

^TS. JAMES' *Connections*

Dec 22 – Jan 23

Bicentenary 2019-2024



INSIDE

Learning to Adapt *Frank Campbell* p3
St Martin's College, CSU *Glenn Maytum & Susan Bazzana* p5
Peace, Grace & Transformation *Andrew Sempell* p7
+ MUCH MORE

S^T. JAMES' Connections

Bicentenary 2019-2024

Dec 22 – Jan 23

CONTENTS

Learning to Adapt <i>Frank Campbell</i>	p3
St Martin's College <i>Glenn Maytum & Susan Bazzana</i>	p5
Forthcoming event: Making Peas/ce	p6
Peace, Grace & Transformation <i>Andrew Sempell</i>	p7
Who Wrote The Tunes? Part II <i>Michael Horsburgh</i>	p10
The Last Hurrah <i>Brooke Shelley</i>	p12
Receptive Ecumenism & Non-Violence <i>David Thornton-Wakeford</i>	p13
Musical Meanderings in Melbourne <i>Callum Knox</i>	p15
Literographic Art by Leonid Denysenko <i>Olive Lawson</i>	p16
Bicentenary Dinner.....	p18
Chariots of Fire & Glastonbury Abbey <i>Robert Willson</i>	p20
Counselling Connection <i>Loretta King</i>	p22
Voice and the Church <i>Robert Whittle & Ross Hindmarsh</i>	p24
Colin's Corner <i>Colin Middleton</i>	p26
Milestones	p27
Directory	p27
Sydney Open 2022.....	p28
The Greenway Gourmet	p29
St James' Institute: Recent Events & News	p30
Music Notes <i>Marko Sever</i>	p33
Music at St James'	p34



St James' Connections on paper

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

The cost includes postage.

Cover Image: J. Sibthorp, J.E. Smith, *Flora Graeca*, vol. 3: p. 27, t. 233 (1819) *Withania somnifera* (commonly known as Ashwagandha, a powerful adaptogen. Adaptogens help the body adapt to stress. Source: Wikimedia Commons.

Learning to Adapt

Frank Campbell

As I came to the crest, nearby streetlamps gave light that shimmered on the new snow that had settled on the ground, the only movement in an otherwise still world, lost in a white scrim, under a bright moon. Christmas lights flickered at the windows of the tenements above and in the terrace-houses leading down the hill. All silence, except for the sound of my shoes crunching through the virgin snow. Bright stars were cast in a black sky, and Glasgow's lights, as if reflecting the heavens, spread into the night. It was about half past one on Christmas morning, 1965, and I was on my way home from midnight mass, where I'd been a server, also in a church called St James. I was eleven.

The breeze was bracing but gentle, helping keep me awake as I headed toward the house halfway down the hill, just at the bend, and where the people who loved me would be waiting (to send me straight to bed!). I doubt I had felt God that close before. The peace I felt in the wee small hours of that wintry Christmas morning surely surpassed all understanding, but it was in my heart. I forget what I was given for Christmas that day. But I will always remember that walk home.

A year later, we celebrated Christmas in a small house in a barren, western suburb of Brisbane, on a hot, steamy day, with loud, tropical cloudbursts that crashed onto the tin roof, before pouring away in torrents that bore no natural resemblance to the snow that had silently accumulated the Christmas before. We were by ourselves in a strange place with a sense of Christmas beyond our experience. A sense of belonging had not yet replaced the life we'd left behind; doubt replaced peace. Yet, while our spirits were tested that day (and on others at that time), my parents' faith remained strong that their children's future would be rewarding in this new place they'd brought us to.

We hit the road again a few months later, and had then lived in the cities of Glasgow, Adelaide, Brisbane, and Sydney in little more than a year. I had attended five different schools, including starting high school. There were experiences we had not been prepared for; no preparation was possible. But, by God's grace, our family's wheels stayed on. We found a foothold in Sydney, with new circles of friends, new schools, and decent workplaces. Challenges still came and went; but there was more that was good. We adapted.

Change, and the demand to adapt, can be difficult, sometimes overwhelming. But, at these times, we can be reassured by what James tells us—'know that the testing of your faith produces endurance' (James 1:3)—and that, in the perfect work of endurance or patience, we will lack nothing. It also helps, when your faith is being tested, to draw on the resilience of spirit found when love is present.

A good part of my life, in all senses of the term, was spent in the near vicinity of St James' Church, King Street. I worked for the Reserve Bank of Australia for more than 40 years, almost 16 as an Assistant Governor. My friends ask me if I miss work since I retired in 2017. The answer is that, rewarding as my career was, I do not, though I do miss engaging with many of my former colleagues.

I also miss spending the Advent period in these parts. While a sense of peace and goodwill to all might not have been universally present, the locals at least seemed willing to happily lay aside their arms for a few weeks. With no RBA Board Meeting scheduled in early January, the normal late-month work to prepare for the monthly decision on official interest rates was absent at Christmastime, and Reserve



Bankers also shared in the festive mood. Some may have smiled at this time of year.

The Reserve Bank building, just along the way from St James' Church, on the corner of Martin Place, is a signature building of this unique and historic precinct. The hand of its first Governor, H.C. 'Nugget' Coombs, is evident both in its design and in his vision for the then new institution: contemporary in outlook; steadfast of character; authoritative by location; giving a sense of strength about the nation's financial affairs. In important respects, this impression is true. But the Reserve Bank only provides stability by constantly adapting to changing circumstances and the demands that it encounters.

Over its history, the Reserve Bank has pursued several different monetary policy frameworks, of which the inflation target is but the latest, only recently becoming the most enduring. Its banking and payments operations, once based on the manual efforts of hundreds of clerks around the country, are now completely digitised and run by many fewer people.

...continued next page

Its daily operations in financial markets—operations that are the heartbeat of the financial and banking system—have been radically affected by episodes like the floating of the Australian dollar, the Global Financial Crisis, and the pandemic.

At some point, the centre of gravity of economic policy shifted from Canberra to the top of Martin Place, requiring the Reserve Bank to adapt over the years to increasing demands for it to explain itself to the community. With this rising profile, it is perhaps surprising that its staff these days is about 40 per cent of the size it once was. It is people, in the main, who must respond to new demands, who must adapt.

I was rewarded in my own career by many opportunities to adapt to new things. I started as an economist in the monetary policy areas and became more senior in that part of the Bank, with different responsibilities over the years. During those 25 years, however, the best practitioner of adapting that I knew was my wife as, first, we took two children (under the age of two) to Canberra for a year, when I was seconded to the Commonwealth Treasury, and then took four (under the age of seven) to London for another two, when I occupied a senior role in the Bank's European Office.

I was asked to run the corporate part of the Reserve Bank—the larger, if lesser known, part of the organisation—early in the 2000s, then having a range of responsibilities in which I was neither formally trained, nor immediately well-equipped to perform. I was a novice. But novices learn. I learned new and valuable lessons, including new lessons about respect and trust.

Central bankers have been likened (erroneously!) to having their own priesthood. Some say they pursue an inscrutable vocation, deliberating over arcane mysteries and dabbling in dark arts. But dark arts are of little value in coping with the realities of trying to respond to a changing world. If not dark arts, then what?

In vain we seek the algorithm. There is no certainty. As James said, 'What is your life? You are a mist that appears for a little while and then vanishes.' (James 4:14)

As with life, so with the world. In searching for ways to adapt to change in reasonable ways, no rules are available, and dogma rarely helps. I, accordingly, have only personal reflections. Here are four.

Start out with humility. What's unknown and uncertain will likely colour the first choices we make in a period of change, anticipated or otherwise. Circumstances unfold as they do, dancing to their own music. It's possible that only the passage of time will allow obstacles to pass. The words that Tolstoy gave Marshal Kutuzov seem relevant: 'Patience and time are my warriors.'

Dwell on things that are to your advantage. The key thing when steering by stars that seem always in motion is perhaps not formal training, important as it may be. I found a key thing was to have perspective, including from earlier episodes when I'd had to adjust, and done so either well or otherwise. I drew heavily on the perspective of those around me and learned much from those who disagreed with me. James' advice—'be swift to hear; slow to speak' (James 1:19)—seemed apt.

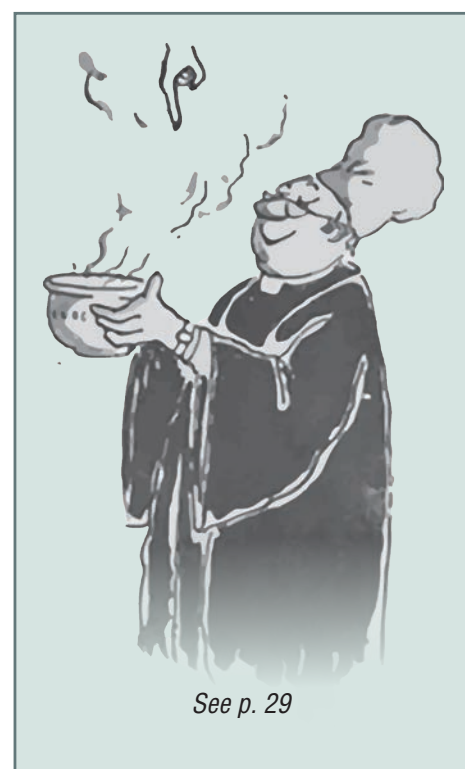
Hew close to what matters. While unseen to onlookers, the swan must sometimes paddle furiously when threatened, yet can still appear serene by fixing on its destination—its haven—as it escapes. In the case of the Reserve Bank, its focus is the three objectives in its Charter (in my words): 1. maintaining the value of ordinary people's money; 2. trying to keep them in jobs; and 3. promoting their prosperity and welfare. Those destinations may seem distant at times or even receding, but they do not change, and they give purpose and direction when the world is turbulent.

Act in faith. I think of faith as that bit of our spirit that moves us forward, to a place where we believe problems will be solved and where we expect eventually to be safe. When present, faith helps calm the spirits of those of us whose doubts can be 'like a wave of the sea driven and tossed by the wind.' (James 1:6) Hope, faith's constant travelling companion, encourages confidence, a virtue by itself but also a strong antidote to uncertainty and fear.

As we move through Advent, it seems timely to reflect on the lessons from Mary and Joseph as they responded to the announcement of Jesus' birth. Fear is the one emotion recorded in the Gospels, common to both in their separate places. The angels said, "Do not be afraid." And both responded in faith, as Elizabeth observed of Mary, "Blessed is she who believed." (Luke 1:45) Joseph and Mary adapted.

One can appreciate the wonder of those moments as they are recorded, and we do so especially during Advent, as we wait patiently to mark the joy of Christ's birth (at least an eleven-year-old boy once did.) But it is no less wondrous that this birth is the very pivot around which the cosmos turns, and which asks the world to adapt to Jesus' great message of love and faith.

Frank Campbell is a member of St Paul and St Barnabas Anglican Church, Gympie.



St Martin's College

Charles Sturt University, Wagga Wagga

Glenn Maytum & Susan Bazzana

St James' Connections invited Fr Glenn to write about his association with St Martin's College, Charles Sturt University (CSU), Wagga Wagga.

In 1990, a faithful parishioner of St Martin's church in Moulamein, south-western NSW, left a substantial bequest to be used by the Bishop of Riverina, Bishop Barry Hunter. At the time, I was the Riverina Diocesan Education Officer and had been investigating the establishment of Anglican Chaplaincy at the newly-established Charles Sturt University. Bishop Hunter asked me for a suggestion for spending the bequest money. My suggestion was to see if it was possible to commence an Anglican Residential College on the Wagga Wagga campus.

