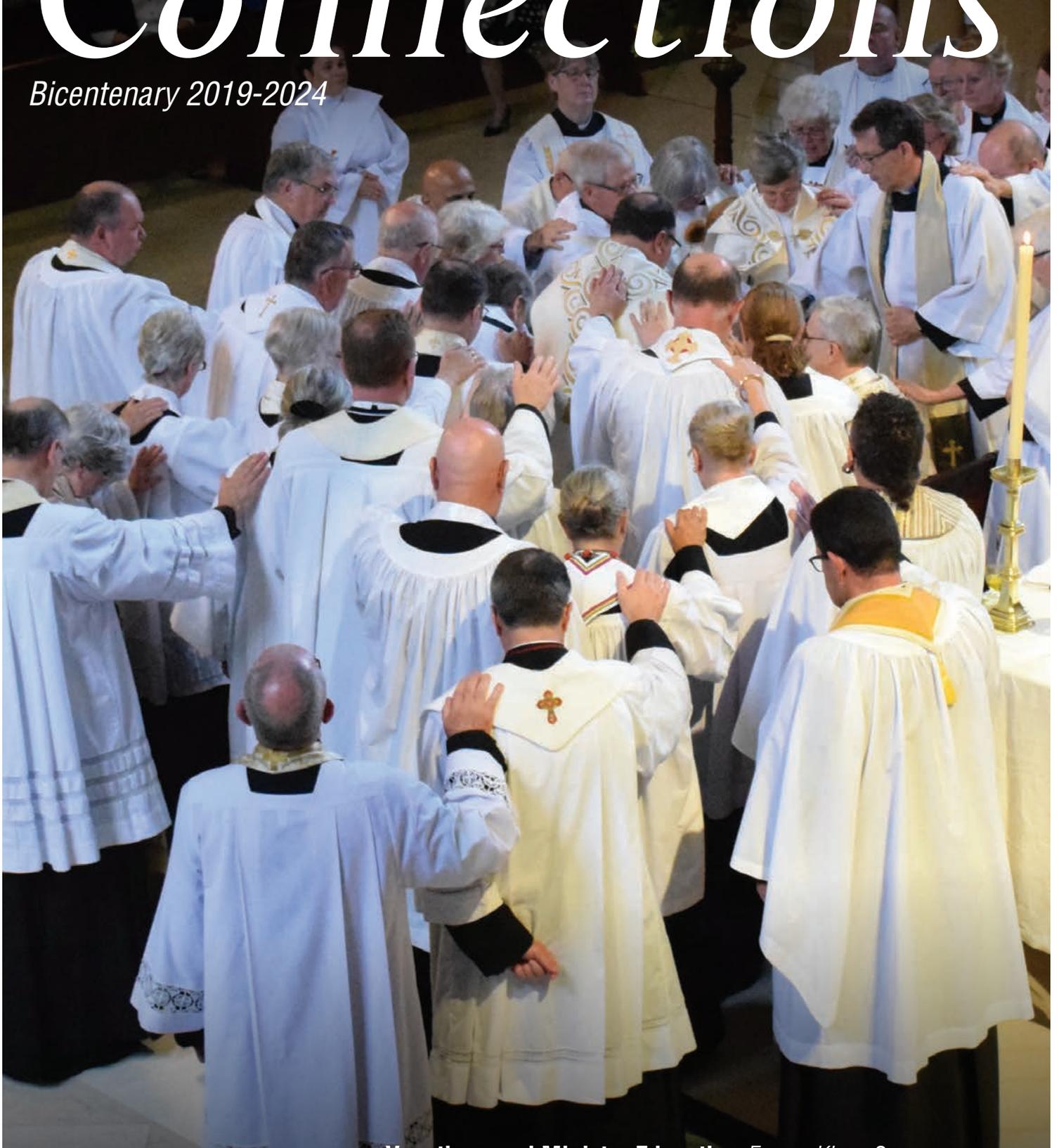


S.^TJAMES' *Connections*

Aug – Sep 20

Bicentenary 2019-2024



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S. JAMES' Connections

Bicentenary 2019-2024

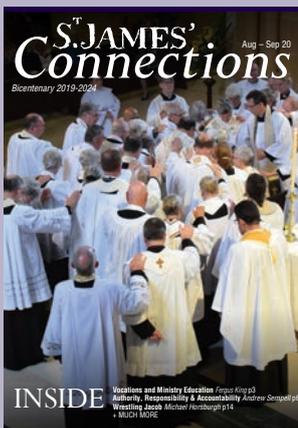
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Patronal Festival Flowers
Image: Simon Turnill



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Vocations & Ministry Education

Fergus King

I am sure that many of you have encountered the old saw which explains why nothing much ever happens:

This is a story about four people named Everybody, Somebody, Anybody and Nobody. There was an important job to be done and Everybody was sure that Somebody would do it. Anybody could have done it, but Nobody did it. Somebody got angry about that, because it was Everybody's job. Everybody thought Anybody could do it, but Nobody realised that Everybody wouldn't do it. It ended up that Everybody blamed Somebody when Nobody did what Anybody could have.

If you haven't—congratulations. If you have—you will be aware of how it often surfaces in church life.

One of the most significant recent manifestations of this old saw was the Decade of Evangelism. Proposed by the Lambeth Conference in 1988, it was launched in 1990, and meant to span the whole decade. Now given the fact that I left the UK for Tanzania in 1992 and did not return full-time until 1998, I may have let my eye wander. However, it does seem to me that by 1998, the Decade was but a little dot in the rear-view mirror of British Church life, waving forlornly, left far behind somewhere along the road to decline. I was reminded of the Decade a couple of years ago, when the Archdeacon of Newcastle (NSW), pointed out that a major reason for the Decade's limited success was the failure of the Church to prepare an adequate number of disciples to perform the task of evangelism. This, in turn, stemmed from a systemic failure

by generations of Christians to impart somehow the idea that ministry, mission and a vocation to share the gospel are not the calling of a select few—however much that select few may have polished their own halos and thought so. Nor was it something that people should ever have, conversely, thought they could dodge. More often than we might care to admit, “Here am I, send him or her” (with apologies to Isaiah 6:8) has been the order of the day.

So, when we talk about Vocations and Ministry Education, let's start with a simple, but challenging, fact made beautifully clear by the Orthodox bishop John Zizioulas: ‘Baptism is the ordination of the laity’. By that he meant that we are all baptised for the work of mission and evangelism; none of us has been baptised purely and simply for our own sake or salvation. Once we start from this realisation, the question then becomes, “What is my vocation—what is God calling me to do?” Pause—have we ever asked ourselves that...or have we been too busy praying for others to be sent? Important though that is, it can be a way of dodging our own call. Here am I, send him or her.

Now that the idea is in front of you, what have you done to foster that vocation, in the way of thinking about how the gifts which God has given have been identified and developed, or ignored and squandered? Please, remember, the gifting is a given: we can spend an awful lot of time ‘waiting for God’, when the real question is: “What am I doing with gifts given TO ME since baptism?”, not “O Lord, when are YOU going to...?” This is a great

delaying excuse; there is nothing quite like being able to blame the Almighty for our inactivity. After all, isn't being a scapegoat what Jesus is all about?

Now, let's ask ourselves about all those wonderful programmes for ministry and Christian Education the parish provides, and whether we have ever used them. And ask ourselves how often as a Christian community, we talk about ministry, evangelism and the part we might play.

Now, it has to be said, that—and I can only speak from my own experience—Anglo-Catholics have lost the knack of doing this. It was there years ago. When David Livingstone addressed the University of Cambridge in 1857, listening to a (shudder) Protestant missionary would be the catalyst for the foundation of the Universities' Mission to Central Africa. Other phenomenal work was done in the slums of industrial Britain, in all the places where the established church barely registered an interest. It happened because people of faith could, and did, talk openly of ministry and vocation.

Once we have registered the demand that baptism places upon all of us, we then must turn our attention to the vocational discernment of specific ministries, like the diaconate and the priesthood. It is important that such conversations are part of the fabric of our church life. Without them taking place, those gentle nudges and prompts of the Holy Spirit, which bring people into the ways by which discernment is tested, may never take place. How, brutally, will folk know they are called, if they have no clue what the call sounds like?

It has to be said, that other traditions within Anglicanism have become much more adept at talking about vocation. It is not rocket science to compare the numbers of vocations which come from the evangelical end of the spectrum with those from 'higher up the candle'. The openness to talk about vocation and the encouragement to consider vocation are crucial. We would do well to be less reticent in our discussions; set aside our more 'softly-softly' approach. Many of us who have come to ordination are able to look back and see how the gentle but persistent encouragement, listening and conversations, with peers and elders helped us come to a sense of a calling to a specific ministry.

Once such a call has been discerned, ministry education looms large. At the risk of over-simplifying, it may take one of two forms. The first may see people simply indoctrinated into the tradition from which they have come. Done well, this deepens faith, but, if it happens in a vacuum, it can leave its students unable to engage with views other than their own. Alternatively, more critical approaches are adopted. These have sometimes, but not without a degree of truth, been compared to acid baths which effectively strip the faith away from candidates. But that need not happen. There is much to

be said for the critical approach because, done right, it, too, deepens, strengthens and enriches faith (like the first approach) but also provides students with an ability to argue the case for their faith in the face of alternative views. For what my views are worth, someone can enter a college like Trinity in Melbourne and leave holding essentially the same set of views with which they entered. But, they had better leave with a deeper appreciation of them, a greater sense of awe and wonder about God and His love for creation, and a bit of fire in their belly.

Others offer a different perspective, perhaps because that was not their experience. They look on the kind of study undertaken by candidates for the ordained life as a luxury, or even a waste of time. Identifying themselves, though rarely in as many words, as graduates of the university of life or the school of hard knocks, they consider education to be an effete grounding that accomplishes nothing. Often this is a thinly disguised anti-intellectualism, and it may contain an element of truth. But it is a hoot to get accused of reading as if it were a cardinal sin: I speak from experience.

Nevertheless, like most over-reactions, there is a grain of truth somewhere in such hunches. Specialised ministry is not necessarily academic: not all academics

make good ministers, and not all ministers are academic. St Jean Vianney, the Curé d'Ars, was never a great theologian, but was canonised for his pastoral gifts. And I think of a former colleague, having never completed formal training, but wisely ordained: I cannot imagine anyone I would rather have minister to me in a crisis. Any prudent understanding of ministry education needs to recognise that hearts are every bit as important as heads.

If heads and hearts are both important, so, too, are knees. The late Eric Mascall, who taught for many years at King's College, London, pointed out on several occasions that theology is done both in the study and at the *prie-dieu*. His remarks providing a fitting conclusion for this piece: that both ministry vocation and education ultimately are grounded in prayer, in the business of speaking, listening and engaging with God, allowing ourselves to be led into ministry by Him. When prayer shapes vocational discernment and ministry formation we reach the point where we say with Isaiah, "Here am I, send me", not "Here am I, send him or her", and that holds good for every baptised Christian.

The Rev'd Dr Fergus King is the Farnham Maynard Lecturer in Ministry at Trinity College Theological School, University of Melbourne, and Director of the Ministry Education Centre.



Patronal Festival, 26 July 2020
Image: Simon Turnill

Hearing God's Call: A Panel Discussion on Vocations and Ministry



The Rev'd Ryan Austin-Eames
The Rev'd Angela Peverell
The Rev'd Kate Ross
The Rev'd Antony Weiss

Saturday 8 August, 2:00pm-3:30pm
Online via Zoom

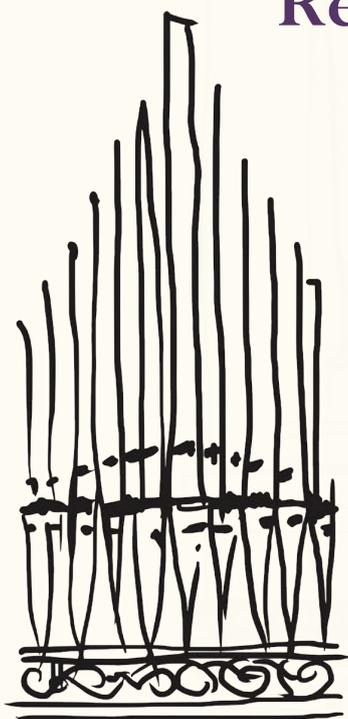
Register online at sjks.org.au/institute;
registrations@sjks.org.au; or 8227 1305

The St James' Institute presents a special panel discussion on Anglican vocations and ministry. The panel is made up of four recently ordained Anglican priests, all of whom were parishioners of either St James' King Street or Christ Church St Laurence; each trained at a different theological college, and each is now serving in a different diocese.

This discussion aims to lift the lid on the often mysterious journey towards ordination. This event will also be recorded and published as a video on demand via our website.

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Life & Learning

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Authority, Responsibility & Accountability:

Andrew Sempell

Various Orders of Ministry

I once observed a bishop friend of mine being berated by a parishioner regarding the 'poor quality of clergy nowadays'. The bishop sympathised with the person and said, "I understand your concern and agree. The problem we have, however, is that we only have the laity from which to choose." To be sure, if there is a problem with the quality of the clergy, the source goes back to the laity, which is to say that the clergy reflects the nature of the wider church. If there are problems with the number or quality of vocations, then we need to look at the life and culture of the church from which its ministers come.

