

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

Jun – Jul 22

*Bicentenary 2019-2024*

**INSIDE**

**Learning the Liturgy** *Fergus King* p3

**Church Law and Governance** *Christopher Roper* p8

**Singing Psalm 23** *Michael Horsburgh* p10

+ MUCH MORE

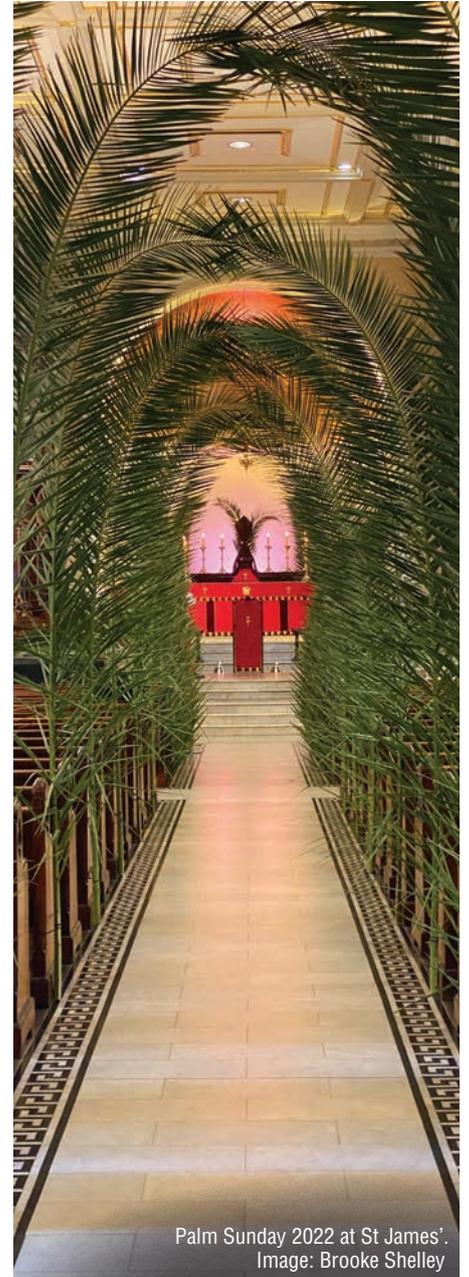
# S. JAMES' Connections

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## CONTENTS

Learning the Liturgy <i>Fergus King</i> .....	p3
Ties That Bind <i>Andrew Sempell</i> .....	p5
Church Law and Governance <i>Christopher Roper</i> .....	p8
Could Clergy Face State Registration? <i>Muriel Porter</i> .....	p9
Singing Psalm 23 <i>Michael Horsburgh</i> .....	p10
The Complicated Layers of Being an Abused Christian Wife <i>Anne Lim</i> .....	p14
Parishioner Profile: Jesse Taylor <i>Brooke Shelley</i> .....	p17
A First Glimpse of our new Organ <i>Robert Marriott</i> .....	p20
Poets in a Landscape <i>Robert Willson</i> .....	p22
Book Review: The Sinner and the Saint <i>Ian Westbrook</i> .....	p24
Myanmar Emergency Appeal <i>Anthony Naake</i> .....	p26
Milestones .....	p29
The Greenway Gourmet .....	p31
Colin's Corner <i>Colin Middleton</i> .....	p32
Music Notes <i>Alistair Nelson</i> .....	p37
Music at St James' .....	p38



Palm Sunday 2022 at St James'.  
Image: Brooke Shelley



## St James' Connections on paper

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# Learning the Liturgy

Fergus King

In a parish like St James', King Street, one of the givens of Christian life is that people gather for liturgy, not just on Sundays, but on other occasions. The frequency with which this occurs suggests a familiarity or ease with the practice of worship. However, this apparent familiarity raises several questions, the first of which—given the love of the tradition of worship—is why so many people do not share, or even see, what we think is so special. Liturgy is often typecast as boring, dull, redundant, old-fashioned or, the bugaboo of today in particular, irrelevant. The list can go on, and make us wonder what is wrong with ourselves, when what we cherish seems alien to so many. Peer pressure can be a dreadfully potent force.

One of the factors which may have contributed to criticism of liturgy both inside and outside the church is the tragic reductionism to which it has been exposed. In the interests of avoiding theological confrontations over what happens in the Eucharist (Real Presence, spiritual presence, or just remembering), features like 'community', then presented as some act of tepid, fuzzy bonding that shows how everyone gets along, dominate the discussion. Such presentations reduce liturgy to banality, even if liturgical Basil Fawlties have managed to avoid mentioning the war. At worst, the importance of the Eucharist is barely distinguishable from that of the coffee served afterwards. Well, if you set your sights low....

In his last novel, *The Cunning Man*, the Canadian man of letters, Robertson Davies offered an alternative view, describing the Sung Mass at an imagined Anglo-Catholic parish in Toronto. He suggests that liturgy is more than just community, but a source of beauty:

...this is beauty of a very special kind. Beauty and reverence and it is like cool water in a thirsty land. So it is for the beauty we go....

But we can go further than Davies, whose aesthetics, improvement as they are on the reductionist readings, still do not engage with the fullness of the Eucharist. The Heavenly Meal, hosted by Christ, and presented in this realm to his people. Nothing less than the meeting-place of heaven and earth. Remembering this language of eternity also frees us from the constraints of having to be relevant to the here and now: the language of heaven and earth always has been, always is, and always will be, relevant to the human condition. All of this takes place on the altar—and we need to constantly remember and be reminded of this.

But—and here is the \$64,000 dollar question—how do you, dear reader, react to these startling claims? Even for the most devout, sometimes this language looks grandiose. So, we need to start by rethinking the ways in which we describe our liturgy and worship. Let's reclaim the old language. Let's talk of heaven and earth, because the language of our modern secular world will not cut it. Another insight from Robertson Davies; this one from *What's Bred in the Bone*:

Well, science is the theology of our time, and like the old theology it's a muddle of conflicting assertions. What gripes my gut is that it has such a miserable vocabulary and such a pallid lack of images to offer to us—the humble laity—for our edification and our faith. The old priest in his black robe gave us things that seemed to have concrete existence; you prayed to the Mother of God and somebody



The Rev'd Dr Fergus King  
Image supplied.

had given you an image that looked just right for the Mother of God. The new priest in his whitish lab-coat gives you nothing at all except a constantly changing vocabulary which he—usually because he doesn't know any Greek—can't pronounce, and you are expected to trust him implicitly because he knows what you are too dumb to comprehend. It's the most overweening, pompous priesthood mankind has ever endured in all its recorded history and its lack of symbol and metaphor and zeal for abstraction drive mankind to a barren land of starved imagination. But you, Maria, speak the old language that strikes upon the heart.

I, for one, would rather my heart was struck than be bamboozled by science, which often regrettably includes the new theology.

Unfortunately, and, to use some old language, I speak from within the belly of the Beast; theology and liturgical studies

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today too often indulge in the miserable and ever-changing vocabulary. So, if we want to learn about liturgy, my first controversial proposal would be that we return to the language of old, be unabashed in using it, and let its richness and imagery seep through our pores. The language of today cannot, does not, will not convey the truths of eternity. Let us speak of heaven, of earth, of sacrifice. When we use words like community, let us set aside the anaemic definitions of human-bonding (to riff on Somerset Maugham), and head back to the world of Paul, where community (*koinōnia*) indicated nothing less than a full devotion and allegiance to Christ, to which we assent by eating His body and drinking His blood. We eat with Christ, we are in his thrall, and this is a good thing.

Those of us insiders who want to learn of liturgy need to remind ourselves of the fullness of these claims, and constantly and intentionally bask in awe and wonder at the full promises which the words and images promise. When we worship in a liturgical tradition, it means that we take pains to learn the intricate symbolism of those rites: of the meaning of colours, of vestments, of gestures. When we do not know what is going on, we take the time to find out. For those already inside the church, the order of liturgy itself affords an ideal opportunity for learning. Experience suggests that parish studies focussed on liturgy will not attract many takers, any more than most educational activities do. The time when most people will be around to hear about liturgy is *during* the liturgy. The sermon or homily, might, on occasion, be used to provide such instruction on symbolism, gesture, or even the different performed elements in a rite: why does the priest, for example, elevate the host and chalice, and why at those particular points? Priests who use the old 'secrets', often muttered under one's breath, might do well to explain: (a) that this happens, and (b) how the prayer explains the gesture. Consider the prayer used when wine and water are mixed at the offertory, as is the majority practice in older rites:

By the mixing of this water and wine,  
may we come to share  
in his divinity  
who humbled himself to share  
in our humanity.

Doesn't that explain a lot, and ask us to focus on the gift of Christ in the Incarnation, in accord with all that Scripture and the Creeds teach? Does it not enact that theological truth in a liturgical gesture? Does it not remind us of Athanasius: 'He became man, that we might become divine...'? We do not just see and hear, but now we enact the stuff of faith.... And only the most bone-headed heretic could find that statement of Our Lord's Incarnation and offer of salvation offensive, irrespective of their preferred eucharistic theology. After all, the *Thirty-Nine Articles*, without defining a single eucharistic theology, remind us of the necessity of receiving the sacrament for salvation. Doesn't knowing what is going on, even in those two simple sentences, give the liturgy a bit more oomph...?

Of course, for such gestures and explanations to be effective, participants will need to be encouraged to stop following the Prayer Book or screen, and look at the action which unfolds in the sanctuary. So, active looking and active learning, which enhance participation in liturgy, are more helpful than a focus on the book in hand. It is a bit like a safari: no-one would, I hope, go to the Serengeti and spend all their time looking at their guidebook of animals while the real fauna is chasing each other beside them.

What about those making the journey from being outsiders to insiders....?

Here, our methods will likely differ from those of the past. While Paul could baptise folk very quickly after they first heard the gospel (Acts 16:33), the church evolved a long period of learning, the catechumenate, in which converts might spend as long as three years preparing to be admitted to Baptism and the Eucharist. This presumably included instruction in matters of faith and worship. It is unlikely that we will manage to convince many of the need to engage with such a lengthy programme.

Today, for many, any instruction is most likely limited to what is taught in preparation for Confirmation, and many discipleship courses like *Alpha* have little interest in liturgy. So, there needs to be a definite attempt to include teaching about liturgy within our education and outreach programmes. If we do not teach that it is important, folk will not see that. The reductionists will triumph again— "More tea, Vicar?"

But we should not wait for people to join those programmes. Many come to church, to the liturgy first, and risk being lost if they are not quickly assisted to find their liturgical bearings. Our worship resources do not always help. If I am using the Second Order in *A Prayer Book for Australia* (APBA), I will often introduce it by saying, "We begin on Page 119". It must be admitted that p.119 is not usually the obvious beginning of anything.

So, if we see a new face struggling valiantly with the generous abundance of prayer book, hymn book, reading sheet and parish newsletter, which an Anglican church can provide to bewilder the neophyte, the occasional prompt or showing of which is currently in use can be done unobtrusively. But, do remember, you don't need to sit on their lap, metaphorically or literally. That can be as off-putting as being left well alone. And clergy? Please give out the page numbers, and even, sometimes, suggest that the books be set aside, that gaze be fixed on the meeting place of heaven and earth (the altar, for anyone who has lost the thread...) and let the heavenly drama speak for itself.

**The Rev'd Dr Fergus King is the Farnham Maynard Lecturer in Ministry Education and Director of the Ministry Education Centre at Trinity Theological College, University of Divinity, Melbourne.**



Palm Sunday 2022 at St James'  
Image: Brooke Shelley

# Ties That Bind

Andrew Sempell

## *Binding the Community*

A major characteristic of the evolution of human beings has been the communal nature of life. The capacity for the individual to thrive is born out of the ability to live and work in cooperation with other people. From this comes a means to defend the community from threats, produce food, care for one another, and provide shelter.

Strong communities grow out of a robust sense of common purpose which is seen in their capacities to provide for the needs of the whole group physically, emotionally, intellectually, and spiritually. To achieve this, however, an individual needs to give up an amount of their autonomy to a structure of power and authority that can order the society for the common good.

We have recently participated in such a process with the federal election. In this instance, electors have given authority to a group of people to form a government that can both make laws and regulate the life of the community. Of course, not everyone voted for the Government now in power, and there are some who remain convinced that another group of elected representatives should be in charge, yet we will live with the result.