The Wagga campus (the former Wagga Agricultural College) actually lies within the boundary of the Diocese of Canberra and Goulburn, and the then Archdeacon, The Ven. Stephen Williams, had also been investigating commencing a college in downtown Wagga.

That led to a partnership between the two Dioceses and negotiations with the then Vice-Chancellor, Professor Cliff Blake, who heartily approved the idea.

Starting small, the vision of the College Board was to be twelve cottages, each housing eight students, a community centre, a residence for the Head of College and a chapel.

The foundation stone for the first building was laid on 22 October 1991 and, in time for the beginning of the academic year on



Bishop Donald Kirk and Fr Glenn
Image supplied

17 February 1992, Bishop Hunter officially opened and blessed the College, and I was commissioned as its first chaplain.

By 2009 the College had reached its original vision!

And, on Saturday 17 and Sunday 18 September 2022, I returned for the 30th Anniversary celebrations. A dinner was held where many of the current and former residents, Board members and Heads of College joined with the Bishops of Canberra and Goulburn and Riverina, local members of Parliament, local Council representatives and University leaders to celebrate St Martin's 30 years of ministry. Dr Joe McGirr,

the local State Member of Parliament said: "The energy and warmth in the room was palpable and says much about the kind of community created".

On the Sunday, I preached at the Anniversary Service led by the Bishop of Riverina, The Rt Rev'd Donald Kirk, in the Fairfax Centre (the community centre opened in 2009). The current Head of College Susan Bazzana, writes: 'In the sermon Glenn pointed to the life of service of St Martin of Tours, after whom the College is named. He said St Martin was not just a 'do-gooder'. He lived simply. He was educated. He fought

...continued next page

for Gospel truth against the Arian Heresy. He was an evangelist in many rural areas. He built both Hope and Faith (the motto of this College) for so many'.

In those 30 years, around 1,000 students from all over Australia and the world have lived at St Martin's College, and it still continues to flourish.

Information and Application forms are available on the St Martin's College website www.stmartinscollege.org.

The Rev'd Glenn Maytum is Assistant Priest at St James' & Ms Susan Bazzana is Head of College, St Martin's College, CSU, Wagga Wagga.



St Martin's College
Image supplied

Forthcoming Event: 11 February 2023

Making Peas / ce



A vocational deacon, professional florist, teacher and postgraduate theologian, Hazel Davies specialises in the public commemoration of loss and grief through the symbolism and stories of floral emblems. She was born and raised on Dharawal Country, near the site of the first massacres.

While studying for her Bachelor of Theology in the Arts at Charles Sturt University, Hazel identified strong similarities between the Desert Pea and the Flanders Poppy. Both flowers grow where blood has been spilled and are used to symbolise new life, healing and hope, while remembering the fallen. Hazel began working with First Nations' mentors, discovering Aboriginal stories where the Desert Pea is also a symbol for grief and growth.

Hazel saw an opportunity to bring Australians together to recognise and commemorate Australian Colonial Era Conflicts through wearing a hand-made Desert Pea. Over ten years, her organisation Making Peas/ce has grown into a movement of people from all walks of life, making and wearing the symbolic flower on significant days of remembrance. Wearing the Desert

Pea is now a way to recognise, acknowledge and mourn those who died defending their country on Australian soil during Colonial Era Conflicts, and the continuing generational trauma.

Hazel continues to work in partnership with First Nations and has spent three years based in Alice Springs, forging relationships in yarning circles, hearing their stories and writing new stories together.

Alongside Aboriginal Elders and educators, Hazel is now developing an arts-based interactive learning system for schools, embedding local and national stories of Australia's true history into the curriculum.

Hazel is married to Owen, with four adult children and six grandchildren who proudly walk with their grannie on this road to forgiveness and national healing for all.

Visit makingpeasce.com for further details.

St James' will host a special event with Hazel on Saturday, 11 February from 10:00am-2:00pm—a journey into the ancient and contemporary story of this iconic healing flower, the Desert Pea.

You will learn to make your own commemorative pea and how to show

others the technique. With Hazel, you will explore how to move respectfully in this sacred space of acknowledgment, and what it means to speak with one voice from the many. You will emerge from the workshop to carry this story and journey to truth in partnership with a growing throng. Information about how to register for this event will be made available in January (sjks.org.au).

The Rev'd Hazel Davies will deliver the sermon at the 8am Holy Eucharist and the 10am Choral Eucharist at St James' on Sunday, 12 February.



The Rev'd Hazel Davies
Image supplied

Peace, Grace & Transformation Adapting in a Time of Change

Andrew Sempell

A basic premise of the Christian faith is that there is something wrong with the world and that something needs to be done about it. The human dilemma is that we know that we are not perfect and too often mess things up, especially with respect to our relationships. Is there a way out of this? Do we need to live with our fears of failure and the possibility of being exposed for who we really are? The solution offered is a call for human transformation and renewal to bring about goodness, justice and equity.

It follows, however, that if you desire to avoid change, or are not interested in justice, or if you wish to control the things going on around you because you fear what might happen if you don't, then you are in the wrong religion. Let me tell you why. But first we will take a journey to some ancient lands and encounter the people there.

Pax Romana and Israel

They were tough times, there was considerable political unrest, there were wars, and riots in the streets. Terrorists had destabilised the region, and religious and political zealots were preaching up an escalation of fear and violence.

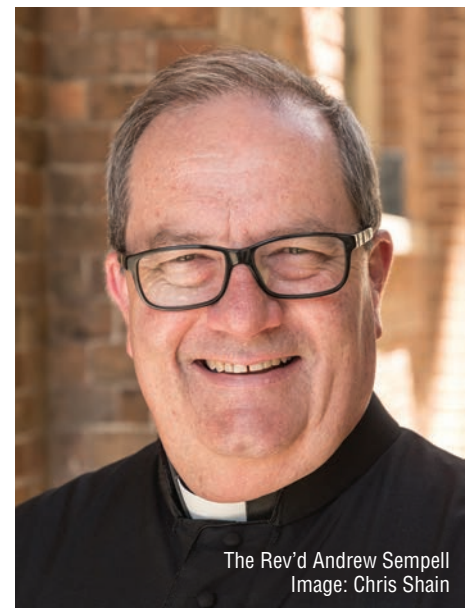
The political leaders were self-obsessed and seemed disinterested in the basic needs of the community. Law and order

were proving difficult to maintain, even travelling on the roads was becoming less safe. The *Pax Romana* was all very well and good if people cooperated, but it could unravel when self-interest and acts of civil disobedience took hold.

In the midst of this, those governing realised that they were in financial difficulty and therefore decided to conduct a census to increase the tax base. Tax had become a big issue. They had a capacity to cheat and game the system. Ordinary people, however, were kept poor through the imposition of excessive taxation, which led to a growing distrust of anything to do with the government, and the leaders became despised.

The religious leaders weren't much help either. They spent most of their time fighting amongst themselves, seeking to retain their privilege, and creating obscure distinctions in matters of belief and practice to exclude people from their particular group or sect. The religious, political, ethnic, and cultural distinctions in Israel had led to an undercurrent of constant threat and hostility. Nothing seems to be different today.

Unsurprisingly, amid the fear and uncertainty emerged a desire for peace, stability, and hope. For some, it was a wish



The Rev'd Andrew Sempell
Image: Chris Shain

for a strong political leader, like the former King David, who would 'make Israel great again'. For others, it was the opportunity to gain power or advantage by seeking to control society. And yet for many it was simply a desire for the provision of adequate food, shelter, and physical security.

Sadly, in 70AD the push for a Judean political messiah resulted in the destruction of Jerusalem and its temple, when the *Pax Romana* was applied with brute force and without mercy upon those who rebelled. Israel did not become great again.

...continued next page

That was then, but it could be now, and could also apply to many other politically troubled parts of the world. There is a constancy within the human condition that leads to conflict and violence, yet this is balanced by a desire for peace and justice. The theological pondering about this dilemma is called 'Salvation history'.

A Christian understanding of this process is that God has acted down through history to inspire people to reject the negative path that leads to violence and death, and instead seek the positive path of grace that brings peace, justice, and goodness. This is about change and we have a part to play in the process. But we have yet another place to visit on our journey where we might find a better way.

Pax Dei and the Galatians

Galatia was in the centre of what is modern Turkey. It was named after a group of Gauls (or Celts) that settled there in the 3rd century BC. It was incorporated into the Roman Empire in 25BC becoming an administrative province, although the people there retained a unique Celtic cultural identity until the second century AD.

The Apostle Paul wrote his letter to the Christians in Galatia around 50AD and it was addressed to several churches located in the province. His principal concern was about the inclusion of new Gentile Christians into the faith, arguing that they were not to be subject to the requirements of the Mosaic Law (referred to as 'the Law').

The letter includes some of Paul's most robust writings about freedom, Christian independence from Judaism, and an equalitarian social policy that challenged what was understood to be the then 'natural order of things'. The people of God were to be a new creation—an opportunity for God to fix what is wrong with the world. The letter also revealed that Paul's advice to the new churches was not always the same, but rather he spoke into the local cultural context instead of seeking to establish a common practice.

Paul wrote:

We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law.

(Galatians 2:15-16)

and then this most radical understanding of human society:

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

(Galatians 3:28-29)

and finally, about freedom:

For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, 'You shall love your neighbour as yourself.' If, however, you bite and devour one another, take care that you are not consumed by one another.

(Galatians 5:13-15)

Paul's mission, through his preaching, teaching, and leadership, was to seek to change the human world. He approached this in several ways, including changing the understanding we have of how to relate to God and each other, and also of how to understand ourselves as agents of God in the world. Three things arise from his letter:

1. Paul set aside the requirement for adherence to the Mosaic Law and instead encouraged people to take on the nature of Christ. In other words, he affirmed the primacy of love over the Law. Goodbye Leviticus and

Deuteronomy, and hello grace and hospitality.

2. Paul also affirmed that the normal social distinctions between people, especially of class, race, and sex, no longer applied in God's family the church. We are all equal within our diversity.
3. Finally, Paul recognised human freedom; however, it is not a freedom to be self-indulgent or self-important but rather one to serve one another in love. As an aside, this was a freedom greatly diminished by the establishment of the church under Constantine, for having received earthly power and status, it then sought to protect its position and continues to do so today.

Paul's ideas were radical in his own time, and where they were practised, the early church brought light and hope into a world of abuse and injustice. This is the gospel in action, a gospel that brings about change, healing, and renewal, rejoicing in humanity being a new creation. St Paul concluded his letter:

Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up.

(Galatians 6:7-9)

This is also a reminder for us, as God's people, to take responsibility for our actions and to seek the common good rather than act out of greed or selfishness, or from a desire to have power over others, or from defensiveness driven by fear of losing control. We reap what we sow. And what might we sow?

Pax Christi and Us

Jesus gave his followers a new commandment to 'love one another as he loved us'. Love (or 'grace' in theological parlance) is central to the Christian faith and is often contrasted with 'the Law'.

Yet, the idea of love can be a difficult one because the word has many meanings and nuances.

Some will be familiar with the experience of being loved 'through gritted teeth'—a type of love that judges and condemns a person while saying 'despite who you are, I will still love you'—hoping that by loving someone when it hurts it will fill them with guilt. It is occasionally framed with the weasel words of 'speaking the truth in love' when all you want to do is tell people what you think and how you want them to behave. Of course, such behaviour is not love at all; it is not alluring, it is not winsome, it is a power game.