In 2001, as an Army Chaplain, I wrote a paper for the Bishop to the Defence Force on the Recruitment, Retention and Management of Anglican Army Chaplains. The Army then had a chaplain vacancy rate of around 20% and faced difficulty in attracting clergy from the wider church. The average age of Anglican chaplains at that time was 51 (with the official retirement age at 55) and there were no chaplains under the age of 40! A crisis was emerging in chaplaincy, but this problem was also apparent in recruitment and retention for all positions in the Defence Force at that time.

I researched the demographics of Anglican clergy across Australia and discovered that there were only 179 priests aged 40 or under. Moreover, there were then 322 senior clerical positions in the church (being bishops, archdeacons, deans, and

rectors of big parishes). It was clear that chaplain recruitment was a 'canary in the mine' and that a major challenge regarding the provision of experienced leaders would arise in the future.

There have been many changes since that time including the development of military in-service training for chaplains, the chaplain retirement age being increased, and a reduction in the number of senior church positions across the church. Nevertheless, because of economic and demographic changes, there has also been a decrease in the number of full-time stipended clergy, especially in rural and regional areas.

According to the Australian Census and McCrindle Research, from the 1950s to 2018 there has been a reduction in regular church attendance from over 45% of the population to under 10%—a drop of almost 80%. This is despite the many programmes and activities conducted by the church to reverse this decline. Moreover, being under pressure for a range of reasons, the institutional church has become more inward-looking and defensive about its situation. There are serious underlying epistemological, governance and cultural reasons for this situation, many of which I have addressed in previous articles.

COVID-19 is now reshaping the church and the wider society, and there is likely to be more economic fallout. Indeed, the large take-up of the government Jobkeeper payment by clergy indicates the precarious nature of parish finances. Church

participation has changed dramatically in the short-term, and it is understood that attendances and activities will be reduced for an extended period of time with likely long-term effects.

In many places, church life was struggling before the pandemic but now it is becoming catastrophic. It is into this changing world that the church seeks to call people into ordained ministry to provide leadership, pastoral care, worship, and education.

Suited by Learning and Godly Living

Those who are called to ministry arrive with a range of motivations, attitudes, skills, and understandings of what their work entails. This is part of the diversity of the body of Christ that can corporately enrich and empower us all. It is also the way that the institutional church can reflect the wider community around it, thereby providing the potential for effective engagement, understanding and communication.

Unfortunately, this social advantage is often lost because people change when they enter the ministry training process, becoming more attuned to the needs of the institution than the community. Unsurprisingly, the Church's beliefs, practices and culture become inculcated in a student's life practices, beliefs and ideas. For good or ill, people in training tend to learn a new jargon, acquire intrinsic knowledge, develop skills that pertain to their work, and thereby receive a new status within the organisation.

a challenge for the Church

Moreover, the act of calling, ordination and licensing for ministry confers authority and power upon people to act on behalf of the Church. This is a matter of leadership, but it is a type of Christian leadership that must be tempered by faithfulness, responsibility, and accountability; all, hopefully, embodied in the life and ethos of the institution itself.

Since the 19th century and the general influence of the Enlightenment, institutional churches have often struggled to attract people into ordained ministry. We in the Anglican Church are facing this challenge now, exacerbated by a fall in the number of Anglican worshippers right across the churchmanship spectrum. Currently in Sydney, under 2% of the population (around the capacity of ANZ Stadium) have any regular involvement with an Anglican church and this number is decreasing.

Many people, at least in the media, perceive the church to be reactionary, intellectually light-weight, exclusive, and judgemental. People are also rightly disgusted by clerical and institutional misconduct that has led to abuse, deceit, and maladministration. This perception and corresponding disconnection from the wider society is, in a large part, the church's own doing. It is unsurprising then that a falling number of worshippers has led to a decline in vocations. The church faces a cultural crisis, in a similar way to that of the Defence Force and its recruitment and retention problems twenty years ago.

Fit for this Office

The Royal Commission into Institutional Responses to Child Sexual Abuse (Royal Commission) identified the following factors that contributed to abuse:

- poor practices;
- inadequate governance structures;
- failures to record and report complaints, or understating the seriousness of complaints; and,
- a culture where the best interests of children (or the abused) were not a priority.

Likewise, work performed by Elizabeth Broderick with respect to bullying and abuse in the Australian Defence Force, the Australian Federal Police, and at the University of Sydney (among others) also affirmed these general findings of the Royal Commission. In all of these, she identified that the foundation of the first three factors is the fourth, culture.

A critical factor in the business of addressing cultural change is the exercise of good leadership. This requires leaders to have a capacity to evaluate a situation, create a vision of the future, develop plans to bring about change, engage with interested parties, and finally convince people about the need for change and the ways of achieving it.

Cultural change needs to be addressed in every part of an institution, which is in the strategic, operational, and administrative domains. An appropriate response therefore needs to be holistic; not just



The Rev'd Andrew Sempell
Image: Chris Shain

'rules-based', not 'public relations spin', and certainly not 'ego-driven'. It means that change must be initiated and modelled by the leaders of the organisation. This is epitomised in those now famous words of Governor-General David Hurley when in the Army: "The standard you walk past is the standard you accept."

In the late 1990s, cultural change was introduced to the Australian Defence Force to address the problems of discrimination, bullying, racism, and abuse. It was not an easy process because there is a natural resistance to change, especially from those who have 'got on in the system' and are comfortable with its operations. The bad behaviour at the time was especially directed toward women, people from minority ethnic groups, and those of same-sex attraction; with the abusers usually arguing that such people did not properly belong in the Defence Force.

The culture needed to change, but the difficulty was that the discriminatory attitudes were then being justified by drawing on some of the Army's foundational values—such as trust, mutual support, and mateship. The recalcitrants argued that the 'outsiders' could not be trusted,

relied upon, or valued as friends. It was a wicked problem that required deeper investigation of the manifest culture, and strong leadership.

The church has similar problems. We can get so locked into our culture and ideas that there is little capacity to self-evaluate, create vision, engage with others, and change.

Make them Worthy of Their Calling

A flaw in the Anglican Church of Australia is its dysfunctional national governance structure, which robs it of a strong shared national identity, diminishes its standing in society, and reduces the effectiveness of its decision-making and sustainability. This feature was identified as a weakness by the Royal Commission, but to date the church has demonstrated little capacity to address it.

In Australia, the Anglican Church is a confederation of dioceses that only cooperate with each other when there is a matter of mutual interest, but otherwise maintain independence seasoned with a sprinkle of distrust. This diocesanism can segue into tribalism and adversarial power politics, which leads to hostility. Interestingly, not all churches and cultures operate this way and it would be beneficial, indeed prophetic, if a more consensual approach were considered by the church.

Sadly, an adversarial culture creates an atmosphere of fear between people on the one hand and graceless disregard of those with whom there is disagreement on the other. This position is maintained through sectarian ideology that makes high claims to truth by one party followed by robust condemnation of others with whom there is disagreement. It is what Hugh Mackay describes as the 'I'm right, you're wrong' syndrome and it is proving to be damaging for the church's engagement with the community and its mission, especially when directed toward marginalised people

such as divorcees, those who are same-sex attracted, and victims of domestic violence.

Linked with these criticisms is a perceived lack of transparency and accountability in management and administration, as was also identified by the Royal Commission, that extends to the supervision of church finances, property, and other resources.

Another aspect of governance concerns the conditions under which the clergy are 'employed'. Ordained clergy are issued with a licence rather than a contract, and are therefore not considered to be employees. Moreover, certain tenured positions such as bishop and rector operate outside a master/servant relationship, which begs the question of accountability. While there are boards and tribunals to deal with serious matters of misconduct, day-to-day behaviour is rarely supervised or answerable to anyone else.

In these circumstances, senior clergy can maintain a form of 'headship' that is more akin to military command than servant leadership. In more recent times this has sometimes transitioned into the rector or bishop as 'Chief Executive Officer' rather than 'pastor'.

It is poor governance for anyone to have authority without responsibility and accountability. In contrast, many un-tenured clergy and parish staff can feel that they have responsibility without authority and can be summarily dismissed by the rector or bishop. It is an unhealthy system of patronage, but it has been around for hundreds of years and there seems to be little interest in changing it.

Take Authority

The selection and training of people for ordination is one of the key moments in which the culture of the church is taught, developed, and maintained. It is well known that control of theological colleges leads to control of the church, nevertheless this process is vulnerable to the changing values of society, sometimes resulting in

their becoming disconnected from the real world. Up to the late 20th century, many colleges operated as quasi-monastic institutions, but most institutions that stuck to this model had either closed by the end of the century or were struggling.

Likewise, the selection of people for ordination is a major factor in church culture. Psychological testing has been used to identify traits that are considered undesirable in ministry, but it does not always work. Narcissists, sociopaths, and megalomaniacs still find their way into the ranks of the clergy. There are other subtleties; rural dioceses sometimes seek clergy who are bold individualists because it is thought that they can operate in isolation, but unfortunately this often results in an inability to work in a team.

Exemplary leadership was emphasised at the Royal Military College as a way of developing a good culture for learning. The idea was that trainees watch and copy how the instructors operate and behave. It was a delicate matter of trainees' imitating their teachers; hence, if instructors were arrogant the cadets would be arrogant; if instructors were respectful cadets would be respectful; if instructors had inquiring minds, cadets would have inquiring minds, and so on. The behaviour of the leaders therefore taught, modelled, and legitimised the attitudes of others—a pertinent idea for church leaders.

In the light of this, it may be timely for a review of the selection and training of ordinands. Special attention should be given to the development of church culture and the inculcation of attitudes fostered during the training process. This includes reviewing both the content of the curriculum and the process of instruction, especially looking for things that can create detrimental outcomes in the culture of the church.

For example, Dr Kevin Giles has written extensively on the problem of male and clerical headship and the subordination

of women. It is one example of how theological instruction and cultural attitudes in colleges can create a negative outcome for the mission of the church and its engagement with the community. 'Headship' has a capacity to produce an environment that leads to unnecessary hierarchy and clericalism, sexism, abuse, bullying and domestic violence—a case of power without responsibility.

The church needs cultural change to meet these challenging times. It therefore needs new leaders who are visionary, creative, courageous, and faithful. As T. S. Eliot wrote:

*Much to cast down, much to build,
much to restore;*

*Let the work not delay, time and the
arm not waste;*

*Let the clay be dug from the pit, let
the saw cut the stone,*

*Let the fire not be quenched in the
forge.*

(Choruses from *The Rock*, 1934)

**The Rev'd Andrew Sempell is Rector of
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Patronal Festival, 26 July 2020
Image: Simon Turnill

The Lost Coin

Robert Willson

Rediscovered

As I write this article I have beside me an ancient Roman coin, nearly 2000 years old. It was the first ancient coin I had ever owned and I spent my pocket money of six shillings on it. It takes me back to my school days in Sydney long ago. I loved history and old buildings that were still standing then, but now long since demolished.

I first passed the beautiful St James' Church in 1954 on my way to school. I remember coming to the City on the Manly Ferry, perhaps the old South Steyne, and catching the tram to King Street, and then walking up past St James'. I learned about Francis Greenway and those who built the church in the years after 1819. Today, St James' is celebrating two centuries of Anglican worship in Sydney.

In Queen's Square, the Eastern Suburbs trams circled around the statue of Queen Victoria and took me out to Bellevue Hill and to Scots College. But on the way home in the afternoon I was able to explore old Sydney, a very different place to today. I loved to visit the old Angus and Robertson bookshop, home of so many great Australian writers like Henry Lawson.

Nearby there was a tiny shop where Mr D. Raymond sold coins and stamps, and I befriended him and visited his shop often. Mr Raymond had some beautiful Roman coins in his window. For six shillings he sold me the bronze coin I have beside me now. It is a *dupondius*, in Latin a *two-pounder*, a large copper coin with a portrait of the Emperor Hadrian. I also purchased Mr Raymond's little book, *Coins and the Story They Tell*.

The Money Changers

One day, Mr Raymond tested me by asking why offerings in the Temple in Jerusalem had to be in special Temple money and not the usual Roman coinage like the *dupondius*. I happened to know the answer: that pagan money, such as the coins of Hadrian, was unacceptable in the Jewish Temple, and money changers were needed. So Jesus was moved to indignation, and upset the tables of the money changers, who were robbing people and turning the place, as our Lord

said, into a den of thieves (Matthew 21: 12-13). He upset all their calculations!

Years later I was able to afford to purchase a silver *denarius* of the Emperor Hadrian. Jesus used a *denarius* of the Emperor Tiberius to teach us our duty both to God and to the State. Accosted by his enemies over the bitter issue regarding paying taxes to Rome, our Lord called for a coin and asked, "Whose image and superscription is this?" (Matthew 22: 15-22). A small boy in Scotland tried to tell this story and got it a bit wrong. He reported, "And the Lord



A holey dollar.
Image: Wikimedia Commons

said, ‘Whose miserable subscription is this?’”