Our society allows for this dissent, yet in many parts of the world there is effectively only one party for which you can vote, and where disagreement is crushed—as seen in China and Russia. Fortunately, in Australia it is usual that citizens can disagree with the Government and not be locked up, or persecuted, or deported. Here, citizenship is indelible for those who belong.

So, what binds it all together? In response, we may consider things such as ‘the rule of law’ that provides for due process, or the ‘separation of powers’ as a brake against the

insolence of office, or ‘equal opportunity’ so that all people might flourish, and, of course, ‘freedom of speech’ to allow for open participation in the life of the community ...well, that is the way it is meant to work. Yet whatever the situation, we remain bound together through a common life, a shared culture, and a national polity.

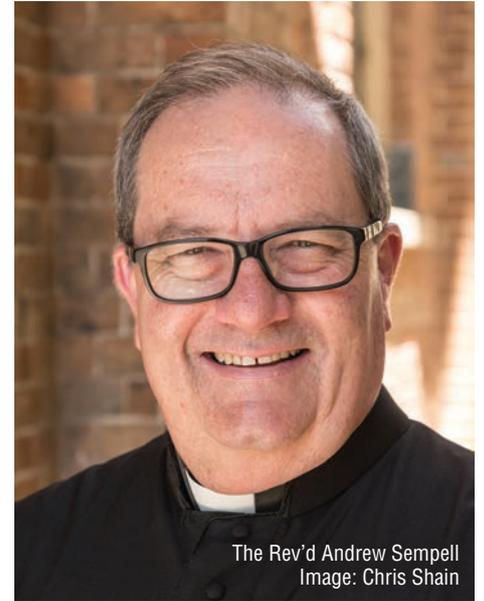
## *Tying Up the Faithful*

The word ‘religion’ comes from the Latin word *religare*, which means ‘to bind’, and carries with it the idea of obligation or commitment. It came into English as a description of those who lived in monastic communities who were bound to each other through vows to God and the common life.

This aspect of communal life continues through the use of the word ‘religion’ today, to which is added adherence to beliefs in a spiritual being or God, ritual practices, and an ordered life. In the case of Christianity, however, what commenced as a small Jewish sect has since grown into a cumbersome array of institutions with a complex set of beliefs, practices, and structures, overlaid with a strong level of self-interest.

The Christian religion seems to be only tangentially bound together by shared beliefs and practices. For the past 1,000 years, Christian religious institutions appear to have been more often in conflict with each other rather than unified. It is not so much a binding experience as one that creates schism and division. Indeed, Australian Anglicans recently witnessed it in a meeting of the General Synod, precipitated by the growing power base of the GAFCON faction.

In light of this, what should the church be? Is it unrealistic to expect it to be unified, and does unity imply conformity? Moreover, when we think of church in this context,



The Rev'd Andrew Sempell  
Image: Chris Shain

is it an institution or is it the followers of Christ without institutional constructs? So many questions, and each may be answered idifferently according to particular theological perspectives.

As mentioned in my previous *St James' Connections* article on belief, truth and faith, the church often ends up in a situation of special pleading to legitimise the holding of positions that run counter to logic and coherence, and theology plays a large part in this process.

## *Models of Church*

It is helpful to understand what the church should be. In theological terms, it is described as ‘the body of Christ’, which means that it is the embodiment of Christ present in the world today. In other words, the followers of Jesus continue his ministry and become, in the words of St Theresa of Avila, the ‘eyes, hands, and feet of Christ’ in the world. But is this the institutional church or the mystical body of believers without the institution, or both?

It is said that where two or three are present there is an institution, which simply affirms the human desire for order and secure relationships. Yet, a dilemma can arise when

...continued next page

part of the institution is exposed as corrupt, as happened with the Royal Commission into Institutional Responses to Child Sexual Abuse.

As one of my agnostic friends once said to me, "Jesus looks to have been a perfectly decent person with a good message, but his followers don't seem to have taken him all that seriously!" Perhaps we need a better understanding of who we are and what we are trying to do?

Back in the 1970s, the American Cardinal Avery Dulles wrote several books and articles on the nature of the church that became standard texts for theological students—including me. He developed six models of the church:

- Institution – governing and administering the church;
- Community – gathering, worshipping, and doing God's work;
- Sacrament – manifesting the grace of God;
- Herald – proclaiming the presence of Christ;
- Servant – seeking peace, justice and reconciliation; and,
- School – nurturing followers of Jesus to become disciples.

This is principally a functional list of what the church does and how it engages with the wider community, but it also gives us an insight into what the church can be in practice. No doubt, more models can be entertained such as 'hospital', 'shop', 'club', or 'entertainment venue'!

### *Church as Political Party*

More recently, and perhaps because of the combination of a drawn-out election campaign, a conflicted General Synod, and a desire by some parts of the church to have control over others, I have noted a new model emerge of church as 'political party'. Perhaps it has arisen because of the influence of the US 'religious right', or even because of our home-grown equivalent, the Australian Christian Lobby?

In recent years I have read several public comments from church leaders arguing that the Anglican Church is like a political party in which members are expected to keep to the party line or else, "please leave us". Focussed on the issue of same-sex marriage, it has recently been proposed that the expectation of party solidarity be extended from clergy to include employees of church institutions, especially schools—a case of requiring a religious test for the holding of an office of public trust that is funded by the Commonwealth.

It is a position that puts the needs of the institution above the needs of the people, and certainly does not reflect the reality of the church as the body of Christ in all its diversity and brokenness. 'Church as Political Party' is an indicator of how *realpolitik* has infiltrated the church and handed power to loud voices and number-crunchers. It is un-biblical and a world away from the unity that is to be found in the mystical body of Christ. Moreover, it is unlikely to do the mission of the church any good.

For example, the Diocese of Sydney keeps its own figures on average annual church attendance. A notable change occurred in the 2018 figures that showed a drop in attendance of over 12% in one year. Furthermore, average attendance has not risen since then, suggesting it was a permanent drop. What happened to cause this?

2017 was the year of the debate and plebiscite on same-sex marriage, which included the then Anglican Archbishop of Sydney making a \$1,000,000 donation to the NO campaign from the Diocese's charitable trust funds. It was a highly controversial action both in the church and the wider society. It now seems that many people disconnected from the Anglican Church in Sydney over this issue, both because of the Diocesan stance and the contentious donation. Currently, the average weekly attendance level of Anglicans in Sydney is under 0.8% of the population.

The political party model of church has consequences. It is a comfortable one for

those who remain inside the organisation and who share in its prevailing ideology, but it alienates those who disagree and provides little opportunity for dissent. To be sure, less than 1% of the Australian population is a member of a political party; it is surprising that anyone would be keen to fashion itself on such a dysfunctional model! Can we look at this differently?

St Paul describes the church using the metaphor of 'citizenship', which is something that cannot be taken away from an individual. Like the model of 'family', citizenship is more inclusive than exclusive, and less likely to be manipulated by vested interests.

### *That They May All Be One*

I am mindful that, at the time of writing this article, we are in the middle of the Week of Prayer for Christian Unity. The reading for the Seventh Sunday of Easter from the Gospel of John provides a contrast to the divided church. It describes Jesus' praying for the unity of his disciples before his betrayal and crucifixion. This is not a unity based on belief and practice, but rather one based on relationship. Jesus prayed:

As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.

(John 17: 21-23)

The witness of the disciples in John's Gospel is one encountered through example rather than ideas or practices. John argues that the followers of Jesus are to reflect his nature to the world. In other words, the disciples are called to continue Jesus' ministry to the world by fully participating in him, thereby being Christ to others. It anticipates the idea of 'church as the body of Christ'.

Unity for the followers of Jesus is therefore to be found by participation in the life of Christ through love. On the other hand,

unity is NOT to be found through conformity to statements of belief or adherence to religious practices. The mystery of unity is found in relationships, not in institutional hubris or control.

This is a unity that we seek to make present in the celebration of the Eucharist. We offer bread and wine and seek God's blessing upon them, so that we can receive them back, transformed by the presence of Christ and as a reminder that we participate in him and he in us.

It is a metaphor of the spiritual life by which we offer ourselves to God, seeking to be blessed and transformed, so that we can go out and be Christ to the world. Unity is therefore found through both our relationship with Christ as well as being Christ to the world.

In all our brokenness, inadequacy, fear, and failure, God still receives us, blesses us, and works through us by grace. This is salvation; that God loves and accepts us as we are, and not because we measure up through our good works, by believing the right things, or by doing the right things.

It is also in this way that we come to understand that conversion and salvation is a process and not an event. It is about the transformation that comes to our lives once we are released from being bound to things that draw us away from God, and are instead bound to God through our commitment to Christ.

Jesus prayed for the unity of his disciples, NOT in terms of ideology or rules, but rather through relationships. This is an inclusive unity based on God's love that we are called to demonstrate through our own lives—institutions notwithstanding. It is not an expression of power politics or partisanship, it is not based on perfectionism or law, but rather it is grace directed to all people freely and without distinction.

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

***This article is adapted from a sermon delivered on Sunday 29 May 2022.***

## EDITORIAL POLICY

We aim to publish a wide range of views and opinions in this magazine.

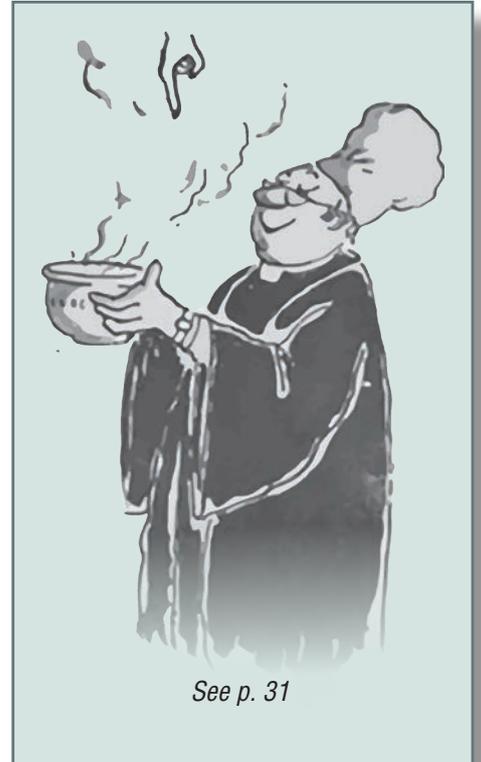
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## NEXT EDITION

The next edition of *St James' Connections* will be published on Friday 5 August 2022.

Deadlines (advertising and editorial):  
Monday 18 July.

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Palm Sunday 2022 at St James'.  
Image: Brooke Shelley.

# Church Law & Governance are discussed at St James'

Christopher Roper

St James' Church, King Street, was again the host for the annual Sharwood Lecture on Church Law. The Lecture, held on Wednesday 25 May, followed Choral Evensong sung by The Choir of St James'. Mr Michael Shand AM QC, a Queen's Counsel from Melbourne, was the lecturer. His topic was *Law of the state and religious institutions: cause for concern or an opportunity for reform?*

A response to, and commentary on, was provided by Ms Mandy Tibbey, a member of the New South Wales Bar and an active Anglican, including serving as Chancellor of the Diocese of Riverina.

Michael Shand has been very active in the life of the Anglican Church, including serving as chancellor of several dioceses in Victoria and as Chancellor to the Primate. He has played an active role in developing church law to deal with the protection of children and related issues which have arisen from the Royal Commission into Institutional Responses to Child Sex Abuse.

The Sharwood Lecture has been held annually over the last five years, jointly



sponsored by the St James' Institute and the Trinity College Theological School, Melbourne.

On the day following the Lecture, an informal by-invitation roundtable discussion was held at lunch time, attended by a small group of people involved in church law and governance for the Anglican Church. This was an opportunity for some current issues in the Church to be discussed informally and respectfully. This was the second such roundtable held at St James', and it took advantage of the Sharwood Lecturer being at St James'.

Invitations had been extended to a number of lawyers and judges who were chancellors or advocates of New South Wales dioceses, including the Diocese of Sydney. Also present were other lawyers who have been involved in church law and governance matters, such as appearing in the Appellate Tribunal of the Anglican Church of Australia. The host was the Rector of St James', The Rev'd Andrew Sempell.

The discussion centred principally on three of the issues dealt with in the Sharwood Lecture held on the previous evening.

