

AUGUST/SEPTEMBER 2014



Lithograph showing St James' Church and the Supreme Court, 1836

CELEBRATING OUR HISTORY

ASSOCIATE PROFESSOR MICHAEL HORSBURGH AM

We are about to place in St James' a plaque in honour of our first Governor, Captain Arthur Phillip RN. As well as that, we are approaching our 200th anniversary as a parish. We cannot be unaware of history if we worship at St James', King Street. Our walls are covered with memorials to those worthies whose friends and relatives had enough resources to celebrate them in that way. Not that they didn't deserve it, but we know that history is selective and

...of [many] there is no memory;
they have perished as though
they had never existed;

they have become as though they
had never been born,
they and their children after
them. [Sirach 44:9]

Mindful of this mournful passage from the Apocrypha, I have been engaging my older grandson in some memories of his Australian ancestors. He is a dual US/Australian citizen but, since he lives in the USA, he is in all senses a young American. I do not want his Australian ancestors to be 'as though they had never existed'. He is, after all, an eighth generation Australian. Here is some of what I want him to remember.

My four times great-grandparents, Benjamin Johns, his wife, Catherine, née Griffiths, and their son, Daniel, arrived in Sydney on 7 August 1793. Johns had been born in Lawrenny, Pembrokeshire, Wales, in 1764. He had served as a soldier in the 40th and 13th regiments from 1 April 1781 to 30 March 1791, including a year in the West Indies. The day after he was discharged from the 13th Regiment, he enlisted in the NSW Corps and prepared to come to Australia. Daniel had enlisted, at the age of 8, as a drummer-boy in his father's new regiment.

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In January 1809, the officers of the NSW Corps arrested Governor William Bligh. Sergeant Johns was possibly in the arresting party. In any case, Johns accused Bligh of being ill-tempered and disrespectful to the soldiers. Here is what he wrote as evidence to an inquiry initiated by Colonel Johnston:

11 April 1808

I was one morning in the month of November last on the Battery Guard at Dawes' Point [that is under where the harbour bridge is now]. His Excellency Governor Bligh came there, and after looking at the men he asked for their arms one by one, and having wrenched the flints out, he threw them on the ground, and said in a passion that the men were not fit to have arms, and they were a disgraceful set and of no use, and said a good deal to me in the same way,

Benj'n Johns Serj't

Johns was one of the guards while Bligh was under close arrest. In a letter to Viscount Castlereagh, who was at the time the Secretary of State for Colonies, Bligh complained, 'Mr and Mrs Palmer drove up in their carriage to demand admittance to see me; but they were forced off violently by Sergeant Whittle and the sentinels, and particularly Sergeant Johns.'

Relationships between Bligh and Johns had been strained before the arrest. On Sunday, 27 September 1807, before he was arrested, Governor Bligh went to church with his adult daughter, Mary Putland, the wife of one of Bligh's officers. Bligh's wife had not come with him to Sydney, and, in her absence, Mary was the hostess at Government House. Mary was wearing a muslin dress, in the latest fashion, sent by her mother from London. When she walked past a sun-filled window, the sheer material showed more than was desirable, to the amusement of the assembled soldiers. Mary fainted; she and her father left hurriedly and Colonel Johnston was asked to provide a report. Colonel Johnston reported that Bligh was mistaken. The soldiers were really laughing at a joke played by the drummer-boy, who had stuck a feather into a hole in the hat of one of his fellow soldiers. Johns was the sergeant on duty that day and Daniel Johns was probably also involved. Needless to say, Bligh rejected Johnston's response.

When Governor Macquarie arrived to restore good order and government, he brought with him his own 73rd Regiment and NSW Corps members had the option of transferring to it. Both the Johns, father and son, did so. Benjamin left the army on 25 February 1811, having served for 29 years and 331 days in

all. He was given a grant of 120 acres of land at Cobbitty to the west of Sydney, but sold it only one month later. By this time he was most probably living with his daughter and son-in-law at Parramatta. His grandson said of him:

My mother's father lived with us for many years. He had been a soldier, and was a stern old man. We children, however, could always reckon on his being on our side, and I think that he often encouraged us to rebel against our parents. Some grandfathers and grandmothers are very foolish, and, however wisely and well they may have brought up their own children, they are not to be trusted in the training of their grandchildren.

It seems that the subversive role of grandparents has not changed.

The 73rd did not come out all in one shipment: separate detachments came as guards on convict transport ships. On 18 January 1812 the *Guilford* arrived in Sydney with a detachment under the command of Captain Anthony Coane. Whilst on board, Coane befriended my three times great-grandfather, James Watsford, who was being transported for life after having been reprieved from a death sentence for horse stealing. On arrival, he had Watsford assigned to him as a personal servant. This was followed

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by a ticket of leave and Watsford began to work for the Macarthur family, where he met Jane Johns, Benjamin's daughter, a 'currency lass' who had been born in Sydney on 11 November 1797. Captain Coane left Sydney in 1814 for Ceylon, where he later died. It is probable that Daniel Johns also left for Ceylon at this time. In any case, he disappears from the family history.

In the summer of 1816, there was an uprising among the local Aborigines, who had been waging a guerrilla war against the white invaders for many years. Jane was at home with a baby daughter, Elizabeth. While walking outside their hut, she saw the approach of a group of Aborigines armed with spears. She went back inside, put her sleeping baby in a trunk used to store blankets and closed the lid. She took a loaded musket to fire out the window, not so much to kill the attackers – the gun had only one shot – as to summon help. When the Aborigines began to break down the door, she climbed up the chimney. With the baby in the trunk and Jane hidden, the one-room hut looked empty, much to the surprise of the intruders, who didn't know where they had got to. But Jane slipped and one leg became visible. A spear pinned it to the wall. At about this time, people had heard her gunshot, help arrived and she was saved. On the same day James was away with his cattle and he was also attacked and speared. James was much more seriously injured than Jane and it took both of them a long while to recover after they were taken to the hospital in Parramatta, quite a distance away. The baby in the trunk lived long enough to be married in 1839, but the date of her death is unknown.

James and Jane left the Macarthur

family and started their own business, carrying, at first, goods and, later, passengers between Parramatta and Sydney. He began the first stage coach line in Australia and won the contract to carry the mail between Sydney, Parramatta and Windsor, the three major towns of the colony. His stage coaches started and ended their journeys at an inn and James had his own inn in Parramatta. His first inn was called 'Coach and Horses', his second the 'Star'. His Sydney base was the 'Globe' inn on the corner of Market and Castlereagh Streets. He expanded his business to include a store, an auction house, a horse saleyard and a livery stable. In 1826, with the endorsement of John and Hannibal Macarthur, James applied for, and was granted, an absolute pardon. By 1832, he was the largest mail contractor in the colony.

In 1832, the government decided to let the contract to carry mail over the Blue Mountains. Before this time, the road was not safe and the military had carried the mail. James won the contract and, on 6 April 1832, he started from Parramatta with the mail. On the first day, he got as far as the other side and to Bathurst the next afternoon.

In 1815, the Rev'd Samuel Leigh arrived in Australia from England to be the colony's first Methodist minister. One of his first converts was James Watsford and this began the long association of our family with the Methodist Church. James, who became a leading member of the Methodist Church in Parramatta, died on 8 June 1845. Jane carried on the business after him and died on 6 May 1882 aged 85.

John Watsford, a son of James and Jane, one of the first pupils at the King's School, became the

first Australian born Methodist minister, thus beginning my family tradition of ministry. He went to Fiji in 1845 as an early Methodist missionary there, confronting the then practice of killing a chief's wives when he died.

I will end the story there. It goes on with more missionary stories in New Guinea and Fiji. The question for us today is why we should bother with this stuff at all. Of course, I may have a personal interest in my family's history, an indulgence, you might say. But the larger question is one of identity. Who are we? Where have we come from? What has been our interaction with the larger events that have shaped our national and religious history? The centenary of the outbreak of World War I this year and the forthcoming centenary of Anzac have both reminded us of the controversy that revolves around the place that Australia occupies in the world.

We cannot pretend that we carry no legacy of our past. As Christians, we should know this because we celebrate each Sunday an historical event. As Anglicans we should know this because we brought Christianity to this land with many different consequences. As parishioners of St James', King Street, we should know this because we sit in a particular part of Anglican development at some odds with our local environment.

But we are not simply determined by our history. We carry it with us and may use it to various ends. We make history as well as remember it.

Associate Professor Michael Horsburgh AM is a Diocesan Lay Reader at St James'.

