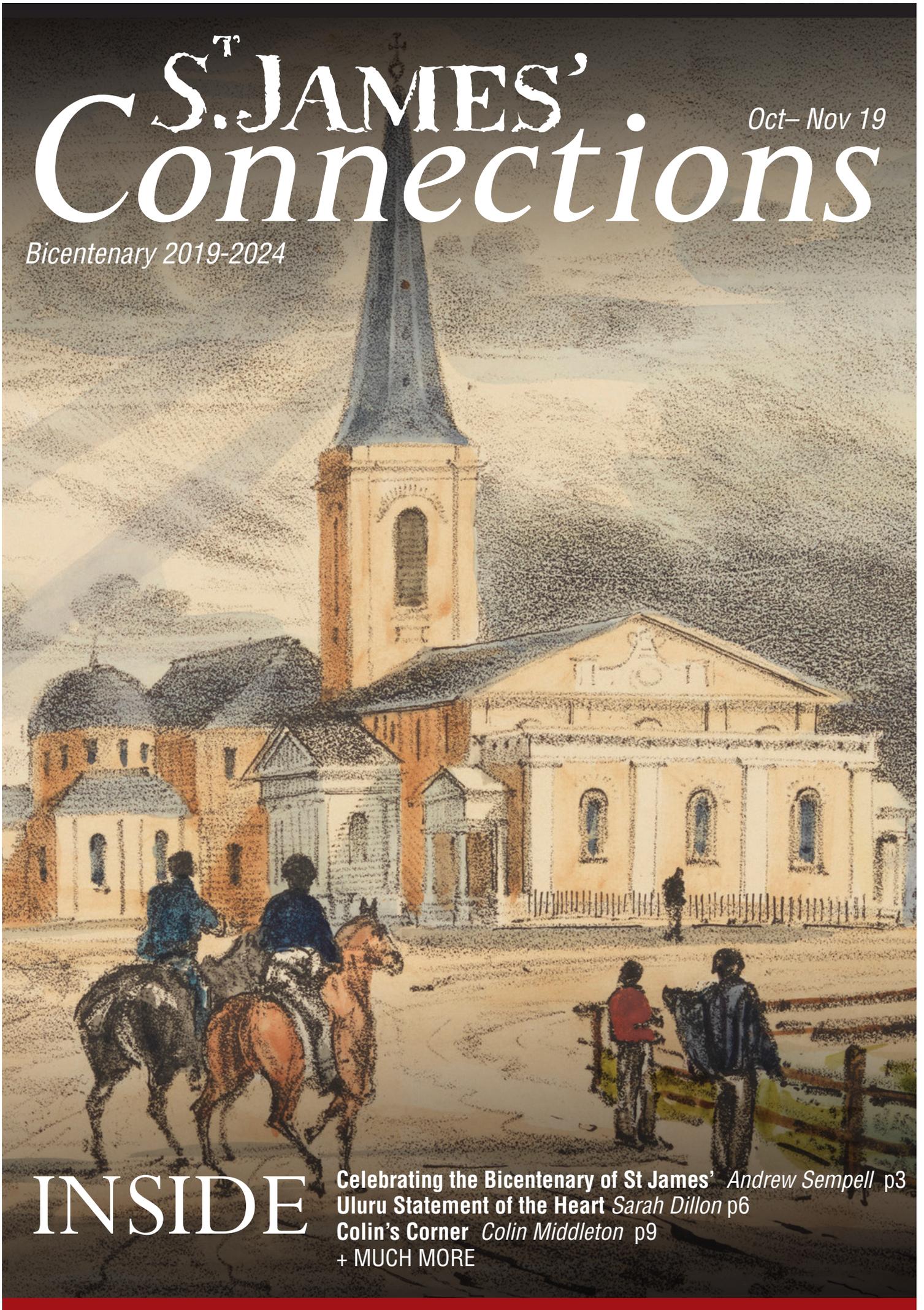


ST. JAMES' Connections

Oct–Nov 19

Bicentenary 2019-2024



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S. JAMES' Connections

Bicentenary 2019-2024

Oct – Nov 19

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John Bennett watercolour. St James' Archives.

Advance Notice

1 December

7:30pm
Advent Carols

Oct/Nov Events

Sunday 6 October & Monday 7 October
Commemoration of the
Laying of the Foundation Stone

Saturday 12 October

Haydn - The Creation *(see back page)*

Friday 15 November

Bicentenary Gala Dinner *(see page 5)*

Celebrating the Bicentenary of St James' Church

Introduction by The Rev'd
Andrew Sempell
Rector of St James'

There are many stories told in the sacred space called St James' Church. These range from those of the Aboriginal people whose stories are older than recorded history, to a Judeo-Christian one of faith that is about four thousand years old, and on to the coming of new peoples to this land, a little over two hundred and thirty years ago. In all of these narratives, we recognise that God is present creating and sustaining the land and people.

St James' is built on the land of the Gadigal people of the Eora Nation, who have lived here for over 50,000 years. We therefore acknowledge their custodianship and priority in this place.

In 1788 a fleet of ships, under the command of Captain Arthur Phillip, landed in what came to be known as Sydney Cove and established a settlement. It consisted of a military garrison overseeing almost 750 male and female convicts and their children. It was a beginning, but not an easy time as the colony ran short of rations on several occasions.

With the First Fleet came a Church of England Chaplain, the Reverend Richard Johnson. He too struggled in his ministry to a group of convicts, soldiers and others who were little interested in his services. Nevertheless, with much effort a church was built, and a ministry established that developed into what is now St Philip's Church in York Street.

In 1810, with the arrival of Governor Macquarie, the colony began to gain some political and social stability. The new

Governor set about a building programme to establish the infrastructure of a growing community. Macquarie had a concern for the good order and morality of society. He and his wife Elizabeth therefore set about emancipating convicts, establishing social institutions, and encouraging the observance of Sunday worship. To achieve this, however, Sydney needed more than one parish church.

Macquarie's plans were ambitious—too ambitious! He planned to build a grand church in George Street to be a cathedral, and many other significant public buildings. This included the construction of a courthouse at the northern end of Hyde Park, with a school beside it. Across the road was the barracks for the convicts who were working on the construction projects.

On 7 October 1819 the foundation stone for the courthouse was laid by Governor Macquarie. Beside him stood the newly arrived Commissioner John Bigge, sent out by the British Government to review the mounting costs of running the colony. Macquarie's plans were reigned in. The cathedral was not to be, the courthouse was to become a church, and the school was to become a courthouse.

Building work on the new church of St James' commenced under the direction of convict architect Francis Greenway in early 1820, using convict labour, locally made bricks and native timber. The first service in the church was held on 6 January 1822 for the construction workers, well before the church was finished in 1823. The church was finally consecrated on

11 February 1824 by the Senior Chaplain of the Colony, the Reverend Samuel Marsden. The building went on to serve as the first Anglican cathedral in Australia and the second parish of Sydney.

Over the past two hundred years, St James' has created significant ministries in worship, music, education, spirituality, ethics, and welfare support to homeless and young people. It has also become a place of advocacy for church reform, especially in the areas of women's ministry, the inclusion of people of differing sexualities, and care for refugees and asylum seekers.

Over the next five years, St James' will celebrate its history, strengthen its current life and ministry, and contemplate its future as a distinctive part of the life of the city. In this respect, the church has an open-door policy, welcoming all people regardless of age, race, sexual orientation or religion, and also celebrates its connection with the traditional custodians of the land. Our hope is that, in this sacred space, people will come to appreciate the importance of the Christian faith in everyday life, through worship, spirituality, ideas, mission and music.

As part of our looking back, we contemplate the meaning of an article written for the church centenary in 1919 by the then Rector, the Reverend Dr Philip Micklem, and which appeared in *The Monthly Church Messenger*. It is of its time, but also ahead of its time, still describing much of what makes St James' a special place in the life of the city and beyond.

*The Rev'd Dr Philip Micklem**The Centenary Festival**October 4-13. [1919]*

'The Centenary celebrations are to take place very shortly... It is well, then, that at this stage we should make clear to ourselves for what the celebrations stand. For our own sakes and for the sake of the questioning world without, we need to be prepared with an answer when we are asked, "What mean ye by this service?"— Ex. xii 26.

Of all anniversaries [*sic*] in the history of the Church or nation the hundredth stands out with special prominence. History is divided up, somewhat artificially indeed, into centuries. It is this period which is selected as a representative epoch, when the past is surveyed by the historian. When we think of the sixteenth, or the eighteenth or nineteenth centuries certain characteristics spring to our minds with which those periods are bound up; and hence there attaches a special significance to a festival which commemorates the hundredth birthday of a church, and the century of which our Church is the symbol and epitome is rich with sacred association and meaning for us. For it is practically coterminous with the first hundred years of the Australian people. Governor Macquarie who laid [*sic*] the foundation stone on October 7th, 1819, was indeed the fifth Governor of New South Wales, yet it was during the long period of his governorship that there appeared the first beginnings of the abolition of the system of military dictatorship, necessarily adopted in the earliest years of the colony, and of the substitution for it, not indeed of representative government (that was not to come for many years later), but of civil for military control.

At any rate the hundred years during which St. James' has stood, cover the period during which Australia has developed from small and unpromising beginnings into one of the outstanding self-governing democracies of the world. Its stones, built up by convict labour, have looked down

on the birth and growth to manhood of a few people in a free land. From the grant of representative institutions due mainly to the devoted labours of W. Wentworth, Australia has never turned back from the path of advance to nationhood, and in the last five years the valour of her sons on many battlefields in a world-wide war has won for her in the world's eyes the recognition of her status and privilege of nationhood.

The building then recalls the epoch during which our citizenship in a great Commonwealth was slowly yet surely won. Yet it stands for far more than a century of secular history. It represents also the religious life of the people of this land, the history in Australia of the Mother-Church within which that religious life has been lived. It was erected during a period at which the clergy were Government chaplains. It saw the institution of the episcopate in Australia, and the gradual subdivision of the land into dioceses, and subsequently provinces of the Church. It witnessed the growth of synodal government in the Church, and the process by which the bishops, originally appointed by the Crown under letters patent, themselves surrendered the arbitrary authority thus exercised in favour of a system under which they were appointed by the vote and consent of the diocese, and acted with the sanction of the diocesan synod. It saw the meeting in 1850 of the four great men, the outcome of which was the formation of the Australian Board of Missions; and it saw in 1872 the establishment of General Synod, by which the whole Church in Australia has been enabled to express its common mind on questions of common interest. Most, if not all of the great men, who have built up the Church in this land have stood and spoken within its walls, and the tablets which adorn them are a silent but eloquent testimony to the sacred links which bind St. James' with the past, both of the nation and of the Church.

Yet over and above its other connections with a hundred years of history, it is the personal touch and association which

endears the church to many, and which is recalled on such an occasion as this. Many owe to St. James' the best that is in them. Baptised at its font, confirmed, and it may be, married at its Chancel steps, kneeling again and again at its Altar, it is bound up with the most sacred moments in many lives: and often it is not only the present generation, but two or three preceding generations in a family which through having worshipped in turn in this church have made it trebly dear to them to-day. So, too, it has been the scene and centre of countless friendships formed and kept, and of a rich and happy fellowship. For St. James' stands for a brotherhood not of those who at present worship within its walls, but also of those scattered far and wide who look back to it as their former spiritual home and regard it still with affection and gratitude. Last, but not least, through the influence and teaching of its successive clergy, and through its orderly worship and ritual, it has led to the dedication of many lives to the service of God in the ministry of the Church.

All this, then, and more, the festival will recall as we unite in thanking God for our goodly heritage. And yet at such a time our thoughts must not be cast backwards only; for, indeed, our very thankfulness for all that St. James' has meant for a hundred years must be the measure of our determination that our church will still play a worthy part in the life of the nation and Church in the years to come. The festival, as it marks the close of one long epoch, so also should it stand for our readiness to rally our forces for the tasks that lie ahead. Never has the call and opportunity been so great. The nation is calling as never before for those who will stand against the forces of degeneracy, for all that is true and pure and honourable in its life, and will set an example of Christian citizenship and all that it involves: and the Church, too, challenges us to be loyal to that good tradition which we have received, in the assurance that history is on one side that wisdom will be justified of her children. God grant then that our Centenary may be both a worthy commemoration of the past and an inspiration for the years to come.'

Friday 15 November 2019

Bicentenary Gala Dinner

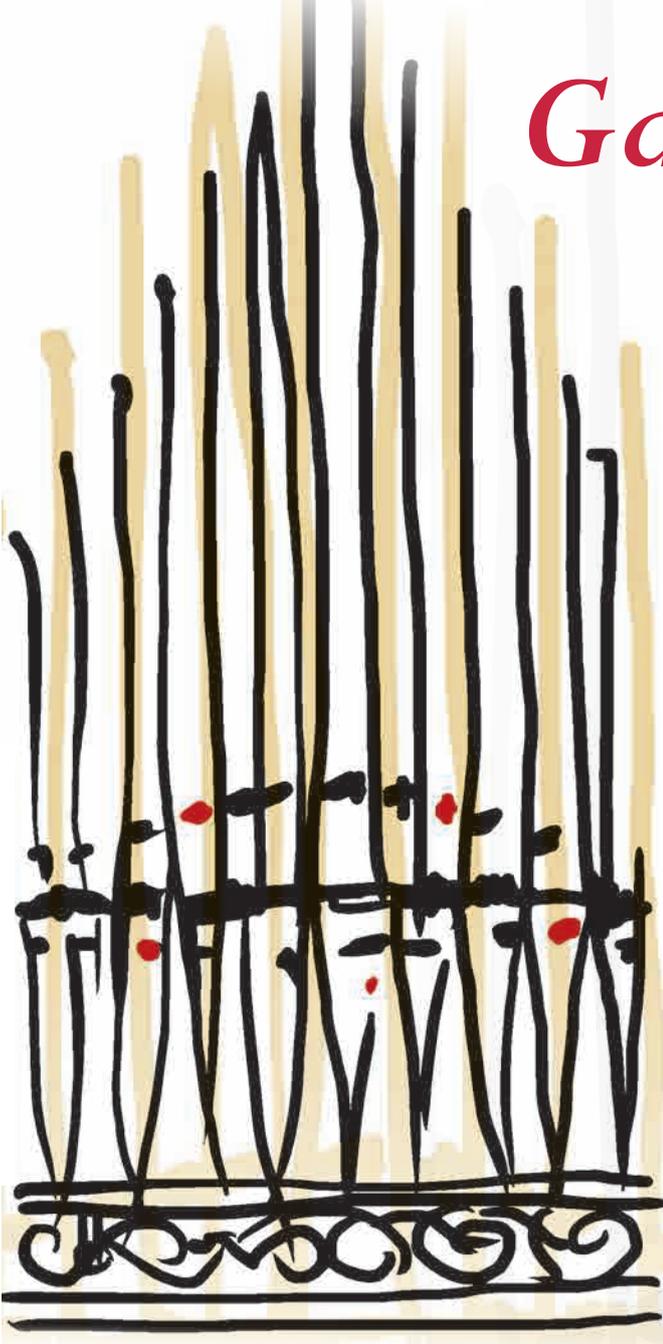
Guest Speaker:
Christopher Lawrence

Marking the beginning of
St James' Bicentenary celebrations,
this Gala Dinner will raise funds for
The St James' Organ Appeal

Individual tickets are \$500
which includes a tax deductible donation of
\$250 towards
The St James' Organ Appeal.

