A person wearing a red beanie and a dark jacket is walking away from the camera down a path in a forest. The sun is shining brightly through the trees, creating a warm, golden glow and long shadows. The ground is covered in fallen leaves.

ST C.S. JAMES' Connections

Apr – May 22

Bicentenary 2019-2024

INSIDE

Learning the Faith *Dorothy Lee* p3

Loving God with our Minds *Robert Derrenbacker* p8

A Priest in the Church of God *Christopher Waterhouse* p10

+ MUCH MORE

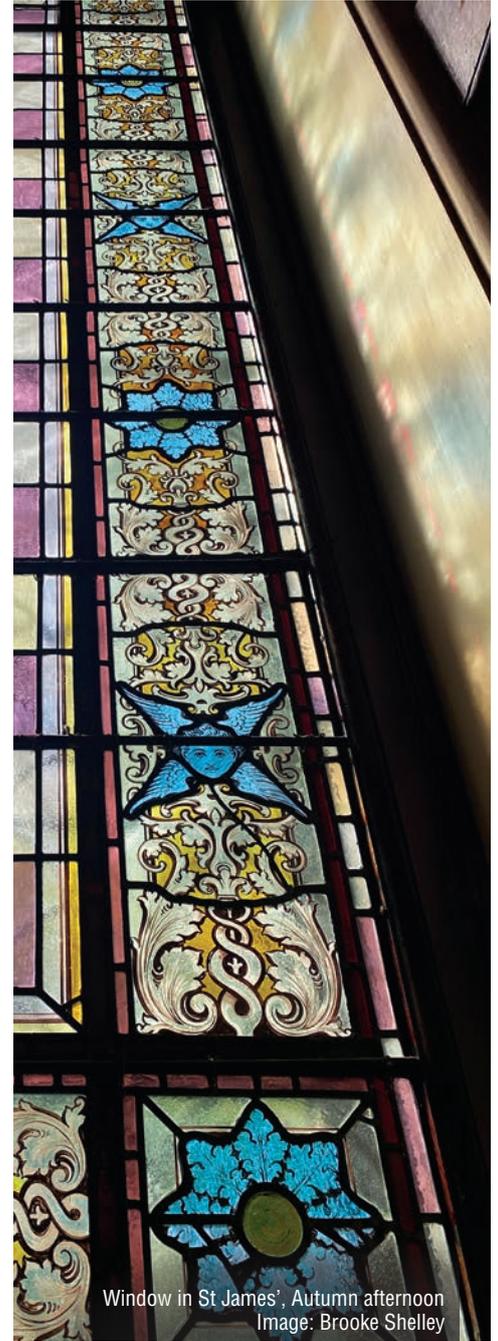
S^T. JAMES' Connections

Bicentenary 2019-2024

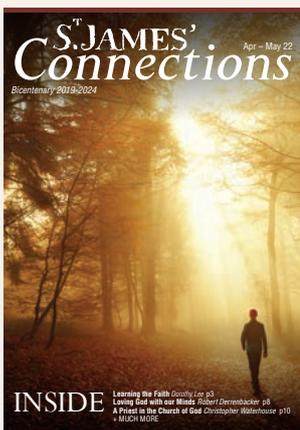
Apr – May 22

CONTENTS

Learning the Faith <i>Dorothy Lee</i>	p3
'I Believe; Help my Unbelief' <i>Andrew Sempell</i>	p5
Loving God with Our Minds <i>Robert Derrenbacher</i>	p8
Maundy Thursday <i>Margaret Johnston</i>	p9
A Priest in the Church of God <i>Christopher Waterhouse</i>	p10
Behold the Servant of the Lord <i>Michael Horsburgh</i>	p14
Roundtable on Refugee Issues	p18
What's Next for St Laurence House <i>Alan Soutar</i>	p22
Reconciliation Action Plan Book List <i>Lesley Barclay</i>	p24
From the Parish Nominators <i>Phillip Jones</i>	p27
A Dieu: A Curate's Concerns <i>John Bunyan</i>	p28
Counselling Connection <i>Loretta King</i>	p30
Remembering James Green <i>Robert Willson</i>	p32
Milestones	p33
Friday's News <i>Carmel Telford</i>	p35
Colin's Corner <i>Colin Middleton</i>	p36
The Greenway Gourmet	p37
St James' Institute News <i>Aaron Ghiloni</i>	p38
Music Notes <i>Alistair Nelson</i>	p41
Music at St James'	p42



Window in St James', Autumn afternoon
Image: Brooke Shelley



St James' Connections on paper

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Go to sjks.org.au/shop and buy a printed copy for \$4.

The cost includes postage.

Learning the Faith

Dorothy Lee

I have spent most of my adult life in both learning and teaching the faith. I have done so as a New Testament theologian, a priest, a Christian feminist, and someone deeply interested in spirituality and spiritual formation. During this time, I have taught students who were preparing for ordained and lay ministries while also pursuing my own research interests, especially in the Gospel of John and including also spirituality and women's studies.

Learning and teaching the faith are inextricably linked and it is difficult to separate them. Teaching itself, after all, is a way of learning. Those of us who are teachers learn by preparing our lectures and tutorials, but we also learn from the students in class: from their insights, their experience, their wisdom, their struggles and questions. As academics, we learn from our own research and that itself motivates us to teach. It is hard to resist sharing new insights with family and friends (who don't always appreciate it!).

For me, learning the faith means, above all, learning the Scripture. It is also about learning the tradition, I know, but my main learning focus has been on the Bible and the New Testament, in particular. Our faith derives from the Bible, which nurtures and feeds it. That leads me to the question which is central in this discussion: What aspects about learning the Scripture are particularly significant for our growth in faith?

In the first place, learning Scripture means learning to recognise and value its diversity. That is fundamental for our growth as Christians. If we have a narrow, dogmatic view of the Bible—as if it has only one message to give—we will not discover the resources for learning to live by faith through all circumstances and in all

contexts. In wisdom God has given us four Gospels not one, in addition to the Letters of Paul and all the other New Testament books. There is a wealth of knowledge to be gained if we recognise the breadth and depth of diversity in these writings, held together by belief in one God, in Jesus Christ, in the Holy Spirit and in the life of the believing community.

To take one example: The Gospel of John emphasises the beauty and depth of Christian life in the present moment; life eternal as a quality that begins here, with Jesus as the 'resurrection and the life' not just or even primarily for the future but in the here-and-now. Other New Testament texts, such as the Gospel of Matthew or the writings of Paul, emphasise the future and the hope of God's inbreaking reign or kingdom with the final advent of Christ, especially when things are bleak and hard. These are not either/or; we need both perspectives to sustain us.

Another example is the relationship between spirituality and social justice. Broadly speaking (and this is perhaps simplistic) John's Gospel is a more mystical Gospel than the others, presenting an incarnational spirituality with a strong emphasis on the beauty and glory of God and the intimacy of relationship with Christ (Jn 1:14; 17:22-23). Luke's is the Gospel of social justice, the promise of God's overturning of unjust social structures to give food and welcome to the hungry, the poor, the sinners, the outcast. One again we need both in our own lives and in our community. But only an appreciation of the diversity of the New Testament will enable us to hear and grasp both.

Secondly, in order to learn the faith, we need to become aware of the very different context, or contexts, out of which the New



The Rev'd Canon Professor Dorothy Lee
Image supplied.

Testament arises. This is a world that values family way above the individual, where honour and shame are key values, where ritual purity is significant, where family life and society are patriarchally ordered. It is a context of living under the Roman empire, trying to survive in an alien context where slavery and idolatry are normal, where the state itself is all-powerful, where women have much less power than men, and where competition and patronage are key values. The more we know of the ancient world the more we understand what the New Testament texts are saying. This means also understanding our own world and context: being able to identify how different we are from the cultures of the ancient world.

Take, for example, the injunction to wives to obey their husbands (Col. 3:18; Eph. 5:22-24). In a patriarchal context, where women are married very young (still technically children, by our standards), where husbands are years older than their wives, and with higher levels of education

...continued next page

and broader experience of the world, it makes sense that the husband be the leader of the family and household. In today's context, where marriage partners are of a similar age, with similar education and life experience, it makes no sense whatsoever. Yet the basic principles of marriage as based on self-giving love and mutual service, that emerge from these writings, remain as both invitation and challenge to us today, despite the temporal contextual features.

Thirdly, learning the faith means exploring the meaning of biblical texts, not only within their own culture and religious worlds, but also within their literary contexts. We need to know about genre and narrative, about structure and plot, about metaphor and symbol, and about the rhetorical devices which the text employs. Each text, moreover, needs to be read in its own right and not confused with others. We need to uncover the uniqueness, for example, of each Gospel and recognise the way in which it tells its story. Mark's Gospel has very short, pithy narratives that give a sense of immediacy and urgency (e.g. Mk 1:9-39). Matthew balances narrative with discourse, healing stories with teaching (Matt. 5:1-9:38). Luke shapes a dual plot in his two volumes that takes Jesus from Jerusalem to Galilee and then back to Jerusalem (Lk. 9:51) where all the central events of salvation history take place (Lk.

23-24); and then sends out the church, in the power of the Spirit (Acts 2:1-13), to the ends of the earth (Acts 1:8). John has long, leisurely narratives that focus on interaction, dialogue, misunderstanding and symbolism, creating lively characters with whom we can identify (e.g. Jn 9:1-41).

Fourthly and finally, learning the faith means learning to pray the Scriptures. One method of doing so is through imaginative entry into the text, a method developed by Ignatius of Loyola in his Spiritual Exercises. Here it is not simply a matter of reading a passage of Scripture and then offering intercessions, but rather entering into the story as part of prayer itself. This involves the reader imagining the setting, the place, the action; identifying with one of the characters and placing herself or himself within it, so that they become the person in need of healing or forgiveness or new life. This process of meditation is itself prayer, and a specific intercession may (or may not) arise from it. But the main thing is to enter the text and to allow the Spirit to communicate to the heart through the words, the images, the characters.

These four aspects represent one way of understanding what it means to learn the faith. It is a partial view, of course. None of this speaks to actual ministry, the task of loving our neighbours as ourselves and working for justice. It does

not constitute doing the faith which is the most important aspect of all. But learning the faith by delving into the Scriptures, intelligently, imaginatively and prayerfully, leads to transformation of life. It leads to a deeper sense of justice and love, of peace and reconciliation, of spirituality and connection. The Scriptures themselves, if read aright in all their richness of diversity and within their own worldview, can have a transforming effect on our lives, personally and communally.

To learn the faith, at least in large part, means to learn the Scriptures. The word 'disciple' in the New Testament means a learner, a student of Jesus. That is how we are called to live in a wonderful interplay of learning and teaching, of increasing awareness of others and self-awareness, of new discoveries and old pathways. Matthew puts it well at the end of Jesus' parable discourse: "every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old" (Matt. 13:52).

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

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Bicentenary 2019-2024

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‘I Believe; Help my Unbelief’

Andrew Sempell

Despite the so-called triumph of secularism in the Western world, there appears to be a growing interest in and commitment to the activity of ‘belief’ in the public domain. This is not necessarily religious belief (although that is an emerging factor) but is a matter of belief in something, such as a political ideology or scientific theory that promotes and justifies public actions.

The language of belief has been applied on both sides of the debate to such thorny issues as climate change, terrorism and warfare, public debate and free speech, employment policies, domestic violence, the rights of indigenous people, and health issues relating to the COVID-19 pandemic. The claim to holding special beliefs is also applied (unsurprisingly) to the myriad of types of religious expressions on the one hand, but also to the ideas and theories of the sciences on the other! While it appears that religious doctrine can be determined by a simple majority vote of a council or synod, can scientific truth be determined in a similar way?

What has become obvious in recent times is the rise of conspiracy theories and their relationship to matters of belief. These have been apparent in attitudes relating to the burning of fossil fuels, or to the controlling of COVID-19, or to the degree to which there can be free speech, or to the capacity of religious groups to discriminate against those with whom they disagree. Much of this behaviour is focussed on the politicisation of both scientific theory and social policy.

Obviously, people can believe anything they want to believe, but to the imagining of something (such as a lion living on the

dark side of the moon) does not bring it into existence. Ideas and beliefs therefore need to be tested, and their veracity in some way ‘proven’. All beliefs are therefore not of the same value, nor can they be claimed to be truth in the absence of some sort of evidence.

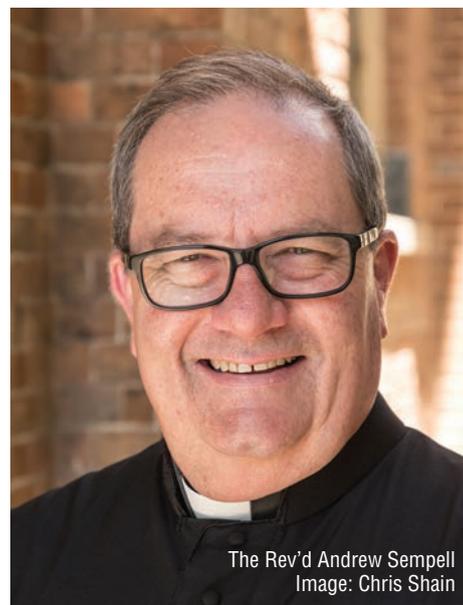
Truth

The post-modern commitment to scepticism has brought great challenges to the ideas of meaning and truth. To be sure, claims to truth are usually held with suspicion, which has led to a rise in anomie and apathy—after all, if everything is relative and nothing is true then does anything actually matter anymore—or whatever?

Life is complex, and people cannot hope to understand every aspect of the operation of the world around them. Nevertheless, complexity does not negate the need for truth, neither does the existence of competing perspectives on the nature of the world and the place of humanity within it. If truth is understood as the best, critically derived explanation that we have about a phenomenon at a particular time, then it stands—it is not relative, but it is provisional.

The idea of relative truth might provide an opportunity for some openness in the business of exploration and understanding, but it is only useful at the beginning of the path of discovery. The inquiring mind seeks a better understanding of the world and the possibility of greater truth. To refuse to take the journey toward truth is to choose to remain in ignorance and thereby wallow in bigotry—it is laziness.

What is also at stake is that, without some enduring concept of truth, it is difficult to



The Rev'd Andrew Sempell
Image: Chris Shain

justify any sense of morality. The amoral, the sociopaths, and the wicked may well revel in this, however society cannot function without moral truth. Activities such as murder, theft, incest, paedophilia, violence, and dishonesty (to name a few), can only be properly condemned because of truth, rather than some mutual social contract that applies only to those who choose to participate in it—you cannot have ‘core’ and ‘non-core’ truth. Moreover, we cannot hope to correct the mistakes in thought or the errors of society unless we accept that some things are ‘right’ and others ‘wrong’.

So, how is truth determined? For mathematics and the hard sciences it is quite straightforward because of the application of logic and the scientific method. It is less precise with the humanities (including theology) yet still necessary—especially when it comes to the establishment of law.

The Law is vital to the operation of a modern secular liberal democracy because it provides much of the ‘social glue’ that binds

...continued next page

the community together. The Law places limitations on people's behaviour and gives expression to the ideals and beliefs that are current in a community. In doing so, it has the capacity to rise above many of the social divisions based on class, religion, and race.

The Law also has the capacity to reflect the Christian concept of freedom; which, rather than being a licence to do whatever one desires, is an acknowledgement of the liberty to seek the truth, to choose the pursuit of goodness, and to participate in the welfare of all people through loving service and self-sacrifice. Yet, the Law is limited when it comes to understanding meaning and purpose.

Discerning truth is a work done in community where ideas are developed, tested, and reworked (as in the Socratic dialectic of thesis, antithesis, and synthesis). It is also understood that truth can be understood in relational terms when applied to the activities of humanity. When Pontius Pilate asked, 'What is truth?' Jesus did not respond with a philosophical argument but rather with himself, in all innocence (John 18:38)—a bold act of defiance in the face of injustice.

