

# ST C.S. JAMES'S *Connections*

Feb – Mar 22

*Bicentenary 2019-2024*

## INSIDE

**A History of the Church and Education** *Geoffrey Sherington* p3  
**'My Karma Ran Over My Dogma'** *Andrew Sempell* p6  
**The Church and the History of Education** *Phillip Jones* p10  
+ MUCH MORE

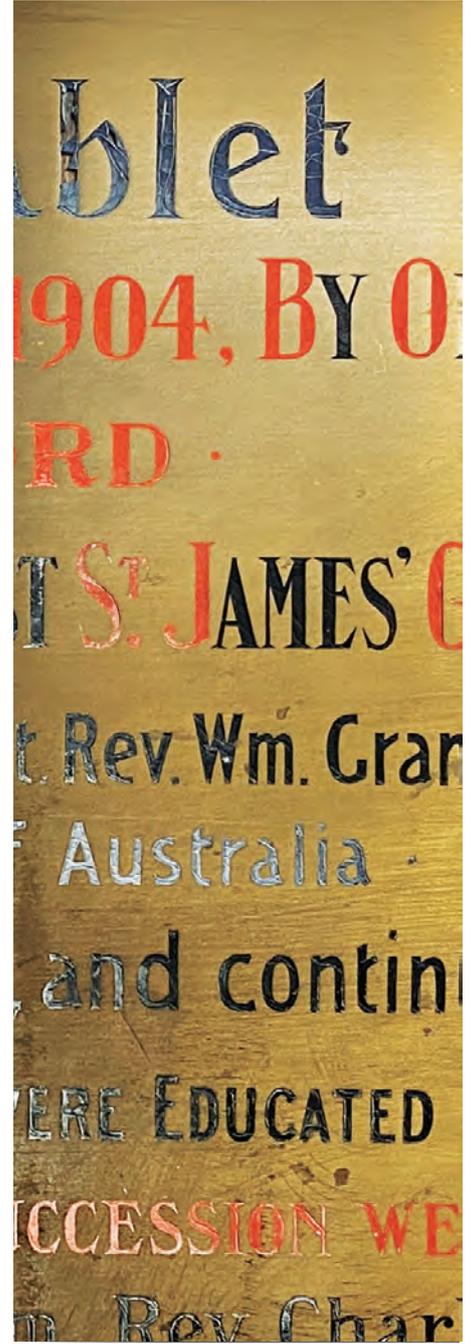
# ST. JAMES' Connections

Bicentenary 2019-2024

Feb – Mar 22

## CONTENTS

A History of the Church and Education *Geoffrey Sherington*.....p3  
 'My Karma Ran Over My Dogma' *Andrew Sempell* .....p6  
 The Church and the History of Education *Phillip Jones*.....p10  
 Our Bridge: A Labour of Love *Margaret Johnston*.....p14  
 It's Coming Together...*Robert Marriott*.....p16  
 Wesley's Lenten Hymn *Michael Horsburgh*.....p18  
 Milestones .....p21  
 A Scottish Sabbath in the Bush *Robert Willson* .....p22  
 Postcards from the St James' Diaspora *Brooke Shelley* .....p24  
 Changing attitudes towards Indigenous Australians *Sue Mackenzie*.....p26  
 Colin's Corner *Colin Middleton*.....p28  
 The Greenway Gourmet .....p29  
 History of Trinity College Theological School.....p30  
 'Rohini Reflections' Launch .....p33  
 St James' Institute News *Aaron Ghiloni*.....p34  
 Music Notes *Alistair Nelson* .....p37  
 Music at St James' .....p38



## St James' Connections on paper

Prefer to read this on paper and can't get in to the city?  
Go to [sjks.org.au/shop](http://sjks.org.au/shop) and buy a printed copy for \$4.

The cost includes postage.

# A History of the Church and Education

Geoffrey Sherington

## *Latin, Education and Scholasticism*

From the beginning Eastern and Western Christendom embraced education and learning as ways of not only embracing God but also understanding the world. Ancient Greece had long promoted schools of grammar and rhetoric. Eastern Christian Orthodoxy became committed to scholars and scholarship to sustain Christianity. In the West, the expanding Roman Empire enthroned Latin as the language of State and Church. In Britain this tradition came with the Roman invasion and remained after they departed.

In Medieval Britain not only the clergy and the religious orders studied Latin but also those who sought high offices of state. Many of the general populace received a basic education in Latin. Cathedrals often had both schools of song for future choristers and grammar schools for general education in Latin. Within the abbeys and monasteries, scholarship flourished. As early as 731, the Venerable Bede produced the first history of the English Church outlining how the Anglo-Saxons and Celts had fostered Christianity after the Romans.

A number of the religious orders, particularly the Benedictines and Augustinians, took education and teaching as their main mission, reaching out into the community. By the 1300s, the church was associated with the establishment of Colleges at Oxford and Cambridge, teaching students who aspired for the lay professions such as Law and Medicine. Such colleges were similar to the earlier religious communities of brothers and friars, but

with a specific focus on scholarship and teaching. This era of Church influence on schools and universities was reflected in the work of William Wykeham, the Bishop of Winchester, who founded New College Oxford in 1379 and Winchester College in 1382, linking both institutions through a series of scholarships for poor scholars. Many of the early scholars of Winchester and New College became bishops, so reaffirming the links between the Church and classical scholarship. The Winchester-New College model gave rise to a number of grammar schools, founded with endowments with the aim of producing leaders of the Church and the state who were well grounded in classical scholarship.



## *Reformation and Religious Dissent*

Henry VIII's destruction of the monasteries and abbeys helped to re-frame the relationship, not just between Church and State, but also between the Church and education. The Church of England had become a national church with national ends including education. Monastic property and wealth were put to new purposes, particularly the foundation of grammar schools for boys. A classical education now became the defining feature of social class—the English gentleman. But unlike in Scotland, where parish schools could lead on to university, the Reformation offered little formal education to the poor in city or countryside in England.

It was the emerging middle class who provided most challenge to the authority of the Church. Here was a new class, literate in English, who saw the bible as the only true testament of the Christian faith. The invention of the printing press spread the bible in English, which now began to supplant Latin as the prime language of faith. Religious dissent gave rise to social movements for change. The so-called Puritans believed in universal education to reform the Church, as well as social and political reform. Instead of the classics as the foundation in schools and universities, they proposed the inclusion of science. Seeking to insert the bible within Church services, they wanted to simplify liturgy using biblical text to challenge the authority of priests and bishops.

...continued next page

Religious dissent in local congregations also challenged the overall authority of the Church. The Congregationalists eventually broke away from the Church to establish their own church of faith. They also favoured education in science and useful knowledge, establishing their own academies to educate men and women, challenging the 'classicism' of Oxford and Cambridge.

### *Church, State and Common Protestantism*

The restoration of Charles II as monarch in 1660 strengthened the Church of England as the Church of the state. Religious tests discriminated against Catholics and dissenters in their access to public office and even to Oxford and Cambridge. But religious dissent re-emerged by the eighteenth century in new forms of nonconformity, such as Methodism. The social impact of the industrial revolution saw a drift away from the Church towards Methodist chapels. In these contexts, the Church became more interested in the education of the general populace. The National Society of the Church sought grants from the state for Church elementary schools to teach religion and basic literacy. During the nineteenth century throughout Europe universal schooling came to be established. In Britain, this came with support for Church and even Catholic schools. To satisfy Nonconformists, the 1870 Act also created local school boards to establish local non-denominational schools.

In Australia, there was an initial effort to sustain an Anglican ascendancy in education through a Church and Schools Corporation, which granted large tracts of land to support a school system. The scheme failed mainly because of the large number of Catholics and nonconformists in the population, all of whom had civic rights following the Act for Catholic emancipation in 1820. By the 1840s, the colonial state administration was supporting both religious schools and non-denominational schools, now known as secular schools, offering forms of common Christianity. By the 1870s, most of the Protestant

denominations had come to agree on schools, which would a form of common Protestantism in opposition to the growing number of Catholic schools. After some debate, the Church of England agreed to this solution for a state system of 'compulsory, free and secular education'. Public schools were thus created in opposition to the Catholic sector, depending on religious orders and without state aid.

While the Church cooperated with the state in providing universal schooling for the mass of the population, Church-affiliated grammar schools exercised a growing influence among the middle class throughout the Empire, and particularly in England and Australia. Much was due to the reform movements in the English public schools where ideas of Christian manliness and morality prevailed under such headmasters as Thomas Arnold at Rugby. Arnold focussed on both scholarship and formation of character. He associated good learning with godliness. His sermons in chapel proposed that Christian leadership had to be based on good moral behaviour personally and towards one's fellow students. In a period where the Church was divided between the ritualism of the High Church and the Low Church evangelicals, Arnold ritualised school life through the school chapel, but his aim was to convert boys into Christian gentlemen serving society.

Alfred Barry was following in the wake of such reformers as Arnold when he came to Sydney as Bishop in 1884. Educated at King's College London, a foundation of the Church, Barry had a distinguished career as headmaster at Leeds Grammar and Cheltenham College before returning to King's as Provost. Committed to a broad view of Anglicanism, he sought to find ways that the Church could respond to the modern world. He accepted the importance of science including Darwin's view of evolution, saw value in critical scholarship of the bible, and encouraged the higher education of women at King's. In Sydney, he reformed The King's School, founded Sydney Church of England Grammar School, and put in place steps to establish Sydney Church of England Grammar

School for Girls, as well as St Andrew's Cathedral School.

By the late nineteenth century, universities throughout the Empire had been transformed by the new ideals of research. Academic life was broadened by the end to religious tests, which had maintained privileges for Church clergy. In Australia, where there had never been religious education in higher education, Church colleges in Universities were from the outset residential rather than teaching in purpose. Of most significance, Australian universities admitted women from the 1870s. The idea of education forming character was carried into the universities associated principally with ideas about masculinity, but increasingly with new opportunities for women. In Australia, the Church increased its educational influence in the twentieth century, taking over many boys' and girls' schools once privately owned, also establishing Church schools in regions outside of the capital cities or in the suburbs.

### *The Church and the new era of State Aid*

From the 1940s, education became increasingly a constitutional and political issue. The Australian Constitution reserved education as a power of the states. The events of the Second World War and the view of the High Court had defined the Commonwealth as having the primary powers of taxation. The states sought assistance from the Commonwealth to meet the growing costs of education. The Catholic Church also pressed for an end to the educational settlements of the nineteenth century, which had removed aid to religious schools.

Prime Minister Menzies was reluctant to meet such requests to fund schools. But following the Murray Committee Report of 1959, he agreed to fund universities. As part of a process of modernising education, he agreed to grants for science labs for all Australian schools. At first the Church saw this as a form of state aid to Catholic schools, which would undermine public schools founded on common Protestantism. In 1973, the Whitlam Government extended

aid to all schools on the basis of need, hoping to end the sectarian divisions of the past.

By the 1980s, most religious schools were funded by the Commonwealth, competing with public schools funded principally by the individual states. Common Protestantism had collapsed. Instead, old and new dissent formed the Uniting Church on principles of the social gospel. A new era of the market and school choice had emerged. The Church soon created low-fee schools subsidised by the Commonwealth, particularly after the election of the Howard Government in 1996.

After five decades of state aid, religious schools have emerged, supposedly complementing the existing Church grammar schools created in the nineteenth and twentieth centuries. Catholic schools have been transformed from teaching by religious orders into forms of progressive education with concern for individual students, an expanded curriculum, enrolments where almost half the students are non-Catholic, and with a vision for social justice for the poor, refugees and First Nations Peoples. The number of Anglican schools has expanded greatly, but in an atmosphere of confusion and uncertainty about their purpose. Traditional Church boys' grammar schools still retain the aims of character formation and service to the community. Girls' grammar schools are providing a foundation for careers and gender equity. But the new low-fee Anglican schools place an emphasis on the 'fundamentals' of Christianity. Many claim to follow the traditions of the Reformation, even while acting as counter-reformation on matters of sexuality and gender in respect to marriage and the family.

### Conclusion

Church education is at its best when expanding knowledge about the world in an overall Christian framework. Church education is at its worst when indoctrination is prominent, serving narrow doctrinal interests. In the Middle Ages, the church fostered education, language and scholarship through schools and universities. Such traditions were carried

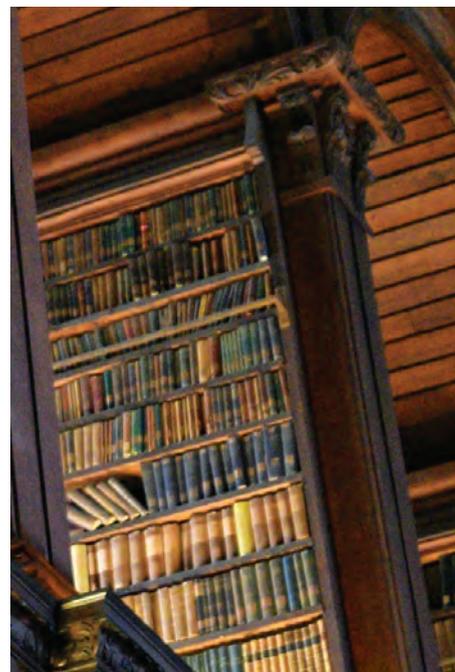
forward in the education of male elites. The Reformation also brought about a closer association between the state and the Church as an establishment of the nation. It was only in the nineteenth century that the state provided a reconciliation in education between the Church and nonconformity. At the same time, educators affiliated to the church adopted a broader view on such matters as the challenge of science to religion. In the late twentieth century, the Australian Commonwealth adopted a policy of state aid to religious schools for political rather than religious purposes. The result has been an increasing division in the Anglican community and a narrowing of the meaning of Anglicanism in terms of its educational aims. As in politics, the Church is being factionalised with some asserting that only 'ours' is the true form of Christian faith. It is time to realise that true Christian education is designed not to serve factional interest but to transform lives.

**Emeritus Professor Geoffrey Sherington is Former Dean of the Faculty of Education (1997-2003) and then Acting Deputy Vice Chancellor (2003) at the University of Sydney. He is a Fellow, Royal Australian Historical Society (FRAHS) and a Fellow, Royal Society of New South Wales (FRSN).**

## EDITORIAL POLICY

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

Publication should therefore not be read as St James', the Rector, Parish Council, staff or parishioners necessarily endorsing or approving any particular view or opinion.

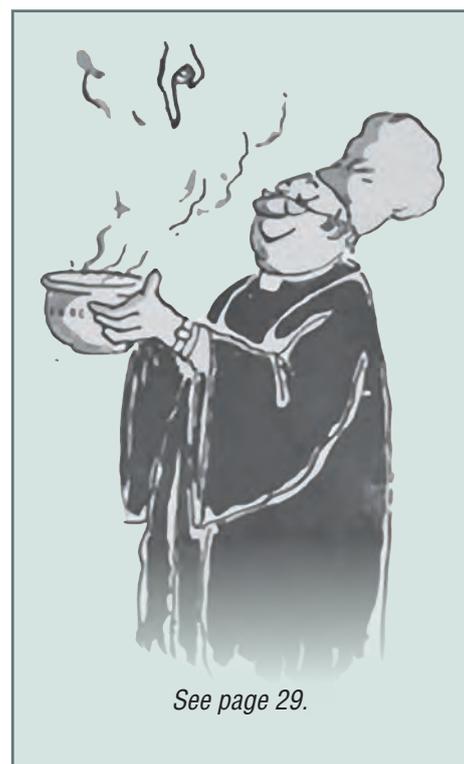


## NEXT EDITION

The next edition of *St James' Connections* will be published on Friday 1 April 2022.