Tables of ten can be purchased for \$5,000
(includes a \$2,500 tax deductible donation).

To purchase your ticket, go to
sjks.org.au/rsvp or
email brooke.shelley@sjks.org.au
if you would like an invitation posted to you.



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

Why we need to Uluru Statement

***'In 1967 we
were counted,
in 2017 we seek
to be heard'***

Uluru Statement from the Heart

In the June/July edition of *Parish Connections*, the Right Reverend Professor Stephen Pickard wrote that one of the pressing social issues for the Church in Australia in 2019 is reconciliation with the First Peoples of Australia. He described this as 'a litmus test of our fundamental values' requiring our attention as Christians, and stated that: 'There is a sense in which our life as a nation and our aspirations for the common good hang in the balance in relation to the way we, as a country, find a pathway to walk together with the First Peoples.'

On 26 May 2017 our nation was given a gift that illuminates the pathway forward in the form of the *Uluru Statement from the Heart*. This historic document, endorsed by 250 Aboriginal and Torres Strait Islander leaders, followed a consultation process which engaged around 1,200 Aboriginal and Torres Strait Islander delegates.

The *Uluru Statement* asks Australians to take three key steps towards reconciliation, summarised as voice, treaty and truth.¹ This article will focus on the 'voice' element, as it is the aspect that has attracted the greatest

amount of commentary to date.

The *Uluru Statement* calls for 'the establishment of a First Nations Voice enshrined in the Constitution'. As former High Court Chief Justice the Hon Mr Murray Gleeson AC QC has explained: 'What is proposed is a voice to Parliament, not a voice in Parliament.'² It is not a request to establish a third chamber in Parliament, but rather to create a representative body outside of Parliament, to provide advice on law and policies that affect Aboriginal and Torres Strait Islander peoples.

In March 2018 the Federal Parliament appointed a bi-partisan Joint Select Committee on Constitutional Recognition relating to Aboriginal and Torres Strait Islander Peoples, to inquire into matters relating to constitutional change, including the proposal for a First Nations Voice. In its final report in November 2018,³ the Committee reported that it had observed 'broad support for the concept of a First Nations Voice, both as a form of recognition and particularly as a mechanism to empower Aboriginal and Torres Strait Islander peoples to have a greater say in the policy and legislation that governs their affairs'.⁴

There is an urgent need for such a mechanism as the Voice. The 2019 *Close the Gap* report noted that the gap in life expectancy between Aboriginal and Torres Strait Islander people and non-Indigenous people is in fact widening rather than closing.⁵ The last National Census revealed

that while Aboriginal and Torres Strait Islander people make up around 3% of the total Australian population, they constitute 20% of our homeless population.⁶ The *Uluru Statement* draws attention to the fact that '[p]roportionally, we are the most incarcerated people on the planet ... our youth languish in detention in obscene numbers'. In 2017-2018, over 50% of the children who were in detention were Aboriginal and Torres Strait Islander children.⁷

The Committee recognised that by empowering Aboriginal and Torres Strait Islander peoples to shape the policies and laws affecting them, a First Nations Voice has the potential to both transform the relationship between Aboriginal and Torres Strait Islander peoples and the Australian Government, and improve socio-economic outcomes for Aboriginal and Torres Strait Islander communities.⁸ The Australian Indigenous Governance Institute reported to the Committee that 'the evidence demonstrates that when governments engage Indigenous peoples and communities as equal partners, vesting real decision-making powers in Indigenous communities and Indigenous-led organisations, meaningful improvements in the health, wellbeing and general livelihoods of Indigenous peoples and communities are realised'.⁹

Law firm Gilbert + Tobin stated that:

Aboriginal and Torres Strait Islander Peoples are best able to identify the

¹ You can listen to or read the full *Uluru Statement from the Heart* at <https://www.1voiceuluru.org/the-statement>.

² Murray Gleeson, *Recognition in keeping with the Constitution: A Worthwhile Project* (2019) p.13.

³ Joint Select Committee on Constitutional Recognition relating to Aboriginal and Torres Strait Islander Peoples, Parliament of Australia, *Final Report* (2018) at https://www.aph.gov.au/Parliamentary_Business/Committees/Joint/Former_Committees/Constitutional_Recognition_2018/ConstRecognition/Final_Report.

⁴ Joint Select Committee, above n 3, paragraph [2.25].

⁵ Close the Gap Campaign, *Close the Gap - Our Voices Our Choices* (2019) pp.1-2.

⁶ Australian Bureau of Statistics, 2016, *Census of Population and Housing: Estimating Homelessness*, cat no 2049.0.

⁷ Australian Institute of Health and Welfare, *Youth Justice in Australia 2017-2018* (2019) Table S76b.

⁸ Joint Select Committee, above n 3, paragraph [3.1].

⁹ Joint Select Committee, above n 3, paragraph [2.39].

listen to the from the Heart

Sarah Dillon

opportunities that will most benefit their communities and address the challenges they face. As a nation, we have failed, abjectly, in addressing those challenges and creating those opportunities because we have failed to listen to Aboriginal and Torres Strait Islander Peoples. There have been too few good policy outcomes. The Voice would both enable and compel us, finally, to listen.¹⁰

The *Uluru Statement* emphasises this point, stating: 'We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish.'

Some members of Federal Parliament have stated that they do not support the Voice being included in, and therefore protected by, the Constitution. The Committee however reported 'broad stakeholder support for a First Nations Voice enshrined in the Australian Constitution', and acknowledged that 'there are many important symbolic and practical reasons to provide for an Aboriginal and Torres Strait Islander representative

body in the nation's founding document'.¹¹

From a practical perspective, including a reference to the First Nations Voice in the Constitution would provide important protection to the continued existence of the Voice, essentially placing it above the to-and-fro of politics. If the Voice were only protected by legislation it would be vulnerable to being abolished, as the Aboriginal and Torres Strait Islander Commission was in 2005.

The symbolic reasons for including the First Nations Voice in our Constitution are also important. Our Constitution is a representation of our national identity. The *Uluru Statement* explains that what is missing from our nation's founding document is recognition of the fact that:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than

60,000 years ago.

This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors.

The *Uluru Statement* calls on us to support changes to our Constitution so 'this ancient sovereignty can shine through as a fuller expression of Australia's nationhood'.

Mr Gleeson argues that it is appropriate that the Constitution provide for the establishment of a representative body that can give Parliament advice about laws affecting Aboriginal and Torres Strait Islander peoples. He writes:

It has been suggested that it is divisive to treat Indigenous people in a special way. The division between Indigenous people and others in this land was made in 1788. It was not made by the Indigenous people ... The object of the [Voice] proposal is to provide a response to the consequences of that division.¹²



Uluru. Image: Angela Giordano (Pixabay)

¹⁰ Joint Select Committee, above n 3, paragraph [2.31].

¹¹ Joint Select Committee, above n 3, paragraph [3.131].

¹² Murray Gleeson, *Recognition in keeping with the Constitution: A Worthwhile Project* (2019) p.15.

The Joint Select Committee recommended that the Australian Government initiate a process of 'co-design' through which the Government and Aboriginal and Torres Strait Islander peoples work together to determine the details of the Voice. But the Committee made clear that 'the existence of The Voice depends on its acceptance among the broader Australian community'.¹³ It is up to us to listen to the *Uluru Statement* and support its call for constitutional change.

In September 2017 the Anglican Church of Australia General Synod passed a resolution supporting the establishment of a Constitutionally-entrenched First Nations Voice to the Commonwealth Parliament. In 2018 St James' Church showed its support for the *Uluru Statement* by sending a petition with 74 signatures to the Joint Select Committee. The Anglican Board of Mission (ABM) has produced a detailed study guide titled *A Voice in the Wilderness* to assist people to explore the themes raised in the *Uluru Statement*. The guide is available for free on the ABM's website.

The Aboriginal and Torres Strait Islander people who endorsed the *Uluru Statement* have blessed us with the opportunity to take a crucial step along the path of healing as a nation. The final line of the *Uluru Statement* is a direct invitation to each of us—'We invite you to walk with us in a movement of the Australian people for a better future'.

Let us pray that our elected representatives have the wisdom and the courage to lead us to walk with our Aboriginal and Torres Strait Islander brothers and sisters.

This is the first article about the *Uluru Statement from the Heart*. There will be further articles in coming editions. Sarah Dillon is a parishioner at St James', and a member of the St James' group 'Who is my neighbour?' If you would like to join this group, please email Libby Hindmarsh at hindmarsh@ozemail.com.au.

Uluru Statement from the Heart 2017

We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations

of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty. It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown.

How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years?

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood.

Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.

These dimensions of our crisis tell plainly the structural nature of our problem. This is the torment of our powerlessness.

We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country.

We call for the establishment of a First Nations Voice enshrined in the Constitution.

Makarrata is the culmination of our agenda: the coming together after a struggle. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination.

We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history.

In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.

¹³ Joint Select Committee, above n 3, [2.307].

¹⁴ <https://www.abmission.org/resources.php/163/a-voice-in-the-wilderness>

Colin's Corner

from the St James' Archives

As we anticipate our coming bicentenary celebrations, so the parishioners one hundred years ago prepared to mark the 100th birthday of St James' Church.

and not a church, still the fact remains that the foundation stone of St. James' Church, was laid by Governor Macquarie one hundred years ago, and to-day we commemorate it.

A PRAYER FOR USE IN PREPARATION FOR THE CENTENARY FESTIVAL

Blessed be Thy Holy Name, O God and Father of our Lord Jesus Christ, who didst put it into the hearts of Thy servants to build this home for Thy praise and honour, and for a hundred years hast watched over it, and those who have worshipped therein: let Thy presence go with us still and hallow with Thy blessing and guidance the holding of our festival. Prosper the work of our hands, both now and in the years to come. Grant to us who have entered on this goodly heritage an heart of thankfulness and of love, that abiding in the faith and fear of Thy Holy Name, and united in the fellowship of Thy Church, we may show forth Thy praises with our lips, and in our lives, and fulfil the high calling wherewith Thou hast called us in Christ Jesus our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory now and for ever. Amen.

You who belong to St. James' Church, and have gathered together within these old walls with their tablets, how they speak to us with their voiceless voices, bringing us the old messages of love. Trust that the next one hundred years may link us together, and bring us nearer Him, and the stone laid one hundred years ago may still increase in its wealth and its message. "This stone shall be a witness unto you."

The Monthly Church Messenger, November 1919

Colin Middleton is the Archives Assistant at St James'

The Monthly Church Messenger, September 1919

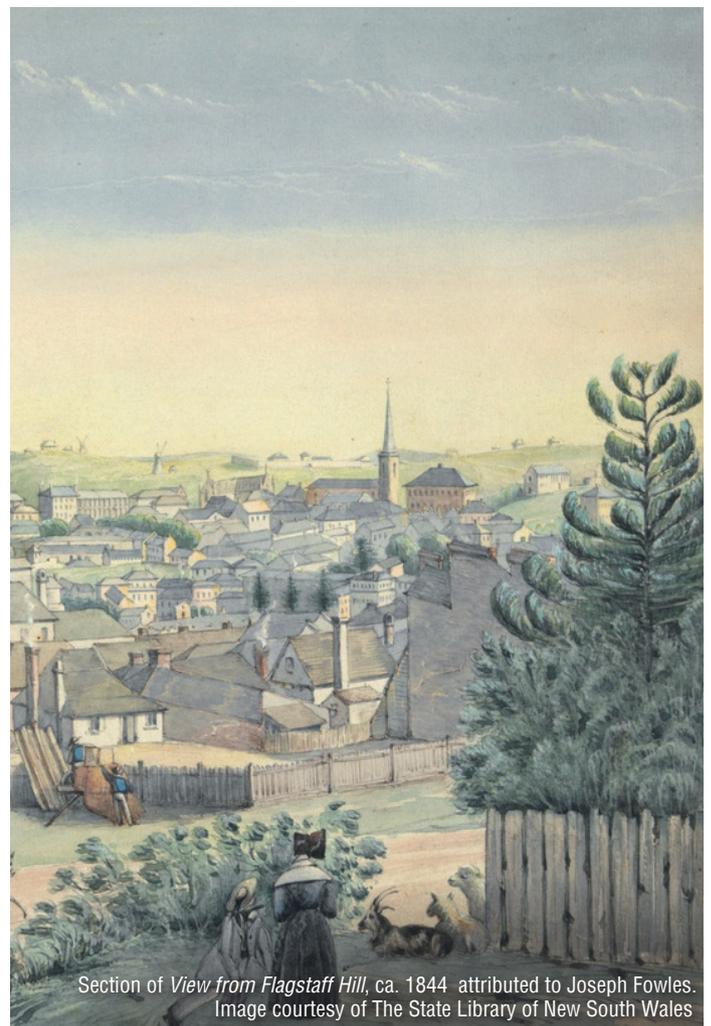
The Stone's Witness

From an address given by the Bishop of Armidale,¹ October 7, 1919.

Joshua xxiv. 25-28 [*sic*].—So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Secham [*sic*]. And Joshua wrote these words in the book of the Law of God: and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold this stone shall be a witness unto us, for it hath heard all the words of the Lord, which He spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

"This stone shall be a witness unto us."

