

C.S. JAMES'S *Connections*

Apr – May 20

Bicentenary 2019-2024



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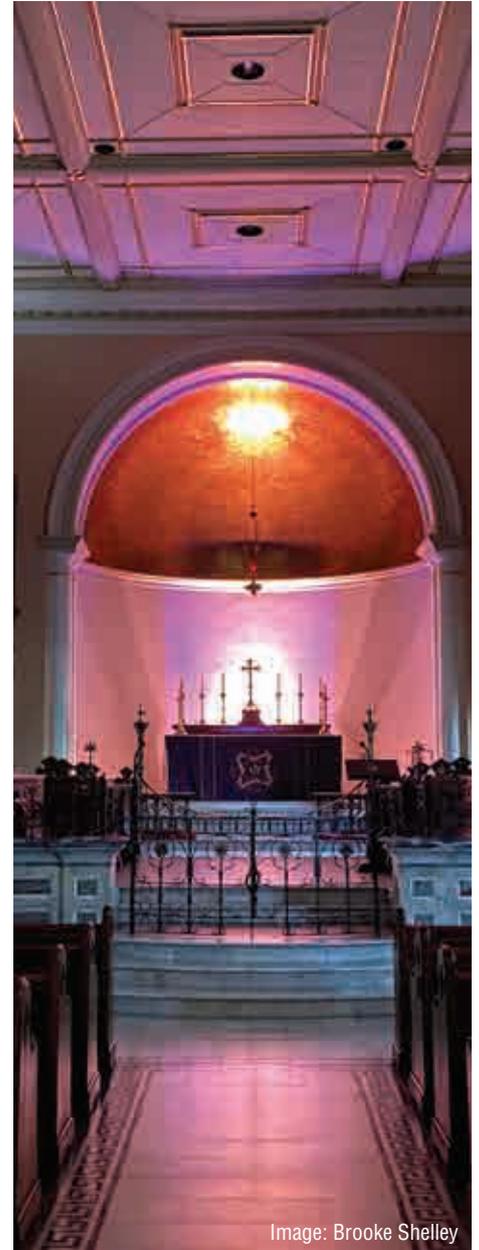


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Pilgrimage in 'interesting times'

Gregory Seach

In about 326 CE,...

Helena, mother of emperor

Constantine, made a

legendary pilgrimage to the

Holy Land and is purported

to have found the true cross

as well as the tomb in which

Christ's body had been laid.

So begins Professor Frances M. Young's fascinating 'Prelude' to the volume she jointly edited in the *Cambridge History of Christianity* (Volume 1: Origins to Constantine, CUP, 2006, p. 1). The 'Prelude' is so interesting because it explores why gathering relics, and indeed the practice and notion of 'pilgrimage', were (and are) significant in Christian history and theology.

The first thing of interest in this story of Helena is the date of her pilgrimage. By 326 CE, Constantine was (virtually) the undisputed emperor of all of Rome. And, as is well known, he had introduced not only a tolerance for Christianity, but had taken steps to protect it and give it quasi-official status. (Indeed, a few years before his mother's pilgrimage, he'd called a council in the city of Nicæa where many bishops and others gathered to provide the emperor with a clearer understanding of what Christians believed!) Helena, therefore, was able to travel in a time when being Christian was, for the first

time, 'safe'; and she could travel in an empire recently restored to peace—which meant travel from Britannia to Palestine, from Egypt to Gaul was relatively secure. (Certainly, if you were the mother of the Emperor, it was secure!)

More interesting still is *why* Helena, and thousands or millions of others since (to say nothing of quite a few before), thought going on pilgrimage important. One way of answering that question is to consider what Helena did once she got to Jerusalem and Palestine. As Young mentions, she is said to have found a number of relics (the true cross, the crown of thorns, the nails and the *Titulus*—the board hung above the cross) of Jesus' crucifixion. Her title as 'Protector of Holy Places' makes clear that she is also remembered for having 'discovered', and caused churches to be built around or over, places where she and others believed the Lord, or apostles or saints had been. More interesting still, as Young also mentions, Helena took back to her palace in Rome a sizeable sample of dirt from Palestine: she wanted, clearly, to pray in the places where Christ's feet touched the ground while he was alive, and to take such ground back with her to continue to pray on.

For Helena, and for others of her time, Christian belief 'meant receiving immortality through physical contact with the material realities that had been transformed and sanctified by the presence of the divine.' (p.7). In this, she was simply following a tradition that, at its earliest, appears to be associated with St Polycarp. After he had been martyred in the arena

in Smyrna, Polycarp's flock gathered the bones of their ancient and beloved bishop and took them away for burial: and thus, it was that on the site of his grave, each year on the anniversary of his 'translation into glory', a eucharist was celebrated. Polycarp was clearly someone whose life had been touched and transformed by God: so, therefore, his bones—and other things associated with him (and other saints)—must equally be 'holy'.

For a faith that believed and affirmed (especially after Constantine's Council!) that the divine and eternal Son of God became flesh, was incarnate, it followed logically that the stuff of earth could be transformed and be holy. After all, did not Christians frequently gather and, in ordinary bread and wine, assert that the same risen and exalted Son of God was present with them? As early as the first decade of the second century, Ignatius of Antioch could write that such bread and wine was the 'medicine of immortality'.

In short, places and things could be a clear sign of God's presence with and for God's people. And therefore it was important, if possible, to be near these places, if necessary by travelling to them. So, even before Constantine had made travel more secure for Christian pilgrims, Origen (3rd century) can write of people making pilgrimage to sacred places, as he had done. Our current traditions of processions on Palm Sunday, or the walking of the Via Dolorosa in Jerusalem (especially on Good Friday—represented at St James' by the 'Stations of the Cross' reflections) were the most popular early

instances of 'mass' pilgrimage. And we know about these from the writings of a remarkable woman, Egeria, who tells of all she witnessed in Jerusalem in around 380, having made her way there from Spain or Gaul (scholars still debate which, but certainly, a long way away!)

This sense of *travelling* to make a pilgrimage was crucial. People went on pilgrimage because of the recognition that, as Christians, 'here we have no lasting city' (Hebrews 13:14—ironically, a letter written to Jewish followers of Jesus after Jerusalem, especially the temple, had been destroyed by the Romans.) In times of distress and flux, it was helpful to recall that, despite the importance of this physical world, it remained a pointer to something else at the same time. St Augustine's *City of God*—the burden of which was that the collapse of the city of Rome and its empire in the West should not alarm Christians, as they were citizens of another, imperishable city—was significant here. The work itself is a huge tome, but its message filtered down to people by means of popular preaching. And, of course, notions of the people of Israel being led through the wilderness by God were important too. Given that the Church had already begun to identify itself as the 'new Israel', and that by the 7th century Easter had been identified as a Christian 'Passover'—through the waters of baptism, from death to life, out of 'slavery to sin'—so the Exodus wanderings were re-enacted by the 'new' people of God.

As mentioned, after the collapse of the Roman Empire, it became dangerous and difficult for those living in Western Europe to undertake pilgrimages to Palestine. Following the rise and spread of Islam, after which the 'Holy Land' was no longer 'protected' by the Eastern Roman Empire, such travel was seen as even more dangerous. (Notwithstanding, it must be recalled, that Islamic rulers were keen to protect *all* pilgrims to holy sites shared by all 'people of the book'). Nevertheless, a number continued to undertake such a

lengthy and perilous journey. But for those who found Jerusalem, Bethlehem, the Jordan and other such places a pilgrimage too far, places closer to home were possible. Rome—where both Peter, Paul and others (like Laurence and Agnes) had been martyred—thus became 'second' on the list of preferred pilgrim destinations. And it hardly needs to be mentioned to parishioners of St James', King Street, that the third of the 'Big Three' for early and later mediaeval pilgrims was Santiago de Compostela in northern Spain, where relics of St James the Great are held and venerated.

Again, troubling and dangerous times—as first Magyar and then Viking invasions of Europe—saw a decline in numbers of those willing to undertake a physical pilgrimage. But, as times became somewhat more settled, the desire to go on pilgrimage grew in popularity. Indeed, it might be argued that part of the motivation for going on pilgrimage was a sense that 'contemporary Christians' had become 'slack', and weren't facing the trials and tribulations of the earlier heroes of the faith. In the early centuries, after the great persecutions ceased, this led some to flee to the desert and undertake the monastic life. For others, not called to that life, a pilgrimage provided a temporary time of asceticism.

The sense already mentioned of 'journeying *together* as the people of God' finds remarkable expression in the later Mediaeval period, and is epitomised in Chaucer's *Canterbury Tales*—which makes explicit that the reasons for pilgrimage might not be entirely as 'holy' as we might imagine. For some, it was simply a chance to 'see the world', and in company, though with a legitimate reason (or excuse) to hand. Nevertheless, that 'in company' ought not be underestimated as an expression of faith: doing things together as part of the body of Christ was significant.

Mention of Chaucer brings to mind another

remarkable writing in English. And more significantly, in these interesting times, this story of 'pilgrimage' was written by someone who had little 'community' and no chance to travel. John Bunyan wrote *The Pilgrim's Progress* while he was imprisoned (though we should realise this wasn't Bunyan sitting alone in a cold and damp cell, as some romantic imagery might have it!). Bunyan's allegory of 'Christian' travelling through 'This world (including passing through the 'Slough of Despond') to That Which Is to Come' became a classic of English literature—and, through translation, of other languages too. Indeed, there is a good evidence that, aside from the Authorised Version of the Bible, it was the most popular and widely-read work in English from the time of its publication until the mid-19th century.

In the midst of COVID-19, as large numbers of people are isolated, frequently at home, physical pilgrimage is obviously impossible. Yet, perhaps now is a time when we might reflect on how we journey together as the people of God in these unsettling and fraught times. Perhaps we could follow Bunyan, and undertake a spiritual, imaginative pilgrimage. Perhaps this might be a time when, to misquote an interesting politician, we can "Make *The Pilgrim's Progress* widely-read again"—not least among the people who acknowledge St James, that consistent focus of pilgrimage, as their patron. Who knows: it may help us all through our current 'Slough of Despond'.

The Rev'd Dr Gregory Seach is Warden of Wollaston College, Perth.

Chaos & Order

Andrew Sempell

The Old, Old Story

The 1960s' American TV comedy series *Get Smart* featured a blundering intelligence officer who sought to protect the free world from those who would destroy it. Maxwell Smart (who is presented as a cross between James Bond and Inspector Clouseau), worked for the CONTROL organisation against the activities of KAOS (the international force for evil). The series is a humorous presentation of the age-old story of the fight between order and chaos; a topic that is also the basis of more contemporary and serious expressions such as the *Star Wars* and *Harry Potter* films. People are therefore taught this principle from an early age.

This grand theme is likewise depicted at the beginning of the Bible, where it describes God bringing order out of chaos:

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, 'Let there be light'; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

(Genesis 1: 1-5)

The account goes on to explain, in religious terms, God's creation of the world and ends with the conclusion that 'it was good'.

Ancient religious creation myths (such as the Babylonian *Enuma Elish* story) are common human phenomena across all cultures. Many describe creation as

emanating out of conflict between the forces of chaos and order, with the god of order finally winning. In most of these stories, however, the forces of chaos are only temporarily held at bay by the god of order with the possibility of anarchy breaking out at any time remaining.

In contrast to these dualistic stories, the Hebrew creation narrative presents a single God who creates by divine will alone. While there is initially cosmic disorder and formlessness, God creates without conflict to bring about divine order. In this way it can be seen that the world was meant to be a place of peace, harmony and goodness, reflecting the nature of God.

The narrative goes on to explain that disorder and chaos do not arise from conflict between 'gods' but is a result of human destructiveness. It would seem that this too fits into God's plan, because humans received the god-like quality of free-will and therefore a capacity to choose to do good or evil from God. This is the problem of love, for it requires a choice rather than being the result of either demand or manipulation.

In the second Biblical creation story (Genesis chapters 2 and 3), the representative humans Adam and Eve chose to go their own way by 'eating the fruit from the tree of knowledge of good and evil' that God had forbade them to eat. In turn, this gave rise to that part of the human condition called 'the fall', which resulted in lives of pain, disease, violence and murder on the one hand; but also retained the possibility of compassion, love and mercy on the other.

Conflict is therefore seen as something that lies at the heart of the human condition rather than between any divine forces of



The Rev'd Andrew Sempell
Image: Chris Shain

good and evil. The result of human rebellion against God is that humans no longer inhabited a world of peace and goodness but were instead cast out of the Garden and kept away from the 'tree of eternal life'. The Hebrew scriptures go on to describe the outworking of this situation through history, which includes people returning to obey God as well as their turning away from God toward tribalism, scapegoating, violence and general destructiveness. But it became a story without resolution.