ST JAMES' HALL GOES GREEN

On Thursday 17 July, the Lord Mayor came to St James' Hall. Clover Moore was celebrating the recent signing of an Environmental Upgrade Agreement which had been negotiated by the Churchwardens to provide a very effective scheme for financing new air conditioning equipment and a lighting upgrade.

Finance for the deal came from the Clean Energy Finance Corporation and the National Australia Bank who jointly contributed to the Australian Environmental Upgrade Fund run by Eureka Funds Management. The third party to the EUA was the City of Sydney. This unusual way of arranging a loan comes from a State Government initiative to encourage building owners to invest in their properties to reduce energy use and carbon emissions. The twist in doing it this way is that the repayment of the loan is done via the Council, so that the building owner is able to recover some of the costs from tenants. Normally, capital expenditure for this sort of work is entirely the responsibility of the owner, even if tenants get lower energy bills as a result, but the EUA allows the rent to include some of the estimated savings. The loan is for a seven year term, which neatly matches the remaining terms of most of the tenants' leases.

The Parish of St James has owned the property at 169-171 Phillip Street since 1886. Its current use as a commercial office building dates from the early 1960s, when a 14-storey building was erected on the site of the old hall. Over the years since then it has contained a theatre and a residence, a bank and the Office of State Revenue; today it houses the Parish Office, eight sets of barristers' chambers



Churchwarden James Balfour, Lord Mayor Clover Moore and Clean Energy Finance Corporation CEO Oliver Yates on the roof of St James' Hall Photo: City of Sydney

over 13 floors, a café, a convenience store, some very challenging parking spaces (leaving no side panel undented!) and the parish and diocesan archives, which have occupied a specially constructed area in the sub-basement for around a decade.

In the 1970s, the Glebe Administration Board assumed responsibility for St James' Hall as both Trustee and manager, and more recently also as the main lender. But following a decision that the GAB should focus on its core activities, the building has been managed since January 2012 by the Churchwardens, with the Anglican Church Property Trust Diocese of Sydney acting as bare trustee. The Churchwardens are advised by a Board of Management, with four to six voting members appointed by the Parish Council and four other members representing the Parish and the ACPT. So far this arrangement has worked well, with the refinancing of the loan at improved terms and, most recently, agreement on the EUA to enable the building to operate more efficiently and to save over 340 tonnes of

greenhouse gas emissions a year as well as lowering annual energy bills by \$56,000.

The work has already begun, and should be finished in a couple of months. Lights in the parking lot and fire stairs are being replaced by LED fittings which dim when no motion is detected but brighten as soon as needed. Large chiller units and pumps in the sub-basement and on the roof are being decommissioned in the winter months and replaced by much more efficient equipment. The challenges include knocking large holes in walls and removing door jambs to make enough room to get the old machinery out and the new in.

It has been a massive effort involving the Churchwardens, the building manager, various engineering firms and our lawyers, but we have ended up saving tens of thousands of dollars on a project costing over \$700,000. Not only that, but our tenants save money too, and the environment gets a boost. It's a win-win-win.

James Balfour is a Churchwarden at St James'.

THE CHURCH, HISTORY AND THE MAKING OF AUSTRALIA

FR ANDREW SEMPELL

In this article I shift from the perspective of the church and its political, theological and philosophical engagement with society and instead look at the historical interconnectedness that arises from a church that is active and linked with its community. The important concept that lies behind this exploration is that of history as 'narrative' rather than the presentation of a series of events or facts.

Back in October 2012 I wrote about the problem of history for the church in these post-modern times and how a desire to 'prove' the facticity of events in the Bible inevitably leads to a rather empty-headed fundamentalism. The idea of history (the account of human activity in the world) is vital to the life of the church, for it is understood that God acts over time for a purpose. Yet a post-modern critique of history argues that it is always written from a 'point of view', usually justifying the position of the socio-political 'winners'. However, the Christian position subverts this perspective.

Taking this on board, the Christian church needs to overcome the temptation to despair at the demise of history as being understood as a series of facts about the world, and instead reinstate it as a human narrative about God that brings meaning and understanding within the context of society. A vital aspect about the Bible is that it is a narrative about the salvation of 'losers' not the justification of 'winners'. To this end it describes the human condition; giving hope in the face of despair and bringing restraint in the face of triumph.

Salvation-history then becomes as much an expression of the human yearning after God as it is a

record of God's engagement with the world of humanity. If we can allow that God participates in the world for the good of humanity, it might also be entertained that such participation happens in a variety of ways and not only through the activities of institutionalised religion! It is important for the church to be open to see the activity of God beyond its own walls. Examples of the abolition of slavery and the rise of human rights, the achievements of science, and the blessings of modern democracy may be regarded in this way. Despite the desire of some in the church to return to a sentimental 'golden past', the history of humanity marches on into the future, wherever that may be, and God goes with us.

The story of the development of modern Australia is set in the context of the Enlightenment, reflecting its scientific and humanitarian achievements. Nevertheless, the modern world has not been without challenges, disappointments and disasters. It has not always produced good outcomes, but nevertheless it is our context and one that has also brought much good. The development of Australia has included many examples of what can be achieved by intelligent and gifted people from humble backgrounds, yet who have been given an opportunity to excel. We need to celebrate the good, while being critical of the bad.

JAMES COOK AND THE NEW WORLD

Captain James Cook RN came from modest Yorkshire stock, yet was recognised for his extraordinary seafaring abilities and given the task to go out and explore a new world. This was in an era of



Photo: Christopher Shain

exploration and colonisation based on a fascination to understand the nature of the world and its operation on the one hand, but also a desire for power and territorial control on the other. Cook's first voyage to the Pacific (1768-71) discovered the east coast of what was then known as *Terra Australis*, and the beginning of an ongoing European interest in this continent.

Science had developed the skills to unlock what had previously been understood as the mystery of nature. Yet despite the optimism and achievements of scientific and geographical discovery a corresponding darkness of slavery, exploitation and abuse was also on the rise. This was also a time of revolution in France and North America, bringing political uncertainty to many other nations. Indeed, they were the best and worst of times.

To be sure, the Enlightenment had brought about a new way of understanding the world. As more came to be known about nature and humanity, the need for religious answers to these

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matters diminished. In the United Kingdom, the reformed Churches of England, Scotland and Ireland had segued into branches of the state; supervising morality, doling out welfare and providing education to the poor. Yet all was not well with the spiritual life of the community for many parts of the church had become lazy and disinterested in the 'cure of souls'. This need was to be addressed first by the evangelical and later by the Anglo-Catholic revivals of the eighteenth and nineteenth centuries, both of which had great influence over the development of the church in Australia.

James Cook's skills as a navigator and cartographer were passed on to his sailing master William Bligh who, despite some challenges in leadership, became the fourth Governor of NSW. Sir Joseph Banks, a member of Cook's first Pacific voyage, went on to promote

the settlement of what became the colony of New South Wales.

ARTHUR PHILLIP AND THE FIRST FLEET

Admiral Arthur Phillip was recently memorialised in Westminster Abbey in recognition of his great achievements not only as Commander of the First Fleet and first Governor of NSW, but also as a naval commander and tactician both in the British and Portuguese navies, as a spy for the British Government, and finally as Admiral of the Blue. He was a humanitarian, convinced of the capacities of human beings to produce good outcomes if given the right opportunities, and which he demonstrated through his command both at sea and as Governor.

Arthur Phillip was the son of a poor naval widow who had married secondly Jacob Phillip, a Jewish

German language teacher living in London. He was a bright boy who gained a scholarship to the Greenwich Hospital School. He initially entered the merchant navy followed by recruitment to the Royal Navy as a midshipman leading to war service in the Caribbean, where he was repulsed by the practice of slavery that he witnessed there. Later in his career he served with the Portuguese Navy and received many accolades as a commander in its conflict with the Spanish in South America.

In between his naval and government engagements, Phillip married and lived near Lyndhurst in the New Forest, Hampshire, where he farmed. The connections that he made there, along with his naval ones, proved to be most important for the establishment of the settlement at Sydney. Indeed, it was his gardener Henry Dodd who went with him to the colony to help



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establish the first farming practice. Other Hampshire connections included Treasury official George Rose who arranged funding for the First Fleet and Evan Nepean who arranged the logistics.

A principal connection with the New Forest was the Reverend Richard Johnson who served as Chaplain to the First Fleet. Johnson was curate at a place called Boldre, where he learnt educational practice under the vicar, William Gilpin. This became the model for his school in Sydney. Johnson also came from the evangelical tradition and was greatly influenced by William Wilberforce and John Newton. Despite goodwill from Governor Phillip there were few resources available to him because of other priorities. Johnson therefore had to work hard in establishing the first parish in the colony and moreover paid for the construction of the church building from his own funds!