We are holding to-day our service to synchronise with an event that happened one hundred years ago, when Lachlan Macquarie was Governor, and laid the foundation stone of what was then intended to be a courthouse, and which was subsequently altered to a church. Although it was laid for the foundation of a courthouse,



Section of *View from Flagstaff Hill, ca. 1844* attributed to Joseph Fowles. Image courtesy of The State Library of New South Wales

¹ The Right Reverend Wentworth Francis Wentworth-Sheilds (former Rector)

A Hymn for Children

Associate Professor Michael Horsburgh AM

At the 9:00am Eucharist on Sunday 4 August 2019, we sang three verses of a relatively unknown Charles Wesley hymn, 'Come, let us with our Lord arise'. It did appear in the 1933 Methodist Hymn Book of my youth, but I cannot recall ever singing it. The original hymn of four verses first appeared in Wesley's *Hymns for Children* in 1763. We sang the first three verses with minor modernising of the text. I was surprised to discover the hymn's original location because, at first sight, and

possibly at second, this hymn does not appear to have been written for children. It is pictured below in its original form.

The collection has some unusual features. Wesley indulges in some 17th century moralising of the kind that also featured in Isaac Watts' hymns for children. One of the sections in the book relates to the opening and functioning of Kingswood School outside Bristol. The school, now an independent coeducational day and boarding school, was founded by John

Wesley in 1748 to educate the sons of local colliers and of his preachers. It appears that schoolyard bullying was a problem even then.

How wretched are the boys at school,
Who wickedly delight
To mock, and call each other fool,
and with each other fight!

Who soon their innocency lose
And learn to curse and swear:
Or, if they do no harm, suppose
That good enough they are.

Charles also railed against idleness as a prevailing youthful sin:

Idle boys and men are found
Standing on the devil's ground,
He will find them work to do,
He will pay their wages too.

Are they not of wisdom void,
Those that saunter unemploy'd,
Young, or old, who fondly play
Their important time away?

But if we live in vice and sin,
And make him no return,
Far better it for us had been
That we had ne'er been born.

We shall with many stripes be beat,
The sorest judgment feel,
And of all wicked children meet
The hottest place in hell.

Isaac Watts also addressed idleness in his *Divine and Moral Songs: Attempted in Easy Language for the Use of Children* but in a more positive way. He called this 'Against idleness and mischief':

How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower!

How skilfully she builds her cell!
How neat she spreads the wax!
And labours hard to store it well
With the sweet food she makes.

In works of labour or of skill,
I would be busy too;
For Satan finds some mischief still
For idle hands to do.

In books, or work, or healthful play,
Let my first years be passed,

H Y M N LXI.

For the LORD's day.

- 1 COME, let us with our LORD arise,
Our LORD who made both earth and skies,
Who died to save the world He made,
And rose triumphant from the dead;
He rose, the Prince of life and peace,
And stamp'd the day forever his.
- 2 This is the day the LORD hath made,
That all may see his power display'd,
May feel his resurrection's power,
And rise again, to fall no more,
In perfect righteousness renew'd,
And fill'd with all the life of God.
- 3 Then let us render Him his own,
With solemn prayer approach his throne,
With meekness hear the gospel-word,
With thanks his dying love record,
Our joyful hearts and voices raise,
And fill his courts with songs of praise.
- 4 Honour and praise to JESUS pay
Throughout his consecrated day,
Be all in JESU'S praise employ'd,
Nor leave a single moment void,
With utmost care the time improve;
And only breathe his praise and love.

That I may give for every day
Some good account at last.

Watts' hymn was famously parodied by
Lewis Carroll:

How doth the little crocodile
Improve his shining tail,
And pour the waters of the Nile
On every golden scale!

How cheerfully he seems to grin
How neatly spreads his claws,
And welcomes little fishes in
With gently smiling jaws!

Girls did not escape Charles's attention. He
linked their fate directly with Eve and her
taking the forbidden fruit:

Ah! dire effect of female pride!
How deep our mother's sin, and wide,
Thro' all her daughters spread!
Since first she pluck'd the mortal tree,
Each woman would a goddess be
In her Creator's stead.

This fatal vanity of mind,
A curse intail'd on all the kind,
Her legacy we feel,
We neither can deny nor tame
Our inbred eagerness for same,
And stubbornness of will.

The poisoning spreads throughout our veins,
In all our sex the evil reigns,
The arrogant offence,
In vain we strive the plague to hide;
Our fig-leaves but betray our pride,
And loss of innocence.

By folly taught, by nature led,
In senseless delicacy bred,
In soft luxurious ease:
A feeble mind and body meet,
And pride and ignorance complete
Our total uselessness.

More frightening, however, is this hymn
entitled 'Of Hell':

Wretched souls, who live in sin,
Who their Lord by deeds deny!
Tophet¹ yawns to take them in,
Soon as their frail bodies die,
They their due reward shall feel,
Dreadfully thrust down to hell.

Dark and bottomless the pit
Which on them its mouth shall close:
Never shall they 'scape from it:
There they shall in endless woes
Weep, and wail, and gnash their teeth,
Die an everlasting death.

There their tortured bodies lie,
Scorched by the consuming fire,
There their souls in torments cry,
Racked with pride and fierce desire;
Fear, and grief their spirits tear,
Rage and envy and despair.

Moral exhortations may have been harmless
but singing such words would have been
terrifying. Fortunately, in a section entitled
'Hymns for the Youngest' is:

Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity,
Suffer me to come to Thee.

Originally published in *Sacred Hymns and Poems, 1742*, in 14 verses, 'Gentle Jesus' was reprinted in *Hymns for Children* broken into two parts of seven verses each. The tune, 'Innocents' to which we usually sing it, is derived from a 13th century French melody and first appeared in Volume 3 of *The Parish Choir* in 1850. Some attribute it to Charles's son, Samuel, but there is no evidence for this.

While we admire Charles Wesley's great hymns, we should not forget that he was a person of his time. He wrote many hymns that we would shudder to sing today, both for their content and because the poetry is not good enough. The collection of hymns for children reminds us that the concept of 'childhood' is a relatively recent invention. In Wesley's day, children were regarded as small adults. Susanna Wesley, the mother of John and Charles, is well known for her rigorous approach to child-rearing. She said:

When the will of a child is totally subdued, and it is brought to revere and stand in awe of the parents, then a great many childish follies may be passed by. I insist on the conquering of the will of children betimes, because this is the only strong and rational foundation of a religious education when this is thoroughly done, then a child is capable of being governed by reason and piety.

'Come, let us with our Lord arise' is in the metre 88.88.88. Because the hymn did not appear in John Wesley's major collection of 1780, where suggested tunes are listed in its 5th edition, it is hard to know what tune might have been used. The earliest Methodist tune book had three tunes in this metre: 'Crucifixion', 'Playford's' and



¹ Tophet is a Hebrew term used to denote Hell <https://en.wikipedia.org/wiki/Tophet>

A Hymn for Children continued...

'Psalm 113', now known as 'Old 113th'. This latter is used, in some contemporary collections, for the hymn, 'I'll praise my Maker while I've breath'.

This hymn next appeared, with all its four verses, in the 1877 edition of Wesley's *Collection of Hymns*, the first to be published with tunes. In this edition, which was greatly revised from Wesley's original, the tune was 'Valete' by Sir Arthur Sullivan. He composed it in 1874 for the hymn 'Sweet Saviour! Bless us ere we go' in the SPCK *Church Hymns with Tunes*.

The hymn then disappeared again, not being found in the 1904 *Methodist Hymn Book*. It resurfaced in the 1933 *Methodist Hymn Book*. It was set to a tune called 'Plymouth Dock'. James Lightwood in his *The Music of the Methodist Hymn Book*, a commentary on the 1933 Methodist hymnal, said that this tune, under the name, 'Trumpet', appeared in a Wesleyan tune book, *Sacred Harmony* in 1780. The problem is that 'Trumpet' and 'Plymouth Dock' are not versions of the same tune. They are different tunes. Both are in the same metre, so 'Trumpet' could have been used in earlier times.

It was undoubtedly from the 1933 Methodist book that the hymn found its way into *The Australian Hymn Book* of 1977. There it was paired with two tunes: 'St Mawes' by Walter Kendall Stanton (1891-1978) and 'St Petersburg' by Ukrainian born Dmitri Stepanovich

Bortianski (1751-1825), to which we sang it on 4 August 2019.

I can find no Anglican hymnal in which this hymn appears; indeed, apart from the 1933 Methodist book, it vanished until the 1980s, when it began to resurface. Associated modern tunes include 'Cotswold' by Alexander Brent-Smith (1889-1950), the English traditional tune, 'Sussex Carol', in Vaughan Williams' arrangement, and 'Gloucester' by Sir Alfred Herbert Brewer, organist of Gloucester Cathedral from 1896 to 1928.

The re-emergence of a hymn is, I think, a relatively unusual occurrence. Hymns that are short-lived usually vanish forever and a later reading of them will easily show why.

Tastes change, language becomes inappropriate. Subject matter may become less acceptable or need to be expressed differently. Wesley's hymn about hell, which I mention above, is a good example of why a hymn might disappear.

The hymn's rhyming structure is aa.bb.cc.

When you read the text, this might not

be immediately apparent. We need to understand that the pronunciation of words has changed greatly in the last 300 years.

In terms of its content, the title of the hymn allows us to understand the references to rising with our Lord as referring to every Sunday as a celebration of the Resurrection and as a special day that the Lord has made for us.

Associate Professor Michael Horsburgh AM is a Lay Reader at St James' and a member of The St James' Singers.



An 1866 medal in Assoc Prof Michael Horsburgh AM's collection

Milestones

BAPTISMS

Camilla Audrey Walsh

4 August 2019

Jesse Rewa Suggate Taylor (adult)

21 August 2019

NEXT EDITION

The next edition of St James' Connections will be published on Friday 29 November.

Deadlines (advertising and editorial): Monday 18 November.
Contact: 8227 1301 or
brooke.shelley@sjks.org.au

Ringing a Peal

to celebrate the Bicentenary of the Laying of the Foundation Stone at St James'

Marylon Coates and Jackie Dettmann

In campanology, a peal is the special name given to a specific type of performance of change ringing which meets certain exacting conditions for duration, complexity and quality. On typical tower bells, a peal takes around three hours of continuous ringing. The exact time depends on several factors including the number of changes and the weight of the bells, which affect the speed of ringing. For the Bicentenary Peal at St James', at least 5,040 changes will be rung on eight bells.

On 7 October at 12 noon, eight ringers will perform the Peal, but ten people are ready to ring to ensure that eight ringers will be available on the day.

Appropriately, the method to be rung will be *St James the Great Delight Major*. This was the method rung for the first quarter peal on the St James' bells in 2003 shortly after their installation. There are few current St James' ringers capable of ringing this complex method and even fewer able to ring for three hours straight. St James' will be represented, however, by our current steeple keeper, Lindsay Small. It will be his first peal—always a great achievement for a bellringer.

St James' ringers attempt two quarter peals (QPs) every month; a practice QP on the second Saturday (designed to develop the skills of one of our ringers) and another on the last Sunday of the month for Evensong. We do not have enough St James' ringers able and willing to supply a full band for these QPs and so rely on

outside ringers to complete the bands. Many ringers from other towers have contributed to ringing at St James' over the years and have been invited to join the band to ring the peal.

Eight of the peal ringers practised the method in a quarter peal on Saturday 14 September.

Each of the ringers invited to participate in the peal has had an association with St James' over the years. All of these ringers have rung numerous quarter peals, but the statistics given relate to quarter peals where ringers rang for St James' as guest ringers.

In alphabetical order by given name, the peal ringers are:

Andrew P J Davies

Andrew is the ringing master at St Paul's Burwood and a very experienced ringing

teacher. Several St James' ringers have attended Burwood practices and Andrew has helped them develop their skills. He has also assisted with teaching at St James'. Andrew first rang at St James' in October 2003 and has been a guest ringer for seven quarter peals. He has rung 153 peals.

Anneke I Ryan

Anneke is an accomplished ringer who regularly rang with St James' while she lived in Sydney, willingly ringing the simple things that our tower practised, and joining us in our regular quarter peals. No longer living in Sydney, Anneke nonetheless visits from time to time when in town. She first rang at St James' in June 2015 and has assisted regularly since. She has been a guest ringer for seven quarter peals here. Anneke has also rung 7 peals.



L-R: Murray-Luke Peard, Katherine Downs, Andrew P J Davies, Lindsay Small, William Ryan, Robert Walters, Ronald Shepherd, Thomas Perrins.
Image: Jackie Dettmann

*Ringing a Peal continued...***Katherine M Downs**

Kathi is a very experienced ringer and ringing teacher. She is currently ringing master at St Hilda's, Katoomba, and attended many St James' practices in our early years, when we had a number of new ringers. She first rang at St James' in July 2003 and was a member of the band that rang the first quarter peal on St James' bells in August of that year. She has been a guest ringer for St James' several times, ringing three quarter peals and one peal. Overall, Kathi has rung many, many quarter peals and over 80 peals.

L L Rusty Bullivant-Walters

Rusty is a very accomplished ringer and teacher who has assisted the St James' ringers ever since the bells were installed. Rusty attended the dedication of the bells and the blessing of the bells, where the bells were laid out between the church and court buildings. Rusty has conducted many of our quarter peals and continues to give advice and assistance to our ringers, including organising and conducting the first peal rung by two of our ringers. Rusty first rang at St James' in July 2003 and has rung 60 quarter peals for St James'. Overall, Rusty has rung a total of 320 peals over the course of a long ringing life!

Lindsay R Small

Lindsay is the St James' representative in the peal. He is our current steeple keeper and a very loyal and regular member of the St James' team. He first rang at St James' in 2010 and has rung 37 quarter peals. Lindsay is looking forward to the challenge of ringing his first peal!

Murray-Luke Peard

Murray-Luke is the Tower Captain at St Mary's Cathedral and has welcomed St James' ringers who wish to develop their ringing skills in an advanced tower. Murray-Luke is a skilled ringer who has rung in seven quarter peals for St James'. He first rang at St James' in September

2009. Murray-Luke has rung 47 peals, two of which were at St James'.

Peter I Harrison

Peter is the current President of ANZAB (Australian and New Zealand Association of Bellringers). He rings at St Mary's Cathedral and has been helping run practices there recently. He assists any of the St James' ringers who attend St Mary's practices and is the teaching mentor for Marylon Coates, St James' Ringing Master. Peter first rang at St James' in March 2011. He has rung 24 quarter peals on St James' bells, 17 of which were as a guest ringer for St James'. Peter has rung 316 peals!