If we want to understand the New Commandment (John 13:34), we need to look at the life of Jesus who came not to condemn the world but to save it. It involved laying down his life for others. It is therefore *not* a matter of applying rules, but rather an issue of self-sacrifice, and is therefore perhaps more a reflection of who we are (in terms of being) rather than about what we believe or do to receive the approval of others.

From my experience, I have come to understand love as requiring us to be focussed on the wellbeing of others without expecting anything in return; and it is worked out by addressing people's physical, mental, emotional, and spiritual needs. It is therefore a holistic thing

directed toward both the individual and the common good in the corporate life of community.

Institutions need rules and regulations to structure their operations and keep them centred on achieving good outcomes; but they are a means to an end. Problems arise when the application of rules become an end in itself. For example, when a rich young man came to Jesus seeking eternal life and boasted that he had kept all the commandments, Jesus shifted his attention away from the Law to a transformative challenge that required him to give away his wealth (Matthew 19:16-22). In this instance, grace was not palatable to the young rule-keeper.

Likewise, the Letter to the Galatians contrasts the effects of living our lives either being based on Law or on love. It is described as a choice between seeking to fulfil selfish desires or living for the benefit of others. The proof of godliness is not the keeping of Law but rather what love manifests, as can be seen in the description of the fruits of the Spirit: 'love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things' (Galatians 5:22-23).

It was a shock for some in the early church to realise that God's love was directed to all humanity and not only to Jews or some other select 'in group'. The boundaries

created by the ideology of 'the chosen ones' were overcome by the Gospel, and they still need to be overcome in our church today. Exclusion has become a religious practice exercised by those who have decided they are in God's favour while others are not; yet Jesus sought to include the outsider, the neglected, and the persecuted.

God's Spirit acts to draw people into a life-long process of transformation into the likeness of Christ. We are called to assist in this process by living the life of Christ in the community—which is an aspect of incarnation. It is an activity that transcends the boundaries of religious rigidity and exclusivism. Religious institutions often get this wrong because they are more concerned about maintaining purity, order, and control, rather than bringing freedom and renewal.

When we actively participate in the ministry of Christ, we can be surprised by the God who transcends conflict and division, and instead brings grace and peace. The Spirit blows where it pleases to overcome human divisions, be they based on age, race, sexual orientation, or religion. As I remember the Catholic Bishop of Bougainville saying to me regarding my support for the local community of faith: "the needs of the people must take precedence over the needs of the institution".

The Rev'd Andrew Sempell was Rector at St James' from 2010-2022.

^TS. 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.

Who Wrote The Tunes?

Part II: Orlando Gibbons

Michael Horsburgh

In my earlier paper on John Bacchus Dykes (*St James' Connections*, August-September 2022), I wrote:

Who, then, are the most popular hymn composers? ... Since we use the *New English Hymnal* (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.

This article is about Orlando Gibbons. What we know about him has been collected by John Harley in his 1999 book, *Orlando Gibbons and the Gibbons Family of Musicians*. His earliest identifiable ancestor appears to be his grandfather, Richard Gibbons or Gybbons, a glover (maker of gloves) in Oxford. He became a hanaster, a person admitted to a merchant guild and, therefore, also a freeman of the City of Oxford, in 1549. By September 1577, Richard was a city councillor. He died in 1557.

Orlando's father, William, was born in about 1540. By 1556, William was a 'wait' in Cambridge. That is, he was a member of one of the bands of musicians that had developed from the medieval night watch. Such watchmen were provided with instruments to sound an alarm. William played the tenor hautboy, a double reed instrument similar to the oboe. Cambridge had five such bands, some employed by the town and others by the university. They played at ceremonies and processions, and in front of college gates on winter mornings.

William returned to Oxford where, in 1583 and while still employed as a wait, he became a hanaster like his father. On Christmas Day in 1583, Orlando was baptised at St Martin's Church at Oxford, where the Mayor and Corporation of Oxford worshipped. At some time, William returned to Cambridge and continued in his profession there, coming into professional and physical conflict with the young William Byrd. William Gibbons died in October 1595 and his four sons, Edward, Ellis, Ferdinando, and Orlando, continued to have careers in music.

The Cambridge waits are known to have had hautboys, sackbuts (an early form of trombone) and cornets for outdoor use, and viols, violins and citterns (a flat-backed form of the lute) for indoor use. Keyboard instruments, such as virginals and regals (a small, easily-portable pipe organ usually having only a single set, or rank, of reed pipes) were principally for domestic use. Harley suggests that William's sons were thoroughly trained for their future careers. Ellis died in London in 1603, when the plague was ravishing the city. Little is known of Ferdinando, except that he was employed by the Common Council of Lincoln in 1611.

Edward, a Cambridge Bachelor of Music, born in 1567, was influential in the musical education of his youngest brother. His name appears as a lay clerk at King's College, Cambridge from 1591, when he also began to be paid for instructing boy choristers. By 1607, he was at Exeter Cathedral, where he remained for the rest of his career, dying in 1650.

When Orlando was about 12, he entered the King's College choir under the tutelage of his brother. Little is known of what he did between then and May 1603, when, aged 20,



Orlando Gibbons
Image: Wikipedia

he attained a post in the Chapel Royal. This was, however, a significant appointment, setting the direction of his career.

As Harley explains,

The Chapel Royal is the body of priests, musicians and other officials serving the religious needs of the monarch and the royal household. At the beginning of King James's reign the musicians consisted of a group of singing men and organists (the 'Gentlemen' of the Chapel) whose number hovered around twenty-four ... and a dozen boy singers. ... Its pre-eminence in English musical life can be attributed to its location at the centre of national power and culture, of which it was a visible manifestation, and in varying degrees to its function as an instrument of policy, to the quality of its musicians, and to a continuity of performance and repertory.

...continued next page

The nature of Orlando's appointment is unclear, but it is probable that he was primarily an organist with choral experience, rehearsing the choir and preparing music for performance. In that sense, his role was like that of an organist in a cathedral. He was under the direction of the senior organist, Dr John Bull. In 1613, Bull, accused of adultery, fled the country, leaving his role and his salary to his deputy, Edmund Hooper, and Orlando Gibbons. Apart from the hymn tunes I discuss here, Orlando wrote much sacred music for choral singing.

Orlando was married in February 1605 to fifteen-year-old Elizabeth Patten, daughter of John Patten, a Yeoman of the Vestry in the Chapel Royal. This role was like a verger. In 1606, soon after his marriage, Orlando graduated BMus at Cambridge. Their first child, James, was baptised at St Margaret's Westminster on 2 June 1607 and was buried there two days later. Three daughters, Ann, Mary, and Elizabeth, and two sons, Christopher and Orlando followed.

In 1623, Gibbons was appointed organist at Westminster Abbey without relinquishing his post at the Chapel Royal. To fill both roles, he would have employed a deputy at the Abbey when his duties were in conflict. In late May 1625, the court was preparing to welcome Queen Henrietta, whom King Charles I had married by proxy. The Chapel Royal members went to receive her but, upon arriving in Canterbury on 31 May, Gibbons suddenly died—possibly of a brain haemorrhage—and was buried in Canterbury Cathedral. He was 41. His wife, Mary, died the next year, leaving Orlando's brother, Edward, to care for their children, now orphaned.

Harley notes two important gaps in our knowledge of Orlando Gibbons. We know nothing of what he did between leaving King's College and arriving at the Chapel Royal.

The other lack is of a contemporary statement about the sort of man he was. The posts he held at court and at Westminster Abbey testify to the regard in which he was held as a musician, as do references to him as 'the best Finger of that Age' and 'the best hand in England' [*sic*], but there is little to

cast light on his personality and social relationships.

We know him through his music, but composers of fine music are not necessarily agreeable and pleasant people. Gibbons did have significant patrons in the court circle, whom he apparently kept satisfied. This might imply something about his personality, but we can only speculate.

When we turn to the Gibbons' hymn tunes in the NEH, the first thing we notice is that they do not have descriptive names. They are called *Song X*, with X being a number. The only exception is *Song 34*, which has the alternative title of *Angels' Song*. We use it for Charles Wesley's hymn, 'Forth in thy name, O Lord, I go (NEH 235).

The tunes we use were written by Gibbons for *The Hymnes and Songs of the Church* by George Wither (1589-1667), published in 1623. *Song 34* was written for this metrical version of the angels' song in Luke's nativity narrative (Luke 2:14), which provides the justification for the additional title:

The typesetting misleads us by separating the first word into two parts: 'T' and 'Hus'. It is 'Thus'.

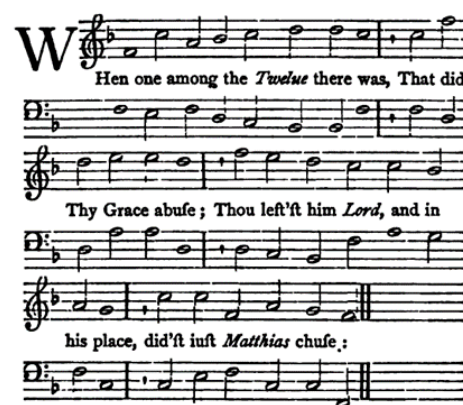
SONG XXXIV.



Song 67 we sing to Isaac Watts' 'Give me the wings of faith to rise', a recognition of the Communion of Saints. The original text, however, was about the replacement of Judas by St Matthias [see top next column].

Likewise, most of the texts to which Gibbons' tunes are now set are later than his lifetime. Indeed, commentators speak only faintly of the virtue of Wither's hymns for which they were originally composed; they have disappeared from general use.

SONG LXVII.



Gibbons' tunes, however, were much better than the original texts and went in search of new and better words.

Amongst the words they found are:

Song 1 'O thou, who at thy Eucharist did pray' William Turtton (1856-1938) NEH 302

Song 9 'Victim Divine, they grace we claim' Charles Wesley (1707-1788) NEH 309

Song 5 'Strong Son of God, immortal Love' Alfred Tennyson (1809-1892) NEH 455

Many thanks, Orlando!

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

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 Acting Rector, Parish Council, staff or parishioners necessarily endorsing or approving any particular view or opinion.

The Last Hurrah

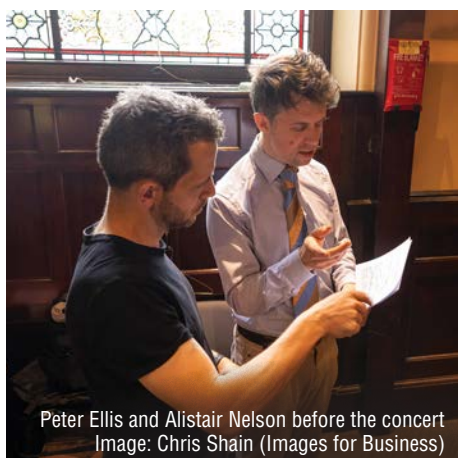
A farewell concert for the St James' organ

Brooke Shelley

After Choral Evensong on Sunday, 30 October, past and present organists and organ scholars of St James' farewelled the old pipe organ in a special concert, *The Last Hurrah*. See Music Notes on page 33 for more about this historic occasion.

Our St James' Organ Appeal mascots, Andrew and Ambrose were also there to farewell their 'old home' and to oversee the start of the 'renovations' (i.e. the dismantling of the old organ to make way for the installation of the new Dobson organ).

