 (concession for Centrelink pensioners and fulltime students), Institute subscriptions are a great package value. As a subscriber to the Institute, you will receive priority admission to all annual activities (except Intensive and Retreat), a



Image supplied

free copy of *The Apostles' Creed: A Guide to the Ancient Catechism* by Ben Myers (limited launch offer), and priority seating at selected St James' Music concerts.

Visit sjks.org.au/subscribe to join.

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

Other Events in 2021

Same Sex Relationships and Church Conflict

Autumn 2021

NAIDOC: Heal Country!

Winter 2021

Is Church Unity Possible? The Witness of William Temple

Spring 2021

Pluralism and Mission: An Interreligious Perspective

Summer 2021-2022

Twenty Minute Talk: Gabriel Jackson – Mass of St James'

To be determined

These seminars are anticipated; further details to follow.

2021 Programme

Twenty Minute Talk: Michael Haydn – Missa Sancti Gabrielis

Dr Robert Forgács

Sunday 31 January | \$15

Gospel of Mark Intensive

Rev'd Canon Dr Robert Derrenbacher

8-12 February | \$400 audit

What's the Purpose of a Creed in a Pluralistic World?

Associate Professor Ben Myers

Sunday 21 February | \$25

2021 Lent Studies

*The Apostles' Creed: A Guide to the Ancient
Catechism* by Ben Myers

Beginning the week of 22 February | copies \$25

The Robin Sharwood Lecture in Church Law

Honourable Justice Debra Mullins AO

Wednesday 17 March | Free, registrations essential

In Conversation:

Preparing for Holy Week and Easter

Associate Professor Michael Horsburgh AM interviewed by
The Rev'd Andrew Sempell

Palm Sunday 28 March | Free, registrations essential

Pastoral and Spiritual Issues in Dementia Care

Associate Professor Rosalie Hudson

Tuesday 20 April | \$60

St James' Tour

Writing on the Wall: Memorials at St James'

Associate Professor Michael Horsburgh AM

Sunday 9 May | \$25

Book Discussion Group

The Reckless Way of Love: Notes on Following Jesus
by Dorothy Day

Beginning 27 May | copies \$10

A Muslim's View of the Gospel & A Christian's View of the Qur'an

Associate Professor Mehmet Ozalp & Dr Aaron Ghiloni

Sunday 6 June | \$25

St James' Day Talk

*The Melanesian Mission: 19th century Lessons
for 21st century Mission*

Professor Raymond Nobbs with a response by **The Rev'd Dr
John Deane**

St James' Day, Sunday 25 July | Free

Gender and the Dynamics of Christian Doctrine: What's Ordered about the Natural Order?

The Rev'd Associate Professor Geoff Thompson

Sunday 15 August | \$25

Politicising the Bible

Dr Meredith Lake

Sunday 29 August | \$25

St James' Retreat

*Attentiveness to God: Insights from
Evelyn Underhill*

Associate Professor Robyn Wrigley-Carr, singers from
The Choir of St James', and **The Rev'd John Stewart**

10-12 September | \$245

What's in a Name? The Virtue of Adopting a 'Christian' Name in Early Church History

Emeritus Professor Alanna Nobbs AM

Saturday 9 October | \$25

Ageing, Mortality, and Spiritual Existence Today

The Rt Rev'd Professor Stephen Pickard

Sunday 14 November | \$25

Advent Quiet Day

St John the Evangelist Church, Birchgrove
Saturday 27 November | \$40

2021 Advent Studies

Being Christian by Rowan Williams

Beginning the week of 29 November | copies \$15

Poetry is Essential to the Human Spirit

Dr Terry Veling

Saturday 11 December | \$25

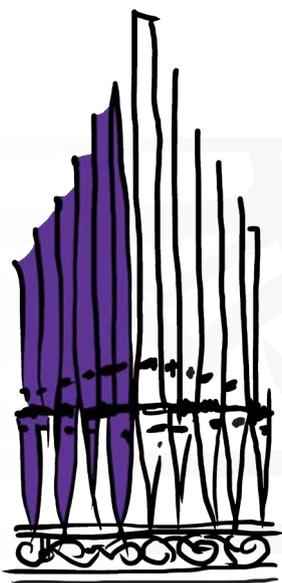
Dobson Pipe Organ Update

Alistair Nelson

The December/January edition of *St James' Connections* featured some photos of the two ranks of wooden pipes from the current organ after being removed and before they were shipped to Dobsons' workshop in Lake City, Iowa for use in the new organ. This time, we bring you some photos of new pipework being constructed in their workshop: the Hohl Flute and Harmonic Flute. The Hohl Flute is a signature stop from Dobsons, which will feature on its own as well as combining with many other stops. The Harmonic Flute is a partner to the Hohl Flute: in combination it creates a brighter flute tone. Its distinctive sound comes from the pipes being twice the length normally needed for its pitch, with a hole halfway up which allows the pipe to sound its first harmonic.