What this narrative reveals is the basic human desire for power, order and control, which often also includes the absurdity of using disorder, cruelty and persecution to achieve it. The human desire for control usually results in violence, but God offers another way.

Out of the Depths

In the middle of the Hebrew Scriptures is to be found a collection of very different writings to those around them. They are the Psalms, a series of poems and prayers that (among other things) express praise of God and gratitude, but also give utterance to deep human needs and emotions.

The Psalms are one moment in the great narrative of the Old Testament where the pomposity of religion, law and state, and the self-justification of history are set aside to allow honest human emotion to run free with joy, praise, thanksgiving, wisdom, anxiety, fear and anger (to name a few).

The Psalms provide a prayerful centre to the Hebrew narrative concerning God and humanity; and many of them offer an insight into the human heart as it grapples with moments of ambiguity, anxiety and chaos.

Psalms 130 expresses such emotions aptly:

Out of the depths I cry to you, O Lord.
Lord, hear my voice!

Let your ears be attentive to the
voice of my supplications!

If you, O Lord, should mark iniquities,
Lord, who could stand?

But there is forgiveness with you, so
that you may be revered.

I wait for the Lord, my soul waits, and
in his word I hope;

my soul waits for the Lord more
than those who watch for the
morning,
more than those who watch for the
morning.

O Israel, hope in the Lord! For with the
Lord there is steadfast love, and with
him is great power to redeem.

It is he who will redeem Israel from
all its iniquities.

This is one of the penitential psalms. It expresses lament and a desire for forgiveness and redemption, not only for the individual but also the whole community. The 'depths' refer to the experience of chaos, including death and estrangement from God, however the psalm moves on from this to find hope in God's love and a desire for peace. It is a message for our current times as we grapple with COVID-19.

One temptation when things go wrong is to seek control of the situation by seeking to address the challenge before us. If this does not work, we may then take recourse to blame and scapegoating. A final stage is to assert power through either the threat or exercise of violence. Such behaviours can be seen operating in the political scene today; but is it the way of God?

Prayer and reflectiveness provide both a way of being honest with oneself as well as bringing one's concerns before God and seeking wisdom. In this way it is possible to face the challenges of the world, put them into perspective, and respond with confidence even when the future is not clear. The wisdom here is the understanding that the Creator God continues to renew the creation through the presence of the Holy Spirit in cooperation with humanity.

We can therefore have hope that the current times will be overcome by seeking the common good. We put our faith in God on the one hand, but also in the health professionals and researchers who through their creative, God-given skills seek to bring renewal on the other.

The Strife is O'er

The New Testament brings a new perspective to bear on the story of humanity. While there is no lasting resolution to the dilemma of human existence in the Old Testament, God offers a new creation through the Gospels.

It goes as follows: God created the world to be good and blessed it. Humanity was meant to live in peace and harmony with God, each other, and creation itself, but the consequences of people having the God-like quality of free-will and choice brought about a capacity for them to choose evil over good, and therefore destructiveness over creativity, leading to estrangement from God. Death was the final consequence of being out of communion with God, which left humanity in a hopeless situation—the ultimate spiritual triumph of chaos over

order. But the story does not end there.

The Gospel narrative is one of God's entering into the situation to address the problem of humanity. The Gospels tell us about God's presence in humanity through the person of Jesus—a human being like us in all respects, but also one who was totally filled with the Holy Spirit. Theologically, we have come to understand this as the 'incarnation'—God in the flesh—which we celebrate at Christmas.

Through Jesus' life, ministry, death and resurrection we have come to understand what it is like to be a human in total communion with God—as was the original intention for Adam and Eve living in the Garden of Eden. Yet, Jesus had to live in the world of chaos and its resultant recourse to the exercise of power, control and violence. This is what Easter is about.

The death of Jesus was brought about by the human desire for power over him and his message of God's love and forgiveness. He challenged the religious and political authorities by appealing for people to return to God and seek salvation in spiritual rather than temporal power. He called it 'entering the kingdom'—a way of acknowledging God's presence and authority in the here-and-now that led people back into the Garden and intimate communion with God.

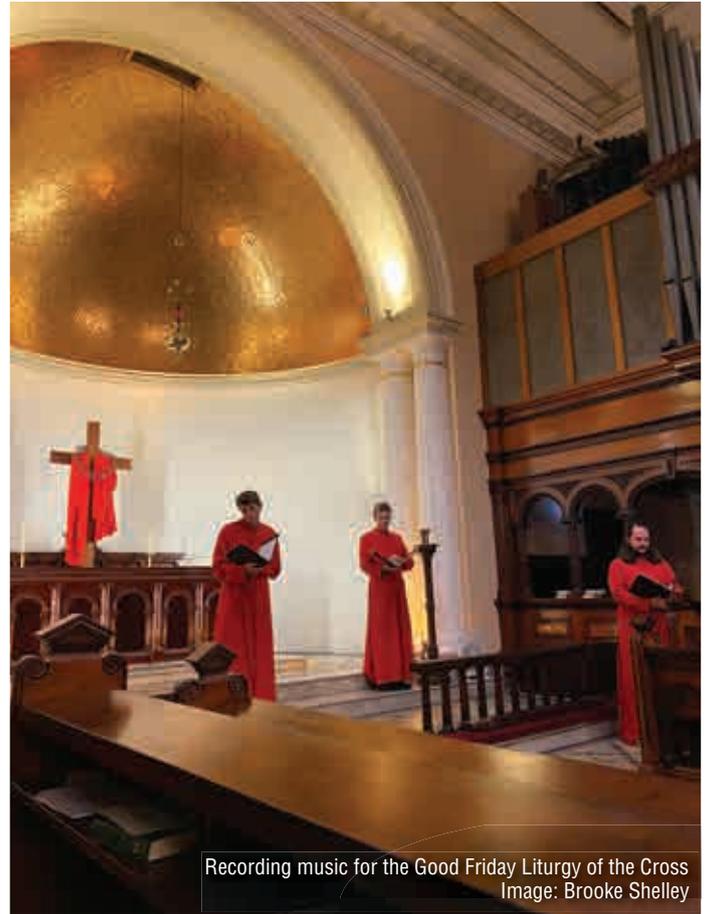
The religious authorities initially sought to silence Jesus through intimidation. When that didn't work, they sought to destroy him. The crucifixion of Jesus was humanity's response to God in the flesh, and the resurrection was indicating God's response to humanity, that God's grace will ultimately overcome what humanity is incapable of doing for itself. Renewal, or 'new life', is God's promise to all who choose to 'live in the kingdom'—regardless of who they are and despite the desire of religious and political authorities to control the process.

At Easter we celebrate God’s metaphorical re-opening of the gate to the Garden, it is our choice to enter it or not. Yet, inside we can discover order in the chaos, peace in conflict, love where there is fear, and joy where there is sadness. This paradox is based upon God’s grace that seeks goodness even in the face of evil. Jesus therefore said to his disciples:

‘I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.’

(John 13: 34-35)

The Rev’d Andrew Sempell is Rector of St James’.



Recording music for the Good Friday Liturgy of the Cross
Image: Brooke Shelley

The Divine Story

*His resurrection changed the ending of our story.
His needful death, his last triumphal act,
Was not the finish.
For it transpired, when he wrote that next chapter,
The story of all else—
All our endings, right back to the beginning—
Also changed.
So our human tale might now be writ anew.*

*And when our risen Lord ascended to the Father,
His visage, before which all heaven bowed,
Was his human face.
He took humanity to the heart of Godhead,
Revealing, in the pattern of his earthly life,
How salvation is eternally worked out
In the Divine Story
From before all worlds, as told by Almighty God.*

*Margaret Johnston
is a parishioner of St James’*



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Preacher Profile:

The Rev'd Catherine Eaton

Christopher Waterhouse

Where did you grow up?

I grew up on Sydney's north shore. Although we lived further up the line, much of my time was spent in North Sydney where I went to school and church and played tennis.

Could you tell us something of your personal journey in faith? Have you been a Christian since childhood?

I have always had a sense of God's presence, and while for much of my life I did not have language for it, I guess I am a contemplative by nature. I grew up in the Anglican Church and found my faith never quite fitted some of the ways of faith I was exposed to as I was growing up. It was therefore a relief to discover in my early 20s some of the early mystics and spiritual writers, and the consequent enlarging of my faith landscape.

You trained first in Social Sciences and spent some time working as a Parish Community Worker with Anglicare. Could you tell us a little about that work?

I was appointed as Parish Community Worker for the new growth areas of the Macarthur region to assist new and existing Anglican churches respond to the growing population and the enormous social, economic and spiritual needs. The challenges and opportunities for ministry and outreach were many, and my work involved clergy support and training as well as working with congregations to develop links with their local communities.

What led you to study theology?

While I have always had a sense of call to ministry of some kind, my time in

Macarthur gave me better insights into the challenges facing churches in today's world and the creative possibilities the church has to be a life-giving and prayerful presence in the wider community. I had been dabbling in theological studies even before women were being ordained, and eventually, after time working at St Alban's Epping, I made the difficult decision to leave Sydney to test out my sense of vocation in Melbourne.

You studied at Trinity College, University of Melbourne. What were some of the most formative experiences of that training?

When I was at Trinity it was part of the United Faculty of Theology, so we were taught by excellent scholars from Jesuit, Uniting and Anglican backgrounds. It was a very rich time of learning. I also valued the ways in which our formation was woven in with the chapel life at Trinity. I was also blessed to have two very good student placements, and valued the learning I gained from the priests and people of those two parishes.

You ministered in Victoria on the Mornington Peninsula for some time. Could you share some memories of that time?

Being in a regional area, I found we were able to develop strong links with the wider communities. There were many opportunities for ministry involving the arts, beach services, Conversations in the Pub, Blessing of the Vintage in a local winery, and a Café Church programme in January when all the holiday makers were around. We were also blessed to establish a separate house in one of my parishes



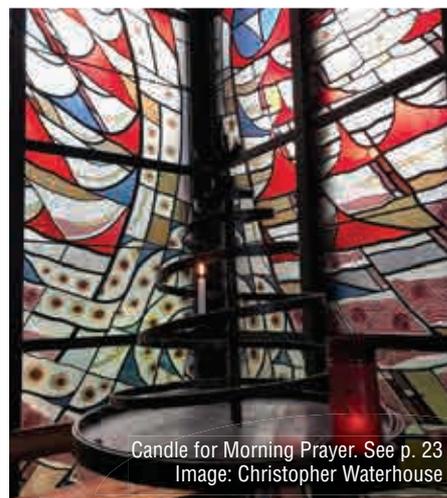
Image: supplied

as a quiet house, offering meditation groups and so on. I was seen by the wider community as their vicar, which opened new connections with the wider community.

Was this when you became interested in leaning more about Christian spiritual formation and spirituality?

No, that interest had begun a long time before, and I had done some studies in spirituality before I left Sydney.

Continued on p. 13



Candle for Morning Prayer. See p. 23
Image: Christopher Waterhouse

Mission... Question... Quest... Questing... Bequest

Ivan Head

In the archival library in the Anglican Board of Mission (ABM) in Sydney, I am surrounded by tangible records of ABM's one hundred and seventy year history of mission.

This past can be our friend for the present and the future. It awaits our inquiry and can inspire, challenge, correct and also make us regret some of what has been done or not done in Australia's past.

The ABM archival library has taught me that all the Anglican Board of Mission's work across one hundred and seventy years has been supported by the sacrificial, financial and community support of faithful Anglicans, from the days of the Church of England in Australia until now.

ABM is fit for purpose in the present partly through its dynamic past and now through its support of Christian mission where it is happening; and by committing to the local churches as the primary mission agents, and through its own holistic five marks of mission. These marks include what the older catholic tradition called corporal or bodily works of mercy. Our Lord said that doing these things for the needy was doing it for him. Best practice and empowering responses to the brother and sister in need remain basic imperatives.

Artefacts and written records inspire. Things speak. Photographs and letters can help us to bring forth treasures old and new—as the Gospels imply. In this room I see reminders of the mission that is Christ's. There is a photograph of the remarkable Frank Coaldrake, whose personal ministry of reconciliation in

Japan immediately post-World War II remains profound and is now embedded in the history of that church. One can read his diaries from the time before he became a university student. Or, one can enter the world of the PNG mission in 1890 and track it through the later Bishop Strong years to the emergence of an independent Anglican Province. Or one can read accounts by missionaries of life in the Solomon Islands. The archival goldmine has many shafts.