Deadlines (advertising and editorial):  
Monday 21 March.

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



See page 29.

# 'My Karma Ran Over My Dogma'

Andrew Sempell

## *The Origins of Modern Religious Freedom*

Back in 2018 I wrote an article on the origins of the idea of religious freedom in modern representative democracies, and especially in the United States of America. The beginnings of this idea arose from a political desire to stop one group of Christians (the Puritans) persecuting and killing members of another group (the Quakers). Sadly, Christians killing one another in the name of God has been commonplace through history, probably at its worst in the seventeenth century European Wars of Religion, which were the bloodiest conflicts, on a per capita basis, in modern history.

After the War of Independence, the United States developed a Constitution and polity that involved a series of 'checks and balances' to try and ensure that no one person or group of people had the capacity to dominate and persecute another, or control the state. It is perhaps something that has been honoured 'more in the breach than in the observance' over time, but it was a high ideal.

In the United States, religious freedom was encapsulated in the First Amendment to the Constitution (as part of the Bill of Rights), viz:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Similar wording is to be found in Section 116 of the Australian Constitution. In other words, Australia already has religious freedom recognised in its Constitution. The argument that it does not exist is a fallacy, and the desire to have legislation to support religious discrimination has little to do with religious freedom and more to do with the privilege of religious institutions and their *nomenklatura*.

## *Religious Discrimination*

Despite ongoing public debate, an ambivalent government report in 2018, and a general lack of community support, the argument for legislated religious discrimination remains with us under the current Federal Government. This is probably because of vested interests, both religious and secular, that want to see such legislation pass in an effort, either to shore up religious privilege on the one hand, or to attach other agendas to the matter such as unfettered freedom of speech and the winding back of current anti-discrimination legislations on the other.

There are good reasons why Australians and, more particularly religious bodies, do not need this legislation. It will be harmful to minorities, religious dissidents, the wider community, and the religious institutions themselves.

This legislation is firstly a political matter and secondly a religious one. It is a good example of how in many modern contexts religion has become a sub-set of politics. In other words, what comes first is the political agenda, (be it conservative, progressive, or green), followed by involvement in a religious institution that reflects one's political values.



The Rev'd Andrew Sempell  
Image: Chris Shain

Religion in this context is used as an unassailable justification for holding a particular political view, without recognising the irony that people of other political persuasions are doing the same thing! As Bob Dylan sang: "...and you never ask questions when God's on your side".

The recent controversy surrounding the Citipointe Christian College in Brisbane has become a case study in what lies behind the desire of some religious institutions to have religious discrimination legislation. It centres on the requirement of parents to sign a contract declaring certain religious beliefs and allowing the school to expel students 'who do not adhere to the College's doctrinal precepts', including sexuality.

What this contract exposes is the imposition of a religious test to access the school's educational services. Religious tests, however, are also applied in some other contexts, such as employment contracts for school staff and participation in school councils. Of course, any educational institution will want to have staff and

students support the ethos and values of the school. The question here, however, centres on the specifics of the 'doctrinal precepts'.

What is a reasonable doctrine upon which a contract may be based? There are many statements of faith from which to choose: the *Apostles Creed*, the *Westminster Confession of Faith*, the *Catechism*, and other fundamental religious declarations. The Citipointe Christian College case, however, goes further to include specific beliefs regarding sexuality.

So, could the religious tests for access to church facilities such as education, aged care, hospitals, and welfare support require recipients of these services to 'believe' in other doctrines such as 'transubstantiation', or the 'eternal generation of the son', or the 'penal substitutionary theory of the atonement'? Unsurprisingly, the imposition of such arcane doctrines would receive short shrift from the general public and most religious people as well. Nevertheless, imposition of specific dogmas is a good way of ensuring compliance and control of those inside the institution by restricting employment benefits and services to those who believe and do the 'right things'.

There is a side-issue here touching on competence. Should a school employ the best teacher for the job or one who holds a particular ideological position but is less qualified for the job? The Anglican Diocese of Sydney lost a considerable amount of its financial assets in the Global Financial Crisis because of bad advice and poor governance. Perhaps it may not have happened if competence and probity had been the first priorities in the investment strategies?

Nevertheless, what doesn't make sense is that most Christian denominations understand that the works of evangelism and teaching the faith require openness, hospitality, and grace toward people. To do otherwise invites criticism of social tribalism, exclusivity, and self-centredness. Any organisation will eventually die if it becomes arrogant and closed to the world around it. The imposition of religious tests as a basis for access to church services and employment (outside of religious professionals such as clergy) would

therefore seem to be self-defeating and regressive.

Moreover, every action invites a reaction. Already moves have been taken to review Citipointe Christian College's government accreditation with the possibility that it will lose government funding. The argument is that if the school will not abide by the law, then it should not be supported with taxpayer money, religious privilege notwithstanding. This could trigger something bigger with respect to religious institutions receiving both tax concessions and government funding.

### *The Government Giveth...*

This raises another question regarding religious discrimination legislation; why would religious intuitions wish to place themselves under such direct legislative control? A principle of creating legislation is that it not only is available to the government that enacts it but may also be amended or repealed by a future government that may be less enamoured with it. For example, the Whitlam government provided for free tertiary education in 1974, but the Hawke Government removed it by bringing in the HECS scheme in 1989.

There is a social policy principle called **Unintended Consequences** that recognises legislative and regulatory policies do not always produce what was intended. Three types of outcomes are identified:

1. *Unexpected benefit*, where a windfall was received by parties that were not intended to receive it (such as the educated middle-class that gained a financial benefit from the Whitlam free tertiary education policy that was intended for the children of the working class);
2. *Unexpected drawback*, where a detriment is received by those who expected to receive a benefit (such as soil salinity problems in irrigation areas); and,
3. *A perverse result*, where an intended solution makes a problem worse (such as the introduction of cane toads in Queensland to kill the cane beetle).

The proposed Religious Discrimination legislation needs to be looked at through the principle of Unintended Consequences. New legislation needs to be tested to determine its scope and applicability. Some people will therefore wish to challenge it, and given its contentious nature, there could be several cases actioned in the public interest. It will therefore require religious institutions not only to meet their legal costs, but also to manage the bad press that is likely to result from such actions.

The principle of the **separation of church and state** is implied in Section 116 of the Constitution but is blurred in the Australian context. The idea is that religion should not interfere with the affairs of state, and the state should not interfere with the affairs of religion. In other words, the state should set up the means for religious freedom and then disengage from the governance of religious groups. To some extent this is reflected in the parliamentary acts that have established the major Christian denominations, and which authorise them to manage their own affairs through synods and trustees, with accompanying ordinances or canons.

But there is a problem. In the case of the Anglican Church of Australia, the independence of dioceses from each other, and to a great extent the General Synod, has allowed for a diversity of doctrinal expression and practice to exist within the church. So, a same-sex couple who are legally married can have their marriage blessed in the Diocese of Wangaratta but not in the neighbouring Diocese of Melbourne, even though the General Synod's Appellate Tribunal has determined that there is no reason why such blessings cannot occur in a church. Doctrine determined by a vote of synod!

The separation of church and state also broke down when the Federal Government established the Royal Commission into Institutional Child Abuse. The government had to act to protect vulnerable citizens from abuse by church members, and the subsequent failure of church leaders to protect them. Once again, it demonstrated the inability of church institutions to behave

...continued next page

morally and legally; it also begs the question as to why they should be given protection under any new legislation.

The 'Government giveth and the Government taketh away...' – statutes do not provide a guarantee of future privilege or status. Such things can be removed by the Parliament if a need arises. Why would religious institutions wish to put themselves in this situation and make themselves beholden to government?

### *The Benefit to Religion*

What has become clear is that the Religious Discrimination legislation is not about religious freedom, indeed it is not much about religious people as individuals at all. Instead, the legislation is about religious institutions and their power over assets, corporate life, social practices, and the behaviour of their own people.

There is a claim that the legislation is about 'freedom of speech'. This phrase points to a democratic principle ensuring people can express ideas and opinions without fear of retaliation or persecution. It is also recognised as a basic human right. Nevertheless it does not allow people to defame, vilify, incite violence or insurrection.

An irony is that some religious institutions wish to claim a freedom to criticise and condemn those with whom they disagree,

yet do not wish to allow that freedom to extend to their own adherents. The debate about same-sex marriage and the Anglican Church is but one example. I am aware that in the Diocese of Sydney at least one priest was refused renewal of his licence if he continued to speak in favour of same-sex marriage, and two others, who are theologians and in good standing in the wider church, were refused permission to preach in Diocesan churches. It seems that the intention is to silence dissent inside the institution while claiming a right to speak out on community issues outside it.

Many older people will remember the unbridled **sectarianism** in Australia that dominated religion up to the 1960s. It was tribal, vicious, and discriminatory; often spilling over into employment and promotion prospects in the workplace and setting limits on social interaction and cooperation. There is a resonance of sectarianism in the effect of the Religious Discrimination legislation, which allows religious employers to exercise religious tests upon their staff and exclude people (including school students) with whom they disagree.

All of this gives the impression of giving benefit to those inside the institution at the expense of the common good. In this way the church becomes a club that exists for its members rather than a communion or gathered community that welcomes all

people. The effect of religious discrimination legislation is that it prioritises dogma and ideas over good and reasonable behaviour, while the long-term effect on the mission of the church will not be positive.

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



## Commemoration of William Grant Broughton First Bishop of Australia

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

with a liturgical welcome to the Archbishop of Sydney,  
The Most Rev'd Kanishka Raffel

Sunday 20 February 2021  
10:00am

Watch online:

[sjks.org.au/online-services](https://sjks.org.au/online-services)  
[facebook.com/stjameskingstreet](https://facebook.com/stjameskingstreet)

Register in-person attendance:

[sjks.org.au/special-service-registration](https://sjks.org.au/special-service-registration)

# MYANMAR EMERGENCY APPEAL



**Please don't forget about us :(**



With current world conflicts and natural disasters we tend to forget the ongoing problems in Myanmar. One year on from political upheaval and the COVID-19 pandemic is still wreaking havoc. Most people who contract the virus ideally need hospital care. However, it's a very lengthy and complex process to access public hospitals in emergencies. Even those lucky enough to get through the red tape, often still need to wait for a bed to become available.

Many who become sick panic because of the lack of clear information, and self-medication is common. However, medicines and oxygen are in short supply, with even paracetamol being difficult to obtain.

Teams of volunteers have been distributing and replenishing oxygen cylinders to those COVID-19 sufferers most in need, with more than 120 litres distributed to date. These same volunteers have also been supporting bereaved families by assisting with the removal of loved ones who have passed away. Funds have also been used to support urgent food relief for people internally displaced by ongoing challenges in Myanmar.

Thanks to all those who have donated to this appeal so far. We urge you to continue to support the Church in its efforts to provide life-saving humanitarian relief at this time of great need.

Meanwhile, you can join with us now in supporting the ABM Emergency Appeal at

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

# The Church & the history of education: some preliminary thoughts

Phillip Jones

The transformative power of education—both formal and non-formal—is widely acknowledged. Its transcendental character is testified to throughout history, and examples abound of individuals, communities and societies that have been transformed through education.

What is less happily discussed is the capacity of education to limit human potential. It can act to keep people within the social order into which they were born; it can serve to limit people's imaginations and view of their capabilities; it can reinforce gender stereotypes and prejudices of all kinds. The history of education is accordingly complex, and needs to accommodate both the ideal and the actual.

Wherever the Christian faith has taken root, there has always been the tightest connection between that faith and education. This simple observation can be seen at a variety of levels—not least the individual believer responding to the call of Jesus, through to national governments seeking to improve the well-being of their people.

While the influence of Christian beliefs on educational thought and practice is enormous, the part played by the institutional Church has been complex and at times unsettling. Its involvement is not at all straightforward, but some simple stories might help in getting us started.

## *Alexander*

We begin in the last years of the second century CE, in what is now western Turkey. Alexander is moderately successful by the standards of the day, a shoemaker

employing two apprentices and assisted by two slaves. With his wife, three children and another female slave, his household is not untypical of his fellow artisans and stallholders.

Each Wednesday evening, Alexander's household joins with three others. Each is a Christian household—no distinction made between believers and non-believers—and they meet for prayer, hymn singing, instruction and the Eucharist, followed by an evening meal. The inclusivity is striking: men and women, children young and older, servants and slaves.

Alexander is only minimally literate; numbers are his stronger point. By contrast, the heads of the other two households have a good grasp of reading, with not a few of the children taking the first steps to learn their letters. Literacy skills apart, what everybody displays is a keen interest in the history of the Christian faith, the part that their town Ephesus played in that history, and their place and role in that community, not least in supporting the needy. By the standards of the day—anywhere in the world—Alexander is part of a revolution.

## *Mathilde*

One thousand years later, 150km southwest of Paris, an impoverished rural labourer is sitting with his wife and 16 year-old daughter Mathilde at the end of a day's labour. Jacques is, to be blunt, a serf with little control over his life. Their topic of conversation centres on Mathilde and her future. There are few options, but one is stark. Mathilde is obviously curious and

intelligent, despite her lack of schooling, and is attracted to the idea of joining a Beguine community of lay sisters in a nearby convent established only 20 years earlier.

Five years later, Mathilde has excelled at the scholastic opportunities afforded her in the cloister. By no means is every sister interested in reading or in taking instruction. But not Mathilde, who has come to display a talent for writing, not least reflective accounts of her spiritual journey and understanding of God, herself and the world. Without the convent and its proximity to her former home, none of this would have been possible, let alone imagined. Yet what followed was a lifetime of prayer, study, thought and reflection that produced treasures of medieval literature still read to this day, not only from Mathilde but a range of other women from diverse backgrounds, collectively known as the 'medieval mystics'.

## *Otto*

It is now 1530 in the reformed German city of Wittenberg. A local teacher, Otto, proudly repeats Martin Luther's claim: if being a pastor were to be denied him, then being a schoolmaster would be his choice. No other work was "more beautiful or significant than this".

For the reformers, the prime objective of education was to enable the learner to read and understand the Scriptures. Insufficient was the old custom of hearing the Word read aloud, or hearing the views of others about it. The priesthood of all believers

demanded that the Bible should be the believer's only reference, which in turn demanded that all could read.

Otto was mindful of the enormous commitment made by local magistrates and princes to making the ideal of education a reality for all. Earlier in 1530, a school for girls was established in Wittenberg, quickly joined by numerous others for girls and boys alike. In the long history of education, the Protestant Reformation was catalytic in bringing to fruition the ideal of universal literacy, achieved through schooling that was open to all and free.