Ronald E J Shepherd

As you may know, Ron was the principal installer of our bells and has continued to support St James' over the years. He considers being involved with the installation of the bells into St James' Church one of his major achievements. He first rang at St James' in August 2003 and has been a guest ringer for six quarter peals here and one peal.

Thomas M Perrins

Tom, another competent ringer, who is now involved in installation of new rings at other towers across Sydney, will be the conductor of the peal. He has willingly assisted with quarter peals whenever requested. Tom first rang at St James' in July 2003 and has been a guest ringer here for eleven quarter peals and one peal. Overall, Tom has rung 167 peals.

William J Ryan

Will is a skilled young Burwood ringer. He has rung in many St James' quarter peals and, if available, is always willing to join when asked. He is very generous with his time, and is happy to stand down if there are others who wish to ring. Will first rang at St James' in January 2016 and has been a guest ringer ten times. Will has rung 17 peals.

This will be the twenty-third peal to be rung on St James' bells.

Marylon Coates is Ringing Master and Jackie Dettmann is Tower Captain at St James'.



Who's this parishioner?
Answer on page 24



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Book Review:

Marriage, Same-Sex Marriage and the Anglican Church of Australia: Essays from the Doctrine Commission

Associate Professor Michael Horsburgh AM

In September 2017, the General Synod asked its Doctrine Commission to “facilitate a respectful conversation” about the matters contained in the title of this book, which is the result of the request. The book contains 18 essays in four sections: Context, Scripture and Hermeneutics, History, Theology and Ecclesiology, and the Case for and Against. The authors are drawn from across the Australian church, although some authors appear more frequently. Bishop Michael Stead of South Sydney has three entries, as does Associate Professor Matthew Anstey of Alphacrucis College. Dr Mark Thompson, Principal of Moore College has two, as does Professor Canon Dorothy Lee of the University of Divinity and Dr Claire Smith of St Andrew’s Cathedral, Sydney. Eight of the 11 authors are members of the Doctrine Commission and all are Anglicans. Overall, the entries are in pairs representing the opposing viewpoints in the debate, which I could characterise as ‘conservative’ and ‘progressive’, as Michael Stead does in his opening essay, regardless of the specific subject being addressed.

Before I embark on my review, I must make a personal disclosure. I first entered the debate about homosexuality in October 1968, when, as a young Methodist minister, I moved in the NSW Conference that it support the decriminalisation of homosexual behaviour between

‘consenting adults in private’. My action was the result of my reading the British Wolfenden Report, which had been published in September 1957. This report discussed both homosexuality and prostitution, but its reputation depends most on its recommendations to decriminalise homosexuality. In principle, the report drew a distinction between morality and criminality. With respect to homosexual acts between consenting adults in private the idea of a ‘victimless crime’ became prominent. In such cases potential prosecution gave rise to police entrapment, corruption, blackmail and public humiliation.

My motion was referred to a committee, from which it did not reappear—my first lesson in ecclesiastical politics. At that time, I accepted that homosexual behaviour was immoral but was persuaded by the Wolfenden Report. My journey over the intervening years has brought me to my present position of support for same-sex marriage and for change within the Anglican Church of Australia. When I was a member of the Sydney Synod and its Standing Committee, I did not hide my views, which were the opposite of the official position. I do not, and cannot, claim to be an impartial reviewer.

I must also say that this discussion is about real people, including some of my best friends, whom I have known and

MARRIAGE, SAME-SEX MARRIAGE AND THE ANGLICAN CHURCH OF AUSTRALIA

Essays from the Doctrine Commission



The Anglican Church of Australia

THE DOCTRINE COMMISSION
OF THE ANGLICAN CHURCH OF AUSTRALIA

Mulgrave, Vic, Broughton Publishing 2019
ISBN 978-0-6482659-4-8

loved for decades. Some of them have taken advantage of civil laws permitting same-sex marriage. I know the quality of their relationships. I apologise to them if this discussion adds to their hurt. Contributions identifiable as coming directly from those affected by the debate are absent from the volume of essays.

My second reason for mentioning my history is to say that the volume that I am reviewing, while apparently a respectful theological discussion, is in reality a deeply political publication. That is an inevitable consequence of the opposite pairings. They assume dissent across all the topics. I have not, however, deduced that solely from the attempt to be even-handed. The political intention of the conservative faction is made clear. It is,

potentially, schism, in one form or another. I first detected this intention in the essay 'Attentively Reading Scripture', by Mark Thompson from Moore College.

In this essay, Thompson argues that our attempts to interpret Scripture through 'sophisticated hermeneutical manoeuvres' compromises our doctrine of God by suggesting that God was 'incapable of communicating clearly' or chose not to do so, or that God's word has gone out of date. These propositions, Thompson says, compromise the omnipotence and eternal omniscience of God. In making these comments, he expresses a singularly high belief in scriptural literalism and biblical inerrancy. Moore College is known for such views but the effect of them is to raise the stakes to no less than our belief in God. To differ is virtually an announcement of atheism. I found this claim quite extraordinary.

Claire Smith of St Andrew's Cathedral sets out schism more directly. In her essay, 'For Better or for Worse', she notes that the Reformation discussions about marriage, which she outlines, caused a schism between the Bible-conforming Reformers and the biblically deviant Catholic Church. The warning here is that another schism is upon us if the doctrine of marriage is changed.

I do not pretend to have made an amazing discovery. The signs of schism have been with us for some time. Conservative Australian bishops have participated in the consecration of bishops for breakaway groups that are not part of the Anglican Communion. Our archbishop sought to intervene in the New Zealand church in relation to conservative parishes there, arguing for the establishment of a recognised structure for them. Within Australia, the ordination of women to the priesthood and the episcopacy has already brought a form of de facto split.

In summary, the principal division in the debate is about hermeneutics. That is, it is

about the interpretation of certain verses in Leviticus, Romans and 1 Corinthians that refer, in one way or another, to same sex behaviour. Most authors acknowledge that, taken as they stand, those verses condemn such behaviour. The essayists divide over the interpretation to be placed on them. That is, the kind of behaviour being condemned, their contexts and whether or not they apply to homosexuality and same-sex marriage in 21st century Australia.

The volume opens with an essay, 'Debates over the Doctrine of Marriage in the Anglican Communion'. In this essay, in the section called, 'Context', Michael Stead sets out an account of the history of the recent discussions in the Communion, beginning with the Lambeth Conference of 1998, with its now notorious Resolution I.10 on Human Sexuality. I think that it was a mistake to give the writing of this topic to a contender of either side. An outsider would have been more appropriate. I do not dispute the chronology that Stead gives. As far as I know, he is accurate. The problem is that history is not only about historical accuracy; it is also about meaning. In this chapter we have what I might call a 'contextless context'.

This essay allows, if not encourages, two dubious conclusions. The first is that conservatives in what I will call for convenience 'the West', that is the USA, Britain, Canada, New Zealand and Australia at least, are engaged in the same discussion as that engaged in by the African and Asian members of the Communion. The alleged common discussion is the defence of Scripture.

The African bloc, in particular, lives in a context of traditional societies, post-colonialism and the presence of Islam. That is a context of establishing a separate identity amongst competitors and after political liberation. The West lives in a modern, postmodern and post-Christian context. The debate in the West is the latest episode in a long struggle in the

Communion that can be dated to at least Bishop John Colenso, whose then radical views on the Bible, including an argument that parts of the Pentateuch and Joshua were not historically accurate, led to the first Lambeth Conference in 1867. The two groups cannot be regarded as the same, despite their apparent agreement about the Bible. As an aside, I might note that Colenso first argued that the church in Africa should accept polygamy. Ironically, the 1998 Lambeth conference essentially endorsed Colenso's views on cultural grounds, while upholding a scripturally based monogamous view of matrimony. It rejected the cultural argument for homosexuality in the West.

The second conclusion is that the present situation is the fault of errant churches in the West, the Episcopal Church in the USA, Canada, Scotland and New Zealand in the sense that their actions provoked the righteous opposition. As set out above, this is a false conclusion, given that we are in the end stages of a long debate. Homosexuality may be the straw that broke the camel's back, but it could do so only after the earlier straws, which include, but are not limited to, divorce, contraception, abortion and the ordination of women.

In an essay entitled 'Scripture and Moral Reasoning', Matthew Anstey exposes the major division that the oppositional essays represent. His essay is paired with that of Mark Thompson to which I have referred above. Anstey points out the moral ambiguity of many of the biblical stories, for example, Judges 19:27-30. In this story a Levite offers up a 'concubine to be raped and beaten all night by strangers in place of the virgin daughter of the household where he is visiting'. In addressing this kind of immorality within Scripture, Anstey puts his thesis in this way:

Scripture shows us how the people of God come to make moral and theological judgments, rather than

Book Review continued...

providing the substantive content of those judgments. (p. 66)

He acknowledges that all the biblical references to homosexuality are negative but argues that:

... affirming same-sex marriage in my view is not to dismiss Scripture but indeed the opposite, to take it with the utmost seriousness. The rationale for our rejection of the view espoused in these seven texts is grounded then in Scripture itself, in its witness to Christ and the nature of God, and in its taking with the utmost seriousness the testimony of the presence of God in the lives of God's people. We are thus not rejecting the word of God, but discerning and embracing the word of God.

And even if these seven texts were all in lavish praise of homosexuality, extolling its virtues, that too would not determine our moral judgment on the matter. (For the Scriptures do not condemn slavery, yet we must do so.) What matters always is that we make a coherent and cogent case to discern the mind of Christ on each issue.

I have quoted Anstey at some length because, whether you accept his argument or not, the difference between him and Thompson is made clear. (p. 70)

Given that division is at the centre of the essays presented in this volume, perhaps the most important essay is that by Bishop Stephen Pickard, entitled 'Disagreement and Christian Unity: Re-evaluating the Situation'. This complex essay argues that separation and division will not settle the questions around human sexuality. This, he argues, is because the reasoning that leads to division is itself productive of more division. Pickard seeks to locate the question within our concept of church and our tendency to place 'truth' and 'unity' in

opposition. Indeed, it would appear that truth is the principal issue to be pursued while unity is put into the other-worldly spiritual church or that which survives the Parousia or Second Coming.

Pickard argues that disagreement is an essential step on the way towards truth. He draws an analogy with the medieval use of 'commons', areas of ground to which none can lay claim, but which all can use. He says:

It is sometimes suggested that we must first be clear about the common ground upon which we all stand prior to arguing our points of difference and disagreement. But the idea of the commons goes beyond that. This latter notion reminds us that none in fact can lay claim to a justified place of standing notwithstanding our rhetoric to the contrary. To find our common ground we need to travel metaphorically and spiritually to the commons....

I am suggesting that staying with the suffering Church—the visible and concrete Church that suffers its own internal enmities—may be the only way in which the Church is able to genuinely bear witness to the character of God's suffering love for the world. This will require sacrifice; a giving up without claim; a new way of engaging with those with whom we profoundly disagree; a kind of non-rivalrous disagreement; even one might say a truly 'godly disagreement'. (pp. 264-265)

I cannot imagine that this essay will forestall the schism, but it is important in challenging us all about how we deal with difference in the church on both the smaller and the larger scale.

I cannot discuss each of the essays, but I would commend those by Dorothy Lee on 'Friendship and religious life in the Bible and the Church' and by Gregory

Seach on 'Steps towards a theological understanding of desire'. These essays tackle topics that might not, at first, have been thought relevant to the basic subject under discussion. They are relevant in that they serve to expand our range of thinking.

In the final, and most important, section of the volume, Matthew Anstey and Michael Stead put the arguments for and against same-sex marriage. Their approaches mirror the fundamental differences in dealing with Scripture that pervade the whole text. Anstey returns to his earlier discussion about Scripture and moral reasoning. He says 'the formulation of doctrine based, so the argument goes, solely by the so-called "plain reading" of Scripture never actually occurs, and claims of such are simply denying the moral logic everywhere present in one's arguments.' (p. 273)

Both Anstey and Stead seek to counter the arguments made by the opposite case. For example, Anstey asks why homosexual marriage should be deemed wrong. He rejects as an answer that God says so. This, he says, is not an argument, it is simply an assertion. That is to say, he asks not for an authority but for a reason.

Stead addresses and rejects the claims that are commonly made by some supporters of same-sex marriage in arguing for various interpretations of the negative biblical text. They include arguments about the issues to which St Paul refers in his negative comments in Romans and 1 Corinthians and Anstey's argument that the sinfulness must be established by argument. He concludes:

The argument of this essay is that we must not change our doctrine of marriage, because

- It is *sufficiently clear* from the Scriptures that God's pattern for marriage involves the union of one man and one woman toward

a threefold *telos* ('goal') involving companionship, sexual union and procreation. A marriage is still a marriage, even if it falls short of this threefold *telos*.

- It is *sufficiently clear* from the Scriptures that God prohibits same-sex lust and same-sex sexual intimacy as contrary to God's purposes for human sexuality. (p. 309)

Finally, I reiterate my earlier comment that schism is the future before us. Given the views commonly espoused by many parishioners at St James', we may find ourselves in a diocese that has severed its connections with the rest of the Australian Church on grounds that we do not accept. We already differ from the diocese on the matter of women's ordination. We can have no confidence that the diocese will recognise our position in any such schism. It has shown no such generosity in the past. Indeed, its view of the truth prevents it from doing so. We must think and plan carefully.

An expanded version of this review, directed to international readers, will appear in a forthcoming issue of the Journal of Anglican Studies, published by Cambridge University Press.

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



THE ROLE OF WOMEN IN THE CHURCH



Sue Mackenzie
2019



Copies of Sue Mackenzie's Mid-Year Study Booklet, *The Role of Women in the Church*, are available from the Parish Office at \$10 each.



Who's this parishioner?

Answer on page 24

Solid Foundations in Shifting Times

The St James' History Project so far

Professor Mark Hutchinson

Readers of *Parish Connections* may be glad to hear that good progress is being made in the writing of the 200th Anniversary History of St James' Church, King Street. The first two chapters have been completed, and progress is being made on many fronts. Gail Ball, and others, are involved in developing the Oral History Project, and readers are invited to submit their names or the names of those who might have useful memories for the oral history collection. The archives also collects physical sources such as diaries, letters, and other memorabilia which contribute to recording the history of this important church.

