



# <sup>T</sup>S. JAMES' *Connections*

Apr – May 21

*Bicentenary 2019-2024*

## INSIDE

**Decline, Decadence and Death** *Rosalie Hudson* p3

**The State of the Communion** *Andrew Sempell* p5

**Decline: The Destruction of the Temple** *Michael Horsburgh* p8  
+ MUCH MORE



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## CONTENTS

Decline, Decadence and Death <i>Rosalie Hudson</i> .....	p3
The State of the Communion: An Anglican Perspective <i>Andrew Sempell</i> ....	p5
Decline: The Destruction of the Temple <i>Michael Horsburgh</i> .....	p8
Update on Supporting Gender Equity in Bondo Diocese <i>Nicky Lock</i> .....	p11
Eleanor Dark & The Timeless Land <i>Robert Willson</i> .....	p12
Update: Who is my neighbour? <i>Elizabeth Hindmarsh</i> .....	p14
Telling God's Story <i>Margaret Johnston</i> .....	p16
Counselling Connection <i>Loretta King</i> .....	p18
A Journey to the Priesthood <i>Liza Lillicrap</i> .....	p20
On the Exultet <i>Kathleen E. Nelson</i> .....	p22
kids@church Update <i>Charlotte Wiltshire</i> .....	p24
Poem: Via Dolorosa <i>Margaret Johnston</i> .....	p26
Colin's Corner <i>Colin Middleton</i> .....	p28
Prayer & Practical Support for the people of Myanmar <i>Robert McLean</i> ....	p30
Christopher Waterhouse's Ordination <i>Val McMillan</i> .....	p32
Personal Reflections on Liturgy <i>Brooke Shelley &amp; Sue Mackenzie</i> .....	p34
St James' Institute Notes & News <i>Aaron Ghiloni</i> .....	p36
Dobson Pipe Organ Update <i>Alistair Nelson</i> .....	p38
Music Notes <i>Alistair Nelson</i> .....	p41
Music at St James' .....	p42



Good Friday, 2019  
Image: Chris Shain



## St James' Connections on paper

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# Decline, Decadence & Death

Rosalie Hudson

*In the nursing home it was the evening of the masquerade ball. There was considerable debate as to whether Annie, from the dementia unit, should attend. Her behaviour was often inappropriately antisocial. Some staff were worried she would become too tired while others were concerned she would be over stimulated. 'She should not miss out' was the opinion that won the day. During a pause in the band's playing, Annie's plaintive cry was heard: "Where am I? Will somebody please tell me where I am and who I am?"*

Questions of decline, decadence<sup>1</sup> and death are not directly articulated in Annie's questions. Rather, it is the deeply ontological question, "Who am I?" Annie's quest would not be solved by the most patient repetition of her name and geographic location. Her search for identity and meaning could not be equated with locating a missing article or a deficit of information. Annie's identity lies in her sense of belonging. Providing such 'connections' is our community's most pressing challenge, for Annie's humanity and for our own.

I use 'Annie's' story because of dementia's increasing prevalence; there are not many of us who will forever remain untouched by this mysterious malady. I also use the subject of dementia<sup>2</sup> to illustrate what I've called the three dreaded d's—decline,

decadence and death—because I hear so many negative comments such as, "He's lost the plot", "She's no longer the person I knew", "It's like a living death", "There's nobody home", "It's all downhill from now on". What is our response to the inevitable decline, decadence and death from this life-threatening, incurable disease? Do I become less of a person if I can no longer remember my name? I will return to this question at the end of the paper when I refer to decadence and decline in the Christian community.

The fear of decline is expressed well by Florida Scott-Maxwell; psychotherapist, world-traveller, cosmopolitan, who ended her days in a nursing home and found herself surprised by what advanced old age held for her:

We who are old know that age is more than a disability. It is an intense and varied experience, almost beyond our capacity at times, but something to be carried high...Another secret we carry is that though drab outside – wreckage to the eye, mirror of mortification – inside we flame with a wild life that is almost incommunicable...we have reached a place beyond resignation, a place I had no idea existed until I arrived here...My only fear about death is that it will not come soon enough . . . It is waiting for death that wears us down, and the distaste for what we may become (Scott-Maxwell, 1968, pp.5, 75, 138).

Are Scott-Maxwell's views an indication of the community's fears about decline and



Rosalie Hudson  
Image supplied

decadence? If so, how may we take up this 'distaste for what we may become' and turn it into something more palatable? What kind of nourishment will make old age not only more attractive to our taste buds but provide food for our spirit and our soul? What is needed to reverse another commonly held view that the only option to entering one of 'God's waiting rooms' is to commit suicide or to seek euthanasia?

In a cultural environment that favours productivity and perfection over disability, in a medical research environment devoted to the abolition of old age, is there a place for creative communities where we may age gracefully? Pinning our hopes on the 'immortality gene', are we ignoring the possibility of frailty, dependency, decline and the inevitability of death? Are we replacing the pimple-free obsession of our youth with the wrinkle-free obsession of old age? What is the source of our life and our hope as we move inexorably toward

<sup>1</sup> 'Decadence' is used here in terms of cultural (rather than moral) deterioration, usually following a period of comparative achievement.

<sup>2</sup> The topic of pastoral/spiritual care of people with dementia will be addressed at my workshop at the St James' Institute on 20 April 2021.

our death; for regardless of our protests and our progress, 'the mortality rate holds steady at 100 percent'! (Neuhaus, 2000).

To live with the possibility of decline and decadence is to learn from one another, even from those who have become frail. As Henri Nouwen says:

Only when we are able to receive the elderly as our teachers will it be possible to offer the help they are looking for. As long as we continue to divide the world into the strong and the weak, the helpers and the helped, the givers and the receivers, the independent and the dependent, real care will not be possible, because then we keep broadening the dividing lines that caused the suffering of the elderly in the first place (Nouwen & Gaffney, 1976, p. 153).

Nouwen's frame of reference asks not what we should *do* about the *problem* of our declining years, but what is its *meaning*. Not how do we reverse the possibilities of decline, decadence and death, but how do we embrace these realities, for others and ourselves? This starting point would then look for different resources. Not first and foremost the financial planning focus of retirement seminars, even those run by the church; or tips for filling every day with busy-ness and new challenges, or how to stay young, or how to remain positive. Rather, we may ask, what will nourish me, what will sustain me as I grow older, to give my life meaning not merely as an old person but as a citizen; not as an isolated individual but as a person in community with others? Who will nourish me, not only as one who may need to be physically fed, but as one who seeks nourishment for my soul?

If we see no meaning in ageing beyond decay, decadence, dependency and death, we will do all in our power to abolish it. If we see ageing as the perpetual striving for perfection, then we will reach the point of despair when we witness decline. If, on the other hand we recognise the dialectic of ageing, we will see every person as unique and irreplaceable, we will welcome each other in our difference and diversity. Our personal future will not be constrained by

cheerful optimism, or by frenetic attempts to keep old age and death at bay; we will see in our finitude not failure to thrive or survive, but a sure and certain sign of freedom, promise and hope, even beyond death. Karl Rahner, Roman Catholic theologian, confessed this peaceful confidence shortly before his death at the age of 80:

The real high point of my life is still to come. I mean the abyss of the mystery of God into which one lets oneself fall in complete confidence of being caught up by God's love and mercy forever (Rahner, 1990).

A Christian view of ageing takes cognisance of the mystery of life and death, the fact that our lives are characterised by joy and suffering. The Christian faith offers us symbols and rituals that nourish our lives, and above all invites us into the gracious story of God's transcendent otherness. Through the incarnation of God's Son, we participate in a life other than our own; no longer dependent on our ability to save ourselves from old age or decadence or dementia or death. Whether we live or die, we belong to the Lord. Our hope therefore, is neither in technological progress nor eternal youth, but in God who comes to us in the full humanity of Jesus Christ.

To acknowledge our deficits and decadence will be different for each of us. There are, however, some common threads that Christians may reflect on as we age. You will of course have many answers and examples from your own experience and wisdom. Here are a few of my reflections:

- For me to confront decline, decadence and death I need you. In the community of the church this is enacted in the warmth of our fellowship and the depth of our pastoral care.
- Suffering is part of the human condition—an unpopular view in contemporary society, where life is characterised by the immediacy of sensate pleasure and comfort; anything else being an aberration to be annihilated. In contrast, the Christian gospel would have us embrace life in all its fullness; its joy and its pain.

- We are not diminished by frailty or disability; personhood is not lost when our cognitive powers fail. The New Testament reminds us that when we draw our own conclusions about who's lost and who's found, our perception may be found wanting.
- In Christian terms we are called to bear one another's burdens. Therefore, being a burden to one another is no cause for shame or blame; it is the essence of our humanity to care for one another.
- Human life is finite, moving inexorably toward death. Whilst death in biblical terms is 'the last enemy', it is not perceived as a medical or existential failure. We face our future with confidence because God has already gone before us, with the promise that our life will never be lost, even in death.

In the Christian community our lives are not diminished by our deficits; nor judged by our productivity or utility, outward appearance or even the state of our mind. In God's gracious generosity, our identity does not depend on *who* we are, or *what* we are, but *whose* we are. Whether we live or die, in decline or decadence, we belong to the Lord.

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**Associate Professor Rosalie Hudson is a registered nurse with additional graduate qualifications in gerontology and theology. She is presenting a workshop for the St James' Institute on 20 April, on *Pastoral & Spiritual Issues in Dementia Care*. See page 37 for further information.**



# *The State of the Communion: An Anglican Perspective*

Andrew Sempell

## *Conflict and Decline*

In 1983, Ken Dempsey published a book titled *Conflict and Decline* that described the problems of a parish in a small country town during the 1960s. It was a prophetic piece of writing that revealed the difficulties of a church at war with itself during a time of rapid social change.

The dynamics of the relationships between 'insiders and outsiders', the power games of both clergy and laity, the financial mismanagement and control issues, all served to create an atmosphere of suspicion, conflict and disconnection from the wider community. Central were the tensions that arose from a harking back to 'the good old days', along with a desire for ecclesiastical purity, which were set against a longing to be relevant to society and the seeking of a progressive engagement with the world. There proved to be no room for both—a parable for the church in our own times.

The issues of sectarianism, fundamentalism, narrowness, tribalism, judgementalism, arrogance, abuse, and defensiveness (to name but a few) have been, and remain, negative aspects of church life. Sadly, these features manifest themselves in a variety of ways across the governance and operations of the church and tend to drive many people away. More

particularly, such behaviour is a feature of an obsession with the application of law rather than grace, and of control rather than freedom in church affairs.

Churches usually like to be left alone to manage their affairs away from the gaze of the wider world. This lack of transparency and accountability usually leads to dysfunction, at which point external agencies' need to involve themselves in ecclesiastical governance and management. Of significance in recent years was the government intervention to ensure the protection of children. The Royal Commission into the Institutional Abuse of Children was scathing in its criticism of the churches.