Theology therefore includes both a systematic collection of tested ideas about God and humanity, as well as thoughts about the activities and experiences that link us with those ideas such as proclamation, worship, education, and pastoral care. Theology is therefore about truth (as held by a community of faith) on the one hand, and integrity to that truth on the other—when lived out through a commitment to both. Moreover, theology is a dynamic thing in an ever-changing world and remains always a work in progress.

Belief and Faith

A belief tends to involve the holding of a particular idea or proposition to be true. It may be based on provisional evidence, or on assumptions that can only be proven later, or on views that are unsupported by evidence at all.

Religion begs the question of the nature of belief. It therefore asks what is required

of someone to believe something, and why should they believe a particular thing to be true? In answering this, it is usual to seek to justify a belief because it is reasonable (based on logic), coherent (in that it is consistent with other beliefs that are connected to it) and verifiable (through an ability to be demonstrated to work). The degree to which these criteria are met give warrant, or otherwise, to the holding of such a belief.

Having established the veracity of a belief, it can be tested further by the community—which in the case of the church, is done both across cultures and down through history. There are degrees of warranted belief depending upon its capacity to be verified. A belief may become 'critically warranted' if it has been examined by the broad community and found to be reliable, even if it has not been proven through an event or an experiment. Openness to engagement with criticism is therefore vital in the process.

Moreover, beliefs may be nuanced within the context of religious faith because some things cannot be verified beyond the experience of the believer, or are beyond the capacity to test with any sense of objectivity. Belief in God as creator may be logical and coherent within the framework of theistic faith, but such a view is hard to verify.

In some instances, the lack of objective evidence creates a temptation to argue from a perspective of 'special pleading'. This involves claiming that a proposition is true despite its inability to be verified, while also claiming an exemption from the other critical tests of logic and coherence. Religious fundamentalists tend to opt for this position, citing Biblical warrant, but based on an interpretation of the Bible that may be at odds with all other critical processes. Examples are the propositions of 'literal six-day creation' and that Adam and Eve were 'real people' who inhabited the earth.

Belief in God might also be argued from the perspective of self-evidence or its being a 'foundational belief'; which is to say that, despite variations across cultures, belief

in God is common to humanity in different places and down through history. Moreover, it is not dependent upon other beliefs. This can provide a basis for theistic belief upon which other more specific beliefs can then be built. Contemporary Christian theology has tended to follow this course, but with limited success.

Inquiring Minds

The matters of truth, belief and faith have created a challenge for the church and its engagement with the contemporary world. The religious are happy to share their narratives but struggle to relate those narratives to those who do not identify with them. This subsequently leads to a failure of religious groups to sustain their moral stances on social issues in the wider community. To characterise the situation: a person asks: 'Why should I believe in God?' and the Christian responds 'Because the Bible says so!'. There are too many leaps of belief (warranted or otherwise) to go from the question to the answer.

The church also tends to assume that the wider world understands its language, its ideas, and its operations, when in fact there is a gulf between faith-culture and a modern worldview. When challenged, the churches tend to retreat into dogmatism, disengagement, or perhaps unsuccessfully trying to be 'nice' by pointing out all the good things that they do. This is a long way from being an institution that brings transcendence, providence, compassion and mystery into the marketplace of ideas—the unique contribution that a religious view has to offer.

The challenge for the church then, is to open itself to the world around it and seek a robust and honest engagement, so that all may be transformed by the experience. Nevertheless, too often the people of God separate themselves from the world and become exclusive. An example is the many theological colleges that remain separate from the academic challenges of the universities and therefore the possibility of nurturing inquiring minds that are multidisciplinary, open, and engaged.

There are many approaches to the business of teaching theology, and perhaps the churches should rethink what is done. Instead of principally arguing 'from above', using established doctrines and systematic theologies, they should perhaps look more 'from below' at the things that seem to consume people's time, energy, and resources, and ask why.

Ideas, beliefs, and truths can be communicated in many ways. In addition to the ideas expressed in the written word there are also the disciplines of music, art, dance and drama. These can often reveal more of what lies at the heart of a community and thereby disclose the things that inhabit its soul.

Religion explores grand themes such as the meaning of life, the nature of existence, and the call to justice. It is for this reason that belief, faith, and moral truth are important. The church has grappled with these things for centuries, and reshaped its approach for different cultures and times, thereby ensuring that as many people as possible can be included in the process.

The failure of the mission of the church in our own situation has arisen from a narrowing of its focus away from all people and creation to the needs of an elect few. Such exclusivism breeds fear, contempt, and hatred of 'the other', which is manifest in the beliefs and conspiracies of a range of religious and political fundamentalisms, but are far from the teaching of Jesus.

The Rev'd Andrew Sempell is Rector at St James'.

NEXT EDITION

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

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.



See p. 37

Guess who?



See p. 17

Loving God with Our Minds: Lifelong Learning the Faith

Bob Derrenbaker

One of the scribes came near and heard them disputing with one another, and seeing that [Jesus] answered them well, he asked him, "Which commandment is the first of all?" Jesus answered, "The first is, 'Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbour as yourself. There is no other commandment greater than these.'" (Mark 12:28-31)

In the Gospel of Mark, we see a scribe—an educated expert in the Law of Moses—ask Jesus which commandment in the Law is 'the first of all.' Jesus responds by citing Deuteronomy 6:4-5: 'Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' In doing so, Jesus recites what is also known as the *Shema* (from the Hebrew word for 'hear'—the first word in the profession), the first part of what continues to be an integral part of Jewish daily prayer, a profession of faith that begins by quoting Deuteronomy 6:4. Jesus, then, recites something more—the command from Deuteronomy 6:5 to love the Lord God with one's entire being—heart, soul, mind and strength. This is then followed by a quotation from Leviticus 19:18: 'You shall love your neighbour as yourself.'

But in Jesus's summary of the Law in the words of Deuteronomy 6:4-5, we see that the faithful are called to express their love for God in and through their whole being, including their minds. The Greek word that

is translated as 'mind' here in Mark 12:30 is the term *dianoia*, a term that can connote reason, intellect, and cognitive ability. Thus, what seems to be required of the faithful here is not just a partial or temporary love of God through their minds, but a wholesale, complete devotion of loving God through one's intellect: 'You shall love the Lord your God...with all your mind.'

When I contemplate what is required of the faithful, particularly this command to love God 'with all your mind', I can't help think that the "all" here encompasses not just *all* of one's intellect, but also all of one's lifetime, what is now commonly known as 'lifelong learning'. Lifelong learning continues to be a buzz-phrase that attempts to capture non-traditional educational experiences, or, at the very least, education beyond the formal primary, secondary and tertiary levels. Lifelong learning also captures where we are culturally, at least in the contemporary western world. We are now living longer and we are changing careers with more frequency. Thus, lifelong learning becomes more accessible. It is certainly that, and more. But lifelong learning is not always easy. There are a number of forces that work against this—time, cost, accessibility, and easy access to often distracting facts and information on the Internet. We might also think we are too old and too busy to learn. But as Christians, despite these influences, we are called to engage in lifelong learning.

Just how do we faithfully respond to this vocation? Might I suggest three disciplines that will nurture this calling:

- First, we should read regularly, avidly, and widely, both for pleasure and for instruction. Reading is a habit



The Rev'd Canon Dr Robert Derrenbaker
Image supplied

that is under threat more and more in a culture that is dominated by the superficiality of soundbites, emails and electronic texts confined to 140 characters. But reading is an informal discipline, perhaps even a spiritual discipline, that is essential for us to be faithful lifelong learners, whether we are reading a spiritual classic, a commentary on a biblical book, or the latest best-selling work of fiction. Reading keeps our minds sharp, keeps us current, and fosters our ability to communicate more effectively through writing.

- Second, we should consider joining a learning community. Learning, I believe, is best achieved within a community of learners. As such, we should consider formal educational opportunities that exist already. This could be taking advantage of the workshops, lectures, and book discussions that are organised through the St James' Institute. This could also be realised through enrolling in a course of study (either undergraduate, post-graduate, or degrees by higher

research) at Trinity College Theological School, which is now offering formal theological education in Sydney through the St James' Institute.

- And thirdly, it is within these learning communities where we should never stop asking questions. I believe that one of the best ways to express our love for God 'with all our minds' is through critical thinking, by asking questions. There is nothing incompatible, then, between our love for God (and the faith that stems from that love) on the one hand, and critical inquiry on the other.

Our love for, and trust in, God is often expressed through worship and prayer. But our Lord reminds us that our love for God is also expressed in how we use our minds throughout our lives. May we faithfully respond to our vocation as lifelong learners, as we, together, continue to learn the faith.

The Rev'd Canon Dr Robert ("Bob") Derrenbacher is Dean and Frank Woods Associate Professor in New Testament at Trinity College Theological School, Melbourne.

Maundy Thursday

Scripture and Tradition, both are speaking:

There are layers of meaning
in the liturgical drama of this night.

An ancient customary meal,
reframed, is instituted. Eucharist Sacrament.

We are tasked with a new commandment:

To love one another. In token, in ritual,
we try for understanding:
'Servant' is never just a metaphor.

At length, when feet are washed
and bread and wine partaken,
those who celebrated
now entirely strip the altar.

Silent, we witness the symbolic desecration.

Deliberate, they hide and shroud.

One by one, in deepening gloom
the candles are snuffed out

Extinguishing the light of life itself.

All the fear, the anguish,
the betrayal and the grace
through this long watch,
will culminate

at that good, and terrible, tomorrow.

Darkness thickens. Blind our trust,
hidden with Christ,

still must we flee out into night.

(Gethsemane, come to every soul)

Yet confident to come
at Easter dawn
to another garden.

There, with Paschal Candle and with Holy Fire

we are witnesses again:

His light inextinguishable
shines on our whole human race.

We are Easter people
and we give this shout out to the world:
Christ is Risen. Indeed. Hallelujah.

Background Image: Olive trees
in Gethsemane garden, Israel;
Shutterstock

**Margaret Johnston is
a parishioner at St James'**

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during a difficult time
is comforting.

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people turn to us

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A Priest in the Church of God

Christopher Waterhouse

On Saturday 26 February this year, I was ordained priest in the Church of God. It has been an extraordinary journey and in so many ways, the journey is really only just beginning. Marianne and I left Sydney, bound for Hobart in October 2020 with border restrictions still in place, and we had to spend two weeks in home isolation. We were welcomed to St David's Cathedral on All Saints Day 2020 and I began my new role as City Minister. Returning to Hobart, where I grew up, has been a joy. It is a beautiful city and I have particularly enjoyed reconnecting with friends and spending time with my family.

St David's Cathedral is a remarkable place. Sadly, as a boy, I never felt especially welcome at St David's. Even though I was an Anglican, it did not feel as though it was my Cathedral. That experience has prompted me to consider how the Cathedral might connect with the wider community and diocese and be a place of genuine Christian welcome. As City Minister, my role is concerned with exactly this. St David's hosts major civic services throughout the year, including the Opening of the Legal



L-R: The Rev'd Ron Henderson OGS, Catherine McLellan, Bill Farmer, The Rev'd Christopher Waterhouse, The Rev'd Catherine Eaton, David McQuoid, The Rev'd Elaine Farmer, Michael Horsburgh and Bev Horsburgh, The Rev'd John Stewart, following the 8am BCP Eucharist at St David's Cathedral. Image supplied.

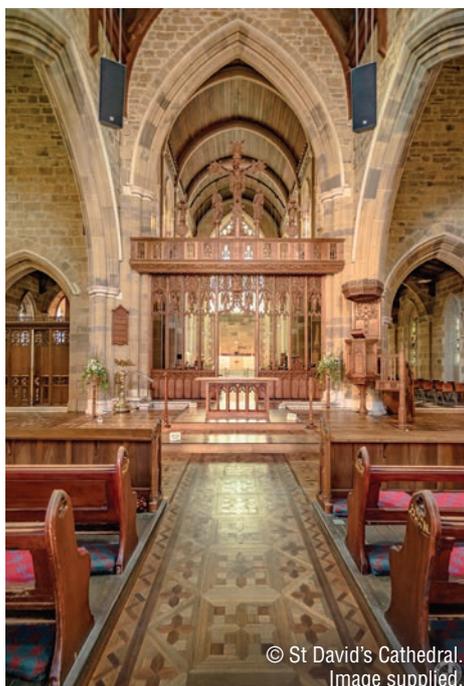
Year, the Commencement of Parliament, the National Service of Commemoration of the Battle of Britain, and other important services when required. This means we already have established relationships with the city, and this extends to Government House, local schools, businesses and the City Council, who help to maintain our grounds and the large established trees in the Close.

I am also working to establish Tasmania's first Chaplaincy to the Arts. I'd love to see us reclaim the church's role as a patron for the arts, commissioning visual artists, composers, writers, and other creatives to inspire and challenge us. Fortunately, Hobart (indeed Tasmania in general) is a very creative place. In this respect, my existing connections with the arts community in Hobart have been especially important.

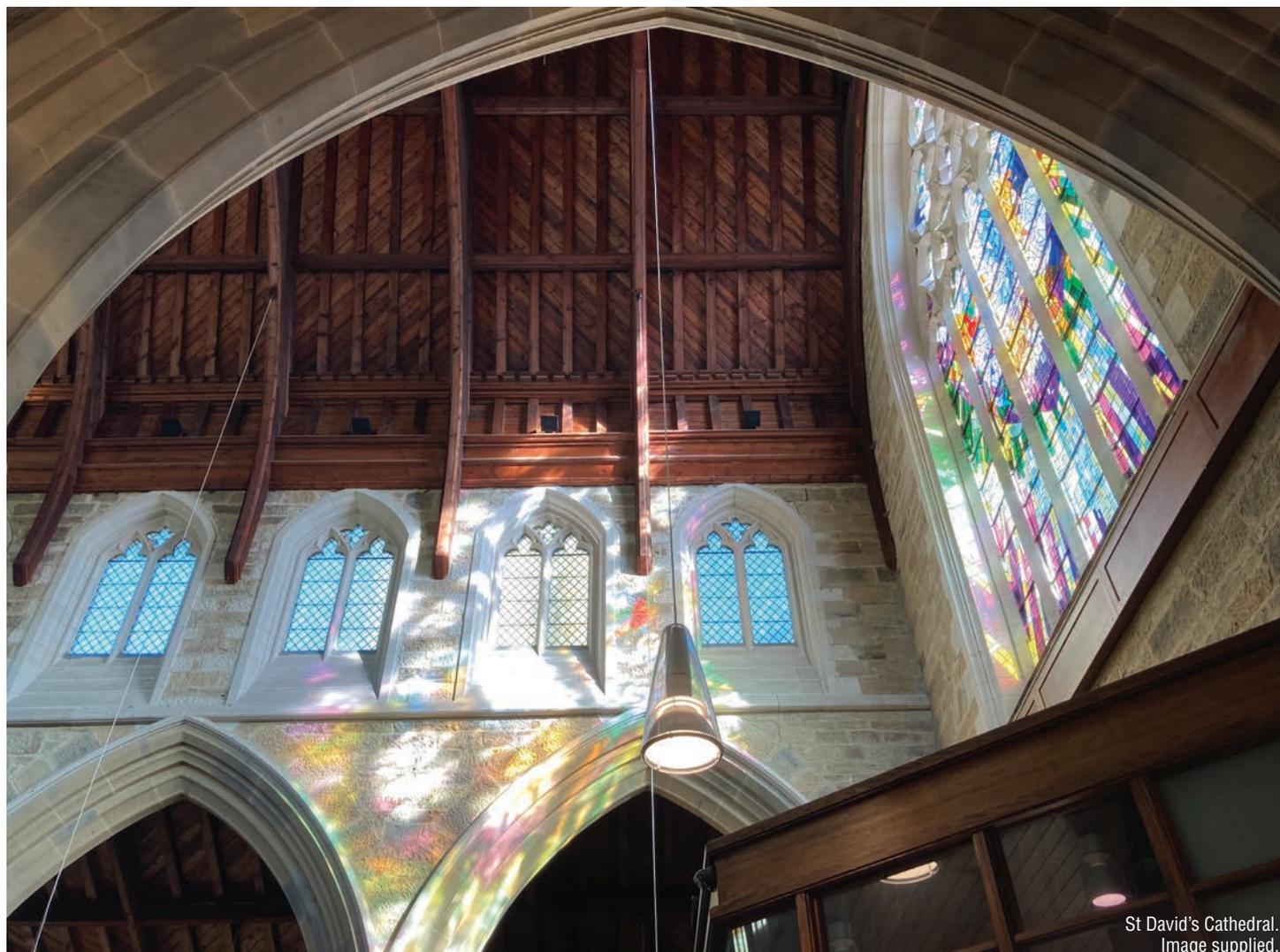
The other aspect of a Chaplaincy to the Arts is to provide pastoral and spiritual support to those who work in the arts. My professional career took me to Sydney Theatre Company and then on to London's West End, where

I first met Canon Mark Oakley (who is to be the Holy Week and Easter preacher at Christ Church St Laurence this year, as it happens). Mark had a chaplaincy to the West End, and his ministry has influenced me and my ministry here in Tasmania.