Otto was aware of the work of reformers elsewhere who established secondary schools, purposefully grounded in rhetoric, dialectics, Latin literature, mathematics and Greek, preparing the student not only for university but also for participation in society as a Christian citizen. Melancton, Bucer, Calvin, Zwingli and Farel all insisted on compulsory education, yet did not absolve parents from their domestic role in producing well-read Christian citizens.

What was beyond Otto's imagination was the eventual Age of Enlightenment that was to dominate the intellectual history of Europe over the coming three centuries. Nor could he have grasped the implications of Protestantism's uneasy relationship with the Enlightenment, although there was a willingness to engage (rather than dismiss, as was perhaps the case with Catholicism).

That engagement had a direct educational consequence, one that Otto would have applauded—the establishment of a new and vibrant tradition of public university education, grounded less in theology and more in science, literature and humanism. Its origins, hugely dependent on the goodwill and backing of the princes of Prussia, were quickly taken up elsewhere, transforming older universities and sparking the establishment of new ones. The modern university was born.

In its overlap with the age of exploration, the Enlightenment prompted not only the discovery of new worlds: it facilitated the harsh military and commercial realities of European domination and colonisation. The Church quickly followed, and its involvement in colonial education was far from its proudest achievement. At the same time there were clear successes and some positive legacies. Let's come closer to home.

### *Jimmy and Sam*

It is 1898, and in the Torres Strait on Murray Island live two 15 year-old friends. They come from families that for as long as anyone can imagine depended on the sea-harvesting of *bêche-de-mer*. Jimmy's grandmother recalls the arrival in 1872 of the London Missionary Society, happily echoing countless others who spoke of "the coming of the Light".

Jimmy and Sam together attended a local mission school, but their life stories begin

to diverge at this point. Sam, whose family adopted a kind of English créole that was rapidly gaining currency throughout the Torres Strait, was a reluctant student. He would avoid school as much as he could, much preferring those long absences with his father on their boat. Yet Sam absorbed much of what the mission teachers had to say about faith and moral ways of living, and was in no way uneasy in speaking about the coming of the Light.

By contrast, Jimmy had always been the keenest of pupils, quickly mastering standard English and doing well in his studies right across the board. Becoming a schoolteacher was for him, especially with the enticing prospect of a year's training in Queensland before returning to teach on Murray Island.

Yet by 1904 things were about to become more complex, with the decision of the Queensland government to take greater responsibility for the peoples of the Strait, and to intervene more robustly in their lives. If this were to involve a tussle between Church (mission) and State, it was only one instance in two centuries of rivalry that continues, unresolved, to this day.

The State's eventual commitment to public education—universal, free and secular—owed much to the legacy of Protestant Europe. People of faith also inspired much of the State's thinking, not least those campaigning for the abolition of slavery and

...continued next page

# **S. JAMES'** *Connections* **SUBSCRIPTIONS**

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

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

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

greater social responsibility for the poor. Mission Schools and Sunday Schools also had an enormous influence. Yet it was the Industrial Revolution that perhaps was the most powerful driver of change, literacy rates soaring in industrialising 19<sup>th</sup> century countries even without the development of schooling for all. Much of that had been the Church's achievement, but it was only a matter of time before the great Public Education Acts of the mid-to-late 19<sup>th</sup> century transformed the education scene. However, it could be wryly observed that while it was the State that legislated for elementary schooling, it was the Church that could claim greater success in actually providing it.

### Lily

On my local bus, I pass by the home of Lily, who lives in public housing alongside numerous members of the Australian Indigenous community. Hers is a graphic story, for at the age of seven Lily was forcibly removed from her family in the Wiradjuri nation in central NSW to attend a Church boarding school for girls. Yet that 'arrangement' did not persist for long: by the time she was twelve Lily was sent to Sydney to live as a foster child with a white family, Church and State collaborating in this sorry educational narrative. It was only later—in her mature years—that Lily was able to reconnect with her extended family, her past, and her culture. But the scars are permanent.

The sporadic and piecemeal schooling that Lily did receive left little by way of the traditional skills associated with formal education. Its legacy, too, included a marked antipathy towards both Church and State. Yet in her advancing years, Lily has taken up learning with enthusiasm. Not only literate and numerate, Lily is an avid reader and displays a curiosity about the wider world that cannot be satisfied. Her use of information technology, while limited, is also a boon for her. Lily is an exemplar of learning outside the walls of the classroom, indeed of 'lifelong learning', even if she started late. Making good some of the damage brought by both Church and State is a key part of Lily's later life.

\*\*\*

The Church has made an enormous contribution to education down the centuries. With humility, it can learn from past mistakes and neglect. With confidence, it can help open up new educational horizons, both for its own people and the world at large.

Church schools today—whether freestanding or part of a Church 'system'—carry enormous significance. The sheer number of students bestows on Church education a high political profile, dependent as it is in many places on public financing. For their part, prominent independent schools, through lively public relations and advertising strategies, are able to promote their genuine educational successes in ways not open to public schools or less-endowed Church schools.

Beyond this, however, the contribution of the Church to public awareness and debate about education across society and about over-arching social and economic policy is

minimal, stymied by perceptions of self-interest, dependence on public financing, and narrow moralising. In public policy discourse, this is a failure, in both the wealthiest and the poorest nations alike.

A return to education that is truly transformative and transcendental can be the legacy of both Church and State in our time. Can space be found for a richer approach to education, which fosters learning and knowledge for their own sake, the pursuit of outcomes with no immediate utilitarian benefit, and explicitly seeking to develop the whole person? None of these ideals are new, but it is useful to remind ourselves that there is nothing like education to reveal what we truly value.

**Phillip Jones is a parishioner at St James'. He is a former Professor of Education at the University of Sydney.**



Here to help & support you every step of the way

**100% Independently Australian Owned & Operated Funeral Director**

**OUR SERVICES INCLUDE:**

- All Nationalities & Religions
- Chapel Services
- Celebrant Services
- White or Black Vehicles
- Burials & Cremations
- Collectively Serving Your Community for over 100 Years
- Pre Paid Funeral Plans
- **Burials at Sea & Scattering of Ashes**

RSL MEMBERS & FAMILY DISCOUNT

24 HOURS • 7 DAYS

SERVICING ALL AREAS OF SYDNEY

*Sustainability*  
WINNER AWARDS 2012

**We understand your needs at this time - Call us today**

**ALL SUBURBS 9713 1555**  
Head Office: 160 Great North Rd Five Dock

**EASTERN SUBURBS 9699 7877**  
Arrangements in The Comfort of Your Own Home or Our Funeral Home



**CARING FUNERALS**  
PTY LTD  
Incorporating  
Adam James Lee  
Funeral Services



Member of Rotary



VISA MasterCard efpay

*The richness of the Western liturgical music tradition is renewed in this collection of sacred music by Australian composers.*

# A DISTANT MUSIC

an ANTHOLOGY  
of AUSTRALIAN  
SACRED MUSIC



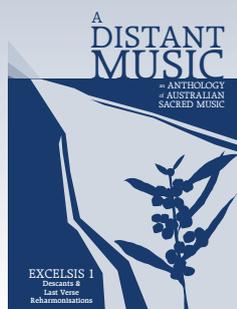
[adistantmusic.com.au](http://adistantmusic.com.au)

*A Distant Music* is a new resource of sacred music by Australian composers. It draws inspiration from Multitude of Voyces' anthology series *Sacred Music by Women Composers* and is curated by church musicians Michael Leighton Jones, Daniel Mitterdorfer, Brooke Shelley and The Rev'd Christopher Waterhouse.

Vocal ensembles around Australia perform sacred music in the Western tradition by composers and arrangers mostly from the Northern Hemisphere. Yet this tradition has inspired many composers and arrangers in Australia, whose works are rarely performed or heard beyond their immediate environment. *A Distant Music* gathers these works from choir libraries and composers around Australia, and presents them for the rest of the world to explore and enjoy.

The first volume, *Excelsis 1*, is a collection of 25 descants and reharmonisations for hymns, with reproducible descant sheets. *A Distant Music* is an ongoing initiative. Future releases will include Mass settings, Anthems and Motets, Canticles and collections of Preces and Responses.

*A Distant Music: Excelsis 1* is published by Crescendo Music Publications and is available for AU\$49.95 per copy from [www.crescendomusicpubs.com.au](http://www.crescendomusicpubs.com.au). For volumes containing ensemble works, choirs will have the choice of purchasing whole printed volumes for their libraries, or PDF downloads of individual works.



**Contacts:**

Daniel Mitterdorfer | [info@adistantmusic.com.au](mailto:info@adistantmusic.com.au) | +61 414 648 837  
Brooke Shelley | [brooke@adistantmusic.com.au](mailto:brooke@adistantmusic.com.au) | +61 400 355 950

**A Distant Music: Excelsis 1**  
Crescendo Music Publications  
ISBN 979-0-9022611-8-0

*cres<endo*  
music publications  
[crescendomusicpubs.com.au](http://crescendomusicpubs.com.au)

# Our Bridge: A Labour of Love

Margaret Johnston

The Sydney Harbour Bridge was officially opened on 19 March 1932, so its 90<sup>th</sup> birthday is coming up. Apart from a political protest that day, a few still remember their excitement as children, walking across the bridge in celebration. Otherwise, nearly a century after construction commenced, recent large infrastructure projects might have made Sydneysiders a little blasé about their bridge. The mammoth feat of civil engineering it represented, and the social changes it ushered in, are now taken for granted. We are grateful for its convenience, we are proud of it as a dramatic stage set for NYE fireworks, and we recognise its iconic status—for instance, it was chosen for the great Peoples' Walk for Reconciliation in 2000.

But life was simpler back in the 1920s, and what isn't perhaps appreciated today is the sheer fascination that the building phase held for the whole population. Almost certainly, it isn't widely known that a set of detailed historical records were compiled by a local Anglican clergyman. Spotted recently on a shelf of engineering books was The Rev'd F. Cash's 1930 hardcover, lavishly illustrated *Parables of the Sydney Harbour Bridge*.

The author, Frank Cash MA BD, had worked as a metallurgist and mining engineer on the WA goldfields until he became ill from the chemicals in the treatment process. He returned to Sydney and, originally a classicist, pursued his vocation for the priesthood. He was ordained, and in 1922 was appointed as rector of Christ Church, Lavender Bay. A keen amateur photographer, he had both a front row observation post and



Whole panorama from Rectory.  
Image: Moore College Digital Library and Archives.

was extremely well qualified to record in minute detail the progress of the build. His record commenced with the demolition of houses in his parish, followed by eight years of construction. Lawrence Ennis, the construction director for the firm Dorman Long, writing in his foreword to the *Parables*, reported that Cash was the most frequent visitor and only outsider granted unlimited access to the work. He also noted Cash's 'disregard for personal risk' and that he was dubbed 'the mascot padre' by the workmen.

Heritage engineers give us some idea of the scale of the undertaking. It employed 1,400 workers, and consumed 53,000 tonnes of steel and 6 million rivets. One has also described how Frank Cash:

'... took the bridge and its builders into his parish. He ministered to them, listened to them, photographed them

at work and amused them during their long lunch hours with his card tricks ... (a later incumbent was told Cash could do astounding things with handkerchiefs and commented 'the mind boggles'). Often the men would warn him by telephone to come down for a particularly crucial shot. You could almost say he was besotted with the Harbour Bridge...In all, he took more than 10,000 shots of the construction, 100 of which appear in his book. It ends just before the two spans of the bridge connected. Sadly he never followed through with a planned second volume.'

Parishioners were treated to monthly updates. Design features—such as the arch, the footway, the massive offset concrete footings—became 'metaphors for man's skyward grasp for hope, and his need to build faith on sure

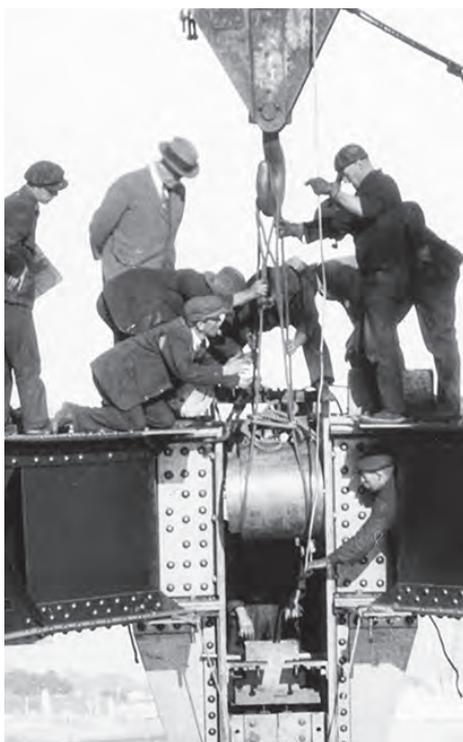
foundations. ... the bridge was a physical expression of God's invisible purpose.' It was a message that particularly resonated with the onset of the Great Depression.

In his book, it is evident Cash placed great store on detail and accuracy. While readers will find the photographs a unique and graphic record, for non-engineers his wealth of technical information must remain rather obscure. We might turn to other contemporary writers to find expression of the awe and wonder he experienced, such as the 1939 poem by Rickety Kate (Minnie Agnes Filson):

*And when you are in the centre  
That enormous centre  
Moulded of concrete and steel  
And the sweat of hands  
And the labour of minds  
And there is nothing beneath  
But the wind and the smoke and  
the gulls  
Nothing to the East and nothing  
to the West  
But the miraculous web of the  
skies  
Spun from the four horizons,  
"This is a great wonder",  
Your spirit will sing.*



Workmen on the incomplete north side of the arch. Image: Moore College Digital Library and Archives.



Frank Cash had an insatiable curiosity and was considered very erudite, if somewhat eccentric. He served as rector at Lavender Bay until 1961. He left thousands of glass and film negatives, lantern slides, lecture and sermon notes and photographic equipment, which were eventually deposited with Moore Theological College. The bulk are now housed in the Samuel Marsden Archive at the Donald Robinson Library there. It remains an enduring testament to one man's glorious obsession: documenting a human endeavour that for him was a reflection of God's handiwork, a connection with the Divine.

Workmen joining the centre of the arch. Image: Moore College Digital Library and Archives.

#### REFERENCES

Cash, Frank: *Parables of the Sydney Harbour Bridge*, Sydney 1930

Cash, Frank: original photographs and portrait photo (unknown photographer). In the public domain. Acknowledgement: Moore College.

Moore College et al., Sydney Rare Book Week, Nov 2021 YouTube

\_\_\_ 'It's our bridge', *Sydney Morning Herald*, Mar 17, 2007

\_\_\_ 'Priest's passion revealed in rare book', *Engineering Times*, 1966

Rickety Kate, 'The Bridge', from Susan Carson, 'Spun from four horizons: re-writing the Sydney Harbour Bridge', *Journal of Australian Studies*, 2009

**Margaret Johnston is a parishioner at St James'.**

# *It's coming together... great progress on our new organ*

Robert Marriott

The new year has brought further impressive progress in the building of the new organ for St James'.

