



NOTES & NEWS



Gong xi fa cai!
恭禧發財

From the Dean

This year, the coming of the New Year has been much anticipated. Many were eagerly awaiting the end of the 'Covid Year' 2020. The hopes for 2021 to be a better year than its predecessor are high.

The turn of the year is always a time of reflection on what has gone before, and of formulating hopes, setting goals and making resolutions for the future. For the church, the turn of the year took place not at the end of December, but some four weeks earlier, at the beginning of Advent. For the

Chinese-speaking world, the New Year will begin in a few days, on 12 February, the second new moon after the summer solstice (or, in China, the winter solstice).

It was the Gregorian calendar that fixed the first day of January as the beginning of a new calendar year. Until the calendar reforms of Pope Gregory XII, for most secular administrations the Feast of the Annunciation, 25 March, marked the beginning of the new calendar year. Following the Papal reforms, Catholic countries of Europe began adopting the new Gregorian calendar in



1582. Protestant nations took longer to switch to the 'Catholic' calendar. Britain for instance did not adopt the 'new style' calendar until 1752.

Writing about events that took place on either side of the British Channel between 1582 and 1752 is made much more interesting by the fact that the British calendar was fifteen days behind that of the European mainland. That's why historians record events taking place in Britain as 'O.S.' – 'old style' – to distinguish them from 'new style' events in Europe. Incidentally the same is true for Russia: most Orthodox nations adopted the Gregorian calendar only in the years following the First World War, which explains the oddity of the Russian October Revolution beginning on 'new style' 7 November 1917.

While the date on which the year changes is evidently rather arbitrary, the hopes and resolutions we make are very real and can be transformational to those who stick to them.

I wonder what your New Year's resolutions have been? After a year of lockdown, some have chosen not to take for granted that we can meet together in person, and make a deliberate point of savouring the privilege of being able to meet friends, or to meet for worship. I certainly give thanks every time I have the privilege of leading worship at St Paul's for members of an 'in-person' congregation. And after a year in which we have learnt so many new skills, others have chosen to continue to develop their newly-gained online facilities, and to continue to make use of the opportunity to participate in

online forums and video-calls worldwide. I have much enjoyed the fact that I did not have to travel last year, and that I was nevertheless able to lead and attend workshops – whether in New South Wales or the UK – without leaving my own four walls.

In the weeks of Lent, we will be reflecting as a Cathedral ministry team on what gives us direction in the times of great change we are experiencing at the moment. What is it that gives certainty to the hopes we formulate at the beginning of a New Year? What is it that gives shape to the resolutions we take? In this year's Lent sermon series, we hear from the members of the ministry about what it is that gives shape to our faith. We will be reflecting on six themes together: Words to live by (Canon Bob), Words to worship by (Canon Chris), Words to grow by (The Revd Heather Cetrangelo), Words to work by (Dean Andreas), Words to pray by (Canon Robert) and Words to navigate the world by (Canon Heather). Our reflections are intended to help provide compass points by which we may navigate the uncharted waters of the New Year, with all its challenges and opportunities.

Regardless of when you celebrate the new beginnings a New Year offers, whether on the first Sunday in Advent, on 1 January, or on 12 February – or as I on all three – it is my prayer that the year ahead may bring many blessings to you and yours.

Happy New Year!

Dean Andreas

REGULAR SERVICES
at St Paul's Cathedral

Sundays		Weekdays	
8am	BCP Eucharist with Sermon Online & In-Person	2.30pm	Choral Evensong Mondays, on C31/Digital 44 only
10am	Sung Eucharist with Hymns Online & In-Person	5.10pm	Choral Evensong Tuesdays Online (in person from 23 Feb) Thursdays In-Person
1pm	Mandarin Eucharist 華語崇拜 Online & In-Person	12.15pm	Lunchtime Eucharist Wednesdays In-Person Only

www.cathedral.org.au/worship/

Welcome, Revd Jane!