I am especially proud to have been involved in a project called *A Distant Music: An Anthology of Australian Sacred Music* with Brooke Shelley, Michael Leighton Jones and Daniel Mitterdorfer. Our aim is to publish a series of anthologies, bringing together works by Australian composers, and to showcase their work to choirs around the world. My concern was that many of our composers are only known in their own parishes, and their works only performed in one or two churches. It is hoped that through these publications we will be able to showcase lesser-known composers alongside well-known Australian composers, and to see their works performed more widely. In this way, we keep the choral tradition alive and well, and I am certain that the project will inspire other Australian composers to write for



© St David's Cathedral. Image supplied.



St David's Cathedral. Image supplied.

the liturgy. Our first edition 'Excelsis 1' is a collection of hymn descants and last verse reharmonisations.

When I presented a copy to our Director of Music here in Hobart, Thomas Rimes,



Bishop Richard Condie with Christopher. Image supplied.

his eyes lit up as he discovered one of his favourite descants, *Hyfrydol* by David Drury. David taught Tom in Sydney when Tom was organ scholar at St Paul's College and St James' King Street. We sang it in the Cathedral only a couple of weeks ago. This is just one example of how God works in such wonderful and surprising ways. I think God is the ultimate collaborator and I love the way He brings people together across time and place.

In terms of the ministry of welcome and hospitality, we launched a new initiative in 2021—regular Parish Visits where one of the Anglican parishes comes to visit their Cathedral church. The visit begins with a tour of the Cathedral, where I focus especially on Christian signs and symbols and how the building—designed by English architect George Frederick Bodley—connects what Christians believe with what Christians do in church, and most importantly how we live our lives beyond this place. We then offer afternoon tea, and the visit concludes with

Choral Evensong at 5:30pm. We have been delighted to see Choral Evensong grow as a result. We regularly get 80 to 90 people at Choral Evensong every month now, a significant growth in just a short time. We have also joined forces with other choirs including the Choir of All Saints South Hobart and St Mary's Catholic Cathedral.

As well as the big projects, I am enjoying the daily work and routine of a priest. The pastoral visits, the daily liturgy and prayer, the work to plan ahead for upcoming services and festivals, and leading occasional study groups, especially in Advent and Lent.

It is a privilege to serve God and his people. I thank Him daily for calling me to this ministry and for the many, many people who have been involved in my formation and study. At the ordination retreat, I found a quiet place and gave thanks by name to God for the many priests and lay people who have had a direct impact on my call

...continued next page

to priestly ministry. As I prayed, I suddenly realised how many people God has sent my way and how much love and support I have received, and continue to receive. I am but one worker in the field, and even though I am on this little island at the far corner of the world, I feel so connected and supported by the wider church and by the saints who have gone before us. Please continue to pray for me as I continue to pray for you and give thanks for you and your love and support. May all we do, wherever we are and whatever ministry we have, be honouring to God and for the building up of his kingdom.

The Rev'd Christopher Waterhouse is City Minister at St David's Cathedral, Hobart.



Image: Brooke Shelley



Image supplied



Christopher with his supporters after the 10:00am Choral Eucharist at St David's Cathedral
Image supplied



L-R: Andrew Fysh, Christopher, Brooke Shelley, The Rev'd Canon Dr Bob Derrenbacher, following Evensong at St David's Cathedral
Image: Andrew Fysh



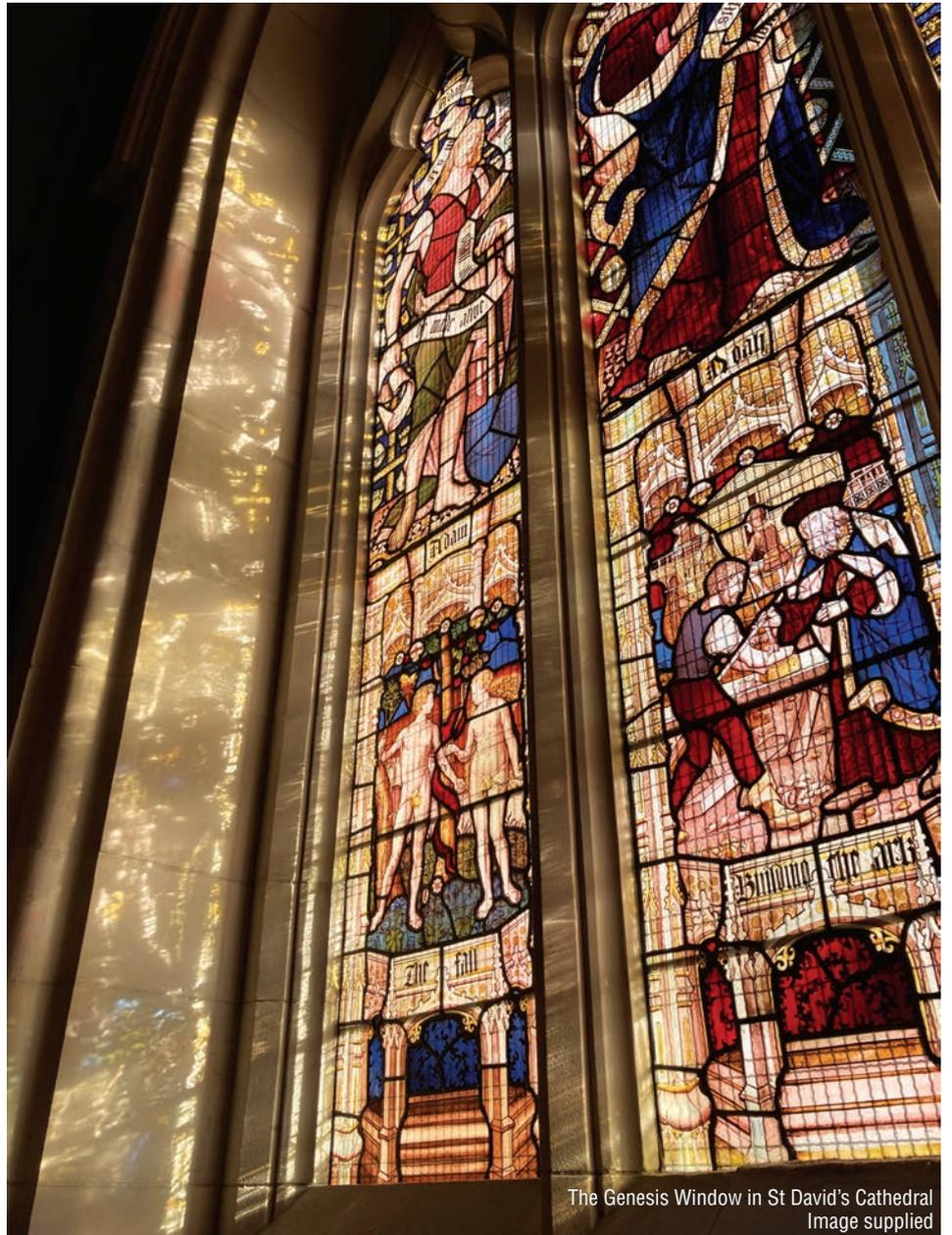
St David's Cathedral
Image: Brooke Shelley



St David's Cathedral
Image: Brooke Shelley



Christopher with Fr John Stewart and Fr Andrew Sempell, following Christopher's Deaconing in 2021
Image: Brooke Shelley



The Genesis Window in St David's Cathedral
Image supplied

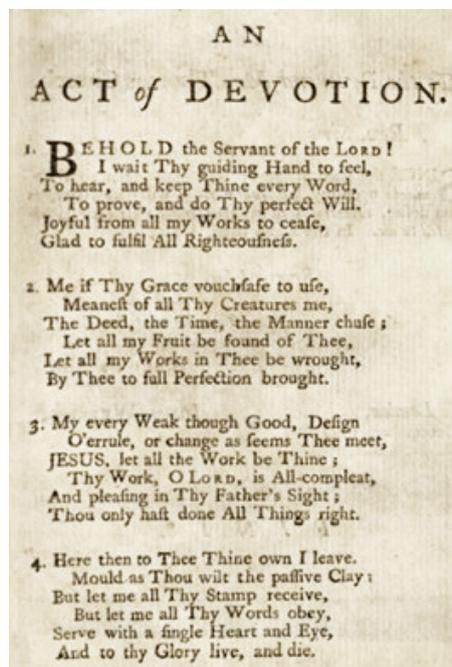
Behold the Servant of the Lord: or, An Eye Single to the Glory of God

Michael Horsburgh

Unless you were a Methodist, it is unlikely that you will be familiar with this hymn. It did not appear in *Hymns Ancient and Modern*, or in *The English Hymnal* or *The New English Hymnal*. It is a thoroughly Methodist hymn. In presenting it to you, I am, for reasons that will appear, departing from my practice of writing about the more familiar of Charles Wesley's hymns and ones that we usually sing at St James'.

'Behold, the servant of the Lord' (Behold) appeared first, not in a hymn collection, but in John Wesley's *A Farther Appeal to Men of Reason and Religion*, published in 1745. I referred to his earlier book *An*

Earnest Appeal to Men of Reason and Religion in my article on Wesley and Handel and in reference to J. H. Lampe, who appears below. In this book, John Wesley continues his arguments with the believers in rational religion. Partly in answer to two anonymous tracts, *The Notions of the Methodists Fully Disprov'd* and *The Notions of the Methodists Farther Disproved*, Wesley outlines his doctrines, and answers objections to them. In form, it is like the scholastic approach of St Thomas Aquinas. At the end of Part I of his tract, he has this hymn:



Charles Wesley, the author of Behold, published it himself in his *Hymns and Sacred Poems* of 1749. John Wesley included it in his 1780 *A Collection of Hymns for the Use of the People Called Methodists* and it has consistently appeared in Methodist hymnals since then. In Australia, it died with Methodism and did not appear in the 1977 *Australian Hymn Book*.

The 1749 version was the same as the 1745 version, with the exception of the second line of the first verse.

CXX. *An Act of Devotion.*

H Y M N VII.

BEHOLD the Servant of the LORD!
I wait thy guiding Eye to feel;
'To hear, and keep thine Every Word,
To prove, and do thy perfect Will,
Joyful from all my Works to cease,
Glad to fulfil all Righteousness.

Here God's 'hand' is changed to God's 'eye'. The change appears strange. We might easily imagine feeling God's guiding hand, but how do we feel God's guiding eye? What does it mean to be guided by what God sees? The last verse also has a reference to eye, this time the eye of the singer. Some collections, picking up this second reference, give the hymn the name 'An Eye Single to the Glory of God' or 'A Single Eye'.

Wesley first set Behold to a tune called *Whitsunday*. It has proved difficult to locate; however, with the help of scholars at Duke University in the USA, I have discovered that it is from J. H. Lampe's *Hymns for the Great Festivals*, published in 1745. We met Lampe when I discussed the relationship between Charles Wesley and Handel. In his volume, Lampe wrote three tunes for Charles' Whitsunday (Pentecost) hymns, giving them all the same name, *On Whitsunday*. One of them is in the same metre as Behold and subsequently bore the name *Whitsunday* in its own right. [See Fig. 1]

When the British Methodists published their first hymnal with tunes in 1877, they used Mozart, an adaptation of 'Bei Männern, welche Liebe fühlen' (A man who



Chapel of the Holy Spirit, St James' Church
Image: Brooke Shelley

HYMN. XIV.
On Whitfunday.

Fig. 1

can feel love must have a good heart), the duet between Pamina and Papageno in Act 1, Scene 2 of Mozart's opera, *The Magic Flute* (*Die Zauberflöte*). [See Fig. 2]

I knew the hymn before I ever heard Mozart's opera. I had quite a surprise when it appeared at my first hearing of *The Magic Flute*. This is the tune used since then in hymnals influenced by British Methodism. It seems a good fit for the words.

The *Primitive Methodist Hymnal* of 1889 used *St Catherine*. This is the tune used most frequently for Frederick W.

Faber's famous Catholic hymn, 'Faith of our Fathers, living still'. The original *St Catherine* was composed in 1864 by Henri Frederick Hemy (1818-1888) for his *Crown of Jesus Music*, a compilation of tunes for use in various Roman Catholic services. At that time, he was organist at St Andrew's Roman Catholic Church in Newcastle-upon-Tyne. Hemy's tune, written for a hymn in honour of St Catherine of Alexandria (of Catherine wheel fame), had 12 lines. It was adapted to its present version by James G. Walton (1821-1905) and published in 1874 in his tune book, *Plain Song Music for the Holy Communion Office*. [See Fig. 3]

In the USA, Behold is sometimes sung to Sagina, the boisterous tune often used for 'And can it be that I should gain', which is definitely a poor fit for the words, or to Admah, composed in 1844 by Lowell Mason (1792-1872), often called the father of American church music. This tune is, however, a good fit. [See Fig. 4 overleaf]

But why have I chosen to write about a hymn not known to my readers? I thought that I could use the text to highlight a feature of 18th century hymn writing, its dependence on the Bible. Wesley, along with other writers of his time, made continuous references to biblical texts in his hymns. In his 1883 book, *The Methodist*

Faith of Our Fathers.

Frederick W. Faber. Ad. by J. G. Walton.

M. 66 = J

Fig. 3

Hymn Book Illustrated with Biography, History, Incident, and Anecdote, George John Stevenson (1818-1888), an English hymnologist, used Behold to illustrate this practice. He said:

To show only one example of this interesting fact, this hymn was given by a Wesleyan minister to the young ladies of a Bible-class, to trace out the Scriptural allusions therein, line by line.

I'm sure that the young ladies had a most exciting meeting, of which this was the result for the first verse:

Lines.	Scrip. passages.	Lines.	Scrip. passages.
1.	Luke i. 38.	4.	Romans xii. 2.
2.	Psalm xxii. 8.	5.	Hebrews iv. 10.
3.	Luke xii. 28.	6.	Matthew iii. 15.

Amongst other things, they identified the 'guiding eye' in line two with Psalm 22:8, in which either they made a mistake or Stevenson's publication had a typo, most likely the latter. The correct reference is Psalm 32:8:

I will instruct you and teach you the way you should go; I will counsel you with my eye upon you.

Luke 12:28 does not seem a good fit for line three ('To hear and keep thine every word'):

Behold the servant of the Lord!

From Mozart's *Die Zauberflöte*

Mozart
88.88.88

Fig. 2

...continued next page

Admah, 88.88.88

Lowell Mason, 1844



But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you—you of little faith!

A better verse would be Deuteronomy 17:19:

[God's law] shall remain with him and he shall read in it all the days of his life, so that he may learn to fear the Lord his God, diligently observing all the words of this law and these statutes,

The other references seem to be appropriate. This shows that the precise references must be inferred, but also that the scriptures were a strong influence in Wesley's hymn writing. I'm sure that we could, if we had a young ladies' Bible class ready at hand, do the same exercise on the hymns of, for example, Isaac Watts.