Other institutions have levelled criticism at church leaders for their imprudent undertaking of legal actions in the civil courts, poor management and use of church trust funds, and of greedy financial management practices that led to huge losses in the global financial crisis of 2007.

Now the Anglican Church in Australia is consuming itself over issues of doctrinal purity and a fight for the control of church governance and assets. More broadly, this conflict has been coupled with the establishment of parallel church institutions that are giving rise to a likely split in the church. Fights over church



The Rev'd Andrew Sempell  
Image: Chris Shain

power and control are not a pretty sight and does not lead to a stronger or more God-like community of faith.

## *A Smaller Church*

These are the symptoms of a church that has been in decline over the past sixty years. Participation has plummeted from around 50% of the population in the 1950s to about 8% now. In the 2016 census, 13.3% of the Australian population identified themselves as Anglican (down from 17.1% in 2011), while the number of overall Christians dropped from around 61% to 52% at the same time. We are becoming a smaller church.

More specifically, this change in church attendance has had a profound impact on the Anglican Church of Australia. For example, over the ten years from 2008 to 2018, attendance at Sydney Anglican Diocese churches dropped by around 25% as a percentage of population. Likewise, this figure reflects the experiences in other parts of the country. We are becoming smaller quickly.

In Sydney, only around 2% of the population has any regular participation in the life of the Anglican Church—which is little different from the national average. That means that 98% of the population are not connected with this church—even though around 50% of the population identify themselves as Christian and 13% as Anglican. There is some serious work to

do, perhaps even a need for the institutional church to seek reconciliation with its own people. If numbers are the measure, we are not a 'successful' church.

## *A Poorer Church*

There are many reasons for the current structure of the Anglican Church in Australia; including its social and political history, demography, geography, economics, and churchmanship. While one may appreciate the reasons why it is shaped in a particular way, it is not helpful to argue that it should stay so. Indeed, maintenance of the current structure is slowly sending the church broke, sapping it of energy, and causing it to fail in its mission. We are becoming a poorer church.

What is at stake is not just the survival of the church institution, but rather its ability to grow and flourish. The structures and resources of the church need to be reshaped to facilitate such outcomes rather than restrict or destroy it. What is becoming apparent is that the human, financial and property resources of the church are now in such a state that they are hindering its effective operation, rather than enhancing it. Some parish structures are unsustainable because of an inability to maintain plant properly, fund clergy, and harness enough lay people with the appropriate skills to oversee and administer it.

While the problem can be seen at the parish level, it is equally applicable to our national structure of provinces and dioceses. In short, we have a top-heavy administrative structure that is using up valuable resources to maintain itself, without providing any real benefit for the mission of the church. The matters of governance and management have emerged as critical issues in recent years, especially with respect to the handling of child protection and management of church resources. These areas may not be the primary mission of the church, but they are vital to its facilitation.

For the past 50 years there has been a series of scandals across the national church involving misappropriation

of funds, mismanagement of assets, and poor oversight and application of governance principles, both pastorally and administratively. We are paying dearly for this neglect, especially through the redress processes with respect to abuse by church workers.

The 2014 General Synod received a report on the *Viability and Structures of the Church*, which seems to have been shelved and ignored. This is an indicator of the inability of church governance structures to address what is obvious. It is not a hopeful sign.

## *A Narrower Church*

In the past 50 years there has been a general reduction in the number of people training for ordained ministry, which has both pastoral and leadership implications. This decrease has been especially so in regional dioceses because of a lack of funds. While looking at matters of viability, it should be asked if the church would be better off having less dioceses (with their attendant administrative costs) and more people in training to be the future leaders. Likewise, there is a need to look at how people are trained for ministry, and the knowledge, skills, and attitudes that are required.

Since most of the church welcomed women into ministry there has been a profound change in the demographic of Anglican clergy. This change has seen women become leaders in the church, as well as pastors with an associated broadening of approaches and attitudes in ministry. But it is not the story everywhere, and some places are regressing. It is argued that those who are welcomed and encouraged into the leadership of any organisation is a sign of what is valued in it. Clearly, professional associations and clubs restrict leadership to those who are members of the organisation, but should this be the case with the church?

The degree to which the church extends its boundaries to include various people into its leadership is an indicator of who is generally welcome in it. This is a problem in the Anglican Diocese of Sydney where

certain groups of people (such as women, divorcees, and same-sex attracted people, to name a few) are not welcomed into the leadership of the church. It means that around 75% of the population is ineligible to be a leader in this diocese before any other criteria is considered. It is little wonder that the church is lacking in a range of skill sets that would be helpful to it, including for the evangelistic, pastoral, creative, and missional opportunities that exist.

In May this year, the Synod of the Diocese of Sydney will meet to conduct its business and elect a new Archbishop. No doubt, there will be many reports about the Diocesan mission, its governance, its finances, and its operations—all presented with the spin of 'success'. Yet, it needs to be recognised here, as it is everywhere in Australia, that the church is struggling in its mission, and it is not a success story.

While it is recognised that the people of God have been given many wonderful gifts and blessings that are made available for God's mission in the world, yet God's gifts are provided with a corresponding responsibility that they be used for the common good. The harnessing of these gifts with a view to the good of all people should help the church to be more diverse and open to all, thereby providing places for more people to belong.

Unfortunately, however, it is the nature of institutions to become self-focussed, especially when under threat. On the one hand, there is defensiveness to fight off the fear of failure, and on the other, a desire to look bigger than is the reality. But this is a falsity.

The image of the church as a 'laager' comes to mind—which is a defensive circle of wagons with the 'good guys' inside peering out with their guns to hand at the 'bad guys' on the outside. In this way the church is seen as a club for religious people rather than a congregation of faithful people seeking to be a transformational community for all.

This is the problem with the Global Anglican Future Conference (GAFCON), which seeks to create an alternative (or schismatic)



group within the Anglican church. Unfortunately, church factionalism often becomes theological imperialism, worked out through political power struggles that cause people to become more extreme in their positions. It leads to a fragmented and, ultimately, narrower church.

It strikes me that this is the tension between being a church that defines itself by adherence to a particular set of beliefs, strict membership rules, and the exclusion of those that are deemed not to belong; and a gathered church which is simply the body of believers that choose to participate in its acts of worship, learning, care, and generosity. One emphasises law, and the other, grace.

Many churches in Australia today agonise over their mission and the need to present the gospel in a relevant manner to society. In this, we perhaps need to be confronted by the call to be open to all, without distinction, as Jesus did. The answer is more love rather than more rules.

### *A New Reformation?*

As part of the reformed tradition, the Anglican church should understand that reformation is a constant activity in the life of the church. It needs to be present in the local parish as much as the diocesan and national levels. Moreover, reform requires high levels of transparency, accountability, and responsibility. As has been seen in recent decades, it is not clever to try to hide the truth, manipulate organisational processes for vested interests, or coerce people into silence; for people will walk, and indeed many have, never to return.

In this respect, the church needs an attitude change that will lead to growth in trust. Part of this is to encourage (and rejoice in) a greater diversity of membership and practice across the church, so that more people can find a place to belong and thrive in it. Narrowness excludes people, wilful internal conflict alienates, and arrogance expresses the view that other people do not matter. These things destroy the mission of Christ.

Moreover, the church has a duty to be a voice and practitioner for justice, compassion, transcendence, and hope, as it seeks to proclaim and live out the gospel of Christ. This should not be focussed on maintaining its own benefits and status in society, but rather an activity for the good of all.

Since the 1960s, religion has been pushed to the margins of life, becoming more a 'private' rather than a 'public' concern. Many churches have embraced this process by becoming more exclusive and particular in their practices, beliefs, and controls. Society has therefore tended to organise itself more around humanistic rather than theistic concerns, leaving religion to become a cultural artefact, disconnected from the concerns of the 'real world' and an activity consumed by those who are 'into that sort of thing'. Once privatised and consumerised, religion then has little to say to the society around it and it is easily ignored.

The churches have sought to push back; yet despite the adoption of contemporary management and marketing practices, 'relevant' liturgies, evangelism programmes, and the creation of political lobby groups, they have continued to decline. While churches remain ideologically reactionary to social change, obsessed by matters of internal polity, and self-referential in matters of thought and belief, they will probably remain outside the central activities of society.

On the other hand, the secular world-view struggles to understand the religious and often seeks to deny it a place in society. Such a denial also carries with it a rejection of the spiritual aspect of human nature; but it is our spiritual nature that helps us to understand the inner workings of our human nature, making life meaningful, even in the face of hardship and disaster.

Ultimately, being 'church' is not about creating a well-run institution. In contrast, recognising our diversity, brokenness and vulnerability reminds us that we are not all the same and we are not perfect. We are, in fact, sinners who need forgiveness and

reconciliation with God and each other, leading to renewal.

Indeed, that is the point: to regain trust, both within the church and beyond, it means that there is a need for reconciliation. Yet reconciliation also requires a change of heart—a new reformation. The church therefore needs to stop exercising realpolitik and theological imperialism. Instead, it should return to 'the work of the people' through prayer, engagement with the Scriptures, and participation in God's grace and blessing, that comes through worship and the care of others. When the church gets this right, it may only then become a light to the nation.

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

# Decline:

## *The destruction of the temple*

Michael Horsburgh

*As Jesus came out of the temple and was going away, his disciples came to point out to him the buildings of the temple. Then he asked them, 'You see all these, do you not? Truly I tell you, not one stone will be left here upon another; all will be thrown down.'*

(Matthew 24:1-2)

Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, 'This fellow said, "I am able to destroy the temple of God and to build it in three days."' (Matthew 26:59-61)

Towards the end of his life, Jesus made some inflammatory statements about the destruction of the temple in Jerusalem. The incidents caused considerable alarm amongst the authorities and confusion amongst his followers. Of course, Jesus was not predicting the actual destruction of the temple. His point was that he would replace the temple as the focal point of salvation, that sacrifices would come to an end because they would no longer be necessary.

The first temple in Jerusalem was built by King Solomon in 957 BCE, presumably on what is now Temple Mount, the site of the Islamic Dome of the Rock. The Biblical record suggests that, prior to the building of this temple, the Ark of the Covenant had been elsewhere. King David moved it to



Image: Tissot, James (1836-1902).  
*The Disciples Admire the Buildings of the Temple*. Brooklyn Museum.  
Wikimedia Commons

Jerusalem where it was eventually housed in the temple. The historical books of the Hebrew Bible record that other gods were also worshipped in the temple until the reforms introduced by King Josiah in the seventh century BCE. I am not a sufficient scholar of these matters, so I will not attempt to describe or resolve the various controversies about the building, place, and role of this temple. Suffice to say that it was totally destroyed in about 586 BCE by King Nebuchadnezzar in the Babylonian conquest. Its contents were pillaged and the population deported to Babylon.