The themes emerging from the project are intensely interesting. When one looks at the foundation of the colony, for example, the position for a church is marked very early in the plans of Phillip and his successors. Phillip's decision to place the governing instrumentalities of the colony in the east of the city essentially created the template over which Macquarie and others had to build, as those elements west of the city centre were quickly crowded out by often ramshackle and temporary buildings. St James' was established as the second 'city' parish—the foundation stone being laid in 1819 and the parish declared in 1821 by Governor Macquarie.

It changed status again in 1825, with the advent of Archdeacon Thomas Hobbes Scott, who felt that the governing instrumentalities of the colony lacked a chapel equivalent to that of the Chapel Royal in the palace of Saint James. The opportunity was missed, largely because of the Bigge Commission, in which Scott had played an important part, which recommended that the Colonial Government should unite the Georgian architecture of the Hyde Park Barracks and the Church with the Georgian school, the Supreme Court and a projected large new Government House and public offices.

What Francis Greenway planned as a grand Hellenic portico, marking the edge of the parade ground and race track which became Hyde Park, was submerged in attempts by the Colonial Office to try and save costs after the end of the Napoleonic wars. One effect of this was that St James' retained its relative sedate Georgian architecture almost undisturbed, while another was the delay in building St Andrew's Cathedral, leaving St James' to act as the city's Anglican pro-Cathedral until the 1840s.

Even in its earliest days, the church reflected the turbulence of a rapidly growing, but in many ways marginal colony, where the vast majority of the population came to make their fortune. Up until the 1840s, it might be argued, St James' served a 'frontier town' sandwiched between the great briny blue and the vast dry interior. Parishioners passing through brought change and their own stories. There were the artists, such as the convict James Bennett, and the engraver and painter Samuel Clayton, who not only taught art and painted for the elite, but performed important practical duties such as engraving the plates for the colony's first bank notes. There were those connected to the poets, such as Emily Mary, the daughter of Michael Massey Robinson (1744–1826) 'the Veteran Bard of Australia' and Matilda McNally, a boarder in the Rectory, who went on to become the mother of Henry Kendall. There were the political figures—both the famous, such as those in the Governor's circle, and those less well-known, like the merchant John Hosking (yet he would go on to be elected the first Mayor of Sydney). There were the doctors (such as Andrew Gibson and J. W. Henderson) and lawyers (such as James Norton and George Allen) who were not only early servants of the public, but would effectively be founders of civic life in Australia.

There were also those who lived on the other side of the law. It is worth remembering that St James' in the 1820s sat on the edge of the swampy ground to the east, the port to the north, and rolling open ground to the south, across which large numbers of convicts perambulated. In 1823, a watchman, John Davis, fell from the portico of the Church in a drunken stupor, and was killed. Convicts at the Hyde Park Barracks made walking the area dangerous after dark. In January 1826, an absconded convict was found drunk on the steps of the Church. When (as happened in June 1826) even a Police Constable could be mugged for his valuables, the *Monitor* declared that it would 'be happy to see the town lighted, which will put a stop in a great measure to these outrages. Sydney is getting too populous to be safe at night after dark, for women and children.' The sudden arrival of a number of ships in port could also turn those in King and Macquarie Streets into a bawdy, brawling, drunken crowd.

Two men in a state of semi-nudity or worse, bordering on total nakedness, their unmentionables serving as their upper and their

under garments equally, being the only articles called dress with which they were accompanied, were engaged in a regular boxing match, and surrounded by a host of half intoxicated, ruffians from the Barracks and other quarters, inciting them to the conflict, and enjoying the uproarious fight.¹

This was, *The Australian* reported, a regular event. During one service, a servant (James Scott) rushed to the back of the church seeking his mistress, Mrs Lloyd (wife of Lieutenant Lloyd, Quartermaster of the 39th Regiment), and then rushed off. The cause was a fight between soldiers of the regiment and local rowdies, which resulted in a man being bayoneted to death on George Street.² Ken Cable notes that: 'Poor street lighting, the cost of illuminating the church and the disinclination of respectable churchgoers to venture forth at night made an after-dark service unpopular.'³

This would change as the city changed. When one looks at the

memorials on the walls of the Church, it is worth thinking of the events and contexts out of which they emerged. This solid looking church and grand tradition emerged from quite unpromising beginnings. The inscription *A Latrone Vagante Occiso* on the memorial to the controversial Dr Wardell (by then no friend of St James') is (as Cable notes) 'quite disarmingly cryptic', but when translated ('killed by a bushranger') can be understood as a reminder of how the early St James' reflected and worked to stabilise a colonial life which was marginal, not just for those on the wrong side of the law, but for all of its inhabitants.

Professor Mark Hutchinson is Professor of History and Dean of the Faculty of Business, Arts, Social Sciences and Education at Alphacrucis College, Parramatta. He has been commissioned by the Parish to write a history of St James' and its contribution to the life of the wider church, the City of Sydney and Australian society.



Busby's Bore possibly by C. H. Woolcott
Image courtesy of The State Library of New South Wales

¹ *The Australian*, 2 December 1826, p.2.

² *Sydney Gazette*, 22 Aug 1828, p. 2.

³ Kenneth J. Cable, *The Liturgy at St James'*: a Lecture delivered at St James' Church, King Street, Sydney, on Sunday 28 June, 1981. SJKS Archives.

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The object of the Music Foundation is:

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St Laurence House invites you to a dinner and discussion with Hugh Mackay AO to help homeless kids

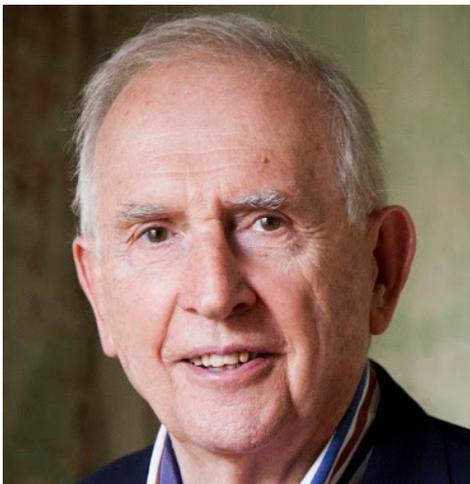


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Allan Simpson is one of St James' Church's living treasures, having one of the longest associations with the parish and a fascinating career to boot.

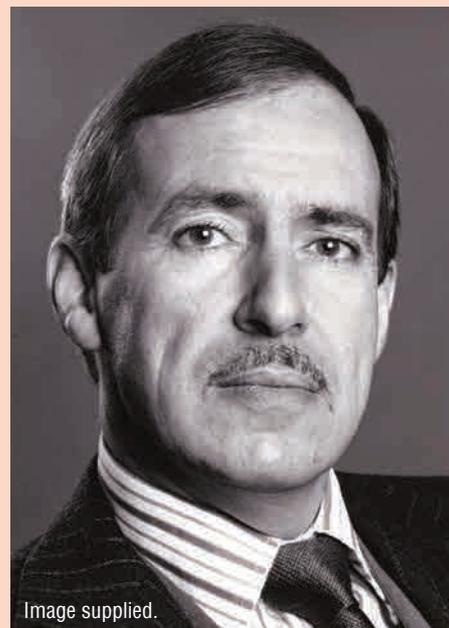
Allan's family's association with St James' dates back to 18 February 1834, when his paternal great, great grandparents, John and Harriet Davis, were married at St James' by the Rev'd Richard Hill. His maternal grandparents, Samuel ('Sam') and Florence ('Flo') Lancaster, arrived by ship from England in either late 1910 or early 1911. Soon afterwards, Sam took up the new position of being the Building Superintendent of Wyoming, the heritage-listed eight-storey building at 175 Macquarie Street.

Allan's mother, Eileen, was born at home in Wyoming and was baptised at St James' on 16 July 1911 by assistant priest, the Rev'd Greville. Eileen was also later confirmed

Allan was born in 1939 and baptised at St James' on 8 October 1939 by the Rev'd Edwin Davidson. Following the bombing of Pearl Harbor in 1941, Allan's father enlisted in the Australian Imperial Forces and was sent to New Guinea. Being without her husband for the remainder of World War II, Allan's mother was uneasy about staying overnight in Redfern at that time, particularly during the 'brownouts' and 'blackouts'. It was therefore decided that Allan and his mother would both stay with his grandparents in Macquarie Street; his mother commuting to Redfern every day by tram to run the shop during the day while Allan's father was away.

Allan has many fascinating stories of living in Wyoming during the Wartime years...

"One of the earliest recollections in my life occurred during the night of 31 May 1942 when, at around 10:30pm, I was



midget submarines stealthily entered the harbour underneath the ferry. A torpedo fired from one of these enemy submarines missed its intended target, the USS Chicago, and instead hit the ferry Kuttabal, which had been

Profile: Allan Simpson BEM by Brooke Shelley

at St James' in 1923 and it appeared she was a regular parishioner here; in fact, Allan is still in possession of his mother's *A Communicants Manual!* Eileen was married to Allan's father, Roy Simpson, at St James' on 23 November 1935 by the Rector, the Rev'd Philip Micklem. At the time Allan's father was a professional musician, playing the trombone in various dance bands, and his mother worked for Albert's Music Publishing Company at their office in King Street. As such, Allan says there was never any shortage of sheet music in their household.

However, the Great Depression dampened the demand for dance bands, so during the late 1930s Allan's parents bought and ran a mixed business shop at 114 George Street, Redfern, where they lived upstairs above the shop in a small residence.

unexpectedly awoken and taken outside to Wyoming's roof garden. I still vividly remember hearing air-raid warning sirens echoing incessantly throughout the empty city, and at the same time, seeing many anti-aircraft searchlights piercing the night sky in a sweeping manner, looking for potential enemy aircraft. Concurrently, there were seemingly never-ending 'booming' sounds of depth charges exploding under Sydney Harbour in an endeavour to destroy the Japanese midget submarines that had managed to enter through the boom-gate and netting that extended during the War from Bradleys Head to Vaucluse.

When the boom-gate was opened that night to allow a Manly Ferry to pass through on its regular service, two

requisitioned by the Navy during the War and was permanently tied up at Garden Island Naval Base, being used as accommodation for sailors. As a result of the explosion, 21 naval personnel were killed—19 Australian and 2 British—and many injured, some very seriously.

My grandparents, my mother and I then...descended to the basement where we spent the remainder of that night ensconced in a relatively small, but safe, air-raid shelter. We stayed there until dawn, at which time the 'all clear' sirens were sounded throughout the city and we were able to return upstairs ..."

During his years at Wyoming, Allan's mother occasionally took him to the 8am

Service at St James', walking down Hunter Street, then along Phillip Street towards the church. On this walk, Allan loved peering into the garage of Hughes Hire Cars at 170 Phillip Street where their fleet of gleaming upmarket American limousines were to be seen—thus began Allan's fascination with luxury cars, which was to become a lifelong passion!

Allan's working career spanned the NSW Ambulance Service, the NSW Police Force, and finally the Aged Care Industry. He has been decorated with many distinguished awards, recognising his pioneering and brave work.

It all began when he was 13. Allan joined the Marrickville Division of the St John Ambulance Cadets and later, when he turned 18, became an honorary officer at Central District Ambulance's Paddington Branch Station. Two years later, in 1959, Allan did something incredible that would ensure millions of lives could be saved in the future. Along with nine other men and two women, Allan volunteered to be a 'human guinea pig' for a series of medical experiments conducted at the Royal Prince Alfred Hospital in Sydney on behalf of the Royal Life Saving Society of Australia.

Each volunteer was initially anaesthetised and then injected with Curare, simulating as much as was possible a patient who had drowned. They were then kept alive for up to one and a half hours by various methods of artificial respiration. For their bravery, the twelve volunteers were awarded the British Empire Medal (BEM) in the 1961 New Year's List of Honours and Awards. They were also each awarded the Meritorious Service Medal of the Royal Life Saving Society – Australia.

Another immensely significant life-saving achievement of Allan's was his tireless work in helping to establish the Air Ambulance Service. It was from 1964, after being seconded for a period of time

to the NSW Ambulance Transport Service Board, that Allan travelled extensively to many remote country towns, raising awareness and some of the much-needed funds to make the Air Ambulance a reality. (The first Air Ambulance, a Beechcraft Queenair, later commenced its operations in 1967.)

Towards the end of 1965, Allan decided a change of scene was needed, and so he applied to join the NSW Police Force. With Allan's talent, it's not surprising that he didn't last long performing general uniformed duties and so only two years later, he commenced plain-clothes duties in the Detectives' Office at Darlinghurst Police Station. Then, in mid-1968, Allan was transferred to No 21 Special Squad, Criminal Investigation Branch (CIB), and shortly after that was again transferred to the CIB's Drug Squad, where he became the second undercover operative ever to be appointed to that Squad. Word is that Allan was largely unrecognisable whilst carrying out his duties in his undercover identity. I find it hard to imagine that the gently-spoken, well-mannered Allan we know today infiltrated some of the most dangerous and well-organised drug distribution syndicates!

Allan's reconnection with St James' occurred a few years later when, in 1977, whilst attached to the CIB's Observation Squad doing surveillance work, he suffered a serious heart attack. Allan explains ... "Nothing brings a somewhat 'lapsed Christian' back to a closer relationship with God than suffering a life-threatening heart attack." After his cardiac rehabilitation, and following a period of 'church shopping', Allan returned to St James' with his wife, Beverley.

Do you often wonder what your fellow parishioners actually do when they're not sharing a pew with you? I wonder if many parishioners knew that back in 1977, Allan was part of an investigative team

set up in connection with the Woodward Royal Commission into Drug Trafficking, which followed the murder in Griffith of anti-drugs crusader Donald Mackay by members of the Italian Mafia? Or that he worked for a few years in Special Branch where he was involved in the development and implementation of a number of early counter-terrorism strategies?

Or that, after his health began to deteriorate further, he was attached to the Coroner's Investigation Unit of the CIB's Homicide Squad, investigating unusual and unintended deaths, which typically occurred in hospitals?

A couple of years after Dr Victor Chang performed the first of Allan's two coronary artery bypass operations in 1984, he retired from the Police Force on medical grounds during 1986.