Behold has, however, a personal meaning for me. Over the years, it became customary to include it in Methodist ordination services. In New South Wales, ordination services were held in the Leigh Memorial Church in Parramatta, named after Samuel Leigh, the first Methodist minister to migrate to Sydney. It was regarded as the cathedral of Methodism and was particularly significant for me. In one corner of the church stood a bust of the Rev'd John Watsford, my great-great-grandfather and the first Australian-born person to become a Methodist minister. By my calculation, I was the ninth member of my family to be ordained in the Methodist Church. My lasting memory of that event is the weight of the hands pressing on my head.

We sang Behold with some gusto. Its sentiments were in keeping with the

motto of the Methodist Leigh Theological College: *Ecce ego, mitte me*, the Latin version of Isaiah 6:8, "Here am I, send me".

I got into some trouble at my ordination. The liturgy required each candidate for ordination to give a statement 'of their call to the ministry'. I duly made mine but included in it comments to the effect that, as a result of my theological education, I believed fewer things but held more firmly to those that remained. I was referring to a common experience of theological students. They find themselves unlearning some of their earlier ideas and discovering a deeper level of truth; fewer particulars but deeper understanding. I thought that this was a good thing to say, but apparently it was not. After the service, a senior minister admonished me for giving a bad example to the young people present, possibly making them uncertain in their faith. This was only the beginning of a troubled relationship with the Methodist Church.

That experience led me to depart a little from Wesley's argument in verse four that we should be passive clay in God's hands. This is, of course, a reference to Jeremiah 18, where the prophet has a vision of a potter at the wheel determining how the pot should be fashioned and recasting it if it turned out badly. My spiritual development has involved a much more active stance. Also, my reading of Wesley's life and that of his brother fails to convince me that they were simply passive clay. On the contrary, they were active participants. Committed they certainly were, but never passive.

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



Associate Professor Michael Horsburgh AM
Image supplied



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Sunday 10 April, Palm Sunday

8:00am Holy Eucharist
10:00am Procession of Palms & Choral Eucharist
12:00 noon St James' Institute:
In Conversation: Preparing for Holy Week & Easter

Monday 11 April

12:30pm Holy Eucharist
6:30pm Parish Eucharist

Tuesday 12 April

12:30pm Holy Eucharist
6:30pm Parish Eucharist

Wednesday 13 April

10:30am Chrism Eucharist
12:30pm Holy Eucharist
6:30pm Parish Eucharist

Thursday 14 April, Maundy Thursday

12:30pm Holy Eucharist
6:30pm Solemn Eucharist of the Lord's Supper
8:00pm Watchnight Vigil

Friday 15 April, Good Friday

9:00am Stations of the Cross
12:00 noon Solemn Liturgy of the Cross
7:30pm Tenebrae

Saturday 16 April, Holy Saturday

9:00am Morning Prayer

Sunday 17 April, Easter Day

6:00am Great Easter Vigil
10:00am Choral Eucharist

*Holy Week and Easter Preacher:
The Rt Rev'd Stephen Pickard*

sjks.org.au/whats-on/

S. JAMES'
Bicentenary 2019-2024

Roundtable on Refugee Issues

In February, the St James' Institute and Affinity Intercultural Foundation co-sponsored a gathering of groups concerned with refugee, immigration, and asylum seeker issues. Affinity and St James' arise from the Islamic and Christian traditions respectively, and thus one aspect of the ensuing dialogue was an exploration of the moral dimension of the current situation, and the role of religious traditions in responding.

Represented at the roundtable discussion were the following groups: Amnesty International Australia, Asylum Seeker Centre, Jesuit Refugee Service Australia, UNHCR Australia, Uniting, Refugee Advice & Casework Service (RACS), Refugee Council of Australia, House of Welcome, and Who is My Neighbour?. The discussion was moderated by former ABC broadcaster John Cleary.

This article summarises key points of the discussion.

HISTORICAL CONTEXT

Australia has long celebrated its self-image as the land of the 'fair-go' and 'mateship.' But a cursory look reveals a long and turbulent history when it comes to immigration and refugee policy. From the anti-convict transportation groups of the 1840s to the anti-Asian groups of the 1850s' gold rush, and on to the 1880s' opposition to 'Kanak' (Pacific Islander) labour—all played on fear of the 'foreigner' linked to exploitation of local workers. In 1901, 'White Australia' became the defining issue of our national birth at Federation. These policies were not completely eliminated until the 1970s. In the past 20 years shadows of these older sentiments continue to be glimpsed both within government departmental policy and in the wider culture.

Perhaps the most significant periods of enlightenment in this sorry story were the immigration and settlement policies of the Chifley Labour Government post-WWII, and

the refugee policies of the Fraser Liberal Government after the war in Vietnam. Neither of these initiatives was free of tension, but within a few years they became central elements in the development of Australian multi-culturalism. This background may be an indication that, rightly handled, the issues surrounding asylum and refugee policy may be turned to both political advantage and public good.

Current Situation

Around the table, there was some sense that public perception of the issues surrounding refugees may be shifting. This is in some part due to the media coverage of recent events, including the Biloea Family, COVID lockdowns, the Afghanistan evacuation, and the conditions of long-term detainees in the Park Hotel (Melbourne), as revealed by the Djokovic tennis controversy. The unfolding tragedy in Ukraine is also likely to produce calls for a significant show of compassion regarding refugees from Europe.



Image: Brooke Shelley



Image: Brooke Shelley

The evident urgent need for change in Australia draws on both Australia's responsibilities under the Refugee Convention and the lived experience of refugees and asylum seekers attempting to negotiate Australia's politically-driven system. Changes in both areas are critical.

International Obligations

Any new policy initiative should be based on non-partisan humanitarian principles of dignity and justice evident in our historic early engagement with the foundation of the United Nations, and as a draftee of the 1954 UN Refugee Convention. The UNHCR has had an office based in Australia since 1959. These values remain at the core of the 2018 *Global Compact on Refugees*, yet today there is evidence Australia is in breach of some of the relevant statutes we helped shape, including the Rome and The Hague Statutes.

Our international obligations should be more explicitly reflected in our national policy, and individual cases should be dealt with within the framework of those international obligations. This would involve reform of long-term cultural values within the Immigration Department based on inherited practice, to models based on adherence to both the letter and the spirit of the refugee conventions. Compassionate practice based on those obligations should replace the

extensive authority of the minister's office, and crude political assertions such as, "We will decide who comes to this country, and the circumstances in which they come." There are varying models operating in similar countries to Australia. Canada uses the CRISP (Community Refugee Integration and Settlement Pilot) model. Alternate models such as this deserve more public exposure in Australia.

Refugee Experience

There is a considerable legacy caseload as well as issues with Temporary Protection and other visas. One thousand people are still on bridging and medical visas. There are still around two hundred people detained in Nauru. Evidence of the damaging impact of physical and psychological difficulties and delays on adults and children abounds. It provides consistent evidence of what would, in other circumstances, be regarded as inhumane and even unjust. Such experience, when exposed to public gaze—as in the refugee backdrop to the recent Djokovic tennis controversy—can elicit public sympathy and even outrage. Such lived experience should be drawn on. These examples also demonstrate the value of increased engagement of diaspora leadership in effective design and delivery of both policy and programmes.

The Way Ahead

As indicated above there is evidence of a shift in public sentiment around refugees and asylum seekers which could make a justice-based initiative a politically viable one.

- Biloela family from Sri Lanka – Local community support has been critical in attitudinal change. Sympathetic media coverage generated by local experience helped influence national opinion.
- Djokovic – The confinement of a tennis champion in the same hotel as asylum seekers held in confinement for up to nine years awakened the public to the issue, highlighting the value of exposure of people's lived experience.
- Afghanistan – The evident tardiness in response by the Morrison government to the emergency refugee evacuation exposed both political and policy weakness.
- COVID-19 – The past two years of COVID bans, including public lockdowns, have given Australians some sense of what it is to experience restriction and confinement. Australians have endured personal isolation and difficulties of family separation due to visa issues.
- Ukraine – The continuing flood of cross-border refugees is likely to produce a significant European humanitarian crisis.

The signs of openness to a more compassionate understanding revealed by these stories should encourage the development of a more coordinated approach by civil society groups.

- There is also evidence from the shift in world events, from climate change to increased political instability, that refugee and asylum issues are going to be a greater part of national and global politics.
- Other countries have developed resettlement models worth considering. Canada is using the CRISP resettlement model.
- The issues outlined above indicate that it is in the interests of both major Australian political parties to develop

...continued next page

a refugee and asylum system based on a principled regular policy, but which also has the capacity to rapidly respond to the irregular nature of such crises, with regard to the impact on individuals in urgent need.

Challenges Confronting Policy Change

Some observe that the current lack of confidence in democratic institutions has been facilitated by the general decline of trust in Government over the past 40 years, beginning with the view of Margaret Thatcher that "There is no such thing as society," followed by Ronald Reagan's declaration that "Government is the problem."

Most recently this has been fed by a general growth of cynicism towards parliamentary government in which policy is seen as based less on principle than on immediate political advantage.

Over the past few years, the growth of long dormant populist views has been fed by the explosive growth of social media platforms such as Facebook. These new platforms have also had a major impact on the revenue base of mainstream media, leading to an increased focus on the bottom line, and in some cases a loss of traditional editorial criteria in favour of for-profit exploitation of populist rhetoric linked to cultural chauvinism. These factors have also contributed to the growth of more formalised right-wing political groupings such as One Nation and The United Australia Party.

The cumulative effect on the current debate is to highlight the power of fear-based politics. And in the current election atmosphere the opportunity to run an

election against 'the other' may find traction. In this context the very words 'refugee crisis' are seen to imply some fault on the part of the refugee, rather than our national failure to live up to our own commitments. In the words of one participant, "Those who oppose change have captured the language."

Role of Faith Traditions

If attitudinal changes are opening possibilities for policy change, then civil society groups are among the more important agents of change. Of these, formal religious identity and practice still have considerable social and political significance. Faith traditions are one of the most vital connections for many migrant communities. The Muslim community is especially sensitive to the humanitarian issues experienced by many refugees and asylum seekers in countries from Syria to Afghanistan. The Buddhist faith is widely represented through our growing Asian communities, Myanmar being a current example of concern. The Christian churches, though declining in influence in Australia over the past half century, remain one of the best connected and socially influential groups.

Whilst the media has highlighted groups such as the Australian Christian Lobby in the recent Religious Freedom debate, there is a significant 'silent majority' of moderate and progressive elements within major Christian communities.

For 'People of the Book'—Jewish, Christian, Muslim—the hospitality principle of welcoming is foundational. Both major parties have in recent years recognised the political significance of these religious-cultural groupings.

Religious principles are personally important for several key politicians, yet the place of principle in their practice regarding refugees and asylum seekers seems subject to political qualification, as evidenced in the views of Prime Ministers (Rudd, Morrison) and, most recently, the current Immigration Minister Alex Hawke.

Faith communities provide a potential base of support in a variety of ways:

- Abrahamic traditions' significant common teachings on care of the stranger and refugee.
- Faith communities retain local and national leadership structures with significant societal support.
- Many communities have already taken initiative, at both the local and national level. For example, the façade of St Paul's Cathedral Melbourne features a large sign: 'Let's fully Welcome Refugees.' Local parishes are also doing good (e.g. email and Zoom groups; supporting individual refugee cases; Good Samaritans).
- Many church advocacy groups share a depth of experience in dealing with realpolitik (e.g. Government offering to provide funding for service provision to charitable agencies and then threatening to defund those groups who engage in public advocacy on behalf of the very groups they are funded to support).
- The Anglican and Catholic Archbishops of Sydney may be important in this context. If they, as respected conservative Christian leaders, were to speak on the issues, it may provide encouragement and support for many other more conservative religious bodies to take up the matter.
- Other Protestant churches not present for this roundtable, including the Baptists and the Salvation Army, also provide refugee and asylum seeker related services.

[This report was submitted to the St James' Institute for publication in *St James' Connections*.]

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Law of the State and Religious Institutions – Cause for Concern or Reform?

The fifth Robin Sharwood Lecture will be delivered by Mr Michael Shand AM QC. Michael Shand has practised at the Bar since 1980 and was appointed Queen's Counsel in 1997. Mr Shand has served as Chancellor to the Anglican Primate of Australia and Chancellor of the Anglican dioceses of Melbourne and Ballarat.

Light refreshments will follow the lecture.



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What's Next for St Laurence House?

Alan Soutar

St Laurence House has been helping transform the lives of homeless and at-risk youth since we were established in 1978. The parishes of St James' Church and Christ Church St Laurence have been actively involved in supporting St Laurence House for over 40 years. Over this time, we have influenced the lives of thousands of young people for the better.

At St Laurence house, we are driven by our mission to give at risk and homeless young people support, time and space to get their lives back on track. After the last couple of years, we are reminded that there is a growing need for our specialised 24/7 services. By providing longer term accommodation and support, we can give young people the time and space they need to enable them to reach their potential. Throughout 2021 we provided 24/7 support to children in need across five bedrooms in the house, as well as three semi-supported



The Rev'd Daniel Dries
Image supplied

units for young adults through our STAY (Supported Transitional Accommodation for Youth) Programme. As of March this year, we have two residents and two outreach young people currently under our care.

It has been a challenging few months at the house, with several staff and all four young people testing positive to COVID-19, forcing the service to temporarily close from 21 January until 28 January whilst people

quarantined. We were fortunate enough to secure placements for the residents at a NSW health facility. Thankfully, all the residents have now returned home and back to school. But very importantly, we have been able to continue the vital support St Laurence House delivers to children and young people in our charge. Their lives are influenced for the better, some profoundly so.

Since the end of last year, our Management Committee has appointed three new members. We welcomed to our committee Tony Mitchell as our new Treasurer, Lucy Beytagh as our new Communication, Media and Fundraising member, and Di Robertson, who has a wealth of experience in education and working with young people. We also welcomed Nikki Butterfield to a new role in the house as Residential Team Leader at the end of last year. Her work has been very significant to the house, providing much needed daily support to our Executive Officer, Nigel Parker, and is greatly appreciated by the rest of the team and our young people. With some additional support and fresh



SLH Case Manager, Daniel Novikov,
who provided a virtual tour of SLH.
Image supplied.

ideas and enthusiasm, we are looking forward to continuing to improve the service we offer and attract more support from stakeholders to help enrich the lives of the young people in our care.

In June 2020, we commenced the process to achieve accreditation under the Australian Service Excellence Standards. Being recognised as operating at Best Practice in the services we provide, will mean ongoing funding from the State Government and other potential sources, improved efficiencies and work processes, and improved standards of service delivery and service outcomes. It will help provide a better workplace culture for our team, and will mean public recognition for meeting the best quality standards in the care of homeless young people. We set an ambitious goal of achieving accreditation by June 2022, and a sub-committee led by management committee member Jennie Piaud was established to drive the required reviews and innovations. The overall project encompasses all members of the Management Committee and staff.

As part of our commitment to raising the standards of our service and being recognised as a leader in our specialist sector, we will be making some changes to our branding including developing



a new and improved website. Over the coming months, we will share with you the progress of this project. While these updates will better showcase the evolution of our service, our core mission and values remain unchanged.

In upcoming news, we hope to be back on our fundraising feet in 2022, and we are planning for this year's 'Big Event' to be held in early June. As our biggest fundraiser, the event will bring together supporters, special guest speakers, live entertainment, silent and live auctions, and a raffle to help us raise much needed funds for St Laurence House. Tickets will be on sale soon.

In a St Laurence House first, we recently held our annual Shrove Tuesday Pancake Night via Zoom on the evening of 1 March. The Rectors of our parishes gave a pancake making demonstration and showcased their skills by competing in a pancake cook off! We also crossed live to the house for a tour of the recent renovations and a quick "Hello!" from the young people. Thank you to those who joined us!

We appreciate your ongoing support and look forward to sharing more news from the house throughout the year.

Alan Soutar is Chair of the St Laurence House Management Committee, and a parishioner at St James'.