A fascinating piece of trivia is that this particular Gospel reading was the one chosen for the Queen’s Coronation in Westminster Abbey in 1953. It reminds us of our duty to God and to the Crown and the State.

The Holey Dollar

In the first years of St James’, many wealthy members would have paid pew rents. The ‘offertory’ was a source of bitter dispute in the early years of many parishes in Sydney. If an offering in money was made at St James’, there might have been a fascinating variety of coins in the plate, including the so called ‘holey dollar’ struck from a Spanish coin to meet an acute shortage of ready money in the colony in the time of Governor Macquarie. Today a rare holey dollar is almost priceless. My friend Mr Raymond tells the story in his book.

Thinking about coins in the Bible, I was reminded that in Luke’s Gospel, chapter 15, there are three ‘lost’ stories, the lost sheep, the lost coin and the lost or prodigal son. The story of the lost coin has been repeated countless times.

In 1996, the *Sydney Morning Herald* reported that a Roman coin, from the period of the Republic, was discovered deep down in an archaeological excavation near the approach to the Sydney Harbour Bridge. Was a resident of the Rocks area a coin collector? Perhaps such a coin had reached Australia from Asia and had been passed along Aboriginal trade routes? Or did the Romans beat the British and the French?

Metal Detectors

These days, the increasing use of metal detectors has led to some remarkable discoveries. Many years ago, my wife and I travelled from London to Oxford. I remember staring out of the train window at the bleak and sodden landscape near



A dupondius.
Image: Wikimedia Commons

Oxford. But out of that muddy field a chap with a metal detector made a remarkable discovery. We visited the Ashmolean Museum in Oxford to see what he had found.

Brian Malin was on one of his regular excursions with his metal detector. Until that day he had never found anything more than the occasional coin or other metal object. But in February 2004 his machine exploded into life and he located a pot filled with a great mass of 5,000 copper coins of the Roman Empire, all fused together. They all appeared to be very common Roman coins, and British Museum experts began the task of separating, cleaning, and identifying each one.

Domitianus

Suddenly they found a coin that appeared to be completely unknown to scholars. It bears the striking bearded profile of a man named DOMITIANUS. As well as his name the coin bears the Latin abbreviations for ‘Imperial’ and ‘Caesar’. But the reference books for Roman Emperors make no mention of such an emperor. A British Museum expert commented that it was as unexpected as flicking through a pack of playing cards and coming across an 11 of clubs.

A computer search revealed that an identical coin had been found in France in 1900. Because nothing was known about this Emperor, it was dismissed as a fake. But Brian Malin’s discovery forced scholars to take the coin seriously.

It dates from a period when the Roman Empire was in deep disarray and disunity. About the year 260AD, a secessionist state, known as the Gallic Empire, including modern France, Spain and Britain, broke away from the rest of the Empire. It survived for about 15 years before being reabsorbed into the central Roman Empire.

There are two vague references to a military leader named Domitianus. But this remarkable discovery shows that he apparently claimed to be Emperor, perhaps surviving only for weeks or months. It was long enough for him to have his coin minted before he was probably murdered in a power struggle.

When we peered at the coin of Domitianus in the Oxford Museum, I remembered my splendid *dupondius* of the Emperor Hadrian. My Emperor ruled over a strong and united Empire and travelled constantly to assert his power. He even visited Britain and left a great Wall spanning the main island as his memorial. During his reign, the Christian Church was steadily expanding across the Empire, but that is another story.

REFERENCES: *London Times*: February 25, 2004.

The Internet is valuable for further research on this coin, lost and found.

Fr Robert Willson is a retired priest, teacher and writer in Canberra.

Thinking about the Call to Ordained Ministry

Murray Harvey

Soon after taking up my role as Bishop of Grafton I found that Anglicans on the North Coast like to have Q&A sessions with their Bishop over Morning Tea following Sunday worship. One of the most popular questions seems to be "Can you tell us about your call to ministry?" Hearing about how someone has responded to the call of God in their lives can tell us quite a bit about the person, their Christian journey, their story. While I don't think my story is particularly remarkable, I hope that in some small way it might help others reflect on their own call.

God calls everyone to serve, bringing the love of God into people's lives and reflecting Jesus' servant ministry to others. Bishop John Pritchard writes that in this way, vocation is a broad concept, involving a conviction about a choice or direction of travel in any person's ministry as a Christian. Ordained ministry is only one very specific route. A wider exploration of vocational questions like "who and what is God calling us to be and to do?" within a parish community can help everyone explore their call to Lay or Ordained Ministry, or to secular vocations. This can help make the nature of the call to Ordained Ministry clearer. In this regard, Roman Catholic theologian Theresa Latini encourages all Christian communities to "... talk about, model and support people in discovering and living into a sense of God's calling for their lives". A culture of vocation such as this urges us individually and collectively to address the broader vocational question of who God is calling

us to be. Recent research in the UK and the USA indicates that a church culture where questions like these are shared, and where vocational exploration is openly encouraged, rather than simply responded to and tested, is a church where more people come forward seeking to explore the possibility of training for Ordained Ministry.

While the picture is a complex one, it is fair to say that, in Western countries generally, the number of people coming forward for ordination has declined since the 1970s. The Anglican experience in Australia conforms to this trend. A typical picture in many Australian dioceses includes an ageing clergy workforce and a difficulty in attracting and retaining ordination candidates.

On the positive side, this decline in the number of people coming forward to train for Ordination has triggered a renewed interest in the topic of vocation, which has itself resulted in research and action.

Of interest here is the discussion about vocation and vocational formation that has been taking place over the last decade in North America. Lilly Endowment grants totalling over US\$200 million to eighty-eight liberal arts colleges and universities have sought to stimulate theological exploration of vocation amongst tertiary students and to encourage them to discover their God-given callings to lay and ordained ministry. The impetus for this was a concern on the part of the Lilly Endowment's Religion Division

about continuing downward trends in the number of people offering themselves for full-time ministry in the Roman Catholic and Protestant denominations in the USA. Not surprisingly, given the substantial funding involved, an enormous number of programmes and projects were initiated by the recipient institutions. Most importantly, this impetus has created environments for exploring the notion of call and vocation in people's lives. In many cases this re-shaped and renewed the cultures of the participating institutions.

A healthy amount of Social Media activity is also now devoted to call and vocation. On Twitter, for example, some of the better ones include the House of Vocation (@houseofvocation), CofE Birmingham Vocations (@BhamVocations), Vocations Leeds CofE (@VocationsLeeds) and Anglican Vocations (@VocationSunday). Many dioceses also have their own dedicated vocations Website and YouTube Channel. Worthy of particular mention is the Washington Institute for Faith, Vocation and Culture (washingtoninst.org and @washingtoninst). This is a high quality resource that works from the premise that faith shapes vocation and vocation shapes culture. This online activity is evidence that the task of stimulating thinking and action in relation to vocation is increasingly seen as the task of whole Christian communities, not just the task of Bishops, diocesan vocations staff and individual Christians.

Recent research on this topic amongst Anglicans in the UK and Australia has

produced some practical advice. Dioceses that intentionally devote resources to vocations events and campaigns, over and above the regular work of discernment and selection, tend to have a proportionately higher number of enquirers. These dioceses promote Ordained Ministry as an attractive and viable option, they assume that God is actually calling people, and make it normal, easy and comfortable to talk about vocation. It helps if diocesan vocations staff are encouraging, friendly and welcoming, and if websites are attractive, fresh and user-friendly. We need good role models who speak positively about the ordained life.

In Australia, one of our challenges is that the theological and geographical isolation of dioceses has prevented a joined-up approach to vocations' work. Each diocese has its own approach to recruitment and selection. In the past there has been little sharing of insights, programmes and good practice in these areas. On returning to Australia after many years working as a Vocations Adviser in the Church of England, where vocational discernment and selection is part of a national strategy, I found our approach frustrating to say the least. With the help of some like-minded clergy and lay people, and with the Primate's blessing, the Network of Anglican Theological Educators (NATE) was formed. Our first meeting was held in Melbourne in July 2017. NATE is now recognised as an 'official' network of the Anglican Church of Australia. It brings together vocations staff (such as Directors of Ordinands), Examining Chaplains, Consultant Psychologists, Ministry Development Officers, Formation staff, Theological Educators and Bishops from Anglican Dioceses around Australia. The aim of the Network is to share resources, information, good practice and insights in relation to discernment, formation and training for ministry, and to establish connections and relationships between people working in these fields.

Personally, I'm excited by the recent resurgence of interest in fostering vocations to the Ordained Ministry and to authorised Lay Ministry. I know that the St James' Institute is interested in this topic, and I welcome any contributions that might be made. It's clear that we need to collaborate and to be proactive if we are going to see the number of vocations grow. In the end, we all have the common goal of enabling Christians to uncover their unique calling to fulfill God's plan for their lives.

The Rt Rev'd Dr Murray Harvey is the Bishop of Grafton, NSW.



Shell, St James Window, St James' Church
Image: Chris Shain (Images for Business)



Marian with James Griffin, MP, Member for Manly
Image: Office of James Griffin MP

Community Service recognition for St James' Parishioner

Long-time parishioner, Marian Pilone was recently awarded a NSW Government Community Service Award for her outstanding service for twenty years at Community Northern Beaches.

Marian started work as a volunteer on the front desk with the then Manly Community Centre in 2000. Up until her recent retirement, Marian was unfailingly committed in this role, managing a life-threatening condition at the same time.

Marian has often said that the 'Centre' (now called Community Northern Beaches) was her home and her driving force to get out of the house when she was struggling with her own health.

Wrestling Jacob

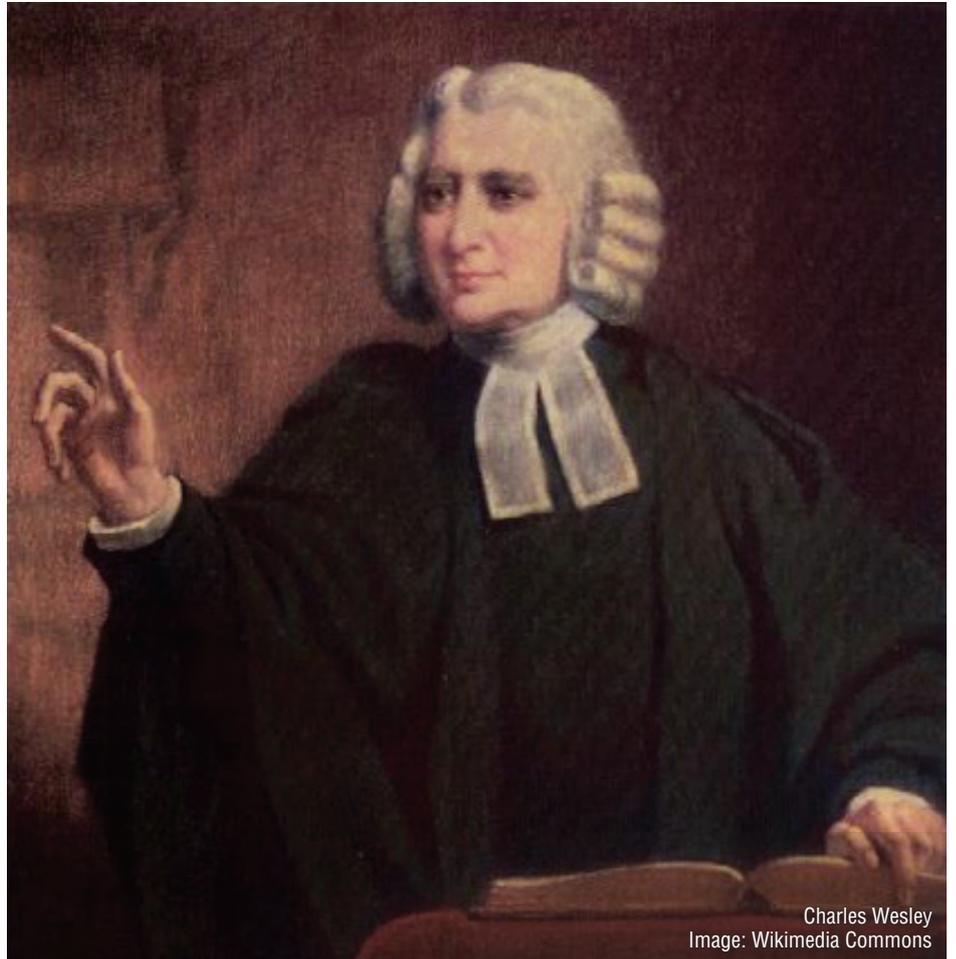
Michael Horsburgh

The story of the Hebrew patriarch, Jacob, is one of the most exciting sagas of the Hebrew Scriptures. Having defrauded his brother, Esau, of his inheritance, Jacob, fearing for his life, fled to the home of his mother's brother, Laban. Rebekah (Jacob's mother) had been his accomplice in the fraud. Things did not go well there, despite the fact that Jacob married two of his cousins, Leah and Rachel, and took their maids, Zilpah and Bilhah, as concubines. By these four women, Jacob had the twelve sons whose descendants would make up the tribes of Israel.