I have begun to track the deep and often troubled history of engagement with the prior people of this land and reflect on the history of mission to the aboriginal peoples, knowing that today ABM is committed and active in ongoing reconciliation. Best practice today demands considered reflection. That reflection can involve our own substantial John and Ernest Gribble material and the critical re-reception of their own writings and their own lives. The study of the histories of these missions, within the history of British imperial and colonial engagement and the emergence of federated Australia are important activities in their own right and signposting paths into the future.

All these matters invite the clearest and deepest Christian thought, as commentators will leap daily into a polarised debate. The matter is as deep and large as the continent.

ABM is distinctive as an Anglican agent of mission, within the scope of the General Synod, and expressed in many nations of

the world. ABM invites each of us to re-identify for ourselves the mission of Christ, that we too may support that; the mission of the Christ who would and does indwell his people. ABM believes that its actions remain worthy of gifts and bequests.

The Anglican Board of Mission raises core questions about mission and the question of bequests—that generous commitment of its supporters who give a considered percentage of final estate assets to its continuing work in the Christian decades to come. To find out more about the work of ABM and how you can contribute to it and pray for it, visit their website at www.abmission.org/

Rev'd Dr Ivan Head is the Gifts in Wills Officer with the ABM and may be contacted at ivan.head@abmission.org



Portrait of The Rev'd Canon Frank Coaldrake MA ThL, Chairman of the Australian Board of Mission, January 1957 - July 1970 [The Australian Board of Mission became the Anglican Board of Mission in 1995 -Ed.] Image supplied.

When St James' was the

Robert Willson

One day in June 1843, a crowded congregation in St James' Church saw the Bishop of Australia lay hands on a group of men, two to be ordained priests and two to be made deacons.

The voice of Bishop Broughton rang around the Church as he laid hands on the kneeling men to be made deacons, saying, "Take thou authority to execute the office of a Deacon in the Church of God committed unto thee..."

Then two men knelt to be ordained priests and the Bishop pronounced: "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of His holy Sacraments..."

The newspapers of the day reported the service from St James', reminding us that in those early years Bishop Broughton often treated St James' as his Cathedral, while St Andrew's Cathedral was slowly being built. The words he used are in the 1662 Book of Common Prayer. I was the last priest in the Diocese of Canberra and Goulburn ordained according to the same traditional rite, before modern Australian versions arrived.

James Allan

One of those made deacon that day was The Rev'd James Allan, whom the Bishop then appointed to Braidwood. Many years ago, I wrote a postgraduate thesis on the life and times of James Allan. When I read the account of his ordination I was forcibly reminded of my own ordination 46 years

ago in St John's Wagga Wagga. Like James Allan, I had previously served for some years as a Presbyterian Minister.

On the day of my ordination, with a large crowd in the Church and the service about to start, the Bishop of Canberra and Goulburn suddenly turned to me and asked if I had any last-minute reservations about the step I was about to take. I assured him that the answer was "No", but I wondered what would have happened if I had said "Yes", that I did have reservations, and asked that the service be postponed! I hardly like to think about it.

I do not think that Bishop Broughton posed such a question to James Allan. Allan served in Braidwood for the rest of his life, but returned to Sydney to be ordained priest in St Andrew's Temporary Cathedral on the last day of December 1843. He had the unusual distinction of preaching at his own ordination and gave what the Bishop described as a lucid and compelling account of the reasons for his move from the Presbyterian to the Anglican communion.

Forty Winks

In the ordination liturgy the candidate is asked to give assent to the Thirty-Nine Articles of Religion, a doctrinal statement of the Reformed Anglican faith compiled in the 16th century. I assented to these Articles, but I wonder if Bishop Broughton would have asked the candidates to read them to the congregation in full, as was the old tradition? This lengthy requirement is said to have given rise to the expression 'Forty Winks', meaning a short snooze. After hearing the Thirty-Nine Articles they were all asleep, having their 'Forty Winks'!

Allan never married and left no papers behind him or, if he did, they were scattered

and lost. Therefore, reconstructing his life in Scotland and in Australia was something of a challenge, but a fascinating exercise in research.

When I visited Braidwood to research Allan's life, I found in the local Cemetery, among the crumbling tombs of the pioneers, two graves side by side, each stating on the headstone that it was the last resting place of The Rev'd James Allan.

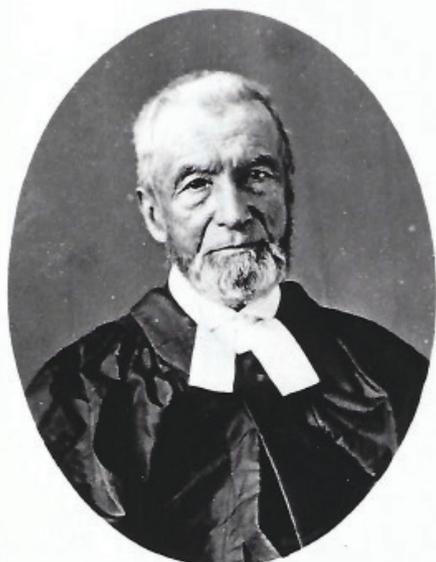
Closer study revealed that one headstone marked the grave of Canon James Allan, the first Rector of Braidwood, who died in 1876 aged 83 years. The other is the grave of his nephew, The Rev'd James Allan, Minister in the Church of Scotland Parish of Greenhead, Glasgow, who died while staying with his uncle on a visit to Australia for his health, in 1873.

James Allan of Braidwood was one of two Presbyterian Ministers who served for some years in Colonial New South Wales before approaching Bishop Broughton for ordination in the Church of England. The other was The Rev'd John Gregor, whom Bishop Broughton sent to Moreton Bay but he was drowned after only a brief ministry.

Thomas Muir

Allan was born in Campsie, Scotland, in 1794, the son of a weaver. It was the time of the French Revolution and the British Government was desperately frightened that the infection of Revolution might spread across the Channel. So the authorities employed spies to report any sedition. One of these spies was James Lapslie, the Parish Minister who baptised Allan and other members of his family. Lapslie has a sinister link to Australia. He was friends with the family of Thomas Muir of Huntershill, an Edinburgh lawyer and advocate for democratic reform.

setting for an ordination



The Rev'd James Allan. Image supplied

When Muir was arrested, Lapslie turned against the whole family and exerted himself to have Thomas Muir transported to the penal colony of New South Wales. For that action the local people of his parish despised him and tried to burn his house down. Though James Allan was then only a baby he would have heard this story years later. Maybe it turned his thoughts to Australia?

Muir arrived in the Colony in 1794 and managed to escape in an American ship in 1796. His story seems to have given James Allan a special sympathy for victims of the whole convict system in Australia, and a desire to minister to them.

Bitter Conflict

James Allan studied in the University of Glasgow but apparently left without taking a degree, then spent some years as a school teacher. In 1837 he arrived in the colony of New South Wales and was ordained and inducted to the Presbyterian Charge in Parramatta. It was a time of bitter conflict in the Presbyterian Church between the Evangelicals and the Moderates. Allan identified with the Moderate tradition and

opposed the Evangelical party of Dr Lang [The Rev'd Dr John Dunmore Lang, who was the first Presbyterian minister in Sydney – Ed.]. In 1841 an attempt was made to expel him from his parish in Parramatta but Allan dug his heels in and refused to budge.

But by 1843 he had had enough and he approached Bishop Broughton for Holy Orders in the Anglican Church. Some say that Broughton decided to send him to Braidwood, on the frontier of settlement, to get him out of reach of the wrath of Dr Lang. Lang described both Allan and Gregor as “perverts and turncoats”.

So James Allan found himself in Braidwood with a residence but no church, and a ministry of ceaseless travelling on horseback. There are probably letters from him to Bishop Broughton in the archives of the Diocese of Sydney, but these are not available at present. I have described his long and energetic ministry in my thesis *A Colonial Clergyman* and there is a copy of it in the NSW State Library.

Recent Discoveries

I wrote about the life of James Allan in the early 1980s and since then, the Trove search engine of the National Library has uncovered further details of his life and the lives of those he influenced. The book *A Cargo of Women*, by historian Babette Smith (2008), describes the life of her ancestor Susannah Watson through newly discovered letters. Susannah Watson had been transported for stealing to feed her starving children. She spent her last years in Braidwood, a very energetic and devout member of the Church of England under the ministry of James Allan. The life of Susannah shows that she was deeply receptive to Allan's ministry, and her faith

in God became a major tenet of her life. Allan's influence played a big part in that.

From these letters and other sources, we learn that Allan was a gifted evangelist, a man after Broughton's own heart, and a faithful parish priest. That Anglican ministry began with his ordination in St James' Church and in St Andrew's in 1843.

References:

- A Colonial Clergyman* by Robert Willson
- Days of Wrath, a life of John Dunmore Lang* by D.W.A. Baker
- The Australian Dictionary of Biography*, vol 2. Entry for Thomas Muir

Father Robert Willson is a retired priest in the Diocese of Canberra and Goulburn.

COUNSELLING AT ST JAMES'

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

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

To make an appointment, or for further details, please visit sjks.org.au or telephone 8227 1300.

Counselling Connection

A New Enemy, A Different War

Loretta King

The panic is palpable. The coronavirus, specifically COVID-19, is a new life-threatening global enemy which has descended upon our shores. Our general concerns related to the devastations of distant wars that so often fill our airwaves, together with our own too intimate and personal sense of loss over the more recent devastations suffered through drought, fires and floods resulting from climate change now seem somewhat dwarfed in our general consciousness; in their place is the lurking threat of a more insidious and invisible enemy. It is a contagion that, except possibly for our most vulnerable and disadvantaged, doesn't seem to discriminate between the richer or poorer, the powerful or less powerful, bringing sickness, and in serious cases death, to large populations everywhere. We and our governments have been unprepared and are now scurrying to make up for time lost. Our lives have been turned upside down, the world as we know it has been interrupted, put on pause for the sake of a new imperative: basic survival. The medically-prescribed new safety measures of greater physical separation, and often total isolation from others, have thwarted our natural, human hardwired need for close connection and touch, important aspects of mental health. Indeed, having a balance between separateness and togetherness is fundamental to achieving optimal mental health and satisfying relationships, yet so many of us have problems adapting to the former state as a result of the fast paced, economically and technologically driven competitive global society we inhabit. Our brains, through a necessity for success or indeed survival in such a world have become inured to an incessant blitz of

stimuli, often at the expense of having sufficient mental breaks of quietude, mindfulness and reflection which have been neuro-scientifically proven as essential to overall health and general happiness.

As a nation we understand the meaning of compassion and courage, as has been so well exhibited during our recent devastating fires, when even neighbouring and distant parts of the world chipped in to help the victims of our savaged land. Our heroic firefighters and healthcare workers on the front line showed such inordinate bravery even at a threat to, and sometimes expense of their own lives. Now, the front line of battle is our emergency health services which are grappling with short supply of necessary basic medical equipment, including emergency rooms, beds and ventilators. Even access to surgical masks and gowns is insufficient. Panic buying, the result of a primitive, hardwired survival response to an overwhelming threat, has expressed the other side of our natures—not so altruistic or caring. We now need to find the right balance between personal survival and honouring the needs of others by connecting with our higher selves, our humanity. The truth is 'we're all in this together'. Without our skilled healthcare workers and services, great scientists, good governance and other group supports we are truly in the firing line of the enemy—often ourselves.

So what can we do to cope better with this new affliction? How can we be of greater support to others? How do we spend our days when we are experiencing, more and more, just too much time on our hands to anxiously ruminate on our new, alarming circumstances? In my



December 2019/January 2020 *St James' Connections* article I discussed a need for loving kindness in conjunction with the Christmas spirit, and provided a meditation incorporating emotional and spiritual healing of the self, our relationships with others, and the world as a whole. The meditation focused on forgiveness, kindness, gratitude, compassion, love and empathy to bring healing and renewal on so many levels. Certainly now, more than ever, practising such qualities via self-care and care of others, through all forms of safe communication and practices, will keep us strong and united, strengthening our capacity to reduce our own existential angst, and find comfort in solitude that reminds us we are all fundamentally alone, and yet so lucky to have each other to brave the storm.