On the return of the Jews from exile, the temple was rebuilt in about 516 BCE. The conquests of Alexander the Great and his successors brought religious activity in the temple to a halt until the Maccabean revolt in the middle of the second century BCE. The

Second Temple's final phase was a massive reconstruction under King Herod in about 20 BCE. His project involved significant enlarging of the Temple Mount to create the platform on which the current buildings now stand. Evidence of this construction is found in its foundations now known as the Wailing Wall. The vaulted structures supporting the platform still remain. Thus, the building that was the subject of the controversy stirred up by Jesus was relatively new at the time.

Herod's temple was the result of his attempts to placate the region's Jewish population. Although he was appointed king of the Jews by the Romans, and raised as a Jew, his ancestry was not Jewish. He was descended from an Edomite family; Edomites were long standing residents of Jordan. In effect, Herod was an Arab. His



position was delicate. Neither a Roman nor a Jew, he was charged with controlling a fractious religious group who resisted accommodating the prevailing Graeco-Roman culture and, politically, the Roman occupiers. The New Testament gives us only a glimpse of the dangerous politics practised by everyone in power in the region.

By the time that Jesus drove the money changers and merchants from the temple, the system was under strain. Jews were beginning to scatter around the Mediterranean and could not regularly travel to Jerusalem. Sacrifice was becoming less relevant. As Jesus demonstrated, the temple operations were open to corruption. The death of Jesus was a consequence of fearful authorities' endeavouring to maintain control of a volatile political system and the institution that represented their centre of power.

This brief history has one purpose: to show that building and destruction was central to the temple's history. Final destruction was yet to come.

The political situation in Palestine could not be managed forever. Beginning in 66 CE and ending in 73 CE, an insurrection, known as the first Jewish-Roman War or the Great Revolt, broke out in Palestine, beginning

in Caesarea and moving to Jerusalem. The Jews had multiple grievances including taxation (which we know from the New Testament was an ongoing issue), violence from Roman soldiers towards Jewish citizens, and opposition to pagan religious practices in and near synagogues and the temple.

Larger scale violence broke out when the Jewish faction favouring armed action broke away from their more peaceable colleagues. They successfully stormed a Roman garrison in Jerusalem and slaughtered the soldiers who surrendered. Things did not go well for the Romans at first and a provisional Judean government was formed.

However, strong action by Roman general Vespasian, who became emperor in the course of the war, and who was succeeded by his son, Titus, also later emperor, brought Roman victory. Jerusalem was invested with a high wall on which were crucified those taken prisoner, sometimes 500 per day. Jerusalem was taken in 70 CE and totally destroyed. The temple was demolished and Jews forbidden to live in the city. The last Jewish stronghold was Masada, which fell two years later with a high proportion of the defenders'

committing suicide.

This history was recorded principally by Josephus, a Jewish soldier who was captured by the Romans early in the war and who attempted, unsuccessfully, to bring it to a negotiated end. He estimated 1,100,000 deaths with 97,000 captured and sold into slavery. Many others scattered and settled around the Mediterranean.

Josephus describes the destruction in this way:

Now as soon as the army had no more people to slay, or to plunder, because there remained none to be the objects of their fury: (for they would not have spared any, had there remained any other work to be done:) [Titus] gave orders that they should now demolish the entire city, and temple: but should leave as many of the towers standing as were of the greatest eminency, ...: and so much of the wall as enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison: as were the towers also spared in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valour had subdued. But for all the rest of the wall, it was so thoroughly laid even with the ground, by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited. This was the end which Jerusalem came to, by the madness of those that were for innovations. A city otherwise of great magnificence, and of mighty fame among all mankind. (Josephus, *The Wars of the Jews*, Book 7, Chapter 1)

The total subjection of the Jews in Palestine was not completed until the Bar Kokhba revolt in the next century. Rome's continuation of its heavily armed presence continued to foster opposition that could not be contained. The conflict began with



Image: Herod's Temple imagined.  
Wikimedia Commons

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guerrilla action but soon escalated into full-scale fighting. After the rebels had some success, emperor Hadrian brought in overwhelming forces that were finally victorious.

For the Jews, the destruction of Jerusalem brought the sacrificial system of the temple to an end. Since much of the population was dispersed, the importance of the synagogue increased. Such local places of worship required trained leadership, a need that led to the development of the rabbinate and the establishment of strong religious communities. Even though a State of Israel has been established, there seems little or no interest in restoring the sacrificial system. Rabbis have over the centuries preferred those biblical passages that commend charity and justice over sacrifice. Indeed, apart from the problem of regaining control of the Temple Mount, it is hard to see how such a system of animal sacrifice

could be re-established in these times.

The site of the temple remained abandoned until, in the early second century, emperor Hadrian began rebuilding Jerusalem as a centre of pagan worship called Aelia Capitolina. Part of his intention was to obliterate the sites that remained significant for both Judaism and Christianity. In particular, he constructed a temple to Venus over the site of the Holy Sepulchre.

The destruction of Jerusalem and its temple had a profound effect on the new Christian community. Although St Paul died before the event, the gospels were compiled in full knowledge of what had happened. Thus, the significance of Jesus' words about the fall of the temple, although only a description of his own death, were heightened in their significance. When the author of Revelation spoke about a new Jerusalem, it was in the knowledge of the destruction of the old city.

The times were ready for a new approach to religion and spirituality. Both Judaism and Christianity were to show that sustainable monotheistic communities could make major contributions to humanity.

**Associate Professor Michael Horsburgh AM is a Parish Lay Reader at St James' and is the Holy Week and Easter Preacher for 2021.**



Anglican worshippers in Myanmar  
© ABM/Lina Magallanes  
See p. 30



# Update on Supporting Gender Equity in Bondo Diocese, Kenya

Nicky Lock

In Australia, 2021 has felt like a better year in relation to COVID-19—we have had much less community transmission, and life is beginning to feel more normal. We can go freely to the supermarket, attend church without a mask on, and I even went on a domestic flight for work a couple of weeks ago.

Not so in East Africa, where St James' is supporting IFAGE International, a project run by Anglican priest Rev Dominic Misolo, whose focus is on educating about and improving gender equity in this semi-rural area on the northern shores of Lake Victoria.

Kenya is currently in the grip of a third wave of COVID-19 infections, and restrictions such as evening curfews, bans on weddings and political gatherings have been reimposed to slow the rate of infection. Over the period of the pandemic, it is estimated that the cost for Kenya of various restrictions has been around \$58 million, with the GDP growth in 2020 now standing at 1%, reduced from a predicted growth of 5.7%<sup>1</sup>.

Inevitably, this decline in economic prosperity affects the population unevenly. These are some of the various aspects of life in Kenya that have been severely affected:

- There was a nationwide closure of schools between March 2020 and January 2021, disrupting the education of 15 million children in primary and secondary schools.
- Despite achieving gender parity in urban primary and secondary schools, in rural counties more boys than girls attend school. Girls are more often forced out of school due to poverty, and they are also at risk when they stay at home for long periods of time of getting pregnant due to gender-based violence<sup>2</sup>.

- Lockdown restrictions have negatively impacted the urban population's ability to earn incomes.
- Reduced cross-border trade has had a severe economic impact on farmers' ability to sell their goods.
- Food security is at risk due to labour shortages, closure of local markets, restrictions on the movement of farm labourers, and reduced access to land.

IFAGE International has been focussing on three main areas through the pandemic: leadership training for COVID-19 emergency response and supporting survivors of gender-based violence, emergency relief food distribution to vulnerable groups, and COVID-19 women's economic empowerment.

One of the vulnerable groups consists of those living with HIV. IFAGE International partners with an HIV support group: a group member shares how COVID-19 has made life even more difficult than usual:

But during these times we are told to stay home. By staying home, we are unable to feed ourselves. It's only when we go out of our homes that we could be able to earn some money and get some food. This is the major challenge that COVID-19 has brought us.

IFAGE distributed relief food assistance and care packages to about 8,000 families and vulnerable groups including mothers with young children and SGBV survivors within the Bondo region. These food parcels were vital lifelines to these seriously affected families at a time when those who rely on the informal economy, which was severely disrupted by the pandemic, had almost no access to any government-provided services.

As has been reported happening in Australia and Britain, in Kenya there was a rise in gender-based violence as families were confined to their homes during lockdowns. The IFAGE programme trained nearly 200 workers in the community including faith workers, to trace, support and assist those affected by gender-based violence and who had been isolated from their usual supports during the pandemic. These trained workers have assisted 34 victims to get to the place of taking their alleged perpetrators to court for trial.

Rev Dominic is a compassionate and energetic advocate for the elimination of gender-based violence. He is also deeply thankful for the prayerful and financial support of his partners including St James'. Furthermore, he is always hopeful for a brighter future.

'We are grateful to our partners, board of management (BoM), and friends for their great support during the COVID-19 pandemic. Let's hope and believe that 2021 will be a year of careful reflection and consolidated efforts as we dive deep and bring transformation and a just world for everyone regardless of gender.'

You can read the full Annual Report of IFAGE International here: <https://ifageinternational.org/events/f/a-summary-of-our-2020-annual-report>

**Nicola Lock is a parishioner at St James' and counsellor with a special interest in violence against women in the church.**

**Refer to the June/July 2020 edition of *St James' Connections* for Nicky's article, 'COVID-19 Crisis in East Africa: St James' Support of an Emergency Response Project'.**

<sup>1</sup> <https://www.actionagainsthunger.org/publication/2020/07/reality-covid-19-burden-food-security-horn-and-eastern-africa>

<sup>2</sup> <https://theconversation.com/securing-the-education-of-kenyas-girls-during-covid-19-154871>

# Eleanor Dark & The Timeless Land

Robert Willson

St James' Parish is celebrating two centuries of Anglican worship in the heart of Sydney. The archives of the Parish are very important to the history of the Anglican Church, particularly because Bishop Broughton treated St James' as his Cathedral before the building of St Andrew's.

Over the years, I have studied many aspects of the history of the Parish and the Anglican Church in the Colony. I have found immense help in the *Index of Anglican Clergy* in Australia compiled by the late Dr Ken Cable, a devoted member of St James' and once my teacher at Sydney University. Members of the Parish will remember him. *The Cable Clerical Index* is a historical goldmine for researchers.

In 1954 I was a student at Scots College, Bellevue Hill. I enjoyed the Art Class under our teacher David Rabb. The star of that class was Brett Whiteley, a gifted artist who later achieved world fame.

But my interests were in history, English literature, and divinity. One afternoon, I borrowed from the School Library a novel to read on the long journey home by tram and ferry.

The tram reached the city and circled the very imperial statue of Queen Victoria in front of St James' Church. I note that the Queen was born in 1819, the same year that St James' was founded by Governor Macquarie [1819 was the year the foundation stone for the court of St James' was laid. It was later converted to a church and consecrated in 1824 – Ed].