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ACCOUNTANT	Michelle Chan.....	8227 1302
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Reconciliation Action Plan: Book List

Lesley Barclay

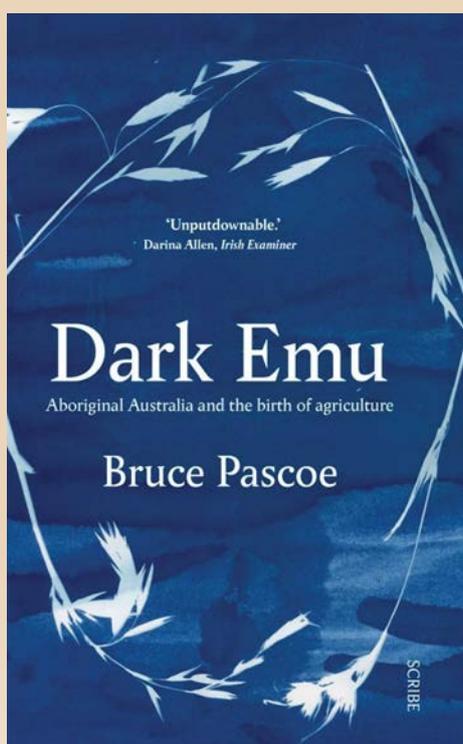
A working group has been established to develop the Reconciliation Action Plan (RAP) for St James' as part of the Bicentenary Celebrations.

You may have read the previous articles concerning the RAP as we look to explore what has happened in the past and how we can acknowledge, embrace and nurture our Aboriginal and Torres Strait Islander history, especially the Gadigal Peoples of the Eora Nation. Thank you to Michael Horsburgh for the article on the plaque at the entrance to St James' acknowledging the Cadigal Peoples, now called the Gadigal Peoples. Thank you also to Sue Mackenzie for her reflections in the previous edition of *St James' Connections*.

In this edition of *St James' Connections* we would like to share with you some of the books and articles we have been reading and reviewing. We are doing this reading to give us a broader perspective on the truth of what has happened in the past, and how we can move forward in a way that embraces this history.

This process of developing the RAP gives us an opportunity to explore Reconciliation as outlined in the *Uluru Statement from the Heart*. It will be important for us to honour this important work and support 'Voice, Treaty and Truth'.

Many of these abstracts have been taken directly from the books involved. Do not imagine that we have reviewed them all at this level, though many have actually been read by members of our group.



Dark Emu

Aboriginal Australia and the birth of agriculture

By Bruce Pascoe

Dark Emu puts forward an argument for a reconsideration of the hunter-gatherer tag for pre-colonial Aboriginal Australians. The evidence insists that Aboriginal people right across the continent were using domesticated plants, sowing, harvesting, irrigating, and storing—behaviours inconsistent with the hunter-gatherer tag. Gerritsen and Gammage in their latest books support this premise but Pascoe takes this further and challenges the hunter-gatherer tag as a convenient lie.

Readily available.

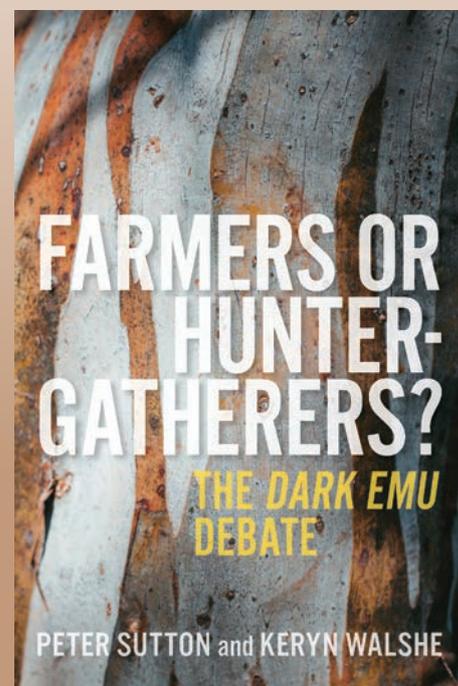
Farmers or Hunter-gatherers?

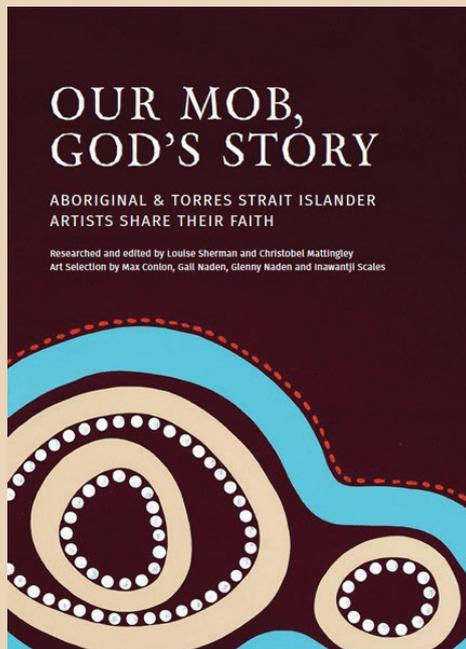
The Dark Emu Debate

By Keryn Walshe and Peter Sutton

An authoritative study of pre-colonial Australia that dismantles and reframes popular narratives of First Nations' land management and food production and critiques Bruce Pascoe's book in a scholarly fashion.

Readily available.





Our Mob, God's Story

Aboriginal & Torres Strait Islander artists share their faith

Researched and edited by Louise Sherman and Christobel Mattingley; art selection by Max Conlon, Gail Naden, Glenny Naden and Inawantji Scales; with foreword by Miriam-Rose Ungunmerr Baumann.

Our Mob, God's Story is an art book with a difference, with more than 115 works in an exciting variety of styles and stories by over 65 established and emerging Aboriginal and Torres Strait Islander artists. These artists are well-known and unknown, from communities, towns and cities across Australia, from Tasmania to the Tiwi Islands, from Ceduna to Cairns, from Perth to Wonthaggi

Available through Bible Society at around \$40.00

Anaditj

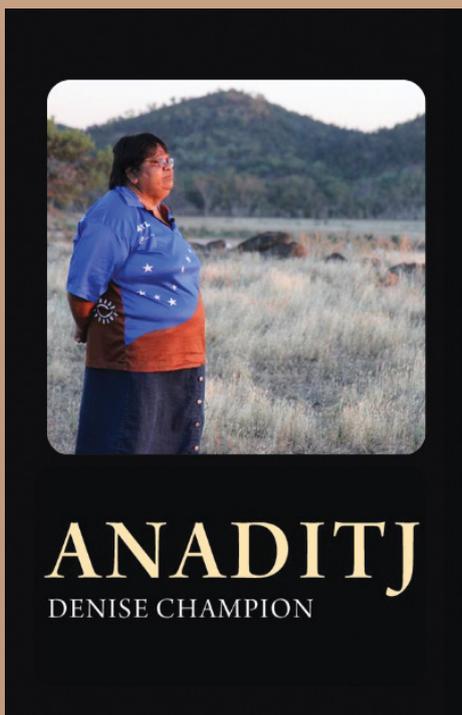
By Aunty Denise Champion

Aunty Denise Champion is a proud Adnyamathanha woman from the Flinders Ranges in South Australia, and the Theologian in Residence at Uniting College in Adelaide. In her new book, *Anaditj*, Aunty Denise speaks of a life principle for Adnyamathanha Peoples, 'a state of being'.

'One of the reasons I want to write this book is because I don't sit easily with Western theology. It is so different to my Adnyamathanha understanding of *Anaditj*, the way things are. There's a much older story that has stood the test of time in this land of the universal Christ and the birth of the universal church that is not being acknowledged. As Aboriginal peoples we hold knowledge, understanding, and wisdom that not only our own, but all peoples, need to learn from—language for God, wisdom for God's people, and challenge for the way ahead. For the church to be complete, our voices must be heard.'

Source: self-published

Available for \$25 + \$3.30 postage. For the Order Form and to make any enquiries, email Bev Freeman at bfreeman@sa.uca.org.au



Time We Started Listening

Theological Questions Put To Us By Recent Indigenous Writing



Duncan Reid

Time We Started Listening:

Theological Questions Put to Us by Recent Indigenous Writing

By Duncan Reid

'Duncan Reid tackles a mammoth but urgent task, the task of reimagining our ways of seeing in and through the eyes of the other. This is a task First Nations People have become adept at in the intersection between Aboriginality and the European way of seeing. Reid challenges us each to move out of our siloed thinking and be as expansive as the Australian continent in our engagement with the Great Creator Spirit who is indigenous to this place.'

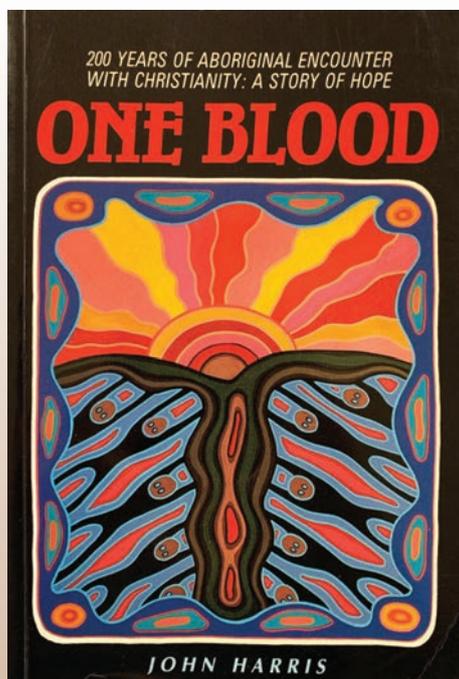
– The Rev'd Glenn Loughrey MA, Wiradjuri, author, artist, Anglican Priest and Blackfella's Youngfella

'In an age where so much public discourse is characterised by loud voices and polarisation Duncan Reid's invitation to a deep listening to some indigenous voices comes as a much-needed alternative. More than ever we need to move beyond debate to dialogue, real conversation where relationships are deepened rather than fractured. With sensitivity and humility Reid invites us to enter into real dialogue with the oldest human culture, to befriend our own stories and to understand the country on which we walk. It is indeed time we started listening and this small book

is a valuable contribution to the dialogue that is so important if we are to know true reconciliation.'

– The Rt Rev'd Jeremy Greaves, Bishop for the Northern Region, Anglican Diocese of Brisbane

RRP \$24.95 Available through Amazon



One Blood

John Harris

Although sometimes blind to their faults, Christian missionaries, who brought their message that “God made of one blood all nations”, were remarkable people of great compassion and courage. The missions may seem to have failed, yet from many of them are emerging distinctive Aboriginal churches with strong Aboriginal leadership. ‘A powerful, disturbing and inspiring book.’

– Robert Wilson, *The Canberra Times*.

‘One Blood gives an excellent overall view of Christianity’s missionary efforts, both Protestant and Catholic. It is written with admirable objectivity, allocating praise and blame where due...’ *The Catholic Leader*.

Around \$100

The Colony

Grace Karskens

Winner of the 2010 Prime Minister's Literary Award for Non-Fiction

‘Grace Karskens writes with the passion and insight of a novelist, and the accuracy of a historian. To read it is to have one’s imagination stretched.’

– Thomas Keneally, *Sydney Morning Herald*

The Colony is the story of the marvellously contrary, endlessly energetic early years of Sydney. It is an intimate account of the transformation of a campsite in a beautiful cove to the town that later became Australia’s largest and best-known city.

From the sparkling beaches to the foothills of the Blue Mountains, Grace Karskens skilfully reveals how landscape shaped the lives of the original Aboriginal inhabitants and newcomers alike. She traces the ways in which relationships between the

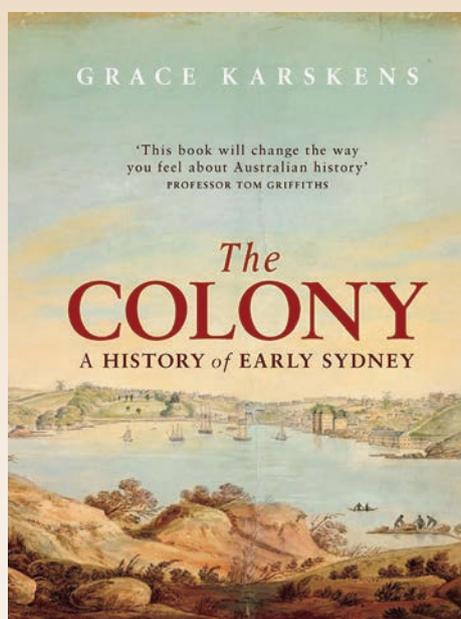
colonial authorities and ordinary men and women broke with old patterns, and the ways that settler and Aboriginal histories became entwined. She uncovers the ties between the burgeoning township and its rural hinterland expanding along the river systems of the Cumberland Plain.

‘Enthusiastically received on first publication, this is a landmark account of the birthplace of modern Australia, and a fascinating and richly textured narrative of people and place.’

– Allen and Unwin book review

Available through Amazon

This article uses quotes and reviews from various online sources, which were submitted by parishioner and member of the RAP Group, Professor Lesley Barclay AO.



COUNSELLING AT ST JAMES'

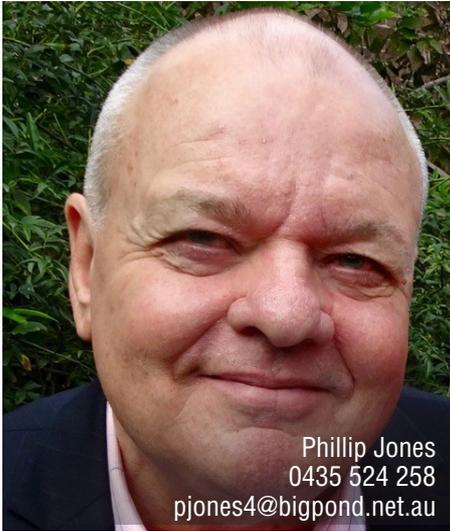
St James' Church offers a socially inclusive and non-faith based professional counselling service as part of its outreach ministry to the city.

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

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

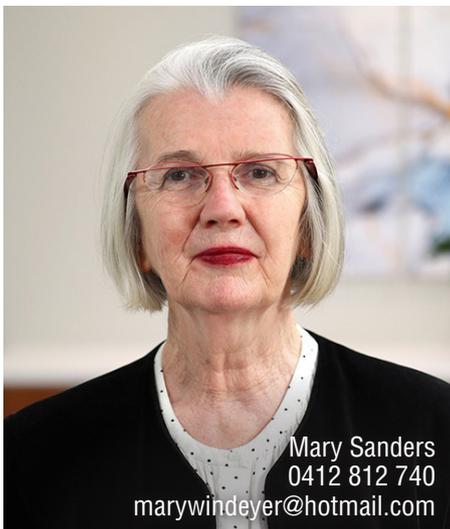
From the Parish Nominators

Phillip Jones



The process of finding a new Rector of St James' is well underway. We five were elected by the Annual General Meeting of the Parish to form part of the diocesan Presentation Board (chaired by Area Bishop Michael Stead) that will recommend a new Rector to the Archbishop. Four additional members are appointed by Synod. The five of us are all longstanding parishioners who between us normally attend the principal services each Sunday.

In the early stages of the process, we have been attending to a range of preliminary tasks required of us by the Diocese, with input from the Churchwardens and Parish Council. We are now engaged in seeking the views of friends of St James' both within and beyond the Parish who might be able to provide us with appropriate advice.