Dobson Pipe Organ Builders lost little time in getting back into operation following the devastating fire in the company's workshop last June. Its skilled team is now sparing no effort to get work moving again on our organ.

The company is using its well-established and reputable network of specialist suppliers to recreate the components lost in the blaze.

New ranks of pipes are now being supplied. One rank of pipes has been remade by the UK firm, Shires, late in 2021. And a shipment was delivered in early January from Jacques Stinkens, a Dutch company.

Replacement blowers have been built by the British firm, B O B Stevenson Ltd. They are ready to be shipped to Iowa.

Supplies of special White American Oak timber were delivered to the workshop late last year. This timber is now being used to remake the console for the new instrument.

Organist Alistair Nelson comments:

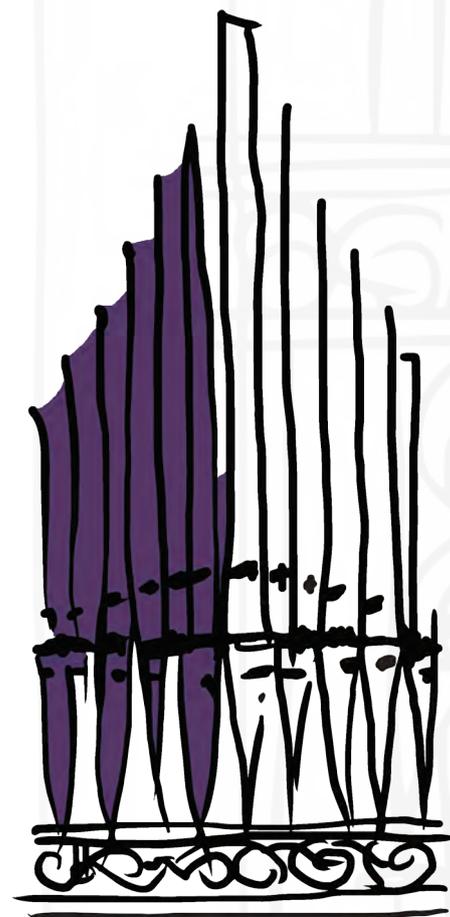
I am looking forward so much to the time when each stop I select at the console will be one of a stunning array of tone colours, from delicate strings to soaring flutes, from grand diapasons to bold trumpets and tubas. It is this variety of expression, as much as the grand full organ sound, which will make the new instrument so stunning. Recently, on the current organ, repairs were made to the swell box shutters

which were not closing properly. Given that the other enclosed division on the organ has already been out of action for a few years, we were perilously close to having no expressive stops on the organ for Christmas. The new organ with its three enclosed divisions will be far more expressive than the present instrument has ever been.

Watching from afar the way Dobsons have rebirthed after their factory fire has been amazing. So much progress has been made setting up new workspace and getting our new organ back on track. And the continued success of their most recent installations, which is all the more easy to follow in this time of livestreamed services and concerts, continues to reaffirm my extremely high expectations for our new instrument.

The Appeal Committee is looking to hold some special events to support further fundraising for the organ, and to provide information updates. The timing and nature of such events will depend on the course of the pandemic and when it will be safe to proceed. In the meantime, don't forget that tax deductible donations can continue to be made online at the addresses below.

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



<https://stjameskingstreetmusicfoundation.com.au>

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



Some of the pipes delivered from Jacques Stinkens.  
Image supplied by Dobsons.



Dobson craftsman, Randy, is shaping one of the two brackets on the organ console.  
Image supplied by Dobsons.

# Wesley's Lenten Hymn: O for a heart to praise my God

Michael Horsburgh

Although he has 76 entries in the *New English Hymnal* (NEH), only one appears in the section for Lent: 'O for a heart to praise my God' (Heart) (NEH 74). First appearing in *Hymns and Sacred Poems* (1742), it had eight four-line verses:

## Pſalm li. 10.

*Make me a Clean Heart, O GOD, and renew  
a right Spirit within me.*

1. **O** For an Heart to praise my God,  
An Heart from Sin fet free!  
An Heart that always feels Thy Blood,  
So freely ſpilt for Me!
2. An Heart reſign'd, ſubmiſſive, meek,  
My dear Redeemer's Throne,  
Where only CHRIST is heard to ſpeak,  
Where JESUS reigns alone.
3. An humble, lowly, contrite Heart,  
Believing, true, and clean,  
Which neither Life nor Death can part  
From him that dwells within.
4. An Heart in Every Thought renew'd,  
And full of Love Divine,  
Perfect, and right, and pure and good,  
A Copy, LORD, of Thine.
5. Thy tender Heart is ſtill the ſame,  
And melts at Human Woe:  
JESU, for Thee diſtreſt I am,  
I want Thy Love to know.
6. My Heart, Thou know'ſt can never reſt,  
Till Thou create my Peace,  
Till of my Eden repoſſeſt,  
From Self, and Sin I ceaſe.
7. Fruit of Thy gracious Lips, on Me  
Beſtow that Peace unknown,  
The Hidden Manna, and the Tree  
Of Life, and the White Stone.
8. Thy Nature, deareſt LORD, impart,  
Come quickly from above,  
Write Thy New Name upon my Heart,  
Thy New, Beſt Name of Love.

As its title suggests, Heart is based on Psalm 51:10 in the Miles Coverdale translation used in the 1662 *Book of Common Prayer*. Psalm 51, *Miserere mei, Deus*, is an important penitential

psalm widely used in Lent, including the famous setting by Gregorio Allegri. David is said to have written this psalm when he acknowledged his wrongdoing in the rape of Bathsheba and the murder of her husband, Uriah the Hittite, having been confronted by the prophet, Nathan.

Heart next appeared in Martin Madan's *A Collection of Psalms and Hymns* (1760), omitting the original verse 7. Since then, it has been a most popular hymn. The USA based website Hymnary.org notes its appearance in 1,073 hymn books dating from 1788 to 2011. All eight verses appeared in the 1780 *Collection of Hymns for the Use of the People Called Methodists* (1780) (the Collection). In this book, the most obvious change in the wording occurred. The archaic use of 'an' before 'heart' and 'humble' became the now common 'a'. Less obvious were the changes in verses 2 and 8. 'Dear' in verse 2, line 2 became 'great' and 'dearest' in verse 8, line 1 became 'gracious'. Those word changes have remained ever since.

The first four of Heart's original verses appeared in *Select Portions of the Psalms of David According to the Versions of Dr Brady and Mr Tate to which are added Hymns for the Celebration of Church Holy Days and Festivals* (1828), the first hymn book to be used at St James'. We have thus been singing this hymn from our earliest days. National Psalmody, our first tune book, contained many tunes of the correct metre, but we do not know which one we might have used.

Heart is a Common Metre (CM) hymn. Thus, it can be sung to a large number

of tunes. In their commentary on John Wesley's publication *SACRED HARMONY or a choice Collection of Psalms and Hymns, Set to Music in two and three Parts for the Voice, Harpsichord & Organ* (1780), S. T. Kimbrough, Jr. and Carlton R. Young say that John was the one who consistently sought out appropriate tunes for his brother's hymns.

In that volume, a tune named *Yorkshire* was chosen for Heart. The composer and source of this tune are unknown.

78  
gentle

H Y M N XXXVII.

O for an heart to praise my God! An  
heart from sin fet free, An  
heart that always feels thy blood so  
free - - - ly spilt for me.

The facsimile above comes from John Wesley's own copy of the book. It shows that the name of the tune was originally omitted and written in by John. In the fifth edition of the Collection in 1786, the tune *St Paul's* was suggested:

102

HYMN XVIII.

*St Paul's Place - Heart first*

FATHER, how wide thy glories  
shine! How high thy wonders rise!  
Know thro' the earth by thousand  
signs, By thousands thro' the skies.

103

Those mighty orbs proclaim thy  
power, Their motions speak thy skill:  
And on the wings of ev'ry hour We  
read thy patience still.

John's annotation to this tune reads 'Place this first'. As with *Yorkshire*, the composer and source are both unknown. *St Paul's* is a Double Common Metre (DCM) tune, which means that it has eight lines rather than four. When used for *Heart*, it requires an even number of verses. Given that subsequent versions of the hymn omitted some verses, a DCM tune was not generally useful and *St Paul's* fell out of use. Many hymnals use only five verses, although NEH has six.

The 1877 edition of the Collection, the first printed with tunes, set Heart to *Farrant*, composed by Richard Farrant (1525-1580), a Gentleman of the Chapel Royal. He participated in the funerals of Edward VI and Mary I, and the coronations of Mary and Elizabeth I. After about 1562, he was organist at St George's Windsor.

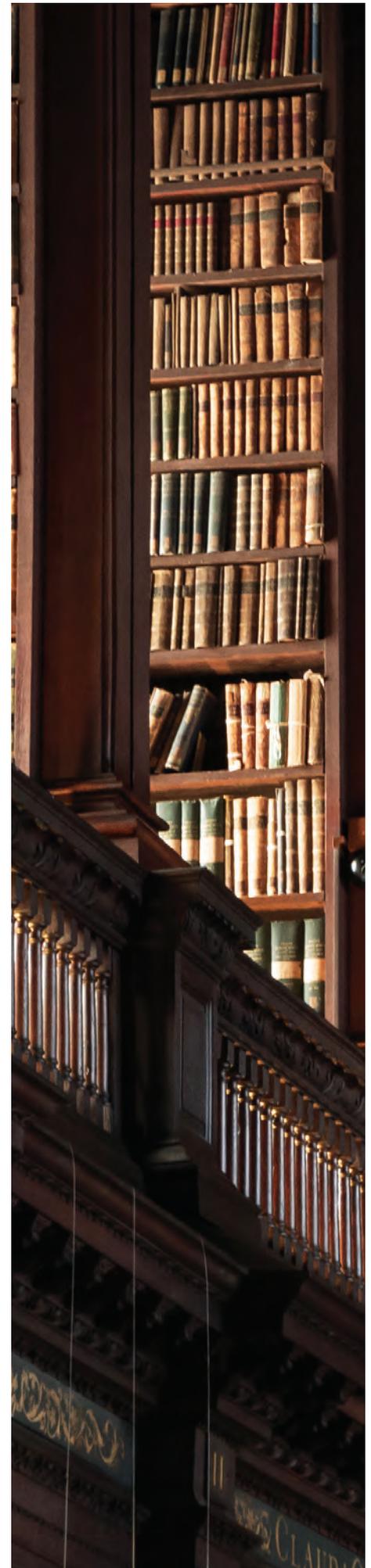
The Methodist hymn book of 1904, chose *Abridge* (also called *St Stephen* by Presbyterians), composed by Isaac Smith (1734-1805) and published in *A Collection of Psalm Tunes* in about 1770. He was possibly the first salaried precentor of the Alie Street [Baptist] Meeting House, Goodman's Fields, East London, receiving £40 per year. It appears that this stipend was insufficient, for he later became a line draper. *Abridge* became the accepted tune for British and Australian Methodism and found its way into the *Australian Hymn Book* of 1977. *Abridge* appears in NEH (64), where it is used for 'Be thou my guardian and my guide' [see next page].

Heart appeared in the 1875 edition of *Hymns Ancient and Modern* (A&M) with the tune *Stockton* by Thomas Wright

...continued next page

FARRANT. C. M. R. FARRANT.

Oh, for a heart to praise my God, A heart from sin set free; A heart that always feels thy blood So free-ly shed for me!



ABRIDGE. C. M. ISAAC SMITH (d. about 1800).

I. O for a heart to praise my God, A heart from  
sin set free! A heart that always feels Thy  
Blood, So freely shed for me! A - MEN.

(1763-1829), organist at Stockton-on-Tees Parish Church (St Peter's) from 1797 to 1817, succeeding his father into that post.

STOCKTON CM Thomas Wright 1763-1829

O for a heart to praise my God, A heart from  
sin set free!

A&M made *Stockton* the Anglican tune for Heart, being followed by both the *English Hymnal* and the NEH. In 1983, however, the British Methodists published, in consultation with the Church of England and others, *Hymns and Psalms*. In this volume, they set both *Stockton* and *Abridge*, bringing the two traditions together. All the tunes noted above come from around the same time as Heart itself. This was, perhaps, the golden age of Common Metre.

Other hymnals drew on the large number of available tunes. *The Primitive Methodist Hymnal* of 1889 used *Barrow* by the American, Lowell Mason (1792-1872), while the 1935 US Methodist book used

William Gardiner's 1812 tune *Belmont*, which is also in NEH (89). Warming to the episcopacy for just a moment, the 1924 Presbyterian *Church Hymnary* used *St Etheldreda* (1860) by Bishop Thomas Turton (1780-1864). The 1989 US Methodist hymnal set the familiar *Richmond* (1792) by Thomas Haweis (1734-1820), which NEH uses for 'City of God, how broad and far' (346), but which is also often used for 'O for a thousand tongues to sing'.

As I noted above, Heart became a popular hymn. Nineteenth and early twentieth century commentaries on Methodist hymnals contain several accounts of dying persons using its opening words as their last utterance.

Heart was a favourite of Charles' brother, John. Writing to Charles on 12 February 1767, John ended his letter with the words:

O for a heart to praise my God!

What is there beside? παντα γελως και παντα κόνις [All else is frothy laughter and but dust] Adieu!

Mrs Sarah (Sally) Crosby (1729-1804) of Leeds was John's close friend and

confidante, and the first woman preacher in Methodism. Writing to her in the late 1870s, he said:

Certainly the more freely you speak to me, the better. I found what you said in your last, helpful. It is of great use to have our minds stirred up by way of remembrance, even of the things which we know already. I speak of myself very little to any one, were it only for fear of hurting them. I have found exceeding few that could bear it. So I am constrained to repress my natural openness. I find scarcely any temptation from anything in the world: My danger is from persons.

O for a heart to praise my God,  
A heart from sin set free!

Dear Sally, adieu!

For Charles, hymns were not only for singing; they were for education. He was well aware that new converts were bereft of theology. Many were illiterate and had no access to books, but they all sang. Using the 'lining-out' method, where each line was first sung by a cantor and then by the congregation, hymns were accessible to all. Over time, singers learnt the more popular hymns by heart.

Hymn singing also created community. Karl Barth said, 'The Christian community sings. It is not a choral society. Its singing is not a concert. But from inner, material necessity it sings.' That is, singing is itself a spiritual experience and one that the community has together. For this reason, John Wesley encouraged his followers both to 'sing lustily and with good courage', but, also, to 'sing spiritually' as to God.

Charles achieved his educational aim in several ways. First, every line of every hymn can be traced to a biblical verse. Second, he used words from, and references to, the *Book of Common Prayer*. Third, his verse was not obscure or overly erudite. Fourth, through his brother, John, singable and memorable tunes were found. Thus, theology and biblical teaching were conveyed indirectly. The faith was, therefore, not only sung, it

could be hummed by the believer while doing everyday tasks. Without knowing it, Charles' verses, with their accompanying tunes, may have produced what are now known as 'earworms' tunes you can't seem to get out of your mind.