Phillip proved to be an ideal commander for the First Fleet (1787–88) and established the settlement at Sydney with an excellent vision, good organisation and appropriate compassion for the convicts, their gaolers and administrators, and the indigenous people he encountered.

Proof of his abilities and attitudes came with respect to food rationing in the settlement. The community nearly starved on a number of occasions which required a general reduction in rations. Phillip ensured that all received the same ration (from himself down to the convicts); for he knew that the colony needed each person to be fit and healthy if it was to survive. Likewise, in another matter, he came to the colony with the orders to engage positively with the

indigenous people of the land. Upon being speared in the shoulder by an Aborigine at Manly, Phillip ordered the guard not to respond lest it lead to more open conflict. He also ordered that the Aborigines must be well treated, and that anyone killing one would be hanged. Indeed, Phillip welcomed Bennelong, an Eora man, into his house and later took him to England.

Under Arthur Phillip the rule of law was brought to Australia. He wrote to the British authorities: *“The laws of this country (England) will, of course, be introduced in New South Wales, and there is one that I would wish to take place from the moment His Majesty’s forces take possession of the country: that there can be no slavery in a free land, and consequently no slaves”*. This laid down the foundations for how administration of the colony was to proceed.

The second and third governors John Hunter and Philip Gidley King were both naval officers who had served under Phillip. They found growing challenges in command of the colony as sectional interests, arising from the military and free settlers, started to dominate the politics of the day. This culminated with the Rum Rebellion in 1808 under the governorship of William Bligh.

LACHLAN MACQUARIE AND A VISION FOR A NATION

Major General Lachlan Macquarie was the first non-naval Governor of NSW (1810–21) and the last to exercise autocratic rule. While Arthur Phillip established the colony, it was Lachlan Macquarie who provided the vision for it to transition from a penal colony to free settlement and eventually a nation. He built very much on Phillip’s legacy, but had to overcome the social dysfunction

caused by the Rum Rebellion and restore law and order. He did this by bringing his own regiment of troops with him, therefore no longer needing the localised and corrupt NSW Corps.

Macquarie ruled like a Scottish laird, showing benevolence to people in need, encouraging good behaviour and industriousness by the provision of suitable opportunity, but expecting obedience in return. He could be harsh with those who crossed him, which often brought conflict and, in one case, an appeal by a number of community leaders to the British authorities. Nevertheless, Macquarie got on with growing the colony, travelling widely himself, encouraging exploration, and establishing new settlements such as at Bathurst in central-western NSW.

He had a vision for a cultured and economically stable community, but to achieve this he needed money and a skilled labour force. To this end he had an interest in emancipating convicts who had a good attitude and a desire to contribute to the life of the community. Macquarie also encouraged the practice of the Christian faith and so needed to build churches to house the growing number of colonial worshippers, of which St James’ King Street is one of the most significant.

His building programme, more particularly, needed an architect and through the good fortune of an ongoing correspondence with Arthur Phillip, Macquarie was advised concerning the possibility of one Francis Greenway (who had

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fallen on hard times and the crime of forgery) being transported to Sydney. Greenway picked up the opportunity and became a prolific designer of colonial buildings many of which (including St James') have survived well into our own times.

ST JAMES' CHURCH

In 2019, St James' Church will begin celebrating its bicentenary with a commemoration of the commencement of construction work on the church building.

A parish school (located in Elizabeth Street) was also established as part of St James' and a grammar school followed in 1840. Indeed, education became a major part of the ministry of St James' eventually linking it with the establishment of the University of Sydney and St Paul's College under the long-time rector Robert Allwood (1840–84).

St James' Church went on to develop its own 'high church'

and social justice; and of the rich diversity of the church, are all part of our story at St James'. It is our story and celebrated all around us in the design of the building, on the interior walls, in our liturgy and ministry, and in the hearts of those who gather and worship in this place.

Nevertheless, while history looks back and recounts the past, giving us identity and shaping our present, there is still a future into which we

...while history looks back and recounts the past, giving us identity and shaping our present, there is still a future into which we must live.

St James' is the second parish of Sydney with the Tank Stream being the boundary between it and St Philip's on the western side of the city. With Government House and many of the other government buildings within its bounds it soon became the church for the 'establishment' side of nineteenth century Sydney society.

The Reverend Richard Hill was the first incumbent at St James' (1824–36) and very much followed the traditional Church of England practices from the Book of Common Prayer (as would a London city church). This included the conduct of Sunday Matins and Evensong, the use of the pipe organ and choral music, and the preaching of long sermons! In 1836 St James' also became the pro-cathedral for the newly consecrated Bishop of Australia, William Broughton.

tradition within the Diocese of Sydney and has always been recognised for having an independent approach to worship, theology and ministry. All of this has grown and developed within the context of the settlement, town and city of Sydney. The building's classical design reflects the reasoned and ordered aspirations of the Enlightenment and of a view of God that matched it. Yet the use of music, colour and elaborate liturgy also reminds the worshipper of the beauty, mystery and awesomeness of God. This is part of our story.

To be sure, the story of the Gadigal people; the explorers; the governors and early administrators of the colony; the rule of law and responsible government; the importance of tradition, custom and culture; of trust in business; of education; of a desire for equality

must live. For St James' it remains a matter of engaging with our context, for God's activity involves more than just church institutional beliefs and practices, but also extends to include engagement with the world through a desire to bring faith, peace and justice. There are many things to do: reconciliation with the indigenous people of our land; the creation of a more just and equitable society; the care of creation; the development of a church for all people that overcomes exclusivism and arrogance; the recognition of women's ministry and equality; and the need to address a better understanding of human sexuality, are but a few.

The Rev'd Andrew Sempell is the Rector of St James'.

St Laurence House provides a specialist service for homeless 15–18-year-olds with complex needs, getting them back on track with education, employment and out of the cycle of social dependency. We began through CCSL as a drop-in centre in 1978. St James' has been a vital supporter since that time. As a result of the Going Home Staying Home reform, which covers all state based homelessness services, we are about to lose government funding which covers 70% of our costs. We just don't fit the housing policy of rapid rehousing. However, for young people aged 15–18, being homeless is much more than just a housing issue. International best practice and research, such as 'trauma informed' approaches, clearly identify the need for stability and intensive support to rehabilitate these vulnerable young people. This is what we do and this is why we have such success. In the words of one of our current

residents, who urgently wanted to speak up on our behalf:

I am here because of physical and verbally [sic] abuse at home and got thrown out by my aunt (at 12 years old)...I finally got cleaned and got my life back by the time i was 16. I'm 17 now studying and in the best I've ever been and I have somewhere stable with staff there giving me a hand in places where I need help, I really think that having a place like slh which is a long term accommodation really helps.

St James' has a history of addressing social need and many of you have responded to our concerns for the young people we help. Using our individual and collective voice in this way is a critical part of any democracy. We have to know where we stand and be prepared to tell others. It's also, I believe, a fundamental part of being Christian

– though a sometimes profoundly tough and challenging part.

We ask you for your continued support – making noise on our behalf, with connections to people or organisations who might provide a property or funding, and your financial support. Any funds we raise now, we guarantee, will go to supporting homeless young people in Sydney. So we step out in prayer, hoping in God's grace that there will be a way, that our leaders have social values we can appeal to, that our community will not tolerate such treatment of extremely vulnerable young people. The next four weeks are critical. Please talk to me or to the other SJKS Committee members, Anne Cogswell and Greg Murray, if you would like to know more.

Ruth McCance is Chair of the Committee of Management of St Laurence House and a parishioner of St James'.



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WESTMINSTER ABBEY HONOURS THE FATHER OF MODERN AUSTRALIA

His Royal Highness The Duke of Edinburgh attended a Service to Dedicate a Memorial to Admiral Arthur Phillip RN at Westminster Abbey on Wednesday 9th July.

Arthur Phillip (1738–1814) commanded the First Fleet of convicts and military that left the United Kingdom in 1787 and founded the colony of New South Wales.



Picture by Picture Partnership / Andrew Dunsmore

The service was conducted by the Dean of Westminster, the Very Reverend Dr John Hall, who said in his Bidding: 'This modest, yet world-class seaman, linguist, and patriot, whose selfless service laid the secure foundations on which was developed the Commonwealth of Australia, will always be remembered and honoured alongside other pioneers and inventors here in the Nave: David Livingstone, Thomas Cochrane, and Isaac Newton.

'It is a pleasure to welcome representatives of the Britain-Australia Society and to thank them for their active engagement in this project. Our prayer is that this memorial will always reflect the excellent ties that bind the people and governments of Britain

and Australia, ties of history and friendship, common interest, and mutual support, and that contribute to the health and wealth of our world.'