I would walk past St James' and sometimes go inside to study the marvellous array of memorials on the walls. Then I would catch another old 'toast rack' tram that rattled its way down to Circular Quay.

## *The Timeless Land*

On the way, I remember reading the book I had borrowed from the School Library. It was *The Timeless Land* by Eleanor Dark. In the book there was a map of the streets of early Sydney, showing Macquarie Street, King Street (with St James' Church marked on the corner), Elizabeth Street, George Street and so on. My tram was taking me through those streets. Eleanor Dark had written a vivid history of the beginnings of British settlement from the First Fleet in 1788 onwards. The history of 18<sup>th</sup> century Sydney began to come alive for me.

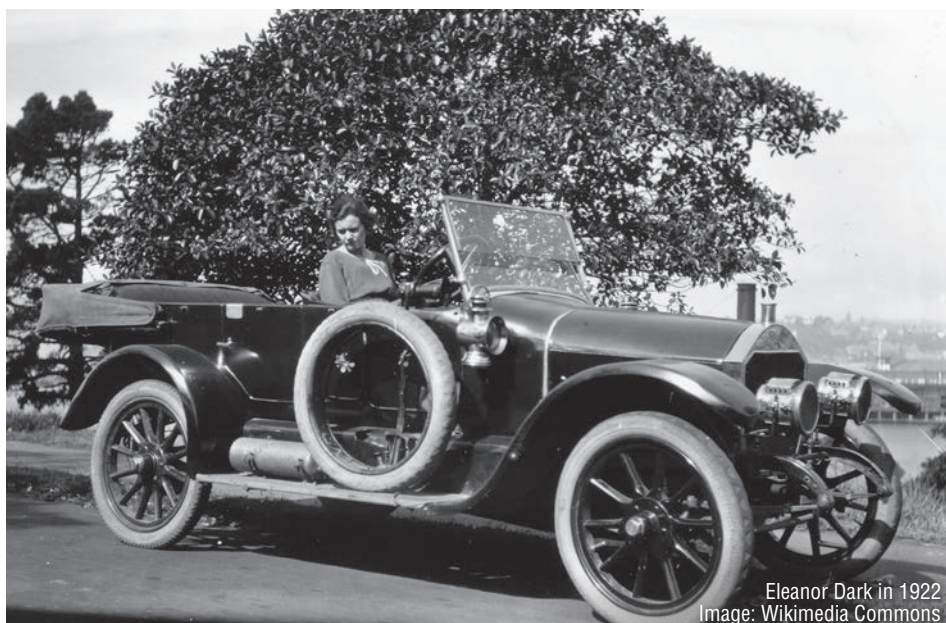
But the first part of the book is a remarkable portrait of the indigenous society of Bennelong and his family in 1788. Eighteen years earlier, Bennelong's father saw what appeared to be a great white bird sailing up the coast, a boat with wings. It was James Cook and the *Endeavour*. They had spent time in what was later known as Botany Bay but passed Port Jackson, one of the finest harbours in the world, without entering it, though Cook named it.

I had expected a novel on the beginnings of Australia as a British settlement to include the indigenous people just as a background, but Eleanor Dark had very different priorities. She wrote a remarkable and sympathetic picture of those who saw the British come, an event that led to the destruction of much of Aboriginal Australia.

## *Eric Dark*

Later, my father asked me what I was reading. The name of the author rang bells for him, not because of Eleanor Dark but because of her husband. In 1936 my father had purchased a grazing property in the Warrumbungles. My earliest memories are of our property 'Gunneemooroo', which was even then becoming a mecca for bushwalkers and explorers. Dad told me something he remembered.

One day a motor vehicle navigated the Tonderburine Creek in front of our home, jolting over the rocks, and we had a visitor. He was Dr Eric Dark, a medical doctor in Katoomba and a dedicated bushwalker, as was his wife Eleanor. He was a short



Eleanor Dark in 1922  
Image: Wikimedia Commons



stocky man with bushy eyebrows and a commanding manner.

He asked Mum if he might climb Mount Naman, not far from our home. She gave permission as long as he closed all the gates after him. Eric Dark made a number of visits to the Warrumbungles. He loved the area and might have helped move to make it a National Park after the Second World War.

I loved Eleanor Dark's book *The Timeless Land*, but the two later volumes of the trilogy, *Storm of Time* and *No Barrier*, are not as well known. She wrote ten novels in all.

Lately I have been reading *The Timeless Land* again and researching the life of the author. The biography of Eleanor Dark by Barbara Brooks, (1998), led me to research the lives of both Eleanor and Eric. You cannot write about one without the other, and they were a devoted couple who shared so much of their lives and interests, and totally supported each other. Both of them have entries in the *Australian Dictionary of Biography*.

### *The Clergy in the family*

I discovered that the family history of Eleanor and Eric is steeped in the history of the Anglican Church in NSW. Both were descended from clergymen. In researching Eleanor and Eric Dark I turned to *The Cable Clerical Index*. There are details of more than 6,000 Anglican Clergy who served in Australia and New Zealand from the beginning of European settlement to the year 1960. Ken Cable has made a splendid contribution to Anglican Church research.

Ken was a most active member of the Parish of St James' King Street, and wrote some very important articles on the history of our Parish. These articles are in the *Journal of the Royal Australian Historical Society* and, in my opinion, should be republished.

Eleanor Dark was born in Sydney in 1901. She had an excellent education, but she was unable to matriculate to Sydney University because she simply could not master the required mathematics. I can identify with her!

After a business course, she took a

secretarial job, and in 1922 married Eric Dark, a medical GP and a widower, and the son of The Rev'd Joseph Dark, a graduate of Moore College and Rector of various Sydney parishes. Eric recalled that his father was a very strict evangelical who would impose a rigid discipline on the family, especially on the Sabbath. He seems to have alienated Eric from formal Christianity, but Eric remained passionately committed to such causes as world peace and social justice.

Eleanor's father was Dowell Philip O'Reilly, writer and parliamentarian, and the son of The Rev'd Thomas O'Reilly, a Canon of St Andrew's Cathedral and Rector of St Philip's Sydney.

### *Horseracing*

O'Reilly spoke his mind. In a sermon in St Andrew's Cathedral he once savagely denounced worldliness, and especially horseracing, in the presence of the Governor, Sir Hercules Robinson, who was a devotee of that sport. The outraged Governor vowed that he would never enter the Cathedral again if O'Reilly were preaching!

Eleanor and Eric were married in 1922. After they settled down in Katoomba, Eleanor resumed her writing. She had a small studio erected in the garden of their home where she could write undisturbed.

### *Australian History*

In the late 1930s, Eleanor decided to concentrate on Australian history as a theme. There was little Australian source material and historical writing available at that time. Many people wanted the convict records blotted out and forgotten. But Eleanor was very determined.

With enthusiastic support from Eric, Eleanor would catch the train from Katoomba down the mountains to Sydney and walk to the Mitchell Library, just up Macquarie Street from St James'. There she would immerse herself in early diaries and letters and records of the founding of the Colony of NSW, and the destruction of Aboriginal society.

In the 21<sup>st</sup> century, there are resources for the study of Australian history that Eleanor

would not have dreamed of, but books like *The Timeless Land* must have kindled a love of our history for many, as it did for me. Eleanor received the award of an Officer of the Order of Australia in 1977, and died in 1985, aged 84. Eric died a few years later.

Eric and Eleanor had strong political convictions and found themselves under suspicion by ASIO in the post-war years. Eric was never a member of the Communist Party. He said that his political philosophy was democratic socialism, not communism. But he and Eleanor strongly opposed the Menzies Government when that government attempted to proscribe the Communist Party. The Darks were named in Federal Parliament as underground workers for the Communist Party. Security files for Eric and Eleanor are now in the Mitchell Library.

When I first read *The Timeless Land*, I was fascinated by the author's fresh and realistic view of the history of early Australia. She and Eric were both remarkable people but only slowly did I discover the full story of their lives. Though they were to a certain extent alienated from the Church of their fathers, they retained passionate Christian ideals of peace and justice.

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

# Update: Who is my neighbour?

Elizabeth Hindmarsh

*The following is an adaptation of a report published in the St James' Parish Annual Report for 2020 and is reprinted here as an update on the work of this parishioner-led group.*

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

During the COVID-19 restrictions, the group met via Zoom every couple of months, and continued their regular email updates.

*Who is my neighbour?* has several aims:

- 1. To inform people about issues through emails, articles and information meetings.**
- 2. To propose a Refugee Family to come to Australia.**

St James' is currently seeking the help of Anglican Aid, who have identified a family in Lebanon. This family are refugees from Iraq who fled Mosul when it was invaded by ISIL. Due to COVID-19 it has not been possible to submit the application to Australian authorities for this family to come as refugees. Therefore, we are supporting them by sending a monthly payment to them in Lebanon using the channels set up by Anglican Aid.

We have so far raised over \$13,000 and we estimate that we will need more than \$20,000 to cover the costs of visas and housing, and money to help them

settle in Australia. The process of further fundraising will continue when we have confirmation that the family is coming to Australia. Some of this money is currently being used to send US\$100 to them each month.

- 3. To advocate for asylum seekers and refugees.**

Members of *Who is my neighbour?* write to politicians both individually and as a group. We continue to be concerned about the detention of people who have come to Australia by boat and are being held on Nauru and Manus Islands. Some of these people moved to the USA in 2019, but there are about 250 people remaining in PNG and Nauru.

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

New Zealand has also offered to take 150 of these people, but so far our Government has not taken up this offer. We need to continue to advocate on their behalf.

St James' is a member of The Refugee Council of Australia, which is an umbrella organisation for the many groups working in this area.

- 4. To support asylum seekers and refugees already in Australia.**

The parish has continued to support the Asylum Seekers Centre in Newtown. During the COVID-19 pandemic, there were very few services available at the centre but the staff ran a food distribution service to people at home, kept in contact with them, and continued to help with housing, medical care and other issues. This group received no support from the Federal Government, but the NSW government has given some funding. We have continued to encourage people to donate directly to the Asylum Seekers Centre or to continue to send food vouchers to the St James' Parish Office. For further information, visit <https://asylumseekerscentre.org.au/contact-us/>

- 5. To support our Aboriginal and Torres Strait Islander brothers and sisters**

St James' acknowledged NAIDOC Week 2020, but due to the pandemic, the





celebration was postponed until November. To mark NAIDOC Week, a St James' Institute seminar was held via Zoom. Part of the seminar included the TED TALK on the Uluru Statement from the Heart by Dean Parkin (see <https://www.youtube.com/watch?v=xB-31jD4XcA>, and the remainder of the seminar was an interview with Auntie Kathryn Dodd-Farrawell, an Aboriginal artist and activist.