Although drawn from one of the most penitential of psalms, Heart is not a hymn of penance or confession. Instead, Charles expresses himself as yearning for something. He knows what he is leaving behind, but he does not dwell on it. He looks forward, not backward. In this, he is close to the words of St Augustine in his *Confessions* (1:1) 'You have made us for yourself, and our hearts are restless

until they find their rest in you'. Verse 5 in NEH captures this clearly, 'My heart, thou know'st can never rest/Till thou create my peace'.

Charles also uses his favourite concept, that of 'Love': 'A heart in every thought renewed,/And full of love divine'. Famously, 'Love divine, all loves excelling' carries the same concept, as does the final verse of 'Wrestling Jacob' (NEH 350):

'Tis Love, 'tis Love! Thou diedst for me,  
I hear thy whisper in my heart.  
The morning breaks, the shadows flee:  
Pure universal love Thou art,  
To me, to all, thy mercies move,  
Thy nature, and thy name is Love.

Then, in the last line of 'Wrestling Jacob', and in the last line of Heart, Charles personifies love to be the name of God:

Write thy new name upon my heart  
Thy new best name of love.

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

# Milestones

## BAPTISMS

Hunter Charles Kasep 11 December 2021

## WEDDINGS

Kurene Sakamoto and Jessica Zoe 28 December 2021

## FUNERALS

Patricia Mary McBride 2 December 2021

## MEMORIALS

Thomas Gerard Alvisio 10 December 2021



Image: Brooke Shelley

## Appeal for Archives

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

# A Scottish Sabbath in the Bush

Robert Willson

*Remember the Sabbath Day to keep it holy.* (Exodus 20: 8)

How do we spend our Sundays? Our forefathers called it the Sabbath. Our parents called it Sunday. We just call it the weekend, and we joke that if New Zealand is 'the land of the long white cloud', Australia is the land of the long weekend.

In Scotland the Christian Sabbath was a notably different day to the rest of the week, and people took the commandment very seriously. These customs came to Australia with the Scottish and North of Ireland pioneers.

Recently, I was reading an illustrated Sydney paper, *The Town and Country Journal*, for April 1872, on microfilm in the National Library. It is like a window opening into the past. There I found a marvellous description of a bush Sabbath 150 years ago.

A travelling reporter reached the homestead of a vast Station near Obley, in the Dubbo district. There he met an Ayrshire settler named Hugh Strahorn, owner of the property called *Wandanondong*, sometimes spelt *Wandoo Wandong*.

Our traveller described the homestead as being substantial and comfortable, and with a large and valuable library. The Scots have always been great students and readers. Outside there were the usual sheds and an excellent orchard. It was Saturday night when the reporter arrived, and he was received with warm hospitality for the evening meal. After dinner the men devoted themselves to serious reading while the girls in the family played the piano. The piano and the library would have come by bullock wagon across the

mountains and the plains, long before the days of the railway.

Before retiring that night, the visitor said that the next day he planned to be off early on the next stage of his journey.

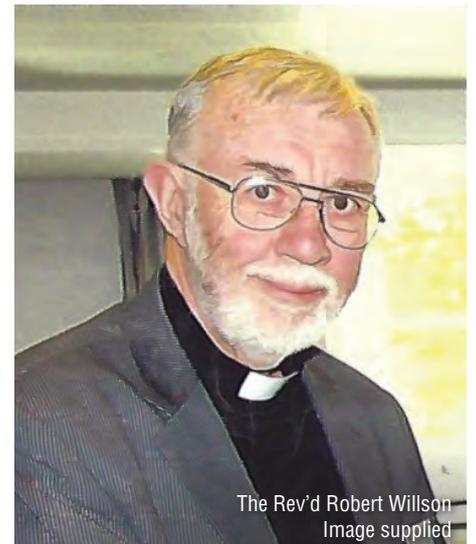
Mr Strahorn was shocked and said in his rich Ayrshire accent: "Nae, mon. Ye wadna travel on the Sabbath. Ye'll ha' nae luck." He would not hear of any travel on Sunday, so the visitor remained for the day. He wrote later that he would never forget that Sabbath in the bush as long as he lived.

## *Sunday in the Bush*

Sunday morning, and by 7am, all the hands were up and dressed as if about to attend a place of worship, though there was no Kirk for many miles. The reporter recalled that there was what he called "a halo of peace and contentment which hung over the silent homestead all day."

But this was Australia, and far away to the south in the foothills of the Harvey Ranges a large bushfire was raging and threatening the valuable fences. Mr Strahorn and his sons watched it, but without making any move. Eventually, a boundary rider was sent off to check on it. He returned in a couple of hours to say that it was at least six miles from the boundary fence and posed no danger.

A short time after dinner that Sunday night, the Strahorn family, together with a lady visitor and the reporter, assembled around the meal table. A big family Bible, a book of sermons and a Prayer Book were produced. Two or three chapters of the Scriptures were read by one of the younger members of the family, and then a sermon, followed by the prayers. The whole service



The Rev'd Robert Willson  
Image supplied

lasted three quarters of an hour.

Family devotions like that were a great tradition and were widely followed in colonial Australia. If one lived in the bush far from any Church one read a sermon. William Hamilton, pioneer Presbyterian Minister in Goulburn, published a book of sermons in 1846 for the use of lonely settlers. Bishop Broughton records that he led family devotions on his long Visitation journeys through the Australian bush.

## *Robbie Burns*

All this reminded me of the famous poem by Robbie Burns, *The Cotter's Saturday Night* which I tried to learn by heart years ago. (A cotter is a peasant farmer in the Highlands.) The year 2009 marked the 250th anniversary of the birth of Robbie Burns in 1759. Just down the road from where I live in Canberra is the Canberra Burns Memorial, and one of the panels on the base has the theme of this immortal poem, showing the family at their devotions with the open Bible before them. Take time to read the poem over. You will find it on the Internet.

*The priest-like father reads the sacred page,*

*How Abraham was the friend of God on high.....*

My McClymont ancestors came from the village of Tarbolton in Ayrshire and would have known Burns, who farmed near the village. My ancestor George McClymont, born about 1801, used to lead family devotions and sing a metrical psalm, so beloved by the Scots. Two friends were passing the open window one summer evening and heard him, and one remarked: "Weel, if his Maker's pleased with that, He's easily pleased!"

The travelling reporter continued his journey on the Monday, deeply moved by his Sabbath in the bush with the Strahorn family.

### *Dr Jessie Aspinall*

There is a sequel to that story. Five years later that living room on *Wandonondong* station was the scene for a wedding. Helen Strahorn was married to the Reverend Arthur Ashworth Aspinall on 22 November, 1877. The celebrant was The Rev'd Dr John Dunmore Lang. Aspinall was then the Presbyterian Minister of Forbes. The couple had a large family of boys and one girl. One boy was killed in the Great War, but all the rest became medical doctors, including the daughter, Dr Jessie Aspinall, who succeeded brilliantly in her medical studies.

After her graduation with honours, she was at first refused permission to practise by an all-male medical board, and the row over her exclusion tore the Australian medical profession apart. (Read the full story in volume 7 of the *Australian Dictionary of*

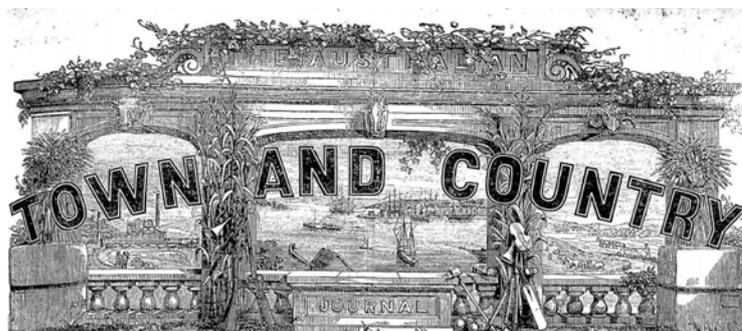
*Biography*.) Eventually, aided by her father, she overcame all opposition and had a long and distinguished medical career.

Her father, A. A. Aspinall, is honoured as the founder and first Principal of The Scots College, Bellevue Hill, and I remember his portrait hanging in the Assembly Hall in my school days. Later I learned the story of his struggle to win recognition for equality for women in the medical profession in Australia.

Aspinall believed what St Paul wrote to the Galatian Christians in chapter 3, verse 28:

*There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus.*

**Fr Robert Willson has been an Anglican priest in the Diocese of Canberra and Goulburn for many years.**



**Finding guidance during a difficult time is comforting.**

**That's why people turn to us**

*MFG*

**MAURER FAMILY FUNERALS**

Maurer & Bracks

**9413 1377**

Offices at Chatswood & Balgowlah

[www.maurerfunerals.com.au](http://www.maurerfunerals.com.au)  
[office@maurerfunerals.com.au](mailto:office@maurerfunerals.com.au)

Three generations of family values since 1941

# Carte Postale Postcards



Brooke Shelley

## from the St James' Diaspora

The *St James' Connections* team would like to introduce our readers to one of our online supporters. Yuko Matsumoto visited St James' for the first time around 5 or 6 years ago. She had found a brochure about St James' at a tourist information centre, and since that first visit, Yuko returns to St James' whenever she visits Sydney. Before the pandemic, she used to enjoy attending the Lunchtime Concerts and Wednesday Choral Evensong. She wrote, 'I am not a Christian and I don't have any specific belief, but I love to join the service in the church because I feel my heart [is] peaceful.' She also wrote 'I don't think I

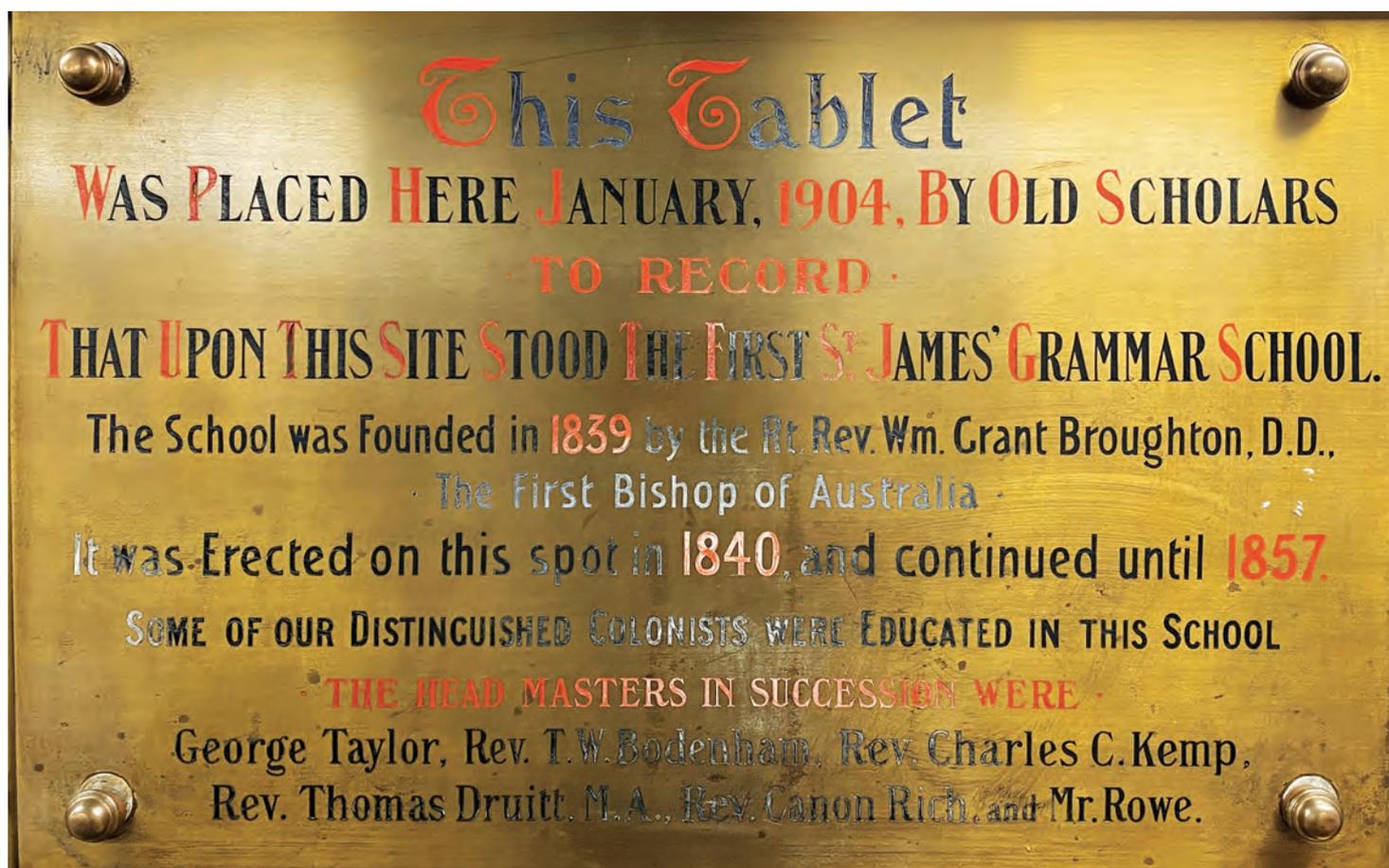


can fully understand the sermons and the words from the Bible because I'm not a Christian and I have poor English skills. [We think her skills are rather good! – Ed.] Even so, I find the services important in my

life. They cleanse my mind and heal my heart.'

When pandemic restrictions ease, Yuko hopes to visit Sydney and St James' again. Until such time, she continues to watch our concerts and services online. We are so very heartened by the response we've received from people who are connected to St James' via the internet, and we hope, one day, we can meet again (or for the first time) in person.

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



# The St James' Foundation



Christine Bishop LLB (Syd) FAICD, Chairman

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

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

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

## The St James' Foundation Ltd.

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

## The St James' Music Foundation

The object of the Music Foundation is:

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

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

Donations to the Music Foundation are tax deductible.

## The St James' Church Building and Property Foundation

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

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

## Donation form for:

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

### Directors:

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

Name .....

Phone .....

Mobile .....

Address .....

..... Postcode .....

Email .....

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



\$ .....

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



\$ .....

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



\$ .....

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



\$ .....

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

OR

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

OR

Please debit my:  Visa  Mastercard

Card No. ....

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

Signature .....

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

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

# Changing Attitudes Towards Indigenous Australians since the early 19<sup>th</sup> Century

Sue Mackenzie

Our attitudes are shaped by many things, as we learn about the world through our senses, relationships, experiences and through our formal and informal education. As a Geography teacher at both secondary and tertiary levels from the mid-1970s until the early decades of the 21<sup>st</sup> century, I have taught about indigenous Australians<sup>1</sup> on many occasions. This was particularly the case once the topic became part of the syllabus for primary and secondary school pupils in the early 1990s. I remember reflecting then on how attitudes had changed since I was at school.