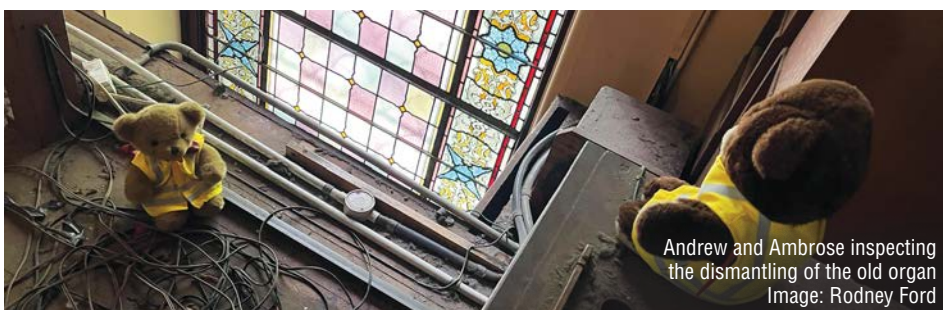
Brooke Shelley is Communications Manager at St James' Church.



Peter Ellis and Alistair Nelson before the concert
Image: Chris Shain (Images for Business)



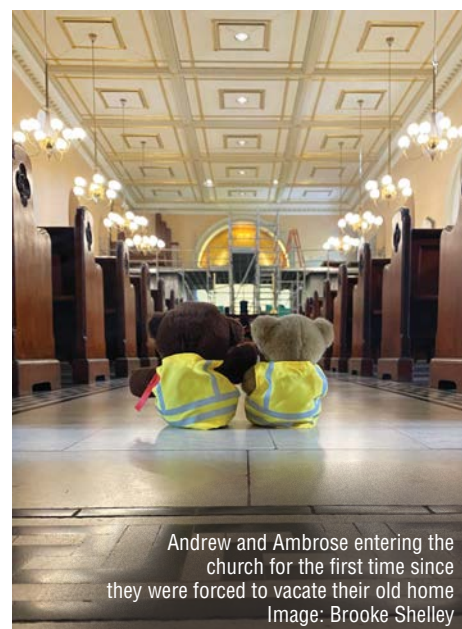
L-R: Callum Knox, Alistair Nelson, Marko Sever, Mark Bensted, Brett McKern, Warren Trevelyan-Jones, Peter Ellis, Walter Sutcliffe, David Drury, Titus Grenyer, Peter Jewkes, Jessica Lim
Image: Chris Shain (Images for Business)



Andrew and Ambrose inspecting the dismantling of the old organ
Image: Rodney Ford



Walter Sutcliffe, Alistair Nelson and Peter Jewkes enjoying a drink after the concert, with Mark Bensted, Christine Bishop, Peter McInerney and David Drury in the background
Image: Brooke Shelley



Andrew and Ambrose entering the church for the first time since they were forced to vacate their old home
Image: Brooke Shelley

Receptive Ecumenism & Non-Violence

David Thornton-Wakeford

An observation about Love:

In love, whether in marriage, friendship, or any union of souls, there is always difference but not division. Oneness is something much greater and deeper than uniformity. Love embraces difference. Love is all the richer because of difference. Our different denominations, little by little, and more and more, are listening and learning in love. Roman Catholics and Anglicans are leaning into this love in the power of the Holy Spirit.

In Receptive Ecumenism we are drawn to the other, we receive the other, we listen intently and intentionally to the other, in order to be blessed and made more whole than we would otherwise be. We are open to the spirit of continual renewal and conversion at the heart of Christian life.

Here in Australia, in my local Adelaide context, I have been engaged with Roman Catholic 'others' as a member of the Anglican Ecumenical Network. Two examples of exchange were: *Anglican Group - Collaborative Decision Making* (including Synods) and *Catholic Group - Papacy Then and Now*. As we entered into the Receptive Ecumenism model, the experience of being received and of receiving was truly sacred ground. It was a beautiful privilege to be able to speak openly about our felt strengths and weaknesses, and to be heard so generously.

Paul Murray writes, 'Receptive Ecumenism represents an ecumenism of the wounded hands, of being prepared to show our

wounds to each other, knowing that we cannot heal or save ourselves; knowing that we need to be ministered to in our need from another's gift and grace'.¹ At the Fourth International Conference on Receptive Ecumenism, which I attended in 2017, Antonia Pizzey suggested that Love, Hospitality, Humility and Hope are the hallmarks ('Virtues') of Receptive Ecumenism.² I believe that these hallmarks could also be a catalyst in international peace summits and many other world scenarios. In corporate business, local government and the all-too-adversarial halls of parliament, the model of Receptive Ecumenism could work wonders.

Michael Leunig, a contemporary Australian prophet, cartoonist and poet, wrote these profound words:

There are only two feelings.

Love and fear.

There are only two languages.

Love and fear.

There are only two activities.

Love and fear.

There are only two motives, two procedures, two frameworks, two results.

Love and fear.

Love and fear.³

Towards the end of the New Zealand wars in 1872, during which thousands of Maoris perished and lost much land, some government troops were camped at



The Ven. David Thornton-Wakeford
Image supplied

Waikato without any provision. The Maoris were firmly entrenched at Meri-Meri. The troops feared an overwhelming attack. Suddenly, several big canoes appeared, and the soldiers went out to defend their position. They discovered that the canoes were loaded with goats and potatoes. "We heard that you were hungry," the Maoris explained. "The Book says, 'if thine enemy hunger, feed him'. You are our enemies. We feed you. That is all". This story is only a part of the great legacy that George Augustus Selwyn left in the Pacific as the first Anglican Bishop of New Zealand.⁴ This was the Gospel in action: changing lives, changing attitudes, changing guns and spears into potatoes and goats.

In Australia, Anzac Day is a day rightly to remember those who have laid down their

...continued next page

¹ Paul D Murray, 'Introducing Receptive Ecumenism', *The Ecumenist*, Vol 52 No 2., Spring 2014

² Antonia Pizzey, *Fourth International Conference on Receptive Ecumenism*, Canberra, November 2017

³ Michael Leunig, *A Common Prayer*, Booktopia 1998

⁴ cf John Watson, *Holy Persons and Holy Days*, Westbooks 1978

lives in war in the supreme sacrifice for their country. But it could also be a day to pray for, and refocus our attention on, a still more crucial and life-giving path: the 'laying down' of our lives in the cause of peace and non-violence. When Jesus died on the cross, he laid down his life that we may know and choose a better way than violence, war, and rage. We are called to choose a radical way of love, love that does not retaliate or take retribution, but simply goes on loving. One must learn that love; become a student, apostle, and prophet of that love. Receptive Love!

Whether we realise it, accept and own it or not, ours is a culture of violence. Media and television pump out violence. Road rage, domestic violence, bullying and abuse, continue to have a massive effect upon thousands of families and individuals. Violence is deeply embedded in our socio-cultural conditioning and universal patterns of personal and collective behaviour. Jesus grew up in a similar environment and yet he was so attuned and faithful to the non-violent way: "Blessed are the peacemakers...love your enemies...turn the other cheek...put down your sword!" Ironically, Jesus was crucified because he did *not retaliate*. He laid down his life in the cosmic battle of love versus fear.

John Dear, an American Jesuit, was in Adelaide a few years ago to lead a 'Prophet School', which I attended. One person who has inspired him is the late Thomas Merton and his gospel call to non-violence. Dear recalls in his book, *Put Down your Sword*, 'how Merton, putting his vision into words, wrote against war and racism and nuclear weapons, and how often he was in trouble himself—silenced, censored, imprimaturs withdrawn. Yet he stayed put, remained faithful, did what he could, said his prayers, and carried on...he bore it all with love.'⁵ Merton called upon Christians everywhere to become contemplatives, students, teachers, apostles, and prophets of non-violence. John Dear has also literally 'laid down' in front of war planes and tanks, and has gone to prison for it.

The gift of Receptive Ecumenism could go a long way in the cause and pursuit of a non-violent world. The 'Us-and-Them' mentality is alive and well—in more people than would dare to admit it. I have written a poem about it.

EVERY TIME WE DRAW A LINE

Every time we draw a line,
the good guys and bad guys we define;
we distinguish friends from enemies;
invent us-and-them categories.

We erect a fence, make our defence,
show disregard and give offence;
discriminate, castigate and alienate;
exclude, dismiss and denigrate.

We state what's wrong and what's right;
all simply a case of black and white.
You're in or out, no shadow of doubt;
one size fits all; just figure it out.

Or condescend to tolerate but
the body language says: eliminate;
go back to where you came from mate,
or at least get legal then migrate.

We marginalise and sanitise,
protest our case and ostracise;
while God waits on the other side,
every time we draw a line.

The Ven. David Thornton-Wakeford was born in Westminster, London, and migrated to Australia with his family as a young boy. He is a semi-retired Anglican priest and has served in parishes in South Australia and Western Australia. He has also served as an Army Chaplain, Archdeacon in Perth, and in Adelaide. He is currently SA Chaplain to the Order of St Lazarus of Jerusalem, and a Spiritual Director. He is an author and poet, his publications being, *If Fish is all you Want, After the Wedding, Being Fully Alive and Wine, Waiting and Wonder*, a pictorial Anthology of his poems. David has a passion for Non-Violence.



See pp. 18-19
Image: Chris Shain (Images for Business)



⁵ John Dear. *Put Down your Sword*, Eerdmans, Michigan, 2008

Musical Meanderings in Melbourne

Callum Knox

At the beginning of October, The Choir of St James' went to Melbourne for what was indeed a successful trip, which included a Sunday morning Eucharist at St John's, Camberwell, Evensong at Trinity College Chapel, and the climax of the trip—performing a world premiere of a work by Paul Grabowsky with the Melbourne Symphony Orchestra (MSO) and vocalist Lisa Gerrard.

The Choir joined the Choir of St John's, Camberwell, for the 10am Sung Eucharist on 2 October, which was rather eventful—not just for the quality of the liturgy and preaching—but for the Blessing of Pets at the end of the service. Needless to say, all of the pets were dogs, bar one, which was a stuffed toy dog.

It is always special when multiple high-quality choirs combine for a service, and Choral Evensong at Trinity College was no exception, where we joined the fully residential Choir of Trinity College, and the Choir of St John's Camberwell. Trinity College and St John's Camberwell Director of Music Chris Watson, and our very own Warren Trevelyan-Jones co-directed



The Choirs of St James' and St John's Camberwell, prior to the performance of *Immortal Diamond*
Image: Michael Leighton Jones

the service, and all involved thoroughly enjoyed singing with quality music by Charles Wood and S.S. Wesley.

The prospect of performing a world premiere with the MSO was very exciting for the choir, and we were warmly welcomed by the orchestra, and composer Paul Grabowsky. The work, titled *Immortal Diamond*, was a far cry from the English Romantic anthems we were singing only a few days prior—this work was hugely

complex, and at times each choir member was singing a unique part. Nevertheless, it was a smooth operation—a refreshing contrast to the usual chaos of singing regular liturgical services!

Callum Knox is Organ Scholar at St James'.



Warren Trevelyan-Jones conducting the Choirs of St James', St John's Camberwell, and Trinity College, Melbourne
Image: Brooke Shelley

NEXT EDITION

The next edition of *St James' Connections* will be published on Friday 3 February 2023.

Deadlines (advertising and editorial):
Monday 23 January.

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

Literographic Art

by Ukrainian-Australian artist

Leonid Denysenko

Olive Lawson

Since early this year, the caring peoples of the world have been united in their concern for the residents of the Ukraine. As the year 2022 ends, we continue to direct our thoughts and our prayers to our Ukrainian brothers and sisters.

As a personal reminiscence, I admit that I have known one Ukrainian only; the artist Leonid Denysenko. In the early 1980s, I was editing the text of TAFE courses for distance education students. Leonid was one of our course-production team. Of Ukrainian background, he was then permanently settled in Sydney.