The Uluru Statement from the Heart was delivered to the Australian Parliament in 2017 but it was dismissed out of hand by the then Prime Minister, the Hon Malcolm Turnbull. The Statement was sent to yet another parliamentary committee. St James' sent a statement to the committee in support of the Uluru Statement, which was signed by over 80 members of St James' one Sunday morning. The statement said:

*We the members of St James' Church, King Street, Sydney wish to support the Uluru Statement and ask The Prime Minister of Australia Hon Scott Morrison and The Joint Select Committee on Constitutional Recognition to honour the work done to produce this Statement and to implement the recommendations.*

We have continued to support the Uluru Statement and the important issues of Voice, Treaty and Truth.

Aboriginal and Torres Strait Islander Peoples make up about 3% of the current Australian population, and so for a referendum to succeed, at least 60% of the non-indigenous population will need to stand with them and support their proposals. This is a wonderful opportunity to bring healing to our land and to stand with our neighbours. At the last election there was a promise made by the Prime Minister, the Hon Scott Morrison, to hold a referendum on this issue during this current parliament.

#### **6. To support other issues in our community**

2020 saw drought and bushfires destroy parts of our communities. This provided an opportunity for us to reach out to those around us. St James' has continued to show support for these communities by

making donations to the people impacted by these issues.

May we as individuals and as a congregation in 2021 continue to look for ways to think about the questions, 'Who is my neighbour?' and 'How we can respond?'

*Who is my neighbour?* is open to members of St James' and their friends. To join the group or to find out more information, please email [elizabeth@hindmarshsydney.com.au](mailto:elizabeth@hindmarshsydney.com.au)

#### Further information

1. Further information about refugees going to Canada - Schwartz [enquiries@schwartzmedia.com.au](mailto:enquiries@schwartzmedia.com.au) and donations can be made through the Refugee Council of Australia [www.refugeecouncil.org.au/canada](http://www.refugeecouncil.org.au/canada)

2. Articles in *St James' Connections* <https://www.sjks.org.au/church/our-story/parish-connections/>: Oct/Nov 2019 (page 6), and Dec/Jan (page 18)
3. The Uluru Statement and the Makarrata booklet.

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

## 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](http://sjks.org.au) or telephone 8227 1300.

# Telling God's Story

Margaret Johnston

A distinguished Aboriginal artist, Dr Miriam-Rose Ungunmerr-Baumann was honoured in January this year with the award, Senior Australian of the Year 2021 (see citation opposite). Well known for many years in the Northern Territory, her paintings gained a wider audience in 2017 when the Bible Society published the book *Our Mob, God's Story*. This is a collection of glorious religious artworks by 65 indigenous artists. Dr Miriam-Rose also contributed the Foreword to the book and in it she wrote:

Our time is short. People will come after us and they will tell the stories we have told again. In Aboriginal society that is how we survive – telling the stories, sharing the knowledge...The writers of the Bible also used stories to share their knowledge. Without the stories the Apostles passed on, we wouldn't have heard about Jesus' life. Like the Apostles we are called to pass on the Good News of Jesus. It is a repeating story – about life, growth and telling the story to others. We believe it is always God's time. (p13)

The St James' Institute hosted the Sydney launch of the book, and then Institute Director, (now recently ordained) The Rev'd Christopher Waterhouse, wrote: 'it combines the best traditions of Aboriginal and Torres Strait Islander art with the great stories of the Bible...and invites us to reconsider stories we know well through a unique and compelling lens.' Two of Dr Miriam-Rose's paintings from her Stations of the Cross series and a collage of all 13 paintings in that series, are reproduced in the book. They are imbued with rich colours, dramatic forms and deep spiritual meaning. Dr Miriam-Rose's country is Nauiyu Nanbiyu (Daly River), N.T. *The Stations of the Cross* series, painted in 1974-75, still hangs in the church of the former Daly

River Catholic mission. (Copyright for the artwork is retained by the artist and unfortunately it has not been possible to obtain the necessary permission in time to reproduce them for this article).

God's story has been very much the focus at St James' this past season of Lent, with study groups organised by the Institute exploring some of the depth and richness of the Apostles' Creed. As the Rector, Fr Andrew Sempell, reflected in his notes:

Religious ideas are often communicated through artistic means...In the absence of an accompanying narrative...propositional theology seems to be somewhat under-whelming, abstract and obscure. It is perhaps because both the arts and religious faith share a focus upon the transcendent and mystical aspects of life that they draw together.

And it is artists like Dr Miriam-Rose who make that connection. Bridging cultural divides is an important task for the Church today, and Aboriginal artists reach out to people beyond their own 'mob', helping us to hear and see God's story in a different light.

The Christian narrative is told in many ways, and for us this Lent it has been God's story as told by the early church, and retold at baptism and as part of the liturgy to this day. Our conversations have ranged widely but, as one parishioner observed: "When we ask someone what they believe, they will very often answer by telling us a story." The power of story-telling. Dr Ben Myers, the author of our Lent study book, puts it this way:

...The creed isn't a list of concepts and ideas. At the center [*sic*] of the creed is a story, or at least the summation of a story. We are meant to take our

bearings not just from doctrine but from history. (p.62)

The familiar Creed, which we commit to memory and then, with each retelling, reminds us of humankind's faith journey. Perhaps we might even describe the Creed as something like a great Songline for the whole Christian community.

'God's Story'. What we believe. In her life, her words and in her art, Dr Miriam-Rose Ungunmerr-Baumann tells us what she believes in ways that are accessible for all Australians. She is indeed a wonderful teller of God's story.

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





Image: <https://www.australianoftheyear.org.au/recipients/miriam-rose-ungunmerr%20baumann/2322/>

## *Dr Miriam-Rose Ungunmerr-Baumann AM*

### Aboriginal activist, educator and artist

### Senior Australian of the Year 2021

Dr Miriam-Rose Ungunmerr-Baumann AM is an Aboriginal elder from Nauiyu and a renowned artist, activist, writer and public speaker.

In 1975, Miriam-Rose became the Territory's first fully qualified Aboriginal teacher. As an art consultant for the Department of Education, she visited schools through the Top End, advocating for the inclusion of visual art as part of every child's education.

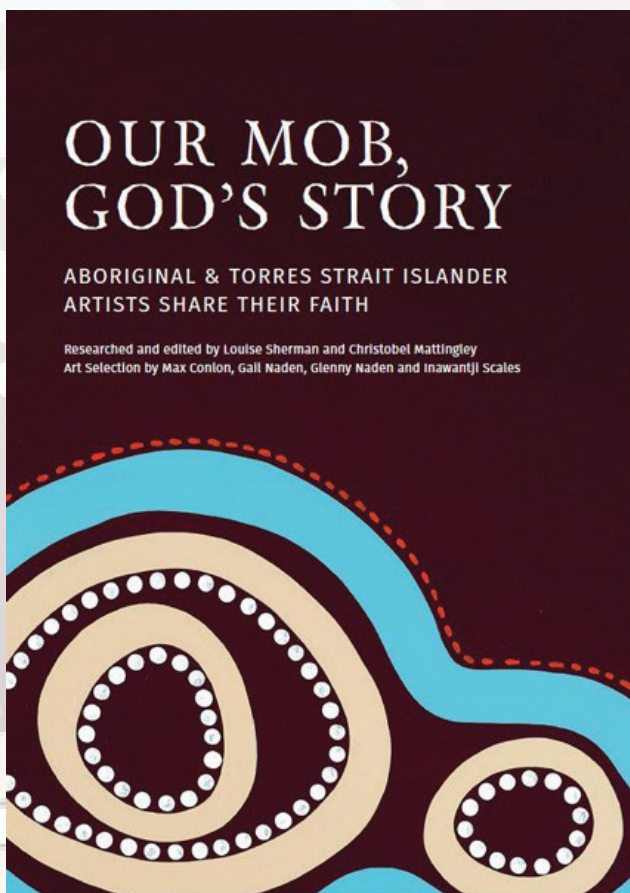
Miriam-Rose later became the principal of the Catholic school in her home community before being appointed to the Federal Government's National Indigenous Council. In 2013 she established the Miriam Rose Foundation to bridge the divide between Aboriginal culture and mainstream society—driving reconciliation at a grassroots level.

Through her professional and creative life, Miriam-Rose has remained dedicated to maintaining the cultural independence of her people and being a spokesperson for the Aboriginal world view. In recognition of her leadership, she was awarded a Member of the Order of Australia medal and an honorary PhD in Education from Charles Darwin University.

## 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



# Counselling Connection

Loretta King

*We are not enemies, but friends, we must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone, all over this broad land, will yet swell the chorus of the union, when again touched, as surely they will be, by the better angels of our nature. —Abraham Lincoln*

It's been a long and confronting COVID-19 year, but finally the vaccines are here, and hopefully we can resume our lives just as they were pre-COVID...or is this something we really want to aspire to? Well yes... and perhaps no? We've certainly had an opportunity to have that downtime to get to know ourselves a bit better and develop talents and initiatives, dreams and plans which we may never have had the reason or time to discover. Of course, there've been a few hiccups along the way—personally and politically, where mistakes have been made. But then isn't that just about being human and the imperfections of human nature? Well perhaps, but some mistakes are blatantly bad choices or actions which are not so easily forgiven or forgotten as they continue to circulate through our airwaves. These include too many unabated cases of domestic and family violence, aged care atrocities, and cruelty to refugees abandoned in their detention centres here and abroad (like that beloved Tamil family relegated to live in virtual isolation on Christmas Island). Then there's the ongoing xenophobic or racial slurs in our sports arenas, schools and streets, and the unforgiveable mistreatment of our indigenous brothers and sisters, unjustly over-incarcerated and sometimes found dead in their cells—often without our knowledge as recently publicised. We have also learned of recent sexual harassment claims in the workplace, and in particular our political workplace, the promised bastion of high ideals and morality we voted for and should deserve, and other grievous sexual crimes against women, alleged and disputed.