Throughout Allan's police career his undercover duties took him far and wide and consequently he was sworn-in as a Special Constable of Queensland and Victoria, and also the Northern Territory. His 'longest' job was flying to New Zealand in 1978 to extradite a serious drug dealer, whom he had previously arrested, back to Sydney and who had absconded whilst on bail awaiting trial. Allan was the recipient of numerous Commissioner's Commendations for good policing and was also awarded the National Medal and Clasp. In 2015 he was awarded the National Police Service Medal for having served in the NSW Police Force in an ethical and diligent manner.

In 1987 he then joined Beverley in the Aged Care Industry where, together, they owned and operated a first-class retirement village, comprising villas, serviced apartments and a nursing home in the Southern Sydney suburb of Blakehurst. Their facility, where Beverley was the Director of Nursing and Allan the Executive Director, came to be regarded

Profile: Allan Simpson BEM *continued...*

by all local members of the medical and allied professions as being a true centre of excellence.

Both Allan and Beverley have significantly contributed to the Parish of St James', and they continue to do so. Allan has variously been a Sidesperson, a Team Member of the Sr Freda Mission, and a Lay Assistant and Subdeacon for many, many years. Beverley has also served on Parish Council, has been a Rector's Warden, a Team Member of Sr Freda, a flower arranger, and also facilitated the establishment of the Quiet Garden in the south-eastern courtyard of the church. Both of Allan and Beverley's children, Andrew and Catherine, were baptised at St James' by the Rev'd Howard Hollis.

Allan is truly one of our living treasures.

Brooke Shelley is Communications and Media Manager at St James'.



Allan Simpson. Image supplied

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Bicentenary 2019-2024

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Closing date for applications: 5:00pm, Friday 25 October 2019

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

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

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The St James' Retreat

A Reflection



Ross and Libby Hindmarsh

Having found attending the Resting Space in the crypt at St James' so helpful, we started to think about attending the St James' Retreat which we had never done before.

Ross was wondering how he might cope with the times of silence. Libby wondered whether she would find the experience helpful.

So we set off on the Friday afternoon to drive to Douglas Park and found the St Mary's Towers Retreat House in a beautiful sandstone building in an open rural space. The single room accommodation is very comfortable and after introductions, dinner and Evensong, we moved into silence until lunch on Sunday. It was a useful and freeing experience.

During these times there was a programme which involved meditation, services in the chapel of Matins, Eucharist, Evensong and Compline, talks in the common room, with free times to walk, read, pray or just sit and contemplate. There was also the garden and numerous birds trying to manage the very windy weather as we were also doing as we explored some of the walks. Oh yes and we were fed very well, but in silence. One of the highlights of the Retreat was the singing by four

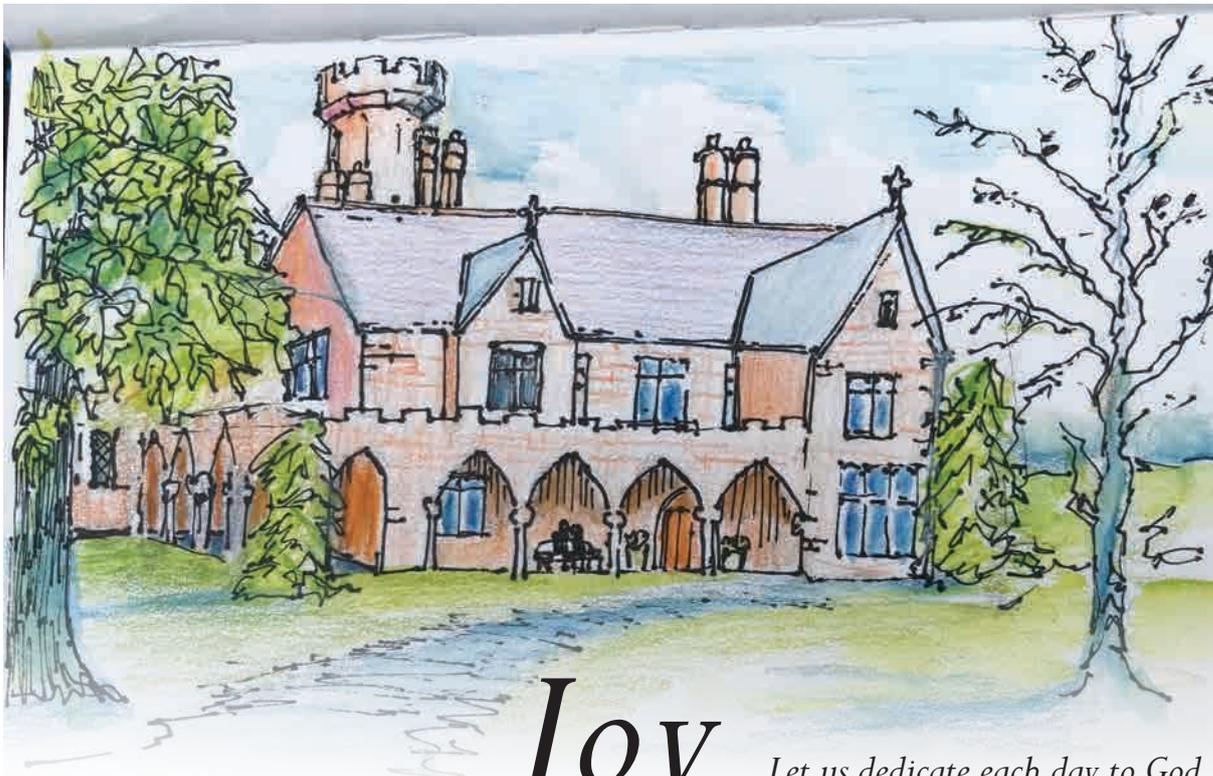
members of the Choir at all the services in the beautiful chapel.

It was a privilege to have Father Andrew and Christopher Waterhouse leading the Retreat and having things so beautifully organised. It was a personal as well as a corporate time.

So we returned home encouraged, rested and inspired and we would certainly consider going again in the future.

Ross and Libby Hindmarsh are parishioners at St James' and coordinate 'Who is my neighbour?', a group dedicated to supporting refugees and asylum seekers.

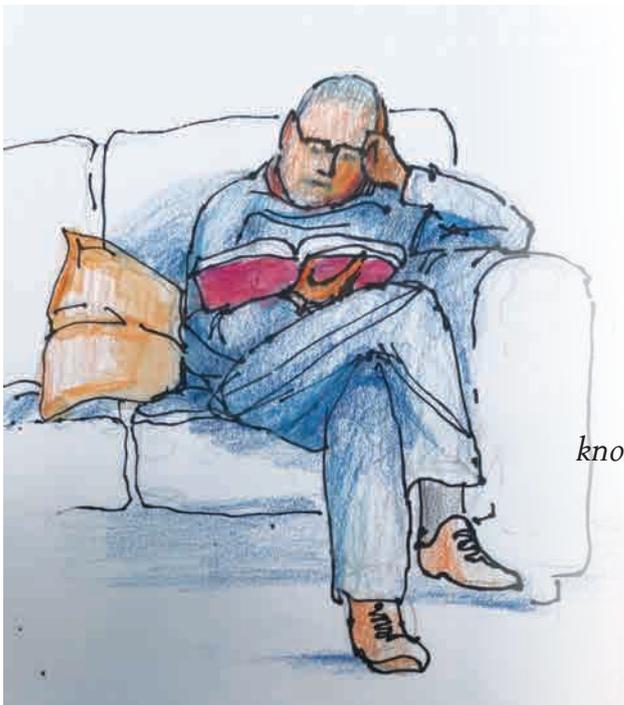




Joy

*Let us dedicate each day to God
with the spirit of Joy in our heart.*

*Let us celebrate the Joy in prayer and everyday activities
joining with others throughout the world:
with thanks and praise that God has created us
to live in His created world.*



*In the words of Psalm 150
“Let everything that hath breath
Praise the Lord”*

*God give us joy in the common things
of what we see, hear, smell, taste and touch,
and when we face troubles in life
God give us peace and Joy
knowing that He is with us to heal, guide and strengthen us
that we might know that God loves us
and keeps us in His care.*

*God give us Joy in the Resurrection
as we look forward in hope
to the wonderful Joy in the Kingdom of God.*

Macquarie Precinct

A Long Shadow: Convict Sydney and the Hyde Park Barracks

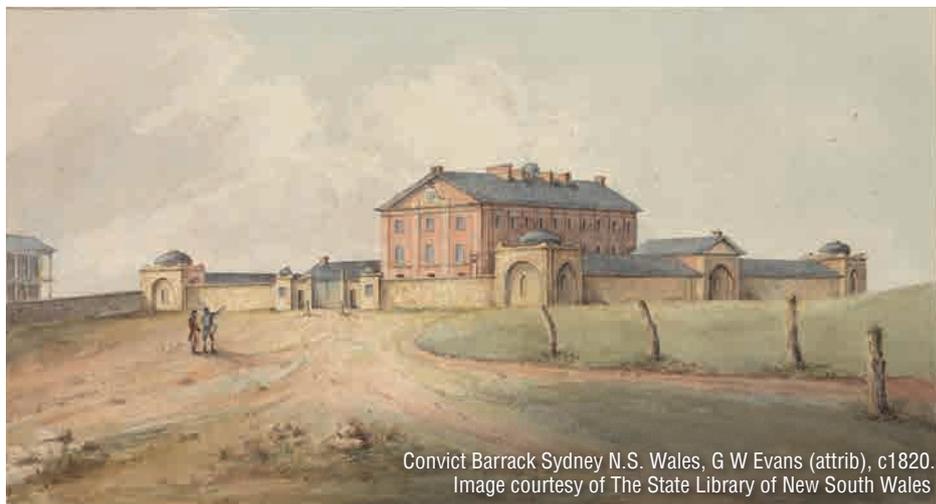
Gary Crockett

Hailed for its architecture, and now World Heritage listed, the Hyde Park Barracks has much more to tell us about the changing experience of convicts and the growth of a restless colony.

A costly experiment

For prisoners cowering in a London courtroom, the solemn decree 'transportation beyond the seas' must have sounded surreal. Mercifully spared the gallows, they'd soon be sailing 13,000 miles from home, to Australian shores. Between 1788 and 1868, some 166,000 British men, women and children took that fateful voyage, a miserable cargo of felons and misfits dispatched to the Australian colonies, caught in the grinding gears of convictism. Few would ever return.

The 2010 listing of 11 Australian Convict Sites—including the Hyde Park Barracks—on UNESCO's World Heritage register sheds light on the enormity and complexity of what was, in effect, an 80-year experiment in crime-control and colonial expansion. Indeed, no other nation-state, before or since, has sprung from the seeds of a convict colony. The listing also underlines the terrible cost of nation-building: to the Aboriginal societies, whose country and resources were plundered as the colony expanded, and the ongoing legacy of Aboriginal pain, anger and dislocation. Here, in this fraught interplay of creation and destruction, lie the foundations of convict Australia.



Convict Barrack Sydney N.S. Wales, G W Evans (attrib), c1820. Image courtesy of The State Library of New South Wales

Noisy old town

Rewind to 1807. Imagine you're a bird soaring over Sydney, tracing the course of a stream emptying into the cove; descending through the valley, crisscrossing cart tracks, cottages, granaries, passing the powder magazine, lumberyard, jail and hospital, dodging the creaky sails of the government windmill before coming to rest on a flagstaff crowning the Dawes Point ridge line, high above the harbour. Below is a noisy town, a maze of high streets and lanes, row-houses, pubs, butcheries, bakeries, breweries, tailors, tanners and turners, hemmed in by the shoreline, where wharves, docks, slipways, sail rooms, sawpits and boathouses line the silted banks.

Incredible as it seems, despite its many guards and soldiers, this was the convicts' town, and these homes, businesses, attractions and distractions were the everyday realities of convict life at this time. Contrary to today's common perception of flogged and degraded brutes worked to death in chains, here was a vibrant

community of citizen-convicts, living in family units, wearing the latest fashions, operating businesses and trading their savings, skills and capabilities for comforts largely unheard of back in England. What's more, convicts were allocated 'free time' to undertake private work and chores to

Convict Facts

Distance of voyage from London to Sydney
13,000 miles (21,000 kilometres)

Number of convict ship voyages
840+

Convicts through the barracks 1819–48
about 50,000

Most common crime
stealing (17%)

Number of convicts named John Smith
603

Youngest Hyde Park Barracks convict
9-year-old thief John Dwyer

support themselves and their families, once they'd completed a minimum level of work 'under sentence' set by colonial officials.

A barracks rises

Fast forward to April 1817. Stringlines are being strung across a bushy patch of ground at the far end of Macquarie Street. Soon after, convict men drive shovels and mattocks into dry and root-ridden earth, their backs twisting and straining as scrub and grass are torn loose.

Now picture a construction site: a clatter of stonecutters and setters, mortar men, brickies, plasterers, mechanics and painters, of creaking carts and hoists, the sway of miraculous scaffolding, the clang of blacksmiths' hammers, the rasp of sharpening tools, the swagger of labourers, curses and song. Policing this motley rabble are the overseers and constables, sentries and mounted soldiers, eyes out for loafers and troublemakers.

Rising steadily is the Hyde Park Barracks, a big brick building with rows of large windows. Inside are 12 spacious wards, soon to sleep 600 male convicts. When the barracks opened in June 1819, it sat in the centre of a broad dusty courtyard, ringed by perimeter buildings—offices and utility rooms, cells, a bakery, kitchen and mess halls. Along the back wall were toilets and a well. At the front were timber entrance gates, painted blue, hinged on hefty stone pillars with guardhouses to monitor the movement of men and materials in and out of the compound.

To some, here was an architecture of grace and style, of pleasing rhythm and proportion, surprisingly sprung from the mind of a convict, Francis Greenway—an architect canny in classical forms and fashions. Even Governor Lachlan Macquarie's political foes were reluctantly impressed, conceding it handsome, well executed and sure to be durable.

To the convicts, the barracks was far less appealing. With its gates and walls, here was a building to make life more difficult, a place of restraint, ridden with rules and regulations. To many, it looked like a workhouse. It even had a clock to govern their time.