And just a few precautionary reminders from health authorities on how to protect ourselves and others:

- Wash hands with soap and water.
- Clean and disinfect frequently touched surfaces daily.
- Avoid touching eyes, nose or mouth with unwashed hands.
- Cover your cough or sneeze with a disposable tissue or, in its absence, your elbow.
- Avoid close contact with people who are sick.
- Stay away from work, school or other people if you become sick with respiratory symptoms, such as fever and cough.
- Abide by all current social distancing recommendations.

Also, importantly, if you or someone you know is experiencing an emergency mental health crisis, free 24 hour assistance is available at Lifeline on 13 11 14 or Beyond Blue on 1300 22 4636.

Perhaps there is no better time than now to learn the benefits of separation through our preferred forms of self-expression—such as singing, dancing, painting, composing, drawing, sculpting, knitting, sewing, cooking, videoing, etc., while also staying connected with others through all our available technological means of communication and social networking. Perhaps, also, there is no better time than now to focus on meditation and prayer for a safer, healthier and more nurturing and loving world we all deserve.

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

Preacher Profile continued...

The Rev'd Catherine Eaton

You frequently run quiet days and retreats for parishes and groups. Why are these days so important for our spiritual life? Should we all be making time for this sort of thing?

Our world has become increasingly busy, information-overloaded, and distracted, especially by technology. We need to withdraw on a regular basis to reconnect with ourselves and with God, and to deepen our prayer. This is not just for our individual spiritual health but for the health of the church and our corporate prayer. I also think that in these days of complexity when so many of our old economic, social, environmental and political patterns are failing us, the church has an obligation also to deepen its prayer and hold a different space for the world around us.

This year Holy Week and Easter will be a particular challenge because of the restrictions on being able to come together physically in the church building. How might we each find a way to connect

with our Easter journey even if we can't come to the church building?

The current crisis offers us an opportunity to develop some daily patterns of prayer and silence and inner reconnection. Particularly over this Holy Week it is a blessing that people can join in with St James' services including Morning Prayer online. We will be missing much of the symbolism of Holy Week and Easter, so in conjunction with the gospel of the day, people might want to find a symbol of their own for the day—e.g. make your own cross out of whatever is in your garden for Palm Sunday, anoint yourself with oil on Monday, bury a seed on Tuesday and so on as part of your prayer times.

Christopher Waterhouse is Director of the St James' Institute.

Time Shift

*When Jesus died that Eastertide
He carved his blazon in our skies.
He wrote no word, but he is heard
Whenever our own remedies
Do not give us healing.*

*It haunts us still that we dared kill
This sinless man, the Son of God.
But we discern it was God's plan
For humankind to be restored
By what unfolded then.*

*Come the third day he could not stay
Within the tomb of mortal man.
He spoke her name and then we came
To understand this Son of Man
Now reigns eternally.*

*Again today, we hear him say:
I'm the Resurrection and Life.
For time alone does not atone:
His message, down long years of strife,
Is still: I am the Way.*

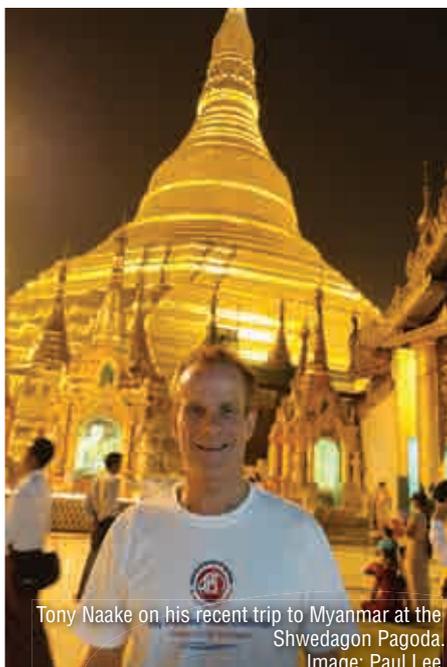
*Millennia pass—like fresh mown grass,
Time bends and ripples in his wake.
Once more we see, at Calvary,
The Teacher, dying for our sake
To make his people whole.*

Margaret Johnston

Mingalabar!

(Welcome and good fortune!)

Tony Naake



Tony Naake on his recent trip to Myanmar at the Shwedagon Pagoda. Image: Paul Lee

grew to make a small contribution to this wonderful country.

In April 2019 my Myanmar Water Challenge was launched to supply clean drinking water to these remote villages. My original target was to raise \$30,000 but my good friends at ABM supplied me with promotional material to raise \$50,000! How could I refuse?

So here I am in February 2020 back in Yangon, the capital city of Myanmar, renowned for its colonial heritage buildings. Every trip to Yangon has to include a visit to the gilded Shwedagon Pagoda. This time we visited at night, witnessing large crowds of people of all ages paying their respects to Buddha.

The first two days of the pilgrimage were spent with the Myanmar Provincial Development Desk staff and meeting the Men's Group and the Mother's Union who shared progress on their projects.

I could hardly wait for our bus trip to Yaytarley Village to witness the vibrant

community where villagers are now enjoying the benefits of ABM's partnership with improved water sanitation, waste management, and livestock grazing practices. Prior to ABM's involvement in the village, there was no clean drinking water, very little sanitation, and no toilets. Bringing clean drinking water to a remote village in Myanmar is my passion, something we all take for granted in Australia! ABM's project was to construct three tube wells and at least 20 latrines with septic tanks in the village. The best thing is that after the three tube wells were constructed and in operation, the villagers used the technology and know-how to construct a further eight tube wells for the village. The water is piped from the well by generator into a holding tank to let the water settle as the quality is not good enough to drink. After 3 days the water is tapped to another smaller tank for use and the holding tank is cleaned. To drink this water it has to be filtered or boiled.

"Good morning", "good afternoon", "good evening" and "good night"—we have so many ways to greet people. However, in Myanmar one simply says "*Mingalabar!*" If I had to sum up my third pilgrimage to Myanmar in February 2020 with the Anglican Board of Mission (ABM) it would be: laughter, emotional tears, joy and happiness!

My interest started on an ABM pilgrimage in 2017 when we visited Mya Goe Gyi, a remote village in the Ayeyarwaddy delta, a major rice-growing area. The area is surrounded by water but is unusable due to severe contamination and pollution, which is mainly due to fertiliser runoff, factory waste, and all sorts of human waste and garbage that get discharged into the river.

As a result, the people use copious amounts of plastic bottled water; the women have to walk miles to surrounding villages every day to collect clean drinking water. Since that first visit, my passion



A holding tank and two water outlets at Yaytarley village. Image: Tony Naake



Latrines and septic tanks promote good hygiene at Yaytarley Village.
Image: Tony Naake

Saying “*Mingalabar*” to the villagers was a teary experience—we have so much and they have so little. However, we might think they don’t have very much but, as an agricultural country who produce rice as their major export, they seem happy and content with what they have.

Back on the road again to Taungoo, on the way we visit the Men’s Association organic farming programme at Hlegu. ABM partners in several projects here

by purchasing the land and building accommodation and a work area for the four farm workers. The use of fertiliser is not good for the land or the produce. Runoff into the water systems creates contamination, hence the practice of making natural compost with a special brown liquid, which can be achieved in just two weeks! Breeding pigs, selling them at the market and rice farming are now slowly producing an income. I drank water straight from the new tube well in

Hlegu and can report no after-effects! The plan is to invite farmers and students to learn about animal husbandry and organic farming. As electricity is about two miles from the farm, one of the students, who is also an electrician, has constructed a windmill and a solar panel to supply the buildings with electricity—he is very innovative!

In Taungoo we were present for the opening of the lecturers’ accommodation at St Peter’s Bible school, which ABM has contributed to. We were inspired by a visit to the early childhood centre Agape 2 which ABM first supported in 2010; it was self-sufficient by 2015, and we were privileged to visit there in 2017. The project was then extended to Agape 1, next to the bishop’s house which we were thrilled to visit on this latest trip.

In 2020, ABM aims to supply clean drinking water to a total of 2,750 people in 8 villages. Seminars will also be conducted to cover important topics such as hygiene and sanitation, environmental awareness,



Clean ‘Ready to drink Water’ from the tube well at Hlegu.
Image: Tony Naake



Sunset at the longest teak bridge in the world at Mandalay.
Image: Tony Naake

safe agricultural practices and women's empowerment.

Training workshops, typically conducted in the local church, cost \$60 to train 20 people in four different topics: personal hygiene and sanitation, gender and environmental awareness, and agriculture. \$100 buys two basic fly-proof latrines. \$500 funds the fee of a professional water technician. Construction of a tube well, which provides water for up to 225 people, costs \$2,750. So much can be achieved with people's generous support!

One very important factor to me regarding ABM's work in Myanmar is that the benefits go to everyone: any religion and even the non-believers! A small donation from Australia goes a long way in villages. They are very resourceful people who work hard and nothing much goes to waste.

As well as witnessing the great work of ABM, we had some time off sightseeing at Inle lake, a significant world biosphere site, as well as watching gold leaf making at Mandalay, and a day trip on the Ayeyarwaddy river to Bagan, including hot

air ballooning over the ancient temples.

If you belong to a group, society or an organisation that you think may be able to help my Myanmar Water challenge, I am very willing to visit in the future, show a presentation and answer any questions. Please contact Wilnor Flores at wilnor.flores@abmission.org.au.

The donation progress to date is \$35,320 so we require a further \$14,680—that's

about another 5 tube wells! Help me in reaching my challenge and give a gift that is worth sharing. For further information, please visit www.abmission.org/tonynaake

The Integrated Water Sanitation and Hygiene Project is tax-deductible—*Mingalabar!*

Tony Naake is a parishioner of St James'



All dressed in traditional costume for a farewell dinner with the staff at Yangon.
Image supplied.

Dying for Love

Kevin Giles

International Women's Day was on 6 March. Has anything changed for women since last year's International Women's Day? I ask this question because we Australians are reeling under the shock of the horrific murder of Hannah Clarke (31) and her three young children, Aaliyah (6) Laianah (4), and Trey (3). They were killed on 19 February 2020 by her husband and the children's father, Rowan Baxter. He doused them with petrol and set them alight in the family car. They appeared to the world as a glamorous couple with three beautiful children; but in the home, Rowan was, his sister-in-law said, "a monster." He always wanted his own way and was controlling. Hannah lived in fear of him and went to the police for help several times and had a court order out against him. Nevertheless, she is dead and so are the three children. In her greatest time of need no one could do anything. Her husband killed her and their three children in the most appalling way. If this woman would not live with him, or recognise his authority over her, and she wanted to take his children from him, he decided to kill them all.

This is almost too much to get our heads around, but to make things worse the police inspector in charge of the case, Mark Thompson, said it was possibly all Hannah's fault. Speaking the day after the murders, he said, "to put it bluntly," we are "deciding which side to take." We are "opened-minded" at the moment. Which side are you on? Is this an issue of a woman's suffering significant domestic violence and she and her children perishing at the hands of a violent and angry man, or

is this an instance of a man's being driven too far by his wife who wouldn't do as he demanded? In other words, was this an awful, violent and willful crime against a defenceless woman and her children, or did this woman deserve it? Had she driven her husband to do this because of her own actions?

The next day, the Queensland Police Commissioner, who happens to be a woman, Katrina Carrol, took Inspector Thompson off the case and apologised for what he had said. No matter what any woman does, no husband has the right to be violent towards his wife, let alone kill her. In this case, Hannah Clarke's 'sin' was to leave her dominating and controlling husband because she feared for her own safety and that of her children.

On average, one woman a week in Australia is killed by the man who says he loves her. The prevalence of domestic violence is staggering. The figures are breathtaking and hard to believe. An unimaginable number of women's lives are blighted by this scourge. In the USA, Europe and Australia, 1 in 4 women will experience physical abuse from an intimate partner in their lifetime. The incidence of abuse is even higher among immigrants, and those of Aboriginal and Torres Strait Island descent. No change in these statistics are in sight; they may even be getting worse. The more freedoms women enjoy, the stronger the pushback by men who believe that, as men, they should be in charge and make all the important decisions. In the research we have, the incidence of domestic abuse in society seems to be paralleled in church-going families, and possibly elevated in churches where it is regularly taught that the man is the head of the home; he should

make all the important decisions and the wife should be subordinate.

'Domestic abuse' is a specific phenomenon. It does not refer to an incidence of abusive language and possibly a slap—what is commonly called 'situational couple violence.' Domestic abuse refers to the *ongoing assertion of power*, almost always by a man over his wife or intimate partner, that has as its intent the complete control of the woman. Domestic abuse is always ultimately about power in one way or another; the man feels he must be in control. His male identity as a leader must be asserted. Australian journalist and author Jess Hill says, "The unifying ingredient among abusers is a radioactive sense of entitlement", which can be summed up in the sentiment: "I should be in charge." Women do kill their husbands on rare occasions but almost always to preserve their own life, and often the lives of their children as well. Women do not pour petrol on their husband and children and set them alight. Domestic abuse always involves control and fear but not necessarily physical violence. Domestic abuse is gender specific. It's a male thing.