After some considerable time, Jacob thought that returning home, whatever the risk, was the best bet. The move was, of course, not without danger. Did Esau still hold a grudge? Very unsure of his forthcoming reception, Jacob sent all his entourage ahead of him to see what Esau would do. We might think this typical of Jacob. He put everyone but himself at risk. Anyway, there he was alone for the night.

Then comes Jacob's wrestling with a mysterious man all through the night. His opponent, not winning, put Jacob's hip out of joint. By this time, dawn was approaching and the man asked to be released from Jacob's grip. Jacob refused unless the man blessed him. As part of the blessing, the man asked for Jacob's name, which Jacob told him. 'Jacob' means 'supplanter' a comment on his unethical practices. The man gives him a new name, 'Israel', which means in this context, 'the one who strives with God'.

In return, Jacob asks for his contender's name, but his request is refused. The significance of these exchanges about



Charles Wesley
Image: Wikimedia Commons

names reflects the view that names, and knowledge of them, had power. Thus, to bless someone it was necessary to know their name. God's name was ultimately unknown and unknowable and unsayable because no one could have any power over God.

Jacob realises that he has unknowingly been wrestling with God. He thus calls the place Peniel/Penuel (two versions of the same word), which means 'the face of God'. He goes on his way limping because of his injured hip (Genesis 32:22-31).

In the early days of the Methodist movement, John and Charles Wesley issued a series of hymn books called *Hymns and Sacred Poems*. In the 1742

version appeared a hymn, called 'Wrestling Jacob', based on the Genesis story.

Wrestling JACOB.

1. **C**OME, O Thou Traveller unknown,
Whom still I hold, but cannot see,
My Company before is gone,
And I am left alone with Thee,
With Thee all Night I mean to stay,
And wrestle till the Break of Day.
2. I need not tell Thee who I am,
My Misery, or Sin declare,
Thyself hast call'd me by my Name,
Look on Thy Hands, and read it there,
But who, I ask Thee, who art Thou,
Tell me Thy Name, and tell me now?

The original had fourteen verses, much too long for subsequent collections. John Wesley's *A Collection of Hymns for the Use of the People Called Methodists*,

first published in 1780, settled for twelve verses, which later editions of the same book split into two hymns of five and seven verses respectively. This is how it was in the 1933 *Methodist Hymn Book* of my youth. The hymn was included in the *English Hymnal* in a four-verse version and the *New English Hymnal* in a five-verse version. It did not appear in *Hymns Ancient and Modern* and did not make it into the *Australian Hymn Book*.

'Wrestling Jacob' is regarded as one of Charles Wesley's most significant poetical works and has been included in numerous anthologies of English poetry. One of the reasons for this is the inventive way in which Wesley takes up the question of the name of Jacob's opponent. He is sure that the name is 'Love' and the hymn develops in this way. Also, Wesley abandons the concept of a passive believer but imagines a direct confrontation with God. Unlike Jacob who lost, Charles imagines winning his battle with God and learning God's name.

Wesley uses a rhyming plan of ab, ab, cd, which allows him four lines of argument and two lines of conclusion in each verse. He also uses paradoxical references to weakness as power (original verse 8):

**8. Yield to me Now — for I am weak ;
But confident in Self-despair :
Speak to my Heart, in Blessings speak,
Be conquer'd by my Instant Prayer,
Speak, or Thou never hence shalt move,
And tell me, if Thy Name is Lov E.**

The length of the hymn creates a problem in reducing it to a manageable size. The resulting version must have an integrity of its own. Most importantly, it must rise to a climax that forms a satisfactory conclusion. This cannot be solved simply by using the first and last verses of the original. Most reductions choose original verse 9 as the climax.

The five-verse reduction, which I think is the most satisfactory, is as follows:

Wrestling JACOB.

**1. COME, O Thou Traveller unknown,
Whom still I hold, but cannot see,
My Company before is gone,
And I am left alone with Thee,
With Thee all Night I mean to stay,
And wrestle till the Break of Day.**

**2. I need not tell Thee who I am,
My Misery, or Sin declare,
Thyself hast call'd me by my Name,
Look on Thy Hands, and read it there,
But who, I ask Thee, who art Thou,
Tell me Thy Name, and tell me now ?**

**3. In vain Thou strugglest to get free,
I never will unloose my Hold:
Art Thou the Man that died for me?
The Secret of Thy Love unfold ;
Wrestling I will not let Thee go,
Till I Thy Name, Thy Nature know.**

**8. Yield to me Now — for I am weak ;
But confident in Self-despair :
Speak to my Heart, in Blessings speak,
Be conquer'd by my Instant Prayer,**

**Speak, or Thou never hence shalt move,
And tell me, if Thy Name is Lov E.**

**9. 'Tis Love, 'tis Love! Thou diedst for Me,
I hear Thy Whisper in my Heart.
The Morning breaks, the Shadows flee:
Pure UNIVERSAL LOVE Thou art,
To me, to All Thy Bowels move,
Thy Nature, and Thy Name is Lov E.**

The word 'Bowels' in the second last line has an archaic meaning as the seat of the tender emotions. Now very out of date, it has been universally replaced with 'mercies'.

The metre of the hymn is 88. 88. 88. It is thus able to be sung to quite a number of tunes; the *New English Hymnal* has eight to this metre, although the choice must depend on the fit between music and text. The Wesley brothers first set it to a tune called 'Cardiff Tune', which apparently has no known author or, indeed, origin. [See Fig. 1].

But by the time of the *Collection*, the tune had changed to 'Traveller' or 'The Traveler's', while an entirely different tune bore the name 'Cardiff'. [See Fig. 2].

As is usual for hymns, a number of tunes has been used, some more popular in one place and time than in another. They include:

'Candler', a traditional Scottish tune usually sung to the words 'Ye banks and braes o' bonnie Doon';

'Vernon', by American composer, Lucius Chapin (1760-1842), named after the town of Vernon in Kentucky, where Chapin lived, popular in the USA;

'David's Harp', by Robert King (1676-1728) and published by Henry Playford in the third edition of *The Divine Companion* in 1709. This tune is the one preferred by most English Methodist hymn books and by the *New English Hymnal*. [See Fig. 3].

Robert King was a King's Musician in the reigns of Charles II and William and Mary, but little of his music survives.

Samuel Sebastian Wesley (1810-1876), composed a tune, with the same name, 'Wrestling Jacob', specifically for his grandfather's hymn, which was used in some older Methodist hymnals. In the 1933 Methodist book, which had both a 12-verse reduction and a four-verse reduction, 'Wrestling Jacob' was set for the longer version and 'David's Harp' for the shorter. [See Fig. 4].

The strength of this hymn lies in Wesley's taking up the concept of wrestling with God and never letting go until God's name is known. Jacob's story was a favourite subject in his preaching. On 24 May, 1741, he was with his brother, John, at Kingswood where he records:

Sun., May 24th. I preached on Jacob wrestling for the blessing. Many then, I believe, took hold on his strength, and will not let him go, till he bless them, and tell them his name.

In July that year, he was in Cardiff:

¹ For the full text see http://en.wikipedia.org/wiki/Come,_O_Thou_Traveler_Unknown

Cardiff Tune. Vol. 3. Page 115.

Whom still I hold, but can-not see, my
Com-pa-ny be-fore is gone, and I
am left a-lone with thee, with thee
all Night I mean to stay, and wrestle 'till
the Break of Day.

Fig. 1

Thur., July 16th. In the evening, at Cardiff, Mr. Wells and Hodges shamed me by patiently sitting by to hear me preach. My subject was, "Wrestling Jacob." Some whole sinners were offended at the sick and wounded, who cried out for a Physician: but such offences must needs come.

In October 1743, Charles was at the Methodist's London chapel, called the Foundry:

Thur., October 6th. I expounded wrestling Jacob at the Foundry, and promised the Society an extraordinary blessing, if they would seek the Lord early the next morning.

These extracts show that Charles' preaching was close to what we might now call 'Pentecostal'. He brought his congregations

Traveller

Come on my partners in distress, My comrades
thro' the wilder-ness, Who still your bodies feel,
Awhile forget your griefs and fears, And look be-
yond the vale of tears, To that ce-lestial hill.

Fig. 2

350

DAVID'S HARP 88 88 88

Robert King in *The Divine Companion* 1709

Fig. 3

to a high point of excitement where they might be described as wrestling with God. The 'sick and wounded' at his July meeting in 1741 were not physically ill, but suffering spiritually and their physician was God.

Charles Wesley died in London on 29 March, 1788. His brother, John, in the obituary he gave at the annual conference of Methodist preachers later that year, quoted hymn writer, Isaac Watts, saying that 'His *least* praise was, his talent for poetry, although Dr Watts did not scruple to say that that single poem, "Wrestling Jacob", was worth all the verses he himself had written'. The word, 'least', may sound disparaging to us and surprising, considering the renown of Charles' hymns. It does not follow, however, that good hymns are necessarily good poetry. Their purpose is different and we might conclude that the poetical strength of 'Wrestling Jacob' could be a hymnological weakness. It is rarely sung now.

A letter telling John of his brother's death was misdirected and he received it in Yorkshire only the day before Charles' funeral on 5 April at the old Marylebone Church in London, near to where he lived. In keeping with Charles' deep Anglican commitment, it followed the *Book of Common Prayer*. Two weeks later, on Sunday 20 April, John preached in Bolton, now part of Greater Manchester. A choir of 100 children sang the first hymn. The second hymn was 'Wrestling Jacob'. John was lining out the first verse of the hymn and burst into tears at the words, 'My company before is gone'. He sat down in the pulpit, the congregation stopped singing, and it was some little time before John could continue.

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

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WRESTLING JACOB.

8.8.8.8.8.8.

DR. S. S. WESLEY.



Fig. 4

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.

ADVERTISING

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

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

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.

Colin's Corner

from the St James' Archives

100 years ago at St James' Church

Notices (extract)

2 A Lantern Lecture, illustrated with lantern slides

ON OLD PARIS,

will be given in St. James' Hall on Monday, September 6th, at 8 p.m. by Miss Lily Butler, C.B.E.¹, (Author of "Blighty,") The proceeds, after payment of expenses, will be given to the New Guinea Mission Fund. Dame Margaret Davidson² will be present.

Book Tea

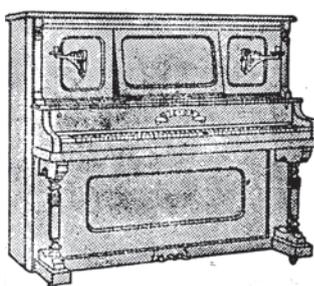
The attendance was not as large as we should have liked, consequently the Sydney Hospital Library will only benefit to the extent of about 120 books and a few magazines. Several donations in money were also received. The prizes for the Book Competition were awarded as follows: 1st lady's prize, Miss D. Ward; 1st gentlemen's, Mr F. Luff; 1st booby, Miss A. Toose; 2nd booby, Miss N. White. After light refreshments there was a short musical programme for which we are indebted to Miss McAdam, Miss Bryan and Mr. Clement Hosking. Miss Eilee[n] Brown played for those who cared to enjoy a little dancing, and thus ended a dull and uninteresting evening. The Sydney Hospital Library Distributors would like to thank those who sent books or the equivalent for them. The Libraries are badly in need

of some Bibles. There should be at least three in each Ward, and at present there are none. Will YOU give us one.

The Monthly Church Messenger June 1920

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.



**Victor
Pianos**



New Chalice and Paten presented to St. James' and used for the first time on Sunday, July '25th.

[The Monthly Church Messenger June 1920]

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.

¹ Miss Isabella Lily Butler CBE, was a volunteer worker in Paris during World War I. She opened a club, 'Corner of Blighty in Paris', for British soldiers. It was, however, frequented by Australians as well. The day after the lecture, Miss Butler showed her interesting collection of War Souvenirs in St James' Hall.

² Dame Margaret Davidson was the wife of the Governor of New South Wales, Sir Walter Edward Davidson.

The Butterfly Effect:

The effect of large contexts and small insults in St James' Church history

Mark Hutchinson

On 21 February, 1828, at St James', Richard Allen was married to Emily Mary Robinson. Richard was at the time Registrar of the Court of Requests, and eldest son of the late, Irish born, Dr Richard Allen of London, who though respectable had died leaving his wife and five children with little choice but remarriage, which in turn resulted in the Allen family following their mother, Mary, and her second husband, Thomas Collicott to Australia, when the latter was convicted of failing to affix customs stamps to medicine bottles. Emily was the only daughter of the late Michael Massey Robinson, 'the Veteran Bard of Australia', who had been transported to the colonies for attempting to blackmail a London city councillor and merchant with one of his poems. Poverty and inauspicious beginnings were seeds that produced mighty trees in the new colonies. Richard's brother, George Allen had shared a pew rent at St James' with a Mr Slade, until he resigned it in 1827—mostly because George, who was the founder of the now well-known global law firm Allens, had 'got religion' of the Methodist kind, and was increasingly busy at the Wesleyan chapel just down the road. His seat was reallocated by the Minister, Richard Hill and the Archdeacon, T. H. Scott, the larger pew being divided to make way for more rents and to provide more space for the booming numbers of soldiers, convicts and respectable members of government

circles who were more or less required to attend St James' on Sunday. A sensible plan in any other setting.