From across the globe we've witnessed that shocking insurrection in the U.S. Capitol and its aftermath, where many of those who trusted in Trump are now behind bars, while others continue to laud his praises and pray for the return of their 'Messiah' (their description) to the presidency in a future election, notwithstanding his two impeachments (without convictions), now added to his CV. Some say they were based on partisanship, or in his words, 'a witch hunt by the Democrats', while others in disagreement profess 'that's a bunch of malarkey!' Speaking of which, President Joe Biden has now passed through Congress his USD 1.9 trillion Coronavirus relief package to secure everyday struggling Americans with food, shelter, access to healthcare and a quality education in 'safe' schools, as well as the very needed vaccinations that are now being rolled out across the country—and even to those states which voted for Trump! Now, that's something a divided America, but now hopefully a more uniting America, had forgotten to take for granted! Also, according to newly elected U.S. Treasurer Janet Yellen, it's a policy based on the concept of 'trickle-up economics', rather than the 'trickle-down' approach that didn't work too well during the 2008 financial crisis when millions of Americans were thrown out of their homes, while the banks responsible for their corrupt loan schemes got richer and more powerful, with many CEOs rewarded for their mismanagement with huge exit bonuses—all at the expense of American taxpayers. Indeed, President Biden has learned his lesson well as Vice-President during the Obama years. For one thing, he hasn't repeated failed bi-



partisanship expectations which forfeited the Democrats their early majority in the Senate to bring into law Obamacare at the scale required and originally intended. Secondly, he's now addressed both inequality of gender and race by choosing more women and Black Americans (many of whom are also women) for powerful government portfolios—in particular his historic choice of Kamala Harris, a daughter of South Asian and African descent, as his Vice-President. Wow, what would it take for Australia to follow that lead in the foreseeable future and preselect many more women in our electorates to run for parliament, both state and federal—a sure start to closing the gender gap for a chance at equal opportunity and representation of more than half of our population? Equally, how about those of Indigenous Australian heritage who 65,000 plus years ago settled this country and have waited all too patiently for their fair share of political representation, together with long due



historical, cultural, social and economic recognition, rights and reconciliation to come their way? It brings to mind Martin Luther King's well-worn phrase, 'I have a dream...!'

But now, seriously Australia, let's get real about everything we hold dear—like the survival of our planet and its ecosystems, which means truly acknowledging human induced global warming and climate change. According to the science, this requires having a genuine plan for renewable energy and no more dreams of coal, gas (or indeed nuclear) producing power plants and their pollution and contamination that threaten the air we breathe and the ground water that supplies our cities and towns with clean drinking water. This brings to mind other corrupt (though legalised) practices: the industrial water extractions in the Murray-Darling River system which, combined with severe drought, have led to unprecedented mass fish kills, as well as the financial ruin of smaller regenerative farming enterprises robbed of their water supply; the deforestation and land development practices that continue to endanger our treasured koala populations, along with other wildlife; the ongoing mining and resource extraction practices that have destroyed countless significant Aboriginal ancestral heritage sites dating back to antiquity, as recently exemplified by Rio Tinto's destruction of two 46,000 year old Aboriginal rock caves in the Pilbara region of Western Australia; and the ongoing unmitigated impact of global warming on our Great Barrier Reef (deemed both a world heritage site and one of the Seven Natural Wonders of the World), where vast swathes of bleached dead coral have been discovered, warning us of the ominous threat to coral-dependent living organisms at the base of our food chain. Globally, we watch on as other nation states sanction ongoing deforestation of our world's natural rainforests which are vital for the sequestration of carbon and methane gases largely responsible for the exponential heating of the planet. We also continue to witness the ever increasing melting Arctic and Antarctic icecaps and subsequent

rising sea-levels which threaten to destroy island nations and their peoples, along with life-supporting fresh water reserves everywhere. Ultimately, we are all vulnerable to the catastrophic climactic weather conditions that have no borders, and which threaten all life as we know it—and apart from survival pragmatism, we might consider it a moral duty to begin wholeheartedly and in earnest to protect this living planet we inhabit from increased threats of annihilation, for both our present and future generations!

So, let's take a leaf out of President Joe Biden's book and begin to consider his 'Green New Deal' to support our own piece of the world—this ancient land of Australia, of which our indigenous peoples have long been wise custodians. Let's take another leaf out of that book and begin to truly respect the equal rights of all Australians, including our women, our aged, and our Indigenous, amongst others; and not through words alone (though adding some extra words to our Constitution recognising the existence and rights of our Indigenous Australians wouldn't be a bad start!) As for women, equal respect and equal pay for equal work wouldn't be a bad start either, along with greater support and respect for the elderly and disabled, and initiatives such as social housing for the homeless and others who suffer from life's disadvantages!

One may ask how all this relates to counselling and mental health? Well, for one thing, a fairer, kinder and more inclusive society breeds a happier society, with less human conflict fanning the flames of shame, blame, hatred and aggression towards both self and others. Further, preserving a world teeming with all the natural resources Mother Earth has to offer to everyone, without scarcity, promotes general goodwill and indeed overall good health. Ultimately, achieving all of this requires 'the better angels of our nature', as suggested by Abraham Lincoln, and particularly of those we entrust with the powers of good guidance, governance and moral compass. On such note, that trickle-up economics idea could really be a winner—an interesting alternative to

adding to the deep pockets of the already embarrassingly wealthy some extras they probably wouldn't even miss!

Certainly, such a world would enable all of us to stand proud and know with certainty that we are all worth something, belonging to a decent and loving global community, blessed with a protected and protective rich and awesome planet. And this surely is, in the immortal words of Shakespeare's Hamlet, 'a consummation devoutly to be wished'!

**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'.**

# A Journey to the Priesthood

## in the Christian Community Church for Religious Renewal

Liza Lillicrap

My journey to priesthood started a long time ago. Actually, I think I had an inkling that it might be a possibility when I was confirmed at the age of 13. The 'normal' age of confirmation was 14, but I knew that it was what I wanted to do, and I didn't want to wait another year. The very strange thing about my confirmation was that I was prepared for it by [former Rector of St James'] Bishop Richard Hurford (what a small world!), who at the time was living in Tisbury, Wiltshire, UK. My boarding school was 4km from Tisbury, in the middle of absolutely nowhere (in the 'depths of the Wilds of Wiltshire' as a guest from Australia said), and Father Richard Hurford came every Wednesday at 7:30am to celebrate mass in the tiny chapel in the cellar beneath the gym. Generally, there were only two or three of us in the congregation. I was there every week, as was one teacher who was also later ordained.

I remember the preparation for confirmation. We had to read C.S. Lewis' *Mere Christianity*—I did, but don't think I understood anything! I just thought it was all mysterious and I needed to grow up before I'd understand any of it. Likewise,

when I asked what I should think after taking communion, I was told, "Don't think anything, just wait until the next two people have taken communion and then you can go". Again, I thought, "Well there's some mystery there that I will grow to understand".

As part of the confirmation preparation, it was a tradition that we were taken to a convent in Bristol for a few nights. It was also tradition that you'd go to the cinema. Strangely, I can't remember whether we actually went, but I do remember that we had a conversation about whether or not it would be appropriate to wear a dog-collar on a cinema visit. Rev'd Hurford said that he wouldn't always wear his, but he would also not want to go somewhere that wouldn't allow him to. That made a lot of sense to me.

At my confirmation, 14 others were being confirmed, and I was the last to go up—people went up in pairs, but I was alone. Mr Booker, the husband of my primary school's headmistress (both of whom were committed Christians) was there to witness me being confirmed. I hadn't seen him for two years and have no idea how he knew that I was to be confirmed, but he did, and after the service he said to me, "The last shall be first and the first, last." It was another mystery, whose meaning I imagined I would have to wait to find out.

Following confirmation, I continued to attend the communion service every week during my school time. My mother died suddenly when I was 17 and living in London, and I felt drawn to go to church. I also felt overwhelmed by the emphasis that was placed on sin, and ran screaming from it, metaphorically.

Over the years I had periods of attending church and not attending church. I think



The altar inside Michaelskirche, Bremen  
Image: Liza Lillicrap

that my main concern was that whilst it was ok for me to have been blessed with believing in Christ and God and the Holy Spirit (wow, all three, how incredibly lucky!) I felt uncomfortable knowing that there were many other less lucky, non-believing people, and I didn't know how to reconcile myself with this knowledge.

Nevertheless, Christmas and Easter attendance at church remained a constant must for me, even during otherwise non-church-attending times in my life.

When my son was still tiny, and I was on the search for a mother and toddler group, I came across a flyer for a Steiner school, and that was my first encounter with the anthroposophical world, which would become more and more important.

Four years later when my brother died suddenly, someone at the school told me about the Christian Community and I went to talk to the priest there. She was a wise woman and I felt comforted and understood by her.

It was at that time that I started to attend the communion service of the Christian Community regularly (it is called either 'The



Johanniskirche of the Christian Community in Berlin-Wilmersdorf.  
Image: Liza Lillicrap



Act of Consecration of Man', or, in the USA, 'The Act of Consecration of the Human Being'). We were living in a small village in South Devon, UK, and we were also active as a young family in the village church, so I alternated between the Anglican Church and the Christian Community. At the Anglican Church, together with another mother, I ran 'Pebbles', a creche for the little children which enabled mothers to participate in the service.

The communion services of the Anglican Church and the Christian Community are the same in structure, but chalk and cheese in atmosphere. In the Anglican Church in our village, children were welcomed as part of the communion service and received the blessing. The communion service in the Christian Community, on the other hand, is a meditative service in which the congregation remains silent throughout. There, the routine service has the intensity of the Good Friday service at St James'. Although children aren't included in the Act of Consecration of Man, The Christian Community has a special service for them, the 'Sunday Service for Children'. It is short and has the central focus that Christ is the teacher of love, but also that we must commit to looking for the Spirit of God.

At the Christian Community, children

are also involved in special events for festivals throughout the year, particularly at Christmas, Epiphany, Easter, Whitsun and St John's Day.

Following a conversation with the priest of the Christian Community in Devon, I became a 'member' of the Christian Community in 2000. In response to my question as to why one would bother to become a member (because externally it makes no apparent difference), she replied, "If you think you'd like the church to still be going in 25 years, that's a good enough reason". Becoming a member involves going for what is called a 'Sacramental Consultation'. The Sacramental Consultation is the renewed version of confession and involves a conversation between priest and congregant. (Although you don't have to be a member to have a Sacramental Consultation.) The 'aim' is that current troubles/ joys are discussed so that they maybe 'christ-ened', through consciously searching for how the spiritual world is taking part in them. One learns to offer one's thoughts to the divine. The Sacramental Consultation is consolidated by offering one's thoughts in the communion service.

Funnily enough, the day that I became a member of the Christian Community 'happened' to be the anniversary of my confirmation.

As many readers will know, I sang at St James' for many years. As a singer, my preference was always to sing sacred texts. I think I could say, I only felt comfortable singing texts that I could somehow twist in my mind to be sacred, even if they weren't. Having the opportunity to sing in St James' was an unbelievable blessing: being able to sing my praises of God and Christ and the Holy Spirit was a dream come true! For the time I had in The Choir of St James', I am very grateful.

In 2017, I had a grown-up gap-year. I spent many months in Europe and had the opportunity to attend various courses run through the Christian Community. During that year it became clear to me that my participation in the Christian Community needed to increase. I started to attend the Proseminar courses and felt that it

was the direction that I wanted to follow. Outwardly, the most major consequence was that I had to resign from the Choir at St James' and re-assign my commitment to the Christian Community; this happened in January 2018.

For the next 21 months, until September 2020, I continued to work and studied part-time for the priesthood. Then the angels worked together and it was possible for me to move to Hamburg for the final semester (Preparation Course followed by Ordination Course). Against all odds, I was allowed to leave Sydney amongst COVID-19 restrictions and move continents. Furthermore, German law enabled the course to continue entirely at the seminary, and only once during that time was a guest lecturer unable to come. Unbelievable!