An Address was given by the Dean.

A Reflection was given by Her Excellency Professor The Honourable Dame Marie Bashir AD CVO, Governor of New South Wales.

Vice Admiral David Steel RN CBE, Chief of Naval Personnel and Training and Second Sea Lord, Royal Navy, read Isaiah 60:1–11 and His Excellency The Honourable Alexander Downer AC, High Commissioner of Australia to the Court of St James, read St Matthew 8:23–27.

Sir Christopher Benson DL, Chairman, the Britain-Australia Society Education Trust, invited the Dean to dedicate the memorial. Wreaths were laid by HRH The Duke of Edinburgh, Denis Smith OAM, Vice President, Fellowship of

First Fleeters, and by Gillian Doyle, President, Arthur Phillip Chapter, Fellowship of First Fleeters.

Prayers were led by the Reverend Dr James Hawkey, Minor Canon and Precentor of Westminster, and said by: Senator The Honourable George Brandis QC, Australian Attorney General and Minister for the Arts; the Right Honourable Dominic Grieve QC, Attorney General for England and Wales; the Reverend George Bush, Rector, St Mary-le-Bow Church, London; and the Reverend Andrew Sempell, Rector, St James's Church, King Street, Sydney NSW.

The service was sung by the Westminster Abbey Special Service Choir conducted by James O'Donnell, Organist and Master of the Choristers. The organ was played by Daniel Cook, Sub-Organist and before the service by Peter Holder, Organ Scholar.

A report from the Media Office at Westminster Abbey.



Her Excellency Professor The Honourable Dame Marie Bashir AD CVO, Governor of New South Wales

Picture by Picture Partnership / Andrew Dunsmore

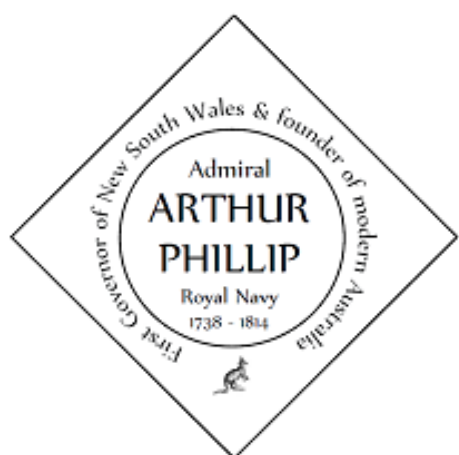


Above: St Nicholas' Church, Bathampton, where Arthur Phillip is buried

Left: The dedication of the Arthur Phillip Memorial, Bath

Bottom left: Her Excellency the Governor planting a tree in memory of Arthur Phillip at Lyndhurst, New Forest

Bottom right: The Rector with Arthur Phillip portrait, Bath



A COMMEMORATION OF GOVERNOR ARTHUR PHILLIP: SUNDAY 31 AUGUST AT 3:00PM

St James' Church will commemorate the life of our first Governor, Admiral Arthur Phillip, on Sunday 31 August, 2014 (which is the 200th anniversary of his death). A service of Choral Evensong will be held at 3pm, during which Her Excellency the Governor will unveil a plaque in his memory and The Hon. Justice Michael Pembroke will speak on Phillip's contribution to Australian society. The plaque will be of a similar design to one dedicated in Westminster Abbey on 9 July.

Chris, you're British (yet another of us!). How long have you been in Australia and what brought you here?

I fell in love with an Australian in 2003 and I moved to Sydney in 2004. Thankfully my visa lasted longer than the relationship so I was able to stay. The first time I came to Australia was when I immigrated here and I've loved it ever since.

It's possible to do so much more in Sydney than in London; partly to do with the weather but mainly because I was able to live closer to friends in Sydney than in London. When I first arrived here, I probably lived within ten minutes' walk of 75% of my friends. In London, well, I always had to jump on the Tube to see a friend, who could live two hours away across the other side of London. I have a great life in Sydney and enjoy the opportunities that it's afforded me.

How did you hear about St James' and how long have you been a member here?

When I came to Sydney, I joined a choir called Coro Innominata. 'Word on the street' was that the only decent churches for music in Sydney were St Mary's Cathedral and St James'. I spent a few years going to St Mary's (very ad hoc-ly) and when I met Martin [Coxell], we started coming to St James' in 2008.

Would you be able to give us an overview of your faith journey – how it began, some of the things you've learned along the way, how this impacts your daily life? Have you always been an Anglican?

My faith journey has always been action-based. It started when I was four years old and, not willing to

take Mum's advice that I was too young to join the village church choir as I couldn't read properly yet, I walked up to the vicarage (which meant crossing a major arterial road!) and sat down with the vicar to talk to him about joining the choir. The first my parents knew about it was the phone call from the vicar asking them if they'd missed anything – namely me. I hope they said "yes".

After five years in that choir I then auditioned for the local Cathedral Choir in Peterborough. From the ages of 9–13, I got into a routine of singing eight services a week (six evensongs, eucharists and matins) with Wednesdays off and then all the major festivals and city services, plus annual LP/CD recordings, television and radio broadcasts, several Three Choirs festivals and numerous concerts each year. If I were allowed to have any year of my life over again, I'd choose my final year as a chorister – it was wonderful.

When my voice broke, I became a server, Sunday School teacher and bell-ringer at the Cathedral, the treasurer for the cathedral social club, and I started to learn the organ. I got my first parish organist position when I was 14. I then became Organ and Choral Scholar at the Cathedral in my 6th form year, carried on to study Music at Newcastle University and was the



University and Cathedral Organ Scholar for three years.

My mother passed away a year after I graduated from Newcastle and I wandered away from the church, and therefore also my music, for a while. I've never felt lonely or regret about Mum dying as her faith was very strong and it carried her through her illness. I got a lot of strength from my faith during this time but I was also struggling with the church's attitude about sexuality. At best, the church was not attracting me to stay; at worst, it was doing its damndest to push me away. I suppose you could say I kept my faith but lost my religion.

However, I found St James' very welcoming and accepting of me and it has a wonderful sense of community. Through this act of hospitality, I started to hear the voice of the church again and it has been very familiar and comforting for me. It's like coming home.

Has St James' influenced your Christian life in any way?

That word "influence" is a toughie. My family influenced and shaped my Christian life. I was brought up in such a strong Anglican tradition that I'm not convinced that any one institution could influence my Christian life. I tend to be influenced by a number of factors and if something piques my interest, I'll do further learning and find out more about it.



Chris and his father at Peterborough Cathedral

I think it's important to be active in whatever you do. I've never been a good spectator in life. I think we all have a responsibility to make a difference and, if we don't get involved, we have no right to complain.

Within St James', I served on the Parish Council for three years, I was a lay assistant for four years, served on the refreshments roster and I led Evening Prayer every Tuesday (except in January) for five years. I have had to recently extricate myself from these responsibilities though due to another commitment at another parish on a Sunday – but more about that later.

You do various things for work. Could you tell us a bit about them, how long you've been doing them and what you enjoy about them?

My skills lie in people management and developing leaders and business owners. I've always described my role in life as being the person on the army assault course that is there to give you a leg up over the high wall. My greatest satisfaction comes from seeing people accomplish what they want and getting on with the next step in life.

I used to be a staff trainer for a department store in the UK called John Lewis. When I moved to Australia, I was given the opportunity to manage the accounts and HR for a small business. I realised I had the skills to run my



Chris and Martin in Adelaide

own business so I started First Train in 2007, doing training and development.

In 2010, ABM was looking for a one-day-a-week person to run its speaking programme. In 2011, I was asked to lead the Communications team for three months whilst they found a replacement for the previous incumbent. They never did find a replacement and I continue today to balance my time between running my business and managing the ABM Communications team.

I also found time last year to set up a new business, with two business partners, running leadership and team building courses on Sydney harbour, which I suspect may be a perfect segue into your next question.

That's enough about work. Do you have any particular interests or hobbies (apart from the enjoyment of wearing bright, odd coloured shoes!)?

When I moved to Sydney, I started racing on a friend's boat on Tuesday afternoons at Drummoyne. When I started my business, Tuesday afternoons were a little inconvenient (it was fine when someone else was paying for my time!) and so decided to find a race on a Friday afternoon. I've been racing on *Pilgrim* for a few years now with Clare and Paul Ley who own *Pilgrim* and are my business partners in Plain Sailing.

I've also recently started to play the organ again and I can now be found at St Luke's in Enmore, at least once a month, playing for their Eucharist. I'm also racing on Sundays (as it's winter) at the moment so once a month suits me down to the ground.

