

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

Aug – Sep 22

Bicentenary 2019-2024

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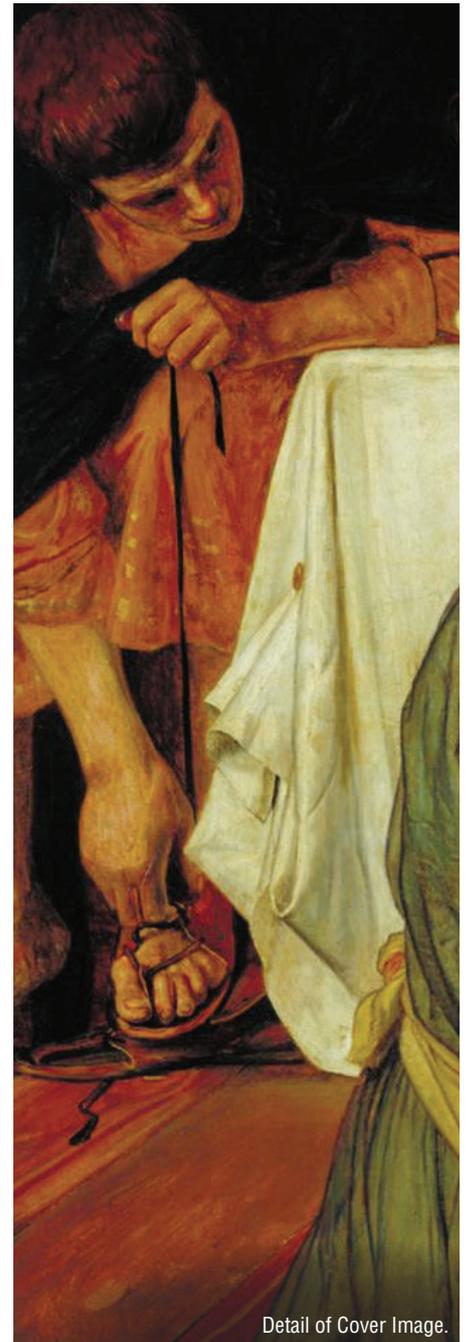
# ST. JAMES' Connections

Bicentenary 2019-2024

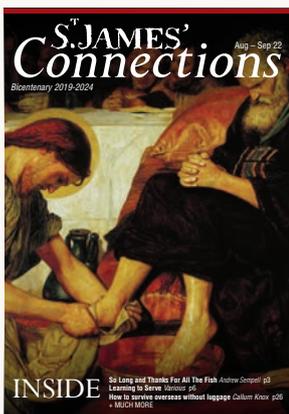
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Detail of Cover Image.



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# So Long, & Thanks for All the Fish

Andrew Sempell

## *Time Past, Present, and Future*

*Time present and time past  
are both perhaps present in time future  
and time future contained in time past.  
If all time is eternally present  
all time is unredeemable.*

(T. S. Eliot – *Four Quartets*: 1 ‘Burnt Norton’)

A large part of the undertaking of both religion and philosophy is to make sense of life. This involves finding meaning and purpose along with the creation of order out of chaos. The existence of the great diversity of cultures, religions and philosophies creates confusion on the one hand, but also reinforces the innate need of all people to make some sort of sense of life on the other.

Primitive religions were shaped around the natural world. There was wonder at the existence of the sun, moon, and stars and how they are reflected the seasonal changes from winter to spring, followed by summer, then autumn, and finally a return to winter. This gave rise to the concept of circular time as the year passed through its stages and drove the vital human needs for shelter, food, and safety.

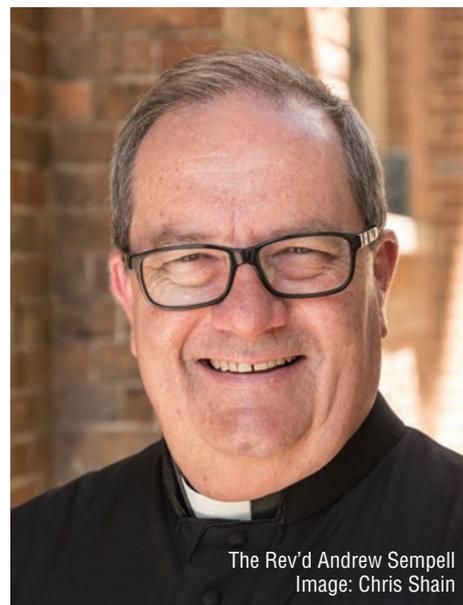
In religious terms, it was a continual matter of beginning at one point, only to return to that point and hopefully having gained sufficient knowledge to make the next rotation more liveable. Thus, while there is a beginning it is nevertheless continually revisited.

The earliest humans realised that they needed to move around to maximise their chances in hunting and gathering food, and therefore became nomadic. Conflict arose when there was scarcity because of natural disasters arising from drought, flood or fire.

Later, humans learnt to grow crops and domesticate animals, which led to a sedentary life. It allowed for a more effective means of food production, as well as the capacity to breed more successfully and live longer. Yet this also required the construction of more permanent settlements and the development of rules for an ordered life when people were living in close quarters. Nevertheless, time tended to remain understood as cyclical.

Linear time came later, from the capacity to travel and trade. This idea of time had a purpose measured by movement from one place to another—a beginning, a middle, and an end goal. Rather than events being repeated in a circular fashion, there was a consciousness of a moment in time becoming unique, which was followed by another unique moment, and then another. The idea of history then became important, bringing with it concepts of purpose and meaning.

Both concepts of circular and linear time are important in our western culture today and reflect various aspects of human activity. Both play a part in the development of culture and religion.



The Rev'd Andrew Sempell  
Image: Chris Shain

## *Life, the Universe, and Everything*

*To arrive at what you do not know  
you must go by a way which is the way of  
ignorance.*

*In order to possess what you do not  
possess*

*you must go by the way of dispossession.*

*In order to arrive at what you are not  
you must go through the way in which you  
are not.*

*And what you do not know is the only thing  
you know*

*and what you own is what you do not own  
and where you are is where you  
are not.*

(T.S. Eliot – *Four Quartets*: 2 ‘East Coker’)

...continued next page

*So Long, and Thanks For All the Fish* is the title of Douglas Adams' fourth book in the six-part science fiction trilogy called *The Hitchhiker's Guide to the Galaxy*. *The Hitchhiker's Guide* was turned into a BBC television series in the 1980s and became quite a hit at the time. Now, you will need to bear with me on the following description because it can sound exceedingly obscure to the uninitiated.

Adams' book presents a non-anthropocentric view of the world, which means that the story attempts to emphasise a non-human perspective about life and its meaning. This is in reaction to the tendency of history, religion, culture, and science always giving human need priority over everything else. He points out that every culture tends to think that the world was created for them and therefore put themselves at the centre of the universal story. Instead, he posits that there might be a universal story that does not put 'our tribe or culture' at the centre. It is a bit of a Copernican revolution!

In the book, the phrase 'So long, and thanks for all the fish' was uttered by the dolphins as they departed the Earth just before it was destroyed by a Vagon spaceship. The book states that the dolphins were extra-terrestrial beings that tried to warn humanity about the Earth's demise, but the humans would not listen. Yes, it is a bit challenging, as is just about everything else in the series of books.

Adams described himself as a 'radical atheist', yet his books are full of religious imagery and ideas. *The Hitchhiker's Guide* includes the Babel fish (a reference to the Tower of Babel in Genesis 11), which, when inserted into the ear, translates strange languages into the listener's own. It also references Jesus as one who tried to get people to be kind to each other but failed and was crucified for his efforts.

A major theme concerns what is the 'meaning of life, the universe, and everything'. Two programmers commission a computer called Deep Thought to answer the question. 7.5 million years later the computer produces

the answer '42'. Those who hear it are underwhelmed but are told 'if you want to understand the ultimate answer then you must understand the ultimate question'. An intriguing theological dilemma.

Emulating John the Baptist, Deep Thought goes on to say, 'there is a superior computer coming after me that is greater than I...'. This new computer would be so large that it would be the size of a planet and the systems of its natural world would be the format through which the ultimate question would be worked out. That planet would be Earth.

There is a touch of Gaia hypothesis here that seeks to harmonise science and theology. Again providing a non-anthropocentric position, the book reveals that it was the mice present on the Earth/computer that were conducting an experiment on humans to determine the meaning of life. Unfortunately, the Earth was destroyed by the Vogons only 10 minutes before the experiment would have been completed.

The series also explores the human obsession with death, meaninglessness, and annihilation. It notes, in the spirit of the biblical book Ecclesiastes, that despite all one's efforts in life it ends with death. This may have been a good point for Adams to stop, if he wanted to promote atheism. Such pessimism resonates with the nihilism described by Nietzsche and explored by Sartre. But Adams does not leave it there.

Through a strange series of events, which transcend both circular and linear time, the story ends up on the prehistoric Earth at the origins of civilisation. The heroes of the book finally realise that the Earth itself is the question—its beauty, complexity, and organisation. We are therefore left with the opportunity to contemplate the mystery rather than think about the question or the answer.

### *Contemplating the Mystery*

*When the last of earth left to discover is that which was the beginning;  
at the source of the longest river the voice*

*of the hidden waterfall  
and the children in the apple-tree not  
known, because not looked for  
but heard, half-heard, in the stillness  
between two waves of the sea.*

(T. S. Eliot — *Four Quartets*: 4 'Little Gidding')

This causes me to wonder how much we can learn about the meaning of life from books that are intentionally not written as holy writ. Indeed, I would wish to extend this question to include all creative artistic achievements, including various literary works, music, painting, sculpture, drama, and architecture.

The creative arts touch on the mystery of life by bringing together activities of the mind, the emotions, and the spirit into a physical expression. In this way the whole being is addressed, and ideas, feelings, and experiences are related to others in a profound and communal way. To be sure, contemplation, as against daydreaming, needs to operate at a deep level of the soul and have the capacity to be transformative.

Good liturgy will have a holistic approach by engaging all the senses—touch, sight, hearing, taste, and smell all within a communal context. This is what we try to do at St James' Church, by recounting the Christian narrative (or Gospel) in the context of worship services that are open and hospitable, as well as reasonable and passionate; thereby providing an opportunity to encounter the mystery of God.

Good theology will also be holistic and multi-disciplinary in its approach. It is about recognising that knowledge of God is not restricted to our own perceptions and that we are also limited in our understanding because knowledge changes over time and, by definition, the ineffable cannot be fully understood.

But what about the sciences; could they also be a path to spiritual understanding? The new physics has demonstrated an appreciation of the mystery present in the natural world, having moved beyond a Newtonian mechanistic understanding of nature to explore the extremities of

existence from astrophysics to quantum theory. For some it is a mystical experience.

Theoretical physicist, Paul Davies, is a person of Christian faith who is moved by his explorations into the natural world. In 2005 he wrote a controversial article for *The New York Times* in which he stated:

All science proceeds on the assumption that nature is ordered in a rational and intelligible way. You couldn't be a scientist if you thought the universe was a meaningless jumble of odds and ends haphazardly juxtaposed. When physicists probe to a deeper level of subatomic structure, or astronomers extend the reach of their instruments, they expect to encounter additional elegant mathematical order. And so far this faith has been justified.

('Taking Science on Faith',  
24 November 2007)

Davies' argument is that while there is rational science, there is also rational faith that reveals the nature of things to those who seek. It is a contentious position, but it recognises that while science looks at how things work, religion asks the question as to why things exist and contemplates the mystery of the created world.

Contemplation of the mystery of life can be approached in a variety of ways and contexts. We should be careful not to be so prescriptive about the process to spiritual growth that we miss the richness of God's activity in the world.

### *The Future of Faith*

*...Hints followed by guesses;  
and the rest is prayer, observance,  
discipline, thought and action.  
The hint half guessed, the gift half  
understood, is Incarnation.  
Here the impossible union of spheres of  
existence is actual,  
here the past and the future are conquered  
and reconciled...*

(T.S. Eliot – *Four Quartets*: 4 'The Dry Salvages')

People are different from one another and can be motivated in diverse ways according to their nature. It is the same with culture. Different contexts and histories cause people to live in different ways and have differing goals, values, and beliefs. Hence the life of a Pacific Islander is different from a Massai herdsman. It is also understandable that such differences can lead to conflict in a multicultural society such as Australia.

Sadly, religion is often a cause of conflict when groups elevate their unique origins, understandings, and ways of doing things to the exclusion of others who differ. Whether it is intra-faith (such as ecumenical) or interfaith, there needs to be respect, openness, vulnerability, and enquiring minds, if there is to be any meaningful dialogue leading to shared purpose.

Such an attitude is vital now within the Anglican Communion where factions based on exclusive understandings of the faith seek to dominate those with whom they disagree. Sure, a plurality of understandings and practices can bring ambiguity and tension, but it only echoes the world in which we live.

The Christian faith operates in both circular and linear time. It recognises the cycles of the heavens and their effect on earth, but it also recognises the beginning of time called creation, a moment in time when God is revealed in the Christ called incarnation, the time in which we live called the present, and a future time (or *eschaton*) when all is reconciled into God's realm.

*There is no shortage of questions,  
yet someone must have the answer.  
I suppose that I also wish to see the nail and  
spear marks.  
In the beginning God, in the end God.  
In our beginnings we discover our ends,  
and between the beginning and the end we  
discover the space which is now.  
Here in this tension someone holds us in  
peace.*

(A. Sempell)

**The Rev'd Andrew Sempell is Rector at St James', and is currently on leave.**



See p. 35

## 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 30 September 2022.

Deadlines (advertising and editorial):  
Monday 19 September.

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

# Learning to Serve

*The theme for the August / September edition of St James' Connections is Learning to Serve. We asked those in our parish community who volunteer their time to write about how they serve and how they learned to serve at St James'.*

## *Learning to Serve as a Server*

I was recruited into the servers' guild in late 2014 by Richard Gillard (see p. 18). I was resistant at first, but Richard was clear that I would be well-suited, so he persisted and, as was often the case, he got his way. It clicked for me when he explained that the function was not, as he sensed I feared, to draw the congregation's attention, but instead to focus it on worship. Three ways we do this as servers are in how we dress and move, our place in processions, and the things we do behind the scenes.

Like ministers, lay assistants and choir, servers robe in white to cover up our clothing and bodies, present uniformly, and highlight the liturgical colours. We act with intention—walking more slowly than a normal walking pace, moving in straight lines, with solemnity and neutrality of expression, and without eye contact.

Servers lead the entry, exit and gospel processions, but they are not their focus. Our formal processions are in ascending order by function. The most important role—the officiant, or in the gospel procession the deacon—is last. For servers, the liturgical significance is with what we carry—the smoke and the incense when the thurifer leads, and the cross when the crucifer leads. In our gospel procession, acolytes open out on either side of the gospel so light from their candles emanates from it as it is read.

Alongside our clergy and other volunteers, servers perform a range of non-liturgical tasks that help our worship run smoothly. Some of these are observable before and after services—lighting and dousing candles, readying and clearing up the chancel and the sanctuary. Others are behind the scenes—washing up, tending to the thurible, counting congregants and communicants. Prior to Richard's

successful recruitment campaign, I was an 11am congregant at St James' for five years. During that time my participation in worship was greatly enhanced by the set liturgy that I was able to learn by heart and enact in a building that was always well-prepared for it. I like to think of the setting-up and cleaning-up work that I now do as a server as helping sustain this experience for others.