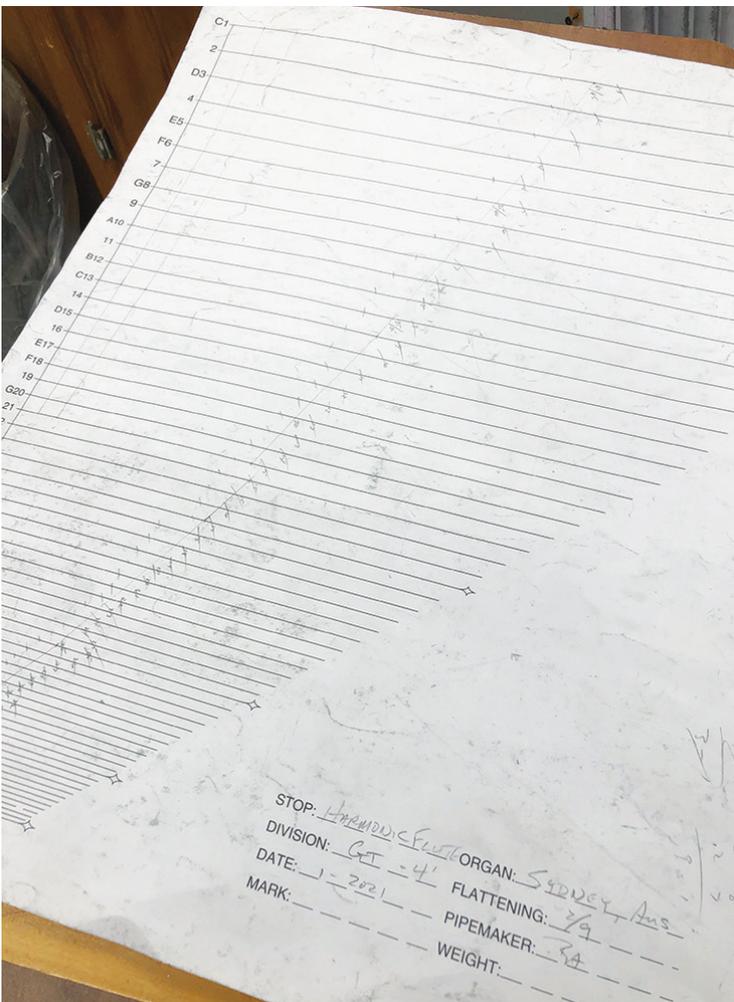
In addition to work on these two stops, pipes are being constructed by suppliers in Ohio, England, and the Netherlands; the design work continues in collaboration with our heritage architects; blowers and manual keyboards have been ordered; and new timber polish samples for the casework are due to arrive shortly.

Alistair Nelson is Organist at St James'.





Images in this article supplied by Dobson Pipe Organ Builders.



EDITORIAL POLICY
 We aim to publish a wide range of views and opinions in this magazine.
 Publication should therefore not be read as St James', the Rector, Parish Council, staff or parishioners necessarily endorsing or approving any particular view or opinion.

NEXT EDITION
 The next edition of *St James' Connections* will be published on Good Friday 2 April 2021.
 Deadlines (advertising and editorial):
 Monday 22 March
 Contact: 8227 1301 or brooke.shelley@sjks.org.au

St James' Organ

Replacement & Restoration Appeal



Striving for the second million!

The COVID-19 pandemic has caused a shared feeling of general uncertainty and, with many now out of work, the capacity to give to worthy causes has been reduced. But thanks to your generosity, the St James' Organ Appeal has raised just over \$1.6 million in total pledges and donations. A great effort in these uncertain times!

Why support this appeal?