I seem to have garnered a reputation for wearing odd coloured shoes. I'm not one to follow the rule book



Struggling to make headway with no wind

(though I never got the rule book that said your shoes needed to match) nor am I a fashion victim (as Oscar said, "Fashion is a form of ugliness so intolerable that they have to alter it every six months") – I just know that I, as we all are, am my own special creation and if I can bring a smile to one person's face because they see me wearing odd shoes, then it's worth it. I'd rather people were laughing at me, than not laughing at all.

How long do you think you will stay here and do you have any particular goals for the future?

I've learnt that we can never predict the future, but we can plan for it. 12 years ago I never dreamt that I would be living in Sydney. I've now been here nearly 10 and a half years. I've certainly got plans that commit me to Sydney until 2020 and then hopefully Martin and I will be able to split our time between Sydney, London and Port Douglas.

Isabella Woods is the Communications and Media Officer at St James'.



Trying to surf!

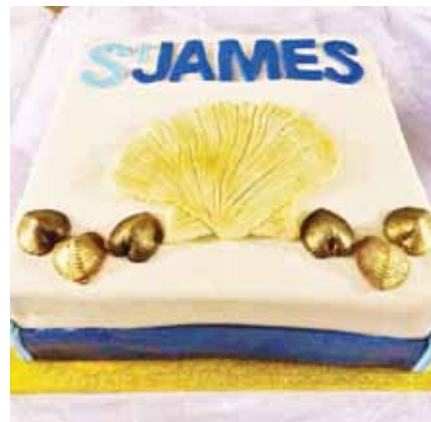
CELEBRATING ST JAMES' PATRONAL



Photos: Carole Rudd



ST JAMES' DAY



FESTIVAL WEEKEND

ST JAMES' TALKS



FESTAL EVENSONG WITH PROCESSION AND THANKSGIVING FOR THE COMPLETION OF THE CHURCH CONSERVATION PROJECT



HOLY GROUND

Since early times the experience of pilgrimage, the desire to identify with faith's origins or with various aspects of the spiritual life has led to the undertaking of physical journeys. What are we to make of a pilgrimage around some of Sydney's early places where faith found a home? The physical experience of going to places has a stronger impact than simply knowing about their history; places where we reflect on the cultural, spiritual and missional values of Sydney...remembering events of the past, bringing the past into the present, to give hope for the present and the future.

With these words of encouragement, the St James' Institute this year invited participants to go on an Easter Season pilgrimage. Early on a fine Saturday morning some twenty or so of us, with Father Martin Davies as our guide, began our pilgrimage at the corner of Hunter and Bligh Streets, Sydney. We paced ourselves throughout the day, our walk taking in the following:

St James' King Street (1822) from the tower of St Mary's Cathedral
Photo: H. Phillips, about 1920

- Memorial at the site of Australia's first Christian service
- St Stephen's Church
- St James', King Street
- St Mary's Cathedral
- The Great Synagogue
- Pitt Street Uniting Church
- St Andrew's Cathedral
- Central Baptist Church
- St Peter Julian Church
- Christ Church St Laurence

At each station along our pilgrim way we prayed and reflected (aloud and in silence). At a number of places, by prior arrangement, we received a warm welcome and were given a brief historical talk. Father Martin was also keen for us to see these places of worship in their wider context – a modern city of civic buildings, parks and pubs, shops and bustling streets; and along the way we also enjoyed each other's company.

The late Canon Babbage is reported to have said that Sydney is not



St Stephen's Church (1935)
Photo taken when first floodlit in 1963

so much sinful as just pagan. We pilgrims might not share that view. For a supposedly pagan city Sydney is blessed with numerous venerable places of worship. But how do they fit with the 21st century? To many Sydneysiders they may seem unremarkable – these age-darkened stone edifices, now largely overshadowed by skyscrapers. The profiles of their delicate steeples, very visible in old photographs, are now largely lost against the



Memorial, Johnson Place: service held 3 February 1788 Photo: Frank Hurley, 1948



St Mary's Cathedral (1882)
Photo c. 1900

city's high perpendicular lines. Tourists may be more alert to their architectural charms and more likely to ponder their social significance.

Yet as pilgrims we were able to look at these places with fresh eyes. What impressed us was that they are not simply museums to a more devoutly religious past. While generations of the faithful have kept traditions of worship alive and have lovingly preserved the fabric of these

buildings, each one is still, today, spiritual home to a vibrant local congregation and a place of welcome each week to some of the many visitors to Sydney. And as pilgrims we felt that we had been touched, however fleetingly, by these faith communities. We were very aware of God's presence in our city; and, at the end of the day, that we had, indeed, stood on 'holy ground'.

Margaret Johnston is a parishioner of St James'.

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Phillips, H., *Sydney Panoramic Views*, c. 1920.

Old postcards in private collection of the author.



St Andrew's Cathedral (1868)
Photo taken about 1900



Christ Church St Laurence (1845)
Photo: Frank Leary, about 1970



The Great Synagogue (1878)
Photo: H. Phillips, about 1920



Pitt Street Uniting Church (1846)
Photo: Frank Leary, about 1970

D-DAY PAST AND PRESENT

At 1:00am on D-Day, 6 June 1944, the 21-year-old navigator alerted the paratroopers. They had reached the drop zone in Normandy. The green light flashed at the rear door, the bell rang and 24 men of the 6th British Airborne Division jumped from 120 metres into the fields near the village of Ranville. Red tracer bullets were heading straight for the cockpit but the course could not be changed. The navigator was busy releasing the bomb racks to drop panniers of food and ammunition and two folding motorbikes attached to parachutes. It was essential that they land near the troops and not be lost amongst the hedgerows. The objectives of the paratroopers were to seize the village of Ranville and make it a base, and also reinforce the security of two bridges over the Caen Canal and Orne River (now renamed Pegasus and Horsa).

One hour earlier Major John Howard, a hero of D-Day, had

arrived with his men in five gliders. Landing right beside the bridges they had seized them and were anxiously awaiting the reinforcements. These bridges were regarded as so vital that this mission was the first on D-Day. They provided the only means for the seaborne forces to penetrate inland when they arrived some hours later at Sword Beach on the eastern flank. It was also essential to block the passage of the German Panzer tanks towards the landing beaches. This was the successful prelude to the liberation of Normandy. Coded messages had already advised the French Resistance and the population that the long awaited invasion was about to commence.

Heavy fire continued and the DC3 was gradually able to gain height. Guided by his navigator the pilot wove a path inland trying to avoid the known major anti-aircraft

batteries. Finally they crossed the English Channel and landed safely back at their Oxfordshire air base at 2:45am. Despite the damage to the aircraft they were instructed to prepare for the next operation. They were to have a 16 hour break and then with a repaired plane tow a glider heavily laden with more men and equipment to the same location.

My father, Phil Bell, was the navigator and I only learnt this story 45 years after the event. In 1989 Dad decided to write a war journal for his children and

grandchildren. We have all been amazed and engrossed at the stories within this lengthy and detailed record.

In 1993 Dad made a sudden decision to revisit Normandy for the first time since the war. This was prompted by the coming 50th anniversary of D-Day the following year. He and my mother decided it would be too busy and crowded to go for the anniversary so they would make an advance trip. They had a memorable time and were welcomed and befriended by many French folk. It was a timely decision as my father became terminally ill a few months later. However he was spared long enough to commemorate the 50th Anniversary events vicariously. He was featured in a half page article in the *Sydney Morning Herald* and also in the *North Shore Times*. Although in the last stages of an aggressive disease, he quite enjoyed the limelight!

And so I too set out for Normandy in May this year. The plan was to be there for the week leading up to the 70th Anniversary on 6 June and to experience the last major commemoration ever to be held. I was particularly keen to meet members of the parachute battalions and the RAF. By chance I had mentioned this to Chris and Peter Blunden two years ago and they said they would like to join me. We did and four of us hired a cottage just 2km from Ranville. Knowing the traffic problems that had occurred in the past I knew we could walk there for the ceremonies if necessary. A major section of the Calvados region was to be in lockdown mode and the main roads closed. The fact that nineteen heads of state were to be in attendance had escalated the security precautions.



Ruth's father, Phil Bell

We enjoyed many memorable moments over the course of the week as we visited museums, war cemeteries and observed many special events. On a previous visit to Normandy in 2011 we were befriended by the owners of the cottage we rented. We were delighted to meet them again and they were very supportive and helpful. Jacqueline had relatives who had been members of the Resistance and one had been a saboteur of the German fortifications. She had also lost an uncle in the bombing of Caen. On the day before the Anniversary Jacqueline and Hubert took us to the unveiling of a statue at the Ranville Hôtel de Ville. When we arrived an hour early we were surprised by the crowds and had to park a great distance away and walk into town. We soon found out the reason. Prince Charles and Duchess Camilla had somehow managed to fit yet another event into their packed schedule. Apparently the French are fascinated by the British Royal Family. There we met amazing British veterans including one paratrooper who had flown from Dad's RAF base at Broadwell.