Issues in relation to church governance were discussed from a number of perspectives. The background to a recent court case involving a New South Wales diocese provided an example of the need for improved governance at the diocesan level. The outcome for the diocese in that case illustrated how church governance can go 'off the rails'. There is a need for governance training for those on church boards and councils. Those present were pleased to hear of plans by the Sharwood Bequest at the Trinity College Theological School to develop a training programme



for those appointed to church boards and councils, including councils of church schools.

Another current and vital issue of governance for the Church generally is child safety. In his lecture on the previous evening Mr Shand had laid out the various schemes which the Anglican Church has put in place to ensure child safety in the Church. The differences in approach by various dioceses were discussed, and the various mechanisms, such as Working with Children checks and the requirement to report 'reportable conduct', were analysed.

A principal theme of the previous evening's lecture was how the State's and the Church's child protection regimes interact with each other, and in particular the implications of the State's schemes intruding into the life of the Church.

A question for discussion at the roundtable was whether the State's reportable conduct schemes can operate well in conjunction with the Church's internal professional standards processes. This was not seen as a concern, but rather raised important

issues of accountability by the Church and within the Church, which have been addressed and continue to be addressed.

The status of the clergy was also examined. Like many others, such as politicians, clergy hold an office; they are not employees of the diocese or the parish. This has implications where a person seeks to bring an action in law in relation to improper or illegal conduct by a member of the clergy against that person. Although the individual clergyperson can be sued, in earlier times in law the diocese was not that clergyperson's employer and therefore was not liable in law for their conduct.

The Church has sought to deal with this undesirable situation, in various ways in different dioceses. Those present at the roundtable briefly discussed the various schemes which have been put in place.



Mandy Tibbey.  
Image: Aaron Ghiloni.

Situated as it is in the centre of the legal precinct of Sydney, St James' can offer a place and a perspective for discussion of the interaction of the State's law with the Church's own laws and governance processes. The annual Sharwood Lecture, and the roundtable which follows it, are examples of how the parish carries out this particular role.

**Christopher Roper AM is Continuing Education Coordinator at Trinity Theological School, University of Divinity, Melbourne. He was the first Director of the St James' Institute.**

# Could Clergy Face State Registration?

Muriel Porter

Could clergy and other Church workers be required to have their fitness to work with children appraised under a government registration regime, as lawyers and health professionals do? Currently churches and other religious institutions conduct their own fitness checks.

Government registration could however be avoided by religious institutions being "proactive in this area", according to prominent Melbourne Anglican lawyer Michael Shand QC. Delivering the annual Sharwood Lecture, Mr Shand said the more institutions were proactive, "the more likely they will successfully resist moves for a state regime of registration".

Offering a wide-ranging discussion of the interaction between state law and religious institutions, Mr Shand, formerly Chancellor of Melbourne Diocese and a lay canon of St Paul's Cathedral, called for "greater mutual engagement, co-operation and collaboration" between state and church. Better engagement would also have "a better prospect of reconciling the conflicts in moral values that arise", he said.

Mr Shand outlined circumstances that have triggered State interventions into churches and other religious bodies. In particular, the Royal Commission into Institutional Responses to Child Sexual Abuse had led to a great deal of government legislation impacting churches, at both Commonwealth and state/territory level. Given that states and territories have moved differently in relation to their own context, this has created difficulties for religious institutions that operate nationally or in more than one state, he pointed out.

Marriage equality and anti-discrimination legislation was another area affecting the churches, he said. Referring to last year's Victorian Equal Opportunity (Religious Exceptions) Amendment Bill, Mr Shand said that on the one hand, "certain discriminatory conduct in connection with employment against, for example, a person in a same sex marriage is unlawful (and contrary to community moral values)" while "some religious institutions (or sections of them) say their religious faith cannot countenance employment of such

person". Different views on this are held by bishops within the Anglican Church, he added.

"Does legislation change community moral values or merely reflect them?" he continued. "The postal survey in 2017 returned a majority that reflected those changed values. We now have community moral values given legal effect by Parliamentary enactment at odds with some contemporary religious values. This is a striking development. Does it in part reflect the disenchantment with religious institutions as a result of their response to child sexual abuse?"

**Dr Muriel Porter is a Melbourne journalist, religion commentator, author and historian.**

**This report was first published in TMA (The Melbourne Anglican), Melbourne Diocese's monthly newspaper.**



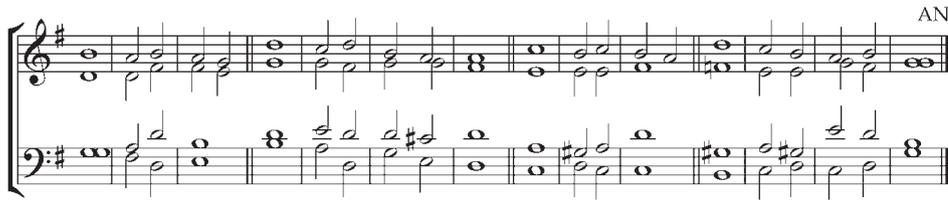


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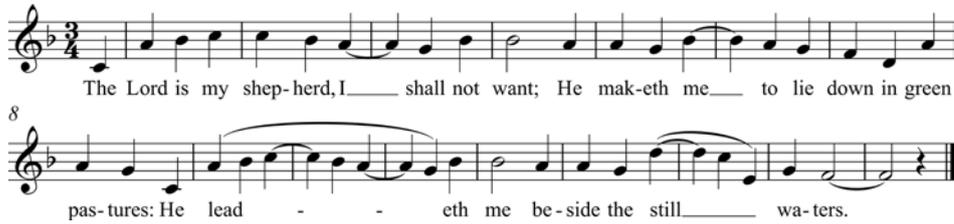


Fig. 4

would have worked from the original Hebrew. They may have used the available English translations, Miles Coverdale in the *Book of Common Prayer* or the King James Bible. Any metrical psalm is problematic. Not only must the authors create rhyming verses in a consistent metre, but they must also ascribe meaning to the text. One author may try to create a paraphrase as close as possible to the original. Another author may try a wider interpretation. For example, Psalm 23 refers to God as a shepherd. Jesus also refers to himself as a shepherd. What if an author seeks to create a more Christological content by referring directly to Jesus in a metrical version where the original could not have had any such content?

When Mary I restored the Catholic Church in England, many clergy fled to the continent and particularly to Geneva, which was under the control of John Calvin. Versifying developed there, culminating in a *Genevan Psalter*. After Mary died, much of this work was converted into a metrical psalter and authorised by Elizabeth I. Thomas Sternhold and John Hopkins compiled *The Whole Booke of Psalmes, Collected into English metre* (1562) (the Old Version), which famously contained William Kethe's 'All people that on earth do dwell', a version of Psalm 100 and its still-used tune *Old 100th* (NEH 334). This is the Old Version of Psalm 23 [Fig. 5]:

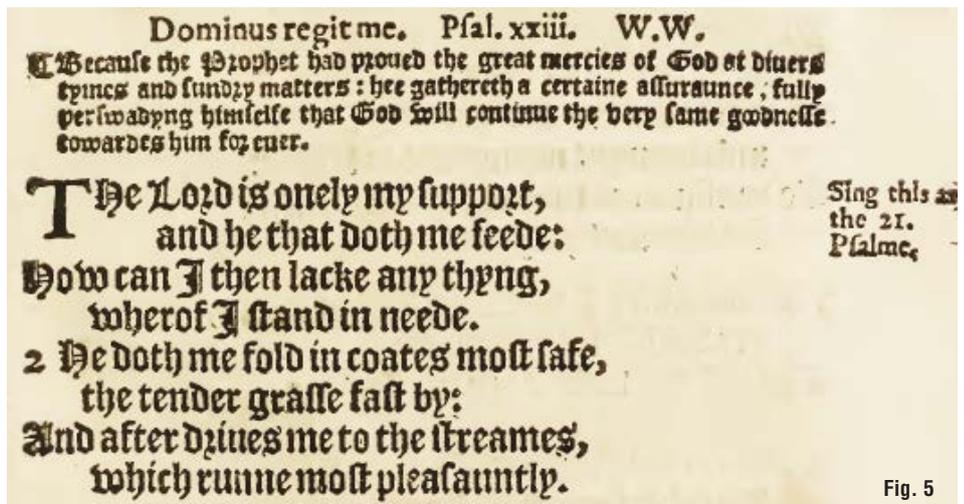


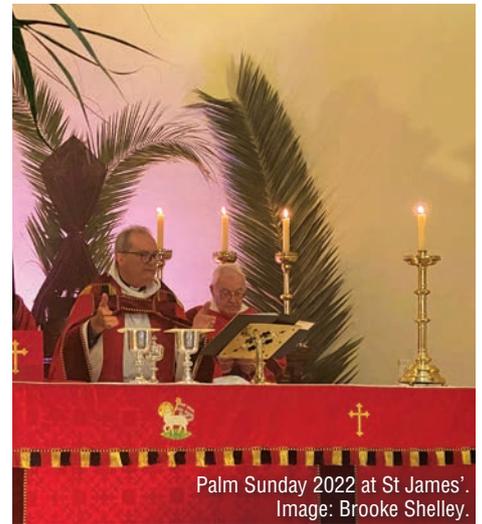
Fig. 5

The instruction was to sing this psalm to the tune set for Psalm 21, a tune that neither I nor our music staff can identify:

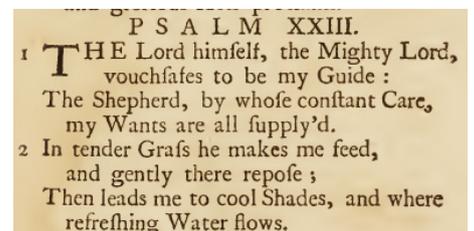


Old Version recommended tune

*The New Version of the Psalms* (1696) by Nahum Tate (Poet Laureate) and Nicholas Brady generally replaced the Old Version. This volume provided the words for *National Psalmody*, St James' first hymnal. Here is their version of Psalm 23:



Palm Sunday 2022 at St James'. Image: Brooke Shelley.



They recommended St Andrew's Tune [see Fig. 6].

Although the Old and New versions were officially accepted for singing in the Church of England, other poets produced their own metrical psalters. Isaac Watts, who was a nonconformist and not bound by Church of England rules, produced this version [see Fig. 7].

Charles Wesley also tried his hand, and made plain the link that he saw between the psalm and Jesus. His version was far from a simple paraphrase [see Fig. 8].

...continued next page



St Andrew's Tune  
New Version recommended tune

Fig. 6

Perhaps, like me, you aren't thrilled by these attempts to convert Psalm 23 to verse. What you are waiting for is supplied by the *Scottish Psalter* of 1650:

*The Lord's my shepherd, I'll not want.  
He makes me down to lie  
In pastures green he leadeth me  
The quiet waters by.*

This, the most popular metrical version, does not come from a single hand but is compiled by editor, Francis Rous (c.1560-1659), Speaker of the House of Commons in 1653, from versions written by at least three authors. A Puritan and opposer of Archbishop William Laud, he was, although from Cornwall, aligned with the Presbyterian faction in the England of his day.

Being in Common Metre, this version could be sung to many tunes but a popular candidate for the time was *Dundee* (NEH 57) by Thomas Ravenscroft (1592-1635). *Crimond* (NEH 459), the tune now most frequently used, was composed in 1872 by Jessie Seymour Irvine (1836-1887), the daughter of a minister of the Church of Scotland, specifically for this psalm version.

The *New English Hymnal* has three other metrical versions, firstly by George Herbert (1593-1633) (NEH 77) 'The God of love my Shepherd is'; secondly by H. W. Baker (1821-1877) (NEH 457) 'The King of love my Shepherd is'; and thirdly by Joseph Addison (1672-1719) (NEH 458) 'The Lord my pasture shall prepare'. Baker's version resonates with fans of British comedy duo,

Flanders and Swann. Verse 5 contains the words 'And O what transport of delight', which they used as the title of their song about a London double decker bus.

Why is Psalm 23 so popular? That it is set in entirely personal terms allows immediate self-identification with the text. That it begins with a metaphor also allows variable interpretations. The role of the reader is thus important. This psalm can refer to me and reflect my personal relationship with God. But, being a psalm, it has Hebrew cultic connections. In its original context, 'I' is most probably the Hebrew nation. At that time, it was customary in middle eastern religions to refer to one's god as a shepherd.

The psalm contains a second metaphor that we can easily overlook. In addition to being a good shepherd, God is also a generous host who spreads a table, welcomes guests with oil and provides a full, even overflowing, cup.