Leonid struck me as someone who had inner peace: he was serious, quiet, confident, meticulous with his time and his work, and with no inclination at all for office socialising or the trivia of the tea trolley.

I was pleased one lunch-hour to find that, like myself, he had escaped from the brutalist concrete tower-block near Central Station in which we worked, for a time in Christ Church St Laurence nearby. I came to realise that the inner strength I had sensed in Leonid came from his faith.

Our brief meeting at CCSL was sufficient for him to include my name in a world-wide list of recipients of his 'world mission' icon, the most important expression of literography, an art form he had devised. This work of art, the 'God Is Love' icon, is simply ink on paper, but a unique method whereby every stroke of the pen is in the form of a letter, the marks produced on

paper being a many-times repeated chosen text. The image (drawing) of the face of Christ is typically representative of the Eastern Orthodox tradition; the repetition of the words 'God Is Love' is in 79 different languages which form the icon, the image. The original artwork for this icon is held in the Vatican Museum of Fine Art. A copy went to her late Majesty Queen Elizabeth II. Large reproductions of the work have been shown all over the world since the mid-1970s, when Leonid first devised literography.

Leonid's covering letter to recipients begins: 'the idea, execution and distribution of this unusual icon was inspired and guided by the Holy Spirit of Our Lord'. He says it followed a period of prayer and fasting. In its apostolate of love this icon has reached primates and clergy of various Christian denominations and has been shared with some representatives of non-Christian faiths.

The God is Love icon is now shown in Ukrainian churches and local communities, in art galleries, in factories, workshops and in premises of scientific and artistic organisations. Leonid said "it has worked its way into the hearts of atheists and agnostics".

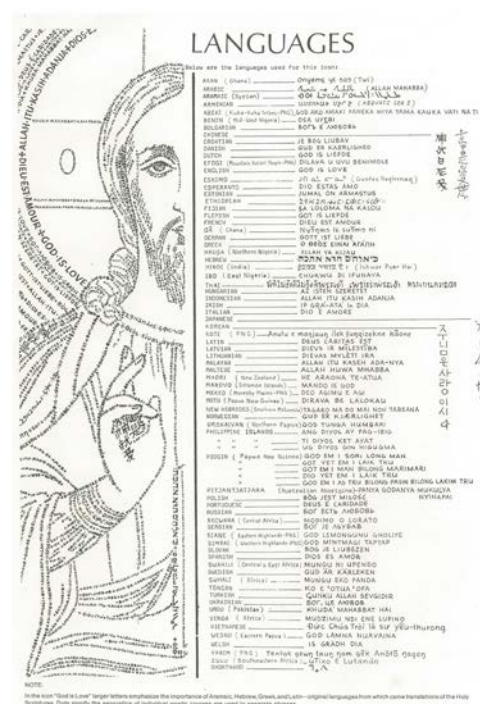
Leonid used literography also for an image of the coat of arms of the Australian Commonwealth. The single word 'AUSTRALIA' is repeated, minutely, in fine pen and ink, many hundreds of times. Perhaps with a magnifying glass, one

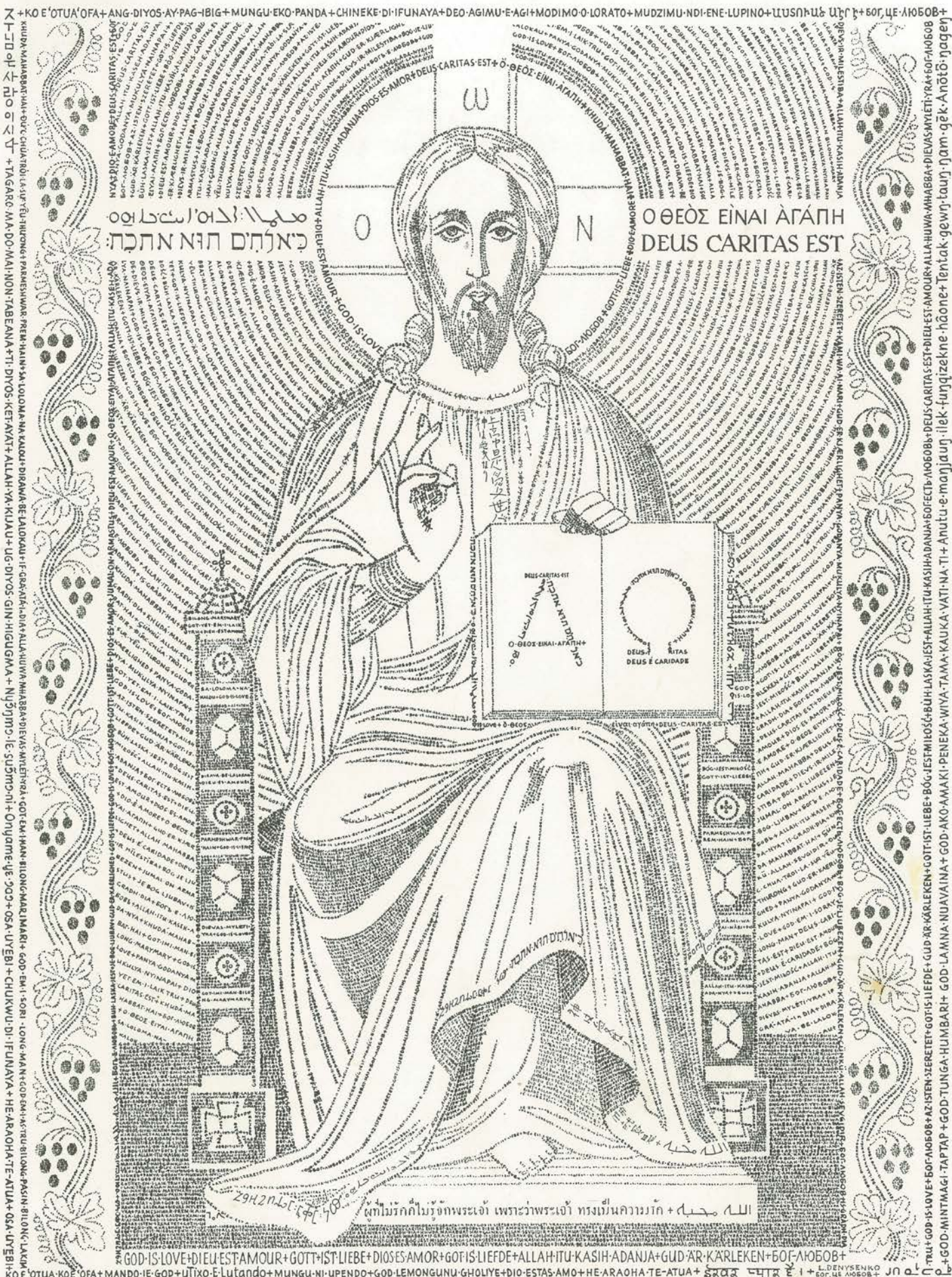
can detect the word as a single stamen of the callistemon (bottle-brush) flower, or a vein in a leaf of a flannel-flower, for the artist surrounded his coat of arms with depictions of Australian flora.

He has been given many prizes and awards, and acclaim for his work has been expressed throughout the Ukrainian diaspora.

In sharing Leonid Denysenko's work with readers of *St James' Connections* I wish to record my sincere thanks to him for his work.

Olive Lawson is a Sydney writer and a parishioner at St James'.







Parishioner Robbie Nicol created table centres with pipes from the old pipe organ
Image: Chris Shain (Images for Business)



The Rev'd John Stewart
Image: Chris Shain (Images for Business)



Guests listened to an interview with John Panning, from Dobson Pipe Organ Builders Pty Ltd
Image: Chris Shain (Images for Business)



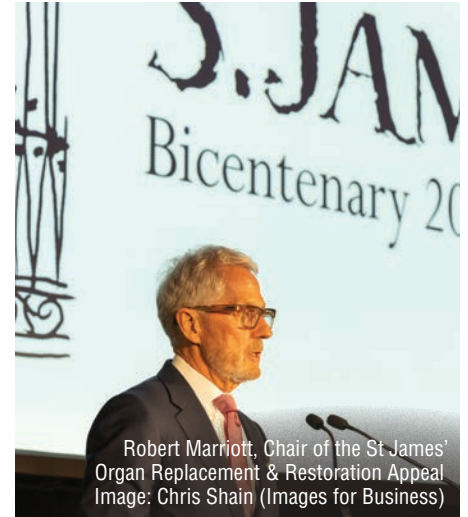
Her Excellency the Honourable Margaret Beazley AC, KC
Image: Chris Shain (Images for Business)



The Three Waiters entertained guests
Image: Chris Shain (Images for Business)



Image: Chris Shain (Images for Business)



Robert Marriott, Chair of the St James' Organ Replacement & Restoration Appeal
Image: Chris Shain (Images for Business)

Bicentenary Dinner

Friday, 7 October 2022

The St James' Bicentenary Dinner took place at The Fullerton Hotel in Martin Place. Guests heard about the history and significance of St James' Church in the life of the city of Sydney from Her Excellency the Honourable Margaret Beazley AC, KC, and from The Rev'd Andrew Sempell, and it was also an opportunity to raise funds for The St James' Organ Replacement and Restoration Appeal.



The Rev'd Andrew Sempell
Image: Chris Shain (Images for Business)



Image: Chris Shain (Images for Business)



The Three Waiters entertained guests
Image: Chris Shain (Images for Business)

Chariots of Fire & Glastonbury Abbey

Robert Willson

History with its flickering lamp stumbles along the trail of the past, trying to reconstruct its scenes, to revive its echoes, and kindle with pale gleams the passion of former days.

Those words were spoken in a speech in the British House of Commons in November 1940. We hardly need to guess that the speaker was Winston Churchill, the Prime Minister during the darkest hours of the British Empire.

Almost exactly four hundred years earlier, in the year 1539, the flickering lamp of history records some of the most horrible scenes in British history. It was the final dissolution of one of the largest and most famous monasteries in Britain, Glastonbury Abbey in Somerset. Glastonbury Abbey has legends going back to the New Testament, and especially to Joseph of Arimathea mentioned in John 19:38-42. But the history of Glastonbury could not save it from King Henry VIII and his obscene creature, Thomas Cromwell.

When I was at Scots College in the 1950s, we sang hymns and folk songs each Friday morning. One of the hymns we loved to sing was number 640 in the *Revised Church Hymnary of the Church of Scotland*. It begins, 'And did those feet in ancient time, walk upon England's mountains green? And was the Holy Lamb of God on England's pleasant pastures seen?' We belted it out with great enthusiasm.

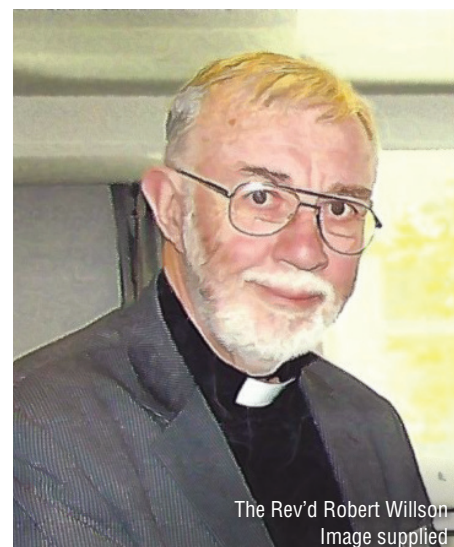
I loved that hymn with its rousing tune. Years later, the famous film *Chariots of Fire*, borrowed words from it for the Olympic Games theme and it is included on the soundtrack.