Why do some men, and some men who are in church most Sundays, we ask, abuse their wives? We now know the primary reason. It is well-put by professors Lori Heise and Andreas Kotsadam in their 2015 *Lancet* article, 'Cross-national and multilevel correlates of partner abuse,' based on 66 surveys, in 44 countries and involving 481 subjects. They found that 'especially predictive...of partner violence are norms related to male authority.' In other words, when it is believed that men are privileged and should be in control, women in much higher percentages are abused. Similarly,

Jess Hill in her 2019 book, *See What you made me do: power control and domestic abuse*, says, 'It is indisputable that traditional notions of masculinity—particularly male entitlement—are at the core of men's violence against women.' *Our Watch*, the Australian organisation set up specifically to combat domestic abuse, says, 'Research has consistently found that men who hold traditional, hierarchical views about gender roles and relationships are more likely to perpetuate violence against women.'

What this means for the churches is that teaching that men should be real men, and women real women, that men should be in charge, that men make all the important decisions, can be a very dangerous diet for *some* men—men who are needy and controlling. What we should be hearing in our churches is that God has made men

and women of equal dignity, status and leadership potential (Genesis 1:27-28); that Jesus in word and deed valued men and women alike and said not one word on male 'headship,' and St Paul taught that a husband should love his wife like Christ loved the church and gave his life for her (Ephesians 5:25). In a Christian marriage, he added, 'mutual subordination' is what is demanded (Ephesians 5:21).

If the International Women's Day is going to mean anything, we need to unite and say, the abuse of women must stop. We do not want another Hannah Clarke murdered by her husband.

See further, Kevin Giles, *The headship of men and the abuse of women, are they in any way connected?* Cascade, May 2020.

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Colin's Corner

from the St James' Archives

100 years ago at St James' Church

Lambeth Conference

Many of our Bishops are already on the high seas on their way to England. Others will soon be following. They go to attend the Lambeth Conference in London. This will be the sixth of such Conferences held at intervals of ten years. The last was held in 1908. It derives its name from the fact that Lambeth Palace is the London residence of the Archbishop of Canterbury, who is Primate of All England, and the leading bishop of the Anglican communion, and who presides over these conferences. Not only from Australia, but from all parts of the world in which branches of the Anglican Communion are established, the bishops will assemble for prayer, discussion and resolution. The Anglican Communion includes the Church of England and all churches in communion with her. But not only churches still called the Church of England will be represented, but Churches like that in America, South Africa, China

and Japan, which have adopted titles appropriate to their respective countries, but are still bound in the closest fellowship with the parent Church. So these princes of the Church from all lands will meet, look one another in the face and confer on problems of common interest. The Conference is not a synod with legislative powers. Its resolutions are not binding on the Churches for which the Bishops stand; yet naturally such resolutions carry great weight. The Conference of this year should be one of critical importance in the history of the Church. Problems affecting not only the Anglican Communion, but her relations with other Churches will be discussed. We hope in subsequent issues to refer to some of these in the hope of their eliciting both interest and prayer on behalf of this event.

The Monthly Church Messenger April
1920

100 years later, it is again the year for the Lambeth Conference, which was to have been held in July and August this year but has been postponed because of COVID-19.

Unfortunately, it would seem that the Archbishop and Bishops of Sydney Diocese have decided to decline the Archbishop of Canterbury's invitation to attend the next Conference, when it takes place.

Colin Middleton is the Archives Assistant at St James'.

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

Milestones

BAPTISMS

Arabella Elizabeth Bruce GORDON	22 February 2020
Phebe May CUPPLES	23 February 2020
Pyper Louise CUPPLES	23 February 2020
Hamish Charles LAWSON	29 February 2020
Joshua Travis LAWSON	29 February 2020

FUNERALS

Timothy Stuart POTTER	5 March 2020
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MEMORIAL SERVICES

John Clyde BEHM	11 February 2020
Col. John Sutherland HAYNES, AM. Retd.	25 February 2020

Appeal for Archives

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

Who is my Neighbour?

Elizabeth (Libby) Hindmarsh

This article is an edited version of a submission that is part of the St James' Annual Report for 2019 and aims to inform *St James' Connections'* readers about the work of the group, Who is my neighbour?.

The group known as *Who is my neighbour?* came together in 2013 in response to several challenging sermons at St James' and the policy decisions being made by Australian Governments around the treatment of refugees and asylum seekers.

The group communicates via email, with an update on current issues and information about activities being sent about every six weeks. It has been concerned by the rising numbers in our world of displaced people seeking refugee status and a place to live in peace. Many Australians have concerns about the way we are responding to people seeking asylum and those who have been recognised as refugees.

The group also looks to support our Aboriginal and Torres Strait Islander brothers and sisters following the delivery of the Uluru Statement to the Federal Government and the Statement being sent to yet another review. In 2019 there were concerns for rural Australians living with drought and also those suffering from the devastating fires. St James' has been responding to these issues in a number of ways.

Who is my neighbour? has several aims:

1. To inform people about issues through emails, articles and information meetings.

2. To propose a Refugee Family to come to Australia.

The work for a family from Syria living in Lebanon identified by Hope and Trust has been unsuccessful.

St James' then approached Anglican Aid to see if we could propose a family through their organisation. A family from Iraq living as refugees in Lebanon, having fled Mosul when it was invaded by ISIL, has been identified. We are currently working with Anglican Aid and a Refugee Advocate to see if they can be accepted by Australia and supported by St James'.

We have so far raised over \$13,000 and we estimate that we will need \$20,000 or more to cover the costs of visas, housing and money to settle. The process of money-raising will continue when we have confirmation that the family is coming to Australia.

We have had discussions with the Chester Hill Anglican parish which has been working with refugee families in their area for some time. In 2019 we worked with the parish and the Summit group to run a family picnic at Central Gardens Nature Reserve for refugee families. The picnic was held in June and there were about 70 people, both families and individuals. St James' supplied food and drinks as well as entertainment for the children.

3. To advocate for asylum seekers and refugees by writing to politicians both individually and as a group.

We continue to be concerned about the detention of people, who have come to Australia by boat, being held on Nauru and Manus Island (PNG). Some of these people have moved to USA in 2019. There are about 250 people remaining on Manus Island and Nauru.

Currently there is a move by people in Canada to propose/sponsor some of these people to go to Canada. Contributions can be made to this process. (See 1. in Further Information).

New Zealand has also offered to take 150 of these people, but so far our Government has not taken up this offer. We need to continue to advocate on their behalf. St James' is a member of The Refugee Council of Australia which is an umbrella organisation for the many groups working in this area.



A Cathy Wilcox cartoon from SMH first published with consent in *Parish Connections* April/Mary 2019.

4. To encourage the parish to provide phone cards and food vouchers (by depositing them in the offering plate at church) for the Asylum Seekers Centre at Newtown.

About every six weeks, a delivery of cards and vouchers is made to the Centre and it is greatly appreciated. At least five of our members do voluntary work at the Centre.

5. To support the Uluru Statement.

Following the announcement of the Uluru Statement in 2018 there is a need for the non-indigenous members of the Australian community to step up and support the proposals in the Statement. If the principles of the Statement are to be heard, then steps need to be taken towards recognition in the Australian Constitution, having an Indigenous Voice to the Australian Parliament, truth-telling about our history including the massacres of Aboriginal Peoples, and a treaty. These are the proposals that the Uluru Statement is asking Australia to implement.

Aboriginal and Torres Strait Islander Peoples make up about 3% of the current Australian population and so for a referendum to succeed at least 60% of the non-indigenous population will need to stand with them and support their proposals. This is a wonderful opportunity to bring healing to our land.

6. To support aid in times of natural disasters.

The group discussed with Anglicare in Bathurst ways to respond to the drought. The suggestion was for people to consider buying gifts and other goods from people in the country through a number of websites. (See 2. in Further Information below). It was also suggested that people consider visiting the country and having meals and staying to support their businesses. With the bushfires that came in October and onwards, St James' raised money for Anglican Aid and Anglicare to help with the recovery process.



Smoking Ceremony on 7 October. Image supplied.

Who is my Neighbour? is open to members of St James' and their friends. There are currently over 49 people on the email contact list. Libby Hindmarsh is the organiser of the group and can be contacted at: hindmarsh@ozemail.com.au

Further Information

1. Further information about refugees going to Canada – Schwartz enquiries@schwartzmedia.com.au and donations can be made through the Refugee Council of Australia www.refugeecouncil.org.au/canada
2. Places to access goods and gifts from areas in Australia which are drought affected:

Buy from the bush drought relief – The Land www.theland.com.au>story>buy-from-the-bush-drought-relief and One day closer to rain – www.facebook.com/groups/285535182329659/

3. Articles in *St James' Connections* <https://www.sjks.org.au/church/our-story/parish-connections/>: October/November 2019, p.6, and December 2019/January 2020, p.18.

Dr Elizabeth (Libby) Hindmarsh is a parishioner of St James' and coordinator of *Who is my neighbour?*

Pray Love Remember

A tree – a tree that gave up its life,
wood hewn from my giant trunk
without thought of my pain or
indeed my creator.

Where would my lifeless body go?
Would some good come from it?
Would I be part of a ship?
Or a bridge or perhaps a home.

Would I travel far, far away?
To a land I did not know
Would there be ventures ahead
Of stories I could share?

Alas, I was hewn for criminals
to be carried on their shoulders;
To their place of execution
And all I could hear was death.

One spring morning
another criminal after torture;
Lifted my heavy weight
For the journey ahead.

He found it hard to carry me,
stumbling and falling many times;
he hardly made it to the hill
so burdensome I seemed to be.

Yet his compassion was greater than
my mighty weight.
To the weeping daughters of
Jerusalem,
He would have gathered them in
as a hen does her chickens.

At the place of the skull
there was the usual merciless-ness
of nailing the criminal to me
hoisting both of us high
for all to cheer or sneer.

“The rebuke has broken my heart,
I am full of heaviness.
I looked for some to have pity on
me,
but there was none.”
Yet this crucifixion was different.
My companion was not every-man.

He is the Son of God
dying on my crimsoned wood.

“I am weary of crying; my throat is
dry;
my sight fails me for waiting so
long upon my God.”

Darkness enveloped the earth
to hide man’s dreadful deed
and to mourn the death
of the one cut down by man.
I was a stranger unto my brethren.

The only faithful to behold these
things—
the Galilean women, and the two
He loved most;
“Woman behold your son;
Son behold your mother.”

“You have put away my
acquaintances
and I cannot come forth.”
O God, hear me,
for your loving-kindness is
comforting.

From my bloodstained wood came
a tremendous cry.
It is finished!
Your will has been accomplished.
At that the veil of the temple was
rent
From top to bottom.

I asked when hewn
Could I do some good?
Never did I dream
My life would bring life
To all creation
that would please the Lord.

Pray love remember:
What from his cross I heard him
utter,
“I have stretched forth, my hand
unto thee.”
Long ago I planted a tree of life

in a beautiful garden
for mankind to enjoy for ever.
Yet he was not content to know
just life,
the gift I gave so freely.

Instead he wanted to be the I AM
And make himself like me
To know both good and evil
By tasting of the forbidden fruit.
The cherubim swords barred
paradise.

From that moment I have struggled
to rescue my people from their
folly
I even made a rainbow
To remind me of my covenant.
Yet my people kept raging against
me, their Lord.

Pray love tell me
How have I grieved you O people
of Israel?
Why have you been so angry with
me?

What wrong did I do to you?
Don’t you remember in your time
of slavery
I delivered you from bondage
And this is how I am repaid?
Evil for good!
What more could I have done for
you?

I led you across the water and
through the desert with a pillar of
fire,
but you have nailed me to a cross.
I fed you with manna from heaven
But my body was broken for you.

I struck the rock in the wilderness
To give you water to drink
But you gave me only sour vinegar.
Was there any sorrow like mine?
I looked for pity and there was
none.

I led you into the promised land
Flowing with milk and honey
But you cast lots for my garment.
Was there not one passer-by to
know my sorrow?

O Israel, I made you my vineyard
To bring forth sweet wine
But the wine you gave me was
bitter.
What more could I have done for
you?