The immediate effect of this, however, was that Edward Smith Hall, Editor and almost only staff member of the independent newspaper *The Sydney Monitor*, and his large family, were now no longer able to fit into the divided pew. They were, reasonably, reallocated a larger pew in the centre of the church, near the entry to the Vestry. Archdeacon Scott had James Norton, the Archdeacon's Registrar, inform E. S. Hall that he, his six daughters and two sons had been moved; but Hall demurred, considering the offer a less salubrious, a less *respectable* position. When one recognises that the rough-mannered but kindly James Norton was not only Registrar, but also an 'outspoken' lawyer, and chief Crown counsel in matters judicial,¹ then it is easier to understand how it was that seemingly minor insults and exclusions in the distant congregation which gathered at St James' could become matters of bitter public dispute which made their way via letter and personal representation back in Whitehall. These neo-classical gentlemen, educated in the stern models of their Roman and Greek forebears, had all the sense of self and reputation that that implied. As Marcus Aurelius wrote, 'How small a part of the boundless and unfathomable time is assigned to every

man! For it is very soon swallowed up in the eternal.' Instead of sparking them to stoic resignation, however, in the small, competitive colony where many had come to make the fortunes denied them by the effects of British class, war and recession, it only pushed figures such as Hall and Wentworth to fight all the more fiercely for their tiny patch of eternity.

Hall in particular had a strong sense of his status as a gentleman and considered it an insult to be displaced to a 'cold, dark seat',² away from where his public expression of religious obedience could be seen by the great and the good. He repeatedly expostulated that he was the father of six daughters... at the same time a valuable commodity in a society disproportionately male, and a risky proposition in the context of which any doting father needed to consider future dowries, access to respectable marriages, and the like. No doubt these things bore upon his mind as Hall was pushed back in the congregation where sat 'overseers, mates of ships, junior clerks, and other bachelors, who sometimes go to Church and sometimes not'.³ When he sought to return to his now divided pew, he claimed that had been 'assaulted' by the beadle, and so published what was later adjudged to be a libel in his newspaper *The Sydney Monitor*. Hall scoffed at the prospect of the 'Knights of the Stall' (the convict police

¹ 'Norton, James (1795–1862)', *Australian Dictionary of Biography*, National Centre of Biography, Australian National University, <http://adb.anu.edu.au/biography/norton-james-2511/text3393>, published first in hardcopy 1967, accessed online 21 July 2020.

² *The Sydney Monitor*, 9 Aug 1828, 4.

³ *The Sydney Monitor*, 4 Aug 1828, 5.

who reinforced the beadle) who thought it their chief calling in such an irreligious colony to keep people out of a pew.

Scott had Hall's name removed from the pew, and had the door boarded up to stop any further attempts to reclaim it. When Hall persisted in forcibly entering it, the Archdeacon 'upped the ante' and appointed 'constables' (the aforesaid Norton and Frederick Augustus Hely,⁴ who in his life outside the Church was the president of the Board of Magistrates and sometime acting superintendent of police) to enforce the ban. When that didn't work, Scott arraigned him on a charge of trespassing,⁵ and, for Hall's further statements about Scott's character as 'not a man of peace', for libel.⁶ The pew was then roofed over to dissuade Hall from leaping over the gate or once again wielding a screwdriver to break into it, leaving the family to sit on the chancel steps in cold protest. The case went to law in September 1828, with (on the Archdeacon's appeal) minor damages awarded to Scott in the libel case, and the trespass case being heard in March 1829. In the former, Sir James Dowling opined that the case was particularly egregious as it was an attack on both the authority of the state and on the reputation of religion in the colony.⁷ His finding was criticised when Hall appealed to Scott's superior, the Bishop of Calcutta, J. Thomas James (1786–1828), who thought the case legally defensible but unwise in policy: Scott should have, he noted, 'sacrifice[d] minor points, to preserve the Church in peace, if not in popularity... Sectarianism, and what are called liberal opinions, have taken deep root in the Colony',⁸ and standing on legal right could only sour democratic temperament. The newly minted Archbishop of Canterbury (William Howley) responded with greater emphasis



on the impact that Hall's behaviour might have on public order and opinion.⁹ He had good reason to: Howley's leadership of the Bishops in the Lords against the liberalising tendencies of a period that saw the repeal of the Test and Corporation Acts (1828), the Emancipation of the Catholics (1829) and the passing of the Great Reform Act (1832) would see his carriage attacked in the streets of Canterbury. Howley also had a different read on the status of the priest in the parish in England as opposed to the colonies. Churches in England were built by the people, according to Howley, and so were not under the control of the rector. In the colonies, they were built by the Crown for the people, and so were precisely under the control of crown officers, such as Scott. Thomas James died soon thereafter, but Hall's case dragged on for years via petitions to Westminster and various side cases as Hall sought vindication, and Scott and his officers sought to limit the judicial overreach into church affairs.¹⁰ In the precedent-based Common Law system, particular rulings in the neonate Australian

courts could, and did, determine by default not just civil, but also ecclesiastical law.

It would not be too long a bow to draw to see in these small, personal flashpoints, the beginnings of a long-running antipathy to public religion in the Australian press. The Church may not have been officially established in Australia, but its co-involvement with the State in this critical period of institutional formation made it a target for the radical (which in this period meant the 'radically religious' as well as the religiously disinclined) commentariat. The Hall case, after all, was partially the result of pressure on St James' seating capacity due to the Church's function in military church 'parades', religious services to the Church's school, the convict establishment, and such other contingent organisations as the charities established and supported by 'official wives', such as Eliza Darling and Frances (Fanny) McLeay. The presence of non-voluntary elements in the congregation inevitably resulted in the Church having to impose disciplines which,

⁴ A. F. Pike, 'Hely, Frederick Augustus (1794–1836)', *Australian Dictionary of Biography*, National Centre of Biography, Australian National University, <http://adb.anu.edu.au/biography/hely-frederick-augustus-2177/text2797>, published first in hardcopy 1966, accessed online 21 July 2020.

⁵ *The Sydney Monitor*, 4 Aug 1828, 5.

⁶ Bennett, *Sir James Dowling*, p. 60.

⁷ Bennett, *Sir James Dowling*, p. 61.

⁸ *The Sydney Monitor*, 30 Aug 1828, 4.

⁹ *The Sydney Gazette*, 12 Sep 1828, 2.

¹⁰ ADB entry; *The Sydney Monitor*, 12 Jul 1828 p. 3.

in more settled societies, might be expected to be unnecessary. *The Australian* reported in 1829, for example, that 'Gates are in course of erection at each of the openings in the stone balustrade which surrounds the Church of St. James, in King-street, in order to impede certain characters who do not know how to keep quiet from incursions and excursions as they feel disposed.'¹¹ In that sense, the Hall case can be seen as an extension of the sort of 'external discipline' more broadly required for what could be a rowdy congregation in a period with high expectations of public propriety. During the period when his own daughters were unable to find a pew in the Church, Hall was particularly critical of seeing the residents at the Female School of Industry on Macquarie Street paraded to Church, portraying them as essentially a training school for the future concubines of the civil and merchant elite in the town. The School should be renamed, Hall wrote, 'A society to deprive the lower orders of Settlers, of wives, by the physical and mental improvement of the female youth in their rank of life, by which they will be rendered unsuitable wives for the said lower orders, and more suitable either as wives or concubines for the next, or higher classes of society.'¹² What counted as 'progressive' in social commentary was clearly subject to change across the years.

Professor Mark P. Hutchinson is Professor of History and Dean of the Faculty of Business, Arts, Social Sciences and Education at Alphacrucis College, and is writing a book on the history of St James' Church for its Bicentenary 2019-2024.

The Reverend Angela Peverell Discernment, Formation and Ordination

For 55 years I lived in Sydney and for 40 of those years I wrestled with my call to priestly ministry. During that time, I became the mother of two beautiful adults (a son and daughter), and I had a great career which included two roles as Chief of Staff in ASX Companies and a Consulting role that took me all over the world.



At 51, after at least three previous promptings by the Spirit (including a time in my 30's when I went to Theological School while I was caretaker at a Anglican Parish in Sydney, living in the parish rectory with my two children), I was on a silent retreat with the Third Order Franciscans (I am a tertiary of the Third Order of the Society of St Francis) and God spoke LOUDLY to me in the silence.

I knew at that moment that if I didn't register to start a Theology Degree in the new year, that I would not be being obedient to God's call on me. So I registered at Trinity Theological College and started studying. About 18 months later, I had a 'chance' encounter with one of our Bishops in the Diocese of Newcastle which led to a discussion with my Parish Priest in Sydney and within 2 years of saying "Yes!" to God, I was on the journey...

As I write this article, only four years later, I have completed that Theology Degree (last year) and after two years of Intensive Formation with the Diocese of Newcastle, I was ordained Deacon in June 2019 and Priest in November 2019 and am now Sub Dean of Christ Church Cathedral in the city of Newcastle and Priest in Charge of St Peter's Hamilton. I continue to participate in various spiritual growth and development programmes to equip me for ministry now and into the future.

God's grace and generosity bless me every day and he strengthens me for service. I am passionate about what God is calling me to do in this place and immersing myself in getting to know the communities in which I serve, and the possibilities for growing God's Kingdom through the establishment of new ministries and community outreach.

The words of the Psalmist speak to my journey:

O Lord, you have searched me and known me. You know when I sit down and when I rise up; you discern my thoughts from far away. You search out my path and my lying down and are acquainted with all my ways. Even before a word is on my tongue, O Lord, you know it completely. You hem me in, behind and before, and lay your hand upon me. (Psalm 139: 1-5)

What if I hadn't listened to the voice of God? What if I had listened to the nay-sayers who would have convinced me that my call to ordained ministry was not authentic, primarily because I am a woman, and because I believe in God's radical inclusiveness for everyone?

The voice of the Lord is strong, and drowns out the nay-sayers, eventually. Thanks be to God!

See page 30 for information about the St James' Institute event, Hearing God's Call: A Panel Discussion on Vocations and Ministry, which will feature The Rev'd Angela Peverell.

¹¹ *The Australian* 16 Sep 1829, 3.

¹² *The Sydney Monitor* 12 Sep 1829, 2.

Friends of Music at St James' :

Lincoln Law and Gary Morrison

Lockdown

COVID-19 hit the music programme at St James' hard. We were anticipating the first concert for the series and the first sushi and champagne event for the year. Then restrictions were enforced, large gatherings impossible, and concerts and events cancelled. What were we going to do? The Friends of Music (FOM) Management Committee determined to invest in streaming an online concert of The Choir of St James'. Our charter has always been to actively promote the music programme at St James', and we felt it our duty to find a way to contribute to the livelihood of the musicians we so admire, and to bring wonderful music to everyone, particularly in times of distress, fear and isolation.

We had never produced a recording or a livestreamed concert before. We spoke with many potential partners to assist us in this venture. There was always the concern as to how we would be able to manage this with the ever-changing COVID-19 restrictions: How many people would be able to be involved? What venues would be available to perform in? How we would get it online? Music performances had begun to go online, so we thought it essential to engage with the platform as soon as possible.

New Opportunities

While planning, Lincoln Law (President of the Friends of Music at St James') was contacted through the FOM social media

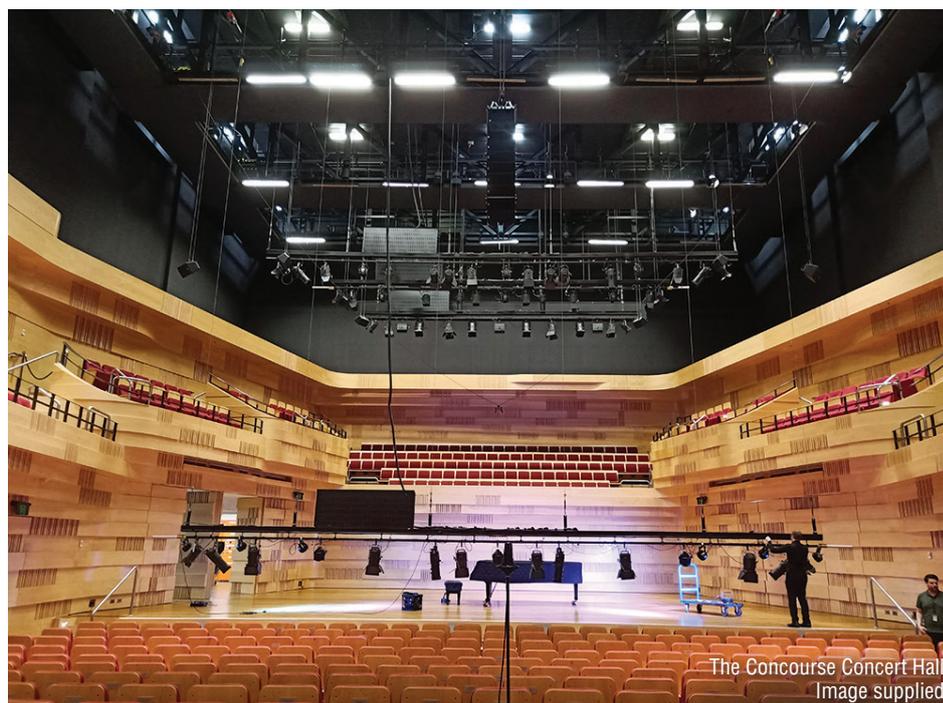
branding by some industry professionals who wanted to know more about the FOM, our structure and framework, mission, and how we were tackling the current situations. One conversation led to another, and Greg Khoury, a director with Century Venues and CEO of The Concourse at Chatswood, offered the FOM an opportunity to produce a video recording at The Concourse in their magnificent Concert Hall. The Concert Hall was the perfect venue, with superb acoustics (coveted by French ensemble *Les Arts Florissants*) and used by the Australian Chamber Orchestra for their recordings. As the Concert Hall was still an officially closed venue, with slight easing of restrictions, it was a fortuitous and mutually beneficial offering, to show how well utilised the venue could be on a small scale during COVID-19 restriction times.