The Place of Dreams

I thought of all this when my wife and I made a pilgrimage to Glastonbury in Somerset many years ago. Glastonbury is called 'The Place of Dreams'. Long before the great Norman Abbey was built, there were legends that Joseph of Arimathea, who had owned the tomb in which Christ was placed before his Resurrection, founded Glastonbury as a Christian shrine. Joseph is said to have marked the place by plunging his staff into the ground, and the Glastonbury Thorn flourished each year at Christmas.

The original Glastonbury Thorn was destroyed during the Reformation, but cuttings from it were saved, and one grows closer to home in Machattie Park, in Bathurst, NSW. Joseph is also said to have taken the chalice used by Christ at the Last Supper, and the search for this Holy Grail is a legend in itself. It is said that Joseph, along with King Arthur, and perhaps St Patrick, are buried at Glastonbury.

It is even claimed that, as a young man, our Lord Jesus Christ himself might have been taken by Joseph to England. That is the question posed by William Blake in his poem, 'And did those feet....?' Blake simply asks the question and does not suggest an answer. Rather, he answers the question by challenging his readers to build Jerusalem in every land, England, or Australia. Wherever a New Jerusalem is built on human freedom and justice and dignity, the dream of that hymn is fulfilled yet again.



The Rev'd Robert Willson
Image supplied

Legends of Glastonbury

Blake asks the question, but historians emphasise that there is no hard evidence for these legends surrounding Glastonbury. However, all those who visit Glastonbury should be aware of this intriguing story.

The later history of Glastonbury shows that it grew into one of the largest and richest abbeys in Britain. The destruction of it, leaving only the eloquent ruins we see today, is one of the supreme tragedies of the Reformation period. King Henry VIII said he was doing it for the good of the Church, but what he really wanted, as some wit remarked, were the goods of the Church.

Thomas Cromwell, Henry's agent, was loaded with honours for his efforts to add to the wealth of the King by destroying the monasteries of England. Finally, he arranged for Henry's marriage to Anne of Cleves, but this was his undoing. Only months after the end of Glastonbury, when the marriage of the King to Anne had become a disaster, the terrified Cromwell

was arrested on the orders of the enraged Henry, and condemned for heresy and high treason. He gave no mercy to the monks of Glastonbury and he received none himself. He went to the block.

Wolf Hall

The bestselling novels of Hilary Mantel explore some of the dark themes of Cromwell's life. *Wolf Hall* is the first of a prizewinning series and has been produced for television.

The sickening story of the martyrdom of Richard Whiting, the last abbot of Glastonbury, may be read on the internet. Cromwell was judge, jury and executioner for the aged man who had served God and the Church blamelessly. Whiting was condemned in London, taken back to Glastonbury, and dragged to the top of Glastonbury Tor, which overlooks the town. There, the 80-year-old man was executed with great cruelty. Two other monks died with Whiting that day.

Blowing in the wind

My wife and I spent hours wandering quietly around the ruins of the great Abbey. We tried to imagine it when more than 100 monks chanted the Offices of the Catholic Church in Latin, and pilgrims came from far

and near to pray and leave their offerings. In the Library, monks spent hours copying the Scriptures before the era of printing. It is certain that, when Glastonbury Abbey Library was destroyed, unique ancient manuscripts went up in flames and charred leaves were seen blowing in the wind. The cultural loss to the world was immense. Writings of people like Cicero and Tacitus and Pliny, as well as theological books, were lost forever.

It would seem that the vision and faith that built Glastonbury long ago have perished and are in ruins. Yet, in the mysterious purposes of God, faith, hope and love abide, and these eternal realities still speak to us today. We are reminded again that the Lord gives, and the Lord takes away, and blessed is the name of the Lord.

In this busy 21st century, faithful souls still crave places of learning, silence and reflection like Glastonbury. Today, in many places, the monastic life still calls men and women to prayer and spiritual refreshment. Many ruined abbeys and other monastic houses have been restored and are in use today. In a few places, the original monastic Order is back in its traditional home. We once visited Pluscarden Abbey in northern Scotland. It is an example of such a renewal.

William Blake's great hymn is a continuing challenge to Christians:

*Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds, unfold!
Bring me my chariot of fire!
I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.*

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

ADVERTISING

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

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



The ruins of Glastonbury Abbey
Image: Shutterstock

Counselling Connection

Loretta King

'It is not the most intelligent of the species that survives; it is not the strongest that survives, but the species that... is able best to adapt and adjust to the changing environment in which it finds itself.'

— Charles Darwin

As we approach the year's end and the New Year to come, we are once again challenged with taking stock of our current circumstances and how we might improve our personal life satisfaction and general wellbeing. Yes, it's been a very difficult three years both here in Australia and globally in dealing with the COVID-19 pandemic and its effects on our health and livelihoods, the ongoing devastating impacts of climate change, and more recently the world energy and food crisis exponentially exacerbated by Putin's war in Ukraine, plus opportunistic price gouging based on greed. Many have also suffered further financial hardships through soaring interest rates to curb inflation, and ongoing economic uncertainties due to an increasing prospect of a global economic recession. The degradations to our natural environment and its ecosystems, as well as to our world economies, have particularly impacted the health, wellbeing and survival of global populations who have suffered the most through many or all of these catastrophes. Certainly, the theme of this *St James' Connections* issue, 'learning to adapt', is an important part of our capacity to cope through difficult times and while formal mitigation measures are given time to reduce and ideally resolve such life-threatening problems. At the same time, we continue to witness the incredible resilience of the human spirit when faced with loss and tragedy, as well as the overwhelming generosity and humanity of those providing help and support often at their own risk.

In this article I particularly want to discuss the importance of learning to adapt not only as a survival or coping mechanism through tough times but also as a principle for living a healthy and satisfying life. As humans, we generally have dreams, goals and plans to achieve the things that we believe will satisfy our needs and provide us with meaning and purpose in an ever-increasing complex world. We are conditioned from an early age by values and beliefs specific to our socio-political and cultural environments, which in turn influence our thoughts, feelings and behaviours throughout our lives. Our inherent instincts to 'fit in' and be socially accepted and validated for our personal achievements, talents and strengths is a natural human drive; and certainly staying wedded to our commitments has its value and benefits. Unfortunately, this can come at a price when we find we have no control over difficult circumstances that block our chosen paths and aspirations, or when we push ourselves to the limit to beat the odds, resulting in overload which can overwhelm us and ultimately compromise our health. To quote John Lennon, 'Life happens while you're busy making other plans!', and it's at these times that we need the flexibility to move with the tide and adapt to a changing reality rather than rigidly clinging to what has now perhaps become an intangible or destructive ideal. And yes, while this may come with a measure of loss and uncertainty, we can also find some renewed hope by taking pause to appreciate what we still have and reflect on the possibilities of change and the alternative pathways to achieving what's genuinely in our highest good. As an extra aid to our decision-making, we might consider doing a Cost-Benefit Analysis, a Cognitive-Behavioural strategy which involves itemising the costs and benefits (or pros and cons) of each choice in relation



to either staying the course and holding onto the things we feel are important to our lives, even in the face of some threat, or changing our course and perspective in light of current circumstances in order to limit the risks to health and safety. We can then weigh the choices and their possible consequences against each other, giving us more perspective in making the best decision moving forward.

In my December 2014/January 2015 *Parish Connections* article entitled 'Getting the Balance Right: A Time to Inspect and Realign your 'Wheel of Life'' (available online at www.sjks.org.org.au) I've utilized the 'Wheel of Life' coaching method to help us create an optimally satisfying lifestyle balance in areas of our lives which align with our core needs, priorities and values (for example, Health; Career/Job; Money; Love/Partner; Friends/Family; Personal/Spiritual Growth; Fun/Hobbies/Recreation; Home/Work Environment). We can then rate our level of satisfaction in each of these areas as it is in reality, compared to the ideal level we'd prefer. Finally, with more clarity, we can assess where and how to increase our energy and time in the things we've neglected that fuel our passions and

infuse our lives with meaning and purpose, while reprioritising or choosing to delegate to others time spent on things that deplete our energy and enthusiasm. However, as a counsellor I've learned through my own and others' trials that we can often lose sight of what we need for a well-balanced, satisfying life when we're driven by an entrenched belief that our worthiness or human value depends on successfully achieving our ambitions and goals at any cost. This often leads to undue stress which further reduces our capacity or willingness to choose, or indeed identify an effective life balance that allows us to best survive and thrive.

According to Internal Family Systems theory (previously referred to in my April-May 2022 article and also relevant here), rigid thinking and behaviour is often related to unresolved childhood experiences which have produced well-intended but over-protective parts within us, including a harsh inner critic and wounded/frightened child whose aims are to help us avoid future threat, which includes the costs of failure. While as adults we've learned to weather many storms in life and have successfully survived, these younger vulnerable and sometimes traumatised inner parts can still reside in our bodies on a visceral and emotional level, fostering patterns of thinking and behaviour which might have helped us as children but which don't always align with our current needs. In order to heal these fragmented parts so they can once again reintegrate with our authentic core selves, the following exercise might be considered: (1) Sit comfortably in an upright position, noticing and relaxing any tension in your body; (2) with eyes closed or half-closed begin to focus on your breath as it slowly enters and leaves your body; (3) as is common, when distracted by any thoughts or feelings, just acknowledge them and gently and non-judgmentally return your attention back to your breathing until you're completely relaxed, tension-free and grounded in the present; (4) now, if you feel comfortable with this, take time visualising in detail a past scenario when you as a child felt threatened by something or someone;

(5) try to imagine your present, safe and confident adult self now entering that scene to defend the child against the offender, pushing them away and verbalising your condemnation (which should also be physically actioned and voiced out loud in the present time); (6) now visualise the offender reduced in size and cowering away, no longer a threat to this younger part of you; (7) begin expressing to this younger part some positive good-mother/father messages (such as 'You are safe now', 'Nothing can hurt you', 'I love and accept you unconditionally', 'You did the best you could under difficult circumstances', 'You have nothing to be ashamed of', 'I'm proud of who you are and you deserve to be happy', etc.); (8) now imagine holding your younger self in your arms, noting it finally feeling safe, happy and carefree as it reintegrates with your authentic core self, with renewed trust in your ongoing protection and future adult choices; (9) finally bring your awareness back to your breathing until you feel relaxed and ready to open your eyes and reconnect with your current surroundings. It is important to note that the more we engage in mindfulness practices (preferably every day for at least five to ten minutes), or utilise our imagination to help achieve calm and relaxation and correct any unresolved issues of the past, the greater the benefits over time. Such practices as well as other supportive strategies detailed in my previous *Parish Connections* articles: 'Choosing Happiness as a Personal Mission' (September 2013), and 'It's All in the Balance: Making Stress Management a Lifestyle' (February-March 2018), can broaden and build our focus and perspective, and provide us with the self-compassion and self-esteem, confidence, wisdom, courage and resilience to adapt to changing circumstances and make effective and healthy choices. This, in turn, supports our optimal potential for life satisfaction and success in the things which are truly important to us!

Allowing some reflection on these words from *The Serenity Prayer*: 'God grant me the serenity to accept the things I cannot change, courage to change the things I can,

and wisdom to know the difference', may the Christmas season and New Year ahead bring blessings of peace and goodwill, health and safety, good governance and good luck in all the things that help all peoples and Earth's creatures to survive and thrive, here and beyond our shores!

Best wishes—and please feel free to contact me for any further assistance.

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 or telephone 8227 1300.