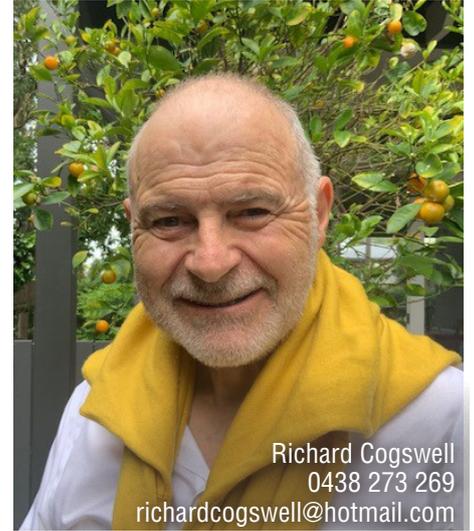
At this time and over the months ahead, there are three things we ask of parishioners:

1. Please pray for us and for all involved in the process. We are utterly dependent on the guidance of the Holy Spirit, and trust that you will join us in laying our needs before our loving and generous God.
2. Please get in touch with your advice. You might have general comments about the future of the Parish or the qualities we should seek in a



new Rector. Or you might know of persons whom we might consult or persons who might be suitable for appointment. Our contact details are provided here (an email to one of us will reach all five) or feel free to speak with us on Sundays. We would, however, appreciate receiving your advice as soon as possible.

3. Please appreciate that the process must proceed in a spirit of discretion and utter confidentiality. We will not be able to present 'progress reports' or answer questions about what is happening at any stage of the process. And kindly remember that gossip and idle speculation might prove damaging as we engage with suitable persons.



We are mindful of the trust you have placed in us, and are grateful for the opportunity to serve the Parish in this way.

A suitable prayer:

*Lord God,
you are our shepherd and guide:
in your mercy
grant your Church in this parish
a shepherd after your own heart
who will walk in your ways
and with loving care
watch over your people,
that your name may be glorified:
through Jesus Christ our Lord.
Amen.*

[Images supplied]



A Dieu: A Curate's Concerns

John Bunyan

Friend of the Parish, Fr John Bunyan, shares some memories and invites you to visit his home to help manage his book collection.

'Goodbye' comes from 'God be with you' but 'adieu', used in French to say goodbye, means literally 'to God', a good motto in life and not least for me near the end of mine.

I hope it was my motto also in past days, in some of which I first came to St James', which was in the early 1950s in Canon E. J. Davidson's time—he and Dr W. J. Edwards being 'two plain vanilla' rectors in the church's long history—attending firstly a Church of England Fellowship Evensong with youngsters from Sydney's parishes of the Central Churchmen's League, although St James' itself had Young Anglicans (YAs); attending secondly the annual feasts of the Transfiguration (on 6 August) with the Guild of the Servants of the Sanctuary (GSS), and with servers mainly from those churches; and thirdly for the Sydney University Anglican Society's mid-week Communion. The Chaplain of both GSS and AngSoc was Dr Arthur Capell who came (as did Fr Homersham of the Community of the Ascension and many other priests), and as I did, from St Peter's, Hornsby. Dr Capell, was Reader in Anthropology at Sydney, a great linguist. His Professor of Anthropology, A. P. Elkin, was also ordained.

In the 1950s, there were those who remembered scholarly rector Philip Micklem, whom the Church of Australia lost to England. And when serving later at times at Jesus Church, Enfield, in London, I met those who knew its former vicar, an



Fr John Bunyan
Image supplied.

even earlier rector of St James', 'Prayer Book Catholic', one-time socialist William Carr Smith, transformer of the Church's interior (back as locum in 1924).

With regard to earlier ministers, the wonderful clerical index of St James' parishioner, Mrs Leonie Cable, provides CVs, but I have known also so many lay-people who have worshipped and served at St James', such as organist George Faunce Allman and not least Leonie's husband,

historian Professor Ken Cable; his death, like that of another Anglican historian, Dr Ruth Frappell, meaning such a loss to our Church. (Professor Mark Hutchinson's Bicentenary history will tell us much more.)

In 1976, Canon Frank Cuttriss, a rector much appreciated in the life of a diocese less monochrome than now, resigned, and locum George Gatenby invited myself and Robert Sharwood to come from beyond the Pale, as assistant curates, welcomed by

Archbishop Loane. For three happy years I served under new rector, The Rev'd Howard Hollis, who had come from Percy Dearmer's St Mary's, Primrose Hill, and with, among others, The Rev'd Frederick Shaw. A 'middle of the road' parish priest, after retirement, Frederick and Pam attended St James'—he a faithful honorary chaplain to the Sydney Eye Hospital. It is in encountering such good men and women of all sorts, cleric and lay, that my faltering faith is strengthened. (Our Sydney Hospital chaplaincy team also included Fred McKay, John Flynn's successor as leader of the Australian Inland Mission and by then assistant at nearby St Stephen's, Macquarie Street.)

When I became a busy Rector of Chester Hill with Sefton for 22 years, I was out of touch with St James'. However, in the midst of six weeks in bed with my only ever case of influenza, I came back to St James' to give the eulogy for the Sister Freda Mission leader (Norman, whose surname I cannot remember) whom I and others had assisted. Later in 2012, Fr Martin Davies kindly invited me to speak about Matins at the St James' Institute, and in 2017, I preached at a memorial Jane Austen Evensong.

Archbishop Loane was keen to have churches consecrated, and he consecrated St John Mark's, Chester Hill, one of only two churches in the world I think bearing that name—though it is now 'cancelled' with seeming contempt for the saints and for Christian history. Archbishop Robinson followed Loane. He was a scholarly conservative evangelical from whose collected writings we can learn much, and for me a wise mentor and kindly episcopal friend. He dedicated both our new rectory at Chester Hill and an imported romantic Conacher pipe organ.

Retiring to Campbelltown in 2001, I could celebrate Communion and (on weekdays) preach until the then rector departed, and I was barred. Subsequently, whenever possible, I have gone down to St John's, Canberra (where I was ordained deacon by Bishop Burgmann in 1959), for the Book of Common Prayer (BCP) Choral Matins; the service about which I have written two books, urging, with diverse scholarly

support, its restoration, especially for those who will never come to Communion and those like myself theologically on the fringe, and not least as a musically rich alternative to the Ante Communion at the Eucharist

Otherwise for a time I attended Pitt Street Uniting Church, until deterred by a bulletin that every week declared homophobic those such as myself who voted no in the marriage referendum (though I do not share the frenzy of some who voted in the same way). In *How The West Really Lost God*, Mary Eberstadt argues that 'Christianity and the family depend for their support on one another' and that 'the natural family as a whole has been the human symphony through which God has historically been heard by many people'.

Our Church I think has failed to honour both the place of the BCP in our Constitution and in the hearts of some of its oldest members, and indeed some of its younger (obligatory

clerical subscription to everything in it fortunately abolished in 1865). But nowhere in south-west Sydney is there a moderate Anglican service of any kind! Happily, St James' continues with Evensongs but it is geographically too far away for many. It occurs to me that the Good Samaritan and the Jewish man had deep differences about how and where God should be worshipped, and what the Scriptures were, but in too much of our Diocese that Samaritan kind of sensitive pastoral provision despite deep differences of belief is not very common.

John Bunyan is a parishioner of St John the Baptist's, Canberra and a member of King's Chapel, Boston, USA. He has been an honorary chaplain at Bankstown-Lidcombe Hospital since 1998 and is honorary chaplain of Macarthur/Ingleburn National Servicemen and of the Australian Intelligence Corps Association, and Patron of the Campbelltown and Airds Historical Society.

Fr John wrote to St James' Connections about a 'great concern' he has at the moment, which is 'to dispose of a large library of which I have been steward; I still have almost two thousand books to give away.' He went on to say, 'Books should be important for an Australian Church, not least its many schools, especially in a time when fewer are reading any books, when diglots abound—smart phones even examined by some during service, when far fewer study history or languages, when standards of English and history (which I once taught) are often appallingly low, when irrational and ignorant educational and other ideologies abound, when intolerant neo-puritanism persists, and when some adverse effects of new technologies are only beginning to be understood.'

Amongst the books in Fr John's collection are non-religious, non-fiction books on a great variety of subjects, poetry of all sorts, and separate collections, Christian and secular, hymn books and hymnology, militaria, monarchy, British India, Latin, plus many new Folio Books. His Christian books comprise large quantities of liturgical works, many from the Alcuin Club, books on Christian mission, mostly liberal and open evangelical, plus miscellaneous theology, and collections on the Sacraments. There are new, mostly leather-bound gift Bibles and Prayer Books, and first editions, for which Fr John seeks reasonable offers. Donations will help to pay for the publication of Fr John's writings, which he hopes to finish soon.

If you would like to help Fr John de-clutter and acquire books from his extensive collection, please email him on bunyanj@tpg.com.au, or phone on 4627 2586 to arrange a time to visit.

Counselling Connection

Loretta King

A Time of Decline, A Time to Heal, A Time to Act, a Time for Change.

While Australia is celebrating the end of most COVID-19 restrictions and people are generally getting on with their working lives and other pursuits they've had to put on hold for a couple of years now, we are facing potential issues of apocalyptic proportions at our planet's door! The Russian invasion of Ukraine comes flashing to mind as one of the most imminent threats to humankind and an inhabitable planet, where inferences from Russian President Vladimir Putin about potential nuclear war should his objectives to extend his dominion over Ukraine (and arguably to other independent democratic countries of Eastern Europe) be thwarted. His army's initial unrestrained destruction of Ukraine's army bases, airports and factories has now extended to civilian refugees fleeing from the devastation, as well as to residential hubs, hospitals and other civic infrastructure harbouring the most vulnerable—women, children, the aged, the sick and disabled, many of whom are trapped in the basements of blown-up buildings. This unprovoked attack on civilians has officially been deemed by the US and European Union as a crime against humanity. Such horrors bring to mind other manifestations of evil targeting almost forgotten peoples in other parts of the world, as well as in not so distant times where malevolent warmongers have levelled their hatred and desire for greater power at all costs on innocent victims, aided by the passivity of other nations with economic or political ties to the aggressors. As the often quoted maxim goes, 'The only thing necessary for the triumph of evil is for good men to do nothing'. Having said this, the stakes are higher now, as madness has no bounds, particularly when it feels

cornered and has access to a nuclear red button. Indeed, the fear of an escalation of a seemingly localised war into a possible World War III is palpable, deterring NATO member states and others from responding to heroic Ukraine President Volodymyr Zelensky's pleas for help with boots on the ground and a no-fly zone which could possibly lead to that World War scenario. Instead, assistance has come by way of major funding for defence weaponry, food and other life necessities, as well as through the placement of heavy sanctions on Russia and its oligarchs who support Putin for their own interests and personal profit. While we watch all of this from the safe confines of our lives in Australia and elsewhere, many of us feel vicariously traumatised by our own passivity and powerlessness to do anything to make it stop! This, coupled with losses to lives, livelihoods and economies by the worldwide devastating impacts of the COVID-19 pandemic, and the ongoing cataclysmic effects of human-induced climate change, currently experienced locally by unprecedented catastrophic floods in South-East Queensland and the eastern coast of NSW, are other hard-learned lessons of decline. Unfortunately, the traumatising impacts of our local floods have been further exacerbated by the lack of a timely government response to all the flood victims, causing greater trauma to the forgotten, as well as to their courageous bystanders who were the only source of rescue for far too long. And shamefully, Australia has just recently been singled out by the UN Secretary-General, Antonio Guterres, amongst 'the handful of holdout countries' undermining global efforts to cut carbon emissions by phasing out coal by 2030.

This leads me to the exponential decline in mental health as is generally experienced during times of great losses. Indeed,



unrequited fears regarding the threats of climate change from all age groups, and particularly our younger generations who believe their safe futures are being sorely neglected by those in charge have led to existential angst, assuaged only by acts of protest, including ongoing student strikes against the lack of genuine government pro-climate policy. According to Australian statistics, the fallout from both the pandemic and local floods, together with the NSW catastrophic fires of 2019-20, the response to which has not yet been adequately funded, as well as other recent extreme climactic impacts on other states, has seen an exponential rise in anxiety disorders, depression, substance abuse, suicide, domestic and family violence and homicide. And then there's the ongoing rising cost of living due to inflationary forces on the back of all these events, resulting in unprecedented hikes in the costs of fuel, food and other basic life essentials, including affordable housing. All of this, combined with stagnant wage growth and the current drop in government financial supports, has led to major increases in homelessness, hopelessness, helplessness and despair.

Notwithstanding the need to resolve these issues and concerns, there are strategies

we can immediately utilise to reduce the harmful impacts of overwhelming stress on our general health and capacities. It is scientifically well-documented that mindfulness practices, such as meditation, savouring an awe-inspiring natural setting, yoga and tai chi, can calm the body's system by reducing overwhelming emotional arousal; and that vigorous physical activity or anything that gets you moving, such as walking, running, swimming, biking, martial arts, group sports and other action-oriented activities can release good feeling neurochemicals in the brain, providing a surge of pleasure and self-mastery. Internal Family Systems theory and practice, along with somatic interventions have also proven to be extremely therapeutic in the healing of trauma victims. These approaches include self-therapies, such as giving yourself a butterfly hug when you're feeling depressed or anxious. This is done by crossing your arms over your chest and expressing positive affirmations or 'good mother messages' to your inner, frightened child, or the younger inner critic whose messages can often be outdated and overly harsh in a desire to protect you from shame and other negative consequences of falling short. Such affirmations might include: 'Regardless of your fears or perceived failings, I love you unconditionally', 'You've done the best you could under difficult circumstances', 'What's happened in the past is not happening now, and I'm here to protect you, help you heal and move

forward', 'You're a decent, kind person and deserve the best in life', etc. You may also try mirror work therapy—talking to yourself in the mirror, expressing pride in your successes and compassion for your perceived weaknesses, vulnerabilities or failures, as this is all part of being human. If recurring nightmares due to traumatic experiences are an issue, you can use your imagination before sleeping to create an empowered and happier ending, which can filter into your REM sleep state and have a positive effect on your dreams. You can also help resolve past trauma by visualising your present stronger, independent adult self entering a scene back in time to protect your more vulnerable younger self when it had to endure threatening circumstances, and delivering on its behalf the action movement that was missing at that time, such as physically pushing back the perpetrator, while voicing your adult criticism of their abusive behaviour. Then there are well-documented art and performance therapies known to lower stress, increase positive emotions and provide healing associated with getting into the 'flow'—that inspired 'locked-in' feeling of total engagement that we usually get when we're at our most productive. These activities and talents include singing, playing a musical instrument, dancing, writing, cooking, painting and other chosen arts and crafts—just to name a few! Undeniably, healing from loss and trauma is complex, so don't forget to

reach out to others in times of need. As witnessed again and again, you can count on your community to be there when the chips are down! Also, if you require further assistance in these and other healing exercises, or anything else, please feel free to contact me at Counselling @ St James'.

Finally, as the looming elections draw nearer, perhaps we can think about voting for the issues that truly matter. Maybe we can also reflect on our enforced downtime during the COVID-19 lockdowns which gave us pause to think about the true meaning and purpose of life—to care for others as they've cared for us, to nurture the environment that protects our basic needs, and to nurture ourselves in body, mind and spirit through the choices we make and the actions we take in the interests of the greater good. Certainly, the antidote to decline is a positive mindset to take formidable action in the face of devastation, evil and terror, as has been brilliantly modelled by Ukraine's heroic president and its brave citizens who continue to fight for their democratic country, good and fair governance, and the human rights it bestows upon them!

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'.