Psalm 23 is described as a 'Psalm of David'. This most probably means that it came from David's psalm collection rather than from David's (c.1010-970 BCE) own hand. If he was the author, the text is appropriate because we first meet David when he is summoned from his shepherding to be anointed by Samuel to succeed King Saul (1 Samuel 16:1-13). David also slew Goliath using a sling, the shepherd's weapon (1 Samuel 17).

An alternative date for this psalm is after the return from the exile in Babylon

### PSALM XXIII. (L. M.)

#### God our Shepherd.

- 1** MY shepherd is the living Lord;  
Now shall my wants be well supply'd;  
His providence and holy word  
Become my safety and my guide.
- 2** In pastures where salvation grows  
He makes me feed, he makes me rest;  
There living water gently flows,  
And all the food divinely blest.

Fig. 7

1. Jesus the Good Shepherd is,  
Jesus died the Sheep to save:  
He is mine, and I am His,  
All I want in Him I have,  
Life, and Health, and Rest, and Food,  
All the Plenitude of GOD.

Fig. 8

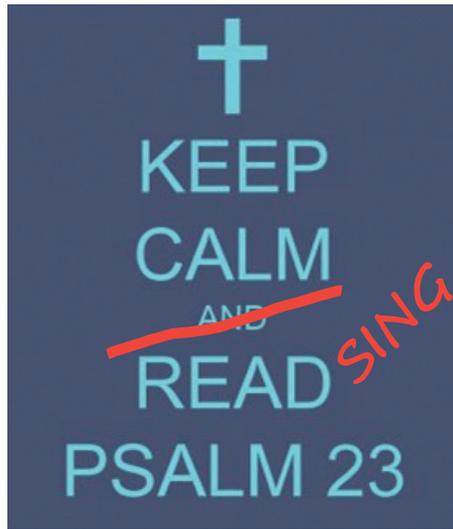
(538 BCE), some 500 years after David. In that case, the psalm is also appropriate and joins other psalms like 126, 'When the Lord turned again the captivity of Zion'.

Psalm 23 is entirely positive. It does not complain about being abandoned by God nor does it seek to bring dire consequences upon the psalmist's enemies. It makes no direct reference to Hebrew history, to the patriarchs or to the Exodus. Thus, it is more easily accessible to those who do not share that background.

Today, Psalm 23 is popular at funerals. This is a relatively new practice. Cranmer's first *Book of Common Prayer* (BCP) of 1549 used Psalms 116, 146 and 139, while the 1662 BCP used Psalms 39 and 90, much more sombre in tone. The 1928 BCP for the US Episcopal Church first used Psalm 23 in funerals for children. The proposed 1928 BCP for the Church of England used it for funerals of both adults and children. In both cases, the 1662 BCP psalms were retained but greater choice given. *An Australian Prayer Book* (1978) gave it second place after Psalm 90, but *A Prayer Book for Australia* (1995), which we now use, gives it first place.

Its popularity for funerals derives from the same qualities that I have set out above and resonates with the mention of the 'valley of death' and living in God's house forever. In Hebrew cultic terms, however, that last reference is most probably to the Temple, not to heaven or to eternal life.

Whether in its Hebrew context or in today's, Psalm 23 remains accessible and valued. Therefore:



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



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# The Complicated Layers of Being an Abused Christian Wife

Anne Lim

*In March, the St James' Institute hosted a webinar on the topic, 'Creating Safe Spaces in Churches: Responding to Domestic Violence in Faith Communities.' The seminar was attended by well over 100 people from most Australian states and territories, and from a range of denominations. Following the seminar, Eternity (eternitynews.com.au), reported on the webinar. This article is reproduced with the permission of Eternity. The St James' Institute also provided a resource list which can be obtained by emailing [institute@sjks.org.au](mailto:institute@sjks.org.au).*

Women of faith suffer added layers of complexity in relationships of domestic violence, making abuse even more difficult to bear, a webinar on domestic violence in faith communities has been told.

"The church experience, or the experience in any faith community, has added spiritual abuse or ways that domestic violence is hidden or shamed or minimised or dismissed," commented psychologist Kylie Maddox Pidgeon, one of a panel of four women experienced in working with domestic abuse in church settings.

The webinar, hosted by the St James' Institute in Sydney [on 31 March], was designed to give faith workers practical tools to address domestic violence and create safer religious communities. It was attended by more than 100 people across various denominations, although the panel was dominated by Anglicans.

Tracy Lauersen, chair of the Family Violence Working Group for the Anglican Church of Australia, said recent research into the experiences of Anglican people with domestic violence had made her passionate about improving the situation for women of faith in this country.

"We have an overall picture that indicates that in Australia, one in four women in their lifetime, and about one in 13 men are



impacted by domestic abuse," she said. "We need to think about this as primarily a gendered issue, because it is primarily women who are the victims-survivors, and it is primarily perpetrated by men."

Beyond physical violence, there was a pattern of coercion and control based on verbal or emotional abuse, psychological manipulation, gaslighting, and financial controls, and undermining her capacity as a parent.

"So the damage that we're seeing is not just the shocking and tragic death of women, but the harming of women and the harming of children through this whole range of different behaviours ... because at its heart, it's about denying her

personhood, really undermining who she is. And particularly in the Christian context, who she is as a daughter of God."

While many Christians were shocked by recent findings by NCLS [National Church Life Survey] Research that Anglicans experienced violence at slightly higher rates than the general population, Kylie said professional counsellors such as herself were not at all surprised. She said the research had given voice to what women in her counselling room were saying.

"It was saying things like churches are ill-equipped because we focus on forgiveness rather than accountability, which just places more responsibility on the victim or the survivor to get over it or to forgive him

or to stay married, rather than [placing the] responsibility on him to relate with respect," she said.

"Churches can have cultures of prioritising men's voices, whether it's preaching, teaching, leadership, which creates an unconscious bias that men are more credible or men are more likely to be believed. Whereas actually, all the research tells us that we need to believe the women, that the violence is probably worse than she's telling us.

"And it's probably been going on for longer because she's not used to being believed in that church environment. The [scriptural] layers about 'women should submit to men and women shouldn't be preachers and teachers' can cause women who are experiencing violence to have those extra layers of voicelessness. 'I don't have a position here; I'm not trusted or not believed. I don't have a platform to speak out about what's happening to me.'"

Additionally, the stigma of divorce created an inner battle against the desire to be the 'perfect Anglican wife'.

"The church often believes that death is the only credible reason to be divorced, but we really need to understand that abuse has already ended a marriage. Someone filing for divorce is not the end of the marriage, but it's the behaviour in the marriage that undermines love and trust and respect day after day after day – that really is the end of the marriage."

Three surveys by NCLS Research into domestic violence in Anglican circles studied its prevalence, clergy's attitudes and pastoral experience, and the direct experience of family violence survivors who identified as Anglican.

"In fact, what domestic violence looks like is, it doesn't look like anything. Most of the time it is largely invisible. Our study found that 88 per cent of Anglican victims did not seek help from church – they didn't approach their minister; they didn't approach staff in the church. So that tells us that there's a lot of people who are affected possibly by domestic violence who simply aren't sharing that information at

church. Now they're probably not sharing it elsewhere as well, but it says to us that this is a bit of a hidden problem and we're just starting to understand what it does look like," Tracy said.

Looking at how to prevent domestic violence and create safe spaces in churches, Kylie said gender inequality was the primary driver for domestic violence. She said a holistic primary, secondary, and tertiary approach was needed.

"I'm aware that that primary approach of gender equality in the church takes us to egalitarian and complementarian differences and debates. We are at the beginning of that discussion, but the science tells us that gender inequality is driving domestic violence," she said.

"We don't yet know how to navigate that well in complementarian spaces; we know that it's an issue that we need to look at further. And that's about as far as we've gotten so far."

She recognised that people would have different positions on ensuring gender equality in the operation of their faith communities, "and that is an ongoing conversation."

"So it's not saying that that's going to come out looking the same for everybody. I think there is a real challenge there to think about how do we support the voice of women and men equally in our faith communities and how we think about the power differences that perhaps women and men might experience in both communities as well," she said.

"I don't want to undermine people's prayerful, thorough, theological positions. I want to respect that, but if you are promoting gender inequality at the source, and then yet wondering why you're having to mop up situations of domestic violence, you need to think very carefully because it's like that example of throwing people in the river and then wondering why you have to fish them out later on."

Kylie said she had written about the parallels that exist between complementarianism and domestic abuse in a chapter in *Discovering Biblical Equality*.

"I'm not saying they're the same, but there are a number of parallels. And I go through the ways that complementarian theology and practice promotes some of the conditions that lead to domestic violence, like men's voices being prioritised, women not having as much credibility in their congregation, women and children not being prioritised in terms of spiritual formation or wellbeing.

"The stigma that comes from that presents all sorts of issues ... I understand this is very challenging. The complementarian-egalitarian debate is complex ... but this is an important place for research."

Nicola Lock, Relationship Counsellor and a member of the Anglican Safe Ministry Commission, said the two key responses to a revelation of domestic abuse were to believe their story and check their safety and that of their children.

"I heard a shocking story from a friend this week of a woman who was quite clearly in a domestic violence relationship, went and told the counsellor at her church. The first response was, 'I can't believe your husband is behaving towards you like that' ... because very often these male perpetrators present very well in church settings," she said.

"Domestic violence is often a crime. They need to be reported to the police or Family and Community Services. And you want to help them go and find the professional help that they need. This is a very complex area. Those of us who work in this area still struggle to work well in this area ... And it's important to remember that with an established pattern of power and control, relationship counselling is usually not appropriate. It's about the perpetrator of the violence taking responsibility for their behaviour and learning to change their behaviour."

Kylie said while she hated to do it, she often recommended that people suffering domestic violence not tell their church.

"I wish that wasn't the case. I wish that churches were much safer at the moment, but generally churches are not yet equipped to be the sole organisation that supports her.

...continued next page

So if you're a church worker or a chaplain or in some kind of role like that, my advice would be to listen and then support her to access professional services."

As someone who helped develop the 10 Anglican commitments as a blueprint for Anglican churches to respond to abuse, however, Tracy felt there was a role for the church, particularly in the area of addressing gender inequalities.

"When we see someone who's been murdered on the TV news ... there's this very long thread that led ultimately to the situation that ended her life ... It starts way back in our attitudes, and in things like inequalities and who's got the voice, who's got the power, who's being listened to, and so on. So we need to deal with that sort of stuff in order to prevent the very worst situation."

In the last part of the discussion, Tracy introduced the idea of how can we talk in our communities in a way that will generate safer spaces.

As Rector of St Paul's Anglican church in Warragul in Gippsland, she called on anyone who has access to a pulpit to preach about domestic violence.

"If you preach about it then you are opening up a space for people to actually have a conversation. You are putting yourself forward as someone who is approachable and who wants to actually talk to people who might be affected by domestic violence."

Lynda Dunston, a social worker in family, domestic violence advice for Anglicare Sydney, said training was key for anyone preaching against domestic violence.

"When you start preaching, you are going to get more disclosures. People are going to come forward and talk about those things

that have been so hidden. So you want to be ready for that ... so make sure you've done some training and you've thought about the issues and you've got the resources at hand, so you know how to respond."

The 10 Anglican commitments that came out of the NCLS Research included measures such as lamenting publicly that the church has a problem, apologising to victims, being concerned about the training of clergy, and ensuring the message of equality of women and men in the church is taught in Sunday schools and from the pulpit.

"Under each of the commitments are strategies and goals of what this might look like at a diocesan level, at a big national level, and brought down to the parish level – and they do talk about equality," Tracy said.

"It's fantastic that we have these 10 commitments which have been adopted by our standing committee and they're being gradually adopted by each of about 23 dioceses around the country. And those of us who are involved in parish ministry sometimes talk about the trinity of 'If you want to deal with something, you've got to state it, you've got to staff it, you've got to stage it.' You got to state that you want to deal with this issue, and you have to think about actually investing in staff and putting it up in the front of your church every Sunday.

"And so for our church, what stage we're at is we have made a statement. We've got these 10 commitments, but all they are [is] words at the moment. The next step for us as a church is to think of the investment into things like staff. And what does that look like from the parish up to the national level and how is this made a feature in our community life each Sunday?"