Oh how you have wearied me!
But how often would I have
gathered you!

Now I am lifted high on the cross
It becomes my throne.
I reign supreme,
Conqueror of evil and death.
“Be thou exalted O God above the
heavens;
Make your face to shine upon your
servant.”

I, now that sweetest wood
That bore the sweetest weight
Have glorious words to speak.
Never did a soul groan so heavily
Never did a heart pour itself out
for love
To open paradise gates once again.
The cross has brought eternal light.
Holy God, holy and immortal
Have mercy on us all.

So pray love remember
You are no longer prevented
From coming to the tree of life
It is yours now
By the tree of the cross—
That faithful tree above all others

One and only noble tree;
None in foliage, none in blossom,
None in fruit thy peer may be.
Sweetest wood and sweetest iron,
Sweetest weight is hung on thee.

That was all so long ago
when I bore the weight of the
Saviour.
my wood became a priceless
treasure

for the saintly Helena.
Broken up for holy relics.

Throughout the centuries
Many mystics have pondered
on the tree of glory
on that Golgotha hill
bearing the sweetest weight.

The Lady Julian praying in her cell
to understand more truly the
passion
saw “the red blood trickling down
from under the crown of thorns”;
“the great, hard, hurtful nails in
those dear
and tender hands and feet.”
She cried, “This sight caused me so
much grief.

Could I share in this horrible
dying?”
But the holy Franciscan desired
more
than just to behold the crucified on
the tree.
He prayed to bear the dying
saviour’s agony,
of the imprints of His bloody
wounds.

“Save me, O God; for the waters
are come in,
even unto my soul.”

That also was long ago;
What of to-day?
Is my wood still revered?
Do people still pass me by?
In the poor and the oppressed
But the Lord always heard the cry
of the poor and prisoners.

Behold a voice cries out
‘Christ is reigning from your tree.
He is alive; alive indeed!
Death no longer has dominion.’
The wood of the cross is the tree of
knowledge.
Let us behold and adore it.

**Marianne Dorman is a
parishioner of Christ Church
St Laurence.
www.mariannedorman.com**

Where Two or Three are Gathered in My Name

Christopher Waterhouse

Since October 2018 a small, committed group of St James’ parishioners has established and maintained the practice of beginning each weekday in prayer. Morning Prayer is offered Monday to Friday at St James’ at 8:30am and has, for many of us, become an essential part of our week. There is something very special about the act of coming together with others to spend some time hearing from Holy Scriptures, praying for the world around us as well as for ourselves and one another, and marking the various seasons of the liturgical year. As Lent approached, several of us decided that our Lenten discipline this year would be to attend Morning Prayer more often, or to say it from home even on the days we couldn’t come in to the church building. Then, in the middle of March, we were told we could no longer come in to the church building, even if we wanted to.

We quickly scrambled together to decide how we might proceed. Should we simply abandon Morning Prayer until this crisis is over? How long might that be? Shouldn’t we, in fact, be committing ourselves to more regular prayer in the weeks and months ahead? Without missing a single day, we moved from chapel to computer and have maintained our ministry of weekday Morning Prayer using Zoom technology, which allows us to see one another and to continue to come together in prayer (see sjks.org.au/morning-prayer for further information).

This online service has become a particularly significant part of our day, especially for those staying at home. The connection with friends and fellow parishioners has

been particularly welcome, as has the act of anchoring ourselves in the prayers of the church each day.

In recent days the number of people participating in the daily office has grown from 3 or 4 to more than 20. We might not be able to meet in the church building, but this ministry has grown, and the prayers of St James' Church continue. Personally, I feel connected and greatly comforted to know that we are still able to come together in prayer. I've been made aware of several others who are unable to join us through the online link but have been saying Morning Prayer at home at 8:30am each weekday at the same time that we are praying together.

I went across to the Chapel of the Holy Spirit the other morning after our online service and I lit a candle to represent the prayers of all those who usually come into the building. The doors might be closed, but the ministry of the church goes on and God's presence remains a constant. I'm reminded of this every time I unlock the door to the church and I see the Sanctuary lamp burning brightly in the Apse. The light reminds us that God is always with us.

What a joy it will be to come together again in person when all this is behind us.

Christopher Waterhouse is Director of the St James' Institute

The Venite – A Song of Triumph

*O come, let us sing out to the Lord;
let us shout in triumph to the rock of our
salvation.*

*Let us come before his face with thanksgiving;
and cry out to him joyfully in psalms.*

*For the Lord is a great God:
and a great king above all gods.*

*In his hand are the depths of the earth:
and the peaks of the mountains are his also.*

*The sea is his and he made it:
his hands moulded the dry land.*

*Come, let us worship and bow down:
and kneel before the Lord our maker.*

For he is the Lord our God:

we are his people and the sheep of his pasture.

Today if only you would hear his voice:

*'Do not harden your hearts as Israel did in the
wilderness;*

'When your forebears tested me:

put me to proof though they had seen my works.'

Psalms 95

A Prayer Book for Australia, 1995.

Book Review:

What the Bible Actually Teaches on Women

by Kevin Giles

(Eugene, OR: Cascade Books, 2018; Paperback; ISBN: 978-1-5326-3368-3)

Dorothy Lee

This book by Kevin Giles is a biblically based and systematically argued exposure of the theological inadequacies of the so-called 'complementarian' position on male headship in the home and the Christian community. In particular, the author singles out as representative of this view the 2014 volume by Andreas J. and Margaret E. Köstenberger, *God's Design for Man and Woman: A Biblical-Theological Survey* which argues in an uncompromising way for the submission of wives in marriage and women in the church.

Dr Giles argues his position from his perspective as an Anglican priest in the evangelical tradition, a well-published New Testament scholar, a theologian who has long endorsed the Cappadocian view of the equality of Persons within the Trinity, and a happily married man in an fully egalitarian relationship with his wife. He allows these perspectives to intermingle in his writing, although his emphasis throughout the book is on Scripture.

The first three chapters deal directly with complementarianism in its modern guise, outlining its basic presuppositions and the subsequent crisis among evangelicals because of their divergent readings of Scripture on gender issues. Giles' view, though sharing a similarly high view of Scripture as the complementarians, sees egalitarianism as grounded in the biblical vision of gender relations.

The rise of complementarianism represents a move away from an older view of women's inferiority to men and is focussed on differences of 'roles' between men and women, as supposedly ordained by God. Giles points out that the word 'role' is used in this discourse in an inflexible and unbiblical way that obscures the real agenda, which is the refusal of those with power (men) to surrender it in order to empower others (women): 'The complementarian use of the word "role" is a disingenuous and deliberately obfuscating way of saying men and women are differentiated on the basis that men rule, women obey.' (p.119).

Giles' biblical position is carefully argued. Beginning with creation, he demonstrates that the subordination of women to men is a direct consequence of the Fall and not part of God's intrinsic design for women and men; the story 'is *descriptive* of life in a fallen world; not *prescriptive*' (p. 65). It is, in other words, a manifestation of sin and thus displeasing to God. This view stands in stark contrast to that of the Köstenbergers, who explicitly condone and sacralise the patriarchal rule of men over women.

Turning to the New Testament, Giles articulates the remarkable attitude of Jesus towards women, as attested to in the Gospels. Jesus had women as disciples, including Mary Magdalene as 'the apostle of the apostles', treating them as equal to men, and never regarding men as having

special privileges within marriage. Again and again, Giles reminds the reader that leadership, according to Jesus himself, is about humility and costly, self-giving service, not about domination and subjection.

From Jesus to Paul is but a small step for Giles: he sees Paul following Jesus on gender as on all other questions. Far from being a misogynist, Paul was 'revolutionary in his teaching and practice' (p.64) in relation to women and their ministry. In the list of ten women named in Romans 16, Paul demonstrates that he has no problems working alongside women in leadership for the sake of the gospel. He names and commends women who are house church leaders, deacons, patrons of churches, apostles, and missionaries.

In discussing Paul, Giles also addresses some of the problem texts from the Pauline corpus; arguing, for example, that the Greek word *kephalê* in 1 Corinthians 11:3 means 'source' rather than 'head', and showing that women possess a God-given authority to prophesy and preach in the Christian assembly. In the light of the contradiction between this text and 1 Corinthians 14:33b-34, which seeks to silence women's voice in the assembly, Giles accepts the view that these verses are a later interpolation that do not belong within Paul's argument.

Discussing another problematical text, 1 Timothy 2:12, Giles argues that the difficult Greek verb, *authentain*, refers to usurped rather than divinely-sanctioned authority. What is being criticised here is the behaviour of certain women in the community, in a context of heretical ideas, attempting to dominate men with their [false] teaching. This does not reflect a denial of women's capacity to lead and teach, which is affirmed elsewhere in the Pauline writings.

One of the best sections of the book is the extended discussion of Ephesians 5:21-33 (pp.154-168). Appealing to the social

context of the biblical world in which 'husbands had rights, privileges, and freedoms denied to wives' (p.156), Giles argues that this passage reflects in one sense its ancient context where women were poorly educated, entirely dependent on the men of their families, and fitted for life within the home; thus lacking in the training needed for leadership. Egalitarian marriage is inconceivable in such a context.

At the same time, Giles argues that the same text provides the resources for undermining patriarchal marriage, particularly in confirming mutual submission at the beginning of the passage (v.21) and challenging Greco-Roman understandings of power. Here the aim of the text is to 'ask the husband, the leader, to become a servant to his wife' (p.158). This does not, for Giles, authorise male leadership in the home, but it does reflect an attitude that ultimately leads towards an egalitarian perspective on marriage in which submission is mutual and headship can be seen as unnecessary and irrelevant.

A useful parallel is drawn between women's submission and the endorsement of slavery. Giles points out that there were evangelicals who supported slavery in the 19th century (as well as female subordination) and evangelicals who vigorously opposed slavery and worked hard to overcome it. The same was true of apartheid in South Africa where some Christians argued for it on biblical grounds (mainly quoting odd verses) while others vehemently opposed it as being inimical to the core message of the gospel itself.

Finally, Giles underscores the truly appalling figures around the abuse of women across the contemporary world. From the abortion of female foetuses, to female genital mutilation, the enforcement of marriage on young girls, the frequent and widespread occurrences of rape, and violence against women in the home, including among Christians, Giles argues that complementarianism, while not responsible for these social ills, creates an

environment in which abuse can thrive. In his conclusion, Giles assures his readers that complementarianism which, for him, is full of 'euphemistic and obfuscating language' (p.179), remains a minority Christian view, even among evangelicals, and confirms that 'women's liberation is good news for men and women'. (p.230).

This book is written with lucidity and reason by someone who knows and loves the Bible, and who believes in the liberating impulse of the gospel, as grounded in the teaching and example of Jesus himself. It is a pleasure to read such coherent and cogent prose, and to perceive the power of biblical teaching when it is rightly understood and clearly expounded. We owe Kevin Giles a great debt of gratitude for this eloquent book and its exposure of the theological anomalies and incongruities of complementarianism.

The Rev'd Prof. Dorothy A. Lee FAHA is Stewart Research Professor of New Testament at Trinity College, University of Divinity, Melbourne.

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.

The St James' Foundation



Christine Bishop LLB (Syd) FAICD, Chairman

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

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

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

The St James' Foundation Ltd.

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

The St James' Music Foundation

The object of the Music Foundation is:

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

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

The St James' Church Building and Property Foundation

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

The two Foundations have provided well over 2 million dollars, in distributions to the Parish of St James over the past 13 years.

Donation form for:

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

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Please draw cheques to the St James' Music Foundation or The St James' Building Foundation and forward to:

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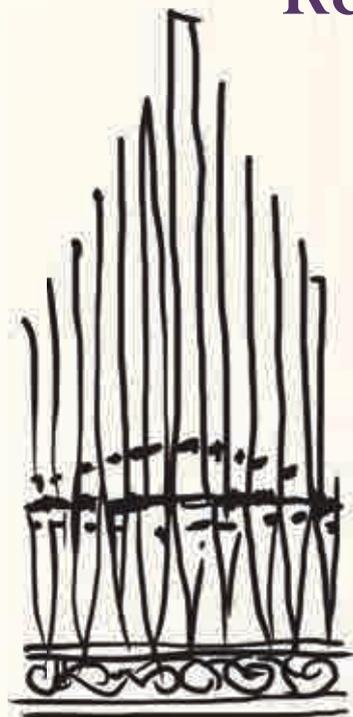
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All donations to The St. James' Music Foundation over \$2.00 are tax deductible

St James' Organ Replacement & Restoration Appeal



Striving for the second million!