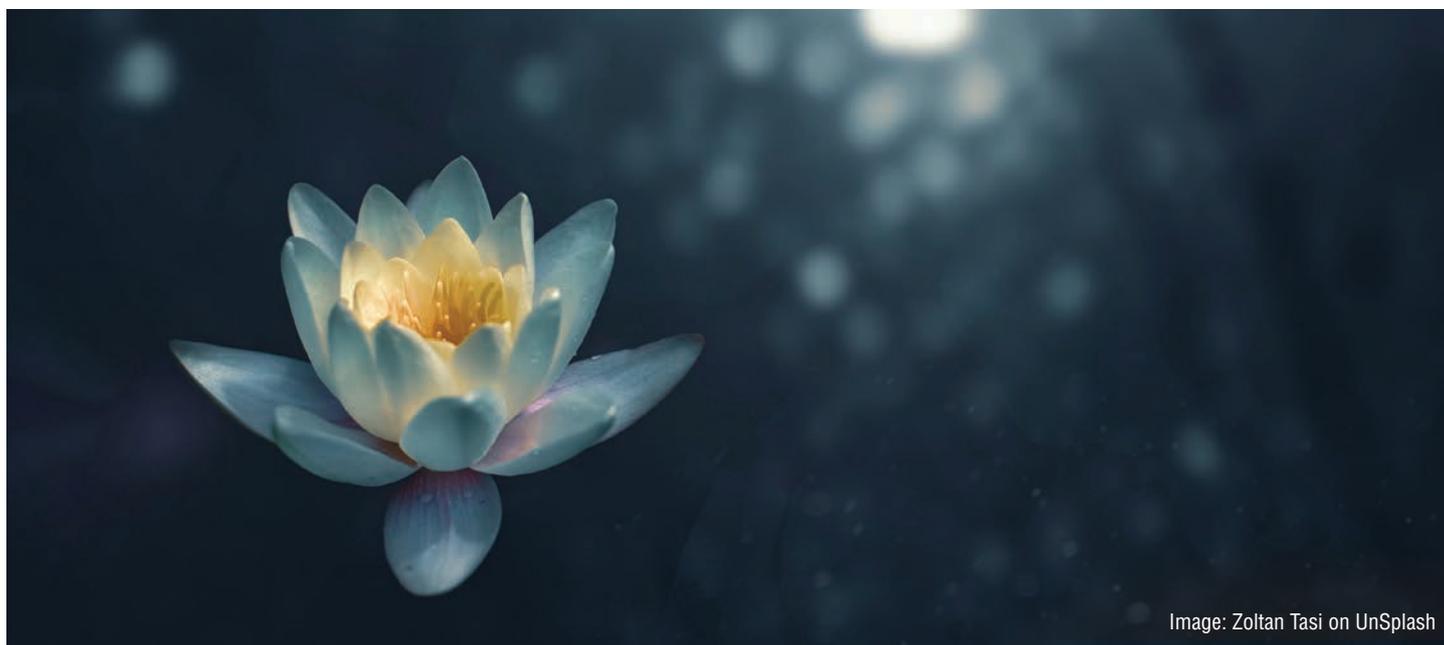


Image: Zoltan Tasi on Unsplash

Remembering James Green and the Wreck of the Dunbar

Robert Willson

As St James' Church celebrates two centuries of Anglican worship in the heart of Sydney the array of memorials in the Church is a roll call of Australian history. On 8 July, 1876, the *Australian Town and Country Journal* published a beautiful engraving of the Church as it appeared at that time, nearly 150 years ago.

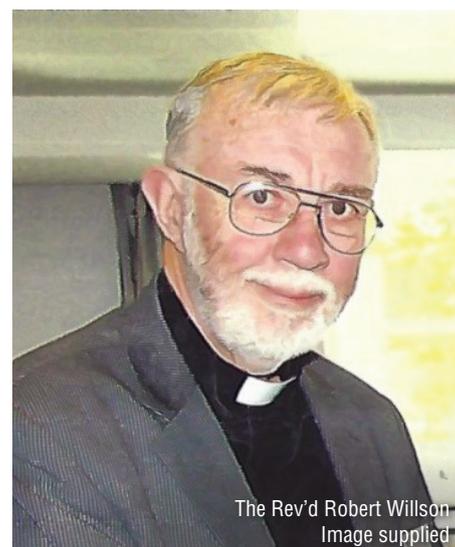
The reporter was shown around by Mr James McCabe, the resident Sexton of St James'. The Sexton said that he had held that position for 31 years, from the beginning of the ministry of The Rev'd Canon Robert Allwood.

The Sexton said that he could clearly remember when prisoners confined in the Hyde Park Barracks nearby would be marched in irons across the road to pack the gallery for divine service. The noise and stench of the men in irons was said to have kept other worshippers away from

St James', until finally this custom was abandoned in about 1840.

The reporter inspected the Vestry where the former Rector, The Rev'd Richard Hill, had collapsed and died on 30 May, 1836, a few days before the enthronement of Bishop William Grant Broughton as the first and only Bishop of Australia. It was reported that the enthronement ceremony lasted four hours and that many in the congregation were in tears. Were the tears caused by the death of the former Rector or the length of the service for the new bishop?

The reporter was clearly impressed by the many memorials covering the interior walls of the Church and he listed many of them in his article. One of these memorials reminds us of Captain James Green who perished with all but one of the passengers and crew of the ship *Dunbar*, which was wrecked

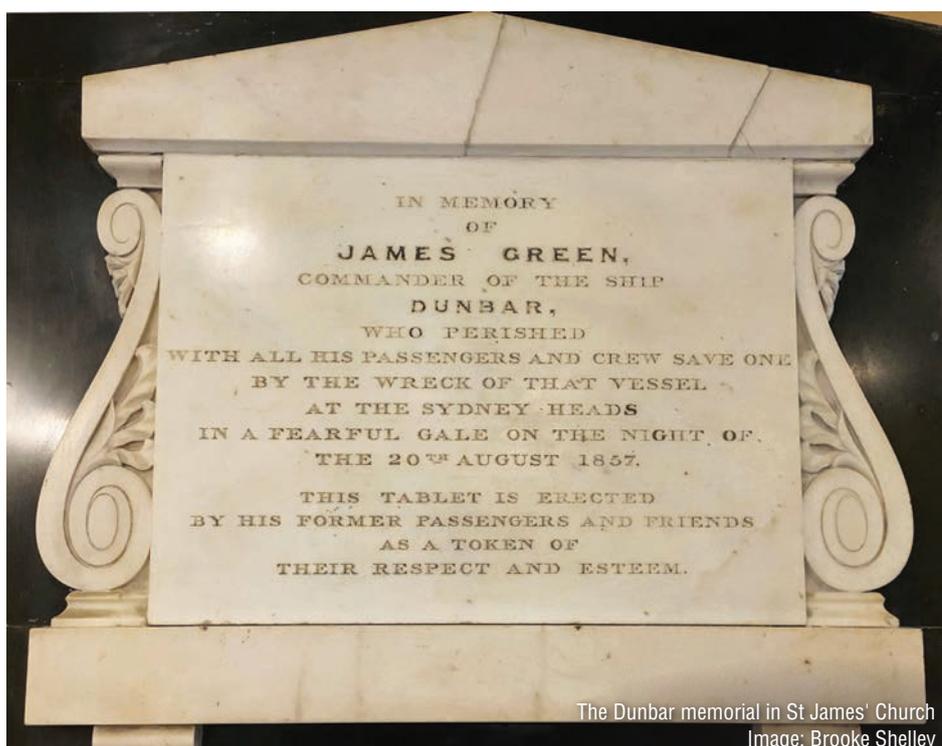


The Rev'd Robert Willson
Image supplied

near the entrance to Sydney Harbour on 20 August, 1857, with the loss of 121 lives. The whole of Sydney was shocked and in mourning at this tragedy.

The night of 20 August, 1857, saw Sydney lashed by heavy rain and gale force winds as the full-rigged sailing ship approached the entrance to Sydney Harbour from the south. The ship's Captain, James Green, was experienced in entering the Harbour but must have made a terrible miscalculation on this occasion. He may have believed that he had already passed South Head, and tried to double back, or perhaps he mistook a small break known as The Gap for the entrance to the Harbour. Whatever the explanation, the great ship was driven onto the rocks at The Gap and soon began to break up.

One crew member, James Johnson, was hurled against the cliffs in the boiling surf. Somehow, he managed to grab hold of rocks and he scrambled out of reach of the waves. There Johnson waited for two days, cold and almost naked, until finally he was spotted. All the rest of the crew and the



The Dunbar memorial in St James' Church
Image: Brooke Shelley

passengers died amid the surging mass of wreckage in the water. The sharks were attracted to the site and attacked those trying to retrieve bodies.

When news of this tragedy reached Sydney, crowds gathered around The Gap. Some bodies of victims were recovered and these were buried in St Stephen's Churchyard, Newtown. A memorial service for them is held every year on the anniversary of the tragedy.

At a public meeting reported in the press, it was resolved to open a subscription for a memorial to Captain Green, and the memorial in St James' was the result. There is also a cenotaph in the South Head Cemetery, though apparently his body was never recovered.

Green was born on 21 December, 1822, at South Ronaldsay, Orkney Islands, Scotland, and was 34 at the time of his death. I have not been able to locate a

portrait of him. James Johnson ended up in Newcastle, NSW and may have worked on a lighthouse.

Fr Robert Willson has been an Anglican priest in the Diocese of Canberra and Goulburn for many years.

Milestones

BAPTISMS

Luca Michael D'Onofrio	20 February 2022
Tallulah Violet Gibson Clarke	27 February 2022
Lily Christine Alden	13 March 2022

FUNERALS

Maggie Dalton	28 February 2022
Nigel Henry Cockburn Butterley	1 March 2022
Joan Marie Elliston	25 March 2022

MEMORIALS

June Godfrey	15 February 2022
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ST. JAMES' Connections SUBSCRIPTIONS

- **Individual: \$22**
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- **Parish/Institution Yearly:**
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Due to increased postage and printing costs, we charge a fee to cover the cost of sending out copies of *St James' Connections*.

To be put on the mailing list or to purchase a Parish Subscription, please call the office on 8227 1300 or email office@sjks.org.au.

The St James' Foundation



Christine Bishop LLB (Syd) FAICD, Chairman

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

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

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

The St James' Foundation Ltd.

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

The St James' Music Foundation

The object of the Music Foundation is:

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

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

Donations to the Music Foundation are tax deductible.

The St James' Church Building and Property Foundation

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

The two Foundations have provided well over \$4.8M, in distributions to the Parish of St James over the past 13 years.

Donation form for:

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

Directors:

- Christine Bishop LLB (Syd) FAICD (Chairman)
- Graham Smith (CEO)
- Right Reverend Richard Hurford OAM, KStJ
- Robert Cameron JP
- Daniel Ferguson JP
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Please accept my donation to the **Capital Fund of the Music Foundation**



\$

Please accept my donation to the **Current Activities Fund of the Music Foundation**



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



\$

Please accept my donation to the **Capital Fund of the Building Foundation**



\$

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

OR

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

OR

Please debit my: Visa Mastercard

Card No.

Exp. Date /

Signature

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

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

Friday's News

Hey did you see the news
They killed that guy
OMG did you see what they did

I was really busy Friday
You know getting ready for Sunday
And it went on all day
Someone live streamed it
Do you think it's fake news
Couldn't possibly be true
I mean OMG did you see it

That poor guy
He took the rap for us all
But they're so different from us
You know strangers and all

But I can't help feeling
like I recognise that guy
Did you see him
I'm sure I've seen him
Somewhere before

Yes
he helped carry my shopping home
I had a load
And he didn't seem to mind
I wasn't dressed right
Or spoke the same language
He opened the door and put the bags in
And he just looked at me with such kindness
Do you know if I didn't know better
I'd call it love
Yes that's how it felt at the time
Now I look back

Anyway then my phone rang
And it was really important I take the call
So I just took the bags and turned away
I don't think I even said Thank You
OMG could it have been him

Well I was just exhausted by the end of Friday
And I caught the last of the live stream

Did you see the size of those nails
I mean really they are the worst of men
And those women screaming
And then they hauled it up
The cross
And I was just gasping and choking
I couldn't breathe
I was dying of thirst

And I just watched them all standing there
Their faces so blank did they have any idea
What on earth they were doing
Did you see the Captain being interviewed
Just following orders he said and then
He went and stabbed the guy
OMG this is just the end

It can't get any worse than this
All those people are asleep
And they all look like zombies
Yes I was a bit of a zombie myself
It was very good coverage
Like it was happening right here and now too
And do you know I felt that hammer in my hand
How do they do that it's so real
And I just banged that hammer down
Again and again
And I saw the blood spurting out
And I could hear him groaning
I forgive them
They don't know what they're doing
Did you get that bit on your news
OMG I was shocked and I felt I had killed that
guy too
I turned it off then
And fell in a heap on the couch
And then I thought of that guy
You know the one who helped with my bags
that day
I wish I had said Thank You and invited him in
OMG do you think it was really him

Carmel Telford is a parishioner at St James'.

Colin's Corner

from the St James' Archives

100 years ago at St James' Church

A TRIP TO NATIONAL PARK.

By a Choir-boy.

It was under the leadership and kind invitation of the Rector that a number of the choir boys started out for a picnic on Friday in Easter Week, it was an ideal day for such an outing. The arrangement was that we should meet at the Central Railway Station at 8 a.m., and we were all there to time. Having secured our tickets, we took our seats in the train bound for Nowra—we going as far as Loftus—and from there we took the 'bus to [Royal] National Park, our destination.

The Rector having hired a boat for the day, and seeing that we boys were well supplied with drinks, we made our way to the boat. With lunches packed and ourselves seated we were soon rowing up stream, each boy taking a turn at the oars. Oh! how beautiful everything was, the trees, palms, and birds, especially the lyre-bird and kingfisher. The black swans were also there and were most inquisitive, they came up to the boat to be fed. On our left the road winds in and out of the trees along the river, and we could see the cars travelling along; they would often stop for the passengers to view the scenery.

As we went up the river, we noticed many landing places, but as we proceeded further on these disappeared. We were now feeling very hungry, and I think we all wished our leader would give us the word to halt. At last he did so, and we made all haste to the river

bank, where we soon had a fire and the billy boiling and our lunch spread and eaten. After dinner we played some games and explored the land, finding a good cave and other things that interested us. We again took to the boat and rowed towards the boatshed, the distance being about seven miles. When we got back some of the boys went for a swim in the salt water; the others rowed about. When they came out we went and had a game of cricket on the opposite bank. It was now getting late, so we had tea and then started for the bus, arriving at Loftus in time for the train. We got home safely having spent a most happy and pleasant day.

The Monthly Church Messenger May 1922

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.

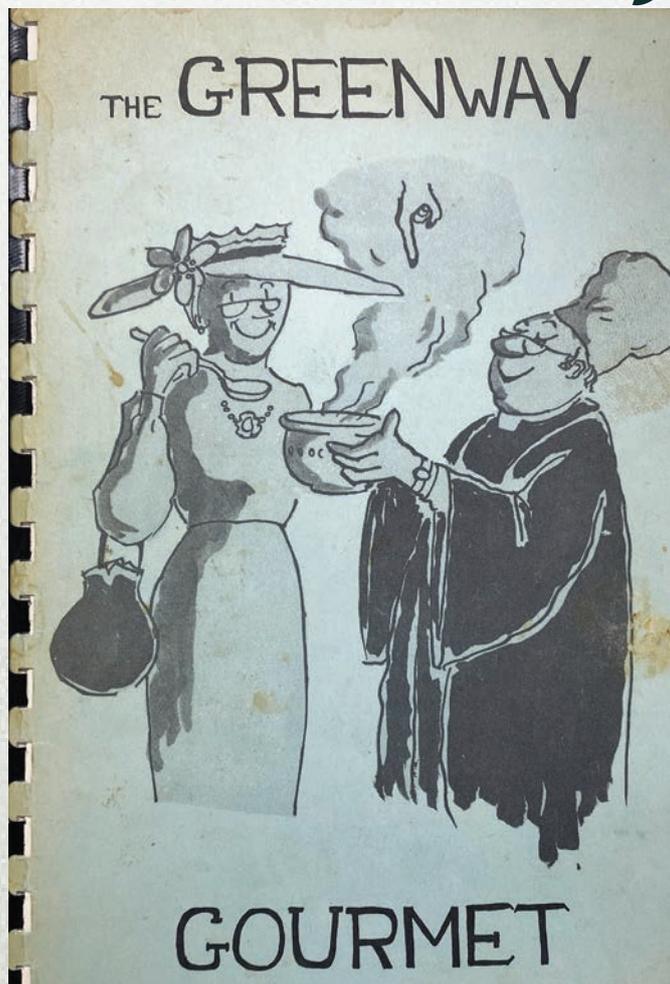


Image: Brooke Shelley

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 Acting Archivist, Gordon Cooper at rgc@tsn.cc Borrowed material will be photographed or digitised and returned to its donor.