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

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

Visit the Appeal website: stjamesfoundationorganappeal.com.au

The St James' Music Foundation

ABN 81 868 929 941



See page 14.

Music Notes

Alistair Nelson

What just happened? December began optimistically for Music@St James', when the lifting of COVID-19 restrictions in NSW finally allowed a full-sized choir and congregational singing. But the joy was short-lived as we found ourselves celebrating the traditional Nine Lessons and Carols within hours of a return to restricted choirs and muted congregations. In spite of this, the intrepid and always flexible choristers of The Choir of St James' rallied to create some superb performances, both in full force for Nine Lessons and Carols, and in smaller form for the Christmas Eve and Christmas Day services. December also saw the return of The St James' Singers to active duty at Christingle and the Christmas Day 8am Eucharist.

One positive of December was the presentation of the second virtual concert by The Choir of St James', courtesy of the generous funding and efforts of the Friends of Music at St James'. *Christmas with The Choir of St James'* was released on 17 December, with an spoken introduction by Professor The Honourable Dame Marie Bashir AD CVO, Patron of the Friends of Music at St James'. This light-hearted concert includes works by St James' Brooke Shelley, Owen Elsley, Joe Twist, and myself. It is still available to watch on YouTube (if you feel like some belated Christmas cheer).

January was already going to be a bit different than usual, without the anticipation of the usual three orchestral masses. But the absence of these left space for some other musical adventures, including a Baroque mass for soprano duet and organ based on French Christmas Carols, a late Renaissance mass by one of the first composers to use *basso continuo* accompaniment, and a mass sung by The St James' Singers, assisted by Greta Lee and Richard Willgoss on violin. The commissioned *Mass of St James'* by Gabriel Jackson, scheduled for 31 January, had to be postponed, but a smaller scale orchestral mass by Michael Haydn (Joseph's brother) was able to be performed in its place.

All in all, the last two months have demonstrated to us that the need to be flexible is something that will likely remain with us for the rest of the year. But it also showed that Music@St James' will continue to search out and perform music which

enhances the liturgy at St James', whether it be large or small in scale, and continue to offer inspiration to St James' expanding community both in church and online. So, do continue to join us for Choral Eucharists, Evensong and Lunchtime concerts (resuming 3 February), check in with sjks.org.au and our Facebook page, and send an email to music@sjks.org.au if you are not already on the email list for Music@St James' updates.

Alistair Nelson is Organist at St James'.



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Music at St James' FEB-MAR

Choral Music

The Choir of St James' continues to offer inspiring choral music of the highest standards. As the restrictions on the number of singers in choirs continue to change, it is difficult to set a music list for two months hence, and the repertoire is also susceptible to change. Recordings of our livestreamed services can be viewed for two months afterwards. To attend these services in person, register at www.sjks.org.au/service-registration.

WEDNESDAY 3 FEBRUARY

6:15pm – Choral Evensong

Responses: Ayleward
Canticles: Stanford in C
Anthem: Tallis – *O nata lux*

SUNDAY 7 FEBRUARY

10:00am – Choral Eucharist

Introit: Tye – *O come, ye servants of the Lord*
Setting: Darke in F
Motet: Haydn – *The Heavens are telling*

WEDNESDAY 10 FEBRUARY

6:15pm – Choral Evensong

Responses: Reading
Canticles: Wood in D
Anthem: Eccard – *When to the temple*

SUNDAY 14 FEBRUARY

10:00am – Choral Eucharist (Transfiguration)

Introit: Tallis – *O nata lux*
Setting: Briggs – *Truro Mass*
Motet: Philips – *In splendenti nube*

ASH WEDNESDAY 17 FEBRUARY

6:30pm – Solemn Choral Eucharist

Introit: Tallis – *Miserere nostri*
Setting: Byrd – *Mass for 4 voices*
Psalm: Allegri – *Miserere*
Motet: Byrd – *Emendemus in melius*

SUNDAY 21 FEBRUARY

10:00am – Choral Eucharist

Setting: Palestrina – *Missa Emendemus*
Motet: Tallis – *Miserere nostri*

WEDNESDAY 24 FEBRUARY

6:15pm – Choral Evensong

Responses: Byrd
Canticles: Gibbons – *Second Service*
Anthem: Gibbons – *O Lord in thy wrath*