**Stephen Samild is Head Server at St James'.**

## *Lay Assisting*

Volunteering to become a Lay Assistant brings with it the chance to join a group of parishioners who assist within the service of Holy Communion by helping to administer the chalice to fellow communicants.



Patronal Festival 2020:  
[L-R] Stephen Samild, Matt Cobb-Clark, Christopher Waterhouse  
Image: Simon Turnill



Patronal Festival 2020 Serving Team  
 [L-R] Susan Hamilton, Ross Douglas,  
 Peter McInerney, Matt Cobb-Clark, Stephen Samild  
 Image: Simon Turnill

Prior to joining the roster, volunteers are fully trained in the movements and logistics of the service.

Lay Assistants at St James' wear casalbs, which are provided, and we ask you, if you are a Lay Assistant, to maintain them by occasionally taking the one you have worn home and washing it.

As with all those who take part in the service in the Sanctuary, Lay Assistants wear black shoes.

We currently have one assistant at both 8:00am and 10:00am services as well as a Subdeacon at 10:00am.

Once you are confident in the role of Lay Assistant, you may move on to become a Subdeacon.

The roster usually runs for a 3-month period and you will be asked to fill in a preference sheet prior to each new roster. As with all good plans, frequently things crop up on your rostered day, and we are more than willing to accommodate changes as needed.

Many, though not all, participants have been on this roster for quite a long time and enjoy this gift of participation within the service. We were all new at it once, and have found it all somewhat daunting, but you can be assured that we are all there to help each other. We have become adept at giving each

other subtle signals when we need to move. All of us make mistakes at times and it is not the end of the world. We have become good at making the occasional error look as if it was planned and, to be honest, the majority of the congregation would not even notice!

We would love to have more people join the roster, so if you are interested, please speak to a member of the clergy or one of the Lay Assistant team.

**Vivien Whitfield is coordinator of the Lay Assistant roster at St James'.**

### *The Sister Freda Mission at St James'*

The Mission began in 1895 in the old Hyde Park Barracks building. It was begun by Sister Millicent of the Community of the Sisters of the Church, an English Religious Order that started the Collegiate School in Paddington in 1893. Eventually it moved to Waverley as St Gabriel's School, where it remained until its closure in 1965, when the Sisters moved to Glebe to begin a new and different phase of their work.

The Mission moved for a time to Surry Hills and later to Darlinghurst, where it became known as the Mission to the Destitute. The 1890s was a time of severe economic depression. Emily Rich (Sister Freda), a

member of the Sisters of the Church, took over the organisation of the Mission in 1899.

From its inception, a close association with St James' existed, particularly during Isaac Carr-Smith's time as St James' sixth rector (1896-1909). Carr-Smith was a larger-than-life character—a convinced Anglo-Catholic and a staunch Christian Socialist who was a regular speaker on Sunday afternoons in the Sydney Domain. Clergy from St James' celebrated Holy Communion weekly at the chapel at Paddington, conducted short services and gave talks at the Mission. Parishioners helped prepare teas and provided music for the community hymn singing which followed. They worked as volunteers on Sunday afternoons at various halls in the city, offering a light evening meal of bread and tea, accompanied by a short religious service. As the need arose, other assistance was given: the provision of clothing, help in finding employment and providing aid to discharged prisoners. Christmas was a special time when there would be Christmas cake, carol-singing and other musical entertainment.

When Sister Freda died in 1936, her name was given to the Mission, and St James' took over the responsibility for its operation. In 1950, the St James' crypt became the regular venue.

...continued next page

Currently, the Mission has six teams of volunteers, with six to eight members in each team including a team leader. Each volunteer contributes about two hours every six weeks on a Sunday afternoon. Lunch is served at 1:30pm. The Mission has been greatly helped with food donations from Oz Harvest: an organisation that rescues perishable excess food, and works with over 3,500 food donor businesses across Australia to facilitate the delivery of food, free of charge to over 1300 local charities, including the Sr Freda Mission. Streets Ice Cream has also been a generous benefactor for many years.

Food preparation time depends on the quantity of donations from Oz Harvest, which does vary according to what can be collected by them. Meat pies, sausage rolls, sandwiches, pastries and drinks are the usual fare. Should donations be low, we prepare sandwiches and other food ourselves. In winter we also prepare soup. High culinary skills are not required, as the majority of our guests prefer a meal without too many trimmings.

Christmas is always a special occasion when we serve turkey, ham, puddings and custard, and ice cream. The Berowra choir, 'Voices of the Waters' provides the wonderful singing of Christmas carols—they have done this for many, many years.

Our programme is financed by the generous donations from parishioners and others in the community, along with the amazing amount of food donations from Oz Harvest and Streets Ice Cream.



Detail of Cover Image.

An important part of this ministry, apart from the meals, is engaging with our guests and sharing their ups and downs, particularly during these trying times associated with COVID-19. During the winter months, beanies, gloves, socks and blankets are provided by parishioners and other volunteers.

Serving others, particularly those in need, is very rewarding and fulfilling. We try and meet a need that has existed for many years.

If anyone would like to know more about the Mission, or would like to help in any capacity, please do not hesitate to contact David or Robyn Carver on 0414 585 543.

**David and Robyn Carver are the Sr Freda Mission Coordinators at St James'.**

### *A Focus on Service*

I grew up in St James' Presbyterian Church, Burwood, and attended Sunday School and Fellowship (for young people) there. It was in Fellowship that we were taught that a Christian's life individually, and especially corporately, should pay equal attention to four aspects or themes: worship, study, recreation, and service.

The focus of this article is service, and how I learnt of its importance in the life of a Christian. Interestingly, it was partly by means of the other three aspects that I have mentioned, that we were taught about the value and meaning of service.

In our times of study at Fellowship, and in sermons, we were encouraged to follow Christ. We learnt that Jesus is often portrayed in the Bible as the Suffering Servant, a concept found in Isaiah 52:13—53:12 and familiar to those who have sung or frequently heard Handel's *Messiah*, where words from this portion of the Old Testament appear in Act II. The prophet Isaiah in the NRSV translation describes such a servant in this way: 'He was despised and rejected by others, a man of suffering and acquainted with infirmity...' and 'he was wounded for our transgressions, crushed for our iniquities...'

Jesus, himself, saw his role as one of service, highlighted by his action in washing his disciples' feet (John 13:1-17). Some of his parables reinforce this idea as well, such as the one telling the story of the Good Samaritan. Service is also a practical means of showing the love Jesus spoke about when he told his followers he was giving them a 'new commandment' (John 13:34-35).

The early church also emphasised service, especially to those in need. However, very early in its history the problem of how to give equal attention to the other aspects of the Christian life arose. In Acts 6:1-6, Luke outlines how the apostles solved the problem by recognising the need for all of us to identify our gifts, and then to serve the corporate church by specialising in that gift. To explain: some of us are skilled at teaching others, others might find they are better at administration, and others realise that their talents lie in welcoming others and providing hospitality. The apostle Paul takes up this idea in 1 Corinthians 12 and Ephesians 4:11-13.

Thus, through the study of the Bible we can learn of the importance of service and the need for the individual to serve in the way that matches his or her abilities. Worship reinforces this lesson as we dwell in the presence of God and contemplate his dealings with us, his people, through times of prayer and through the eucharist, for instance.

Although it might be a stretch, I think we can experience recreation while serving others. For example, I can remember the fun we had while engaged in collecting food for The Smith Family in the 1960s and 1970s, when tinned and packaged food was gathered by means of our knocking on people's doors and asking for such donations. These were then sent to The Smith Family organisation which later redistributed the food to the poor.

Today, I enjoy the camaraderie I experience while engaged in providing hospitality at St James' King Street, even if peeling 14 hard-boiled eggs to make sandwiches can get a little tedious! However, acts of service have other benefits, too. For example, service

teaches us the importance of commitment and perseverance, both qualities also vital in daily life and work.

Service can likewise help us to recognise the need to rely on God's strength, and to seek this through prayer. I recall learning this when I was involved in beach missions. For those unfamiliar with this activity, 'beach mission' is something organised by the interdenominational organisation, Scripture Union. Teams of young people camp in a beachside caravan park, for example, for 10 days during the Christmas holidays in order to share the gospel message amongst people of all ages who are camped there too. It was hard work! Preparing interesting and engaging lessons for children, or talks for adults, parading around the caravan park advertising our presence (usually making lots of noise and dressed in some outlandish costume), safely taking children on hikes in the bush or to the beach, or chatting and listening to teenagers until late at night (including members of the bikie gang, The Finks, one year!) demanded enthusiasm, effort, and patience. Leaders were also responsible for ensuring the team was well-fed, healthy and safe. We prayed often about the things we were doing, asking for wisdom as well as strength. We also prayed about the people we were serving, and in thankfulness as we saw God's answers to our prayers.

There are many reasons why I continue to serve God corporately at St James' King Street, especially at present through providing hospitality. Of course, there are also several reasons why providing hospitality is valuable, such as it is a means by which we can support each other and the wider community. But none of us could do it alone. There are many of us who prepare food, serve it, clear up, wash up, whether for morning tea or other functions such as our parish dinner on St James' Day. I am grateful for the help I receive and thank God for the faithfulness of so many who have served in this way over many years.

**Sue Mackenzie is a parishioner and one of the morning tea coordinators at St James', and sub-editor of *St James' Connections*.**

## CORRECTION

In the section on 'Church as Political Party' of the June 22 *St James' Connections* article 'Ties that Bind' a drop in attendance of 12% at Sydney Anglican churches in 2018 was cited. This is, in fact, wrong. It arose from a confusion between figures that include children and those that do not. The correct figures based on adults attending Anglican Churches in Sydney are as per the attached table and show a much more moderate decrease over the past five years. We apologise for this error.

### Sydney Diocesan Attendance Statistics

Year	Average Adult Sunday Attendance	Total Population in Dio. Sydney	Attendance as % of population	% change
2010	47,082	4,617,286	1.020	
2011	46,768	4,634,226	1.009	-0.67
2012	46,616	4,648,292	1.003	-0.33
2013	46,732	4,800,004	0.974	0.25
2014	47,626	4,884,236	0.975	1.91
2015	48,533	5,003,851	0.970	1.90
2016	47,023	5,159,218	0.911	-3.11
2017	46,776	5,180,517	0.903	-0.53
2018	46,608	5,309,520	0.878	-0.36
2019	45,408	5,477,895	0.829	-2.57
2020	45,691	5,852,425	0.781	0.62
2021		5,533,580	-	

### THE MONTHLY CHURCH MESSENGER.

17

#### SERVERS' LIST.

##### JULY.

3, Lewis.	4, Kilpatrick.	5, Flook.
6, Clarke.	7, Lea.	8, Lane.
<b>Sunday, 9th.</b> —8, Lewis; 9, Lea and Johnson, Russell (Cross); 10.45, Lewis; 11 (Cross, Russell (Tapers), Everett and Dobbys (Ushers), Johnson and Kilpatrick; 7.15, Rogers.		
10, Lewis.	11, Rogers.	12, Russell.
13, Rabett.	14, Johnson.	15, Whyte.
<b>Sunday, 16th.</b> —8, Grainger; 9, Dobbys and Lewis, Rabett (Cross); 10.45, Dobbys; 11, (Cross), Rabett (Tapers), Lewis and Lea (Ushers), Rogers and Lea; 7.15, Russell.		
17, Lewis.	18, Kilpatrick.	19, Flook.
20, Dobbys.	21, Lea.	22, Lane.
<b>Sunday, 23rd.</b> —8, Clarke; 9, Everett and Flook, Whyte (Cross); 10.45, Everett; 11, (Cross), Russell (Tapers), Whyte and Johnson (Ushers), Flook and Lea; 7.15, Lewis.		
24, Lewis.	25, Rabett, Russell, Johnson.	26, Rogers.
27, Dobbys.	28, Lea.	29, Whyte.
<b>Sunday, 30th.</b> —8, Grainger; 9, Lane and Kilpatrick, Clarke (Cross); 10.45, Lane; 11 (Cross), Whyte (Tapers), Everett and Lewis (Acolytes), Johnson and Dobbys (Banners), Russell, Rogers, and Lea; 7.15 (Cross), Russell (Tapers), Johnson and Lea (Acolytes), Lewis and Kilpatrick, Everett and Lane (Banners), Flook, Whyte, and Dobbys.		
31, Lewis.	August 1, Kilpatrick.	2, Flook.
3, Clarke.	4, Johnson.	5, Lane.
<b>Sunday, 6th.</b> —8, Lewis; 9, Rogers and Johnson, Russell (Cross); 10.45, Johnson; 11, (Cross), Rabett (Tapers), Lea and Dobbys (Ushers), Lane and Kilpatrick; 7.15, Everett.		
N.B.—Servers' Meeting, August 4.		

From *The Monthly Church Messenger*, August 1922 (see p. 37).



Patronal Festival, 24 July 2022.  
Image: Chris Shain (Images for Business).



Patronal Festival, 24 July 2022.  
Image: Chris Shain (Images for Business).

# Parishioner Profile: Quoc Duong

Brooke Shelley

*Quoc, how long have you been a parishioner at St James'? What brought you here?*

I've been with St James' Church for over a year now. I was going through a challenging time in my life and ended up feeling lost and spiralling out of control; I needed to get my life back on track. I believed in God but was not yet a Christian and decided to surrender my life to God. I had a meeting with Fr John, was baptised, and *voilà*, here I am!

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

I was born in Ho Chi Minh City, Vietnam and left the country during the end of the Vietnam war in a refugee boat. During the time on the rough sea, a Dutch ship rescued us and we were then deported to Thailand. We were taken to a refugee camp for two years before migrating to Australia in 1982.

*What do you do for a profession? In what ways is it rewarding?*

I currently work in customer service for The Star Casino Sydney as a Gaming Services Host Supervisor for the rewards membership desk. It is rewarding because you get to receive staff benefits, including free staff meals, staff laundry, light rail transport and discounted staff parking.

It is also a rewarding and challenging place to work, as you get to engage with a wide range of ethnically diverse people. People

from all social statuses come to the casino for many different types of interests and entertainment.

*You are a server at St James'. How did that come about, and are there any other roles here that you have taken over the years?*

I was regularly coming to church, and one day after a service Fr John asked me if I was interested in volunteering as a server. I was new to being a Christian at that time. I had no idea what being a server was about, so I thought to myself that this would be a great way to learn more about being a Christian.

I've always wanted to do something good and charitable in my life. I remember reading an article, and it mentioned that God has a plan for us and uses your skills and abilities for accomplishing his works. I took this as a calling from God, and I said to Fr John that I would give it a go.

I have enjoyed the rewarding experience serving God ever since. I have performed the duties of a server, as an acolyte and a crucifer, and each and every service teaches me something new. I would like to be involved in other volunteer roles if they come up.

*What do you enjoy about St James'? Are there any other churches that you have been a member of over the years? Have you always been an Anglican?*



Quoc Duong  
Image supplied.

I enjoy coming to St James' Church because it's a High Anglican Church. I love the way St James' welcomes all people regardless of age, race, sexual orientation, or religion. St James' sees all people as equal and united, which is amazing.

I have been to a few other churches to visit but have never been a member there. I would like to stay where I am at St James', because this is where I was baptised. I like to think and call St James' my foundation. It gives me a sense of belonging.