Another big moment followed. It was the re-enactment of the parachute drop in which my father had played a part. It took place with some spectacle in the same nearby field – Drop Zone N. Three hundred and seventy paratroopers jumped from three old DC3s first and then from a variety of other planes. One 90-year-old veteran surprised us by doing a tandem jump with a current paratrooper and was greeted by Prince Charles who was waiting for him in the middle of the field.

Finally the day of the 70th Anniversary dawned bright and



Ruth with a veteran paratrooper on the 70th Anniversary of D-Day

sunny in contrast to the weather earlier in the week. Peter and Chris kindly offered to take me to Ranville early in the morning to beat the crowds. Our location was the memorial marking the liberation of the village by the Paratroopers of the 13th Parachute Battalion. I had the chance to meet many more veterans who were proudly wearing their blue jackets, red berets and medals. They were a sprightly bunch and happy to chat and have their photo taken with me. It was a privilege to meet so many former paratroopers and their family members, and to feel such a sense of shared history. The mayor spoke beautifully with the mayor of their “twinned” German town standing beside him. The band played and many colourful banners were displayed.

Current serving soldiers formed a guard of honour and lined the street together with hundreds of villagers and schoolchildren. As we walked behind the veterans the onlookers burst into applause which was very moving! The large church soon filled so we stood at the back and observed the commencement of the service. There was a third commemoration in the adjacent

cemetery but I was not able to deal with another emotional ceremony. I had visited the cemetery a few days before and had been deeply moved to see the graves of young men from the parachute regiment that Dad's crew had brought to Normandy seventy years before. Were they some of the twenty-four on his plane? It was a very poignant time and I reflected on my memories of a wonderful father. I felt sad that for more than three years he had been away at war and had never experienced the carefree life of a 19-year-old lad growing up and enjoying life in peacetime.

If Dad had been there that week he would have been awarded the Légion d'Honneur along with seven other Australians.

Ruth Bell is a parishioner of St James'.

COLIN'S CORNER

FROM S. JAMES' MONTHLY CHURCH MESSENGER, SEPTEMBER 1914

Continuing the theme: 100 YEARS AGO

The War — Little could any of us have guessed four weeks ago that within such a short space of time the great powers of Europe would be engulfed in the whirlpool of war. The Kaiser boasts that he has kept his sword sheathed for forty years. It is almost a miracle that he has done so. No one can deny that the war demon has infatuated and possessed the military faction in Germany to an unprecedented extent during the last two years. In 1912 the German Chancellor confessed that his countrymen had been living in an atmosphere of passion such as perhaps had never before been experienced in Germany. At the root of it lay the determination of Germany to make her strength and capability prevail throughout the world. She was determined "to put her

characteristic and distinctive mark upon the unfolding of the civilization of mankind"; and the only means available was to exert the maximum of force at a critical point. At last the crisis has come. Germany is convinced that she has not yet received her rightful share of recognition as a central factor in the world's activities. In the quarrel between Austria and Serbia¹ she has found her door of opportunity. She has drawn her sword and dealt the first death-blow. The issue was inevitable.

"Wheresoever the carcass² is, there will the eagles be gathered together."³

The Messenger continues with items on:

- Patriotism,
- Our Duty,
- Our Own Share (as the parish of St James'),
- The War and our Servers, and
- Patriotic Appeal to the

Congregation of S. James' Church.

The final item concerns a proposal to offer a free passage from England to Australia to the widowed families of British servicemen. These families should be invited to emigrate to Australia:

So great is the demand for domestic service in the bush that the (NSW) Government has sanctioned an arrangement to receive fifty destitute women a month, and find them immediate employment.

The third-class fare from England to Australia was £14. The Government was offering to cover £6. The Rector, Rev. W.F. Wentworth-Sheilds, encouraged donations from parishioners 'to provide for twenty bereaved families left destitute by the war'.

¹ Old spelling.

² Archaic spelling of 'carcass'.

³ St Matthew 24:28.

MILESTONES

BAPTISMS

Ainslie Georgia Anastas	31 May
Celia Eve Morris.....	1 June
Juliet Amy Walsh.....	1 June
Ottilie Eloise Rose Deboo	15 June
Lillian Juanita Brand-Kerr	15 June

WEDDINGS

Geraldine Kenny and George Thurnell	7 June
Scott Maxwell Chad and Tessa Louise Black.....	22 June
Joanna Louise Colyer and Bradley David Cole	12 July

FUNERALS

Rosalie Sharrod.....	5 July 2014
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2014 SMITH LECTURE

COSMIC CHEMISTRY: DO SCIENCE AND GOD MIX?

DATE

Monday 25 August

VENUE

Sydney Town Hall

FORMAT

5:15pm–6:15pm:

Cocktails

7:00–9:00pm:

Lecture, moderated discussion and Q+A

COST

\$65pp

This year the Smith Lecture will be taking advantage of Prof. John Lennox's visit to Australia. Previously, Prof. Lennox delivered the 2008 Smith Lecture, when he spoke on God's undertaker: has science buried God?

In August 2014, City Bible Forum is hosting Prof. Lennox for a national tour which culminates in an evening at the Sydney Town Hall on Monday 25 August.

Guests at the Smith Lecture will enjoy an opportunity to meet

Prof. Lennox and our moderator Jane Hutcheon (ABC News 24) over cocktails, as well as reserved seating at the front of the Town Hall.

MORE INFORMATION:

<http://smithlecture.org/content/2014-lecture-do-science-and-god-mix>

COUNSELLING @ ST JAMES'

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

Our professional counsellors/ psychotherapists/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 www.sjks.org.au or telephone 8227 1300.

PARISH DIRECTORY WHO'S WHO AND HOW TO CONTACT THEM

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DIRECTOR OF ST JAMES' INSTITUTE	The Reverend Martin Davies	8227 1305
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VERGERS	Graeme Reid Juris Balodis	8227 1312/0412 295 678

INSTITUTE EVENTS

THURSDAYS
IN MAY AND
AUGUST

1:00PM – 2:00PM

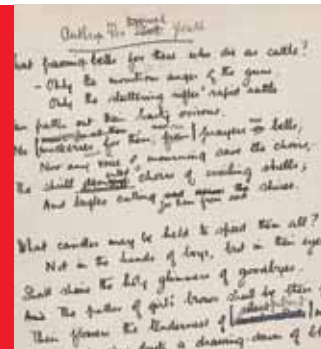


SACRED READING:
**LECTIO
DIVINA**

SUNDAY
10 AUGUST

2:00PM – 4:00PM

**PEACE
AND WAR:
PUBLIC AND PRIVATE**



SUNDAY 7
SEPTEMBER

2:00PM – 4:30PM



**UNDERSTANDING
ANGLICAN
RELIGIOUS
ORDERS**

FRIDAY 12 TO
SUNDAY 14
SEPTEMBER

5:00PM FRIDAY – 2:30PM SUNDAY

**ST JAMES'
PARISH
RETREAT**



THURSDAYS
IN OCTOBER
9, 16, 23, 30

6:30PM – 8:00PM



**THE CHURCH:
WHAT
NOW?**

I hope you have seen the Institute's updated brochure *At a Glance – July to December*, where you will find the finalised programme for the remainder of 2014. We are also offering a half-yearly reduction in the Season Ticket price. You will see that \$120 (\$60 for full-time students and Centrelink pensioners) is very good value and will enable you to participate in a number of stimulating SJI presentations.

There is plenty to feed the mind, heart and soul in SJI offerings for August and September. A renewed appreciation of *Lectio Divina* has been taking place in the life of the church over the last few decades. This is quite simply the slow, meditative reading of the Scriptures and other writings as a basis for prayer. Here at St James' the Institute offers a twice-yearly Thursday lunchtime *Lectio* series in May and August in St James' Crypt, where the focus of reading, silence and prayer is the forthcoming Sunday Gospel. All comers are welcome and no registration is required. Join us from 1:00 to 2:00pm on Thursdays in August.

Join us on Sunday 10 August (2:00 to 4:00pm) for *Peace and War: Public and Private*, poetry to mark the centenary of the outbreak of World War I in August 1914. Our presenter, **Koenraad Kuiper**, Professor Emeritus at the University of Canterbury and Honorary Professor at the University of Sydney, writes:

The public nature of war is obvious; that of peace not so clearly so. The personal nature of peace is a felt experience as is the personal impact of war. How do both peace and war impact on one's personal beliefs and

how do one's personal beliefs respond to peace and war?