Please join us in welcoming Revd Jane Window to our ministry and life of worship at St Paul's Cathedral. She writes:

Who is Jane Window? Most significantly from your perspective, the new Interim Cathedral Pastor. As I begin to get settled into the role, I remain excited to take up the expectations and ideas that come with it. What is that phrase about being promoted beyond your level of expertise? I think I'm something of a chameleon, trying to adapt to a new background colour.

I began life in Brisbane, so, yes, a Queenslander. Sorry about that, because I am still struggling to understand Melbourne's obsession with AFL. I thought football was the game where you kick the ball with your feet without handling it.

When I was leaving school, I explored how my future might serve God. That was an age ago, and there was no question of women's ordination, so what then? I became a secondary teacher then teacher-librarian. And a wife, for thirty years, and mother



to a son and daughter (now middle aged). Then, unexpectedly, a divorcee with lifestyle decisions to make. That led to fourteen years teaching in Tanzania with CMS, and that led to ordination in the Diocese of Central Tanganyika. Then retirement, but "you can't retire from God's work" my Tanzanian friends prophesied. Too true!

Back in Australia, I retired from CMS and came to live in Melbourne where I began attending St John's, Blackburn. Before very long, through a series of unfortunate clergy health issues, I began as locum within ten days of receiving my clergy licence. When a parish partnership was established several years later, I found myself in ministry at St Stephen's Warrandyte, where I have had a continuing involvement. For the past year, I believed myself retired once again, and have been indulging a long-held passion to study at Ridley. Then I received an email from Dean Andreas, and the rest, as they say, is history!

I am incredibly grateful for all the help I've received, and all the answers to questions of miniscule importance in the big scheme of things, and the Cathedral is really rather in that big scheme of things. Now I'm looking forward to meeting and getting to know you, the congregants. It will take me some while, I'm sure, but you will know me first.

So, I rely on you to contact me when there is an issue in your families, or a stay in hospital, or just an opportunity to catch up over a coffee. I rejoice in the opportunities we will have to worship God together.

Revd Jane Window
Interim Cathedral Pastor

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or by email at
pastor@stpaulscathedral.org.au

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Welcome to the Cathedral

On Sunday 7 February we will be commissioning, in addition to Revd Jane Window, two other new members of our ministry team.

The Revd Heather Cetrangelo, Associate Priest
Revd Heather joins us as a 'Sunday priest'. She is the Pathways Chaplain of Trinity College, where she provides pastoral support for students and staff, and is currently in the process of writing her PhD on Franciscan Pedagogy.

Mr Gavin Hansford, Student Minister
Gavin is joining us as a placement student from Trinity (and will bring along his wife, the Revd Helen Dwyer). He is a keen photographer, capturing the beauty of our Country.

Please join us in welcoming Revd Heather and Gavin to St Paul's Cathedral, and join us too in praying for them as they assume their new responsibilities online and in-person.



Above: The Revd Heather Cetrangelo

The Voluntary Nature of the Organ Postlude in Liturgy

'Ignorance, when voluntary, is criminal ...'
– Samuel Johnson (1709-1784)

From both sides of the altar rail and organ stool, many comments have been made to me in favour and against the practice of clapping at the end of liturgies. Much of the applause, I imagine, is aimed at showing appreciation to the organist for the selection and performance of the postlude, whilst the remainder is provided for the rest of those who have given of their gifts, of whatever kinds, to the liturgy. Proportions will vary according to each individual, but negative comments made to me about this practice have almost always taken the form, 'Why do they clap the organist?' Twice they have taken the form, 'Why are they clapping me?'

I would suggest (without the benefit of any research whatsoever) that clapping in church is a post-Second World War phenomenon, possibly tolerated, like so many other such phenomena, in an attempt to allow liturgy to become a little more earthly and commonplace, and less divine and extraordinary. (It is interesting to note that this reason is used as an argument both for and against such phenomena.) I don't wish to debate it here, suffice it to say that clapping in liturgy is here to stay: we do it when people are baptised, welcomed, farewelled, confirmed or married. The two best (or worst!) examples I can give are the time a congregation of which I was a part was asked by a priest to clap a couple who, in an age of almost effortless intercontinental transport (pre COVID-19), had managed to haul themselves from Calgary to Melbourne for their son's wedding ('I can't believe that they actually came!'), and the time when I was directing music at a funeral, and people started clapping as the coffin was being wheeled out. Both true stories...