When I was in primary school we studied the settlement of Australia by Europeans, but the Aboriginal population was perceived as something to be either ignored or dismissed. The indigenous population had largely died out or retreated to far-flung places such as Arnhem Land in the Northern Territory, we were taught. No mention was made of massacres during the process of European settlement, such as that at Myall Creek, nor how and why the ideas of land ownership differed between European and indigenous Australians. This was reinforced by the ideas presented in children's literature, such as in works by Mary Grant Bruce, a well-known and popular author, whose works are still in print today.

Recently I have been re-reading a series by Mary Grant Bruce which was written in the early years of the 20<sup>th</sup> century. The series centres on a pastoral property called *Billabong* and begins at the beginning of the 20<sup>th</sup> century.

In the novels written before World War I, the action is mostly focussed on activities on or near Billabong, which is located in northern Victoria, an area the author knew well. The Aboriginals are described in general terms as a 'thieving, filthy race'. Although there is some sympathy for their plight as displaced land owners, the view is also presented that the Aboriginal population is better-off working on farms and living in settlements. Those that have adapted to a European way of life are considered to be of a 'better class'.

When I read the books as a child, I noticed none of these attitudes, or if I did, they probably matched what I was taught at the time in school or read in *The Australian Encyclopedia*, a set of which was owned by my family. I certainly do not remember the topic appearing in our Sunday School lessons. There was no attempt then to consider Australian cultural attitudes like this from a Christian perspective. Although Mary Grant Bruce's works do contain references here and there to matters of

faith, there was no recognition of the true value of our First Nations Peoples.

Fast forward to the latter part of the 20<sup>th</sup> century by which time more research on the archaeology and prehistory of Australia and its peoples had been conducted. I remember at that time taking school classes into the Australian Museum to see displays that taught that the Australian Aboriginals were considered the intelligentsia of Stone Age peoples, not that we use the term 'Stone Age' any longer.

We also learnt in our studies while I was a teacher, that there was archaeological evidence of brain surgery performed by Australian Aborigines; they had practised aquaculture in the northern rivers and cultivated yams; fire was used on a large scale intentionally as a land management technique; resources were not wasted or over-used. They were not the backward, inferior race as presented in Mary Grant Bruce books or in the pages of *The Australian Encyclopedia*, as published in the 1950s.

Interestingly, Aboriginal society was able to adapt to climate change, caused by the warming after the last ice ages and also the continental drift of Australia northwards away from the cooler and wetter latitudes. Both this climate change and the Aboriginal

<sup>1</sup> Indigenous Australians have been known by many titles over the years. When I was young, they were called Australian Aborigines. But gradually this changed to Australian Aboriginals. Nowadays, they are referred to as First Nations Peoples. This acknowledges the variety of nations that have been present throughout their history, and incorporates the peoples of the Torres Strait Islands as well. I have tended to use the titles of the past decades, as I am writing about those times.

dependence on fire are likely to have been the cause of the prominence over large parts of the continent of sclerophyll vegetation, which is able to cope with long dry spells. Vegetation once dominant, like rainforests and coniferous forests, had retreated as the climate became warmer and drier.

We often assume that clearing by Europeans was the cause of the retreat of rainforests to rugged coastal pockets and other wetter areas. Conversely, as recent discoveries in Queensland have shown, climate change was a major cause. So, too, however, were the land management practices of the Aboriginal population, as seen in the sub-soils in the Lake Mungo area of NSW, which show a dense layer full of carbon, probably produced by frequent fires.

I remember a student of mine once researching the diaries of early European explorers like Matthew Flinders. Flinders described the vegetation on the NSW south coast. There was not as much rainforest when he made his journeys (in 1795 and 1802/3) as there was several years later, once the local Aboriginal population had been decimated or moved away. This could be seen on the maps drawn by early European surveyors as the land gradually was opened up for settlement by white farmers, graziers, and timber-getters. The rainforest in the Illawarra, for instance, had grown back following the cessation of the

earlier frequent fires used by the Aborigines to encourage new growth to attract wildlife they could more easily hunt.

It has also been discovered to our shame that European Australians had been paternalistic, especially in the 19<sup>th</sup> and early 20<sup>th</sup> centuries. (Consider the motives of those Colonial Governments and church leaders whose policies led to the 'Stolen Generation'.) As well, Europeans have been invaders, spreaders of disease, and in Tasmania, hunters of the First Nations Peoples.

This hunting took place during what is now called the Black War in Tasmania, which began following an incident when soldiers had fired on an Aboriginal hunting party in 1804. Whites wanted land for settlement and had pushed the Aborigines away from their traditional hunting grounds, leading to their hunger and retaliation. Fear on both sides led to more violence, with women raped, and they and children frequent casualties. In 1826, the Van Diemen's Land Company took possession of 250,000 acres, granted to the Company in Tasmania's north-west. The company manager, Edward Curr, encouraged the decimation of the local tribes by his employees. The Cape Grimm Massacre on 10 February, 1828, is an example of the policies of Curr. Martial law was declared by Lieutenant-Governor George Arthur in November 1828. Parties of convicts and police roamed the countryside in an

attempt to capture Aborigines, but more were killed than were taken alive.

There was one humanitarian act, prompted by a Christian response on the part of George Augustus Robinson who offered to extend an amnesty to Aboriginal people, when he became 'Protector of Aborigines' in 1829. He moved many to the islands in Bass Strait to avoid their being hunted any more. Of course, it still meant loss on the part of the Aborigines and success to the dominant whites.

A parallel can be drawn between the Black War, which in the end consisted largely of guerrilla warfare, and the clashes between the American Indian and white settlers in the USA, when that country was being settled. Such was the stuff of American Westerns, which made a frequent appearance on the television screen of my childhood. We played cowboys and Indians just like American children did. I even had an Annie Oakley suit! But the white cowboys were always the 'good guys' and the Indians the 'baddies'. This of course was part of our informal education and fostered racism on the part of many.

How times and attitudes have changed! Fortunately, as I have shown in the way formal education has developed over recent decades, we are beginning to recognise the true value of the First Nations Peoples of our lands. Furthermore, as Christians, we have a responsibility to champion reconciliation with our Australian First Nations Peoples, our brothers and sisters. We need to embody the truth of the Apostle Paul's statement in Galatians 3:28, that we are all 'one in Christ Jesus'. Race, class, cultural status, gender: all are irrelevant.

**Sue Mackenzie is a parishioner at St James' and Sub-Editor of *St James' Connections*.**



Aboriginal Family Travelling by W. A. Cawthorne  
Image: Wikimedia Commons

# Colin's Corner

## from the St James' Archives

### 100 years ago at St James' Church

#### LITURGICAL JOTTINGS.

##### Children's Eucharists.

It is customary in many parishes in England to have a celebration of the Holy Eucharist especially for children. This is done at two churches, at least, in our own diocese. The children themselves do not, of course, communicate; but they are taught to take a full share in the way of intercession, praise and thanksgiving in the Lord's service. This is an aspect of the Communion service which people sometimes forget, that it is the offering to God of the Divine Oblation, the thankful remembrance of Christ's death.

Can any one say that adoration, praise, thanksgiving, intercession are beyond the reach of Christian children? We read: "Out of the mouths of babes and sucklings Thou hast perfected praise," and also: "Suffer little children to come unto Me and forbid them not." How better may they come than in the Lord's own service? There is little doubt that they did so in the early days of the Church. It is sometimes objected that children cannot understand all that the service means. But do any of us do that? And is not the best way for the little ones to learn to understand it to invite them to attend it regularly? Does not the fact of there being such a small proportion of our adult Church-people who are communicants, suggest that we have been wrong in keeping them away from it when they were children? But, whether or not there is an Eucharist especially for children, there is no reason why baptized children should not attend the service whenever it is held. In parishes where this is the rule, the result, as shown by the number of communicants in those parishes, has proved its value.

##### Black Letter Saints.

On March 2nd the name of S. Chad appears in the Prayer Book calendar. He was a saint of the British Church, Bishop of Lichfield in 672. Not a martyr, although a confessor—which means that, though not called upon to give up his life for the Faith, he did not flinch under persecution. His grace and humility caused his name to stand out prominently in the record of the planting of early Christianity in Britain.

The revised Prayer Book calendar contains the name of S. Cuthbert, on March 20th. He was (as was S. Chad) a disciple of S. Aidan. A confessor of the early British Church, S. Cuthbert was Bishop of Lindisfarne in 687. His dying charge that peace, humility and unity should be preserved among the brethren, was in harmony with the whole spirit of the Saint. S. Cuthbert and S. Chad were two of the great early missionaries who converted the North of England.

S. Patrick's name is also added to the new Calendar, on March 17th. He was Bishop and Confessor in Ireland about the year 465.

Taken captive as a boy from his home in France, where Boulogne now is, he lived many years in slavery in Ireland. At last, being able to return to his native land, he set himself to study further the Christian religion and became Bishop of Mayenne. But the call of Ireland was upon him and he journeyed back to that land, where he had been a slave, as missionary to the Irish. S. Patrick was nephew to S. Martin, Bishop of Tours.

##### Anglican Orders.

"The subject of Orders, as needful to a perfectly constituted Church, has been as jealously scrutinized in England as by Rome, and with much more knowledge of facts. Authorities of theirs have, till lately at any rate, taught mere ludicrous fables about English Orders, and the late papal documents exhibit ignorance of which their own scholars and critics are as well aware as we. The result of scrutiny with that fuller knowledge was, and is, to establish that our Holy Orders are identical with the whole Catholic Church. They are in origin, continuity, matter, form, intention, and all that belongs to them, identical accordingly with those of the Church of Rome, except in one modern point of subjection to the Pope, on which point at the Reformation we deliberately resumed our ancient concurrence with the whole Catholic world besides. There is not a break anywhere in our Orders, Sacraments, Creeds, Scriptures, spiritual gifts, in all that compacts and frames the 'holiness' of the 'one Catholic Apostolic Church' of the ages."

---Archbishop Benson<sup>1</sup>

*The Monthly Church Messenger* February 1922

#### Colin Middleton is the Archives Assistant at St James'.

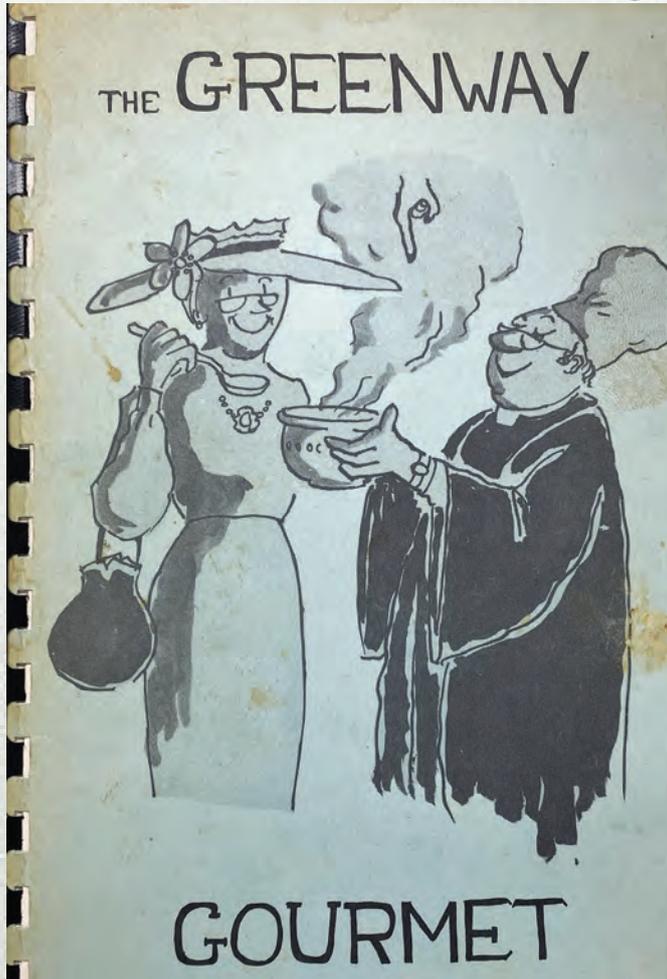
Excerpts from *The Monthly Church Messenger* may contain reference errors or references that do not correspond with modern editions of the Bible. We publish exactly what is printed in *The Messenger*. - Ed.

<p>XXXXXXXXXXXXXXXXXXXXXXXXXXXXX                  XXXXXXXXXXXXXXXXXXXXXXXXXXXXX                  XX PITT STREET HORDERNS XX                  XX WHERE XX                  XX Home Furnishing Ideals XX                  XX are realised at Moderate Cost. XX                  XX The Leading House for Carpets, XX                  XX Linoleums, Bedsteads, Bedding, XX                  XX Curtains, Blinds, &amp;c. XX                  XX A big staff of House Furnishing XX                  XX Experts. Measurements taken and XX                  XX estimates given Free of Charge. XX                  XX Ring up Tel. 3370 City. XX                  XX Horder Brothers, XX                  XX Carpet Warehousemen, XX                  XX 203, 205, 207, 209, 211 PITT STREET, and XX                  XX 422 GEORGE STREET, SYDNEY. XX                  XXXXXXXXXXXXXXXXXXXXXXXXXXXXX</p>	<p>HUDSON'S                  EUMENTHOL JUJUBES.                  The Great Antiseptic &amp; Prophylactic                  Suited for old and young.                  for Coughs, Colds, Influenza and                  The Prevention of Consumption.                  Recommended by the Medical World, viz:-                  "The Lancet" etc.                  Sold by all chemists. tins 1/6.</p> <p>Tip-Top Florist                  T. GIUFFRE,                  158 KING STREET, CITY                  Wreaths, Crowns and Wedding Bouquets                  a speciality.                  Cut Flowers, also Natural Preserved.                  Ferns in baskets.                  'Phones : City 3274 ; Mascot 215</p>
--	---

D. S. FORD, printer 729 Geor-gest., Haymarket

<sup>1</sup> Edward White Benson, Archbishop of Canterbury, 1883-1896.

# The Greenway Gourmet



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



## SALMON MOUSSE

- 2-1/2 dessertspoons gelatine
- 1-3/4 cups hot water
- 1 teaspoon salt
- 2 tablespoons white vinegar
- 2 gerkins, finely diced
- chopped olives
- 1 tablespoon diced green pepper
- 1/2 cup mayonnaise
- 1/2 cup whipped cream
- 16 oz. can Salmon
- 2 tablespoons tomato paste

Dissolve gelatine in hot water, add salt and chill. When slightly thickened, beat with eggbeater until consistency of whipped cream. Fold in white vinegar, gerkins, olives, green pepper, tomato paste, mayonnaise, whipped cream and flaked salmon in that order. Mix and turn into a mould if you have one. Chill until firm. Turn out onto a flat dish and decorate around the mould with finely shredded lettuce. Serves 6-8.