We will look at texts in which these cross-currents are eddying. We will ask how we can live in peace, how we can live with war.

I was born in Germany towards the end of the Second World War. My father had been a Dutch serviceman but was working in the Third Reich. He was an Anabaptist. My mother was daughter of a Dutch minister of religion. The situation of wartime has been with me all my life as it is with anyone exposed to war and occupation. Australia is full of refugees from wars. A century after the war to end all wars, we might think about the wars we have had, the wars we still have, the peace that so often evades us.

Archbishop of Canterbury Justin Welby has recently spoken of the importance of religious orders in the life of the church, and has members of a religious community living and praying with him at Lambeth Palace. Yet the place of religious orders in the Anglican church has not always been so prominently recognised. **Understanding Anglican Religious Orders** is presented by Associate Professor **Michael Horsburgh AM**, on Sunday 7 September, from 2:00 to 4:30pm. Join us to discover something of the past, present and future of Anglican religious orders.

We are very fortunate to have Rev'd Dr **Sarah Bachelard** as our 2014 **St James' Parish Retreat** conductor. Sarah writes of this year's theme, **The Work of Silence**:

Contemplative prayer is the work of becoming silent and still, attentive and present. In an age of incessant noise and

chronic distraction, this work is vital for our well-being and the well-being of our world.

Yet there are different kinds of silence, both human and divine. On this silent retreat, we draw on Scripture and tradition to deepen our experience of how the contemplative work of silence heals and renews our lives.

Sarah Bachelard is a theologian and an Anglican priest based in Canberra. She leads Benedictus Contemplative Church and is an Honorary Research Fellow at the Australian Catholic University. She is the author of *Experiencing God in a Time of Crisis* and *Resurrection and Moral Imagination*. Sarah is a member of the World Community for Christian Meditation and was a key-note speaker at the John Main Seminar in Montreal in 2007. She has led retreats and taught contemplative prayer both in Australia and overseas.

The retreat takes place over the weekend of Friday 12 (5:00pm) to Sunday 14 September (2:30pm), in the beautiful setting of St Mary's Towers, Douglas Park NSW. The cost is \$200. If payment of this amount presents a difficulty for you, please contact one of the St James' clergy. Please make your retreat booking either by email, registrations@sjks.org.au, or by telephoning the Parish Office. Timetable and transport information will be sent to you after registration.

The Rev'd Martin Davies is Director of the St James' Institute.

POETRY AT ST JAMES'



Preparing the Gifts

What can money buy, that we haven't got?
A trip to town, the Internet, a movie seat, grandfather clock?
A book of family photographs? That holiday escape?
(only half our money's gobbled up by groceries and rates)
So hand the platter, Reverend; we shouldn't make a fuss.
God, send the starving orphans lots of rice, instead of grass.

What can money buy, that we haven't got?
A suit of clothes, a job perhaps? A pretty face? A summer hat?
An operation for my Mum? A lawyer for my friend?
An education for my kids, a comfortable home?
But pass the platter, Sister, take my credit card details,
and may the missionaries thrive, to tell the Gospel tale.

What can money buy, that we haven't got?
Some petrol and a shiny car, a papal smile, a chocolate bar?
A trip into our history, a pilgrimage to Rome
So our spirits won't go floating off, and be without a home?
Hand round the platter, Deacon, for our weekly envelopes;
We can do without our luxuries, so others can have hope.

What can money buy, that we haven't got?
A pair of shoes, a book or two, a cooking pot, a billy can,
a painting from the Kimberleys, a song from Uluru,
a ticket 'cross the Nullarbor, to see the kangaroo?
So fill the platter, Server, we have little cause to dream
when the poor are deep in trouble, and we hear their children scream.

What can money buy, to save and shield the poor?
A well of drinking water, a bucket and a spade,
a doctor for their illnesses, a rug to keep them warm,
a bowl of food, a loaf of bread, some shoes upon their feet,
so they can walk far, far away from death, despair, defeat.
Yes, fill the platter, Churches, fill it till it overflows,
to tell the world, Australia, how God's saving high and low.

Elizabeth Sheppard BA BTh BPhil DipMus ACertCM, April 2014

The poetry page is a regular feature. Please submit original or favourite poems to isabella.woods@sjks.org.au

IGNATIUS PILGRIMAGE FROM PILGRIM TO COMPANION:

A PILGRIMAGE WITH INIGO OF LOYOLA TO
THE SACRED PLACES OF HIS LIFE

8th March – 1st April 2015 • Spain, Italy & France



In each of us dwells a pilgrim. It is the part of us that longs to have direct contact with the sacred (Phil Cousineau, *The Art of Pilgrimage*)

This Ignatian Pilgrimage will journey with Inigo and others through the sacred stepping stones of his life. Over three weeks we will travel by plane, train, bus and on our own two feet through Spain, France, and Italy, where we will pause to remember, encounter and savour the sacred in each place. Ancient wisdom tells us that pilgrimage is "no way but a practice" and the rhythmic movement of our daily practice of prayer, contemplation, silence, music, walking meditation, contemplative photography and spiritual conversation will be the path upon which we walk.

Dale Keenan and Robyn Fitzgerald will be your companions & pilgrimage leaders on the journey.

For further information & our brochure contact us
www.soulsongjourneys.com.au
dukeenan@bigpond.net.au
robfitz65@gmail.com

TOTAL ESTIMATED COST:

AUD \$8490 (Twin Share, and incl internal airfares)

AUD \$10 250 Depart Australia



A CPEDERF HISTORY & CULTURE TOUR "ACROSS THE PYRENEES"

THE "St JAMES WAY" PILGRIM ROUTES
THROUGH FRANCE AND SPAIN,
PARIS TO SANTIAGO DE COMPOSTELA

A WORLD HERITAGE TRAIL BY COACH
in the company of Emeritus Professor
Chris Gossip (University of New England)
and Annie Bancroft (Cpederf, France)

Sunday 31 May – Saturday 20 June 2015

A tour that will appeal to a wide variety of historical and cultural interests. Visit World Heritage sites and enjoy the beautiful scenery. Full details available at www.cpederf.com or email Annie Bancroft at cpederf@gmail.com

Chris Gossip can be contacted on 02 6771 1409 or at cossip@une.edu.au

It is anticipated the cost (land content only, Paris-Santiago de Compostela) will not exceed 4250 euros pp based on twin-share hotel rooms. Single supplement: 1100 euros pp.

ST JAMES'
INSTITUTE

THE HEART
OF THE CITY
ST JAMES
CHURCH

THE CHURCH: WHAT NOW?

Thursdays: 9, 16, 23, 30 October
6:30pm to 8:00pm

Venue: St James' Hall

With Fr Andrew Sempell

Bookings: registrations@sjs.org.au

Cost: \$30 (\$15 full-time students & Centrelink pensioners) including refreshments

MUSIC@ST JAMES' IN AUGUST/SEPTEMBER

WEDNESDAY LUNCHTIME CONCERTS

Experience the peaceful atmosphere of Sydney's oldest church as it is filled with music every Wednesday lunchtime between 1:15 and 1:45pm. A suggested donation of \$5 helps us cover the costs of putting on the concerts.

WEDNESDAY 6 AUGUST
SSO CHAMBER ENSEMBLES

WEDNESDAY 13 AUGUST
OPERA AUSTRALIA
– YOUNG ARTIST
PROGRAMME

WEDNESDAY 20 AUGUST
THE FIERI CONSORT

WEDNESDAY 27 AUGUST
SYDNEY CONSERVATORIUM
HIGH SCHOOL

WEDNESDAY 3 SEPTEMBER
SSO CHAMBER ENSEMBLES

WEDNESDAY 10 SEPTEMBER
ALISTAIR NELSON – ORGAN

WEDNESDAY 17 SEPTEMBER
SYDNEY CAMERATA

WEDNESDAY 24 SEPTEMBER
JANINE HARRIS – MEZZO
SOPRANO

MUSIC@ST JAMES' IN AUGUST/SEPTEMBER

THE CHOIR OF ST JAMES'

The Choir of St James' continues to offer inspiring choral music of the highest standards. Here is its music list for this month:

SUNDAY 3 AUGUST

11:00AM – CHORAL EUCHARIST

Mass setting: Harris in F

Motet: Bach – Jesu, meine Freude (excerpts)

WEDNESDAY 6 AUGUST

6:15PM – CHORAL EVENSONG (PRAYERS FOR PEACE)