Detractors of liturgical clapping often relate it to some kind of literal appeasement of the so-called 'happy-clappy' movement, linked with some vague notion that clapping in church is 'unseemly so to do', whilst happy clappers claim simply that they 'don't see anything wrong with it', and that they 'can clap anywhere else they like, so why not in church?' Given that regardless of how much each side claps or tuts it is impossible to stop people clapping in church without creating a pastoral tornado, let us all, clappers and non-clappers alike, consider why and how we clap... or don't.

I believe that the best way to clap in church is to do so by sharing in others' successes and achievements by demonstrating our appreciation of them, and acknowledging that they are granted by God.

If we may accept that the bulk of the applause after church is directed at the organist, let us consider what a postlude, or voluntary is. In reference to church music, *Grove Music Online* states that a postlude is '*an organ piece ... which is played at the end of a service during the exit of the congregation, i.e. the concluding voluntary*'.

My misquotation of Johnson in the title of this article may well have served me better had he used a slightly simpler construction, 'voluntary ignorance is criminal', thus making my task in proposing a link between voluntary as adjective/adverb and noun somewhat simpler. (As it is, I was pleased to read on a socially uncitable online resource that Johnson has the distinction of being the most quoted English writer after Shakespeare,

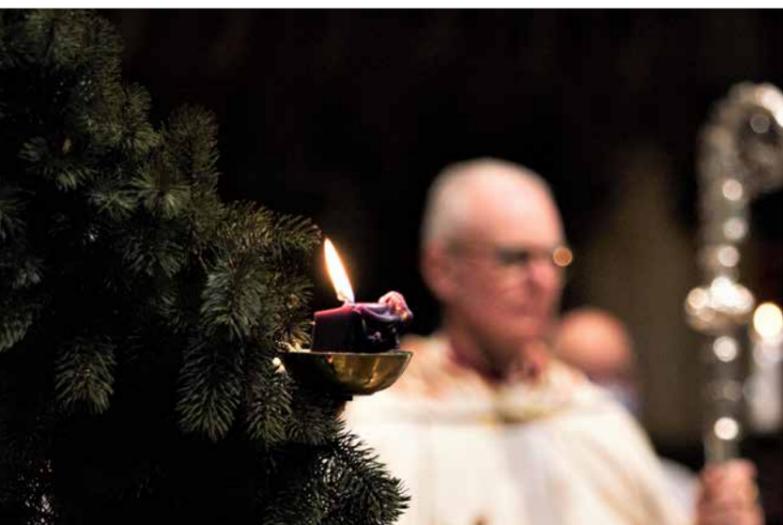
and therefore, presumably, the second most misquoted.) The Oxford English Dictionary attributes a degree of free will to each of its many definitions of 'voluntary' (including those relating to pieces of music or improvised sections of music), both in the nature of the performer (i.e. performed voluntarily, of the performer's free will) and in the style of the piece itself (i.e. performed voluntarily, in an improvised style).

I wholeheartedly refute the nonsense which Grove espouses when it defines the postlude as an accompaniment to the departure of the congregation. For evidence, I would very much like to be able to quote, if one existed, some timeless rubric from the Book of Common Prayer, stating that 'In Quires and places where they organ, here followeth the postlude'. Try as I might, I cannot evidence my claim that the postlude is part of liturgy, rather than something just slapped on the end. In place of evidence, I argue that a postlude is best defined as a thoughtful and prayerful reflection on the liturgy, performed voluntarily by an experienced liturgical musician. If this is the case, then surely, we owe the organist and other congregants the same courtesies of quietness and attention that we extend to the preacher and/or the presiding priest, regardless of whether we are exiting or remaining.