The ordination itself was much reduced in terms of how many people could attend. Normally as many priests as possible attend from all over the world, but this year only a fraction of them could come from within Germany. However, from my perspective, it really didn't matter, as candidates face the altar almost the entire time, only turning to read the Gospel for the first time, and so really don't look around to see how many people are there!

Even so, there were over ninety priests (socially distanced) at the ceremony.

Each candidate was allowed to invite ten guests only and, it's true, I was really disappointed that my family and friends weren't able to be there. But, at the same time, the balancing blessing was that the Christian Community priest in Sydney created an event at exactly the time of my ordination, in which she explained to those present what was happening over in Berlin. In this way, many people experienced my ordination and increased their understanding of the meaning of the service. I have never attended an ordination in the Anglican Church, but there's two very impressive parts in the Christian Community Ordination service. At one point, when the priest circle is to affirm the new priest, they all speak together:

...continued on p. 23



Christian and Liza Lillicrap, following Liza's ordination. Image supplied.

# On the *Exultet*

Kathleen E. Nelson

The *Exultet* is a sung prayer dating from the Middle Ages which continues to be a special part of the liturgy for the Easter Vigil. In medieval Latin manuscripts, the function of the *Exultet* as the blessing of the candle was often clearly identified by the words *Benedictio cerei*. The first part of the prayer heralds and rejoices in the coming of the light and the Resurrection. The long second part includes meditations upon the Easter vigil night and on the Easter candle. Several occurrences of the direct phrase 'This is the night' stand out in the second part, as does also the recurring 'O night'.

The prayer is named *Exultet* (or *Exsultet*) in reference to the opening of its Latin text. That opening, as known in many sources from the eighth century onwards, is *Exultet iam angelica turba caelorum, exultent divina mysteria, et pro tanti regis victoria, tuba intonet salutaris*. Many variations in wording and spelling can be observed. Some particularly marked variations of the text are associated with different traditions. Indeed, the Latin opening quoted here is not identical to that which you hear in English at St James' in the Easter vigil service. Renewal, adaptation and change are integral to the long and ancient tradition which has maintained and sustained the *Exultet*, although on occasion changes have been controversial.

The origins of the *Exultet* can be traced back to the fourth and fifth centuries AD and to a practice in which a prayer for the blessing of the Easter vigil candle was newly prepared each year by a deacon or other officiant. Evidence survives of a variety of such prayers, and also of topics common to those early prayers. The earliest known examples of the full prayer now known as the *Exultet* are found in sacramentaries written for the eighth-century church of Gaul. No single author of the early text can be identified,

although various have been proposed. For example, in an important sacramentary of ca. 700, known as the *Missale Gothicum* and perhaps written in Autun in the region of Burgundy, the *Exultet's* authorship was attributed to St Augustine. That book's *Exultet* is the earliest known example of the full text. (This manuscript can be freely viewed online at [https://digi.vatlib.it/view/MSS\\_Reg.lat.317](https://digi.vatlib.it/view/MSS_Reg.lat.317). The *Exultet* starts on folio 152v.) Imagine the *Exultet* prayer, its text longer and more elaborate than the one that you usually hear now, being delivered in Latin by a deacon at the celebration of the Easter vigil back in eighth-century Burgundy. In the prayer's long second part in the *Missale Gothicum* (and in a number of other sources), there is a remarkable and lengthy section devoted to the praise of the bees whose work provided the wax for the Paschal candle. This section of the prayer was subject to cuts, such that the reference to the bees as the source of the candle is often quite brief.

How might the *Exultet* in Burgundy in the

early 700s have sounded? Would it have had a similar delivery to that now heard? Although we cannot be sure of the answers to those questions, we can look for indications in sources of subsequent centuries. Traces of musical notation associated with the *Exultet* prayer have survived in a small number of manuscripts from as early as the ninth or tenth century, although in these it is usually just small segments of the text which have added notation. With the assistance of later manuscripts, such as some from the eleventh and twelfth centuries, it is possible to build more understanding of the melodies used for the *Exultet* in the Middle Ages. Turn to books from the eleventh century and later for fully notated examples written in a variety of types of notation. Among the medieval sources, there are to be found a number of different practices, especially for the first part of the prayer. Surviving manuscripts demonstrate an intriguing variety of melodies for that first part, and it is the melodic practices of the first part that have particularly attracted the interest of musicologists. The second and longer part of the prayer demonstrates less melodic variety.

The sung delivery of the first part of the *Exultet* heard in St James' utilises a melody which itself has a long history dating back to the early twelfth century and perhaps before. The melody belongs to a family of melodies for the *Exultet* that became widespread during the later part of the Middle Ages. Although the melodies of this Franco-Roman family were to become dominant, there were also other melodies for the prayer, usually associated with particular traditions such as the medieval Cistercian practice, or with places or regions, such as the unusually elaborate Spanish melody that emerged in the late Middle Ages.



Image: The beginning of the *Exultet*, with a large golden letter 'E'. Monte Cassino Exultet Roll Add. MS 30337, Membrane 3. The British Library.



As the two main parts of the prayer are written in periods of different lengths, the repeated melodic material of each part must be adapted, while retaining characteristic gestures and features. In the first part of the *Exultet*, each of its five segments, or periods, will be heard opening with a short rising gesture of three pitches, g-a-c. The word 'Rejoice' opens four of the five segments in the version of the text used at St James'. The final phrase of each of these five segments concludes with a characteristic descent to the pitch e, here moving down

by step from a to e. The sound of this final phrase readily identifies the Franco-Roman type of *Exultet* melody. When listening to the second part of the prayer, which in general uses another somewhat plainer and more recitational melody, short melodic flourishes can be heard ornamenting the opening of some segments. The longest of these is a five-note flourish for the first word of the phrase 'This is the night' in two of its occurrences; and the same flourish is heard again to decorate the opening 'O' of 'O night verily blessed'. The use of such flourishes

at these and other points in the long second part of the prayer are frequently recorded in the long history of the notated *Exultet*.

**Kathleen Nelson is an Associate Professor in Musicology at the Sydney Conservatorium, The University of Sydney. She has written several papers on medieval musical practices for the *Exultet*.**

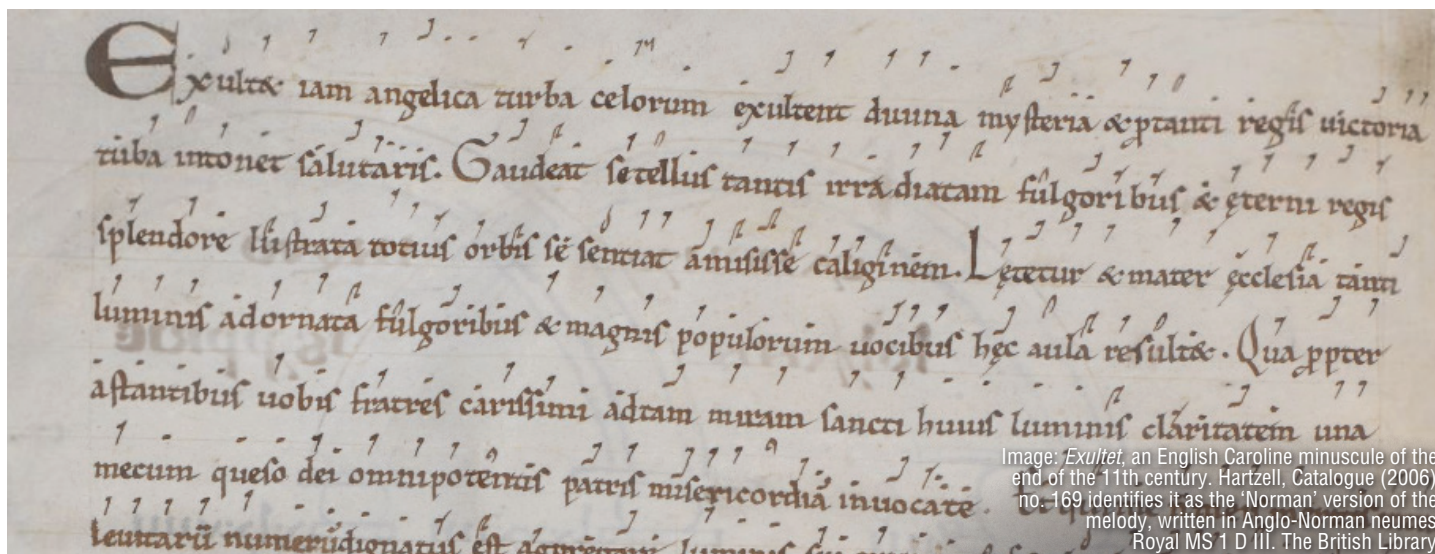


Image: *Exultet*, an English Caroline minuscule of the end of the 11th century. Hartzell, Catalogue (2006), no. 169 identifies it as the 'Norman' version of the melody, written in Anglo-Norman neumes. Royal MS 1 D III. The British Library.

## A Journey to the Priesthood continued...

"Yes, so be it!" And later to symbolically demonstrate that the new priest has become part of the circle of priests, the archbishop halts the communion service (which itself is an extract from the Ordination Service) and walks around all the priests present (they sit at the front of the church with a gap between them and the congregation) carrying the sacraments of the bread and wine. I had experienced it once as member of the congregation, and it is most striking.

I started my new position as priest in Bremen three weeks ago. It's been full of services, as the congregation is quite large and I have been celebrating three of the four services a week. I am starting to get used to it, but I am amazed by how tiring celebrating is. At the moment, I can't imagine socialising after it, but luckily for me, socialising after the service has been cancelled during the pandemic—a surprising blessing! In the

service of ordination, we are told that we are bestowed with strength to carry out our task as a priest. I am beginning to sense that I will need every bit of that strength and, to quote Martin Borchart, one of the founder priests of the Christian Community:

'I can only overcome my consciousness of my lacking and unworthiness by hoping that I will grow into the enormous work.'

**The Rev'd Liza Lillicrap was a soprano in The Choir of St James' and directed the Children's Choir.**

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# kids@church update

Charlotte Wiltshire

When I think about my favourite thing about St James', I think of the people. It's the sense of community, and the way that the church brings people together. During the past year and COVID-19, it has been a struggle to keep in touch with people, especially ones you usually see each week. I miss the people who walk down to the kids@church room with coffee and a biscuit, sticking their heads in to say hello!

kids@church has been ploughing through however, having Zoom meetings each week, connecting with each other and making a mess—nothing can stop us!

We've been following the seasons and feast days, celebrating them online, all in our own little Zoom windows. We've had online Easter Egg hunts, celebrated Pentecost with a remote red party, made homemade pretzels for Lent, and had the very first online kids@church nativity play.