Thanks to your generosity, the St James' Organ Appeal has raised just over \$1.4 million in total pledges and donations. A great effort!

Spread the word amongst your friends and keep up the momentum!

Go to the Appeal website to donate online.

Why support this appeal?

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

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

Visit the Appeal website: stjamesfoundationorganappeal.com.au

The St James' Music Foundation

ABN 81 868 929 941

NEXT EDITION

The next edition of St James' Connections will be published on Friday 5 June 2020.

Deadlines (advertising and editorial): Monday 25 May.

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

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St James' Institute

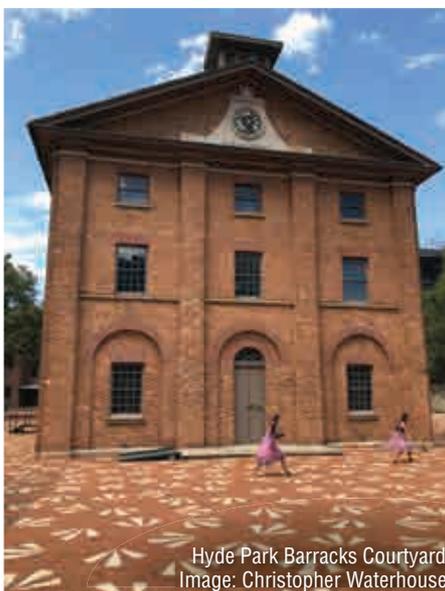
News

Christopher Waterhouse

Before the COVID-19 crisis hit us, the St James' Institute hosted two excursions; the first across the road to the Hyde Park Barracks to see their recently renovated museum, and the second to La Perouse for a Lenten day of reflection and prayer.

At the end of February, the Hyde Park Barracks re-opened to the public after many months of a major restoration and the installation of a new visitor experience and museum. The Barracks were designed by the convict architect Francis Greenway, who was also the architect of our church of St James. You might recall that last year The Choir of St James' sang at the 200th anniversary of the Hyde Park Barracks, and in October last year Sydney Living Museums assisted us with writing and performing a short play about Greenway as part of our 200th anniversary celebrations.

On Sunday 23 February, a group of 50 of us made the short pilgrimage across



Hyde Park Barracks Courtyard.
Image: Christopher Waterhouse

Macquarie Street to the Barracks, explored the new exhibits and experienced the new interactive audio technology, which guides you from room to room and from story to story. It was especially interesting to see the role that St James' Church played in the story of the Barracks and of early Colonial Sydney.

A striking and thought-provoking artwork in the courtyard by Sydney-based Wiradjuri/Kamilaroi artist Jonathan Jones featured the similarly shaped symbols of the emu footprint (*maruong manaóuwi*) and the English broad arrow, which became the mark of the convict. The artwork, made of a mix of white and brown gravel, began to deteriorate as more and more people walked on it; muddling up the stones and beginning to join and blend the two colours together. The symbolism was powerful; the coming together of different cultures, of destruction, even of the fragility of these important sites, which are worn down over time. When we visited in the opening week, the design was still sharp and easy to identify, but within just a few short weeks the work was already fading.

Inside the Barracks are thousands of artefacts which tell the story of how the Barracks changed over the years, how it was used, and who lived and worked there. We were particularly interested to see the scale model of St James' Church under construction.

The visit was an important reminder to us, as we celebrate our bicentenary, that we share many stories with our neighbours,



Image: Nick Gilbert

and of the significance of this Macquarie Street precinct, of which we are a part.

On Saturday 14 March, a group met with Fr Glenn Maytum at La Perouse (Guriwal) for a tour of Dharwal Country and a visit to the Reconciliation Church. The weather was against us somewhat, so our planned walking tour along the coastal lands of the Dharawal-Yuin nation was abandoned as we retreated inside the La Perouse museum. Safely out of the wind and rain, we heard some of the stories of these lands and people, and then enjoyed a lunch of fish and chips together before making our way up the hill to the church. Inside we heard about the history and ministry of the Reconciliation Church and then concluded the day by praying the Stations of the Cross, aided by the extraordinary paintings by Richard Campbell.

I wish to record my thanks to Fr Glenn for coordinating this activity and for leading our Lenten reflection day. We each came home with a set of postcards of Richard Campbell's 'Stations of the Cross' with corresponding reflections and prayers. Little did we realise that this would be the last such opportunity to gather together as a group in person for the foreseeable future.

Since then, the St James' Institute has gone entirely online. We are finding new ways to present talks and discussions on a range of topics and to stay connected,

even though we're unable to present face-to-face events for the time being. We hosted our first ever webinar on Sunday 29 March with Dr Robyn Wrigley-Carr, who joined us online to talk about the publication of her new book, *The Spiritual Formation of Evelyn Underhill* and the role played by Underhill's spiritual director, Baron Friedrich von Hügel.

Copies of Robyn's new book are now on sale from our St James' Shop sjks.org.au/shop along with other resources from our bookstall.

We've also published copies of the addresses I gave at the 2019 St James' Retreat called 'God Give Me Joy', a series of reflections on finding God in the everyday and of finding joy in the simple things. It seems that this message might be particularly relevant in the crisis unfolding around us.



Scale model of St James' under construction
Image: Robert Marriott

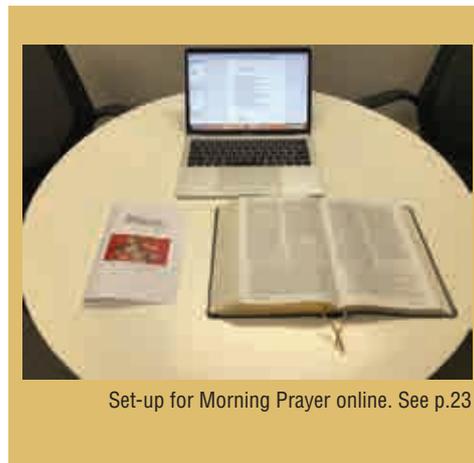
Our Lenten Study series moved from meeting together in person to some groups meeting online via Zoom. Fortunately, the book we used for our studies (*Journeying with Bonhoeffer: Six Steps on the Path of Discipleship*) lends itself to private study and devotion just as much to group discussions, so many people were able to continue with the studies in their own time.

If you would like further information, please visit sjks.org.au/institute or email institute@sjks.org.au

If you are on the mailing list, you'll be kept up to date with upcoming events and activities, or you can visit the website. Please contact us if you would like to join the mailing list.

Thank you for your continued support of the St James' Institute.

Christopher Waterhouse is Director of the St James' Institute



Set-up for Morning Prayer online. See p.23

The King James Bible

Olive Lawson

We all know, or know of, the King James Bible of 1611 (also known as the Authorised Version, the KJV, or the King James Version). For many, including myself, it is THE Bible.

For about 400 hundred years, the KJV has been the 'paradigm'; expressing the history, legend, poetry, and prophecy of the Old Testament, and the Gospels and Pauline letters in the New Testament, by the finest prose in the English language. Subsequent translations in more modern English lack its power to touch mind and heart.

The 1611 Bible is referred to as the King James Bible because it was dedicated to the monarch—not that he had any part in the editing of former texts and translations for publication. In fact, he might well have been as gratified with its dedication to him by the translators as we later readers are gratified by its prose perfection, and smitten by its emotional impact.

This dedicatory page is reproduced from a

19th century Bible and, as was customary then, was not dated by the printers. I found the page in a family bible which had been read and handled daily for well over 100 years, passed down from my mother's father and still in my mother's possession at the time of her death in 1997. When the book finally fell apart irretrievably, I picked up the introductory dedication page and was so taken with its content and style that I could not discard it. I had not come across this dedication in other bibles, although many—such as the Scofield editions—are based on the King James Version.

The dedication is an extraordinary expression of loyalty to the King by his subjects, the translators—their flowery turn of phrase giving us an insight into what came to be understood as the Divine Right of Kings.

Olive Lawson is a parishioner at St James'.

See Dedication on the next page...

TO THE MOST HIGH AND MIGHTY PRINCE

JAMES

BY THE GRACE OF GOD, KING OF GREAT BRITAIN, FRANCE, AND
IRELAND, DEFENDER OF THE FAITH, ETC.The Translators of the BIBLE wish Grace, Mercy, and Peace, through
JESUS CHRIST our LORD

GREAT and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of *England*, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our *Sion*, that, upon the setting of that bright *Occidental Star*, *Queen Elizabeth*, of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this land, that men should have been in doubt which way they were to walk, and that it should hardly be known who was to direct the unsettled State; the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title; and this also accompanied with peace and tranquillity at home and abroad.

But among all our joys, there was no one that more filled our hearts than the blessed continuance of the preaching of God's sacred Word among us, which is that inestimable treasure which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then, not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state wherein the famous Predecessor of Your Highness did leave it; nay, to go forward with the confidence and resolution of a man, in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person, who, under God, is the immediate author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe that the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of *Christendom*, by writing in defence of the truth, (which hath given such a blow unto that Man of Sin as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the teachers thereof, by caring for the Church, as a most tender and loving nursing father.

There are infinite arguments of this right Christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now, with all humility, we present unto Your Majesty. For when Your Highness had once, out of deep judgment, apprehended how convenient it was, that, out of the Original sacred Tongues, together with comparing of the labours, both in our own and other foreign languages, of many worthy men who went before us, there should be one more exact translation of the Holy Scriptures into the *English Tongue*; Your Majesty did never desist to urge and to excite those to whom it was commended, that the Work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of *England* shall reap good fruit thereby, we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal mover and author of the Work; humbly craving of Your most sacred Majesty, that, since things of this quality have ever been subject to the censures of ill-meaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is; whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumnies and hard interpretations of other men shall dismay us. So

that if, on the one side, we shall be traduced by Popish persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be malign'd by self-conceited brethren, who run their own ways, and give liking unto nothing but what is framed by themselves, and hammered on their anvil, we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord, and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and Christian endeavours against bitter censures and uncharitable imputations.

The Lord of heaven and earth bless Your Majesty with many and happy days; that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.

The Storm of Life

Associate Professor Michael Horsburgh AM

'Jesu, lover of my soul' (JLMS) is one of Charles Wesley's most popular hymns, not only now but from the time of its original publication in *Hymns and Sacred Poems* of 1740. Starting in 1739, the Wesley brothers published a series of hymn collections with this title; not simply versions of the same book but separate collections in their own right. They began in the year following their separate but related spiritual experiences commonly known by the rather misleading description of 'conversions'. The volumes published close to that year contain hymns that are affected by those experiences.

Called 'In Temptation', the original had a modest five verses, unlike some of Charles' exceptionally long productions:

In Temptation.

I.
JESU, Lover of my Soul,
 Let me to Thy Bosom fly,
 While the nearer Waters roll,
 While the Tempest still is high:
 Hide me, O my Saviour, hide,
 Till the Storm of Life is past:
 Safe into the Haven guide;
 O receive my Soul at last.

II.
 Other Refuge have I none,
 Hangs my helpless Soul on Thee:
 Leave, ah! leave me not alone,
 Still support, and comfort me.
 All my Trust on Thee is stay'd;
 All my Help from Thee I bring;
 Cover my defenceless Head,
 With the Shadow of thy Wing.

III.
 Wilt Thou not regard my Call?
 Wilt Thou not accept my Prayer?
 Lo! I sink, I faint, I fall —
 Lo! on Thee I cast my Care:
 Reach me out Thy gracious Hand!
 While I of Thy Strength receive,
 Hoping against Hope I stand,
 Dying, and behold I live!

IV.
 Thou, O CHRIST, art all I want,
 More than all in Thee I find:
 Raise the Fallen, cheer the Faint,
 Heal the Sick, and lead the Blind,
 Just, and Holy is Thy Name,
 I am all unrighteousness,
 False, and full of Sin I am,
 Thou art full of Truth, and Grace.

V.
 Plenteous Grace with Thee is found,
 Grace to cover all my Sin:
 Let the healing Streams abound,
 Make, and keep me pure within:
 Thou of Life the Fountain art:
 Freely let me take of Thee,
 Spring Thou up within my Heart,
 Rise to all Eternity!

The stormy weather references in the opening verse remind me of a significant event in the lives of the Wesley brothers. On 21 October 1735, John and Charles left England for the American colony of Georgia, which had been founded in 1732 by General James Oglethorpe (1696-1785). As a member of parliament, Oglethorpe had chaired an inquiry into prisons, including the three in London that housed debtors. Georgia was to be a place to which released debtors could emigrate and begin a new life. Charles was to be Oglethorpe's secretary and John to be the vicar of Christ Church, Savannah and a missionary to the local native Americans.