I was not always an Anglican. My family are Buddhist and have always held a strong belief in their faith. I was never taught how to practise the belief, and I felt out of place. I chose to be a Christian because I researched and read about the faith, the practices, and beliefs which resonated with me.

...continued next page

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

It began when I decided to change my life. I read a prayer on a website and decided to surrender myself to God, and from then on it felt like a spiritual calling. However, I was still unsure whether I wanted, or was ready for a Christian life.

I believed that if I continued the pursuit, I would need to make some sacrifices, and to let go of some of the things that I used to do. So, I trusted my instincts and I decided to begin to make changes in life.

For me, being a Christian comes with new challenges, as I try to practise devotedly. I have become more aware of my thoughts, actions, feelings, and my consideration of the needs of others.

The biggest challenges for me are where I feel like I need to change myself and to learn to be obedient to God. I am learning humility, self-control and being less judgmental of others. This has been hard to do, and I can see that it will take time, patience, and practice.

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

I love fitness so I spend a lot of my time at the gym or going for a run. I love outdoor activities. I also love hiking. I've travelled to many different National Parks in NSW. I love to hike up challenging and beautiful mountains and just meditate peacefully in silence, away from the city hustle and bustle, and connect myself to God. I find it very invigorating.

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

I think that sums it up.

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



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# Who Wrote The Tunes?

Michael Horsburgh

## John Bacchus Dykes (1823-1876)

I had been paying Cardinal Newman a visit . . . I happened to mention his well-known Hymn 'Lead, kindly Light,'—which he said he wrote when a very young man, as he was becalmed on the Mediterranean, for a week, in 1832. I ventured to say, "It must be a great pleasure to you to know that you have written a Hymn treasured wherever English-speaking Christians are to be found; and where are they not to be found?" He was silent for some moments and then said with emotion, "Yes, deeply thankful, and more than thankful." then, after another pause, "But you see it is not the Hymn, but the Tune, that has gained the popularity!"

(The Rev'd George Huntington, 1893)

Newman's words express exactly the reason why I write this article. Tunes and words become closely related. If we hear the eponymous tune, *Mendelssohn*, we will immediately think of 'Hark the herald angels sing'. Indeed, while we may not even know the tune's name, we will recognise it immediately and know the words to which it applies.

Hymn tunes are closely related to their time and place. We will rarely sing an 18<sup>th</sup> century hymn to the tune commonly used by a hymn's author. Before the general use of hymnals printed with tunes began in about 1860, tunes were chosen locally, depending on what was available and known for the specific metre. It is fair to say that the almost universal use of the same tune for a hymn is a product of the technology of producing hymnals.

The tune to which Cardinal Newman referred was *Lux Benigna* (Kindly Light), by J. B. Dykes, composed for the hymn in 1865 and used in *Hymns Ancient & Modern* (A&M), when Newman's hymn was

included in the 1875 edition. It may have warranted Newman's praise, but, if you heard it now, you would most probably not recognise it at all. The *New English Hymnal* (NEH) uses the tune, *Alberta*, by William Harris (1883-1973), but I am more familiar with *Sandon* by C. H. Purday (1799-1885), used by some hymnals since the late 19<sup>th</sup> century and in the 1933 Methodist hymn book.

Who, then, are the most popular hymn composers? If what I have said above is true, it all depends on where you look. Since we use NEH, I counted the entries in its 'Index of Composers, Arrangers and Sources of Tunes'. I omitted J. S. Bach and Ralph Vaughan Williams who, though appearing frequently, were mostly arrangers of our tunes. I also omitted hymn collections as sources of anonymous tunes. I was left with Orlando Gibbons and John Bacchus Dykes with 13 and 12 entries respectively. I will consider Gibbons at another time and, in this article, concentrate on Dykes.

Until 2016, the only available biography of Dykes was written by two of his sisters, edited by his friend, the Rev'd John Thomas Fowler, and published in 1897 (*Life and Letters of John Bacchus Dykes*, new edition edited by Iain Quinn, 2021). It carries all the marks of hagiography, including an unwillingness to engage in criticism. In 2016, however, Graham Cory submitted a PhD thesis to Durham University that has allowed a re-evaluation of Dykes' life, works and death (*The Life, Works and Enduring Significance of the Rev. John Bacchus Dykes MA., Mus.Doc.* Durham E-Theses).

John Bacchus Dykes (his middle name was originally a surname in his mother Elizabeth's family) was born in 1823 in Kingston-Upon-Hull, the fifth of 14 children, into a partly clerical, partly business family with strong evangelical beliefs. His father,



Anonymous cartoon reproduced by Cory.

William, was a banker and eager voluntary church worker, but his grandfather and various other relations on both sides were Anglican clergy.

His sister described John as a 'small, pale child—for he was never tall or robust looking'. His mother taught him Greek, which she had apparently studied to teach her children. The family worshipped in St John the Evangelist's Church (demolished in 1924), which his grandfather, the Rev'd Thomas Dikes (the spelling changed between grandfather and grandson), had built with his own money, and where he was the incumbent.

The family was immersed in music, singing complete oratorios at home on Sunday

...continued next page

evenings. John's musical talent was evident early in his life when he began to play the piano by ear. By the age of 10, he was playing the organ in St John's, where the organist was his uncle, Thomas Dikes. He was taught organ by a former assistant organist at Lincoln Cathedral.

In December 1840, Dykes contracted scarlet fever. His condition was said to have been critical, but he survived, although with residual throat and voice problems. Other members of his family were not so fortunate.

In 1841, the family moved to Wakefield and worshipped at Trinity Church, where his father William became choirmaster. John played the organ there, reportedly extemporising on popular tunes when the church was empty.

Dykes entered St Catherine's Hall, Cambridge in 1843 on a scholarship established by the town of Hull in honour of his grandfather for his 57-year ministry at St John's Church. His father was somewhat fearful of sending his son to 'a scene of temptation & danger where thousands have made shipwreck, have disappointed all the hopes of their friends, & brought on themselves miseries from which they never could extricate themselves'.

At Cambridge, Dykes entered fully into the university and town musical life. He became leader of the university's musical society. It was in Cambridge that his theological direction changed from his family evangelicalism to the Oxford Movement. After graduating in 1847, Dykes was made deacon in York Minster on 16 January 1848 and appointed curate to the parish of Malton in North Yorkshire, where he met his future wife, Susannah Kingston.

Ordained priest on 21 December 1848, he soon became a minor canon and then precentor at Durham Cathedral. As precentor, he was required to be present on all Sundays and festivals, to superintend the choir, select music, recommend boys for the choir and care for their morals. He could also teach them, particularly in the classics. He was required to preach on Ash Wednesday.

**General Hymns.**

**Hymn 179.**

- Hollingside, Dykes' oldest surviving hymn tune in *Hymns Ancient & Modern* 1861  
Hymn 179, 'Jesu, lover of my soul', Charles Wesley

Whilst precentor, Dykes began composing in earnest. He lived in a cottage called *Hollingside* near the cathedral and, in 1851, he gave the cottage's name to a tune that he composed for Charles Wesley's 'Jesu, lover of my soul', which we still use (NEH 383i). Cory says that this is Dykes' oldest surviving hymn tune. In 1858, he composed a large-scale anthem on a text from Revelation, which led to the conferring, in 1861, of the degree of Doctor of Music by the University of Durham, the first music degree awarded by it since being founded in 1831.

In October 1861, having heard of the forthcoming tune edition of *Hymns Ancient & Modern*, Dykes wrote to W. H. Monk, its musical editor, sending seven of his hymn tunes, all of which were accepted for the A&M's first tune edition. Of these seven,

NEH contains four:

- *St Cross* (NEH 98), set to 'O Come and stand beneath the cross'
- *Nicaea* (NEH 146) written for 'Holy, holy, holy, Lord God Almighty'
- *Melita* (NEH 354) set to 'Eternal Father, strong to save' (Also set to NEH 162, 'Lord God of hosts')
- *Hollingside* (NEH 383i) as noted above, written for 'Jesu, lover of my soul'

Dykes' confidence in approaching Monk was the start of his popularity as a hymn tune writer. He continued his association with that hymnal, whilst contributing to other hymn collections. He is said to have written over three hundred tunes.

Other successful tunes contained in NEH are:

- *Gerontius* (NEH 439i) set to 'Praise to the holiest in the height'
- *Dominus Regit Me* (NEH 457ii) written for 'The king of love my shepherd is'

Dykes' compositions were met with severe criticism, often on technical points, from those who considered themselves 'professional' composers, compared with those whom S. S. Wesley called 'ignorant provincials' or amateurs. His music was described as sentimental and musically incorrect. However, as Cory has commented, 'hymn tunes are not pure music'. They are written to accompany the words. What matters is how the two work together. This is particularly the case for Dykes, who wrote most of his tunes to accompany specific hymn texts. In any case, Dykes' hymn tunes were popular amongst congregations and many of them have survived to modern use.

Dykes was not favoured by Ralph Vaughan Williams, the music editor of the *English Hymnal*, whom Cory says, 'famously saw it as his duty to eliminate "the miasma of the languishing and sentimental hymn tunes which so often disfigure our services"'. Williams blamed the 1861 A&M for starting the bad trend. Nevertheless, he still included six of Dykes' tunes. Cory said that he either judged them as being less offensive or realised that they had achieved a popularity that would help the book to sell. Copyright prevented Williams from including Dykes' *Dominus regit me*, which he regretted.

In 1862, Dykes was made vicar of St Oswald's, Durham, the gift of which was in the hands of the cathedral's Dean and Chapter. Subsequently, Dykes developed a strong association with the Society of St John the Evangelist, known as the Cowley Fathers, the first Anglican religious order for men since the Reformation. Established in 1866 by Richard Mieux Benson, it ran retreats and study days. Dykes attended many of these events, and developed a close relationship with Father Benson.

At St Oswald's, Dykes was able to institute the ritual practices derived from the

theological shift that he made at Cambridge. His diary says:

*Dec. 25<sup>th</sup> [1867]. Christmas Day. Wore Vestments at St. Oswald's for the first time (white linen chasuble).*



SWEET THING IN CHRISTMAS VESTMENTS.  
6 January 1866 Wood-engraving, *Punch*, p. 20

The use of apparently 'Romish' ritual was controversial in 19<sup>th</sup> century England. In 1871, the Bishop of Chichester prosecuted the Rev'd John Purchas, vicar of St James's Church, Brighton. The Judicial Committee of the Privy Council found against Purchas, declaring that the eastward position, the chalice with mixed wine and water, wafer bread and Eucharistic vestments were illegal. The judgement was widely disregarded and not enforced by many bishops. Following Tractarian teachings, ritualist clergy regarded the interference of a secular court as wrong.

In 1873, Dykes needed a new curate. He chose the Rev'd G. E. F. Peake and asked the bishop of Durham to licence him. In a move foreshadowing the later policy of the Diocese of Sydney, the bishop responded that no licence would be issued unless both Peake and Dykes declared in writing that they would not wear coloured stoles, use incense, or stand facing east during the Eucharist. Dykes refused, noting that, to his knowledge, incense was not used anywhere in the diocese. Such a prohibition was unnecessary. When no licence was forthcoming, Dykes took the bishop to court and lost. In a decision, again foreshadowing the history of the

Diocese of Sydney when it objected to the ordination of women, the court refused to intervene.

This series of events took a heavy toll on Dykes, who suffered a breakdown. In March 1875, he travelled to Switzerland for his health's sake. He never returned to St Oswald's. When winter came, Dykes returned to England, staying at St Leonards-on-Sea, near Hastings in Sussex. He died on 27 January 1876.

The Fowler biography fudges the location of Dykes' death. As Cory establishes, he died at the nearby Ticehurst House Hospital, a private mental institution established in 1792. He was admitted suffering from 'acute mania and delusions'. He was occasionally violent, requiring restraint, and paranoid. Eating was painful. Cory suggests that, given his symptoms, the most probable cause of death was tertiary syphilis, originally contracted while he was a student at Cambridge. As Cory says, 'every admiral was once a midshipman and every priest an undergraduate'. The time between his university days and his marriage ensured that he did not transmit the disease to his wife.

Dykes was buried with suitable honours in St Oswald's churchyard. His funeral was graced with his own music, which we still sing.

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

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# St James' RAP: Reconciliation — Can it become a reality?

Elizabeth Hindmarsh

*BE BRAVE.*

*MAKE CHANGE.*

In 2022 the Reconciliation Week call has been to BE BRAVE and MAKE CHANGE.

Before the Federal Election held on 21 May, 2022, Aboriginal leaders called for a Referendum on the 'Voice', to be held in May 2023 or on 27 January 2024.

Then at his speech on Election Night, Anthony Albanese, the new Prime Minister of Australia, discussed the Uluru Statement and promised a Referendum about the embedding of the First Nations Voice in the Constitution.

This is a challenge to us all, as at some stage we will be asked to vote on this issue. At present, St James' is developing a Reconciliation Action Plan which recognises that the church has stood on Gadigal Land for 200 years and that this land is sacred and was never ceded. This Plan looks at how St James' can acknowledge and support our Aboriginal and Torres Strait Islander brothers and sisters.

As Australia comes to vote on this issue, we need to reflect that for the Referendum to be passed, it will take at least 60% of Australian voters to say Yes, as well as a majority of States. As First Nations People in Australia number about 3.2% of the community, it will take a large part of the community to support them. This is an opportunity for us as a nation to work together to be reconciled to each other and come to celebrate that we live in a country which has the longest surviving



culture with its wonderful history, stories, beliefs, art and capacity to live in a way that sustained the environment.

It is now over five years since the Aboriginal and Torres Strait Islander representatives developed the Uluru Statement, and we may need to go back and read it again. A quote from the Uluru Statement from the Heart says 'In 1967 we were counted, in 2017 we seek to be heard'. You may remember its being presented to the Australian Parliament and being roundly rejected and sent to yet another committee for review. Some of the congregation of St James' signed a letter of support for the proposals of the Uluru Statement at that time. The letter stated, 'We the members of St James', King Street, Sydney wish to support the Uluru Statement and ask the Prime Minister of Australia the Hon Scott Morrison and the Joint Select Committee on Constitutional Recognition to honour the work done to produce this Statement and to implement the recommendations'. One Sunday morning, 73 parishioners signed this letter and it was sent to Canberra to the Joint Select Committee. When that Committee finished its deliberations, the letter was returned to St James' and a copy can be seen on the notice board at the entrance to the crypt.

We are on a journey and we anticipate there will be a day of reckoning. So will

we Be Brave and Make Change as the Reconciliation poster challenges us to do?

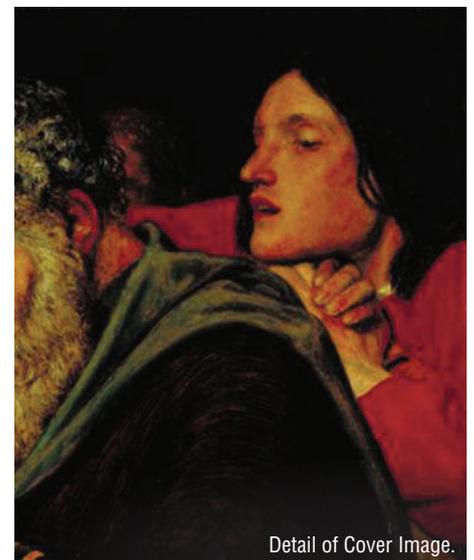
There will be voices who speak against the proposals of the Uluru Statement, but we will have a unique opportunity to support our Aboriginal and Torres Strait Islander sisters and brothers, and stand with them when the referendum is announced and Australia votes.