With a ridiculously small budget and a skeleton staff, all individuals fit and healthy

and socially distanced, we planned and executed this production within three weeks. A monumental feat. The Choir of St James' recorded three sessions over two days. Sound and lighting were managed in-house, and a videographer (Luke Power) was hired externally.

After the Silence

Our recorded programme is titled *(Re)Visions: After the Silence*. The FOM wanted to present members and supporters with what might have been the first concert of the 2020 series: *ReVisions*. This concert was to have music that composers were influenced by, and aimed to showcase their rethinking and reusing of this music. Some of the pieces the Head of Music, Warren Trevelyan-Jones, had wanted to present were intense and luscious, but required many more singers (not possible due to restrictions), and many more rehearsals



The Concourse Concert Hall
Image supplied

Update & Online Concert Production

(not possible, due to budget). Instead, a pared-down approach was taken. Lincoln's idea was to portray the intimacy of the reduced Choir which has continued to sing during COVID-19 restrictions. There were some beautiful motets that were sung with solo singers that resonated with the current times—motets of simplicity, deep emotion and powerful in their text and composition. We wanted to record Brooke Shelley's mass *Missa Ænigmata*, commissioned by Lincoln for his 40th birthday. This world premiere recording resounds with the luscious, cinematic, and pastoral theme of Elgar's 'Nimrod' from *Enigma Variations*, yet with some somewhat sombre, dark, and introspective moods—very much of 'our times'. It was paired with beautiful music the Choir is renowned for, including *Ego Flos Campi* and *Lux Eterna*. We finished with some lighter pieces. After all, there is light and beauty after what

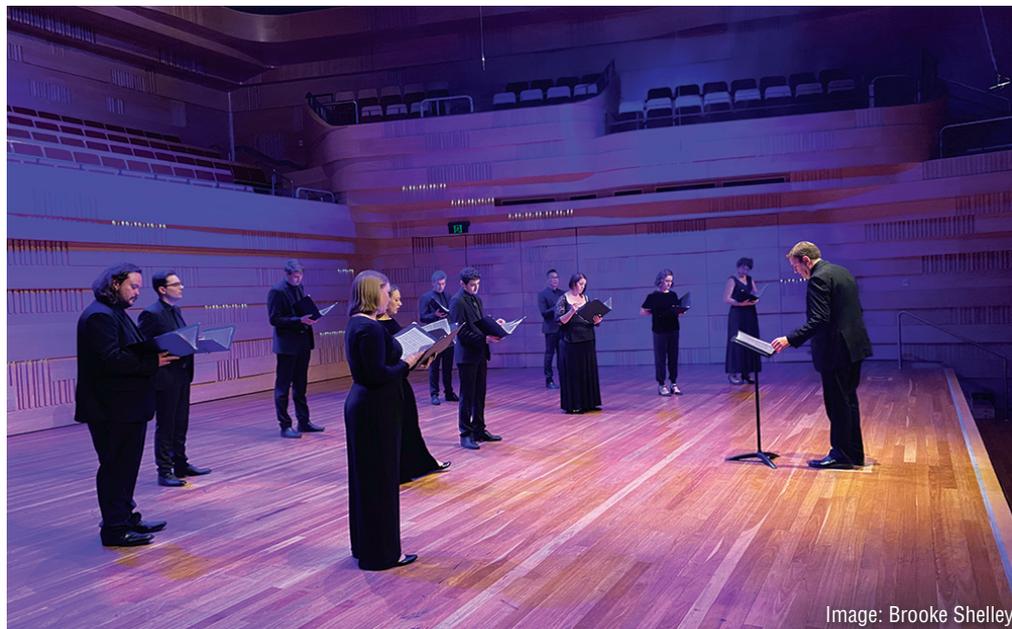


Image: Brooke Shelley

we have gone through, and these reflect a heart-warming resolution, and a bond of community and personal support.

We are currently in the process of preparing the video and sound recordings. They are indeed fantastic recordings, and

it is so rewarding for the FOM to be able to present to you. We are extremely thankful to Grey Khoury and the team at The Concourse, particularly Ben McFarlane (Sound Engineer) and Geordie Marsh (Lighting Technician). Their assistance, support and constant encouragement bolstered the performance. We thank Warren for his tireless work on this project, and for the Choir who were in such amazing form. Singing all that repertoire in two days would be the death of most people. The result, we are sure, will be breathtaking!

Once the production is ready, we will start advertising online, so please keep a look out on our Facebook page www.facebook.com/FriendsOfMusicStJamesSydney/ and also our Instagram site and our own website at <https://www.friendsofmusicsydney.com.au/> (become a member today!).

continued over...

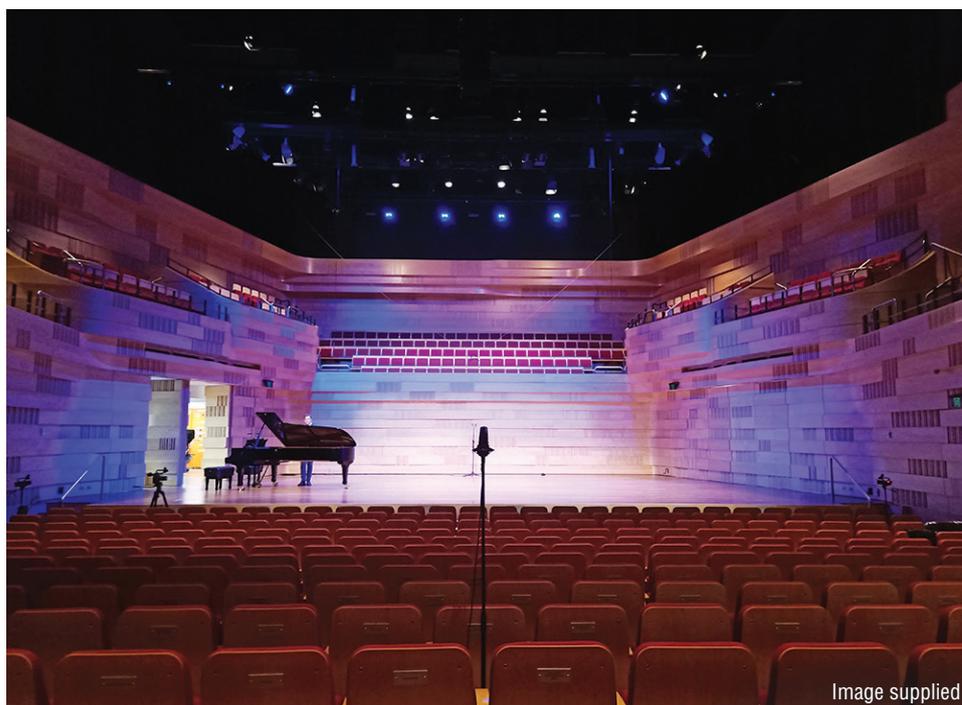


Image supplied

Stay Tuned

We intend to stream this as an online concert, and are looking for donations to help support this and future ventures. Your support not only gives a lifeline to our choristers, whose work has latterly disappeared because of COVID-19, but you will be assisting the FOM in the planning of more productions and concert recordings. We would love to bring you more concert recordings of the Choir, to supplement the 2020 Concert Series that has been cancelled.

Dr Lincoln Law is President and Dr Gary Morrison is Treasurer of The Friends of Music at St James', Sydney.

How can you help?



Our grand objective is to raise sufficient funds (upwards of \$30,000) to be able to record Gabriel Jackson's new mass, commissioned for The Bicentenary. We would like to record this performance prior to Christmas 2020.

It was supposed to be performed orchestrally this year at the Patronal Festival and for the Concert Series. The FOM's goal is to raise sufficient funds so we can record this with full orchestra and choir, and present a world premiere recording of this piece. A project has been created through the Australian Cultural Fund (ACF) where you can offer a tax-deductible donation towards this. Note the ACF absorbs a 5% administrative fee from donations, so you may like to add an extra 5% to your donation.

Here is the link: <https://australianculturalfund.org.au/projects/supporting-sydneys-finest-music/>

We understand times are difficult for many, but we also know there is great generosity in people's hearts, especially where there is beautiful music involved. Think of it as contributing to our cultural future—one that is so perilous. You have up to 20 September to contribute to this project with a tax-deductible donation. Don't miss out!

If you would like more information about the FOM, please do not hesitate to contact us. Do explore our website, Facebook, Instagram, and LinkedIn pages.

Become a member today and support Sydney's Finest Music.

NEXT EDITION

The next edition of St James' Connections will be published on Friday 2 October 2020.

Deadlines (advertising and editorial): Monday 21 September

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

S.^TJAMES' Connections

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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 accept my donation to the **Organ Replacement & Restoration Fund of the Music Foundation**



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Please draw cheques to the St James' Music Foundation or The St James' Building Foundation and forward to: **The Treasurer, Unit 2702/5 York St, Sydney 2000**

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Direct Bank Transfer (electronic payment) to: **WBC - BSB 032 007 / Acc. No. 181314**

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Please send me information (to the above address) of how I might include a bequest for The St. James' Music Foundation or The St. James Building Foundation in my will

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

Counselling Connection

Is COVID-19 a wake-up call, and are there lessons to be learned?

In the April/May issue of *St James' Connections* I discussed the initial impacts of the COVID-19 pandemic on our social, cultural and economic structures everywhere. Now, months after its arrival, the virus has swept throughout our world destroying so many lives and livelihoods. It has forced upon us the need to isolate, re-evaluate and reinvent ourselves in the wake of deprivations many of us have rarely had to suffer. It has compelled us to learn new approaches to physical, mental, emotional and spiritual fitness, to advance our understanding of virtual technologies in order to continue to communicate with each other, and has indeed given so many of us time-out to confront our mortality and reconsider our core values and priorities. We have also rediscovered our true dependency on others for survival, be it physical or emotional, as well as the often unacknowledged virtues of kindness, compassion, empathy, and altruism—qualities profoundly expressed by those combatants and caregivers at the helm of the current crisis, from our health professionals to everyday workers whose roles have kept us safe, and often at their own risk.

During this time, we have been forced to witness firsthand, through our media, repetitive live footage of the exceptionally cruel and meaningless US police killing of Black American George Floyd. His death has rekindled our memories of other lives lost in the same manner, triggering a global response to racial inequities and injustice, as symbolised by the 'Black Lives Matter' movement in America, and now a common

front against institutionalised racism wherever it exists. Indeed, here in Australia we are called upon again to confront the inherent prejudices towards our indigenous Australians—our country's earliest forefathers whose ancient civilisation has so much to teach us about respect for kinship, community, nature and our planet's survival.

Our imposed time-out has also given us time to question the current global economic and social paradigm which in part has led to human-induced global warming and its consequential climatic, environmental and human devastations. The pandemic has indeed brought into focus the extreme social and economic disparities and injustices in our communities, which have in part created a breeding ground for global terrorism and domestic war. We have watched as governments have utilised authoritarian powers to deplete human and civil rights within their own countries and spheres of influence, and have experienced a rise in espionage through cyber attacks from abroad in a grab for economic and political advantage. We have also continued to witness the ongoing destruction and contamination of our world's life-giving natural environments through dangerous and often corrupt practices based on financial gain.

In an effort to subdue communal transmission of the virus, we have been directed to limit social contact through greater home confinement, or in some cases total lockdown, often triggering an increase in depression, anxiety and other



mental health issues, the worst cases leading to suicide. Such seclusion has also resulted in greater consumptions of alcohol and other substance abuses, largely responsible for the current rise in domestic and family violence. This highlights once again the need for greater protections and refuge for the most vulnerable in our community—women, children, the aged and disabled—on whom perpetrators of violence cruelly displace their sense of disempowerment, angst and rage.