J. ELLISTON

## SPINACH TART

- 2 tablespoons butter or margarine
- 3 tablespoons minced onion
- 1 1/2 cups chopped cooked spinach  
or
- 1 packet frozen chopped spinach
- 1/4 teaspoon nutmeg
- 1 teaspoon salt
- 1/4 teaspoon white pepper
- 4 eggs
- 2 cups heavy cream
- 1/4 cup grated Swiss cheese

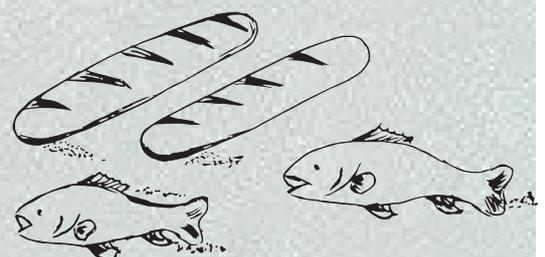
Melt butter in a pan and saute the onions for 3 minutes. Add spinach cook until dry, stirring. Mix in the nutmeg, 1/2 teaspoon salt and a dash of pepper. Cool for 10 minutes. Beat the eggs, mix in the cream and the remaining salt and pepper. Mix in the spinach. Pour into a 9" shortcrust flan (which has been pre-baked for 10 minutes at 450°). Sprinkle with grated cheese. Cook at 375° for 30 minutes or until feels firm. May be served hot or cold.

N.B. If using frozen spinach there is no need to pre cook it. Just thaw and add onions after 3 minutes.

B. BROOKER



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



# History of Trinity College Theological School

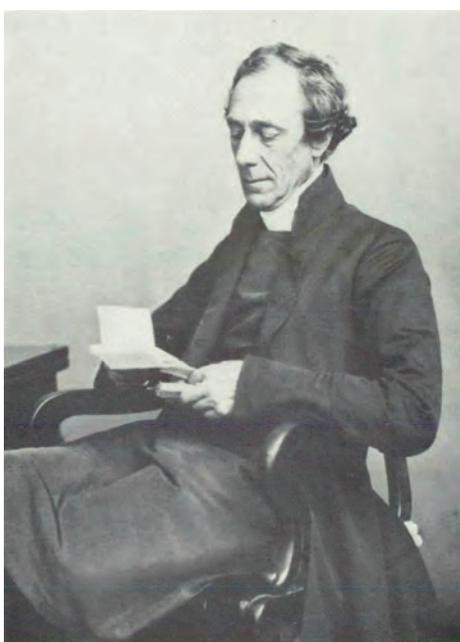
*Trinity College—well known as the oldest residential college at the University of Melbourne—is also home to the Trinity College Theological School. Given that renowned faculty from Trinity College will be teaching a series of seminars and intensives at the St James' Institute, starting in 2022, we take a look at how Trinity's Theological School got its start.*

Trinity College, Melbourne, was founded in 1870 by the first Bishop of Melbourne—The Rt Rev'd Charles Perry.

Perry had attended Trinity College, Cambridge in 1824, and wished to establish a similar institution in Australia. He also wanted to create a theological school for men from the Melbourne Diocese so they didn't need to travel to Sydney, as, at the time, ordinands studied at Moore College.

During early discussions about the formation of the college, stakeholders had varying opinions about the importance of firstly offering theological training for ordinands in Melbourne, and secondly having the college affiliated with a university.

It is reported that Bishop Perry was initially more concerned about the university affiliation than theological training, with the thinking that a theological institution could be developed later. However, in ensuing deliberations in 1865, a group convened by Bishop Perry agreed that steps should be taken to establish a Church of England college connected to the University of



The Right Rev. Charles Perry

Melbourne, and it would be a place where students studying theology, law or medicine, for example, could live and study alongside each other.

Nevertheless, the theological element of the college was to serve all students, as Perry thought it important that the college offer religious instruction that could not be provided by university professors, and intended for the college to be a place where University of Melbourne students could 'reside under Christian discipline and receive religious instruction in accordance with the liturgy and articles of the Church of England'.

The 'Church of England College' was proposed as a name, but it didn't stick and Trinity College was adopted. The foundation

stone of Trinity College, Melbourne, was laid in February 1870.

At the opening ceremony, it was said that the function of the college would be 'to provide residence and moral and religious training for young men who came from a distance and had no friends with whom they could live'.

Though the new venture was exciting, a lack of funding was problematic, so Bishop Perry and his committee appealed to the clergy and Anglican members of the University of



The Right Rev. J. F. Stretch  
Bishop of Newcastle  
First student enrolled in 1872

Melbourne to help raise funds. The Bishop also offered a personal loan. Unfortunately, the college still lacked the required funds and struggled to pay back its loan until a bequest relieved some of the debt.

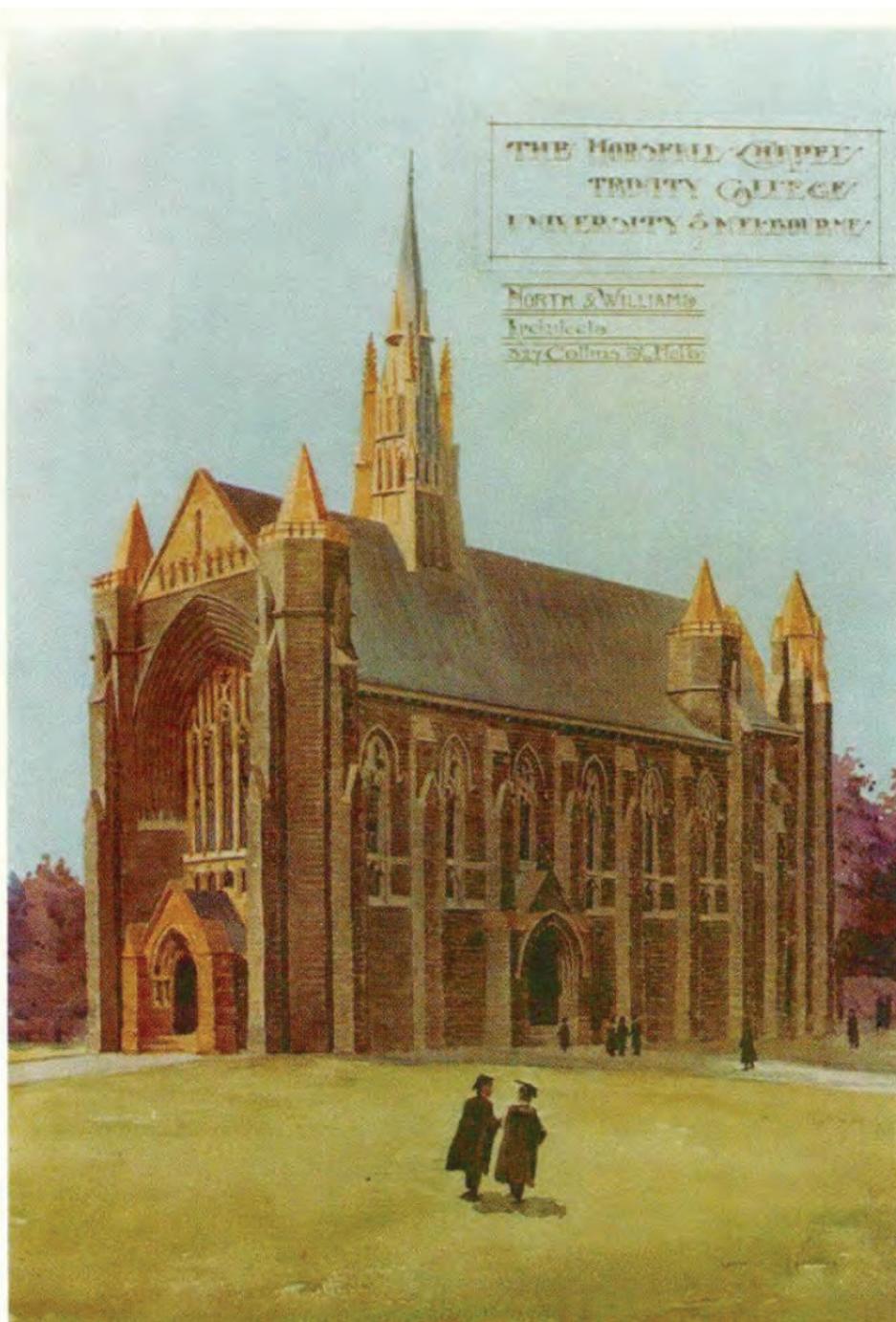
The institution muddled through its early financial woes, and in February 1872, the first college building was completed. The Rev'd George William Torrance, who hailed from the University of Dublin, was appointed acting principal. At the time, Torrance was also assistant curate at St John's La Trobe Street in Melbourne, and continued in both roles.

By this time everything was set up and ready to go—buildings, a constitution, a council and an acting principal. All Trinity College needed was students. For four months, Torrance was the sole occupant amongst 19 rooms, until July when the first student, J. F. Stretch enrolled. Five other students soon followed.

J. F. Stretch would go on to become the first Australian-born bishop; consecrated Coadjutor Bishop of Brisbane in 1895, and then enthroned as the Bishop of Newcastle in 1906. One of his contemporaries, H. A. Hodges, would become a Justice of the



Dr. Alexander Leeper, First Warden, by Rupert Bunny.



The Chapel, (1914)—the architect's drawing.

Supreme Court of Victoria and Chancellor of the Diocese of Melbourne.

Though some of Trinity College's early students went on to great success, the college executive was aware that it needed more money and more students—and if they could solve the second problem, they would in turn address the first. It was realised that a permanent head of college needed to be employed, which led to the appointment of Dr Alexander Leeper, who was just 27 years old at the time. Though there were concerns about his age, Leeper proved himself to be

an astute and inspiring teacher and leader, and went on to serve as Warden of Trinity College for 42 years.

Though Trinity College was established with religious service in mind, formal theological training was not offered upon its foundation. So, in November 1876, Leeper proposed that a building be constructed to facilitate clerical instruction.

The recently appointed Bishop of Melbourne, James Moorhouse (Perry's successor), was on board with the idea and appointed a committee to discuss the establishment

of a theological school with the college council. It was decided that candidates would receive a scholarship to attend, but would then be required to serve the Diocese of Melbourne for seven years. Moorhouse offered his own scholarship and encouraged others to do the same. This resulted in six new endowments to provide theological studentships.

In the years that followed, Trinity College taught students who would go on to become Archdeacon of Melbourne (William Hancock), Archdeacon of the Otway (A. E. Peacock) and Archdeacon of Hong Kong (E. J. Barnett), among other ordained students. At times, there were rumbles that the theological school was not attracting enough students to be viable, but Leeper fought to keep it. (Leeper had always been actively involved in church life and was a member of the Melbourne Diocesan Council and lay Canon of St Paul's Cathedral.)

Following the dedication of the Trinity College chapel in 1878, Bishop Moorhouse became minister of the chapel. A college chaplain was then appointed in 1883 to assist with the growing student body, and to ensure theology students were appropriately educated.

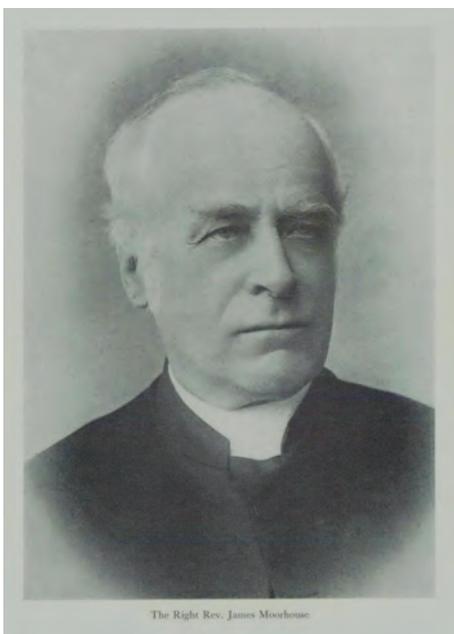
In 1909, there were calls for a new chapel to support an increasing number of students. This was made possible thanks to a generous offer from J. S. Horsfall in 1913 to construct a new place of worship in memory of his daughter. This chapel still



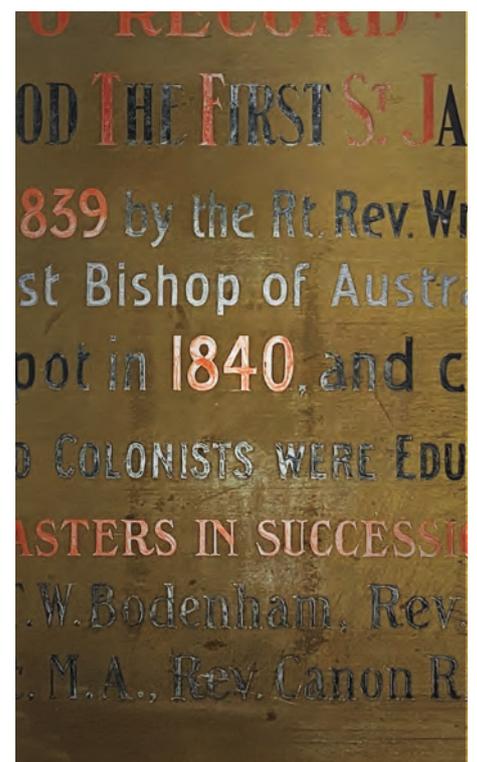
stands at Trinity College today, and plays an important role for not only the Theological School but also the greater college and local community.

Thanks to the vision and leadership of Leeper and bishops Perry and Moorhouse, along with generous donors who valued the contribution of the Trinity College Theological School, the school remains an important institution in not only Melbourne, but greater Victoria and Australia.

**Article and images supplied by Trinity College.**



The Right Rev. James Moorhouse



# 'Rohini Reflections' Launch

The previous edition of *St James' Connections* announced the publication of Bishop Don Cameron's book, *Rohini Reflections*. The book was launched by The Rev'd Andrew Sempell on 8 December 2021 with the member of Ku-ring-gai, The Hon Alister Henskens SC MP and a number of clergy in attendance.

*Rohini Reflections* can be purchased for \$10 from the online shop ([sjks.org.au/shop](http://sjks.org.au/shop)) or from the St James' Parish Office.

The images were supplied by the Ku-ring-gai Electoral Office.



**Above L-R:** The Hon Alister Henskens SC MP, member for Ku-ring-gai, The Rev'd Andrew Sempell, Bishop Don Cameron, Ken Pye (illustrator), and Stephen Mason (Art Director of Anglican Media and the book's designer).



**Left L-R:** The Rev'd Des Cox, Rohini Village pastoral Volunteer, the Rev Andrew Sempell, Bishop Don Cameron (now 95), the Rev David Smith, rector of St James Turrumurra, and The Rev'd Robert Jones, Rohini Village Chaplain and Senior Assistant Minister at St James Turrumurra.

## COUNSELLING AT ST JAMES'

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

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

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

## ADVERTISING

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

Please phone 8227 1300 or email [office@sjks.org.au](mailto:office@sjks.org.au) for advertising design criteria, quotes and copy deadlines.

# St James' Institute: News

Aaron Ghiloni

## *Announcing the 2022 Season*

It is a delight to announce the St James' Institute's 2022 season. The topics include cancer, end-of-life care, art, economics, law, leadership, interfaith dialogue, poetry, and more. A range of international speakers highlight this year's programme, including The Rev'd Prof. Sathianathan Clarke of both the Church of South India and Wesley Theological Seminary in Washington, D C and The Rev'd Dr Willie James Jennings of Yale Divinity School.