SUNDAY 28 FEBRUARY

10:00am – Choral Eucharist

Sung by The St James' Singers
Setting: Sowerby – *Communion Service in E*
Motet: Mozart – *Ave verum*

4:00pm – Choral Evensong

Music TBA

WEDNESDAY 3 MARCH

6:15pm – Choral Evensong

Responses: Jackson
Canticles: Palestrina – *Magnificat primi toni*
Anthem: Sheppard – *In manus tuas*

SUNDAY 7 MARCH

10:00am – Choral Eucharist

Setting: Palestrina – *Missa brevis*
Motet: White – *Ad te levavi*

WEDNESDAY 10 MARCH

6:15pm – Choral Evensong

Responses: Byrd
Canticles: Batten – *Fourth Service*
Anthem: Blitheman – *In pace*

SUNDAY 14 MARCH

10:00am – Choral Eucharist

Setting: Walton – *Missa brevis*
Motet: Vasks – *Pater noster*

WEDNESDAY 17 MARCH

6:15pm – Choral Evensong

Responses: Morley
Canticles: Wise in F
Anthem: Crecquillon – *Pater peccavi*

SUNDAY 21 MARCH

10:00am – Choral Eucharist

Setting: Rubbra – *Missa Cantuariensis*
Motet: Tallis – *Salvator mundi*



From the vaults:
Orchestral Masses 2013
Image: Chris Shain (Images for Business)

WEDNESDAY 24 MARCH
6:15pm – Choral Evensong

Responses: Tomkins
Canticles: Amner – *Second Service*
Anthem: Parsons – *Ave Maria*

PALM SUNDAY 28 MARCH
4:00pm – Choral Evensong

Responses: Leighton
Canticles: Howells – *Westminster Service*
Anthem: Leighton – *Solus ad victimam*

PALM SUNDAY 28 MARCH
10:00am – Choral Eucharist

Introit: Gibbons – *Hosanna to the Son of David*
Setting: Lassus – *Missa Bell' Amfitrit' altera*
Motet: Bairstow – *The Lamentation*

WEDNESDAY 31 MARCH
1:15pm – Holy Week Concert

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 (COVID-19 restrictions apply) or watching online. Go to www.sjks.org.au/music/whats-on/ for further information. Ticket price covers the cost of livestreaming and the musicians' fees. The concert recording can be viewed up until the Tuesday following the concert.

Please be advised that concerts are subject to change due to changing COVID-19 restrictions. Please refer to our website for confirmation of performances: www.sjks.org.au/music/lunchtime-concerts/

3 FEBRUARY
ALEXANDER YAU – PIANO

10 FEBRUARY
THE MARAIS PROJECT

17 FEBRUARY
ROSIE GALLAGHER – FLUTE

24 FEBRUARY
JACK STEPHENS – BARITONE

3 MARCH
MELISSA WOODROFFE – BASSOON

10 MARCH
ADAM JEFFREY DUO

17 MARCH
NSW POLICE BAND

24 FEBRUARY
PERCUSSION CONCERT

31 MARCH
HOLY WEEK CONCERT

Current Worship Arrangements at St James' Church

Our service schedule during the COVID-19 pandemic is as follows:

- Sunday: 8:00am – Holy Eucharist
10:00am – Choral Eucharist (also livestreamed)
- Monday to Friday: 8:30am – Morning Prayer (on Zoom)
12:30pm – Holy Eucharist
- Wednesday: 6:15pm – Choral Evensong (also livestreamed)

Register your attendance online at www.sjks.org.au/service-registration/

Check pew sheets and the website for information on Resting Space and Christian Meditation.

Please note the following COVID-19 restrictions for attendance at worship:

- You must not attend the service if you feel unwell;
- You must adhere to physical distancing guidelines and sit in the church at those places marked by a green dot;
- Hand sanitiser is provided for use when arriving and leaving;
- You must use a face mask (masks available for those who don't have one of their own);
- Random temperature checks will be conducted when entering at the door; and,
- During choral service, members of the congregation are not permitted to sing because of proximity to others.

Connect!

View services at
sjks.org.au/online-services

Sign up to the St James' Institute and/or
the Music Mailing Lists at
sjks.org.au/contact-us

Find out what we do and become part of the community
sjks.org.au/parish-life

Go shopping!

Lunchtime Concert tickets, Books, CDs, Individual Printed Copies of
St James' Connections available for purchase at
sjks.org.au/shop