New order

Built initially to solve a pair of short-term problems (rising crime and homelessness in Sydney), the barracks upset the old order for all convicts. The formerly 'unshackled' and enterprising convict community balancing its own needs and aspirations with the practical needs of government came to an end. The new order placed government priorities at the forefront—public infrastructure, courts and churches. The barracks also helped to spearhead a new way of organising convict labour. Here would live an 'able-bodied' workforce, marched out each morning in closely controlled gangs to construction sites, quarries, docks, workshops and gardens, and after a full day's work, returned each night to eat, before sleeping alongside each other in spartan dormitory wards.

Up country

Around 1822, as Sydney's skyline grew, the colony changed tack again, shifting its focus from public works to pastoral expansion. And as a result, the legions of skilled and productive convict artisans, mechanics, apprentices and labourers found themselves reassigned to private 'masters', as shepherds, shearers, harvesters, land clearers and loggers. This shift also altered the role of the Hyde Park Barracks, which now served mostly as short-term lodging for newly arrived convicts or those being shunted between distant farming estates under the assignment system.

In the 1830s, an influx of immigrants, commercial growth, and the first whiffs of self-government and an independent

press were kindling hopes of a convict-free colony. But Britain saw things differently. It still needed somewhere to send its criminals. So while nouveau-riche merchants built showy new villas around the Sydney foreshores and along its airy ridges, more and more convicts found themselves toiling in distant 'iron gangs' carving out country roads, facing ever more severe punishments, or rotting away in miserable penal settlements far from Sydney.

Throughout the decade, a miasma-like fear of convicts crept through the colony. Newspapers printed chilling stories of desperate runaways robbing and assaulting travellers, or evoked the spectre of convict rebellion. At the same time, outlying convict communities along the colony's expanding frontier had long waged campaigns of terror against Aboriginal groups.

Finally, a damning parliamentary inquiry into the evils of transportation stopped the convict ships to Sydney in 1840. As the remaining convicts served out their sentences and the convict infrastructure was wound down, the barracks overflowed with hardened and intractable 'old lags' returned from assignment.¹

End days

It's 1840. Standing in a dusty courtyard bathed in afternoon sun is newly arrived convict Charles Cozens, a tall ex-soldier, facing a 14-year sentence. The Hyde Park Barracks compound, he discovers, is sordid and grim. After three decades of use, the main building is 'large and gloomy'. Tonight, 1300 souls will sleep here. Suddenly the entrance gates are flung open and the courtyard fills with convicts, marched back from their labours around town. The men enter in silence. Once inside, they're noisy and fearsome, as if 'inmates of some gigantic Bedlam had actually broken loose'. Here was a chilling

¹ Transportation continued to Van Diemen's Land (Tasmania) until 1853. The last convicts arrived in Western Australia in 1868, marking the end of all transportation to Australia.

A Long Shadow:

Gary Crockett

spectacle: 'a dense mass of moving forms, of every variety of face and figure ... every evil in human shape, a perfect accumulation of vice and infamy ...'²

By the mid-1840s, Sydney was a booming metropolis, its streets lit by gas lamps, its docks humming with global trade and its shops brimming with the latest in European fashions and fancy goods. Out on the edges of town, merchants, bankers, shopkeepers and office workers had built terraced homes and garden cottages in new suburbs. Forlorn in its courtyard, the barracks had gone from eye-catching, 'an idea of towering grandeur',³ to an object of ridicule and shame. For Cozens, now a free citizen, the 'extinction [of] that most disgraceful monument ... will be an act of justice and judgment on the part of the citizens of Sidney [sic]'.⁴

Sure enough, in January 1848, bending to public outrage and the interests of local businesses who saw subsidised labour as a brake on economic growth, the Convict Department was closed down and the barracks decommissioned. From its wards were marched just over a dozen 'old hands', the final dregs of convict Sydney en route to Cockatoo Island, the Alcatraz of Sydney Harbour.

A long shadow

Today, the Hyde Park Barracks is a rare survivor, hunched on the city's eastern ridge, flanked by leafy parks and wide streets, facing the town as if peering across time. As a lucid witness, it speaks of a shape-shifting settlement, its future uncertain, wrestling with its convict DNA. For those who lodged here, life went from hopeful to harsh. In the end, the system they endured was condemned as shameful and defective. But in spite of efforts to expunge the so-called 'stain', the brutal history of convictism—as an agent of both colonial growth and Aboriginal devastation – lingers in the national consciousness.

Gary Crockett is Curator, Curatorial & Exhibitions at Sydney Living Museums.

This article was first published in the Winter 2018 issue of the Sydney Living Museums member magazine, Unlocked. To join Sydney Living Museums, visit slm.is/membership

The World Heritage-listed Hyde Park Barracks is currently closed for an exciting and visionary renewal that will create a new museum unlike anything else in Sydney. Opening in December 2019, the new visitor experience will bring to life a significant part of Australia's convict story, including the impact on First Nations Peoples, and the site's early contribution to immigration and benevolent care.

To be part of this once-in-a-lifetime project, donate online to our Hyde Park Barracks Bicentenary Appeal at slm.is/donate

² Charles Cozens, *Adventures of a Guardsman*, Richard Bentley, London, 1848, p.116.

³ *Sydney Gazette*, 17 July 1819.

⁴ Wendy Thorp, *Hyde Park Barracks Museum Conservation Plan*, vol 1: October 2016, p.45, quoting Cozens, *Adventures of a Guardsman*.



St James' Retreat. Image: Chris Shafrin

We're
opening
our doors
2-3 NOV



SYDNEY
OPEN





Music Notes

Alistair Nelson

Since October marks the beginning of the St James' Bicentenary celebrations, it has been fascinating to look back at what church music might have been like in Sydney in 1819, and how music at St James' developed in the first hundred years. When the foundation stone was laid on 7 October 1819, it was intended for a courthouse, and understandably there appears to be no record of any music. Moreover, music in Sydney churches at the time would have often been accompanied by a regimental band, or a similar collection of instruments. The only 'hymns' would have been metrical psalms. Accounts of music at St James' in the first decade are uncomplimentary. With the foundation of the Sydney Choral Society in 1845 by James' Johnson, organist of St James', musical standards increased dramatically. By the time James Furley began as organist in 1860, the Choir of St James' had performed Handel's *Messiah*. There are detailed reports in the St James' archives about the Centenary celebrations in 1919, twelve years into the tenure of organist, George Faunce Allman. These included music by Mendelssohn, Brahms, Harwood and others, which demonstrates that the Choir was performing Cathedral repertoire of high standard.

What does this mean for music over the coming months? There will be an increased focus on English music from the 100 or so years preceding the laying of the foundation stone, including metrical psalms, anthems and voluntaries by composers such as John Blow, William Boyce and Samuel Wesley, and from the West Gallery tradition, giving a bit of the musical 'flavour' of the time. The music list will also include music performed at the 1919 celebrations, including some unfamiliar combinations of hymn texts and music, and service settings by Harwood (still in the repertoire) as well as Eyre and Martin (no longer in the Choir's library).

Of course, in looking back to 1819, we won't lose sight of the rich variety of music-making that characterises St James' in 2019: there is the concert series, with the next concert of Haydn's marvellous oratorio *The Creation* on Saturday 12 October; and the Bach Cantata series, with the last Cantata of the 2019 season taking place on 17 November; and *Bach in the Dark*, Rachel Scott's popular cello concert series, in which the Choir performed in early August; and much new music composed by St James' composers, of which Brooke Shelley's *Missa Aenigmata* (commissioned by Lincoln Law) was performed in August; and the January Orchestral Masses, which will be launched at the fundraiser on 18 October; and international guest artists, such as the Aachen Cathedral Girls Choir, who will sing the Choral Eucharist on 20 October.

Looking forward to the next 200 years at St James', we continue fundraising for the new Dobson organ. To this end, there will be

the Bicentenary Gala Dinner on 15 November, co-presented by The St James' Music Foundation and St James' Church, which will be a once-in-a-lifetime event and a superb opportunity to raise awareness about the new organ project. We hope you will join us as we work towards generating the wider community fundraising to complement the already outstanding effort produced largely by the congregation of St James'. This will truly be a wonderful step in bringing to St James' an organ which is a match for the high quality of its music-making.

It's exciting to note that there will be two new CDs from The Choir of St James' expected to be released in time for Christmas. One will feature a live recording of Herbert Howells' rarely performed *An English Mass*, from the January Orchestral Masses this year, as well as hymns from all three orchestral masses. This CD will be a fundraiser for the new organ, and was made possible thanks to the time, expertise, and funding generously donated by recording and mixing engineer Dr Rob Taylor, assistant engineer Andrew Barton, gaffer Christopher Telford, and The School's Chapter of the Ancient & Accepted Scottish Rite for Freemasonry in Australia.

The other CD was recorded in the first week of September. It will include works by St James' composers Brooke Shelley, Owen Elsley, and Joe Twist, *Three prayers of Dietrich Bonhoeffer* by Philip Moore, and Renaissance works by Sheppard, Byrd, and Handl. We are very grateful for the assistance of The Friends of Music at St James' and The St James' Music Foundation in fully funding this project.

Last, but not least, in September we farewelled two musicians who have very much become part of the fabric of St James'. Firstly, we bade farewell to Organ Scholar Titus Grenyer, who has just begun as Assistant Organist at St Mary's Cathedral. Titus has developed beautifully at St James', from an organist with no church music experience, to a skilled church musician with a distinct musical personality, who has fulfilled all we aim for in an organ scholar. We wish him the very best in the next chapter of his career. Then, at the end of September, we said goodbye to Owen Elsley, who has been a tenor in the Choir for eight years, and who has given so much to music at St James', as both singer and composer. In the words of the children's hymn for the bicentenary, 'The church is not a building, the church is not a steeple, the church is not a resting place, the church is a people'; and for the music programme at St James', it is these fine people, and the many that remain—choirs, organists, music directors—who are vital to making St James' the living church it is today.

Alistair Nelson is the Organist at St James'.

St James' Institute News

Christopher Waterhouse

October 2019 is a significant date in the life of St James' King Street as we celebrate the 200th anniversary of the laying of the foundation stone of the building. Many of our neighbours are likewise celebrating significant anniversaries in the coming years, including the Hyde Park Barracks, Parliament House, the State Library, and the Law Courts. This Macquarie Street precinct is a significant historic site and we are working together to share our stories in the coming years. The institute is currently in the process of planning its 2020 programme, which will be launched after Evensong on Sunday 24 November. The Institute programme in 2020 and beyond will include some events and talks that draw on some of this history, including the former St James' Hall and the many concerts and performances presented there. We are also excited to witness the progress of the redevelopment of the Hyde Park Barracks (opposite St James') and look forward to learning more about the connection between St James' and the Barracks.

Alongside the bicentenary theme, the Institute will continue to present our regular series of talks, lectures, workshops and events on theology, spirituality, Bible studies and Christian history; a programme that delivers on our vision to become more informed, more articulate, and more confident about our faith.

There's still plenty to come in our 2019 programme. On Saturday 12 October from 3:00pm to 4:30pm the St James' Institute

welcomes the Rev'd Canon Professor Scott Cowdell to present *Adoption by Grace/Disgrace*. One of Australia's leading theologians, Canon Professor Cowdell has accepted our invitation to reflect on his experience of being given up for adoption by his single natural mother, of growing up in an adopted family, of meeting his natural parents and half-sisters, and what he has learned from all this. His experience of living long-term in a childless marriage has added a further dimension. In a world of natural belonging in which family has a talismanic quality, but also a world of widespread estrangement and endemic urban loneliness, what might someone who does not experience life in terms of natural belonging have to say about this condition? And what about the gift of baptism, which sacramentalises our adoption as God's own beloved children by the grace of Jesus Christ? Tickets \$30 or \$25 concession, free for SJI subscribers.



The Choir of St James' concert performance of Haydn's *The Creation* follows at 5:00pm



(tickets for the concert must be purchased separately).

Later in October we're delving into the world of ecclesiastical embroidery and church vestments with a special exhibition presented in collaboration with Christ Church St Laurence (postponed from August). *Finer than Gold* will be held on



Saturday 19 October from 10:00am to 4:00pm in the Parish Hall at Christ Church St Laurence (entry from Pitt Street). The exhibition ticket is \$20 (valid all day), free for SJI subscribers. In addition to a display of vestments and church embroidery from the collections of St James' and Christ Church St Laurence, there will be a series of short talks and demonstrations throughout the day presented by Marianne Close, exploring embroidery styles and techniques, as well as conservation and restoration techniques. We'll also explore the history of vestments in the

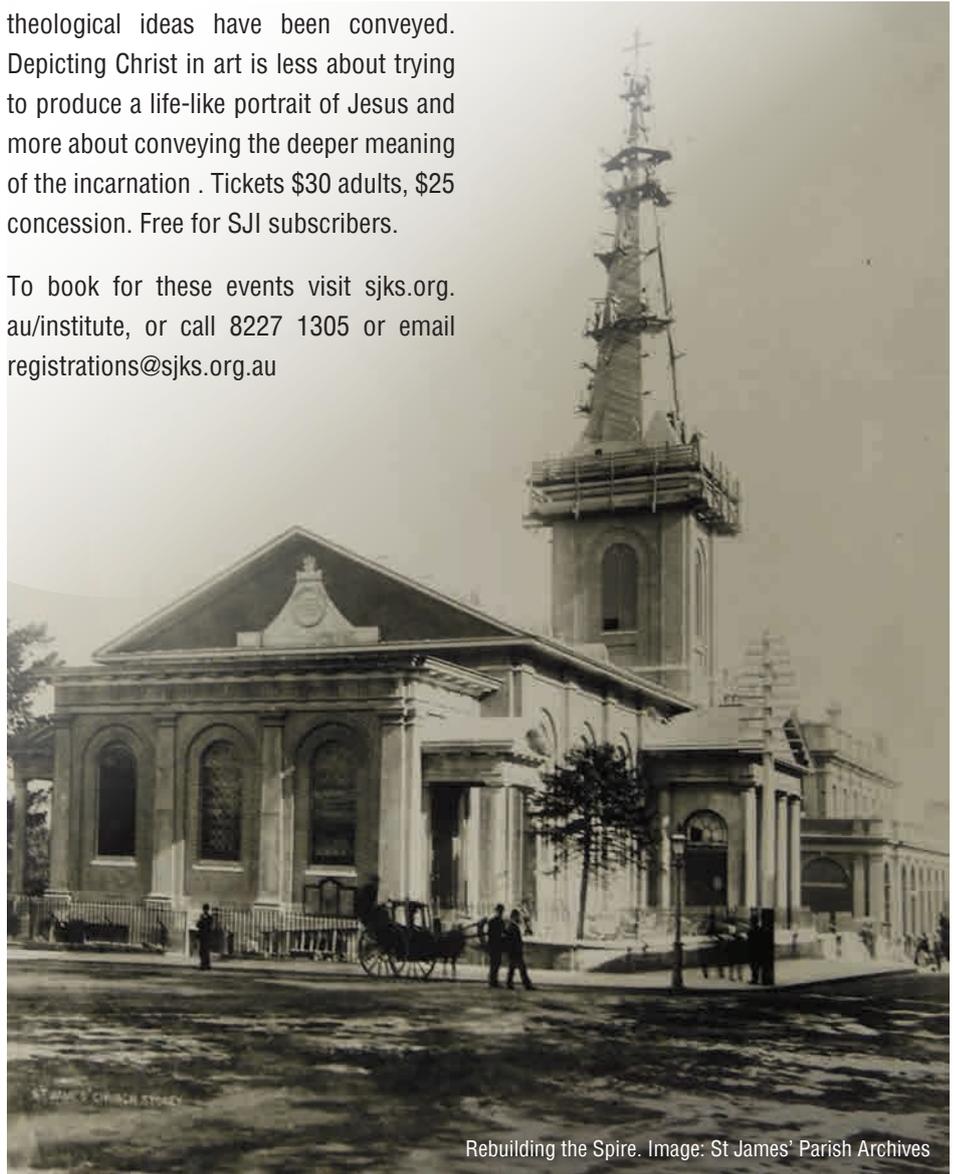
church and how to go about designing and commissioning new works for churches. The talks will be presented on the hour. This is a rare opportunity to get up close to some of the treasures of our churches, lovingly created and cared for by generations of parishioners and friends. Tickets at the door, or book through the usual channels.