**Dr Elizabeth (Libby) Hindmarsh is organiser for the St James' group 'Who is my neighbour?'**

Resources:

*Ted Talk on the Uluru Statement*

<https://www.youtube.com/watch?v=xB-31jD4XcA>



Detail of Cover Image.

# Voice Yes: Constitution No

Alan Coates

In 1967, like the vast majority of Australians, I voted to remove from our Constitution provisions which divided Australians based on race. Like many (then) young people, I was appalled to find that we ever had them. I am therefore most reluctant, 55 years later, to re-establish such a division. I have several separate grounds for this concern.

The first is philosophical. Like Greg Sheridan (*The Australian*, 31 May), I am influenced by St Paul who wrote that 'There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.' (Galatians 3:28 NIV). I found it curious that our Archbishop, Kanishka Raffel, writing in the same issue, did not mention this teaching. I also support the words attributed to Thomas Jefferson, which appear in the Introduction to the *United States Declaration of Independence* (1776):

'We hold these truths to be self-evident, that all men are created equal, that they are endowed, by their Creator, with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.'

Secondly, there are inevitable practical problems. Any division creates difficulties at the margins of its definition. Who is and who is not part of the proposed group that, in George Orwell's words, is to be set up as 'more equal than others' (*Animal Farm*, 1945). This has proved difficult for various legislative purposes, as reviewed by the Australian Law Reform Commission

(*Legal Definitions of Aboriginality*, 2010), giving rise to a series of legal precedents which differ in their application of the three commonly applied tests: descent, self-identification and community recognition. Just which of these multiple precedents will apply to the new proposed racial divide?

Thirdly, there is the precedent of history. The philosopher George Santayana noted that 'Those who cannot remember the past are condemned to repeat it'. The Aboriginal and Torres Strait Islander Commission (ATSIC) was established in 1990 to provide a body in which Aboriginal Australians and Torres Strait Islanders were formally involved in the processes of government affecting their lives. Though initially useful, ATSIC underwent leadership changes, became dysfunctional, and was eventually abolished in 2005. At that time, its highly respected first Chair, Lowitja O'Donoghue, regretted its demise and expressed the view that it should instead have been reformed.

It is a reasonable responsibility of government to provide for all manner of groups within our society who have special needs. Those living with disabilities, mental illness, dementia, unemployment and many others have a legitimate need to lobby government to seek alleviation of their various problems. None of these groups is, or to my knowledge seeks to be 'enshrined in the Constitution'.

For almost two decades I provided a fly-in, fly-out cancer treatment service through Dubbo Base Hospital covering most of Northwestern NSW. Later, as CEO of the

Cancer Council Australia, I visited all States and Territories, including visits to Aboriginal communities in Arnhem Land. Through these experiences I am acutely aware that there are many special needs affecting Australians of Aboriginal or Torres Strait Islander descent. Those needs are vastly different between those living in urban situations like Redfern, La Perouse, and Dubbo than they are for those in remote communities in Northern and Western Australia. Senator Jacinta Nampijimpa Price is only the most recent to point to the high rates of domestic and sexual violence in many communities. It is not clear to me that Constitutional recognition will directly or indirectly alleviate these problems.

I can accept a renewed legislative creation of a 'Voice' to represent the interests of Aboriginal and Torres Strait Islander people to the Federal Parliament. Let's just make sure it is better than ATSIC. I reject the Constitutional recognition of racial difference.

**Alan Coates is a parishioner at St James'.**



Detail of Cover Image.

# Commemorating Richard Ernest Gillard

John Deane & Anne Cogswell

On 25 June 2022 St James' lost one of its long-term parishioners, Richard Gillard.

Before he came to Sydney, Richard had lived in Brisbane where he was born, the only child of Bill and Millie Gillard, and worked for AMP. On joining the staff of the ANZ Bank he moved to Melbourne to help them set up their first computer centre. In that city he became a parishioner at Christ Church, South Yarra. It was at Christ Church that he began his Anglican journey in earnest. Finding liturgical worship to his taste, it was that which drew him to St James', King Street, when he moved to Sydney in the 1970s.

Richard had a number of roles at St James', King Street, including head server, parish council member, and church warden. Richard took over the role as head server from Neville Whitfield, continuing a long tradition of dedication, care, and a great sense of service. This, Richard understood, together with all the frustrations of compiling the roster. Richard was dedicated to maintaining the widely respected liturgical traditions of St James'. He ensured that services ran smoothly, particularly on special occasions. He gathered all the servers and assistants together before these occasions. They all had to know what was expected of them.

Richard was a master trainer. He was always keen to have an annual refresher to make sure that both servers and assistants didn't slip into bad habits. They had to take their tasks seriously. He was a stickler for albs being the right length and well-laundered. Black shoes had to be polished. Richard was always on the lookout for prospective servers and assistants. His friendly demeanour often attracted recruits



Richard at the piano with parents.  
Image supplied.

to the serving team. The lasting memory for many is Richard arriving at rehearsals with a pile of service booklets for all, as well as a sheath of notes, wearing his trademark white shorts.

In 1983 Richard, who had always had an interest in politics, decided to contest the North Sydney Council election as an independent. He won and continued to be re-elected, completing his final term in 1993.

His work for ANZ Bank in Sydney saw Richard taking on key roles relating to the conversion of manual banking systems to computer technology. In the 1980s Richard accepted a role within ANZ's card services division with involvement in the setting up and running of Bankcard. However, later in that decade Richard decided to leave the ANZ and work as an

independent financial services consultant. He set up Ledgermatics and worked for himself until the mid-1990s when he was invited to become the finance controller for the Anglican Board of Mission.

Over the years, Richard had come to know the work of ABM through his engagement at St James' with people such as the late Bishop Ken Mason. Although he never warmed to the 'churchy' side of ABM's work, he developed a deep commitment to its emerging development work and became a strong supporter of the programmes in Myanmar and the Philippines. On occasions he hosted visitors from these partners, and in turn established strong friendships, which have endured to the present, and a desire to see more of Asia.

With the restructure of ABM in 2000 Richard moved further towards retirement.

He resumed some part-time consultancy work, but South East Asia was clearly calling and overseas travel became an increasing feature of his life. The death of his father in 2004, whom he had supported through seven years of dementia, gave him greater freedom and he fell in love with Bali, a place he visited times beyond count. He became so attached to the place—its relaxed lifestyle, cheap as chips cost of living and above all constantly, not just warm, but hot weather not to be found in Melbourne or Sydney—that he was sorely tempted to move permanently to Lovina in the north of the island.

St Laurence House is a charity for young people who are homeless or who are at risk. It is jointly sponsored by Christ Church St Laurence and St James' Church. It has been operating for over 40 years. Richard was for many years a vital team member. At one stage, St Laurence House ran an op shop in Broadway. Richard was a regular volunteer. He acted as accountant and paymaster. He modernised the payroll system. He was able to produce accurate and timely financial reports. His dedication was highly valued by its committee. He stepped up when the paid manager of the shop was on holidays. He volunteered his time again for the period between the appointment of managers. In later years, after the op shop closed, Richard continued as the bookkeeper to the committee of management of St Laurence House.

In mid-2017 Richard began to show clear signs of dementia which was formally diagnosed later in the year. At about the same time, the 'Thai Palm Diners' came into being. This group, which consisted of Colleen Hodge, Rosemary White, the late Bibi Galf, Ian Stutchbury on occasions, latterly Fr Des Cox and Fr John Deane, when work permitted, met almost without fail every second and fourth Thursday for lunch at Richard's favourite restaurant—Thai Palm. Ostensibly the group met to support the ABM Myanmar water programme, but it also functioned as a hub of support and care for Richard.

Richard was diagnosed with an aggressive brain tumour six weeks before his death. He died peacefully with no pain and still able to

recognise his friends.

Richard was an extrovert who loved people and parties—his Christmas in July parties were a highlight with friends gathering around the piano which Chris Styles was playing. In later years this shifted to actual annual Christmas parties around Richard's barbecue, which gathered up 'waifs and strays'—friends and acquaintances who had no Christmas family.

Richard's love of hospitality reached its way into St James'. There was a custom for the congregation who attended St James' iconic Sunday Choral Eucharist to gather afterwards downstairs over a glass or two of wine. For many years, Richard was the backbone in helping to organise this important social gathering of their community.

He enjoyed sailing, opera—nothing composed after about 1850, of course—Puccini excepted!, ballet, trivia quizzes and playing bridge. He could, when he tried, recall the bidding and play of cards for a rubber and woe betide a partner who could not explain the logic of their play! High also on the lists of likes were chocolate, spicy Asian food, especially Thai, Riccadonna, Gin and Tonics, coffee, more chocolate and his trademark white shorts. He was fun to be around and could on occasions be outrageous, leaving one wondering whether he had truly said what one thought he had!

Richard did not believe that anyone deserved what he saw as a free meal but if he believed in you and saw you were trying to get ahead, he was generous and always ready to help. Fr John Deane remembers, "When I first moved into my current apartment Richard, who always liked straight and level lines, became convinced that the old ceilings would be much improved by cornicing. When I put up some resistance, he assured me it was easy and we could do it together. He was right about the improvement, but I always questioned his use of the word easy.

"Not so successful were attempts to install my oven, which he once more assured me he knew all about. Guests were due, the oven was turned on and with my back to it, I heard a slight pop and felt hail against the back of my legs. The pressure valve had been installed the wrong way and the glass on the oven door had blown out."

He brought us fun and joy, leaving us not always with a laugh but at least with a smile on our faces. He was caring, quirky on occasions and a great companion. He blessed our lives and we shall miss him enormously, but he remains imprinted in our memory. The many stories which he has generated suggests that our memories of him will be long-lasting.

**Adapted from eulogies given by The Rev'd Dr John Deane (Executive Director, ABM) and St James' Parishioner, Anne Cogswell.**



L-R: Colleen Hodge, Daniel Ferguson, and Richard. Image supplied.

# Counselling Connection

Loretta King

*The Personal is Political—  
an important concept for  
positive change*

The *St James' Connections'* overarching theme for 2022 is 'Education', and from both psychological and sociological viewpoints it can be applied to learning from our past experience, individually and on a broader social and global scale, and harnessing our often hard-earned knowledge to improve our lives in the present and future. Our experiences over the last couple of years, while often costly (and sometimes tragic) have taught us the value of making changes where necessary for the benefit of all, with the understanding that our own individual needs are tightly interconnected with a well-functioning, cooperative global society in which the principle of 'one for all and all for one' has never been clearer. The COVID-19 pandemic, worldwide climate catastrophes and the increasing rise of authoritarianism and its erosion of democratic principles resulting in war, destruction and revolution have offered significant insights leading to new attitudes and imperative action to change the things we can and must for the sake of universal peace, prosperity and survival.

Here in Australia our vote for change has led to a new government with a mandate for greater action on climate change, a fundamental necessity for the continuation of life on our planet as we know it. On the local front, and with popular public support, the government's immediate act on coming to office was to compassionately free the Tamil family asylum seekers from detention in Western Australia and return them to their beloved adoptive town of Biloela in Central Queensland, with bridging visas and the promise of permanent residency to come. The new government has also honoured its pledge to our First Nations peoples to expedite the Uluru Statement

from the Heart for Indigenous constitutional recognition and a voice to parliament via a referendum scheduled for May of next year. Additionally, it's swiftly abandoned the prosecution of whistle-blower lawyer and former ACT attorney-general, Bernard Collaery, in relation to Australia's alleged spying in Timor-Leste for economic advantage during its 2004 negotiations over oil and gas reserves in the Timor Sea; advocated for an increase to the basic wage to keep up with the rate of inflation which has quickly been followed by the Fair Work Commission's 'independent' decision to increase it by 5.2 percent, equalling \$40.00 per week; and begun its agenda to create a federal Independent Commission Against Corruption (ICAC) with the teeth to tackle corruption at the highest level.

Within just a few weeks our new Prime Minister Anthony Albanese and other senior ministers have travelled the globe to attend international conferences and forums in order to tighten relationships with key players in Europe, Asia, the Americas and our Pacific region through new diplomacy, transparency and assurances for greater contribution and action by Australia. This has included: tackling climate change by finally signing Australia up to the Paris Agreement targets with an offering of a 43% reduction of greenhouse gases by 2030; unifying our common democratic interests in defence against threats of land grabs and cyber warfare from authoritarian regimes; repairing ties with France (an important ally in the Indo-Pacific opposing the rise of China's growing interest and influence in the region) by agreeing to a fair and equitable settlement for the prior government's scrapping of the multi-billion dollar French submarine deal; visiting war-ravaged towns and cities of Ukraine, including meeting personally with President Zelensky with a pledge for more financial assistance to his country;



and repairing and initiating global trade relationships which mutually benefit ours and other economies in support of free trade and a prosperous and flourishing world.

Meanwhile locally, we've suffered more major flooding in northern and coastal regions of NSW, with losses to life and livelihoods. We're also battling a new wave of highly transmissible BA-4 and BA-5 Omicron sub-variants of COVID-19 which, combined with a reduction in mask-wearing and other originally mandated safeguards, have led to more deaths so far this year from the pandemic than in the past two years combined. It's also caused a critical overload in hospital emergency rooms around the country, exacerbated by a serious outbreak of influenza, further impacting ambulance availability and ramping, which has resulted in other delayed medical attention leading to more deaths from other catastrophic health issues. On top of this, we've been hit with increased prices for food, oil and gas, caused in major part by the war in Ukraine, as well as a recent decision by our Reserve Bank to raise interest rates (benefiting those with savings, while burdening those

with high mortgage payments) in order to curb growing inflation, with the prospect of an economic recession to come. Our miseries are mirrored globally, with all nations suffering the impacts of economic, political, social and climactic upheavals—a formidable welcome to a Brave New World!

The new government certainly has its hands full, on the one hand, to tackle their inherited trillion dollar deficit with fiscal prudence and, on the other, to provide the support needed to fix the things that are broken. Of course, this is a basic principle of most progressive democratic governments, to provide everyone with a safety net, and honour the principles of inclusivity, equality, fairness and justice for all. So the financial pressures continue, with further federal government support payments administered to recent flood victims, and the government's turnabout decision after a recent emergency meeting of the National Cabinet to reinstate the COVID-19 pandemic leave payments to casual workers without access to sick leave, as well as provide extra payments to GPs to allow for longer telehealth appointments required when prescribing COVID-19 anti-viral medications to reduce serious outcomes for those who qualify.