And if people want to clap? Let them. But don't feel that you have to join them. ■

Philip Nicholls
Director of Music

— 2020 —
CHRISTMAS
at St Paul's Cathedral



LENT & EASTER

at St Paul's Cathedral

Ash Wednesday | 17 February

- 12.15pm Eucharist with Imposition of Ashes
- 6pm Choral Eucharist with Imposition of Ashes

Palm Sunday | 28 March

- 8am BCP Holy Communion (preacher: The Ven Heather Patacca)
- 10am Choral Eucharist (preacher: The Ven Heather Patacca)
- 1pm Mandarin Eucharist 華語崇拜

Maundy Thursday | 1 April

- 12.15pm Eucharist (preacher: The Ven Heather Patacca)
- 6pm Choral Eucharist with washing of feet (preacher: The Dean)

Good Friday | 2 April

- 9am Good Friday Liturgy of the Passion (preacher: The Archbishop)
- 1.30pm Stainer's The Crucifixion
(preacher: The Revd Christopher Carolane)

Easter Day | 4 April

- 6.30am Easter Vigil: First Eucharist of Easter with Baptism and Confirmation (preacher: Bishop Genieve Blackwell)
- 10am Easter Day Choral Eucharist (preacher: The Archbishop)
- 1pm Mandarin Eucharist 華語崇拜

www.cathedral.org.au/worship

Join Us for Worship

Schedule of worship from Sunday 7 February 2021

Sunday	8.00 am	Holy Communion (BCP)
	10.00am	Sung Eucharist
	1.00pm	Mandarin Service 華語崇拜
Monday	2.30pm	Choral Evensong (on C31)
Tuesday	5.10pm	Choral Evensong (online, in person from 23 Feb)
Wednesday	12.15pm	Eucharist
Thursday	5.10pm	Choral Evensong (in-person)

For more information on joining us online or in-person, please visit our website

www.cathedral.org.au/worship/ or email

welcome@stpaulscathedral.org.au

Join our services online

cathedral.org.au

facebook.com/StPaulsCathedralMelbourne

youtube.com/c/StPaulsCathedralMelbourne

Cathedral Prayer

Almighty God,
who caused the light of the gospel
to shine throughout the world
through the preaching of your servant Saint Paul:
grant that we may follow him
in bearing witness to your truth;
through Jesus Christ your Son our Lord.
Amen.

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Cathedral Directory

Cathedral Clergy:

The Dean	The Very Revd Dr Andreas Loewe 9653 4305
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The Canon Missioner	The Revd Canon Robert Vun 9653 4304
Interim Cathedral Pastor	The Revd Jane Window 9653 4320
Assistant Curate	The Revd Cleopas Zhang
Associate Clergy	The Revd Canon Dr Stephen Ames The Revd Matt Campbell The Revd Canon Chris Carolane The Revd Heather Cetrangolo The Revd Canon Dr Bob Derrenbacker The Ven. Ray McInnes

Cathedral Office:

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Operations Officer	Ms Talitha Fraser 9653 4321
Maintenance Assistant	Mr Sean Whittaker
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Concierges	Ms Kathleen Alleaume-Ross Ms Brianna Bambery Ms Grace Hornsby Mr Ahmed Sultan

Music Department:

Director of Music	Mr Philip Nicholls
Leading Musician	Ms Kristy Biber
Cathedral Organist	Mr Siegfried Franke
Sub-Organist	Mr Lachlan Redd
Assistant Organist	Mrs Roslyn Carolane
June Nixon	
Organ Scholar	Mr Mark Slavec
Warden of Servers	Contact Precentor
Society of Bell Ringers	
Tower Captain	Mr Brian Pettet
Welcome Team	Contact the Precentor
Flower Guild	Contact Andrew Victorsen
Cathedral Guides	Mrs Mary Harris
Planned Giving	Ms Dorothea Rowse
Archives	Ms Dorothea Rowse