## Helplines

- In case of emergency, call 000
- 1800 Respect: national helpline, 24-hour national number for sexual assault, family and domestic violence counseling and advice. 1800 737 732 or [www.1800respect.org.au](http://www.1800respect.org.au)
- MensLine Australia: A 24hr telephone and online counselling service for men with emotional health and relationship concerns. 1300 78 99 78 or [www.mensline.org.au](http://www.mensline.org.au)
- No To Violence: Men's Referral Service Telephone counselling, information and referral service for men using violence in families, male victims, and for their friends or relatives. 1300 766 491 or [www.ntv.org.au](http://www.ntv.org.au)
- Lifeline 24-hour telephone crisis line. 131 114 or [www.lifeline.org.au/get-help](http://www.lifeline.org.au/get-help)

Anne Lim is *Eternity* staff writer.

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## 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](http://sjks.org.au) or telephone 8227 1300.



Palm Sunday 2022 at St James'.  
Image: Brooke Shelley.

# Parishioner Profile: Jesse Taylor

Brooke Shelley

*Jesse, what brought you to St James' and how long have you been a parishioner here?*

Dean Peter Catt (St John's Cathedral Brisbane) recommended St James' to me as a good church in Sydney when I moved here in 2019. He told me it was high church style and with progressive views (like St John's in that regard). I believe it is important to be open-minded about the Bible and accepting of others, so St James' suits me.

*Were you born and bred in Sydney? If not, would you like to say something about your origins?*

I was born in Sydney but grew up in Christchurch, New Zealand. I lived in Queensland from 2005 before moving to Sydney in 2019.

*What do you do for a profession?*

I work for the State Government in policy. I am currently working in education. A lot of my career has been in Aboriginal and Torres Strait Islander policy and funding.

*Do you undertake any roles at St James' such as Reader, Intercessor, Sidesperson, Flower arranger etc?*

Since joining St James', I have helped out with the Sister Freda mission, the Men's Group, Resting Space dinners, and Serving. I also work as a part-time verger and St James' Institute assistant.

*What do you enjoy about St James'; why do you keep turning up?*

I like high church choral music like that of the Italian Renaissance composer, Palestrina. I like the traditional style of liturgy, and I like the connections St James' has to arts, history, music and architecture. I find the intellectual discussions and the varied guests at the St James' Institute very interesting. I also have met many good role models at St James'.

*Are there any other churches that you have been a member of over the years and have you always been an Anglican?*

I committed my heart to Anglicanism at St John's Cathedral, Brisbane, and was baptised and confirmed at St James' by Fr Andrew Sempell. Nick Ingram, one of the Resting Space coordinators, was my support person. I maintain occasional connections with other churches of varying styles including Pentecostal and Church of Christ, and also occasionally St Thomas North Sydney. I also like Christ Church St Laurence.



Jesse Taylor.  
Image supplied.

*Would you like to say something about your faith / spiritual journey over the years – how it began, some of the things you have learned, how it affects your daily life? Have there been any other influences on you?*

I was not brought up Christian, but I began exploring it at university. I have been to

...continued next page



The Rev'd Andrew Sempell, The Rt Rev'd Stephen Pickard, and Assoc. Prof. Michael Horsburgh AM on Palm Sunday 2022 at St James'.  
Image: Brooke Shelley.

many different churches in Australia and feel that most of them have something positive to offer. But it is very important to me that churches are on the right side of ethics and do not discriminate on the basis of gender or sexuality.

I feel I have grown a lot as a person through participation in church and through worshipping Jesus. After I was baptised, I felt that I had a good spiritual protection. Even though my family are not religious, they have recognised how rewarding it has been for me.

*Do you have any particular (or peculiar) interests or hobbies?*

I like collecting antiques, doing yoga, and practising Spanish. I also created and coordinate a large and influential social media group that focusses on protecting character homes and preserving inner city greenspace.

I like promoting St James' to my friends, family, work colleagues, and Christian friends from other churches. Because I go to just about every event at St James' of any type, my main hobby is 'church'.

*Is there anything you'd like to share with the St James' Connections readers that hasn't been covered here?*

St James' has much to offer many different people. To me, it is a democratic, accepting, non-controlling, non-judgemental and intellectual place—and many people in the wider public would not know that.

**Brooke Shelley is Communications Manager at St James'.**



Chapel candle after the Watchnight Vigil at St James' 2020.  
Image: Brooke Shelley.



The Rev'd Richard Hill Memorial detail (see p. 32).  
Image: Brooke Shelley.

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## Choral Evensong, Pizza & Fellowship

Choral Evensong is very popular in the UK, and we would love to see more people experience the beauty of the traditional *Book of Common Prayer* Choral Evensong at St James' each Wednesday at 6:15pm, with the music settings as you'd hear in any cathedral or church in the UK with a strong choral tradition like Westminster Abbey, or King's College, Cambridge.

The service concludes by 7:00pm, and Jesse Taylor and other regular attendees would like to build on interest that is being expressed in a small group to meet up afterwards in the crypt, following the service for pizza and fellowship.

It would be a wonderful mid-week opportunity, particularly for visitors and for those who are new to Evensong, to experience beautiful music and liturgy (with no sermon!), and then meet and connect with others to share Christian fellowship.

If you are interested, please contact Jesse on gatoblanconz@gmail.com or 0405 989 968, or contact the Parish Office.

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# A First Glimpse of our new Organ

Robert Marriott

The new St James' organ is now swiftly taking shape. Despite the delays caused by COVID and the interruption of last year's fire at the Dobson workshop, the various component parts are now actually beginning to look like, well, an organ!

The console has been built. The pedal board is ready to be fitted to the console's base. Pipes manufactured by suppliers in the UK and the Netherlands are being set on soundboards. Blowers required to power the organ built especially for the instrument by B.O.B Stevenson Ltd of Derby, UK, have arrived at the workshop to be incorporated into the build.

John Panning, President of Dobson Pipe Organ Builders, Ltd., is justifiably delighted. "Since the fire almost a year ago, we've taken tremendous steps back toward normalcy," he says.

"Many have asked how we're doing," he reports. The company decided to hold an Open Day in early June. The major exhibit is the new organ for St James', the company's Opus 99. Mr Panning says: "We're eager to show you our progress."

While Iowa is just a tad too far for a casual visit, we in Sydney can take part in the Open Day virtually. Look at the accompanying photographs to see the progress for yourself.

Barring any further unforeseen disruptions, the new organ is scheduled to be heard for the first time on St James' Day, 2023. Preparatory construction work in the church will commence in late 2022.

*Images supplied by  
Dobson Pipe Organ Builders Pty Ltd*

## *The organ appeal reaches \$2 million*

With the generous support of committed donors, it's a great pleasure to also announce a significant milestone for our fundraising. The Organ Appeal has now reached \$2 million.

It's the time to keep up the momentum—both in the construction and the fundraising. As we can almost hear the sound the new instrument will make, dare we aspire to aim toward a figure closer to the organ's cost of \$3 million? Please consider making a donation prior to the end of this financial year, or during the next financial year. Donations can be made at [stjamesfoundationorganappeal.com.au](http://stjamesfoundationorganappeal.com.au)

Mark your calendar for some upcoming events. A Bicentennial Appeal Dinner will be held at the Fullerton Hotel on Friday 7 October at 6:30pm. A concert to farewell the old organ will be held in the church on Sunday 30 October at 5:00pm.

Our goal to have a wonderful organ to help the expansion of music-making at St James' is getting tantalisingly close. Don't miss your opportunity to be part of making the vision become a reality.

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



<https://stjameskingstreetmusicfoundation.com.au>

<https://www.stjamesfoundationorganappeal.com.au/donate-now>

# *a virtual Open Day*



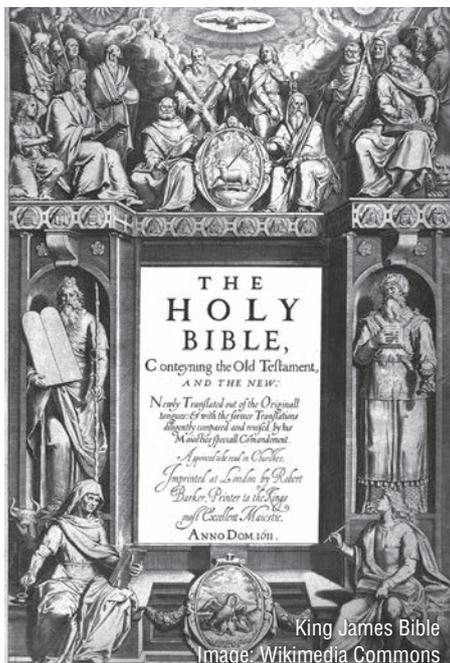
# Poets in a Landscape

## Robert Willson

Over the years I have known two distinguished Australian poets, Les Murray and Alec Hope, and I have been thinking about them lately. I borrowed the title of this article from Professor Gilbert Highet of Columbia University, USA, the famous Scottish/American classical scholar. He wrote a splendid book with that title about the ancient classical poets.

Alec Hope was the son of the Reverend Percy Hope, a Presbyterian Minister, and was born in Cooma where his father was then the Minister. Alec was close friends with Principal Alan Dougan of St Andrew's College, who often spoke to me about him. Hope later went to Oxford and became one of our greatest poets.

Many years ago, when I was Chaplain at Canberra Girls' Grammar School, I invited Alec Hope to speak to the girls. He spoke about his time as Professor of English at the ANU. He told the girls that any student of English language and literature should be familiar with the King James Bible, as a key to understanding so much of English literature.



### Who was Ruth?

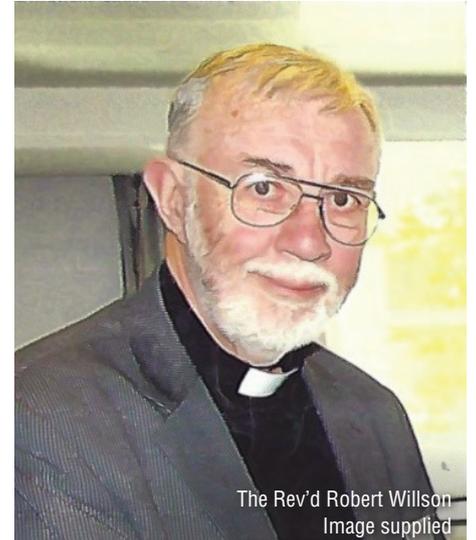
He recalled the occasion when he was leading a seminar group. He quoted the famous poetic line by Keats from the *Ode to a Nightingale*. Keats refers to the sad heart of Ruth, who, 'when sick for home, she stood in tears amid the alien corn'. Then he asked the students: "Who was Ruth?"

There was a terrible silence. Finally, someone asked if she was Keats' girlfriend. Professor Hope told the class to purchase an Authorised Version of the Bible and start by reading the Book of Ruth in the Old



Testament. English literature, from Milton to modern poets, is saturated in the Bible, and without that knowledge we are intellectually impoverished. I hope the students at Girls' Grammar absorbed that message.

In our secular society fewer people read the Bible or hear it in Church, if they ever go. But its words and images are part of our language. I recall an atheist once writing a letter denouncing Christianity. Yet I counted several Biblical phrases in his letter. Alec Hope was right. He told my Assembly that while the Chaplain could give spiritual reasons for reading the Bible, he would like to give other reasons.



I valued meeting Alec Hope at that time, but now I want to write about another famous Australian poet, Les Murray, whom I knew much better.

### Les Murray

More than sixty years ago, in 1957, I started as an undergraduate at Sydney University to study for an Arts degree. That same year, Les Murray, a bush kid from Bunyah on the central coast of NSW, also started at the University. We got to know each other but we were never close friends. We seemed to move in different circles.

Les Murray became part of a group of students at that time, many of whom later became famous. Among them were Clive James, 'the kid from Kogarah'; Robert Hughes, famous art critic; and Germaine Greer. I was in a group with people preparing for the Ministry.

We were both in the English class with large crowds for lectures in the Wallace Theatre, and I would see him in the old Fisher Library. There, Les burrowed among the book stacks and read widely, but never attended many lectures. What a pity he missed Professor Wesley Milgate's brilliant lectures on English Literature, especially the poet John Donne.

We also did Psychology, and Les also studied German. I managed a pass in English but Les failed English that first year. We both failed Psychology. Les Murray's academic career was very modest indeed, but eventually we both achieved a Pass Degree in Arts.