Meanwhile, Domestic and Family Violence continues to be a major crisis, also a new responsibility of those now at the helm who have promised to fund more temporary accommodation and permanent social housing for women and children who are still living with and at the mercy of their abusers in order to secure their basic needs. Then there's the general issue of housing and rental unaffordability, which combined with the exponential rising cost of living has led to a surge in homelessness, hopelessness and helplessness adding to increasing mental health problems—all of which the government has again sworn to tackle. Other plans in process include: overhauling the National Disability Scheme in order to strengthen the agency to better support individuals with disabilities to thrive rather than prioritizing government savings over lives; acting on the recommendations of the Royal Commission into Aged Care's Quality and Safety to improve the

plight of our aged who continue to be victims of neglect and abuse at home and in residential care; and importantly, make gender pay equity a Fair Work Act objective. Albeit a state government matter, let's not forget the recent strikes by NSW union rail workers, nurses, midwives and Catholic and private school teachers regarding ongoing industrial disputes over safety issues, staff shortages, and better working conditions which also serve the public. And while strikes to some may be deemed a major inconvenience, weren't many of these people considered essential workers who risked their lives to provide support to others during the last two years of the pandemic? Maybe another case for some federal industrial relations reform to be added to the new government's ever increasing 'To Do List'! As prophetic philosophers and economists have inferred, economies should serve the people, rather than the other way around! Again, some might ask how all this political and social commentary relates to a counselling article presumably aimed at supporting mental health and alleviating personal suffering. Well, to quote an underlying principle of Feminist Psychology—'the personal is political'—suggesting that all individual struggles and oppressions have societal and political roots. Thus, rooting out the pathology in our environments requires both an energised social advocacy for change and a political will for action that can lead to meaningful transformation.

Finally, in addition to all of the above responsibilities, commitments and actions undertaken by our government, we might equally contemplate how we as individuals and communities can further contribute to those worse off than ourselves, once again applying the lessons of the past. We might also remember to attend to our own personal needs, particularly in stressful circumstances, through good health measures such as getting sufficient exercise, sleep and nutrition—all of which increase our physical and mental resilience and endurance to cope with the tough times. We could also raise our positivity and coping threshold by practising gratitude for our blessings,

demonstrating acts of kindness, and taking time to mindfully savour, with a deep sense of awe, the miracle of life all around us! As months of pandemic lockdowns and personal down time have taught us, we have much to benefit from continuing to strive for a life balance that feeds all of our human needs, including spiritual practice, social connection, civic contribution, loving relationships, creative expression, intellectual pursuits, satisfying work and meaningful life purpose, to name a few!

**Loretta King is a psychotherapist, counsellor and life coach. She specialises in many areas of mental health and wellbeing, and works with individuals of all ages, couples, families and groups. She is available by appointment at Counselling @ St James'.**

## 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.

# The Case of the Lost Diary

Robert Willson

On 7 January, 1830, the Rector of St James' Church, King Street, the Reverend Richard Hill, was seen leaving the Rectory in Macquarie Street, and hurrying down the street to the corner of Hunter Street.

He entered a large two-storey home fronting Hunter Street. It was the residence of John Thomas Campbell, once vice-regal secretary to Governor Lachlan Macquarie and the former Governor's closest friend in the Colony. The Rector had just heard that Campbell was dead, and he had to prepare to conduct the funeral of a very well-known citizen of the Colony.

In those years, funeral services were rarely conducted in Church, and so the mourners gathered in the old Devonshire Street cemetery, where Central Railway Station now stands. Campbell's name appears in the burial register of St James'.

Campbell was unmarried. He had been deeply involved in public affairs in Sydney. While personally reserved, most people thought that Campbell was a man of high integrity. He took a leading part in founding the Bank of New South Wales in 1816-7 and was later a member of the Legislative Council. His father and one brother were priests of the Church of Ireland. It seems clear that he was a committed member of St James' Parish in Sydney, close to his home.

## Obscure

Many aspects of Campbell's early life are obscure, but he was working in a bank in Cape Town, South Africa, in 1810, when the new Governor, Lachlan Macquarie and his Regiment, called there on the way to Sydney, and Macquarie offered Campbell a post on his staff. Campbell became

the most loyal and devoted supporter of Macquarie, particularly in the bitter clash with Samuel Marsden in the 'Philo Free' trial in 1817. Details of Campbell's public life are in volume 1 of the *Australian Dictionary of Biography*.

As well as his public interests, Campbell was a very dedicated book collector, and his Hunter Street home housed a vast library. That library played a big part in the case of the lost diary.

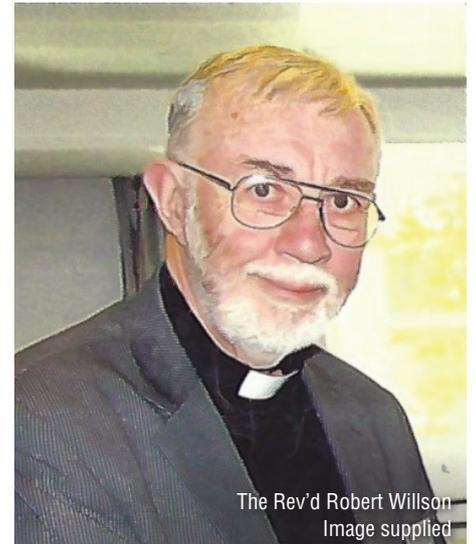
The story began in 1775 when Dr Thomas Campbell, an Irish writer, Anglican priest, and uncle of John Thomas Campbell, visited London. He was armed with a notebook, and he was desperate to meet the 'Great Cham', Dr Samuel Johnson, author of the famous Dictionary, and his busy-body Scottish friend and biographer, James Boswell.

## An Idiot

Dr Campbell's first impression of Dr Johnson was anything but favourable. He wrote: 'Johnson has the aspect of an idiot, without the faintest ray of sense gleaming from any one feature, with the most awkward garb, and an unpowdered grey wig, on one side only of his head...'

But, as Dr Campbell soon realised, here was no ordinary man. This was the man who created the great Dictionary. But Johnson was always abusing the Scots. When they toured Scotland, Boswell remarked on a fine prospect they admired somewhere. Johnson replied: "The best prospect that a Scotsman ever sees is the high road to England."

When Boswell commented on Johnson's abuse of Scotland, he remarked that it was a wonder that the Scots did not hang



The Rev'd Robert Willson  
Image supplied

Johnson in effigy from a tree. Johnson retorted that they would do it if they could find one decent tree in Scotland!

Dr Campbell recorded Johnson's jibe about the famous artist Reynolds. Johnson said: "I never look at his pictures, so he won't read my writings."

Campbell recorded many other unique comments by Dr Johnson, but made no effort to publish them. They slept in his diary. But after his death his precious diary was inherited by his nephew John Thomas Campbell, along with many other books.

Eventually the young Campbell found himself in Sydney with the Governor, Lachlan Macquarie. He and the Governor were close friends and associates. Campbell was with the Governor on all important occasions from 1810 to 1821. Campbell would have been with the Governor when he founded St James' Church, and also when he founded the old St Mary's, later the Catholic Cathedral.

His wealth increased, and his recreations were book collecting and reading in his

personal library. One wonders if he ever read his uncle's diary or realised what a literary treasure it was. When Governor Macquarie left the Colony and returned to Britain, John Thomas Campbell continued to live in Sydney. He had a significant impact as an entrepreneur in the Colony.

### *The Literati*

When he died in 1830 his belongings were dispersed, and it was announced to the 'literati' of Sydney that the valuable and important library of Mr Campbell would be sold. Most of his books were sold to the Subscription Library, but his uncle's diary was not among them.

About the same time, someone named James Bradley offered a reward for the recovery of important papers and other documents signed by the late Mr Campbell and lost in the streets.

It seems possible that the diary was among them and was found in a gutter and handed in to the offices of the Supreme Court, next door to St James' Church. There it remained in a cupboard for the next 25 years, forgotten and unrecognised.

### *Rediscovered*

It was rediscovered by Samuel Raymond, prothonotary of the Supreme Court. It might have been thrown out as trash, but Raymond at the last moment realised its significance. The diary was published in Sydney the next year.

Because of its strange history some English scholars doubted that it was authentic. 'Can anything good come out of Australia?' But Lord Macaulay examined the Sydney version and confirmed that it was genuine and an important new source of information on Dr Johnson.

Modern scholars, however, noted that the version published in Sydney after its rediscovery had deficiencies and was very imperfect. They decided to go back to the original manuscript diary and republish it.

But where was the diary? Once again it seemed to be lost.

Miss Ida Leeson, the Librarian of the Mitchell Library, which now stands right opposite the site of John Thomas Campbell's old home, instituted a long search and finally found it. I well remember meeting Miss

Leeson not long before she died in the 1960s. My wife nursed her in her last days.

So, Dr Thomas Campbell's *Diary of a Visit to England in 1775*, recording priceless memories of Samuel Johnson, carried across the world by his nephew, lost and found, lost again and rediscovered, was finally published in modern form by the Cambridge University Press in 1947. Dr Johnson would be pleased.

**Father Robert Willson has been a priest, school chaplain and freelance journalist in Canberra for many years.**



Patronal Festival, 24 July 2022.  
Image: Chris Shain (Images for Business).

# Book Review:

## *A Woman in Berlin*

Anonymous  
Little Brown, 2011)

Elaine Farmer

I discovered this book by accident. It was in a bookcase in a rented cottage in Tasmania, nestling among 'airport novels' and an unexpected range of more up-market literature. The first attraction was an anonymous author—how strange this unusual desire for hiddenness—but that its focus was a woman was a second drawcard. 'One of the most powerful books I've ever read' said the blurb on the front cover, with more of the same kind on the back. Even allowing for booksellers' hyperbole, this was enough to have me open its covers. Was finding this book a happy accident? Perhaps no, for those who want only happy escapist reading; definitely yes, for anyone with an interest in the political machinations of humankind.

It is an extraordinary book. The anonymous author was a German journalist in her early thirties caught in Berlin as World War II drew to its messy end. The book is the woman's diary from Friday 20 April 1945 to Friday 22 June 1945. 'This chronicle,' says its opening epigram, 'was begun on the day when Berlin first saw the face of war.' It was a grimly brutal face, uncaring, violent and hideously self-indulgent.

Germany was crumbling and Russian troops were storming their way into a nervous, anxious Berlin, encountering only feeble resistance from a ragtag of barely armed Hitler Youth, old men and a few military cadets. The boys were unseasoned and innocent; the elderly, innocence long-erased by decades of war and economic depression, had little to offer in their infirmity. Surrender was 'banned'; imminent defeat did not stop Himmler from issuing

an edict that 'any German male found in a house displaying a white flag [will] be shot'.

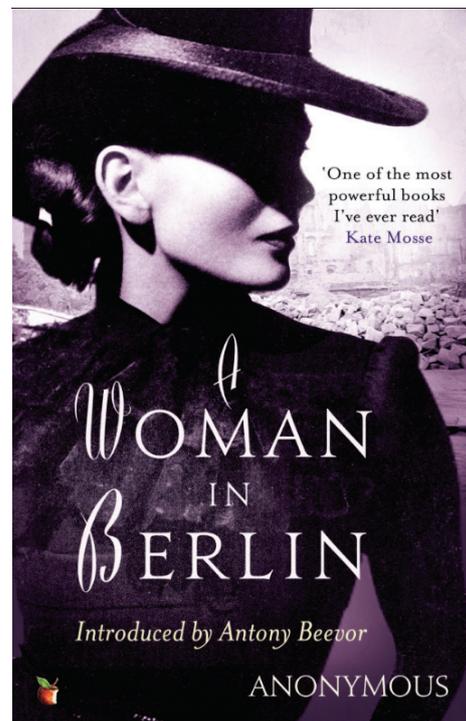
It took until 1960 for *A Woman in Berlin* to be published in German. English language editions had appeared in the US in 1954 and in Britain the following year. The German edition was immediately controversial. Its republication in 2003 (delayed by the author's retreat into anonymity for her lifetime after the early controversy) led to accusations of inauthenticity. The problem, it seemed, was not its literary merit: the author had a brilliant observing eye; her command of language is skilled and engaging; her resistance to sentimentality and emotionalism laudable.

Despite the severity of her experiences, she did not resort to anger, bitterness or generalised swingeing attack. She merely reported facts. The problem was this very authenticity, which threatened an image German men preferred about themselves and 'their women'. The author had commented about returning German soldiers:

... they loved to tell their stories which always involved exploits that showed them in a good light. We on the other hand will have to keep politely mum; each one of us will have to act as if she in particular was spared. Otherwise no man is going to want to touch us any more.

With remarkable and sad prescience, she wrote:

The Nazi world ruled by men, glorifying the strong man—is beginning to crumble, and with it the myth of "Man". That has transformed us, emboldened



us. Among the many defeats at the end of this war is the defeat of the male sex.

A central focus of *A Woman in Berlin* is inescapably rape as a weapon in war. As a military tactic? As part of the spoils of war? As a simple crude exercise of power? I will because I can? Who has resolved the full reality and meaning of rape in war? In the case of *A Woman in Berlin*, opposition rested on the charge that it 'besmirch[ed] the honour of German women'. As German men returned from war and began reclaiming their position in society, and reasserting their authority, rape and sexual collaboration for survival became banned subjects. There is a suggestion in the book that men would not feel able to face the reality of what had happened in their absence, and would be unable to view that reality with compassion and support.

The reality the author of *A Woman in Berlin* recounts is stark. Readers will either be engrossed and unable to put the book down, or assaulted and able only to read in small bits. Rape, over and over, individually or in groups, violence, repetition; there is no shrinking from the horror here. Details, such as are given, are never gratuitous, prurient or showily sordid; instead they bluntly underscore women's experience and from this bluntness many will flinch. 'A stranger's hands expertly pulling apart my jaw,' one German woman wrote. 'Then

with great deliberation he drops a gob of gathered spit into my mouth.’ One other account will suffice. We are told of a couple, a lawyer married to a Jewish woman who had endured extreme difficulties because he had refused to divorce her. One day ‘Russian soldiers burst into their basement, shooting the husband. Three of them threw themselves on top of the wife while she screamed: “But I’m Jewish, I’m Jewish” and her husband lay bleeding to death.’ As the book’s author comments, ‘No one could invent a story like this: it’s life at its most cruel—mad blind circumstance’.

One thing that makes the book so readable is that the rapists are not just faceless enemies. They are named, or given nicknames. Their personalities are detailed and, while they resort to violence, they seem at times to want to normalise their behaviour. So many of them want friendship, human connection; they are both violent and animalistic, lonely and naïve. The women, struggling to survive amid the rubble of bombed-out neighbourhoods, without water, electricity, medicines, and even food, face terrible decisions about simple survival. The Russian soldiers have food, water, bacon—any fat becomes a prized essential. What does one do to stay alive? ‘Are we booty?’ the author wonders. ‘Are we whores?’

There is no trace of self-pity anywhere in the book. Even at her lowest, the author is able to look beyond her own situation to ponder on the collapsing world around her, how others are behaving, whether her missing fiancé, Gerd, will return and how he will view her. Even as she struggles between shame and fear, her capacity for analysis and dispassionate description turns what could be a dark and dispiriting book into a valuable and rich literary masterpiece.

I discovered and read *A Woman in Berlin* during the early weeks of the war in Ukraine. It was confronting to be faced with the same ‘enemy perpetrators’ seventy-five or so years later and to realise how little, if anything, has changed. And during those seventy-five years the same brutish treatment has been meted out to women in so many places. The Bosnian war alone comes to mind. During these months of the present war, the stories in newspapers, or on television, or in other

media, tell the same story: it is *A Woman in Berlin* all over again.

Originally, I called this review ‘How Many?’ to highlight one aspect of the experience of many women caught in Berlin at the end of the Second World War. It was the question they asked each other when they were alone. It was the question they all desperately needed answered so they knew they were not alone: ‘how many times have you been raped?’ Question and answer they all knew they would not be allowed to express except to each other. Because their men did not want to know. A sad and poignant fact, and it sits for me somewhat forlornly beside another comment from the author of this remarkable book: ‘for the first time in three weeks I opened a book. But I had a hard time getting into it. I’m too full of my own images.’