The current times have also shone a spotlight on our most disadvantaged, the homeless, where a dread of further spread of coronavirus through those doing it tough living on our streets has spurred governments to scurry to provide them with temporary accommodations in now empty four and five star hotel rooms. It seems shameful that it has taken panic and pragmatism rather than a sense of fairness and decency to provide accommodation to those in desperate need of affordable social housing.

As governments watch the freefall of their countries' economies, debates between suppression and elimination of the virus continue, while medical researchers strive globally to produce a vaccine to immunise against infection and end the crisis. In the meantime, the advice from health authorities is to maintain social distancing and hygiene practices, and guard against complacency borne of frustration and egocentric denial creating a false sense of personal invincibility. Acknowledging that our actions have consequences, impacting others as well as ourselves, is a requisite to keep all of us safe—now and always. This hard truth has been amplified again and again by irresponsible social misbehaviours causing an exponential spread of viral contamination throughout our communities.

In closing, perhaps COVID-19 is a wakeup call for all of us to take some responsibility to change the learned behaviours, perceptions and entrenched values and priorities which have brought us here, a place where institutionalised oppressions and monetary greed, and power and the fear and aggression it breeds, have shredded our societies, robbed our freedoms and trumped our humanity, leading to a global crisis on so many levels. Perhaps we need to discover new definitions for concepts like productivity, development, progress and growth—all generally based on economic gain, often at the expense of what we all need to survive and thrive—freedom, security, fairness, equality, health, hope and love.

For the purpose of self-care, and particularly for those finding it tough, below are instructions to a mindfulness meditation for overall healing:

1. Sit in a comfortable position with your eyes closed and bring your attention to your breathing. Allow your body to relax, and if you feel any tension anywhere, imagine it disappearing as you breathe out. When you are ready

to begin the exercise, take in a full breath.

2. Create in your mind a picture of yourself in perfect health. Explore all the different aspects of this; visualise how you look when you possess abundant energy, a positive mood, a relaxed and supple body, and so on. Go into as much detail as possible. You might also imagine brilliant white light from a surrounding source pervading your whole body, making its way into every nook and cranny. Imagine this light flushing out toxicity and leaving your whole body system clear and pure.
3. Finish by bringing your attention back to the rhythm of your breath for a few moments. Notice any positive changes you are feeling with a nurturing sense of love and gratitude. Then, and only when ready, slowly open your eyes and come back to your surroundings.

May the light of life, wisdom, healing and love be with all of us!

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'.



SJKS Altar Frontal
Image: Chris Shain (Images for Business)

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Church on a Death Ship

Greta Archbold

On 20 February, I started a 48 day Around the World trip. Before I departed from Sydney, my gut feeling told me not to go. Due to COVID-19 I was considering whether I was meant to travel. We flew to Delhi to start with an exotic overland cultural and artistic adventure. Then we flew to Mumbai to start the cruising component of the trip, on the giant *Costa Victoria*.

After leaving Mumbai, it soon became clear that the ship was not welcome at other ports. We no longer headed for Mangalore, Cochin or Male. Instead we stayed at sea for many days. On 7 March we arrived at Dubai, as no other ports before this would accept the ship.

Passengers completing their trip were off-loaded, and hundreds of new passengers were loaded. I felt doomed, but in the Lord's hands. With all the hardships I had to endure on board the ship, my life was hell. As a reaction to all this, I became anxiety ridden, as did most passengers. I attempted to retrieve my passport and return home, but the *Costa* staff refused to hand it over.

However, in the middle of this journey gone terribly wrong, I managed to shine a light. As an intrepid traveller, I started a church service on board. Is this not what a Christian should do? Trust in the Lord and do good! My aim of having a weekly service was accepted but there was to be no advertising. We held only two amazingly uplifting Sunday services.

Sharing the service with others involved commencing each service in the chapel appropriately with *Amazing Grace*, and since we were unable to sing, we listened to the mobile phone ringing out the sounds

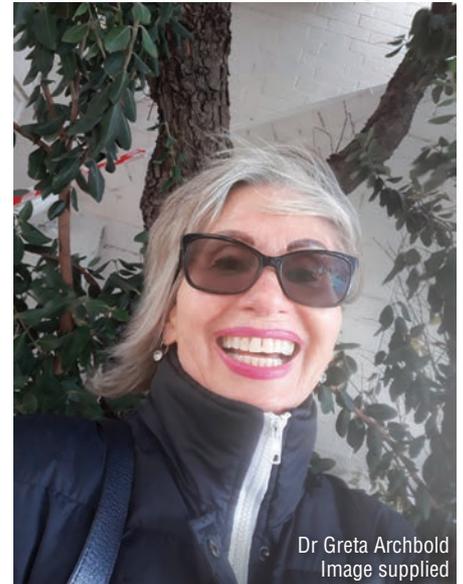
of faith and hope.

We had a short sermon, mainly based on hope and faith. The first was the Psalm 23 sermon, this Psalm I have taken from my days at Abbotsleigh school days as being a reminder of who is in charge. I read victoriously, parishioners claiming Verse 1, 'The Lord is my shepherd, I lack nothing.' And the importance of Verse 4, 'Even though I walk through the darkest valley, I will fear no evil, for you are with me; your rod and your staff, they comfort me.'

The second service was similar, studying the strength and protection of Psalm 91, Verse 2, 'I will say of the Lord, He is my refuge and my fortress, my God, in whom I trust.' Verse 14, 'Because he loves me,' says the Lord, 'I will protect him, for he acknowledges my name.' At this second service there was a feeling the Holy Spirit was with us in this tiny chapel. As I read Psalm 91, I witnessed in the pews teary eyes from Christians, Atheists and Jews. There was a lady from a Pentecostal church who just appeared and spoke with strength and vigour, words of encouragement; we requiring to be nourished. We were upon tormented times, a testing of our faith in God. However, those who attended this service never forgot the shining light that appeared in this chapel. You must understand there was great hardship on board.

After rumoured destinations, we were told the ship was heading for COVID-19-ridden Venice. Then, as we became desperately apprehensive and rioted, the destination changed again and we headed for Civitavecchia, near Rome.

Near Crete the virus struck, and a



Dr Greta Archbold
Image supplied

passenger was offloaded. Then, total isolation! Instead of being valued clients of Carnival, we became pigs in troughs given junk food. Rather than church services in the tiny chapel, it became phone prayers. Often, I would resort to the positive, protective Psalm 46, having 11 verses, my favourite is verse 10 'He says, "Be still, and know that I am God! I will be exalted among the nations; I will be exalted in the earth."' "

After arriving in Civitavecchia, I panicked after days with no sign of Australians leaving the ship. I appeared on Sky News Australia with my daughter Tory, on 24 March. I disclosed the confusion and mess on the ship. Tory had contacted DFAT, Sky News and Channel 7 in an urgent effort to get me and all Australian passengers home.

Five days later at 1:00am, we were told to put our luggage out by 6:00am, and leave the ship at 8:00am for Rome airport. The Australian Ambassador came to see us at the airport, to tell us personally we were definitely going home to Australia and not into an Italian hotel! Arriving in Perth, it was fantastic to breathe fresh air

before being locked up in the hotel.

Having been around a passenger who tested positive on 4 April, I was also tested and found to be negative. I thanked God! However, this made my 14 days quarantine turn into 20. Fortunately, I found a Bible in the hotel room!

During this isolation period, I realised why I needed to make the trip: I saved a life! The person I had contact with went into rapid decline. I heard slurred words on the phone, anxiety-ridden breathing, mental decline. I called the hotel medical team who mercifully co-operated. His heart was failing, his breathing weak, and he was immediately put on oxygen and then a ventilator. Without this rescue from me, he would never have survived the night. Twelve days later there was hope, he would survive!

On day 20, I tested negative again. I had been told many times during isolation that I had a real chance of becoming positive. I prayed hard! I had loyal friends in Australia, the USA and UK praying for me daily! I am forever grateful for this real blessing!

I flew home to Sydney the next day, arriving on 20 April, overjoyed to be alive and not to have caught the COVID-19 virus! I was considered a miracle passenger by the WA



Dr Greta Archbold
Image supplied

Health Department. There were further follow-ups of my health, because no one believed that I could have escaped the virus!

Considering this thought, as one comes closer to Heaven, the veil between mortality and immortality diminishes!

Dr Greta Archbold is part of the Hospital Visiting Team at St James'.



Dr Greta Archbold
Image supplied

Patronal Festival Preachers



The Rev'd Peter Kurti
Image: Simon Turnill



Bishop Richard Hurford
Image: Simon Turnill

St James' Institute

News

Christopher Waterhouse

Although many of our planned activities for 2020 have had to be cancelled or rescheduled, I express my thanks to those who have worked hard to deliver an amended programme and continue to present a range of interesting and engaging talks and studies. Our mid-year study series took us deep into a discussion about God and creation, of the meaning of 'glory', of our place within creation and our responsibility as stewards of creation. I thank and commend Sue Mackenzie for preparing the series, and for leading two of the study groups, as well as thanks to our Holy Week and Easter preachers in recent years, the Rev'd Dr Gregory Seach (2019) and the Rev'd Catherine Eaton (2020) whose sermons inspired this series. In our discussions we found ourselves going back to those sermons and revisiting some of the themes and challenges that our preachers presented to us. I encourage you to search out these sermons and read them again at your leisure, and if you'd like to receive a copy of the study booklet for private study and devotion, please contact the Parish Office.

August begins with a special event called 'Hearing God's Call: A Panel Discussion on Vocations and Ministry'. This discussion aims to lift the lid on the mysterious journey towards ordination and to hear first-hand the experiences of four panellists who will share their stories in responding to God's call to the ordained life.

The panel is made up of four recently ordained Anglican priests, all of whom

were parishioners, student ministers or servers at either St James' King Street or Christ Church St Laurence, each trained at a different theological college, and each is now serving in a different diocese.

- The Rev'd Ryan Austin-Eames studied at St Mark's College, Canberra, and is now serving as priest in the Parish of Colac in the Diocese of Ballarat.
- The Rev'd Angela Peverell studied at Trinity College Melbourne, and is now serving as Sub-Dean of Newcastle Cathedral.
- The Rev'd Kate Ross studied at Yale Divinity School, and is now serving as Assistant Curate at St John's Cathedral in Brisbane.
- The Rev'd Antony Weiss studied at Moore College, and is now serving as Chaplain of St Paul's College within the University of Sydney.



The Rev'd Antony Weiss
Image supplied



Image: Nick Gilbert

This event will be held entirely online and is free to attend. Please register at sjks.org.au/institute or email registrations@sjks.org.au. On registration you will receive a link to the Zoom webinar, which will run from 2:00pm to 3:30pm on Saturday 8 August. This event will be recorded and the video made available via our website, so you'll be able to watch the discussion on demand after the conclusion of the live discussion.

This discussion is part of a much wider project on fostering vocations in the church, which is the broader theme for this edition of *St James' Connections*. We invite you to contact us if you would like to participate in this project, which we hope will result in a fresh enthusiasm and commitment to vocations throughout the Anglican Church of Australia, while also supporting and highlighting the wonderful work that is already being done to support those discerning a call to ministry; such work deserves wider recognition.

Finally, we regret to announce that the 2020 St James' Parish Retreat has been cancelled owing to the temporary lockdown of St Mary's Towers, Douglas Park. The retreat centre has been closed for the last few months in order to protect the health and well-being of the resident religious community. With the uncertainty about when the centre will reopen, we have taken

the decision to cancel the retreat for this year. We are however pleased to announce that Dr Robyn Wrigley-Carr has agreed to lead the 2021 retreat with a theme inspired by the writings and spirituality of Evelyn Underhill. The 2021 retreat will be held from 10 to 12 September.

Christopher Waterhouse is Director of the St James' Institute at St James'.



The Rev'd Kate Ross
Image supplied

A Reflection on Vocations: The Rev'd Kate Ross

One of the great privileges of being in full-time theological education is that you are given some years to discern your call, and this is considered part of your education. Nobody else gets that luxury. Many people work in their jobs because they have to support themselves and others. Some are lucky and find their vocation.

Vocation is a general term; it can mean being called to be a doctor if healing is what you find fulfilling. Or it could be a truck driver, nurtured by the idea that you are keeping the country fed and the economy going.

For me, vocation has a specifically religious meaning. I think my first call was to become a Christian. The second call was to the ordained life. The first call happened over a couple of years. The second over nearly 30 years.

I began my Christian journey when I was 20. I was baptised at 21. I first felt called to the priesthood at that time. But I did not take up the call and instead spent 25 years acquiring life experience. And then one day the call became too insistent and the longing of my soul became apparent. I applied to a seminary within a few weeks after that day.

Seminary was difficult and challenging, and probably the hardest thing I've ever done. During my studies, I went through discernment in the Diocese of Brisbane, my hometown. I graduated in 2019 and was ordained deacon and priest in the same year.

Life is full of surprises. We'd all end up pretty dull if we didn't respond to novel things in our lives. We may as well be dead if there is no change to keep us on our toes. The trick to vocation is to listen, deeply, to the surprises and to the slow burning desires of the soul.