On Sunday 10 November from 2:00pm-4:00pm I'll be presenting the next in my theology and art series, Faces of Christ: Depicting Christ in Art. Throughout the Bible, Jesus is described in many different ways and by many different titles. In John's Gospel we find the great 'I am' statements where he describes himself as The Bread of Life, The Light of the World, The Gate, The Good Shepherd, The Resurrection and the Life, The Way, The Truth, and The Life, and The Vine. Elsewhere in scripture we find descriptions of Jesus as the Lamb of God, as teacher, as friend, as Son of

God, as Saviour of the World. In this talk, I'll be looking at how these themes have been explored in art and how these theological ideas have been conveyed. Depicting Christ in art is less about trying to produce a life-like portrait of Jesus and more about conveying the deeper meaning of the incarnation. Tickets \$30 adults, \$25 concession. Free for SJL subscribers.

To book for these events visit sjks.org.au/institute, or call 8227 1305 or email registrations@sjks.org.au



Rebuilding the Spire. Image: St James' Parish Archives

Parish Contact Directory

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

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ASSOCIATE RECTOR	The Reverend John Stewart.....	8227 1304 (ah 9410 3077)
DIRECTOR OF ST JAMES' INSTITUTE	Christopher Waterhouse.....	8227 1305
HEAD OF MUSIC	Warren Trevelyan-Jones.....	8227 1306
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FACILITIES MANAGER.....	Tony Papadopoulos.....	8227 1312



Raymond and Alanna Nobbs

It was a cause for celebration on Sunday, 15 September when over a dozen of our parishioners met with the members of the local community at the 'Village Church' at Black Springs for a service of Holy Communion for the Feast of St Aidan of Lindisfarne. We were reminded that Aidan, known as the Apostle of Northumbria, spread the gospel to both the Anglo-Saxon nobility and the socially disenfranchised (including children and slaves) and that he is recognised as a saint by the Eastern Orthodox Church, the Roman Catholic Church, the Anglican Communion and others. How fitting that the present-day St Aidan's Village Church is a meeting place for people of many traditions for worship, reflection and community outreach.

There was just cause for great rejoicing at the 11:00am Communion, as in the week immediately prior to the service, a deed was executed appointing trustees to administer the property. It follows what has been described as a 'rollercoaster' period in which the church was closed and sold by the Anglican Diocese of Bathurst, bought by a benefactor and now returned to the community. The benefactor, Andrew Wilson, is a former park

ranger. His decision to buy the former Anglican Church and return it to the congregation for perpetuity—independent of its diocese—was reported in the *Sydney Morning Herald* of 9 March, 2018 as being seen by many as an act of 'divine intervention'.

In September of last year there was a re-hallowing ceremony conducted by our rector. Participants came from across the state and the ACT to witness the congregation taking part in every symbolic stage of the occasion.

Celebrations this year really began on Saturday 14 September when several from our St James' group met for dinner with about 20 parishioners from Black Springs. The venue was The Hungry Hare in Oberon. The restaurant is only open for meals on Friday and Saturday evenings and there is a fixed menu and price. The food was delicious, the service warm and friendly, and the ambience very atmospheric.

However, this meal was surpassed by the Sunday lunch that was hosted by Andrew and Rosemary Sempell at their property 'Longdown' at Isabella, located several kilometres south of Black

Springs. There would have been between 50 and 60 persons attending, constituted by the local congregation, members of the wider community and over a dozen folk from St James'. The warmth of the weather was matched only by the cordiality and friendliness of those of us who dined on superb fare.

It was a wonderful way to celebrate with a community which is now able to gather for worship on the third Sunday of each month at 11:00am. We are hoping to return next year for their Patronal Festival.

Raymond and Alanna Nobbs are parishioners at St James'.



Image: Michael Horsburgh



Image: Rosemary Sempell

ADVERTISING

Have you considered advertising your business in St James' Connections?

Please phone 8227 1300 or email office@sjks.org.au for advertising design criteria, quotes and copy deadlines.



Image: Aircraft exhibition 1919 - Daily Telegraph. St James' Parish Archives

Music at St James' OCT-NOV

Choral Music

The Choir of St James' continues to offer inspiring choral music of the highest standards. Here is its music list for the next two months.

WEDNESDAY 2 OCTOBER

6:15pm – CHORAL EVENSONG

Responses: Rose

Canticles: Harwood in A flat

Anthem: Dering – Factum est silentium

SUNDAY 6 OCTOBER

10:00am – ORCHESTRAL MASS

Mass setting: Haydn – Schöpfungsmesse

Motet: Haydn – Achieved in the glorious work

WEDNESDAY 9 OCTOBER

6:15pm – CHORAL EVENSONG (Upper voices)

Responses: Shephard

Canticles: Dyson in C

Anthem: Greene – The Lord God is a light

SATURDAY 12 OCTOBER

5:00pm – CONCERT

(Performed by The Choir & Orchestra of St James')

Haydn – The Creation

SUNDAY 13 OCTOBER

11:00am – CHORAL EUCHARIST

Mass setting: De Kerle – Missa Da pacem Domine

Motet: Elsley – By the waters of Babylon

WEDNESDAY 16 OCTOBER

6:15pm – CHORAL EVENSONG (Lower Voices)

Responses: Tallis

Canticles: Tallis – Short Service

Anthem: Croft – O Lord thou has searched me out

SUNDAY 20 OCTOBER

11:00am – CHORAL EUCHARIST

(Sung by Aachen Cathedral Girls Choir)

Mass setting: Ison – Missa Filiabus Aquisgranensis

Motet: Caplet – O salutaris hostia

WEDNESDAY 23 OCTOBER

6:15pm – CHORAL EVENSONG

Responses: Smith

Canticles: Gibbons – Short Service

Anthem: Gibbons – Almighty and everlasting God

SUNDAY 27 OCTOBER

11:00am – CHORAL EUCHARIST

Mass setting: Martin in C

Motet: Purcell – I was glad

4:00pm – CHORAL EVENSONG (St Simon & St Jude)

Responses: Moore

Canticles: S. Wesley in F

Anthem: Dupuis – I cried unto the Lord

WEDNESDAY 30 OCTOBER

6:15pm – CHORAL EVENSONG

Responses: Ayleward

Canticles: S. Wesley in F

Anthem: Purcell – I was glad

SATURDAY 2 NOVEMBER - All Souls' Day

6:30pm – SOLEMN CHORAL EUCHARIST

Requiem setting: Duruflé

SUNDAY 3 NOVEMBER - All Saints' Festival

11:00am – CHORAL EUCHARIST

Mass setting: Lassus – Missa Bell' amfitrit altera

Motet: Harwood – O how glorious

WEDNESDAY 6 NOVEMBER

6:15pm – CHORAL EVENSONG

Responses: Reading

Canticles: Wise in E flat

Anthem: Greene – Lord, let me know mine end

SUNDAY 10 NOVEMBER - Remembrance Sunday

11:00am – CHORAL EUCHARIST

Mass setting: Howells – Collegium Regale

Motet: Lewis – The souls of the righteous

WEDNESDAY 13 NOVEMBER

6:15pm – CHORAL EVENSONG

(Sung by The St James' Singers)

Responses: Nelson

Canticles: Martin in C

Anthem: Bishop – Call to remembrance

SUNDAY 17 NOVEMBER

11:00am – CHORAL EUCHARIST

Mass setting: Vaet – Missa ego flos campi

Motet: Blow – God is our hope and strength

4:00pm – CANTATA SERVICE

Cantata: J. S. Bach – Mache dich, mein Geist, bereit

WEDNESDAY 20 NOVEMBER

6:15pm – CHORAL EVENSONG (Lower Voices)

Responses: Plainsong

Canticles: Wood in G

Anthem: S. Wesley – Behold, how good and joyful

SUNDAY 24 NOVEMBER - Christ the King

11:00am – CHORAL EUCHARIST

Mass setting: Leighton – Sarum Mass

Motet: Croft – God is gone up

4:00pm – CHORAL EVENSONG

(Sung by The Choir of St James' and
The Choir of Christ Church St Laurence)

WEDNESDAY 27 NOVEMBER

6:15pm – CHORAL EVENSONG (Upper Voices)

Responses: Sumsion

Canticles: Sumsion in G

Anthem: King – I will always give thanks

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. A suggested donation of \$5 helps us to cover the cost of putting on the concerts. Concertgoers can present their programmes at Jardin St James' to receive a 15% discount between 1:45pm and 3:30pm.

2 OCTOBER

CLAIRE BURRELL-MCDONALD – SOPRANO

9 OCTOBER

SYDNEY SYMPHONY FELLOWS

16 OCTOBER

ALISTAIR NELSON – ORGAN

23 OCTOBER

NSW POLICE BAND (FULL BAND)

30 OCTOBER

SYDNEY SYMPHONY CHAMBER PLAYERS

6 NOVEMBER

ELISE MORTON – SOPRANO

13 NOVEMBER

SEBASTIAN PINI – DOUBLE BASS;

SOFRINA ZAMFIR – PIANO

20 NOVEMBER

ALISTAIR NELSON – ORGAN

27 NOVEMBER

STRELITZIA



Bach Cantata Series

*Music at St James' presents a series of
Cantatas performed in a liturgical setting*

BWV 115

Free Admission

Make yourself ready, my spirit

Mache dich, mein Geist, bereit

4:00pm, Sunday 17 November

St James' Church, King Street, Sydney

The Choir of St James' with BachBand@St James'

Directed by Warren Trevelyan-Jones

*Bach sets a text by Johann Burchard Freystein which exhorts the sleepy soul to be ready for the coming of Christ.
A madcap choral scherzo is contrasted with two gorgeous slow arias for alto and soprano.*



Adoption by Grace/Disgrace

The Rev'd Canon Prof Scott Cowdell
Saturday 12 October, 3:00pm-4:30pm
St James' Hall, Level 1, 169-171 Phillip Street, Sydney
\$30/\$25 | bookings: sjks.org.au/institute or 8227 1305

Leading Australian theologian Scott Cowdell reflects on his experience of being adopted and of living long-term in a childless marriage. In a world of natural belonging in which family has a talismanic quality, but also a world of widespread estrangement and endemic urban loneliness, what might someone who does not experience life in terms of natural belonging have to say about this condition?

S^T.JAMES'
Bicentenary 2019-2024

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Haydn – The Creation

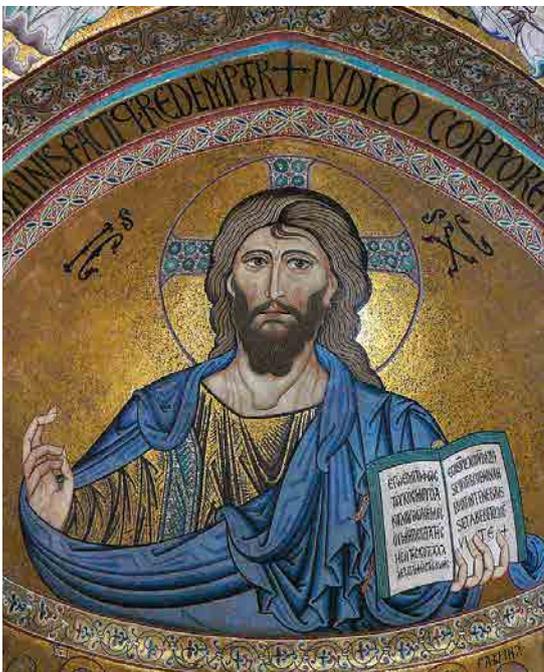
Joseph Haydn's famed oratorio marking the beginning of
St James' Bicentenary Celebrations 2019-2024

Saturday 12 October 2019, 5.00pm
The Choir & Orchestra of St James'
Directed by Warren Trevelyan-Jones
St James' Church, King Street, Sydney

Amy Moore – Soprano
Andrew Goodwin – Tenor
Simon Meadows – Bass

Tickets \$50/\$45 • T: 8256 2222 • www.cityrecitalhall.com

S^T.JAMES'
Bicentenary 2019-2024



Faces of Christ: Depicting Christ in Art

Christopher Waterhouse
Sunday 10 November, 2:00pm-4:00pm
St James' Hall, Level 1, 169-171 Phillip Street, Sydney
\$30/\$25 | bookings: sjks.org.au/institute or 8227 1305
Free for SJI Subscribers

Artworks depicting Christ are housed in many of the world's leading galleries and private collections. Does it matter that very few of these paintings give us a true sense of what Jesus might actually have looked like? How does art help us to consider Jesus Christ as shepherd, as teacher, and as the light of the world?

S^T.JAMES'
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