On the ship were 26 members of the German Moravian Church, a group originally derived from the Bohemian reformation led by Jan Hus but with later Lutheran overtones. The voyage to America was beset by storms. During one particularly violent event, the mainsail split and water flooded the lower decks. The Wesley brothers feared for their lives and were amazed that the Moravians continued to sing their hymns and exhibited no fear

of death. The brothers' faith was deeply shaken by the contrast between their own terror and the calmness of the Moravians. They caught a vision of Christians whose faith appeared to be complete. While in Georgia, they had frequent contact with the German immigrants, and it was in one of their meetings in London that John later had his 'conversion' experience.

The experiment in Georgia was not a success. Charles fell out with Oglethorpe and left the colony on 11 August 1736, for an even more eventful voyage home. His ship was forced to put in at Boston for repairs following a storm. More was to come. After leaving Boston, the ship endured a ten-day storm, in response to which Charles wrote in a hymn entitled 'In a storm', which he published in the same book as JLMS:

IV
 Headlong we cleave the yawning Deep,
 And back to highest Heaven are born,
 Unmov'd, tho' rapid Whirlwinds sweep,
 And all the warty World upturn.

V.
 Roar on, ye Waves! Our Souls desire
 Your roaring to disturb our Rest,
 In vain t'impair the Calm ye try,
 The Calm in a Believer's Breast.

Another hymn in this volume, 'A Hymn, to Be Sung at Sea' also references storms and includes the lines:

For Thee we leave our Native Shore,
 (We, whom Thy Love delights to keep)
 In other Worlds, thy Works explore,
 And see Thy Wonders in the Deep.

Charles Wesley's confident words in his hymns belied his actual experience of terror and it is little wonder that he never again ventured overseas further than Ireland.

In 1761, John published a volume of tunes, *Select Hymns: with tunes annexed: designed chiefly for the use of the people called Methodists*. In this volume, only the first verse of JLMS was reproduced set to the tune 'Hotham'. Ordinary worshippers did not have access to tune books but, if they could read, used word books only. Still set to 'Hotham', JLMS appeared in *Sacred Harmony: or a choice collection of psalm and hymn tunes, in two or three parts, for the voice, harpsichord, & organ*. Again, only the first verse appeared between the lines of music.

John included JLMS in his *Hymns and Spiritual Songs* of 1753 without the third verse, which set the general pattern for the future form of the hymn, although he included all five verses in the *Pocket Hymn Book* of 1785. This book, as its name suggests, was designed to be carried by the owner and to operate as a form of prayer book. JLMS first appeared in American Methodist hymnals in 1786 in their version of the *Pocket Hymn Book*.

A feature of JLMS, which possibly accounts for its popularity, is its overt emotionalism and suggestion of a quasi-physical relationship with Jesus. Consider the opening verse with its theme of hiding in the bosom of one's lover. Possibly for this reason, John, who was wary of his brother's emotional excesses, did not include the hymn in his first 1780 edition of *A Collection of Hymns for the Use of the People Called Methodists*. It had to wait until the 1797 edition.

Bishop Christopher Wordsworth (1807-1885) had the same idea, which he expressed in the preface to an 1863 collection of hymns, *The Holy Year*. He commented on egotistical hymns that 'put into the mouth of every member of a congregation expressions of confident self-assurance, or of a familiar and even amatory character':

Let the reader imagine, what the writer has heard, such a Hymn as

the following, given out to be sung by every member of a large mixed congregation, in a dissolute part of a populous and irreligious city:—

*Jesu, lover of my soul,
Let me to Thy bosom fly;*

and let him be entreated to consider, whether such language as this is not inexpressibly shocking to the contrite and humble worshipper; and whether it is not very hurtful to the presumptuous; and whether it must not be very offensive to Almighty God, who is to be "sanctified in them who come nigh Him," and to be approached with "reverence and godly fear."

It appears that Wordsworth was referring to the singing of JLMS in Westminster Abbey, where he was a Canon at the time. The good bishop did concede that such a hymn might be used for private devotion.

Outside the Wesleyan publishing business, the four-verse version of JLMS appeared in Martin Madan's *A Collection of Psalms and Hymns Extracted from Various Authors* of 1760. Madan was a controversial character, a lawyer converted by John Wesley and chaplain to the London Lock Hospital, which treated venereal diseases; its patients were mostly prostitutes who were forcibly confined, hence the name 'Lock'. Those with money had private treatment, such as it was. On Sunday evenings, Madan held oratorios in his hospital's chapel, much to the distaste of the more pious, who considered it a desecration of the sabbath. Of him, his cousin, William Cowper, wrote:

*Occidius is a pastor of renown;
When he has prayed and preached
the Sabbath down,
With wire and catgut he concludes
the day,
Quavering and semiquavering care*

away.

The full concerto swells upon your ear;

All elbows shake. Look in, and you would swear

*The Babylonian tyrant, with a nod,
Had summoned them to serve his golden god.*

JLMS entered Anglican hymnody, as far as I can tell, in an appendix to the 1848 edition of Thomas Cotterill's *Psalms & Hymns*. More importantly, it was included in *Hymns Ancient & Modern (A & M)*, which may be how it came to be sung in Westminster Abbey to Wordsworth's disgust.

Writing in the *Proceedings* of the Wesley Historical Society in 1899, hymnologist, C. D. Hardcastle, commented on the many changes that editors had made to the text of JLMS; he counted 154. The most common, and universal in the United States, is the addition of 's' to the end of 'Jesu'. Next comes the replacement of 'lover' with a less intimate word, such as 'refuge' or 'Saviour'; similarly, 'bosom' becomes 'shelter' or 'mercy'. 'Hangs my helpless soul on thee' becomes 'Rests' or 'Leans'. These few examples show how the intimate tone continued to trouble.

JLMS has eight lines of equal length with the metre 77 77 77 77 or 77 77 D[ouble]. Alternatively, it can be split into four-line verses, giving access to a larger number of tunes. As noted above, JLMS was first set to 'Hotham' by Martin Madan and published in his *A Collection of Psalm and Hymn Tunes Never Published Before* of 1760, which was the tune book to accompany his collection of hymns (see next page).

As far as I can tell, Madan composed 'Hotham' for JLMS. It is not exactly to the metre of the verse, requiring two repeats of the opening words of the last line, thus giving a metre of 77 77 77 7 13. Nevertheless, it was a great survivor, being

Hotham

Set by M.M.

The image shows a musical score for the hymn 'Hotham'. It consists of three systems of music, each with a vocal line and a piano accompaniment. The lyrics are: 'Jesus, Lover of my Soul, let me to thy Bosom fly, While the nearer Waters roll, while the Tempest still is high; Hide me, O my Sa-viour, hide, Till the Storm of Life is past; Safe in to the Ha-ven guide, O Re-ceive O Re-ceive O Re-ceive my Soul at last.' The score includes various musical notations such as treble and bass clefs, notes, rests, and dynamic markings like 'S'.

HOLLINGSIDE—J B Dykes—As in A & M

generally replaced only by 'Hollingside', composed by J. B. Dykes specifically for JLMS and appearing in the *A & M* tune book of 1861.

'Hollingside' was the tune of choice for the Methodists in the 1877 edition of the Collection, the first to be published with tunes and that choice continued into the 1904 and 1933 hymnals. The 1904 edition, however, resurrected 'Hotham' with the last line arranged to fit the metre, and allowed a third tune, 'Aberystwyth', by Welsh composer, Joseph Parry (1841-1903). Parry set 'Aberystwyth' to JLMS as the final number in his cantata, *Ceridwen*.

The 1933 Methodist hymnal set 'Hollingside' but allowed 'Hotham' and 'Aberystwyth' as alternatives, while setting them to other hymns. 'Hollingside' and 'Aberystwyth' were the tunes of choice in both the *English Hymnal* and the *New English Hymnal* in that order. *The Australian Hymn Book* did the same, although it reversed the order.

'Hollingside' and 'Aberystwyth' are now the principal tunes for JLMS, although 'Martyn', an 1834 tune by Simeon Butler

The image shows a page from a hymnal titled 'General Hymns. Hymn 179.' It features a musical score with a vocal line and a piano accompaniment. The score is written in a single system with four staves. The lyrics are: 'Jesus, Lover of my Soul, let me to thy Bosom fly, While the nearer Waters roll, while the Tempest still is high; Hide me, O my Sa-viour, hide, Till the Storm of Life is past; Safe in to the Ha-ven guide, O Re-ceive O Re-ceive O Re-ceive my Soul at last.' The score includes various musical notations such as treble and bass clefs, notes, rests, and dynamic markings like 'S'.

GENERAL HYMNS

Second Tune

ABERYSTWYTH 77 77 D

Joseph Parry 1841-1903



In an ABC recording *50 Best Loved Hymns*, JLMS comes in at number 6, well ahead of 'Amazing Grace', 'Guide me, O thou great redeemer' and 'Love Divine'. Inexpressibly shocking or not, Charles must have got something right.

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



Preparing for the Choir's recording of music for Good Friday
Image: Brooke Shelley

Marsh (1798-1875), is popular in the United States, first appearing with JLMS in about 1900.

The opening words of JLMS are believed to have been taken from the Old Testament Apocryphal book Wisdom of Solomon

11:26 in the King James version: 'But thou sparest all: for they are thine, O Lord, thou lover of souls'. The phrase 'Lover of souls' is also found in Thomas à Kempis's *Imitation of Christ*, a favourite of the Wesley brothers.

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Music Notes

This is not a normal Music Notes column. Usually I can sit down to write knowing I can give an overview of the past two months and then enthuse about our upcoming events for the next two months. But I've now lost half my article, due to COVID-19 and all events being cancelled at St James', and any certainty about the next two months. I'm in shock.

February began well for Music at St James'. Hot on the heels of the Orchestral Masses came the first Cantata Service for 2020, featuring Bach's *Gleichwie der Regen*. As part of the orchestra, it was a pleasure seeing the delight with which the four viola players relished this opportunity to be the feature instruments of the orchestra. The following Thursday, a small group of choristers retraced the steps of the Choir's convict ancestors, and sang at the opening of the refurbished Hyde Park Barracks. Then Ash Wednesday was upon us. Allegri's *Miserere*, a yearly tradition at St James', sounded a little different to usual thanks to lavish ornamentation by soprano Chloe Lankshear. In March, The Choir of St James' crossed the harbour (for the first time in many years) to sing a lunchtime concert in the Mosman Concert Series at Blessed Sacrament Church.

There was a stark contrast between the Evensongs on 11 and 18 March. Evensong on 11 March had an unusually

large congregation in attendance, thanks in part to the 2020 Sharwood Lecture in Church Law, which took place immediately after Evensong. Evensong on 18 March was sung to an online audience via an iPhone which beamed the service to Facebook Live. At the time of writing it has been viewed over 6,000 times.

We were also able to live-stream Choral Eucharists on 22 and 29 March within Government regulations and we have been buoyed by the positive comments posted online from our 'local' parishioners to the 'St James' diaspora' all over the world. It seems the music in our online services has been meeting the needs of our UK friends, who are struggling with the decision to close the churches.

But I cannot predict what will be happening with our services in April as the regulations and recommendations change from day to day. I can report, however, that we have pre-recorded music for Maundy Thursday and Good Friday, thanks to the expertise of Simon Turnill (one of our former choristers), and that we hope to live-stream Palm Sunday and Easter Day.

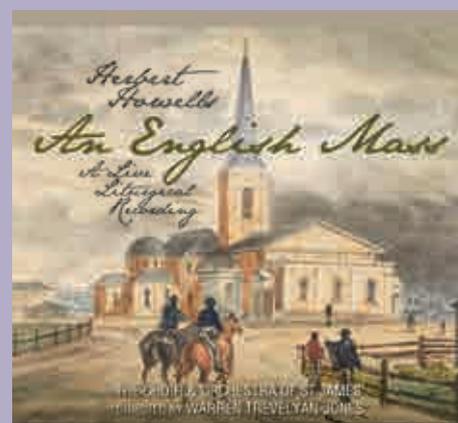
I will be pre-recording an organ recital, which will be made available online.

Rest assured, the musicians at St James' are eager to keep making music for you, any way they safely can. Stay safe, I hope to see you all soon.

Alistair Nelson is Organist at St James'.



The Choir of St James' at The Mint for the opening of the refurbished Hyde Park Barracks. Image: Christopher Waterhouse



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