We need her images even as we cringe from them. They stand as sharp reminders that the silencing of history will always be a tragic mistake. Building a better and kinder world depends on looking steadfastly at the images of the past, including its crimes, and listening for the voices from the silences of history. It is the answers to questions like ‘how many?’ that tell the stories of victims of a sad and sorry world, stories of truth to guide us forward, not lock us into repetition, like mice on a treadmill.

**The Rev’d Elaine Farmer is a priest in the Diocese of Canberra and Goulburn. This review was originally written for the *Manuka Epistle*.**



Festal Choral Evensong, 24 July 2022.  
Image: Chris Shain (Images for Business).

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Fr Andrew hands his licence to Fr John during the St James' Day Choral Evensong, 25 July 2022.  
Image: Chris Shain (Images for Business).

# *How to survive overseas ...without luggage*

Callum Knox

Whenever I'm asked to describe the life of an organist in one word, often my answer is chaos. As refined and in control organists may look on the outside, the constant pressure of preparing for services, cleaning music libraries, and keeping singers and congregations happy is non-stop chaos. So, every now and then, like in any workplace, we need a break from this daily chaotic life, and I chose to go and enjoy some peaceful travel in the European summer, whilst indulging myself in music, food and wine, new friends and the warm summer air. Unfortunately, as soon as I landed at Heathrow airport, it was made clear, after about an hour at the baggage collection carousel, that my chaotic lifestyle had followed me across the world. However, I was never going to let a stray suitcase with the entirety of my belongings tarnish what was going to be a wonderful experience.

My time in London mainly consisted of making connections with organists and various other people linked to St James', as well as playing some fantastic instruments and listening to as much liturgical music as was humanly possible. Surprisingly, the weather was absolutely stunning; I never expected to spend eight days in London and not get rained on once!

A musician can learn so much by just experiencing performances, especially those of the finest church choirs in the world. Westminster Abbey was my first destination, and the choir performed a favourite Mass Setting of mine for the feast of Corpus Christi, Josquin des Prez's *Missa Pange Lingua*. The clarity of each voice part is particularly important in this work, as there is so much delicate polyphonic



Callum at the Westminster Cathedral  
Apse Organ Console.  
Image supplied.

movement. The Abbey choir handled this superbly well, especially the boy trebles who were clearly very well-rehearsed. I felt quite at home at the Abbey, whose liturgical style seemed similar to what we experience here at St James'.

A real highlight of my time in London was meeting up with one of our own former Organ Scholars, Marko Sever, who currently holds the prestigious Organ Scholar position at Westminster Cathedral. Westminster Cathedral is famous for having one of the richest liturgical music

traditions in the world, being one of very few Catholic churches to hold daily sung Vespers and Mass. It is also home to one of the most famous organs in England, built by Father Willis, who also built organs for the Anglican Cathedrals of Gloucester, Salisbury, among others, as well as the organ in the Royal Albert Hall. Marko was kind enough to let me play this incredible instrument when the Cathedral was closed to the public after hours, as well as taking me on a tour of the interior of the organ and the vast complex connected to the

Cathedral, which includes libraries, the Schola Cantorum, and a school where the choirboys are educated.

After a fruitful time in London, it was off to the Netherlands by train, to the Dutch town of Alkmaar. For most tourists, Alkmaar is a beautiful day trip location in the Dutch countryside, half an hour by train from Amsterdam, which holds a famous cheese market on Fridays. However, for organists Alkmaar is a mecca for fabulous historical instruments. Every second year Alkmaar is home to an organ festival, which includes daily concerts, a competition and an academy for young organists. I participated in the academy, which consisted of daily intensive workshops and masterclasses with some of the most well-known organ teachers and performers in Europe, including familiar names such as Michel Bouvard and Pieter van Dijk. My fellow peers came from all over the world, too, from Brazil to China. Having been cocooned in Australia for so long, it was refreshing to meet and connect with a truly global community.

The festival was based at the Laurenskerk, which is a huge church that dominates the historical centre of Alkmaar. The Laurenskerk is home to two very famous instruments: the choir organ built by Jan Van Covelens in 1511, and a huge organ in the west end of the church built in 1645 by Jacob van Hagerbeer, and later rebuilt by Frans Caspar Schnitger in 1723 in the North German baroque style. The experience of playing organs like these is particularly significant for Australian organists, as we do not have any organs dating back to the Renaissance and Baroque periods at home. The touch on the manuals and pedals, and the location of the pedals themselves are totally different, as they did not build organs to the same dimensions that we have on more modern consoles in Sydney. The sound itself is also a huge contrast to what we hear on the romantic organs that dominate Sydney, as the tuning itself was not standardised to a general pitch like it is today. This was partly due to the high price of tin and lead, which are some of the most important materials used for pipe building. This meant that, with less materials, the

pipes were shorter and therefore more high-pitched.

My final stop on my travels was Paris, where I stayed with a good friend, who also happens to be an accomplished organist. The Parisian liturgical music scene is unique. Many organists (including myself) believe Paris is the greatest city for organs in the world, with many huge symphonic organs dominating the Gothic churches. The organists of Paris are also renowned as some of the world's finest recitalists, and they have a unique style of dramatic improvisation, which was established throughout the 20<sup>th</sup> century by well-known names such as Louis Vierne, Pierre Cochereau, Charles Tournemire and Marcel Dupré. The highlight of French masses is always the improvisations throughout the mass, which portray the liturgy in a mysterious yet effective way, and often in very dramatic style. This also reflects the Gothic architecture in these churches, which in itself is spooky and mysterious.

Infamously, the French liturgy's downfall is its choirs. As France does not have a choral tradition like in England or Germany, the choirs are often amateur, even in some of the country's biggest cathedrals. This is also due to a severe lack of funding for church music in France, as churches are all state-owned. Nevertheless, the French liturgy is a fantastic learning experience, and I was lucky enough to watch a couple



St Eustache, Paris.  
Image: Callum Knox.

of masses from the organ loft, notably in St Eustache, which houses one of the largest organs in France.

Yes, surviving, and even enjoying a month-long trip through Europe is possible without a suitcase. Fortunately, my belongings were not lost completely, as I picked up my illusive suitcase upon arrival back at Sydney airport. I gained such a wealth of knowledge through listening, playing and participating in the Alkmaar Organ Academy that I know I can not only bring home to St James', but also utilise for the rest of my studies and career.

**Callum Knox is Organ Scholar at St James'.**



Callum at the Laurenskerk Organ Console  
in Alkmaar.  
Image supplied.



### Speakers:

- Dr Julia Baird
- Professor Eileen Baldry AO
- The Rev'd Val Graydon
- Ms Anne Hywood
- The Rev'd Karen Kime
- The Rev'd Canon Professor Dorothy Lee
- The Hon Keith Mason AC QC
- The Rev'd Dr Lesley McLean
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For other enquiries and to be included on the conference mailing list,

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# Narrative Stands

Nanette Danks and Glenn Maytum

*Who travelled as naturalist with Captain Cook on his voyage in 1769-70?*

*Did Governor Phillip have good relations with our indigenous peoples?*

*Did Governor Macquarie support convicts who had served their time?*

*Who was Patyegarang?*

Every day an astonishing number of people visit St James' Church, including local city workers, people from Sydney suburbs, country NSW, interstate and, more regularly these days, from overseas. Some come to attend the daily lunchtime Eucharist, or the Wednesday concert; many to sit quietly and pray or reflect; others are there to relive a family connection of a marriage or baptism, or even to find where their family members have been memorialised on the walls. Still others visit because they are learning about our early colonial history in the fascinating buildings in the Macquarie Street precinct, of which St James' is one.

The answers to those four questions listed above and more can be discovered by reading the four plaques situated above the north door in St James'. These plaques reflect the 'History of the Land' on which the church is built, the original custodians and protectors, the British explorers and the first settlement. However, it is not easy to read these very significant memorials, so it has been decided that a short description of each should be put on lecterns, similar to the explanatory ones visitors eagerly read that are already in the Church.



Stands in progress. Image supplied.

Outside major service times, the stands will be in the cross aisle, offering an explanation for tourists, visitors and parishioners who do not know the history of the church. At the same time, we can acknowledge the Eora Nation, custodians of the land on which our Parish Church is built. In celebration of the bicentenary of St James', the Church is commemorating people of significance in the history of the land, not just the development of the Church of St James. The Eora plaque remembers by name several First Nations people who were significant in the engagement between the newcomers and themselves, with a short biography of each person.

In the future, when the new organ has been installed, it is hoped that an updated 'Guide to the Church' will be produced and the narrative plaques will be more fully explained. And, if you are unable to answer any of those questions, enjoy the read.

**Nanette Danks is a parishioner at St James' and The Rev'd Glenn Maytum is Assistant Priest at St James'.**



Stands in progress. Image supplied.



Festal Choral Evensong, 24 July 2022. Image: Chris Shain (Images for Business).

# Who is my neighbour? Book List

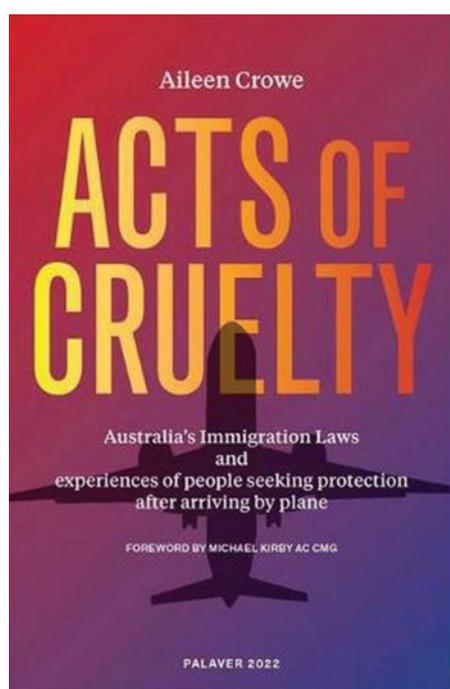
Elizabeth Hindmarsh

On Sunday 10 July, Associate Professor Michael Horsburgh AM preached on the story of the Good Samaritan. In the story the expert in the law wanted to justify himself and so asked Jesus "And who is my neighbour?"

That question is still as relevant today, and one we need to ask ourselves. And not only do we need to ask the people next door, we also need to ask people further afield. In discussing this at a recent 'Who is my neighbour?' meeting via Zoom, several books were brought to the attention of the group, and we would like to share these with you as part of this ongoing discussion.



Detail of Cover Image.



*Acts of Cruelty:  
Reports from Experiences  
of Australia's Refugee  
Determination Process*

**Author:** Aileen Crowe  
**Publisher:** Palaver 2022  
**Reviewed by** Carolyn Lawes

The book was launched recently by the Hon. Michael Kirby, AC CMG. The author Dr Aileen Crowe is a Franciscan Nun who, after joining the Missionaries of Mary, spent 20 years teaching in rural Papua New Guinea. During that period she gained an Honours degree in Studies of Religions and Oral History. After returning to Australia she became an advocate for people who were seeking protection under the Migration Act 1958, having arrived in Australia by plane. This book is the result of many years of

research into the Australian Legal System and the people who were helped by her advocacy.

One journalist has described *Acts of Cruelty* as a book about passion, danger, departures and arrivals. It is also about the negative actions of the Australian Department of Immigration and its xenophobia, which had its beginnings in the White Australia Policy and *terra nullius*.

This is a significant book which will be of interest to many.

Available from Booktopia.



*Seeking Asylum: Our Stories*  
— Reviewed by Anna Green

**Compiled by** Asylum Seekers Resource Centre  
**Publisher:** Black Inc 2022  
**Reviewed by** Anna Green

This beautifully illustrated hardback captures the stories of those who have lived the experience of seeking asylum.

In their own voices, contributors share how they came to be in Australia and explore diverse aspects of their lives—growing up in a refugee camp, studying for a PhD, changing attitudes through soccer, being a Muslim in a small country town, campaigning against racism, surviving detention, holding onto culture, and dreaming of being reunited with family.

There are stories of love, pain, injustice, achievement and everything in between. Accompanied by beautiful portrait photographs, they show the depth and diversity of people's experience and trace the impact of Australia's immigration policies.

*Seeking Asylum* also includes a foreword by Liliana Maria and an essay by Abdul Karim Hekmat on the human, social and political impact of Australia's treatment of people seeking asylum over the last

fifty years. With an afterword by Kon Karapanagiotidis and supporting material demystifying Australia's current policies from Julian Burnside, *Seeking Asylum* redefines assumptions about people who have sought asylum and inspires readers to take action to create a more welcoming Australia.

#### **About the Author**

The Asylum Seeker Resource Centre (ASRC) is Australia's largest independent non-profit organisation supporting people seeking asylum and refugees.

100% of the proceeds of *Seeking Asylum: Our Stories* will be reinvested by the ASRC to fund projects that build people's capacity to tell their story in their own way, and provide opportunities to amplify their voices. One area of investment will continue to be the ASRC's Community Advocacy and Power Program (CAPP).

The CAPP training, offered nationally, provides participants with skills in

advocacy, public speaking, community organising/mobilising, and effective media engagement.

The book is available from Black Inc and can be purchased as a hard copy or as an e-book.

**'Who is my neighbour?' is an email group which also holds Zoom meetings every second month. The group looks at issues about asylum seekers and refugees, as well as supports our Aboriginal and Torres Strait Islander sisters and brothers. 'Who is my neighbour?' is also a voice in the development of the St James' Reconciliation Action Plan.**

**For further information or to join the group, contact Libby Hindmarsh at [elizabeth@hindmarshsydney.com.au](mailto:elizabeth@hindmarshsydney.com.au) or 0404 492 444.**



Farewell to Fr Andrew, St James' Day Choral Evensong, 25 July 2022.  
L-R: Stephen Samild, Richard Cogswell, Holly Raiche, Christopher Waterhouse, Fr Andrew, David McQuoid, Fr John.  
Image supplied.

# Statement from Anglican Bishops and Primates who are keen to Affirm and Celebrate LGBT+ People

*“So then, you are no longer strangers and aliens, but you are fellow citizens with the saints and also members of the household of God.” - EPHESIANS 2:19*

*“I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.” - JOHN 13:34*

God is Love! This love revealed by Jesus, described in the Scriptures and proclaimed by the Church, is Good News for all - without exception. That is why we believe that LGBT+ people are a precious part of God's creation - for each of us is 'fearfully and wonderfully made' (Psalm 139:14), and all are equally loved.

We recognise that many LGBT+ people have historically been wounded by the Church and particularly hurt by the events of the last few weeks. We wish to affirm the holiness of their love wherever it is found in committed relationships.

We therefore commit to working with our siblings across the Communion to listen to their stories and understand their contexts, which vary greatly. However, we will never shy away from tackling discrimination and prejudice against those of differing sexualities and gender identities.

Together, we will speak healing and hope to our broken world and look forward to the day when all may feel truly welcomed, valued and affirmed.

***Signed by bishops from across the Anglican Communion including:***

- Most Revd Mark Strange, Primus of the Scottish Episcopal Church
- Most Revd Michael Curry, Presiding Bishop of the Episcopal Church of the United States
- Most Revd Naudal Alves Gomes, Archbishop of Brazil
- Most Revd Linda Nicholls, Archbishop of the Anglican Church of Canada
- Most Revd Andy Johns, Archbishop of Wales

and, as of 23:00 BST on 4 August 2022, an additional 158 bishops/archbishops had signed the statement.