Responses: Byrd

Canticles: Byrd 'faux bourdon'

Anthem: Howells – O pray for the peace of Jerusalem

SUNDAY 10 AUGUST

11:00AM – CHORAL EUCHARIST

Mass setting: Croce – Missa prima 'sexti toni'

Motet: Hassler – Deus noster refugium

WEDNESDAY 13 AUGUST

6:15PM – CHORAL EVENSONG (UPPER VOICES)

Responses: Archer

Canticles: Sumsion in G

Anthem: Mendelssohn – Lift thine eyes

SUNDAY 17 AUGUST

11:00AM – CHORAL EUCHARIST

Mass setting: Berkeley – Missa brevis

Motet: Fauré – Cantique de Jean Racine

WEDNESDAY 20 AUGUST

6:15PM – CHORAL EVENSONG

Sung by The Fieri Consort

Introit: MacMillan – Lux Aeterna

Responses: Rose

Magnificat: Pärt

Nunc Dimittis: Holst

Anthem: McDowall – Regina Caeli

SUNDAY 24 AUGUST

11:00AM – CHORAL EUCHARIST

Mass setting: Stanford in B flat and C

Motet: Bullock – Give us the wings of faith

WEDNESDAY 27 AUGUST

6:15PM – CHORAL EVENSONG (LOWER VOICES)

Responses: Plainsong

Canticles: Palestrina 'quarti toni'

Anthem: Lloyd – Thee we adore

SUNDAY 31 AUGUST

11:00AM – CHORAL EUCHARIST

Mass setting: di Lasso – Missa Veni in hortum meum

Motet: Zucchini – Gaudium sit tibi semper

3:00PM – CHORAL EVENSONG

Responses: Tomkins

Canticles: Stanford in A

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

WEDNESDAY 3 SEPTEMBER

6:15PM – CHORAL EVENSONG

Responses: Tomkins

Canticles: Tomkins 'Fifth service'

Anthem: Batten – O sing joyfully

SUNDAY 7 SEPTEMBER

11:00AM – CHORAL EUCHARIST

Mass setting: Victoria – Missa de Beata Virgine

Motet: Victoria – Vidi speciosam

WEDNESDAY 10 SEPTEMBER

6:15PM – CHORAL EVENSONG (UPPER VOICES)

Responses: Plainsong

Canticles: di Lasso (arr. Nelson) – 'quinti toni'

Anthem: Brahms – Ave maria

SUNDAY 14 SEPTEMBER

11:00AM – CHORAL EUCHARIST

Mass setting: Mass for four voices

Motet: Philips – O crux splendidior

WEDNESDAY 17 SEPTEMBER

6:15PM – CHORAL EVENSONG (LOWER VOICES)

Responses: Nelson

Canticles: Wood in E

Anthem: Mundy – Let us now laud and magnify

SUNDAY 21 SEPTEMBER

11:00AM – CHORAL EUCHARIST

Sung by The St James' Singers

Mass setting: Ireland in C

Motet: Elgar – Ave verum

WEDNESDAY 24 SEPTEMBER

6:15PM – CHORAL EVENSONG (LOWER VOICES)

Responses: Radcliffe

Canticles: Stanford in C

Anthem: Radcliffe – God be in my head

SUNDAY 28 SEPTEMBER

11:00AM – CHORAL EUCHARIST

Mass setting: Schubert in G

Motet: Rutter – Go forth into the world

3:00PM – CHORAL EVENSONG

Responses: Rose

Canticles: Blair in B minor

Anthem: Dering – Factum est silentium

When this issue of *Parish Connections* hits the stands, Music at St James' will be taking a breather after the joyous Patronal Festival celebrations of 25–27 July. The music list for these days featured Mozart's delightful *Coronation Mass*, a collaboration between The Choir of St James' and The St James' Singers, and a grand Sunday afternoon Evensong for the Feast of St James', including Herbert Howells' stirring canticles written for St Paul's Cathedral, and Benjamin Britten's Festival *Te Deum*. This was preceded by a quiet month and a half where our Head of Music Warren Trevelyan-Jones took a well deserved holiday, and Marko Sever, our Robert Blunden Organ Scholar, headed to Europe to participate in the International Summer Organ Academy for Organists in Haarlem, Netherlands, and The Organ Scholar Experience in Cambridge. We look forward to hearing about Marko's trip in the next issue of *Connections*.

Looking back to the beginning of June, we had a visiting choir, a tour, and Jean Langlais' *Messe Solennelle* to celebrate Pentecost. This made for a strong musical start for the month, as Igitur Nos Chamber Choir impressed on 1 June with Louis Vierne's mighty *Messe Solennelle*. They were directed by Matthew Stuckings, who formerly built up a strong choral programme at All Saints, Ainslie, and now is director at St Paul's, Manuka, and accompanied by former St James' Director of Music David Drury on the organ. The same day, The Choir of St James' made its annual visit to Bowral for evensong and a concert, where it was welcomed warmly. The following week, Marko Sever had a chance to show off his impressive talent, accompanying the challenging Langlais mass for

the first time. During June and July we also welcomed Ross Cobb and the Mater Chorale to sing evensong, and Sam Allchurch, who conducted the Choir on two occasions.

I myself was fortunate to spend two weeks on holiday in Germany at the beginning of July, and though it was not primarily a musical trip, I did have the chance to hear a concert and play the organ at the St-Nikolai-Kirche in Kiel. A more unusual experience there was hearing the multicultural juxtaposition of evensong in a Lutheran church accompanied by a French choir organ. I was told that the choir had been on tours to England which included singing evensong, and had asked to do so at home. The repertoire was very English (Wood, Smith, Boyce). The only part translated into German was the Smith responses. The sole typical element of evensong that the choir did not attempt was Anglican chant, choosing instead a setting of Psalm 100 by Heinrich Schütz. The volunteer choir directed by Volkmar Zehner sang beautifully, and the organ proved a perfect accompaniment, played by Jan Christoph Hadenfeldt.

August and September will bring two more of the concerts in the Subscription Concert series: *Songs of Solemnity* and *Songs of Solitude and Solace*. The first has at its centrepiece Mozart's iconic *Requiem*, sung by The Choir of St James'. For this concert we are pleased to have our first collaboration with the Australian Haydn Ensemble – one of Australia's newest period instrument ensembles. Founded in 2011, it is the current Ensemble in Residence at the Australian National University, and a number of its members have previously performed at St James' in concerts

and Orchestral Masses. The second of the two Subscription Concerts is *Songs of Solitude and Solace*, when we welcome The Choir of St Mary's Cathedral, Sydney, to St James', directed by Thomas Wilson with Oliver Brett on organ. This concert will take the form of the Liturgy of the Cross (in honour of the Feast of the Exaltation of the Holy Cross on 14 September), and will showcase music in a variety of styles from the Choir's repertoire.

In August, The Choir of St James' and I will also feature in one of cellist Rachel Scott's popular 'Bach in the Dark' performances in the crypt of St James' Church. This will include J.S. Bach's sublime motet *Jesu, meine Freude*, as well as an arrangement of Max Bruch's *Kol Nidrei* for cello and organ. In the Lunchtime Concert series, we will be visited by an exciting young choral ensemble from England, *The Fieri Consort*, who will also sing a service of evensong on the same day. We will also once again welcome artists from the Sydney Symphony Orchestra, Opera Australia, Sydney Camerata and Sydney Conservatorium High School. And we welcome back Janine Harris, formerly a member of the Choir, to sing a solo recital.

Alistair Nelson is the Organist 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 Rector, Parish Council, staff or parishioners necessarily endorsing or approving any particular view or opinion.



Songs of Solemnity

The Choir of St James'
Australian Haydn Ensemble
Directed by Warren Trevelyan-Jones

Saturday 23 August, 5:00pm
St James' Church, King Street, Sydney

Mozart – *Requiem* and other sacred works

ST JAMES'
INSTITUTE



ST JAMES' ANNUAL PARISH RETREAT

Friday 12 September to Sunday 14 September
(5:00pm Friday until 2:30pm Sunday)

Venue: St Mary's Towers Retreat Centre, Douglas Park

Led by: REV'D DR SARAH BACHELARD

Bookings: registrations@sjks.org.au

Cost: \$200 (if the cost of the retreat would prevent you from attending,
please contact one of St James' clergy)



The Choir
of St Mary's
Cathedral



Songs of Solitude and Solace

Music by Purcell, Palestrina, Brahms, Bruckner, Will Todd and others

Saturday 13 September, 5:00pm
St James' Church, King Street

The Choir of St Mary's Cathedral, Sydney
Thomas Wilson ~ Director
Oliver Brett ~ Organ

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