In addition to seminars addressing topical issues, the St James' Institute is hosting tertiary units in theology and a range of quiet days: nurture for the brain and nurture for the soul. Details of each session are below, but our website ([stjamesinstitute.org.au](http://stjamesinstitute.org.au)) has even more information.

The St James' Institute fosters rational, informed discussions of religion. We encourage you to financially support this work through an annual subscription. An annual subscription to the St James' Institute is great value. The \$195 subscription package includes admission to all topical seminars and to the three quiet days. It also includes a discount of \$100 on each Trinity in Sydney intensive. To subscribe visit [sjks.org.au/subscribe](http://sjks.org.au/subscribe)

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



Image supplied

## *Topical Seminars*

### **Tuesday, 18 January**

Building a Proud and Progressive Christian Community

Rev'd Abigail Henrich and Dr Jon Paul Sydnor with responses by Co-Pastor Steff Fenton and Rev. Adrian Sukumar-White

### **Sunday, 27 February**

Economics and the Prosperity Gospel in Australia

Dr Paul Oslington

### **Sunday, 27 March**

The Anglican Way: Balancing Multiple Belonging with Resistant Unbelonging for Blessed Kin[g]dom Becoming

The Rev'd Prof Sathianathan Clarke

### **Thursday, 31 March**

Creating Safe Spaces in Churches: Responding to Domestic Violence in Faith Communities

Nicola Lock, Lynda Dunstan, The Rev'd Tracey Lauersen, Kylie Maddox-Pidgeon

### **Tuesday, 3 May**

End-of-Life Care: Spiritual and Pastoral Dimensions

Dr Rosalie Hudson

### **Sunday, 15 May**

Post-Holocaust Theology

Sandy Hollis

### **Wednesday, 25 May**

**Robin Sharwood Lecture in Church Law**

State Law and Religious Institutions: Cause for Concern or Reform?

Michael Shand AM QC

### **Saturday, 4 June**

Ebru Marbling Workshop

Islamic Sciences and Research Academy

### **Sunday, 19 June**

Ageing, Mortality, and Spiritual Existence Today

The Rt Rev'd Prof Stephen Pickard



**Date to be determined in July**

Public Lecture by The Rev'd Dr Willie James Jennings

**Sunday, 24 July**

Christian Women in Leadership

Suzanne Graham CSC, April Palmerlee, Elinor Trevelyan-Jones with interviewer Carol Webster SC

**Sunday, 7 August**

A Muslim's View of Jesus & A Christian's View of Muhammad

Assoc. Prof. Mehmet Ozalp & Dr Aaron Ghiloni

**Sunday, 28 August**

Poetry is Essential to the Human Spirit

Dr Terry Veling

**Tuesday, 4 October**

Eden Tomorrow: The Creator and the Cancerous Creature

The Rev'd Dr Aaron T. Smith

**Sunday, 16 October**

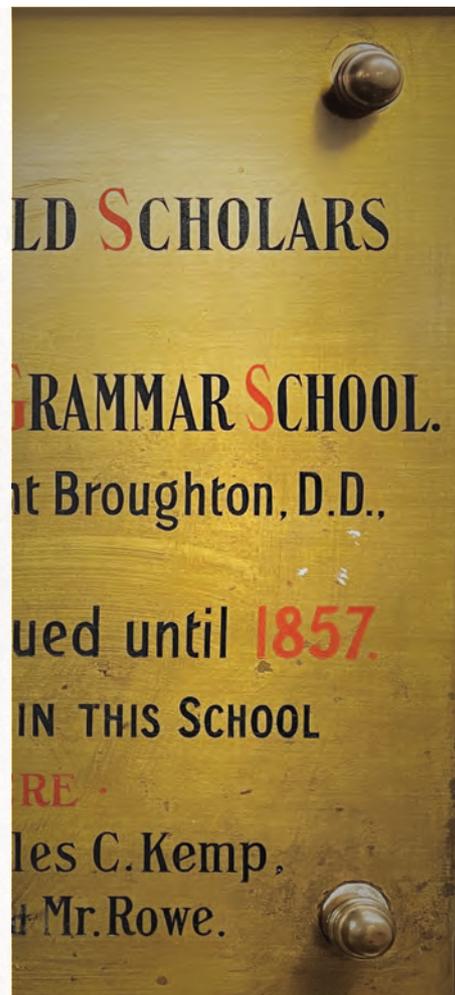
Afterlives of Jesus: Jesus in Global Perspectives

The Rev'd Dr Greg Jenks

**Tuesday, 8 November**

Islamophobia and a Christian Response

Jordan Denari Duffner with a response by Dr Derya Iner



*Quiet Days*

There are diverse ways of nurturing spiritual life. These Quiet Days introduce the 'why' and 'how' of different forms of prayer. Attendance is open to people from a variety of religious backgrounds, spiritual paths, and church traditions. The Quiet Days will be held at St James' Church.

**5 March**

Meditation

**11 June**

Praying the Hours

**26 November**

Lectio Divina

*Trinity in Sydney*

Trinity in Sydney is an exciting new partnership between St James' Institute and Trinity College Theological School (TCTS), Melbourne, which will see TCTS's world-renowned faculty teaching a series of seminars and intensives at the St James' Institute from 2022. The units will suit both clergy and laity, either for credit or audit.

**12 February**

Saturday Seminar — Introducing the Gospel of Luke

The Rev'd Canon Dr Robert Derrenbacher

**14-17 February**

Intensive — The Gospel of Luke: "Proclaim the Year of the Lord's Favour"

The Rev'd Canon Dr Robert Derrenbacher



TRINITY COLLEGE  
THEOLOGICAL SCHOOL



UNIVERSITY  
OF DIVINITY



S. JAMES'  
INSTITUTE

**2 July**

Saturday Seminar — Abraham: An Introduction to the Politics and Promises of the Book of Genesis

Dr Rachele Gilmour

**4-7 July**

Intensive — Book of Genesis: Politics and Promises

Dr Rachele Gilmour

# St James' Organ Replacement & Restoration Appeal



## Striving for the second million!

The COVID-19 pandemic has caused a shared feeling of general uncertainty and, with many now out of work, the capacity to give to worthy causes has been reduced. But thanks to your generosity, the St James' Organ Appeal has raised \$1.8 million in total pledges and donations. A great effort in these uncertain times!

### Why support this appeal?

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

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

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

## The St James' Music Foundation

ABN 81 868 929 941



## Parish Contact Directory

**Address – Level 1, 169–171 Phillip Street, Sydney, NSW 2000**

**Phone – 8227 1300 Web – [www.sjks.org.au](http://www.sjks.org.au) Email – [office@sjks.org.au](mailto:office@sjks.org.au)**

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

# Music Notes

## Alistair Nelson

Well then. That wasn't quite the Summer we were expecting. Thankfully, our Advent and Christmas services were able to take place as planned, despite the looming shadow of Omicron. Sadly, the January orchestral masses were postponed, but we have every reason to be confident they can be performed later this year. With any luck, the commissioned *Mass of St James'* by Gabriel Jackson can be performed on St James' Day (as had been intended in 2020). In their place this month were Haydn's ever popular '*Little organ mass*' and the *Communion Service in G* of the 'other Jackson' (actually, the original), Francis Jackson. This performance was in acknowledgement of Francis' death in January at the very impressive age of 104. He was Director of Music at York Minster for 36 years, where he succeeded Edward Bairstow, and his contributions to British church music have been widely recognised.

Because of the uncertainty of the last two months, I'm not in the position to give you details of upcoming choral concerts and special services this coming year. But the Lunchtime Concert series has recommenced in-person and online. And I can tell you that after Easter we will be resuming Bach Cantata services, and there will be a choral concert series this year. Elsewhere in this magazine you can read an update on the new organ for St James'. Please continue checking in with <https://www.sjks.org.au/music/whats-on/> or follow St James' on <https://www.facebook.com/stjameskingstreet/> to find out about upcoming events.

I do want to draw your attention to the opportunity to audition for the St James' Singers. This volunteer choir continues to play an essential role in the liturgy of St James', and it provides a musical outlet for its members that can be hard to find elsewhere during the COVID-19 pandemic. The Singers rehearse and perform fortnightly, and their musical repertoire is expanded from what it was pre-COVID, because they are now regularly singing at Choral Eucharists and Evensongs. Anyone interested should contact me, Alistair Nelson, at [organist@sjks.org.au](mailto:organist@sjks.org.au) or 8227 1308.

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



The St James' Singers  
Image: Chris Shain



**TREVOR LEE & SON**  
FUNERAL DIRECTORS



*SERVICING THE FUNERAL INDUSTRY FOR OVER 50 YEARS.*

This proudly Australian owned family operated business offers 24 hour, 7 day service in all suburbs.

In your hour of need - Trevor Lee, Bernadette Lee (Nee O'Hare), Darren Lee &

Yvette Sheppard offer you personalised, attentive service at this difficult time.

Pre-paid funerals available.

Phone for a free booklet on 'What to do at the time of Bereavement'.

**Contact our team on:**  
9746 2949 • 0411 743 334  
[tleeandson@bigpond.com](mailto:tleeandson@bigpond.com) • [trevorleeandson.com.au](http://trevorleeandson.com.au)  
115 Wellbank St, North Strathfield 2137

*We have no affiliation with any other Funeral Director.*

# Music at St James' FEB-MAR

## Choral Music

The Choir of St James' continues to offer inspiring choral music of the highest standard. As there is still some uncertainty within the community about the pandemic and associated restrictions, the repertoire is susceptible to change.

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

### WEDNESDAY 2 FEBRUARY

#### 6:15pm – Choral Evensong

Responses: Smith

Canticles: Stanford – *Magnificat and Nunc Dimittis in C*

Anthem: Eccard – *Maria Wallt zum Heiligtum*

### SUNDAY 6 FEBRUARY

#### 10:00am – Choral Eucharist

Sung by The St James' Singers

Introit: Davies – *Blessed are the pure in heart*

Setting: Sowerby – *Communion Service in E*

Motet: Elgar – *O salutaris hostia*

#### 4:00pm – Choral Evensong to celebrate the 70th Anniversary of the Accession of Queen Elizabeth the Second

Introit: McKie – *We wait for thy loving kindness*

Responses: Gibbons/Barnard

Canticles: Howells – *Collegium regale*

Anthem: Byrd – *O Lord, make thy servant Elizabeth*

### WEDNESDAY 9 FEBRUARY

#### 6:15pm – Choral Evensong

Responses: Radcliffe

Canticles: *Walmisley in D minor*

Anthem: Howells – *Like as the hart*

### SUNDAY 13 FEBRUARY

#### 10:00am – Choral Eucharist

Setting: Byrd – *Mass for five voices*

Motet: Byrd – *Beati mundo corde*

### WEDNESDAY 16 FEBRUARY

#### 6:15pm – Choral Evensong

Responses: Tomkins

Canticles: Tomkins – *'Fifth Service'*

Anthem: Sheppard – *The Lord's Prayer*

### SUNDAY 20 FEBRUARY

#### 10:00am – Choral Eucharist

Setting: Ives – *Missa Brevis*

Motet: Sumsion – *They that go down to the sea in ships*

### WEDNESDAY 23 FEBRUARY

#### 6:15pm – Choral Evensong

Responses: Martin

Canticles: *Sumsion in A*

Anthem: Stanford – *O for a closer walk with God*

### SUNDAY 27 FEBRUARY

#### 10:00am – Choral Eucharist

Setting: Magalhães – *Missa O soberana luz*

Motet: Philips – *In splendenti nube*

#### 4:00pm – Choral Evensong

Responses: Leighton

Canticles: Leighton – *Magdalen Service*

Anthem: Parry – *Blest pair of sirens*

### Schedule of Services for March:

### WEDNESDAY 2 MARCH (ASH WEDNESDAY)

#### 6:30pm – Solemn Choral Eucharist

### SUNDAY 6 MARCH

#### 10:00am – Choral Eucharist

### WEDNESDAY 9 MARCH

#### 6:15pm – Choral Evensong

### SUNDAY 13 MARCH

#### 10:00am – Choral Eucharist

### WEDNESDAY 16 MARCH

#### 6:15pm – Choral Evensong

### SUNDAY 20 MARCH

#### 10:00am – Choral Eucharist

### WEDNESDAY 23 MARCH

#### 6:15pm – Choral Evensong

### SUNDAY 27 MARCH

#### 10:00am – Choral Eucharist

#### 4:00pm – Choral Evensong

### WEDNESDAY 30 MARCH

#### 6:15pm – Choral Evensong



From the vaults:  
The Choir of St James' performing Handel's *Messiah* in 2009.  
Image: Chris Shain

## Lunchtime Concerts

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

### 2 FEBRUARY

JAZZ DUO AND REED QUINTET

### 9 FEBRUARY

ALEXANDER YAU – PIANO

### 16 FEBRUARY

ANITA GLUYAS – CELLO

### 23 FEBRUARY

ROSIE GALLAGHER – FLUTE

### 2 MARCH

TIM BRIGDEN – PERCUSSION

### 9 MARCH

ESTELLE SHIRCORE BARKER – PIANO

### 16 MARCH

ALISTAIR NELSON – ORGAN

### 23 MARCH

NSW POLICE BAND

### 30 MARCH

CHRISTOPHER BENNETT – CELLO

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



# Economics & the Prosperity Gospel

Paul Oslington, PhD, DTheol  
Sunday 27 February, 2:00pm | \$25 | St James' Hall & Online

**“You need more money” – Brian Houston**

In Australia, there are more Pentecostals in church on a Sunday than Anglicans. Connections are often drawn between the growth of Pentecostalism and its emphasis on healing and material prosperity. Bringing together economics and theology, this talk will consider what is meant by ‘the prosperity gospel’, why it is attractive, and the material and financial mechanisms by which it operates. Special emphasis will be given to the economics of Australian Pentecostalism.

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



# Domestic Violence in Faith Communities

Thursday 31 March, 11:00am | \$15 | Online

This practical webinar will introduce the current situation concerning domestic violence in Australian churches. The seminar will have a multi-disciplinary approach, featuring a psychologist, social worker, relationship counselor, and cleric. They will provide ideas, tools, and resources to assist in creating safe faith communities. Presented by Lynda Dunstan, Tracy Lauersen, Nicola Lock, and Kylie Maddox Pidgeon.

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



# Diversity, Resistance, and Global Anglicanisms

Sathianathan Clarke, ThD  
Sunday 27 March, 2:00pm | \$25 | St James' Hall & Online

**The Anglican Way: Balancing Multiple Belonging with Resistant Unbelonging for Blessed Kin[g]dom Becoming**

A public lecture by Sathianathan ‘Sathi’ Clarke, the Bishop Sundo Kim Chair in World Christianity at Wesley Theological Seminary (Washington DC) and a Presbyterian of the Church of South India. Clarke is co-editor of *The Oxford Handbook of Anglican Studies* (2016). His other books include *Competing Fundamentalisms: Violent Extremism in Christianity, Islam, and Hinduism* (2018) and *Dalits and Christianity: Subaltern Religion and Liberation Theology in India* (1998).

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