As at time of printing, the Australian and New Zealand Bishops who had signed were:

- The Most Revd Don Tamihere (Bishop of Tairāwhiti / Bishop of Aotearoa / Archbishop and Primate of Aotearoa New Zealand and Polynesia)
- The Most Revd Philip Richardson (Diocese of Waikato and Taranaki)
- The Rt Revd Ross Bay (Auckland)
- The Most Revd Kay Goldsworthy AO (Archbishop of Perth)
- The Rt Revd Cameron Venables (Brisbane Diocese - Western Region)
- The Rt Revd Clarence E Bester (Diocese of Wangaratta, Anglican Church of Australia)

# 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).

# Milestones

## BAPTISMS

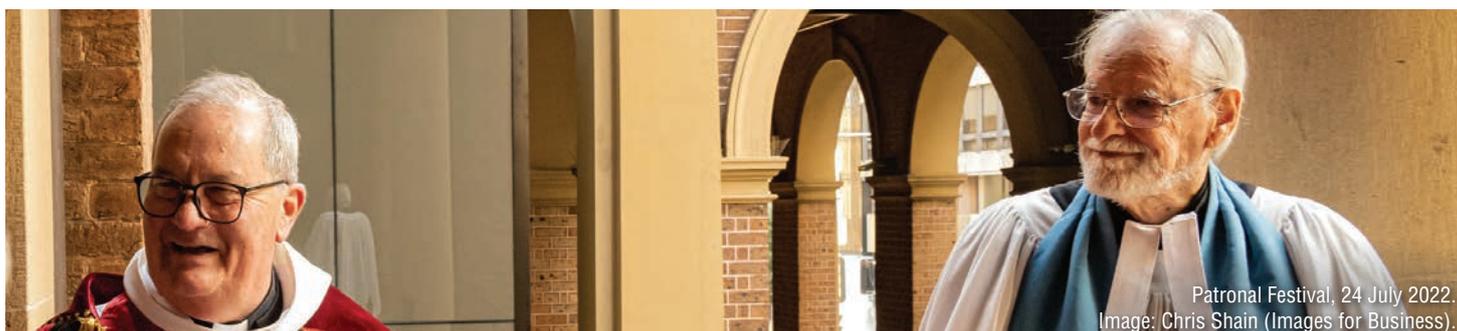
Ava Eleanor Gooch	5 June 2022
Archer William Morgan	18 June 2022
Isabel Michelle Morgan	18 June 2022
Clementine Grace Oakes	3 July 2022
Janet De Castro Lopo (adult)	6 July 2022
Ashton Bailey Comer	30 July 2022

## FUNERALS

Kay McDonald	9 June 2022
Richard Ernest Gillard	7 July 2022

## MEMORIALS

The Hon. Barrie Clive Hungerford QC	5 July 2022
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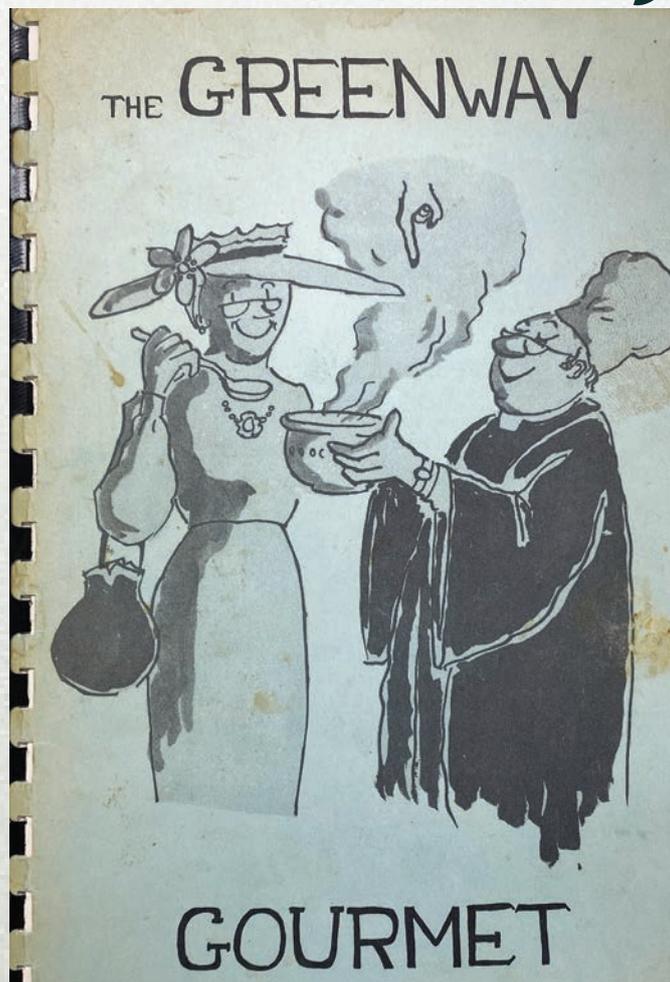
Patronal Festival, 24 July 2022.  
Image: Chris Shain (Images for Business).

## 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)**

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

# The Greenway Gourmet



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



## SEAFOOD QUICHE

### Shortcrust

- 8 oz. plain flour
- 1/4 teaspoon baking powder
- pinch salt
- 1 egg yolk
- 1 tablespoon water
- 4 oz. butter or margarine

Sift flour, baking powder and salt. Beat egg and water together. Rub butter into flour very lightly until free from lumps. Add liquid gradually and make into a very dry dough. Turn onto a floured board and roll out into round shape to fit a 9" pie plate or flan ring.

### Seafood filling

- 2 tablespoons chopped shallots or spring onions
- 1-1/2 tablespoons butter or margarine
- 4 oz. seafood (crab, prawns, lobster, salmon, tuna)
- 1/4 teaspoon salt
- pinch pepper
- 2 tablespoons madeira or dry vermouth
- 3 eggs
- 1/4 pint cream
- 1 tablespoon tomato paste
- 1/4 teaspoon salt, extra
- pinch pepper, extra
- 1 oz. grated Swiss cheese

Cook shallots in butter for 1 to 2 minutes, until tender but not browned. Add fish and stir gently for 2 minutes. Sprinkle on salt and pepper. Add wine, raise heat and boil for 1 minute. Allow to cool slightly. Beat eggs in mixing bowl with cream, tomato paste and salt and pepper. Gradually blend in fish and taste for seasoning. Pour mixture into pastry shell, sprinkle with cheese and bake in a hot oven for 10 minutes, lower temperature to moderate and cook for further 20 to 25 minutes until quiche has puffed and browned.

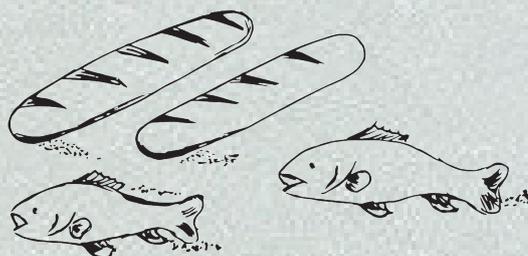
As Thou didst bless the loaves and fishes  
 Lord, bless the food upon these dishes  
 And like the sugar in our tea  
 May we be stirred, O Lord, by Thee.

## YORKSHIRE TREACLE TART

- 1/2 pint brown breadcrumbs
- 1/2 pint mixed fruit
- grated rind and juice of 1 lemon
- 1 large apple, grated
- 1 pinch mixed spice
- 1 pinch of ground ginger
- 2 tablespoons golden syrup

Mix all ingredients together and fill a sandwich tin lined with short crust. Cover with pastry and bake in a hot oven for 20 to 30 minutes.

B. CAMERON



# 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

# Colin's Corner

## from the St James' Archives

### 100 years ago at St James' Church

*Parishioners celebrated the Patronal Festival in 1922 with a number of special activities, as was reported in The Monthly Church Messenger of August that year.*

#### NOTES ON THE FESTIVAL.

##### 1.—Women's Service.

A service for the women of the congregation was held on Thursday July 27, when the address was given by the Rev. W. G. Hilliard, Rector of S. John's, Ashfield. Those present were subsequently entertained to tea in S. James' Hall; there was a very satisfactory attendance.

##### 2.—The Luncheon.

"We congratulate the Secretary and members of the Ladies' Committee for the admirable arrangements made for the Luncheon, and thank the members of the Girls' Guild for their help in looking after the guests. His Excellency the Governor was unable to be present, but sent the following letter, which was read at the luncheon:—

"I am not well enough to attend the Annual Parish Luncheon to-day. It is merely a heavy cold, but it takes time and care to shake it off, and meanwhile my voice won't carry.

"I have been present, year after year, at this annual gathering together of S. James' parish. I come first as a parishioner to testify to the teaching of Christ in the making of man, and to the teaching of Christ as the corner stone of a civilisation for which I can see no possible substitute. I come too because I love the glamour and tradition of this, the most ancient Christian rallying-centre in Australia. There is no muniment room of greater interest to me than the Vestry of S. James, with its well-ordered and well-kept registers.

"And I would come to-day, if I might, because I like to meet my neighbours - the Rector, a scholar, courteous and polished and yet the "poor parson" who serves his people; the Church officers, whose devout and seemly manners accord so well with the stately ceremonial of the services; and the earnest members of the congregation who strive, by their example, to make the world better because they have lived in it."

In the absence of his Excellency, Dame Margaret proposed the toast of the parish, and was supported by Archdeacon Boyce.

##### 3.—Men's Afternoon.

After a walk by the edge of the harbour and tea provided by the Ladies' Committee, the men of the parish assembled for a meeting in the Upper Room of S. James' Hall, when addresses were given on the aims and work of the C.E.M.S., by the Rev. A. R. Ebbs, Organising Secretary of the National C.E.M.S. Movement, and

Mr. H. Q. Byrne, Treasurer of the Sydney C.E.M.S. An interesting discussion followed as to the future of men's work in the parish, particularly in relation to the C.E.M.S.

##### 4.—Sunday Services.

The Bishop of Grafton was the preacher, both in the morning and the evening, and we are much indebted to him for his presence with us throughout the Festival, and for the generous help which he gave. We congratulate the organist and the choir on the excellence of the music provided at the services.

##### 5.—The Conference.

The subject of the Conference was "Christian Reunion," and special interest was attached to it through the presence of the Rev. W. G. Thatcher, Principal of Camden College, who spoke of Reunion from the Congregational standpoint, and was supported by Mr. W. Kent, a layman of the Congregational Church. A most helpful discussion followed the opening address.

##### 6.—Social Evening.

The Festival concluded with a Social Evening held in S. James' Hall, for which an excellent programme had been carefully arranged by the Rev. J. F. Russell, with the generous assistance of Mr. G. F. Allman. We were very glad to welcome some visitors from outside the parish.

*The Monthly Church Messenger August 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.

# Interreligious Engagement

## at the St James' Institute

Aaron Ghiloni

Interreligious awareness is actively promoted by the St James' Institute. Situated in the centre of multicultural Sydney, the Institute encourages curiosity, peace, and shared learning between people of different religious and cultural worldviews. The Institute's educational programmes seek not only to learn about but also to learn from religious difference.

Examples of the Institute's recent interreligious engagements are below.

### *Symposium on Social Cohesion*

This June, Institute Director Dr Aaron Ghiloni was a speaker at a Macquarie University symposium on Faith, Social Cohesion, and Community Resilience. His talk introduced the interreligious education approaches used at the St James' Institute.

The panel also included speakers from Hindu, Latter-day Saint, Protestant, and Islamic traditions. The symposium

was sponsored by Affinity Intercultural Foundation and was funded by the NSW Government.

### *Interfaith Art*

Interreligious learning is more than the exchange of theological ideas. It also involves sharing of spirituality, ethics, and social action. To this end, the Institute recently co-sponsored an art workshop with the Islamic Sciences and Research Academy in Auburn. The Saturday morning workshop introduced traditional Turkish water marbling or Ebru. After a demonstration by an expert artist, participants were able to make their own Ebru. This produced great delight, beauty, and laughter. Traditional Turkish pastries were then enjoyed. This event facilitated the making of intercultural and intergenerational friendships. The art workshop was followed by a tour of the Gallipoli Mosque.



Image supplied

### *Refugee Roundtable*

Together with Affinity Intercultural Foundation, this February the Institute sponsored a roundtable of leaders from groups concerned with refugee, immigration, and asylum seeker issues. Affinity and St James' arise from the Islamic and Christian traditions respectively, and thus one aspect of the ensuing dialogue was an exploration of the moral dimension of the current refugee situation, and the role of religious traditions in responding to it. Represented at the roundtable discussion were Amnesty International Australia,



Dr Breann Fallon. Image supplied.

Asylum Seeker Centre, Jesuit Refugee Service Australia, UNHCR Australia, Uniting NSW/ACT, Refugee Advice & Casework Service, Refugee Council of Australia, House of Welcome, and Who is My Neighbour?. The discussion was moderated by former ABC broadcaster John Cleary.

### *Learning from Judaism*

In 2022, the Institute has provided subscribers with two opportunities to learn more about Judaism. One was through a lecture on Holocaust Theology by Dr Breann Fallon, an expert on genocide and



Roundtable at the Affinity Intercultural Foundation. Image supplied.

religion, followed by a tour of the Sydney Jewish Museum. The talk and guided tour explained how Jewish suffering has led to the theological idea of theodicy while also introducing problems of anti-Semitism in Australia.

A second engagement with Judaism has been through a six-week book study. During Lent, five reading groups discussed a book on Jesus' difficult sayings by Amy-Jill Levine, a professor of both Jewish Studies and the New Testament. The book helped readers gain greater understanding of how the Torah influenced Jesus and encouraged readers to 'wrestle with God' (the meaning of the name 'Israel') by engaging with problematic biblical texts.

### *Learning from Islam*

Two upcoming seminars will use the approach of comparative theology to explore intersections between Islam and Christianity:

- A Christian's View of Muhammad & A Muslim's view of Jesus (7 August)
- A Christian's View of the Qur'an & A Muslim's view of the Gospels (20 August)

The speakers at both seminars will be Dr Mehmet Ozalp (Centre for Islamic Studies and Civilisation) and Dr Aaron Ghiloni (St James' Institute).

The 7 August seminar will investigate similarities and differences between Muhammad and Jesus. A starting point for the discussion is the Qur'an's reference to Jesus as 'God's Word bestowed on Mary' (Quran 4:171) and the Bible's reference to a 'Comforter' (John 14:26) who, according to Muslim tradition dating to the Christian monk Bahira, is Muhammad.

The 20 August seminar—to be held at the Islamic Sciences and Research Academy—will examine the scriptures of both religions. While the Qur'an and Bible have many similar stories, these stories are interpreted in different ways by Muslims and Christians. The speakers will introduce how they read and understand the scriptures of the other's faith. Friends of St James' Church and Institute are

encouraged to attend this interfaith event in Auburn.

As indicated by their titles, both seminars will experiment with cross-tradition appreciation. The dialogues will address questions such as:

- Can a Christian learn from the Qur'an?
- Can a Muslim read the Gospels with reverence?
- What role does Jesus have in Islamic spirituality?
- Can Christians benefit from seeing Muhammad as a divinely-sent wisdom teacher?

For information about any of these events, email [institute@sjks.org.au](mailto:institute@sjks.org.au).

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



Ebru marbling workshop. Image supplied.