The Greenway Gourmet



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

MARMALADE PUDDING

- 2 oz. butter or margarine
- 2 oz. castor sugar
- 3 tablespoons marmalade
- 1 tablespoon flour
- 2 beaten eggs
- 1 tablespoon milk
- short crust

Beat all the ingredients together and fill a dish lined with pastry. Bake in a moderate oven for about 1 hour.

B. CAMERON



JELLIED BEETROOT

- 1 lb. tin beetroot
- 1 tablespoon vinegar
- 1 tablespoon sugar
- good shake powdered tarragon
- small pinch ground cloves
- 1 level dessertspoon gelatine

Drain into saucepan liquid from tin of beetroot, discard 1 tablespoon. Add vinegar, tarragon, sugar, cloves and gelatine. Stir over heat until gelatine dissolves. Taste, add more flavour if desired. Pour over beetroot in tin. Cover, refrigerate until set. Run a little hot water over tin, turn out. Cut in wedges, slices or strips.

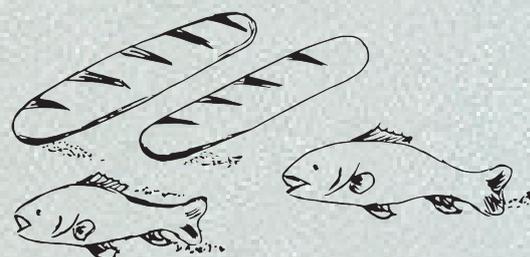
J. BARNARD.

MOULDS - A FEW HINTS

Lightly oil a mould for ease in eventual turning out.
Wet plate first in order to position a mousse or jelly.



As Thou didst bless the loaves and fishes
Lord, bless the food upon these dishes
And like the sugar in our tea
May we be stirred, O Lord, by Thee.



St James' Institute: News

Aaron Ghiloni

It has been a busy two months at the St James' Institute, as it responds to needs and issues in the community. One such issue is that of asylum seekers. The Parish of St James' has long supported the Asylum Seekers Centre in Newtown, regularly sending vouchers and others means of support, and the online group, Who Is My Neighbour? continues its work in this area, raising awareness of the plight of refugees and proposing families for asylum. In February, the Institute co-hosted a roundtable discussion addressing Australia's refugee response. See p. 18 for a report from this event.

Three events were on the Institute's March calendar:

Public lecture on 'The Anglican Way'

The Rev'd Prof Sathianathan 'Sathi' Clarke is a liberation theologian and a scholar of world Christianity from both the Church

of South India and Wesley Theological Seminary in the US. Clarke's lecture analysed the leader-centric structure and managerial methods of the Anglican Communion. He balanced this 'weighty head' model with a 'weighed-down feet' model in which the Communion can be healed by taking more seriously the wisdom of common folk. Clarke said:

"Common folk in most parts of the world not only bear the weight of human sweat and labor but they are also more in touch with the earth. Feet are soiled. They are muddied by dirt, which is a mark of the soil of the earth."

He added, "Feet-based thinking tends to be based on resistance to an order that fits too tightly. It is fuelled by the pathos of unbelonging, which is the resistant power that moves toward liberation."

A response was given by The Rev'd Elaine Farmer.



The Rev'd Elaine Farmer and
The Rev'd Professor Sathianathan Clarke
Image: Aaron Ghiloni



Image supplied

Lent Book Study

The Parish's 2022 Lent book was *The Difficult Words of Jesus* by Amy-Jill Levine. Drawing on her Jewish heritage, Levine invites readers to 'wrestle' with the hard sayings of Jesus, not explaining them away. Many readers from our five discussion groups found the book's historical and cultural information, coupled with Levine's exegetical explanations, useful in coming to a new appreciation of Jesus' radical teaching.

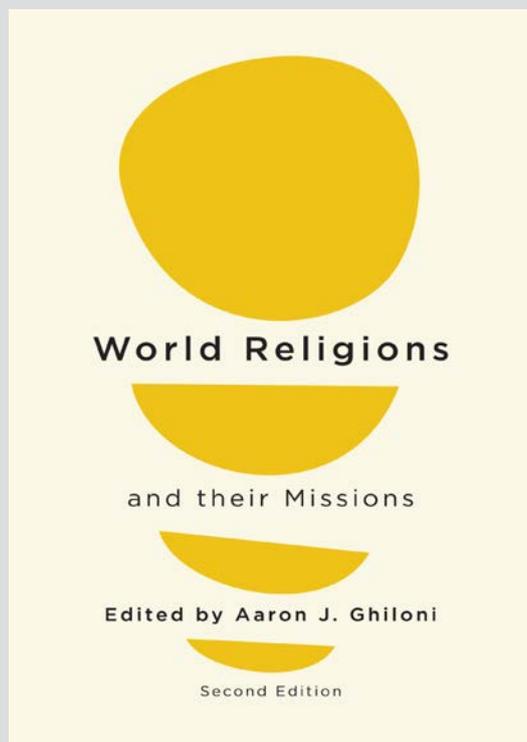
Webinar on Domestic Violence

A multi-disciplinary panel consisting of a social worker, a priest, a relationship counsellor, and a psychologist addressed the problem of abuse in faith communities. In its wide-ranging discussion, the panel provided practical support to the over 90 faith workers who joined the webinar.

A highlight of the discussion was the ideas in *Created to Thrive*, a new publication addressing the dangerous consequences of women's devaluation and how theology can perpetuate abuse. Nicola Lock, the chair of the panel, is a contributing author.

Turn over to the back page of *St James' Connections* to see what's next on the St James' Institute programme.

Dr Aaron Ghiloni is Director of the St James' Institute.



Aaron J. Ghiloni (ed.)

World Religions and their Missions

Second Edition

New York, 2022. XVI, 334 pp., 20 b/w ill., 2 tab.

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New publication

A world religions textbook spotlighting global missionary activity

This comparative introduction explores the mission obligation as it is expressed across seven traditions: the Bahá'í Faith, Buddhism, Christianity, Hinduism, Islam, Mormonism, and nonreligion.

In a structure that facilitates side-by-side comparison and contrast, the book examines the philosophies, practices, and texts that inspire the worldwide propagation of a plurality of religious and nonreligious teachings.

Topics explored include proselytization, conversion, translation, religious education, colonialism, cultural adaptation, humanitarianism, interfaith encounter, secularism, and transnational growth.

The first edition of *World Religions and their Missions* was fundamental in establishing comparative mission studies. This revised second edition features expanded chapters, updated data, and entirely new chapters.

“As a parallel or sub-discipline of the field of comparative religion, comparative missiology is in its infancy. At present, Aaron Ghiloni’s *World Religions and their Missions* serves as a foundational work for the emerging field of comparative missiology.”

—Missionalia

AARON J. GHILONI is a Research Fellow of the Centre for Public and Contextual Theology at Charles Sturt University and an Honorary Senior Research Fellow in Religious Studies at the University of Queensland.



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St James' Organ Replacement & Restoration Appeal



Striving for the second million!

The COVID-19 pandemic has caused a shared feeling of general uncertainty and, with many now out of work, the capacity to give to worthy causes has been reduced. But thanks to your generosity, the St James' Organ Appeal has raised \$1.8 million in total pledges and donations. A great effort in these uncertain times!

Why support this appeal?

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

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

Visit the Appeal website: stjamesfoundationorganappeal.com.au

The St James' Music Foundation

ABN 81 868 929 941

MYANMAR EMERGENCY APPEAL



Please don't forget about us :(



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

Music Notes

Alistair Nelson

A sense of normalcy has begun to return to music at St James' (albeit a sense of normalcy that includes arriving half an hour early to rehearsals in order to do RATs). The regular round of Choral Eucharists and Evensongs has been complemented by a few special events, including a grand Choral Evensong in thanksgiving for the 70th Anniversary of The Queen's Accession to the throne. St James' also hosted an ecumenical memorial service for Archbishop Desmond Tutu, at which the Choir sang in the four languages of the South African National Anthem.

The Wednesday Lunchtime concert series restarted in February, and continues to be offered both live and online, so I encourage you to enjoy the wide variety of new and established artists at the very reasonable price of \$10. Coming up in April, the series will include Rosie Gallagher and Georgia Lowe's flute and harp duo, The Choir of St James' first concert appearance of the year, the NSW Police Band, Alexander Yau on piano, Georgia Lowe with solo harp, and the first appearance of the Sydney Symphony Fellowship artists since the beginning of the pandemic.

We now have dates for your diary for this year's evening concert series. The concerts will take place on Saturday 14 May at 5:00pm, Saturday 20 August at 5:00pm, and Saturday 17 December at 5:00pm. The December concert will be a performance of Handel's well-loved *Messiah*, and will likely also be repeated in Goulburn, so keep your eye out for that concert date. Please continue checking in with <https://www.sjks.org.au/music/whats-on/> or follow St James' on <https://www.facebook.com/stjameskingstreet/> for up-to-date information about upcoming events.

Alistair Nelson is Organist at St James'.



Image: Chris Shain



The St James' Singers
Image: Chris Shain



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Music at St James' APR-MAY

Choral Music

The Choir of St James' continues to offer inspiring choral music of the highest standard. As there is still some uncertainty within the community about the pandemic and associated restrictions, the repertoire is susceptible to change.

Recordings of our livestreamed services can be viewed for two months afterwards in the following locations: sjks.org.au/online-services, facebook.com/stjameskingstreet. Listen to our other recordings on youtube.com/sjksmusic.

SUNDAY 3 APRIL

10:00am – Choral Eucharist

Sung by The St James' Singers

Setting: *Sumsion in F*

Motet: Morley – *Nolo mortem peccatoris*

WEDNESDAY 6 APRIL

6:15pm – Choral Evensong

Responses: Byrd

Canticles: *Noble in A minor*

Anthem: Gibbons – O Lord, in thy wrath

SUNDAY 10 APRIL (Palm Sunday)

10:00am – Choral Eucharist

Setting: Hassler – *Missa octava*

Passion: Drury – *Luke Passion*

Motet: Victoria – *O Domine Iesu Christe*

WEDNESDAY 13 APRIL

1:15pm – Lunchtime Concert

The Choir of St James' – *Music for Holy Week*

THURSDAY 14 APRIL (Maundy Thursday)

6:30pm – Solemn Choral Eucharist

Setting: Josquin – *Missa Pange Lingua*

Footwashing Motet: Duruflé – *Ubi caritas*

Motet: Lassus – *Tristis est anima mea*

FRIDAY 15 APRIL (Good Friday)

12 Noon – Liturgy of the Cross

Music includes

Palestrina – *Stabat Mater*

Victoria – *Passion*

7:30pm – Choral Tenebrae

Palestrina – *Lamentations*

SUNDAY 17 APRIL (Easter Day)

6:00am – Choral Eucharist (Great Easter Vigil)

Setting: Vierne – *Messe solennelle*

Motet: Taverner – *Dum transisset*

10:00am – Choral Eucharist

Setting: Vierne – *Messe solennelle*

Motets: Handel – *Since by man came death*

Wood – *Haec dies*

WEDNESDAY 20 APRIL

6:15pm – Choral Evensong

Responses: Radcliffe

Canticles: Stanford in B flat

Anthem: Lassus – *Surrexit pastor bonus*

SUNDAY 24 APRIL

10:00am – Choral Eucharist

Sung by The St James' Singers

Setting: Bednall – *St Martin's Mass*

Motet: Stanford – *O sons and daughters, let us sing*

4:00pm – Choral Evensong

Responses: Clucas

Canticles: *Dyson in D*

Anthem: Wesley – *Blessed be God the Father*

WEDNESDAY 27 APRIL

6:15pm – Choral Evensong

Responses: Smith

Canticles: Byrd – *Second Service*

Anthem: Gibbons – *If ye be risen again with Christ*

SUNDAY 1 MAY

10:00am – Choral Eucharist

Setting: Stanford in B flat and C

Motet: Philips – *Ecce vicit leo*

WEDNESDAY 4 MAY

6:15pm – Choral Evensong

Responses: Reading

Canticles: *Hardwood in A flat*

Anthem: Willan – *Rise up, my love*

SUNDAY 8 MAY

10:00am – Choral Eucharist

Setting: Victoria – *Missa Vidi speciosam*

Motet: Victoria – *Vidi speciosam*

WEDNESDAY 11 MAY

6:15pm – Choral Evensong

Sung by The St James' Singers

Responses: Nelson

Canticles: Sumson in A

Anthem: Wood – *This joyful Eastertide*

SUNDAY 15 MAY

10:00am – Choral Eucharist

Setting: Rheinberger – *Mass in F*

Motet: Ireland – *Greater Love*

WEDNESDAY 18 MAY

6:15pm – Choral Evensong

Responses: Jackson

Canticles: Stanford in G

Anthem: Clemens – *Ego flos campi*

SUNDAY 22 MAY

10:00am – Choral Eucharist

Setting: Vaet – *Missa Ego flos campi*

Motet: Sweelinck – *Paracletus autem*

WEDNESDAY 25 MAY

6:15pm – Choral Evensong

Responses: Byrd

Canticles: Batten – *Fourth Service*

Anthem: Byrd – *Non vos relinquam*

THURSDAY 26 MAY (Ascension Day)

6:30pm – Choral Eucharist

Setting: Victoria – *Missa Ascendens Christus*

Motet: Weelkes – *O Lord arise*

SUNDAY 29 MAY

10:00am – Choral Eucharist

Sung by The St James' Singers

Setting: Sumsion in F

Motet: Wood – *Glorious and powerful God*

4:00pm – Choral Evensong

Responses: Leighton

Canticles: Wesley in E

Anthem: Leighton – *Let all the world*



Lunchtime Concerts

Experience the peaceful atmosphere of Sydney's oldest church as it is filled with music every Wednesday lunchtime between 1:15pm and 1:45pm. Tickets are \$10 and patrons have the choice between attending in person or watching online. Go to www.sjks.org.au/music/whats-on/ for further information. Ticket price covers the cost of livestreaming and the musicians' fees. The concert recording can be viewed up until the Tuesday following the concert.

6 APRIL

ROSIE GALLAGHER – FLUTE; GEORGIA LOWE – HARP

13 APRIL

THE CHOIR OF ST JAMES'

20 APRIL

NSW POLICE BAND

27 APRIL

ALISTAIR NELSON – ORGAN

4 MAY

GEORGIA LOWE – HARP

11 MAY

SYDNEY SYMPHONY FELLOWS

18 MAY

JESSICA LEE – FLUTE; BRIELEY CUTTING - PIANO

25 MAY

ALEXANDER YAU – PIANO

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



End of Life Care: Spiritual & Pastoral Dimensions

Assoc Prof Rosalie Hudson, RN PhD
Tuesday 3 May, 10:00am-2:00pm | St James' Hall & Online | \$60

A half-day workshop exploring pastoral care with the dying. This seminar will provide practical tools for chaplains, clergy, and other carers seeking to embody God's love for those at the end of life.

stjamesinstitute.org.au



Post-Holocaust Theology

Sunday 15 May, 2:00pm | Sydney Jewish Museum
Institute Subscribers Only

Where was G-d during the systematic, state-sponsored murder of six million Jews? The Shoah (Holocaust) led to critical questions concerning Covenant and the divine presence amidst evil. This seminar will explore how these questions have been addressed by Jewish theologians. Includes a guided tour of the Sydney Jewish Museum in Darlinghurst.

stjamesinstitute.org.au



Ebru Marbling Workshop

Saturday 4 June, 10:30am
Islamic Sciences and Research Academy (Auburn) | \$40

An art-based interfaith event

Ebru is a traditional form of Turkish marbling. Like printmaking, Ebru is created by transferring patterns onto paper, fabric, and other canvases. In this hands-on workshop, there will be a demonstration by the instructor, then attendees will have the opportunity to make their own Ebru and take their work home. Traditional finger foods will be served.

stjamesinstitute.org.au