I have been reading Peter Alexander's book on Les Murray, entitled *A Life in Progress*. He has researched the early life of Les and how he discovered a gift for writing poetry. He overcame a very harsh and anti-intellectual childhood, constant thrashings by his father (until Les was old enough to outrun the old man), and the tragic death of his mother. His career as a gifted poet and political thinker is quite remarkable, after such an unpromising beginning.

### *The Free Kirk*

Most of his family and neighbours were of the Free Presbyterian tradition. There was no Kirk in Bunyah, but once a month they would all gather in a local hall to worship and hear a Calvinistic sermon by a visiting preacher. If the preacher could not come, then Murray senior, father of Les, would preach a sermon.

The great-great-grandparents of Les, Hugh and Margaret Murray of Jedburgh, Scotland, arrived on a ship called the *Castle Eden* in Sydney on 9 October, 1848, and settled on the mid north coast, where many Free Church people formed congregations.

Like so many others, they were driven out of Scotland by poverty and the brutal Highland Clearances. Many were encouraged to come to Australia by the firebrand Presbyterian Minister, the Reverend Dr John Dunmore Lang, who encouraged so many Scots to come—my family among them. It was his most lasting contribution to Australia.

Thinking about the life of Les, I believe that he inherited that Scottish thirst for books and learning and writing, in spite of poverty and lack of opportunity. His Scots Gaelic heritage was very precious to him.

I remember with great pleasure one conversation I had with Les. It was in the Arrival Lounge of the Tokyo International Airport. We were flying to London and I saw



Les Murray  
Image: Wikimedia Commons

his very large frame among the passengers. Later, during the stopover, he wandered up and sat down and we had a long yarn about memories of Sydney University and our common Gaelic-speaking heritage.

Our spiritual pilgrimages had taken us in diverse ways. In the 1960s, Les met Valerie Morelli, a cradle Roman Catholic of Hungarian-Swiss background. Les said in an interview that Valerie was the most significant factor in his becoming a Catholic. Theirs was a long and very happy marriage, blessed with five children.

Les told the interviewer how much his Christian faith meant to him, especially the Sacrament of Holy Communion and the doctrine of the Real Presence of Christ in the Sacrament. He once described the Eucharist as “the food that solves the

world”. His books of poetry all bore a dedication to ‘the Glory of God’.

I told him that my spiritual pilgrimage had taken me to the Anglican Church, but I remained very much in love with my Scottish spiritual heritage, perhaps more so than Les felt. However, he wrote much about it in his poetry.

### *The Gold Medal for Poetry*

Some years later, Les Murray was awarded the Queen's Gold Medal for Poetry. It was a very important honour, and he went to Buckingham Palace to receive it personally from Her Majesty.

There is a delightful story about the meeting. As The Queen presented the medal, she smilingly remarked that there was an image of herself on one side and an image of a naked lady on the other side.

Les was hugely chuffed and said: “I'll make sure I always wear it with your image facing out”.

Les Murray was not only a poet but also a very gifted anthologist. His manuscripts, books, letters and other papers are a vast archive in the National Library in Canberra. Years ago, I was asked to review his anthology of Australian Religious poetry and I have this fine book beside me as I write. Les died on 29 April, 2019.

**Fr Robert Willson was ordained an Anglican priest in 1974 and was Chaplain at Canberra Girls' Grammar School for 17 years.**



Palm Sunday 2022 at St James  
Image: Brooke Shelley

# Book Review:

## *The Sinner and the Saint:*

### *Dostoevsky and the Gentleman Murderer who*

### *Inspired a Masterpiece*

by Kevin Birmingham  
(Penguin Press, New York: 2021)

Ian Westbrook

How does often a non-fiction book attract this sort of review? "It's a page turner about turning pages". This is what *The New York Times* says about award-winning American writer, Kevin Birmingham's recent work which traces the influences behind Dostoevsky's great novel, *Crime and Punishment*. What makes it so readable is that Birmingham blurs the lines, often creating dialogue between characters and managing factual material creatively.

Birmingham believes the influences on Dostoevsky's great novel, with Raskolnikov the murderer the central character, were decades in the making across several events in his life.

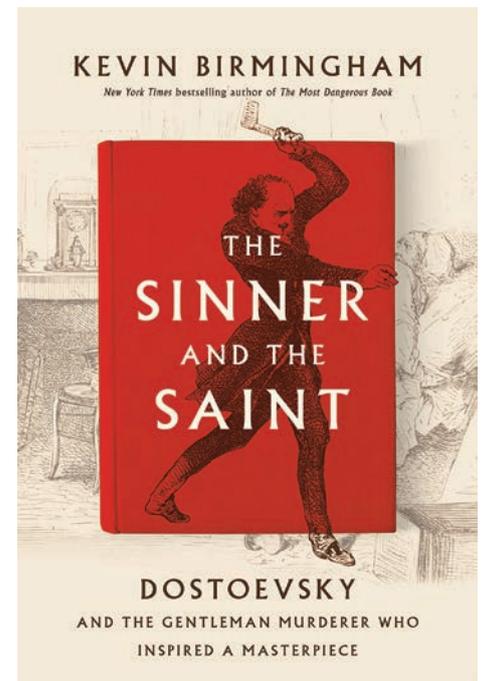
An early influence for Dostoevsky was when he was 17 and his father was murdered. He was a landowner who had drifted into drunkenness, neglected his property, and made life desperate for his serfs, who took a bloodthirsty revenge. There was also a double shock—the authorities did not prosecute anyone but attributed the death to an outlandish natural cause.

When as a young 23 year old Dostoevsky arrived in St Petersburg in 1844, he was a disillusioned engineer from the army who thought he could become a writer. He soon fell in with a group of intellectuals and would-be revolutionaries. In an era when anti-Tsarist talk was dangerous, the authorities rounded up the circle with Dostoevsky among them. Here's how Birmingham describes his arrest, applying his creative fact-based technique:

The first thing Dostoevsky heard, ... climbing up through dreams to the woken world, was the sound of a sabre clanking lightly against something in his room. It was before sunrise. He had come home an hour earlier after visiting one of [his] friends and had quickly fallen asleep. His eyes were not yet fully open when he felt the presence of strangers in his room, figures coming into focus against the predawn light. A police officer with full sideburns was standing next to his bed. Beside him, in a blue uniform with silver buttons, white epaulets, and braided cords draped from the shoulder, stood a lieutenant colonel from the Third Section [the secret police]. He looked down at Dostoevsky and said in a gentle, almost soothing voice, "Get up!"

The arrest of Dostoevsky and some 200 others would not have been possible without a spy. As Birmingham writes: 'the Third Section paid [him] what they paid all informers, thirty roubles, just like Judas.'

Dostoevsky ended up spending four years in a Siberian prison camp, but the lead up to this was one of the most dramatic events in his life. At the conclusion of the court hearing all prisoners were taken to a St Petersburg square, and three of the ring leaders were taken out with hands tied and lined up in front of a firing squad. Dostoevsky thought this would be his fate too. The squad loaded their rifles and took aim. But the next sound was a drummer beating a retreat. The Tsar, out of the 'goodness of his heart', saved their



lives and commuted the death sentences to Siberian misery.

In Siberia, Dostoevsky met murderers. He was surprised at their ordinariness, in some cases their mild manners, and in another case an extraordinary capability to perform in a play some prisoners put on. These contradictions were stored away for his great novel.

Released from prison but remaining a writer, money was necessarily a lifelong problem for Dostoevsky. Mostly he had none, and when he did, he gambled it away. From some early writing successes he secured writing advances and then begged for more. It was an era of literary journals, so he and his brother started one which proved to be successful and lucrative, for a while. It was the 1860s now, and there was

a public appetite for macabre stories, which prompted Dostoevsky to explore evil spirits in real crime stories. In his research for his journal, he found an account of an 1835 trial in Paris of an infamous poet-murderer, Pierre-François Laçenaire, an extraordinary and horrifying incarnation of evil.

Laçenaire is the 'gentleman murderer' who features in the sub-title of Birmingham's book, and he is a major influence in the creation of Raskolnikov. Laçenaire committed several brutal murders, some using an axe as Raskolnikov did, and while his motivation was ostensibly money, there was also a cavalier attitude to his crimes. It took some clever detective work to trap Laçenaire, but at his trial, the handsome young criminal behaved nonchalantly and drew huge crowds to witness the courtroom drama. His ultimate meeting with Madame Guillotine was conducted at an early hour in an obscure location to keep rioters at bay.

Although Dostoevsky's lifestyle would not meet any diocesan stereotype, he had Christian leanings. The drama within *Crime and Punishment* is Raskolnikov's wrestling with his conscience. He had committed a dreadful crime but had gotten away with it. He rationalised it since his victim was a despised pawnbroker, and he toys with a police inspector who thinks he knows he did it but can't prove it. While there are mixed emotions in Raskolnikov's ultimate confession—he has fallen in love and was also promised leniency if he confesses—it is ultimately his conscience and an inability to live with his crime that pushes him to seek punishment for it.

When Dostoevsky wrote *Crime and Punishment* he was broke, ill and humiliated from seeking loans. His other great novels were still in the future, and he needed to sell this one as a way out. His notebooks show

his aim was to tell a murder story from a murderer's point of view, while avoiding making him a monster. His greatness as a writer is that he makes the reader a witness and confidante to an unfolding drama. Birmingham's book brings all that back and his page turning prose might make you blow the dust off the old classic, or even pick it up for the first time. Then again, Birmingham's book is so good it could be a substitute.

**Ian Westbrook is a parishioner at St James' and currently a Parish Nominator.**



Deirdre Evans and Marylon Coates on the cleaning day before Easter. Image: Jackie Dettmann.



Bev Horsburgh cleaning the silver before Easter. Image: Jackie Dettmann.



Easter cleaning at St James'. Image: Jackie Dettmann.

# Myanmar Eme

## *The need is even greater now*

Anthony Naake

When I left Myanmar in February 2020, I was inspired by the Anglican Board of Mission's (ABM) programmes: Sustainable Agriculture Project, Integrated Water, Sanitation and Hygiene (WASH) and the Church to Church project with its partner the Church of the Province of Myanmar (CPM).

One could see how the locals had embraced the projects and were very much empowered. For example, I visited Yaytarley village where ABM had established a WASH programme to build three tube wells and twenty latrines with septic tanks. The best thing was that after ABM's three tube wells and latrines were constructed and in operation, the villagers used the technology and know-how to construct a further eight tube wells and more latrines for the village, and they now know how to maintain and service them.

Tourism was taking off and providing good incomes. Construction was booming in the large cities. The people were happy, and I felt optimistic that the country was now progressing. Soon after, my hopes were dashed with the arrival of COVID-19 and the military coup. The recent news that the Junta armed forces are targeting villages along the Irrawaddy River in central Myanmar in an arson and destruction campaign is deeply disturbing.

The ABM Emergency Appeal for Myanmar, which began in July 2021, has gone into a new (third) phase. The needs are greater than ever.

That first phase used funds raised by this appeal, supplemented by funds already raised by the Global COVID-19 appeal, to provide medicines and oxygen to those infected by COVID-19.

During the second phase of the response (July to September 2021), the church made rice distributions to 1,689 displaced people in the dioceses of Yangon, Mandalay, and Myitkyina, and in Pyay Missionary Diocese. In some places, onions were also distributed. This relief helped displaced people to meet their daily food needs for at least one month. As one parish priest explained, "When the assistance arrived, I just don't have enough words to say how much I'm happy and thankful. They [the people] received four kilos of rice as well as some onions, according to their needs."

In March 2022, the Church requested further (third phase) emergency funds for a new emergency response programme across all of their eight dioceses around the country.

For this phase, CPM's COVID-19 and Psycho-Social Assistance Project will provide a cash distribution to 3,570 displaced people to buy food for one month. A second cash distribution will help 2,250 people to buy basic medical supplies, personal protection equipment for dealing with COVID-19 and food supplements.

### *The Australian 'Myanmar Roadshows'*

Through ABM, some of the pilgrims who visited Myanmar in February 2020, on a tour led by Colin and Lyn Bannerman, have established a travelling 'Roadshow' to highlight the plight of the Burmese people. The first of the information evenings was held at Christ Church St Laurence on Sunday 22 May. This successfully raised



Dr Colin Bannerman delivering the Introduction.  
Image: Colin Tso.

# Emergency Appeal



Image: Tony Naake.