Frederick Buechner wrote: 'The place God calls you to is the place where your deep gladness and the world's deep hunger meet.'

I think I've found that place, for now.

Parish Contact Directory

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Parishioner Profile: Jonathan Elcock

Brooke Shelley

Jonathan Elcock began working in the Parish Office as an administrative assistant on 6 July this year and was formally welcomed to the Parish at the end of the 10:00am service on 19 July.

Could you please share with our readers where you're from in the UK and what brought you to Sydney?

My family are firmly rooted in the rural Borderland of England and Wales. For the last nine years I have worked in inner city Salford and Manchester in the north of England. Family responsibilities brought me here to Sydney last year.

What prompted you to apply for the position in the Parish Office? Did you know about St James' Church before you applied?

In 1999, I stayed in Sydney on a backpacking trip, and I worshipped at St James' before heading across to Western Australia, so already I knew of the ethos and vision of the parish. I read about the vacancy in the online Weekly News. The post ticked a lot of boxes for me and I thought that it looked interesting and worthwhile.

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

I remember the sunny afternoon when I

was sent to Sunday School at the age of four. My experience of Church as a child and teenager was good, as we had an outstanding teacher who encouraged us in our knowledge of many aspects of church life and the faith; including an appreciation of music and the liturgy, and guiding us in exploring the world of prayer and reading scripture imaginatively. Like most people I have taken time off from Church but have been drawn back. Since my student days I have benefitted from an association with several Anglican Religious Communities, including the Benedictines at Mucknell, Worcestershire, and The Sisters of The Love of God in Oxford. The Benedictine and the English mystical traditions are important to me, and I confess to being an unrepentant bibliophile and enjoy collecting, reading and chewing over various texts.

What do you hope to bring to St James', and is there anything you hope to benefit from by working here?

I hope that I will be a cheerful, informed and efficient member of the team and enjoy turning my hand to a variety of tasks in the office and be a good ambassador for the Parish.

Are you brave enough yet to share with us your first impression of working in the Parish?

It is busy, and people are dedicated in their work and ready to approach the many challenges of the present time innovatively.



Image: Christopher Waterhouse

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

I am a qualified horticulturalist and have been learning about the flora of NSW. I have also been studying Spanish language and culture part-time at Sydney University. Why Spanish? Well, it's something very new to me and different from the other languages I have worked with. This has allowed me to read both new history and poetry, and to enjoy my other interest: cooking new dishes at home.

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

Just that I am pleased to join you all here in the heart of the City.

Brooke Shelley is Communications Manager at St James'.



Music Notes

Alistair Nelson

Here at St James', the music department has been incredibly lucky with the amount of music making we have been able to continue to do under the ever-changing COVID-19 restrictions. It has been so heartening to receive continued messages of support and encouragement as we sing and play for Sunday Choral Eucharists and Wednesday Choral Evensongs, both from those viewing us via livestream, and more recently from those who are able once again to attend church in person. In addition to these regular services, the Choir was very excited to take part in a recording session funded by the Friends of Music at St James', who arranged for the Choir to undertake three video recording sessions at The Concourse in Chatswood. These recorded concerts will be available later in the year. We are very thankful to The Friends of Music at St James', and to all involved in the project. See page 22 for further information.

Music at St James' played an essential part of the celebration of St James' Patronal Festival at the end of July. Although we were not able to welcome the National Youth Choir of Great Britain to give a concert on St James' Day, and neither was there a parish dinner for the day, we were able to premiere Gabriel Jackson's *Mass of St James'*, in its version with organ accompaniment. This commission was made possible through the generosity of Professor Doug Jones AO, Professor Janet Walker, and Mr Philip Miller, through the St James' Music Foundation. This must be one of the few masses where the importance of effective performance with either orchestra or organ are held in equal regard by the composer. Jackson has created an effective organ score as heard on Sunday, which will sound even finer with the tone colours of new Dobson organ after it is installed. A perusal of the orchestral score reveals that there are many more delights in store when that version is premiered, including harp and percussion in addition to winds, flugelhorn and strings.

Also on display at the Patronal Festival were the talent and generosity of St James' own Brooke Shelley, composer of the introit *Tanquam sydus matutinum*, based on a 16th Century Spanish processional. Brooke donated the composition as part of the silent auction for the Bicentenary Gala Dinner in

November 2019. The item was won at the auction by Nicola and Chris Lock, whose generous donation was made to the St James' Organ Replacement & Restoration Appeal. To me, the work conjures images of ancient pilgrims to Santiago de Compostela, with echoes of medieval music coming through the rich sonorities of the eight part texture.

In August and beyond, we look forward to new ways of bringing you the music you've come to expect from St James', bringing you comfort and inspiration in these difficult times, as well as supporting artists who are struggling under the current restrictions. Firstly, we will restart our Lunchtime concert series, which will now be shown online as well as live. In order to support the artists who are performing, and to fund the technological requirements, we are now charging \$10 for the concerts. Tickets can be purchased via the parish website. This also enables you to register your attendance, assisting us in keeping you and all St James' concert-goers safe during the COVID-19 pandemic. Later in the year, The Choir of St James' will join Rachel Scott in a livestream Bach in the Dark performance. Rachel has already moved her concert series online, to considerable success, reaching an international audience.

The new organ project is ongoing, with regular technical correspondence between St James' and Dobson Pipe Organ Builders on what will be their Opus 99. Thankfully, the COVID-19 pandemic has had very little effect on the progress of the new organ. It has been exciting to view on Facebook the installation process for their Opus 97, at the University of Dubuque, Iowa. This organ is the same size as that being built for St James', but tonally and visually different in style. Photos and videos of it may be viewed on their Facebook page (even without Facebook membership!).

Last, but not least, please keep an eye out for the new Choir CD *Songs of Hope*, recorded last September, which is currently at the manufacturers.

Alistair Nelson is Organist at St James'.

Music at St James' ^{AUG-SEP}

Choral Music

The Choir of St James' continues to offer inspiring choral music of the highest standards. Here is its music list for the next two months. However, at the time of printing, the NSW Health Department had requested that there be no church choral singing for the duration of the increased COVID-19 infections in Sydney. As a result we cannot confirm when the music on this list will be performed as published.

SUNDAY 2 AUGUST

10:00am – CHORAL EUCHARIST

Introit: Wood – *Oculi omnium*

Mass setting: Byrd – *Mass for five voices*

Motet: Byrd – *Civabit eos*

WEDNESDAY 5 AUGUST

6:15pm – CHORAL EVENSONG

Responses: Plainsong

Canticles: Soriano – *Magnificat quarti toni;*
di Lasso – *Nunc dimittis quarti toni*

Anthem: Monteverdi – *Cantate Domino*

SUNDAY 9 AUGUST

10:00am – CHORAL EUCHARIST

Introit: Monteverdi – *Cantate Domino*

Mass setting: Darke – *Communion Service in E*

Motet: Stanford – *Beati quorum via*

WEDNESDAY 12 AUGUST

6:15pm – CHORAL EVENSONG

Responses: Sanders

Canticles: Murrill – *Magnificat & Nunc Dimittis in E*

Anthem: Stravinsky – *Ave Maria*

SUNDAY 16 AUGUST

10:00am – CHORAL EUCHARIST

Introit: Stravinsky – *Ave Maria*

Mass setting: Palestrina – *Missa Assumpta est Maria*

Motet: Parsons – *Ave Maria*

WEDNESDAY 19 AUGUST

6:15pm – CHORAL EVENSONG

Responses: Reading

Canticles: Walmisley – *Magnificat and Nunc Dimittis in D minor*

Anthem: Loosemore – *O Lord, increase our faith*

SUNDAY 23 AUGUST

10:00am – CHORAL EUCHARIST

Introit: Duruflé – *Tu es Petrus*

Mass setting: Valls – *Mass in Lochrian Mode*

Motet: Valls – *Bone Pastor*

WEDNESDAY 26 AUGUST

6:15pm – CHORAL EVENSONG

Responses: Byrd

Canticles: Wise – *Magnificat and Nunc Dimittis in E flat*

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

SUNDAY 30 AUGUST

10:00am – CHORAL EUCHARIST

Introit: Stravinsky – *Pater noster*

Mass setting: Stravinsky – *Mass*

Motet: Tallis – *Salvator mundi*

4:00pm – CHORAL EVENSONG

Responses: Smith

Canticles: Wood – *Magnificat and Nunc Dimittis in F 'Collegium Regale'*

Anthem: Ireland – *Greater Love*

WEDNESDAY 2 SEPTEMBER

6:15pm – CHORAL EVENSONG

Responses: Radcliffe

Canticles: Martin – *Magnificat and Nunc Dimittis in B-flat*

Anthem: Elgar – *They are at rest*

SUNDAY 6 SEPTEMBER

10:00am – CHORAL EUCHARIST

Introit: Tallis – *O nata lux*

Mass setting: Byrd – *Mass for four voices*

Motet: Mundy – *Adolescentulus sum ergo*

WEDNESDAY 9 SEPTEMBER

6:15pm – CHORAL EVENSONG

Responses: Nelson (SJS)

Canticles: Lloyd – *Hereford Service*

Anthem: Howells – *Like as the hart*

SUNDAY 13 SEPTEMBER

10:00am – CHORAL EUCHARIST

Introit: Farrant – *Hide not thou thy face*

Mass setting: Bairstow – *Communion Service in D*

Motet: Purcell – *Remember not, Lord, our offences*

WEDNESDAY 16 SEPTEMBER

6:15pm – CHORAL EVENSONG

Responses: Smith

Canticles: Stainer – *Magnificat and Nunc Dimittis in B flat*

Anthem: Wesley – *Wash me throughly*

SUNDAY 20 SEPTEMBER

10:00am – CHORAL EUCHARIST

Introit: di Lasso – *Domine in auxilium*

Mass setting: di Lasso – *Missa Dittes maistresse*

Motet: di Lasso – *Pater noster*

WEDNESDAY 23 SEPTEMBER

6:15pm – CHORAL EVENSONG

Responses: Sanders

Canticles: Naylor – *Evening Service in A*

Anthem: Britten – *Jubilate in C*

SUNDAY 27 SEPTEMBER

10:00am – CHORAL EUCHARIST

Introit: Bach – *Der leib zwar in der Erdem*

Mass setting: Rheinberger – *Cantus Missae*

Motet: Brahms – *Wie lieblich sind deine Wohnungen*

4:00pm – CHORAL EVENSONG

Responses: Clucas

Canticles: Bairstow – *Evening Service in D*

Anthem: Dering – *Factum est silencium*

WEDNESDAY 30 SEPTEMBER

6:15pm – CHORAL EVENSONG

Responses: Ayleward

Canticles: Byrd – *Second Service*

Anthem: Wood – *Hail, gladdening light*

Lunchtime Concerts

Experience the peaceful atmosphere of Sydney's oldest church as it is filled with music every Wednesday lunchtime between 1:15pm and 1:45pm. Tickets are \$10 and patrons have the choice between attending in person (COVID-19 restrictions apply) or watching online. Go to www.sjks.org.au/music/whats-on/ for further information. Ticket price covers the cost of livestreaming and the musicians' fees.

5 AUGUST

VATCHE JAMBEZIAN – PIANO

12 AUGUST

ALISTAIR NELSON – ORGAN

19 AUGUST

LAMORNA NIGHTINGALE & FLUTE FRIENDS

26 AUGUST

NSW POLICE BAND

2 SEPTEMBER

SSO CHAMBER PLAYERS

9 SEPTEMBER

BACHBAND@STJAMES'

16 SEPTEMBER

ALICIA CROSSLEY AND EMILY GRAINGER

23 SEPTEMBER

NSW POLICE BAND

30 SEPTEMBER

CONSORT 8



Patronal Festival, 26 July 2020
Image: Simon Turnill

Current Worship Arrangements at St James' Church

Our service schedule during the COVID-19 pandemic is as follows:

- Sunday: 8:00am – Holy Eucharist
 10:00am – Choral Eucharist (also livestreamed)
- Monday to Friday: 8:30am – Morning Prayer (on Zoom)
 12:30pm – Holy Eucharist
- Wednesday: 6:15pm – Choral Evensong (also livestreamed)

Register your attendance online at www.sjks.org.au/service-registration/

Please note the following COVID-19 restrictions for attendance at worship:

- You must not attend the service if you feel unwell;
- You must adhere to physical distancing guidelines and sit in the church at those places marked by a green dot;
- Hand sanitiser is provided for use when arriving and leaving;
- Face masks are available if people with the use them;
- Random temperature checks will be conducted when entering at the door; and,
- Members of the congregation must not sing during the choral services because of the risk of spreading COVID-19 through proximity to other people.

Keep Informed

View sjks.org.au/messages-re-COVID-19

Stay Connected

View services from mid-March to the present at
sjks.org.au/online-services

Join Morning Prayer at
sjks.org.au/morning-prayer

Sign up to the St James' Institute and/or
the Music Mailing Lists at
sjks.org.au/contact-us

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