Voice and the Church

Robert Whittle & Ross Hindmarsh

In mid-October, Scarred Tree Indigenous Ministries held a day conference 'The Voice and the Church' (attended by Ross Hindmarsh and Robert Whittle). Scarred Trees Ministries is an Aboriginal, Torres Strait Islander, and Australian South Sea Islander ministry that is attached to St John's Anglican Church in Glebe. It is named after an iron bark tree in the extensive grounds of St John's Church, the trunk of which carries the scars from where bark was removed to make objects such as a shield or a coolamon. The scarred tree acts as a reminder that Aboriginal people—the Gadigal—were living in the Eora area long before it was called Sydney.

The conference was designed to be a safe setting where people—both Indigenous and non-Indigenous—could consider their response (individually and as a Church) to the proposal for a First Nations Voice to be enshrined in the Australian Constitution, a proposal that is contained in the Uluru Statement from the Heart and that is likely to come to a constitutional referendum in the next twelve to eighteen months.

For some context: it is good to note that the recent Sydney diocesan synod overwhelmingly passed a motion about the Voice. On 13 September, Ms Larissa Minniecon moved the following motion (seconded by Rev John Stanley):

Synod of the Diocese of Sydney –

- i. perceiving the opportunity for all Australians to contribute to a matter of national importance,
- ii. recognising it to be an essential step in reconciliation with Aboriginal and Torres Strait Islander peoples,
- iii. perceiving it to relate to the social, spiritual, and economic wellbeing of Aboriginal and Torres Strait Islander peoples, and

iv. believing it will empower Aboriginal and Torres Strait Islander people to create a better future for their communities to flourish –

- a. welcomes the conversation regarding the call to establish a First Nations Voice enshrined in the Constitution,
- b. commits to learning more, and educating all Anglicans, about the Voice 'From the Heart', and
- c. encourages church members to give generous consideration to the case to vote 'Yes' to the referendum question of whether the Constitution should establish a First Nations Voice, once the details have been made clear.

Speakers at the Conference came from all over Australia. All were Christians; some were members of Scarred Tree Ministries, some were Indigenous pastors of other churches, some were Indigenous people who have served their communities in various ways over a number of years. Truth-telling is an important part of reconciliation, and there was a range of opinions expressed about the Uluru Statement and the Voice. Some of the speakers' stories were confronting as they talked about their stories and the histories of their parents and other members of their communities.

The speakers were Geoffrey Stokes (Pastor from Kalgoorlie), the Rev'd Dr Rangi Nicholson (Priest from New Zealand), Auntie Jean Phillips (Ministry with Aboriginal Inland Mission), Professor Gracelyn Smallwood OAM (South Sea Islander), and Uncle Gabriel Bani (Torres Strait Islander). After each speaker there was a time of Reflection by Larissa Minniecon (Scarred Tree Ministries), Safina Stewart (Common

Grace), and Bianca Manning (Common Grace).

But the point of their stories was not merely, or mainly, to be confronting. The Uluru Statement is a very generous statement, and we as Christians and Anglicans would do well to look at it afresh and to consider carefully the synod motion reproduced above, and to engage in conversation about a First Nations Voice, recognising this conversation to be an essential step in reconciliation with Aboriginal and Torres Strait Islander peoples.

Robert Whittle and Ross Hindmarsh are St James' parishioners, and members of the group preparing a RAP (Reconciliation Action Plan) for St James'.

The Uluru Statement can be found at:

https://www.referendumcouncil.org.au/sites/default/files/2017-05/Uluru_Statement_From_The_Heart_0.PDF



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

The St James' Music Foundation

ABN 81 868 929 941

MYANMAR EMERGENCY APPEAL



Please don't forget about us :(



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

Colin's Corner

from the St James' Archives

100 years ago at St James' Church

Extract from PARISH NOTES

11.—It would be a kindly act on the part of the congregation if they would hang up their hassocks before leaving the church on the pegs provided for them. If each would hang up his own it would save the Verger a great deal of work on a very busy day.

14.—An Elocutionary Evening, in aid of the Building Fund of the Community of the Ascension, Goulburn, is to be given in the Upper Room of S. James Hall on Monday, December 11th, at 8 p.m. by the S. James' Elocution Class. Will the Associates and friends of the Fraternity, and all good friends of the class, bear this date in mind. Admission by silver coin. An interesting programme has been arranged.

15.—Mrs. Seymour Pritchard would like to meet any girls or boys interested in Elocution. Interviews may be arranged for any Friday evening, in the Rest Room, S. James' Hall after 7.30 p.m., or by letter addressed: "Elvira," Mann's Avenue, Neutral Bay.

16.—During the winter months of 1923, the S. James' Elocution Class will give a series of Recitals comprising recitations in character, dialogues, scenes, short plays. Further particulars of which will appear in a later issue of this paper.

17.—We have received an appeal for prayer books for the use of a small country church in a South Coast parish. Will any who have old prayer books to spare for this purpose kindly leave them with the Verger.

18.—A small dance and entertainment was arranged on Wednesday, November 29, in S. James' Hall, in order to provide toys and Christmas gifts for the inmates of the Children's wards at the Sydney Hospital.

19.—The collections throughout the day on Sunday, November 26th, were given to our own mission, and amounted to £30/8/7.

20.—Mrs. J. Moseley and Miss Stiles will be in the Crypt throughout the day on Tuesday, December 5th, to receive gifts of books for the Chaplain's Library at Sydney Hospital. Gifts of suitable books will be most gratefully received.

21.—Our own Christmas entertainment will be held on Wednesday, December 20th, in S. James' Hall. It will include a Christmas-tree, and we again appeal for contributions for this purpose. We have already received one or two contributions, and ask those who are willing to help to send their donations to the Rector.

22.—We call attention to the exhibition of a new film, "The Heart of New Guinea," at King's Cross Theatre, on Monday, December 4th, at 2.30 p.m. The film is from photographs taken by Captain Frank Hurley, on behalf of the Australian Board of Missions.

23.—Our collection of portraits hanging in the vestry include those of Bishops Broughton, Barker, Barry and Saumarez Smith, successive Bishops of Sydney; of the Rev. R. Hill, T. Cartwright, G. N. Woodd, R. Allwood, W. I. Carr-Smith and Rev. W. F. Wentworth-Sheilds, Incumbents or Rectors; of Canon Moreton (assistant priest), and of Mr. Beaver (Verger). We hope that those portraits will eventually be hung along with pictures of early Sydney, and S. James' in our own Parish Hall—when we have one. Meanwhile, we should be glad to complete our list of portraits, and again ask for the gift of any further portraits of interest to the church, and especially that of Rev. H. L. Jackson, needed to complete the collection of the portraits of our Rectors.

The Monthly Church Messenger December 1922

BOY'S GUILD.

The event which we chronicle this month is the Annual Camp. Twelve members of the Guild, with Mr. Massey, went to Camden on Boxing Day. Last year we were washed out of our camp on the first night, so with the willing assistance of Mr. King, we took the precautionary measure of having stretchers in the Parish Hall. Fortunately there was no need to use them as the weather was beautiful throughout, and the boys much preferred sleeping on the hard ground in tents. The camp was situated on the river bank, near an excellent swimming hole and close to the town. The boys spent their time swimming, playing cricket, eating ice creams and almost purchasing the surrounding orchards. Mr Massey's job as banker was not the least arduous of his tasks. We had morning and evening prayers, with a short talk in the morning. No accidents occurred beyond a boy falling from a tree, a few fruit-pains, many punctures from mosquitoes and much weariness from flies. The sun did his work manfully, most of the boys returning home quite lobster-looking. We were accompanied by Dudley Dobbins, who acted as our cook. We thank him very much for his assistance. The success of the camp, to a large extent, was due to his efforts. We also desire to thank Mr. and King¹, who gave us what we had forgotten, much

¹ The Rev. C. J. King, Rector of Camden, and Mrs King.

that we needed, and plenty of advice. They also entertained us at the Rectory one night. We had two visits from the Rector and one from Mr. and Mrs. Allman. The camp concluded on Saturday, December 30, after a happy time. What was left in the tucker box at the end the boys unanimously donated to the Camden Hospital. Finally we thank those members of the congregation who made our camp possible by their gifts.

The Monthly Church Messenger January 1923

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.



Flowers in Queen’s Square
Image: Brooke Shelley

Milestones

BAPTISMS

Delilah Winnie Teitzel 16 October 2022

WEDDINGS

Scott Robert Milligan and Lyn Ley Lam 23 October 2022

FUNERALS

John William Mather 11 October 2022

Parish Contact Directory

Address – Level 1, 169–171 Phillip Street, Sydney, NSW 2000
Phone – 8227 1300 Web – www.sjks.org.au Email – 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
ACTING ASSISTANT HEAD OF MUSIC	Marko Sever	8227 1306
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.....	brooke.shelley@sjks.org.au
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

Sydney Open at St James'

St James' is always open to visitors, and has taken part in Sydney Open from the very start. The 2022 Sydney Open was held on the weekend of 5-6 November, during the period when the old pipe organ was being dismantled.



Image: Brooke Shelley



Image: Brooke Shelley



Image: Brooke Shelley



Image: Brooke Shelley

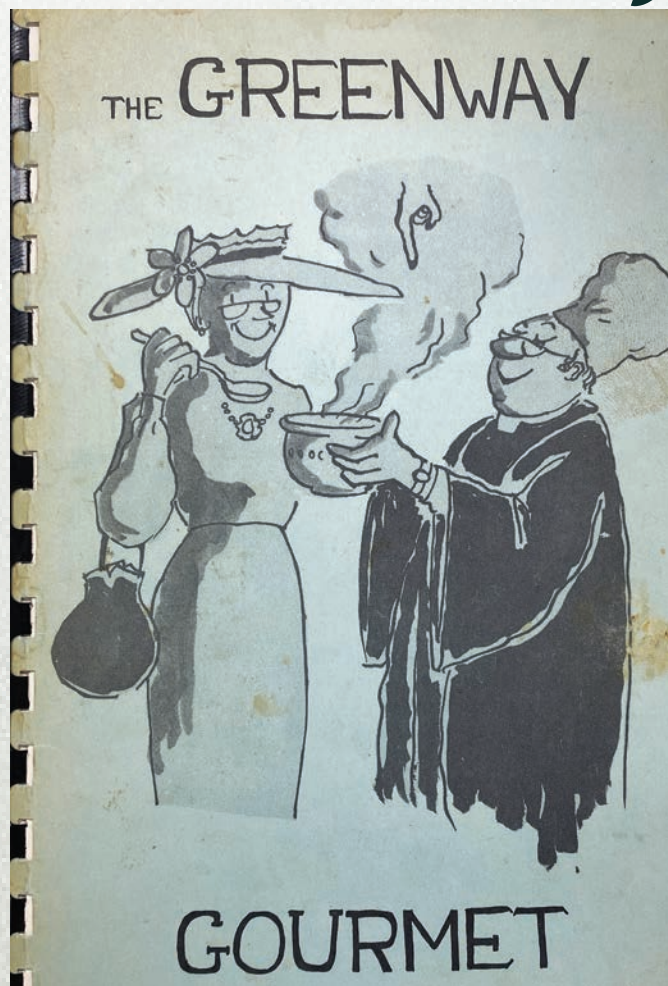


Image: Brooke Shelley

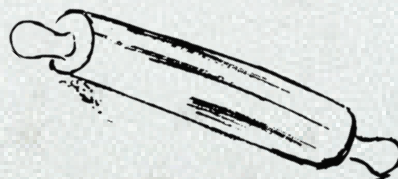


Image: Brooke Shelley

The Greenway Gourmet



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



"A DEED WITHOUT A NAME"

Take a good half pound of good quality dried apricots. Cut into slivers and soak (preferably overnight) in Al uovo Marsala Wine. Wine should cover the apricots well to allow absorption. Drain apricots and spread as a layer in a container about 8" x 4". Whip some cream till not quite stiff and spread over apricots. Place dish in freezer. Take a heaped cup of seeded raisins and soak in the Marsala until moist (a few hours while cream is freezing in apricot dish). Remove raisins and drain and spread over frozen cream. Cover these with cream whipped as before and sprinkle with chopped mixed fruit peel and blanched almonds. Place in freezer for several hours and do not remove until shortly before serving.