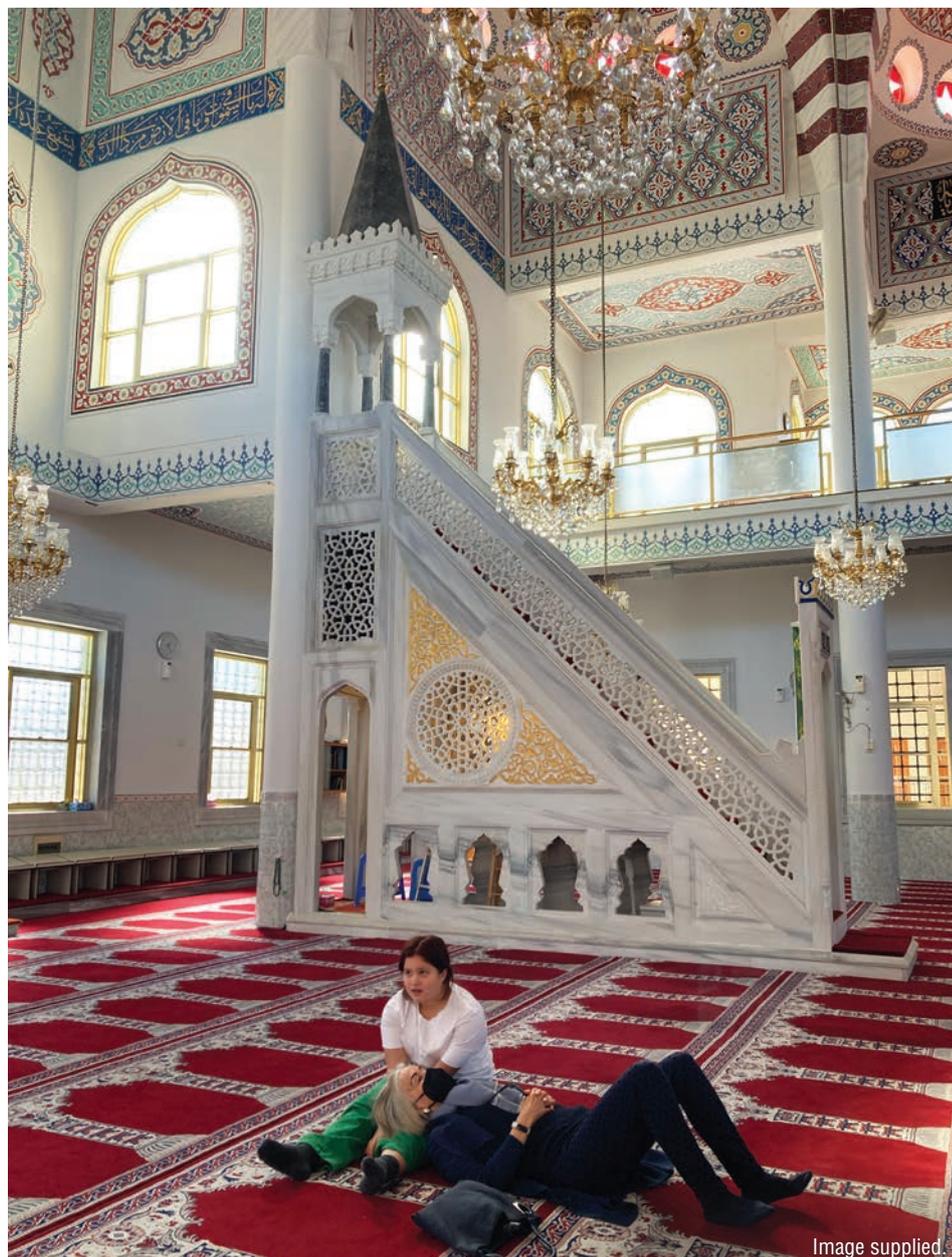
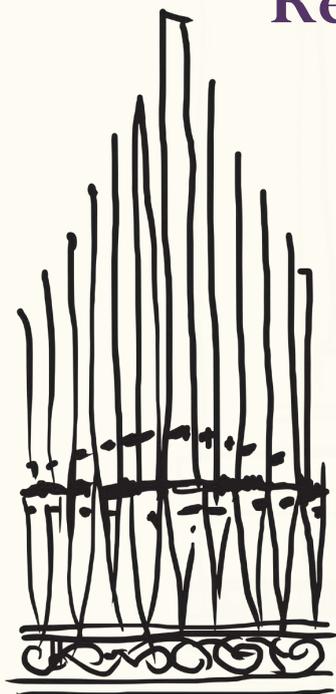


Image supplied.

# St James' Organ

## Replacement & Restoration Appeal



### Striving for the third million!

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

### Why support this appeal?

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

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

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

## The St James' Music Foundation

ABN 81 868 929 941

## Bicentenary Dinner

Friday 7 October 2022, Fullerton Hotel

Book your tickets at [sjks.org.au/rsvp](http://sjks.org.au/rsvp)

or contact [brooke.shelley@sjks.org.au](mailto:brooke.shelley@sjks.org.au) for an invitation



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.

# Music Notes

## Alistair Nelson

On the penultimate weekend of July, at the Patronal Festival, we bade farewell to our Rector of 12 years, Fr Andrew Sempell. Fittingly, this included a feast of music, including the first ever Patronal Festival Orchestral Mass. There was a number of occasions on the weekend where various parishioners paid tribute to Fr Andrew, but here I'd like to offer heartfelt thanks on behalf of all involved in St James' Music for his support, encouragement and vision, which has given us scope to present the impressive musical offering that we have here at St James', both in worship and concerts. His single most significant contribution to music at St James' will be always present in the eyes and ears of those entering the church: the new Dobson organ, which will be completed this time next year.

The new organ will be the most significant architectural addition to the church since the installation of the Chapel of the Holy Spirit in 1988. And it will be the culmination of a nearly two hundred year struggle to create an organ worthy of the liturgical and musical life of St James'; from the original organ in the gallery, built by John Gray of London but assembled by local craftsmen, through the various moves, additions and rebuilds, to the current instrument which will be dismantled in November. I have waxed lyrical in this column in the past about the advantages of the new organ, but a new one became apparent at the Patronal Festival Orchestral Mass, —the current organ was too flat to play with the orchestra in the hymns. Usually, the organ is closest to the correct pitch in January at the height of summer, when we have our orchestral masses. The new instrument will be tuned so that it can play with other instruments at any time of year, greatly increasing its versatility.

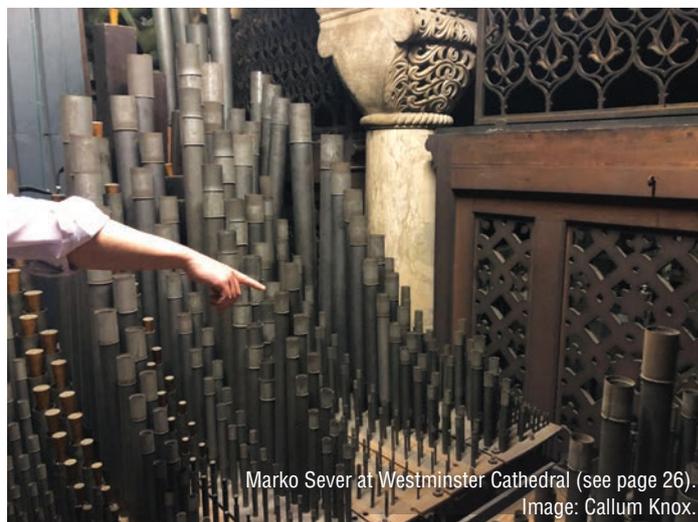
Those attending worship and concerts at St James' will also receive an aural reminder of Fr Andrew's contribution to St James' Music: the impressive Solo Tuba stop on the organ, donated by the Sempell family. And indeed St James' music is grateful to the whole Sempell family, including Fr Andrew's wife Rosemary and daughter Kate, who have been valued members of The St James' Singers, and in Rosemary's case, for a number of years cared for the robes. And last but not least we are grateful for Rosemary's legendary hospitality at the Rectory, which the musicians of St

James' regularly enjoyed at Christmas parties, fundraisers and other events. Fr Andrew and his family will be sorely missed, but we know the foundation they have left will lead to ever greater music-making at St James'.

Compared to the feast of music for the Patronal Festival, the rest of June and July paled a little in comparison, but we did welcome a number of guest conductors, including Michael Leighton Jones, Chloe Lankshear, Simon Nieminski and Ross Cobb. And in June we were treated to a very festive Evensong for The Queen's Platinum Jubilee, which coincided with the beginning of a great new initiative of pizza, wine and fellowship in the crypt following Wednesday Evensongs. This regular event, organised by Jesse Taylor, has become informally known as 'Palestrina and Pizza', and often includes a short informative talk about some element of Evensong (music, liturgy, robes). If you'd like to join, please see Jesse at the door before Evensong, so he knows the numbers for the pizza order.

Looking ahead, the Choir of St James' will be singing two concerts in August. Firstly they will be performing in a free concert at Queenwood School, 47 Mandolong Rd, Mosman, as part of the 2022 IGSA Choral Festival, on Sunday 14 August at 2:15pm. Then the Choir will perform *Rays of Light* at St James' on Saturday 20 August at 5:00pm. Tickets will be available at [sjks.org.au](http://sjks.org.au). This concert will feature repertoire for choir and organ including Magalhães' *Missa O soberana luz*, Stainer's *I saw the Lord*, Elgar's *Light of the world*, and contemporary works. This will also be the final choral concert to feature the current organ before its removal.

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



Marko Sever at Westminster Cathedral (see page 26).  
Image: Callum Knox.

# Music at St James' AUG-SEP

## Choral Music

The Choir of St James' continues to offer inspiring choral music of the highest standard. As COVID-19 is still in the community and isolation requirements are in place, the repertoire is susceptible to change.

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

### WEDNESDAY 3 AUGUST

#### 6:15pm – Choral Evensong

Responses: Rose

Canticles: Brewer in D

Anthem: Pärt – *Cantate Domino*

### SUNDAY 7 AUGUST

#### 10:00am – Choral Eucharist

Setting: Tye – *Missa Euge Bone*

Motet: Byrd – *Praise our Lord, all ye Gentiles*

### WEDNESDAY 10 AUGUST

#### 6:15pm – Choral Evensong

Responses: Sanders

Canticles: Watson – *Magnificat and Nunc dimittis in E*

Anthem: Lloyd – *Open our hearts*

### SUNDAY 14 AUGUST

#### 10:00am – Choral Eucharist

Setting: Palestrina – *Missa Assumpta est Maria*

Motet: Bruckner – *Ave Maria*

### WEDNESDAY 17 AUGUST

#### 6:15pm – Choral Evensong

Sung by The St James' Singers

Responses: Ebdon

Canticles: Moore – *Third Service*

Anthem: Arcadelt/Dietsch – *Ave Maria*

### SUNDAY 21 AUGUST

#### 10:00am – Choral Eucharist

Setting: Croce – *Missa prima sexti toni*

Motet: Elgar – *Light of the World*

### WEDNESDAY 24 AUGUST

#### 6:15pm – Choral Evensong

Responses: Smith

Canticles: Nicholson – *Magnificat and Nunc dimittis in D flat*

Anthem: Rheinberger – *Abendlied*

### SUNDAY 28 AUGUST

#### 10:00am – Choral Eucharist

Sung by The St James' Singers

Setting: Dubois – *Missa Brevis*

Motet: Friedell – *Draw us in the Spirit's tether*

### 4:00pm – Choral Evensong

Responses: Martin

Canticles: Leighton – *Second Service*

Anthem: McDowall – *God is Light*

### WEDNESDAY 31 AUGUST

#### 6:15pm – Choral Evensong

Responses: Tomkins

Canticles: Farrant – *Evening Service in A minor*

Anthem: Tomkins – *Almighty God, the fountain of all wisdom*

### SUNDAY 4 SEPTEMBER

#### 10:00am – Choral Eucharist

Setting: Parker – *Communion Service in E*

Motet: Clausen – *Prayer*

### WEDNESDAY 7 SEPTEMBER

#### 6:15pm – Choral Evensong

Responses: Byrd

Canticles: Palestrina – *Magnificat 'primi toni'*

Anthem: Sheppard – *The Lord's Prayer*

### SUNDAY 11 SEPTEMBER

#### 10:00am – Choral Eucharist

Setting: Byrd – *Mass for Three Voices*

Motet: Boyce – *Turn thee unto me, O Lord*

### WEDNESDAY 14 SEPTEMBER

#### 6:15pm – Choral Evensong

Sung by The St James' Singers

Responses: Nelson

Canticles: Friedell – *Magnificat and Nunc dimittis in F*

Anthem: Bain, arr. Bullard – *Brother James' Air*

### SUNDAY 18 SEPTEMBER

#### 10:00am – Choral Eucharist

Setting: Haydn – *'Little Organ Mass'*

Motet: Haydn – *Insanae et vanae curae*

### WEDNESDAY 21 SEPTEMBER

#### 6:15pm – Choral Evensong

Responses: Radcliffe

Canticles: Wood in D

Anthem: Wood – *Expectans expectavi*

**SUNDAY 25 SEPTEMBER**

**10:00am – Choral Eucharist**

Setting: Palestrina – *Missa Sacerdotes Domini*

Motet: de Silva – *In te Domini speravi*

**4:00pm – Choral Evensong**

Responses: Piccolo

Canticles: Wood – *Magnificat and Nunc dimittis in F ‘Collegium regale’*

Anthem: Wesley – *Ascribe unto the Lord*

**WEDNESDAY 28 SEPTEMBER**

**6:15pm – Choral Evensong**

Responses: Ayleward

Canticles: Howells – *Westminster Service*

Anthem: Dering – *Factum est silentium*



***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.

**3 AUGUST**

CALLUM KNOX – ORGAN

**10 AUGUST**

SYDNEY SYMPHONY FELLOWS

**17 AUGUST**

ESTELLE SHIRCORE BARKER – PIANO

**24 AUGUST**

NSW POLICE BAND

**31 AUGUST**

TBA

**7 SEPTEMBER**

SYDNEY SYMPHONY FELLOWS

**14 SEPTEMBER**

ELEANOR BETTS – CELLO

**21 SEPTEMBER**

ROSIE GALLAGHER – FLUTE

**28 SEPTEMBER**

NSW POLICE BAND

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

# rays of light

Saturday 20 August 2022  
5:00pm | \$50/\$45

The Choir of St James'  
directed by Warren Trevelyan-Jones

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

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

## Poetry is Essential to the Human Spirit

Dr Terry Veling

Sunday 28 August | St James' Hall & Online

### August is Poetry Month

Theologian-poet Terry Veling describes how poetry is a way of noticing and responding to divine surprises in everyday life. Drawing on the Kabbalah as well as Catholic theology, philosophy, and the prophetic voices of modern poets, Veling invites us to wonder afresh at our world. Includes readings from Veling's new book of poetry, plus a book signing.

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

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

## Christian Women in Leadership

Sunday 18 September, 2:00pm | \$25 | St James' Hall & online

*Does Christianity help the cause of gender parity  
or reinforce patriarchal limits?*

A forum exploring the career paths and unique faith perspectives of women leaders from varied sectors of Australian public life.

Featuring Major General Suzanne Graham, April Palmerlee CEO, Carol Webster SC, and Vice Head Prefect Elinor Trevelyan-Jones.

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

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