\$6,000 for the Myanmar Emergency Appeal. Participants heard first-hand illustrated stories from the pilgrims and enjoyed a supper of authentic Myanmar food with wine or fruit juice at no charge. Facilities were available to receive donations for the tax-deductible Myanmar Emergency Appeal via cash or credit card. A generous

ABM benefactor is matching \$ for \$ for the first \$2,000 of donations received at our Myanmar information evenings! ..... Stay tuned, a Myanmar Roadshow could be coming to a venue near you soon!

**Please support the people of Myanmar who have lost their means of livelihood through the military coup and COVID-19.**

If you would like to make a donation please scan the QR code or visit:

[www.abmission.org/supportmyanmar](http://www.abmission.org/supportmyanmar)

All donations are tax-deductible.

**Anthony Naake is a parishioner at St James'.**



Myanmar's traditional tea leaf salad being served during the presentation. Image: Colin Tso.



The Rev'd Dr John Deane, Executive Director of ABM and AID. Image: Colin Tso.



# MYANMAR EMERGENCY APPEAL



Please don't forget about us :(



<https://www.abmission.org/myanmar>



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Libby Hindmarsh, Carolyn Lawes and Leigh Hess cleaning the brass before Easter. Image: Jackie Dettmann.

# S. JAMES' Connections

## SUBSCRIPTIONS

- **Individual: \$22**  
(6 issues per year; includes postage)
- **Parish/Institution Bi-Monthly:**  
\$60 (20 copies of one issue, includes postage)
- **Parish/Institution Yearly:**  
\$300 (20 copies of 6 issues, includes postage)

Due to increased postage and printing costs, we charge a fee to cover the cost of sending out copies of *St James' Connections*.

To be put on the mailing list or to purchase a Parish Subscription, please call the office on 8227 1300 or email [office@sjks.org.au](mailto:office@sjks.org.au).



The Flower Arrangers designing the Easter flower arrangements. Image: Jackie Dettmann.

# Milestones

## BAPTISMS

Kim Howard Smith 22 May 2022

Paxton Stanley Booth 22 May 2022

## WEDDINGS

Mille Milakovic and Khen-In Jaitip 23 April 2022

## FUNERALS

The Hon. Dr Frank McGrath AM OBE 30 April 2022

Major General Raymond Sharp AO RFD ED (Ret'd) 31 May 2022



Easter Flowers.  
Image: Brooke Shelley.



The Rev'd John Stewart  
on Easter Day 2022 at St James'.  
Image: Brooke Shelley.

*Save The Date:*

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

**Friday 7 October 2022**

# Bicentenary Fundraising Dinner

for the St James' Organ Replacement & Restoration Appeal

*To be put on the invitation list or to receive further information,  
please email [brooke.shelley@sjks.org.au](mailto:brooke.shelley@sjks.org.au)*

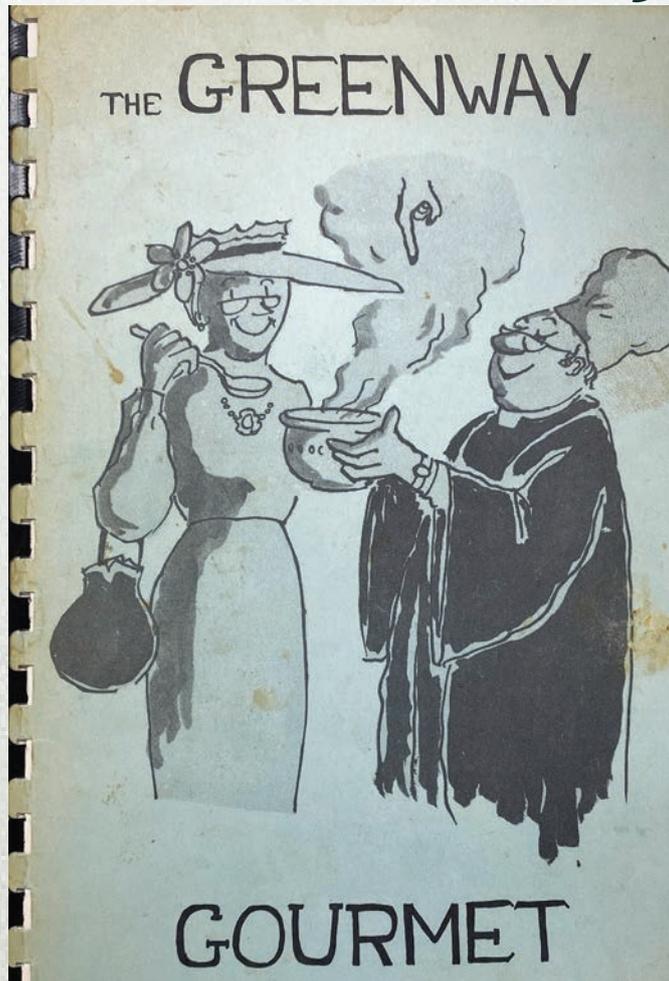
Funds raised through The St James' Music Foundation ABN 81 868 929 941

## Parish Contact Directory

**Address – Level 1, 169–171 Phillip Street, Sydney, NSW 2000**  
**Phone – 8227 1300 Web – [www.sjks.org.au](http://www.sjks.org.au) Email – [office@sjks.org.au](mailto:office@sjks.org.au)**

RECTOR.....	The Reverend Andrew Sempell.....	8227 1303 (m 0419 018 225)
ASSOCIATE RECTOR.....	The Reverend John Stewart.....	8227 1304 (ah 9410 3077)
DIRECTOR OF ST JAMES' INSTITUTE .....	Dr Aaron Ghiloni.....	8227 1305
HEAD OF MUSIC .....	Warren Trevelyan-Jones .....	8227 1306
ORGANIST .....	Alistair Nelson .....	8227 1308
OFFICE ADMINISTRATORS .....	Dianne Ward/Jonathan Elcock .....	8227 1300
ACCOUNTANT .....	Michelle Chan.....	8227 1302
COMMUNICATIONS MANAGER .....	Brooke Shelley.....	8227 1301
ST JAMES' CONNECTIONS EDITOR.....	Brooke Shelley.....	<a href="mailto:brooke.shelley@sjks.org.au">brooke.shelley@sjks.org.au</a>
ST JAMES' CONNECTIONS SUB-EDITOR ....	Sue Mackenzie.....	0404 070 737
COUNSELLING @ ST JAMES' .....	Loretta King.....	8227 1300
PASTORAL CARE COORDINATOR.....	Chris Cheetham .....	0407 017 377
FACILITIES MANAGER.....	Tony Papadopoulos .....	8227 1312

# The Greenway Gourmet



*Bringing 1970s' cooking from the Women's Fellowship Day Group of St James' into your 21st century kitchens!*

## SPICY BAKED POTATOES

- 4 old potatoes (uniform size)
- 2 oz. butter or margarine
- 2 stalks celery, finely chopped
- 1 large tomato, skinned and chopped
- salt
- freshly ground pepper

Scrub and dry potatoes, prick with a fork. Bake in a hot oven, 400-450° for approximately 1 hour or until tender. Cut a slice from the top of each potato and scrape out the soft centre, place in a bowl. Add the butter, celery, tomato and salt and pepper to taste. Mix together thoroughly. Place mixture back into potato skins and replace in oven for a further 15 minutes or until hot. Serve with green vegetables or salad.

J. BARNARD.



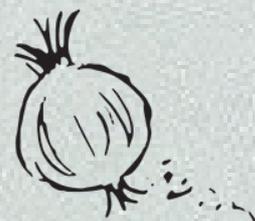
## WINTER BEEF PARTY STEW

- 2 lb. lean beef cut into cubes
- 2 x 8 oz. canned, peeled tomatoes
- 8 oz. frozen green beans
- 3 large carrots, scraped and thinly sliced
- 3 celery stalks trimmed and thinly sliced
- 6 oz. bean sprouts
- 3 oz. tapioca
- 1 teaspoon salt
- 2 teaspoons black pepper
- 2 teaspoons sugar
- 2 tablespoons white wine vinegar
- 6 oz. red wine
- 2 oz. dried prunes, stoned and chopped

Combine all ingredients and put in a crockpot. Cook all day on "low". Can also be put in a large casserole and cooked at 300° in the oven for 4 hours or until tender.

B. CAMERON

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



# Colin's Corner

from the St James' Archives

## 100 years ago at St James' Church

### OUR MONUMENTS

REV RICHARD HILL

On the north wall of the Church is a tablet erected in memory of the Rev. Richard Hill, first Rector of St. James., [sic] He arrived at Sydney in January, 1819, by the "Hibernia," which also brought to the settlement nearly two hundred [sic] male convicts. His first appointment was at St. Phillip's, the only Church in Sydney then standing, where he assisted the Rev. W. Cowper, who had arrived ten years earlier. This St. Phillip's was an earlier Church than that now standing on Church Hill, and was demolished when the latter was completed in 1856. St. James', the foundation stone of which

had been layed [sic] in 1819, was not ready for consecration till 1824. The consecration took place on February 11 of that year; Samuel Marsden the consecrator being assisted on the occasion by the Rev. R. Hill. The latter was then appointed its first incumbent at a salary of £250 per annum. The first marriage recorded or celebrated at St. James' took place on February 27, 1824, between John Layton and Rosanna Roberts. Richard Hill conducted the service by special licence. He remained at St. James' for 12 years, and died suddenly in the performance of his duty, within its walls, on May 30, 1836.

The tablet records that it was "erected by his friends and congregation, in affectionate remembrance of his unwearied labours during seventeen years, his serene resignation under no ordinary trials, his blameless and useful life, his prompt attention to the every call of distress, his faithful and fearless reproof of the sinner, his disregard of personal ease when any work of charity required his services, and his peculiar ability in engaging the attention and affection of the young and in imbuing them with a deep reverence for the words of everlasting salvation." His love for children and theirs for him is also attested by a small tablet now on the wall of the crypt erected to his memory by the Sunday School of St. James'. He was buried at Botany Cemetery, and his wife, who survived him twenty-seven years, was buried in the same grave.

### The Monthly Church Messenger July 1922

\*\*\*

100 years ago, the clergy and parishioners were preparing to celebrate the feast of our Patron, just as we are today. The July 1922 *Messenger* gives details of the festival programme.

I thought it appropriate to reproduce this item from the *Messenger* regarding the memorial to the first Rector, Rev. Richard Hill.

### 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.

#### THE MONTHLY CHURCH MESSENGER.

Friday, July 14.—Men's Guild, 7.45 p.m.; Sidesmen's Meeting, 8.15 p.m.  
 Tuesday, July 18.—Men's Evening.  
 Friday, July 21.—Boys' Guild.  
 Monday, July 24.—Nurses' Guild.  
 Tuesday, July 25.—S. James' Day.  
 Thursday, July 27.—3.30 p.m., Women's Service.  
 Saturday, July 29.—Festival Luncheon, 1.15 p.m.  
 Monday, July 31.—Parish Social in S. James' Hall, 8 p.m.

#### PATRONAL FESTIVAL.

The arrangements for the Festival are as follows:—

Saturday, July 22.—Quiet Afternoon, conducted by the Rector.  
 Services, with address, at 4 p.m., 5 p.m., and 7 p.m.  
 Tea provided for a small charge in the Crypt, 6 p.m.

Tuesday, July 25: S. James' Day—  
 7.30 a.m., Choral Communion.  
 10 a.m., Holy Communion.

Thursday, July 27—  
 3.30 p.m., Women's Service.  
 4.15 p.m., Tea in S. James' Hall.

Saturday, July 29.—  
 1.15 p.m., Festival Luncheon.  
 2.30 p.m., Men's Outing.  
 5.30 p.m., Men's Tea.  
 6.15 p.m., Men's Meeting.  
 7.30 p.m., Evensong and address.

Sunday, July 30—  
 8 a.m., Holy Communion.  
 9 a.m., Sung Eucharist.  
 10.15 a.m., Mattins.  
 11 a.m., Procession, Choral Eucharist and Service.  
 4.30 p.m., Conference in S. James' Hall; Subject: "Reunion."  
 7.15 p.m., Evensong, Sermon and Procession.  
 Preacher: The Bishop of Grafton.



Easter Flowers.  
Image: Brooke Shelley.