*MACBETH: How now, you secret, black and midnight hags!
What is't you do?

ALL (Witches) A deed without a name.

Macbeth Act 4 Sc. I

A.E. GARDNER

PATE WITH PORT

8 oz. chicken livers
1 oz. butter
1 small onion
2 ozs mushrooms
1/4 teaspoon thyme
1 small bayleaf
3 rashers bacon
1/3 cup cream
1 tablespoon port
1 tablespoon dry sherry
1 teaspoon brandy
salt and pepper

Clean and dry chicken livers. Heat butter in pan. Saute livers, peeled and finely chopped onion, thyme, bayleaf, chopped mushrooms and chopped bacon 7 to 10 minutes. Remove from heat; discard bayleaf. Put half mixture into blender with half the cream; blend until smooth; repeat with the remaining mixture and cream; push through a sieve if necessary. Stir in port, sherry and brandy. Season with salt and pepper. Pour into serving dishes, cover with plastic food wrap. This pate can be made two days before serving. Serve with toast triangles. Serves 6.

V. WHITFIELD

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.



St James' Institute

Recent Events & News

Afterlives of Jesus

Rev'd Dr Greg Jenks [right, with Dr Aaron Ghiloni] visited the Institute to discuss the impact of Jesus within and beyond Christianity. His claim is that Jesus has many 'afterlives' in literature, the arts, social justice, and world religions. A three-volume collection of essays on this theme will be published soon.

Who Was the Real Jesus? Dr Michele Connolly RSJ [below] discussed research on the "historical Jesus" and explained how Greg Jenks' 'afterlives' project fits within the ongoing scholarly conversation among historians of early Christianity. Connolly is the author of *Disorderly Women and the Order of God: An Australian Feminist Reading of the Gospel of Mark*.



Islamophobia and Us

What steps can Christians take to counter anti-Muslim discrimination? This was the topic of a St James' Institute seminar featuring Jordan Denari Duffner [below right] and Dr Derya Iner [below left]. Duffner is the author of a new book on Christian responses to Islamophobia as well as *Finding Jesus Among Muslims*. Iner is the chief investigator of the Islamophobia Register Australia; visit islamophobia.com.au to download their latest report.



Cancer and the Creator

The Rev'd Dr Aaron Smith [right, top left]—a systematic theologian and Lutheran pastor in California—discussed cancer and genetic editing in dialogue with a theology of divine creation. A response was given by the practical theologian Rev'd Dr Neil Pembroke [right, bottom centre]. The seminar was based on Smith's book *The Lord, the Giver of Life: Spirit in Relation to Creation*.



Dr Aaron Ghiloni *Appointed as Trinity Research Fellow*

Dr Aaron Ghiloni, the Director of the St James' Institute, has been appointed as an Honorary Research Fellow with the University of Divinity. Aaron will work within Trinity College Theological School, mentoring junior scholars and researching interreligious dialogue and religious diversity. Trinity's Dean, The Rev'd Canon Dr Bob Derrenbacher said, "We are thrilled that Dr Ghiloni will be joining Trinity College as an Honorary Research Fellow. Dr Ghiloni's academic expertise and scholarly program will aptly complement what Trinity is already doing. Thus, we look forward to working with him in the months to come."

Stay tuned for information about Trinity College's courses to be offered at the St James' Institute in Sydney next year!



Image supplied



TREVOR LEE & SON
PTY. LTD.
FUNERAL DIRECTORS



SERVICING THE FUNERAL INDUSTRY FOR OVER 50 YEARS.

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

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

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

Pre-paid funerals available.

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

Contact our team on:

9746 2949 • 0411 743 334

tleeandson@bigpond.com • trevorleeandson.com.au

115 Wellbank St, North Strathfield 2137

We have no affiliation with any other Funeral Director.

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

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

MJF

MAURER FAMILY FUNERALS

Maurer & Bracks

9413 1377

Offices at Chatswood & Balgowlah

www.maurerfunerals.com.au

office@maurerfunerals.com.au

Three generations of family values since 1941

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

Music Notes

Marko Sever

We recently bade farewell to the organ of St James' in *The Last Hurrah*, a packed-out concert on 30 October, featuring current and former organists of the parish. Some anecdotes were shared about the 'old-girl', more notably, ones where things failed spectacularly. It was also a special treat to have in attendance, former Director of Music, Walter Sutcliffe, whose recording of Bach's *G minor Fantasia and Fugue* was played over the speakers to an attentive audience.

As the scaffolding went up and the pipework came down, it finally dawned on us that this was actually happening, and while there was an air of excitement about the incoming instrument, it was tinged with an element of sadness for some who were sentimental about the instrument.

Needless to say, October went out with a bang, the final hymn, 'In our day of thanksgiving' roaring to a climax. The line 'These stones that have echoes their praises are holy' felt particularly poignant.

We were also very fortunate to welcome Peter Phillips of the Tallis Scholars to workshop The Choir of St James'. His expertise

in Renaissance choral literature was thoroughly enjoyed by all in attendance, and the weekend culminated in Peter conducting for the Choral Eucharist the following day.

Other memorable occasions included the singing of Duruflé's *Requiem* on All Souls Day, played for the first time on the temporary Hauptwerk organ, which will be used to tie us over to the installation of the Dobson pipe organ in January 2024. The crescendo continued throughout November with a rousing rendition of Vaughan Williams' *Lord, Thou hast been our refuge* and Langlais' demonic *Messe Solennelle* to mark the first Sunday in Advent.

We look forward to the reflective season of Advent, where we rediscover some of the music we have not presented in a while: Berkeley's *Missa Brevis*, Sweelinck's *Gaude et Lætare*, and Gabrieli's *O magnum mysterium* with brass, heralding the arrival of the Christ Child.

Marko Sever is Acting Assistant Head of Music at St James'.



Clergy, Servers, and Choir with Peter Phillips,
Sunday, 23 October 2022
Image: Chris Stevens

Music at St James' ^{DEC-JAN}

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, facebook.com/stjameskingstreet. Listen to our other recordings on youtube.com/sjksmusic.

SUNDAY 4 DECEMBER

10:00am – Choral Eucharist

Setting: Berkeley – *Missa Brevis*

Motet: Palestrina – *Deus tu convertens*

WEDNESDAY 7 DECEMBER

6:15pm – Choral Evensong

Sung by The St James' Singers

Responses: Ebdon

Canticles: Moore – *Third Service*

Anthem: Wood – *Never weather-beaten sail*

SUNDAY 11 DECEMBER

10:00am – Choral Eucharist

Setting: Mozart – *Missa Brevis in F*

Motet: Sweelinck – *Gaude et Lætare*

WEDNESDAY 14 DECEMBER

6:15pm – Choral Evensong

Responses: Morley

Canticles: Gibbons – *Short Service*

Anthem: Gibbons – *This is the Record of John*

SATURDAY 17 DECEMBER

5:00pm – Concert: Handel's *Messiah*

SUNDAY 18 DECEMBER

10:00am – Choral Eucharist

Setting: Victoria – *Missa Alma Redemptoris Mater*

Motet: Parsons – *Ave Maria*

7:30pm – Nine Lessons & Carols

Works by Parry, Guest, Pearsall, Weir, Shelley, Hadley, Prætorius, Poulenc, Gabrieli

WEDNESDAY 21 DECEMBER

1:15pm – Lunchtime Lessons & Carols

6:30pm – Candelight Carols

THURSDAY 22 DECEMBER

6:30pm – Candelight Carols

SATURDAY 24 DECEMBER

10:30pm – Night Eucharist of the Nativity

Setting: Victoria – *Missa O magnum mysterium*

Motet: Lauridsen – *O magnum mysterium*

SUNDAY 25 DECEMBER

8:00am – Sung Eucharist of the Nativity

Sung by The St James' Singers

Setting: Dudman – *Eucharist*

Motet: Mathias – *Sir Christèmas*

10:00am – Choral Eucharist of the Nativity

Setting: Mozart – *Coronation Mass*

Motet: Schütz – *Hodie Christus natus est*

SUNDAY 1 JANUARY

10:00am – Sung Eucharist

Sung by a Cantor

Setting: Dudman – *Eucharist*

SUNDAY 8 JANUARY

10:00am – Choral Eucharist

Sung by The St James' Singers

Setting: Darke in E

Motet: Mendelssohn – *There shall a Star from Jacob come*

SUNDAY 15 JANUARY

10:00am – Orchestral Mass

Setting: Dove – *Köthener Messe*

SUNDAY 22 JANUARY

10:00am – Orchestral Mass

Setting: Schubert – *Mass in A-flat major*

SUNDAY 29 JANUARY (Australia Day Sunday)

10:00am – Choral Eucharist

Setting: Britten – *Missa Brevis*

Motet: L. J. White – *A Prayer of St Richard of Chichester*



See p. 12
Image: Brooke Shelley



Choral Evensong (with Pastor Christian Hohl),
Sunday, 30 October 2022
Image: Chris Shain (Images for Business)



S^T.JAMES'
Music

Messiah

17 December 2022 | 5:00pm

The Choir of St James'
with Bach Band at St James'

\$50/\$45 | stjamesmusic.org.au

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/ 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.

7 DECEMBER RACHAEL LIN – PIANO	LUNCHTIME CONCERTS ARE IN RECESS FROM 28 DECEMBER UNTIL 11 JANUARY INCLUSIVE
14 DECEMBER BRIANNA LOUWEN – SOPRANO MICHAEL BURDEN – COUNTERTENOR	18 JANUARY LANA KAINS AND STACEY YANG
21 DECEMBER THE CHOIR OF ST JAMES'	25 JANUARY CALLUM KNOX – ORGAN

www.sjks.org.au/music/lunchtime-concerts/

Advent & Christmas at St James'

Sunday 4 December - Second Sunday of Advent

8:00am Holy Eucharist

10:00am Choral Eucharist* (*Berkeley - Missa Brevis*)

Sunday 11 December - Third Sunday of Advent

8:00am Holy Eucharist

10:00am Choral Eucharist* (*Mozart - Missa Brevis in F*)

Saturday 17 December - Special Advent Concert

5:00pm *Messiah*[^]

Sunday 18 December - Fourth Sunday of Advent

8:00am Holy Eucharist

10:00am Choral Eucharist* (*Victoria - Missa Alma Redemptoris Mater*)

7:30pm Nine Lessons & Carols*

Wednesday 21 December

1:15pm Lunchtime Lessons & Carols*

6:30pm Candlelight Carols*

Thursday 22 December

6:30pm Candlelight Carols

Christmas Eve Saturday 24 December

6:00pm Christingle

10:30pm Night Eucharist of the Nativity*

Christmas Day Sunday 25 December

8:00am Sung Eucharist of the Nativity

10:00am Choral Eucharist of the Nativity*

* Sung by The Choir of St James' and livestreamed
(sjks.org.au/online-services; facebook.com/stjameskingstreet; youtube)

[^] ticketed event; see stjamesmusic.org.au for details