The Rev'd Richard Hill memorial in St James' Church  
Image: Brooke Shelley



Image: Brooke Shelley

## Appeal for Archives

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

# The St James' Foundation



Christine Bishop LLB (Syd) FAICD, Chairman

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

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

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

## The St James' Foundation Ltd.

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

## The St James' Music Foundation

The object of the Music Foundation is:

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

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

Donations to the Music Foundation are tax deductible.

## The St James' Church Building and Property Foundation

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

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

### Donation form for:

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

### Directors:

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

Name .....

Phone .....

Mobile .....

Address .....

..... Postcode .....

Email .....

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



\$ .....

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



\$ .....

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



\$ .....

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



\$ .....

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

OR

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

OR

Please debit my:  Visa  Mastercard

Card No. ....

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

Signature .....

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

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



Paschal Candle.  
Image: Brooke Shelley.



Easter Day at St James'.  
Image: Brooke Shelley.

# *St James' Institute: Mid-Year Subscriptions*

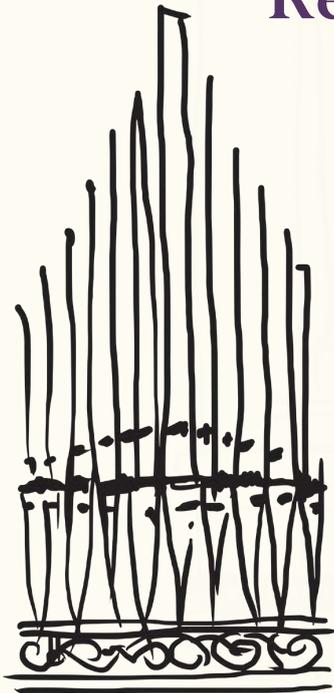
*Mid-Year Subscriptions to the St James' Institute are now available. For only \$95, Mid-Year Subscribers will be able to attend at least 6 events valued over \$150.*

*To sign up, visit [stjamesinstitute.org.au/subscriptions](http://stjamesinstitute.org.au/subscriptions)*



**S.<sup>T</sup>JAMES'  
INSTITUTE**

# St James' Organ Replacement & Restoration Appeal



## Striving for the third million!

The COVID-19 pandemic has caused a shared feeling of general uncertainty and, with many now out of work, the capacity to give to worthy causes has been reduced. But thanks to your generosity, the St James' Organ Appeal has raised \$2 million in total pledges and donations.

### Why support this appeal?

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

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

Visit the Appeal website: [stjamesfoundationorganappeal.com.au](http://stjamesfoundationorganappeal.com.au)

**The St James' Music Foundation**

ABN 81 868 929 941

## Twenty-Minute Talk Jackson's *Mass of St James'*

**Dr Robert Forgács**

**Sunday 24 July, 9:15am | Free | St James' Hall & Online**

Gabriel Jackson's *Mass of St James'* was commissioned in celebration of the St James' Church bicentenary.

Just before the full *Mass* is premiered by The Choir of St James' and the orchestra, come along to learn more about this stark and soaring new score.

Music historian Robert Forgács introduces key features of the Jackson *Mass*, as well as a historical background to the award-winning composer's work.

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



# Music Notes

## Alistair Nelson

It was a great pleasure to celebrate Holy Week and Easter with a full musical programme that included such a vast array of styles and emotions, from haunting Renaissance music at Tenebrae through to Vierne's grand *Messe Solennelle* on Easter Day, with its imposing Kyrie and joyful Gloria. Then in May, a wonderful concert of music for Easter and Ascension, which again showcased The Choir of St James' versatility, from the Renaissance to Bach to the 20<sup>th</sup> and 21<sup>st</sup> Centuries.

Looking ahead, St James' will be celebrating The Queen's Platinum Jubilee at a service of Choral Evensong on Wednesday 15 June, which will include music sung at The Queen's Coronation. Also, in June and July we will be welcoming some guest musicians as choir directors and organists, including Michael Leighton Jones as conductor on Sunday 26 June, and former Organ Scholar Titus Grenyer, who will accompany two Evensongs in July. We also wish our current Organ Scholar Callum Knox well as he attends European summer organ courses, returning for the Patronal Festival.

At the end of July at our Patronal Festival, we will also farewell our Rector, Father Andrew. As is fitting, given his vision and support for St James' Music, this will feature some particularly splendid music. Most significantly, we finally see the premiere of the complete orchestral version of Gabriel Jackson's *Mass of St James'*, commissioned for the bicentenary of this church by Professor Doug Jones AO, Professor Janet Walker, and Mr Philip

Miller, through the St James' Music Foundation. This wonderfully colourful work will be the highlight of a musically rich weekend. I'm happy to say that there will also be two recent commissions by our own Brooke Shelley: *Tanquam sydus matutinum* (commissioned by Christopher and Nicola Lock for the St James' Organ Replacement and Restoration Appeal) and *Magnificat and Nunc dimittis in E flat* (commissioned by Professor Doug Jones AO and Professor Janet Walker). Alongside these very new works are a number that form part of the great musical tradition of which Jackson's and Shelley's music are a living part. These include Buckner's solemn introit *Locus iste*, Bairstow's great anthem *Blessed City, Heavenly Salem*, and Britten's highly rhythmic *Te Deum in C*.

On the final weekend of July, the Choir will again visit St Jude's Bowral for Evensong and a short recital, a tradition that was on hold during the last two years' lockdowns. On the Sunday morning at St James', the St James' Singers will lead the music at Choral Eucharist. The St James' Singers have enjoyed the musical pleasure and increased responsibility of singing monthly Choral Eucharists and Evensongs, with the support of St James' Choristers and Choral Scholars, and would welcome expressions of interest to audition to join. Contact Organist Alistair Nelson on 8227 1308 or [organist@sjks.org.au](mailto:organist@sjks.org.au).

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



The St James' Singers with members of The Choir of St James', Good Friday, 2022. Image: Brooke Shelley.

# Music at St James' JUN-JUL

## Choral Music

The Choir of St James' continues to offer inspiring choral music of the highest standard. As there the virus is still in the community and isolation requirements are in place, the repertoire is susceptible to change.

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

### WEDNESDAY 1 JUNE

#### 6:15pm – Choral Evensong

Responses: Smith

Canticles: Gibbons – *Short Service*

Anthem: Manchicourt – *Regina caeli*

### SUNDAY 5 JUNE (Pentecost)

#### 10:00am – Choral Eucharist

Setting: Todd – *Jazz Missa Brevis*

Motets: arr. Fleming – *Give me Jesus*

arr. Dilworth – *Swingin' sweet chariot*

### WEDNESDAY 8 JUNE

#### 6:15pm – Choral Evensong

Sung by The St James' Singers

Responses: Nelson

Canticles: Moore – *Third Service*

Anthem: Goodall – *Love Divine*

### SUNDAY 12 JUNE (Trinity Sunday)

#### 10:00am – Choral Eucharist

Setting: Lassus – *Missa Bell' amfitrit' altera*

Motet: Stainer – *I saw the Lord*

### WEDNESDAY 15 JUNE

#### 6:15pm – Jubilee Choral Evensong

Introit: Howells – *Behold, O God, our defender*

Responses: Radcliffe

Canticles: Howells – *Collegium regale*

Anthem: Wesley – *Thou wilt keep him in perfect peace*

### SUNDAY 19 JUNE

#### 10:00am – Choral Eucharist

Setting: Mozart – *Missa Brevis in F, K 192*

Motet: Mendelssohn – *Richte mich, Gott*

### WEDNESDAY 22 JUNE

#### 6:15pm – Choral Evensong

Responses: Sanders

Canticles: Dyson in F

Anthem: Weir – *Ave regina coelorum*

### SUNDAY 26 JUNE

#### 10:00am – Choral Eucharist

Sung by The St James' Singers

Setting: Bednall – *St Martin's Mass*

Motet: Parry, arr. Chambers – *Dear Lord and Father of mankind*

### 4:00pm – Choral Evensong (John the Baptist)

Responses: Rose

Canticles: Howells – *Westminster Service*

Anthem: Parsons – *Benedictus Dominus Deus Israel*

### WEDNESDAY 29 JUNE (Sts Peter & Paul)

#### 6:15pm – Choral Evensong

Responses: Morley

Canticles: Lassus – *Magnificat 'primi toni'*;

*Nunc dimittis 'primi toni' Il magnanimo Pietro*

Anthem: Philips – *Hodie Simon Petrus*

### SUNDAY 3 JULY (NAIDOC Sunday)

#### 10:00am – Choral Eucharist

Setting: Lobo – *Missa Simile est regnum*

Motet: Hassler – *O sacrum convivium*

### WEDNESDAY 6 JULY

#### 6:15pm – Choral Evensong

Sung by The St James' Singers

Responses: Nelson

Canticles: Sumsion in A

Anthem: Bairstow – *Save us, O Lord*

### SUNDAY 10 JULY

#### 10:00am – Choral Eucharist

Setting: Schubert in G

Motet: Guerrero – *Hoc est praeceptum*

### WEDNESDAY 13 JULY

#### 6:15pm – Choral Evensong

Responses: Radcliffe

Canticles: Sumson in G

Anthem: Balfour Gardiner – *Evening Hymn*

### SUNDAY 17 JULY

#### 10:00am – Choral Eucharist

Setting: Lassus – *Missa Ditties Maistresse*

Motet: Victoria – *O sacrum convivium á 6*

### WEDNESDAY 20 JULY

#### 6:15pm – Choral Evensong

Responses: Ayleward

Canticles: Purcell in G minor

Anthem: Schubert – *The Lord is my Shepherd*

**SUNDAY 24 JULY (Patronal Festival and Rector's Farewell)**

**10:00am – Choral Eucharist**

Introit: Pärt – *Cantate Dominum*

Setting: Jackson – *Mass of St James*†

Motet: TBA

**4:00pm – Festal Choral Evensong**

Sung by The Choir of James' and The St James' Singers

Introit: Bruckner – *Locus iste*

Responses: Tomkins

Canticles: Shelley – *Magnificat and Nunc dimittis in E flat*\*

Anthem: Bairstow – *Blessed City*

Te Deum: Britten – *Te Deum in C*

**MONDAY 25 JULY (St James' Day)**

**6:30pm – Festal Choral Eucharist**

Sung by The Choir of James' and The St James' Singers

Introit: Shelley – *Tanquam sydus*

Setting: Dove – *Missa brevis*

Motet: Bairstow – *Let all mortal flesh*

**WEDNESDAY 27 JULY**

**6:15pm – Choral Evensong**

Responses: Rose

Canticles: Brewer in D

Anthem: Pärt – *Cantate Dominum*

**SUNDAY 31 JULY**

**10:00am – Choral Eucharist**

Sung by The St James' Singers

Setting: Sumsion in F

Motet: Mozart – *Ave verum*

† First Orchestral Performance

\* World Premiere



Good Friday 2022 Passion.  
Image: Brooke Shelley.

## Lunchtime Concerts

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

**1 JUNE**

CONSORT 8

**8 JUNE**

JAZZ TRIO

**15 JUNE**

KELLY LIU – PIANO; HIKARU FUMINASHI – CELLO

**22 JUNE**

KELLY LIU – PIANO; HIKARU FUMINASHI – CELLO

**29 JUNE**

CASSANDRA DOYLE – MEZZO; JAMIE-LEE XU – PIANO

**6 JULY**

TBA

**13 JULY**

CHRISTOPHER BENNETT – CELLO

**20 JULY**

TBA

**27 JULY**

NSW POLICE BAND

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



# HAYLLAR MUSIC TOURS

## A ST JAMES' PILGRIMAGE TO SANTIAGO DE COMPOSTELA

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

Hayllar Music Tours has planned a two-week tour to Spain from 16–29 April 2023. The tour will include concerts by The Choir of St James', informative St James' Institute talks as well as the opportunity to explore the beautiful towns and interesting and varied landscapes on the Camino Frances.

Group leaders will be Warren Trevelyan-Jones, Rev'd Christopher Waterhouse and Nicky Lock. To book visit [www.hayllarmusic tours.com/st-james](http://www.hayllarmusic tours.com/st-james) or contact Hayllar Music Tours on 02 9669 9181 or [contact@hayllarmusic tours.com](mailto:contact@hayllarmusic tours.com)

*PLACES ARE LIMITED AND SELLING FAST. BOOK YOUR PLACE SOON TO AVOID DISAPPOINTMENT.*

[WWW.HAYLLARMUSICTOURS.COM/ST-JAMES](http://WWW.HAYLLARMUSICTOURS.COM/ST-JAMES)