During ordinary time after Pentecost, (or as we like to call it at kids@church 'Interesting Time') we focussed on the Old Testament, learning about Egypt, starting with the story



Image supplied.

of Joseph and finishing with the journey that the Israelites took to the promised land. When we learned about Moses and the Ark of the Covenant, we even did very important research by watching the moment where the face melts in *Indiana Jones and the Raiders of the Lost Ark*. Do not fret! We then watched the 'behind the scenes' segment to show everyone it was indeed just wax and no one was harmed in the making of the movie.

There has been a lot more creativity in the way we come up with our crafts, utilising what's in and around the house. This has been one of the most fun things about doing it on Zoom. We are able to experiment, get messy and take more time with crafts. The children can take as long or as little time as they wish, perfecting their crafts, rather than just the hour or so we have each Sunday.

There have been weeks where it's been a bit of a struggle to get up on a Sunday morning and to dial in, especially when everything

was on Zoom and it was just another meeting. This didn't deter us though! We have come up with quizzes, and games and ways to make things fun, just like it would be in person.

In thinking about this article and the year that has just passed, I put three questions to the kids@church children: What was your favourite craft activity? What do you miss about St James'? and What are you most excited about when we can go back in person?

The answers to the first question varied, but there was the strong theme of cooking and making a mess: pancakes for Shrove Tuesday, sheep biscuits for Good Shepherd Sunday, bread making as we looked at the 'bread of life' in the Gospels, and the red party which we have each year to celebrate Pentecost.

*Our favourite week was Shrove Tuesday as we got to make pancakes.*

— Chris & Sarah



Image supplied.



*Definitely making the sheep biscuits was the funnest activity. Can we do that again?*

– Ben

*My favourite weeks have been the Red (Pentecost) party and bread making.*

– Scarlett

*The best week was definitely pancake day!*

– Juliette

*Anything food related so... pretzels or pancakes or sheep biscuits and the Palm Sunday diorama when we dressed Dixie (the Jack Russell puppy) up as the donkey and she turned around and chewed the Jesus figure on her back!*

– Sophie

It has been so much fun to meet everyone's four legged friends each week on Zoom. I think almost every week there has been an animal interlude. That is one thing that I will miss when we go back into church. Although I think we should definitely have our pets with us at kids@church. That way we would be working with children and animals! Together again. Can you imagine the chaos? I'll think I'll pass on that.

The second and third questions were a bit more serious, and all the answers had the same theme. The children missed seeing their friends, and being able to interact with them in person.

*I miss being in the kids@church room downstairs and having morning tea*

*"I miss the atmosphere of the church and how it feels so welcoming. Hopefully when we get back we can all sing together."*

*together. I'm excited about seeing everyone in person. Sometimes it's really hard on Zoom to see and hear everyone.*

– Scarlett

*I miss the atmosphere of the church and how it feels so welcoming. Hopefully when we get back we can all sing together (Fingers Crossed).*

– Chris & Sarah

*I miss doing weekly craft in person.*

– Juliette

*You have no option but to listen... Less distractions at home. Also just interacting with people. Not sure about the music though, but definitely don't miss the weird smelly stuff!*

– Sophie

*Interacting with people and the music was nice.*

– Ben

It can also get a bit crazy when we play our Kahoot quizzes! (Kahoot is an online quiz that we make up and the players use computer and mobile phone to select the answers.).



Image supplied.

There are always lots of laughs and fun, as some of the multiple choice answers might not be too biblically correct...

*I love the Kahoot quizzes that Charlotte makes for us!*

– Scarlett

Thank you to everyone who tuned into our Nativity Play last year—this was livestreamed after the morning service on Advent 4. It was so much fun to put together, and we were so excited to share it with everyone, even if it was slightly kooky and a bit different. I have been doing online theatre during the year, so thankfully I had learned how to go about recording it and make it work on Zoom. It was definitely fun, with lots and lots of silliness and laughs. We even had a dedicated blooper reel, which is all of the mishaps, and all of the things that didn't make the final version, which we watched after the play.

Everyone missed dressing up in our usual costumes, and being able to run around the church, but considering the year that was 2020, it was the best of a difficult situation. We possibly could have done something in person, however with the regulations changing so quickly we decided to make the best of what we had and put on a smashing good online show!

*It was very innovative.*

– Ben

...continued next page



Image supplied.

It was very cool doing it on Zoom but I prefer doing it in person. I reckon doing it in person is easier than on Zoom. - Sophie

We are so excited to say that we are going to be back in church for Easter! We will have our usual Good Friday service, and a slightly modified Easter Egg Hunt on Easter Day, but we cannot wait to see everyone again, and hopefully we will be able to be in at St James' more often.

Thank you for all the support during the last year, and here's to a more promising 2021!

Charlotte Wiltshire is a parishioner at St James' and assists her father, John, to coordinate kids@church.

The images in this article were taken by Lauren Edwards and John Spracklin.

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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.

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Visit the Appeal website: [stjamesfoundationorganappeal.com.au](http://stjamesfoundationorganappeal.com.au)

**The St James' Music Foundation**

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# Via Dolorosa

Today I walked once more  
The Way of the Cross,  
In company with the daughters of  
Jerusalem.  
We are the throng that joined the  
jostling procession,  
The early morning air is cool and clear.  
But today we've kept the children  
indoors;  
This is no place for children.

Then in this replay, something happens:-  
A detail I haven't noticed  
In all those times I've had to watch  
It all unfold again.

By the third time Jesus falls,  
Under the weight of that great heavy  
cross,  
I find myself trembling.  
As I watch this young man falling,  
Unable to save himself,  
Or preserve a shred of dignity.  
A primal fear of falling hovers.  
And in the melee, there is a sudden  
silence.

The action freezes.  
We all stop, transfixed, voyeurs  
At this display of utter vulnerability.  
The slightest pause:  
Momentarily, mute embarrassment,  
even pity  
Is mirrored on the face of every  
bystander -  
Those who brayed most viciously, now  
confused:  
By rights, the shame should all be his:  
Why then does it feel like ours?

At length, with a jerk and awkward  
restart,  
This ghastly scene un-freezes  
The men begin to murmur, impatient,  
restive  
And we womenfolk grow shrill again.  
It is a relief when a hapless tourist,  
A black Cyrene,  
Is conscripted to the task.

But I also know what follows  
Since the stones did not cry out,  
And no reprieve was given  
The nightmare did not end.  
He has not yet asked forgiveness for us;  
We are not absolved, we are not spared.  
He, and we, must continue  
Along this dreadful Way.

Margaret Johnston is a parishioner at St James'.



# Colin's Corner

## from the St James' Archives

### 100 years ago at St James' Church

#### S. JAMES AND HIS SHELL.

A large scallop shell appears as part of the conventional attire of our patron saint. The figure in the chapel window is wearing it, and it is also seen elsewhere in close conjunction with his pilgrim's staff and wallet. These features in the figure of the Saint are all associated with those later legends in which S. James, under the Spanish form *Santiago*, is connected with Spain and early Spanish history. He is said to have come to Spain some time after our Lord's Ascension, and to have preached the Gospel there. Later, he returned, it is said, to Palestine, where he suffered martyrdom under Herod Agrippa (Acts xii. 2). His disciples received his body, carried it to Joppa and placed it in a ship which was miraculously conveyed to Spain. There [it] was buried and a church built over it. The church was destroyed during the barbarian invasions and the tomb lost to sight until it was rediscovered in A.D. 800. The body was then removed to Compostella [*sic*], where a handsome church was erected and the shrine of *Santiago de Compostella* [*sic*] became a place of pilgrimage from far and wide. Santiago became the [*sic*] patron saint of Spain and the watchword of the Spanish armies in the wars against the Moors. Again and again the Saint is said to have appeared in the crisis of battle on a white horse and to have succoured the Spanish forces. From the sixteenth century onwards, S. James is uniformly pictured with pilgrim's staff and gourd or script in allusion to the legend that he was the first to travel abroad on evangelising work. The shell, too, was a pilgrim's badge, especially of pilgrims to Compostella [*sic*], where the scallop shells abounded. These shells were used by pilgrims for spoon, drinking vessels and dish combined, and were then worn on the cap as an honourable sign that the wearer had travelled to another land, and especially to Spanish Compostella [*sic*], on pilgrimage.

#### *The Monthly Church Messenger* April 1921

NOTE: The St James' window was relocated to the Church tower when the Chapel of the Holy Spirit was created.

#### 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.



## 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](mailto:rgc@tsn.cc)

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# The St James' Foundation



Christine Bishop LLB (Syd) FAICD, Chairman

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

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

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

## The St James' Foundation Ltd.

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

## The St James' Music Foundation

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

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

## The St James' Church Building and Property Foundation

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

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

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

# Prayer & Practical Support

Robert McLean

Like others around the world, the Anglican Board of Mission (ABM) was profoundly saddened to learn about the Myanmar military's taking control of government on 1 February 2021, and abandoning the country's path to full democracy. At the time, phone lines were cut but the internet remained connected. Since then, communication has been sporadic with phone lines and the internet sometimes working, sometimes not.

On the day of the coup, the Archbishop of the Church in the Province of Myanmar (CPM), the Most Rev'd Stephen Than Myint Oo, requested CPM staff to restrain themselves in using social media with messages critical of the situation. Instead, His Grace asked the church to be calm and pray that the situation may improve. Since then, however, the situation has worsened with the ongoing killing of protesters.

The United Nations now estimates that at least 149 people have been killed in Myanmar since security forces cracked down on peaceful demonstrators.



Anglican worshippers in Myanmar  
© ABM/Lina Magallanes

The Church of the Province of Myanmar had its beginnings when the Church of India, Burma and Ceylon was established in 1813. On 28 August 1966, Bishop Francis Ah Mya became the first native bishop in the country, and four years later the Church became an independent Anglican province.

Today the Church is made up of six dioceses (Hpa-an, Mandalay, Myitkyina, Sittwe, Toungoo and Yangon) and two missionary dioceses (Patheingyi and Pyaw Oo, both recently carved out of Yangon Diocese). The Archbishop is also Bishop of Yangon.

ABM's work with CPM began about thirty years ago. And in the last fifteen years or so, because of generous supporters throughout Australia, including St James', we have been able to support CPM through our Church to Church and Community Development programmes in a variety of ways—from small-scale projects such as Motorbikes for Mission, textbooks for discipleship training, and hymn books in Burmese and Karen languages, to transformative, large ongoing projects such as Church Capacity Development, Sustainable Agriculture, and Water and Sanitation.

ABM has also conducted several pilgrimages to church projects in Myanmar, the most recent of these in early 2020, in which several St James' and former St James' parishioners participated. Tony Naake from St James', a 'double' Myanmar pilgrim, also raised more than \$50,000 for church water projects through his recent 'Myanmar Water Challenge'.

Of the current situation, Australia's Minister for Foreign Affairs, Marise Payne, said in a recent statement,

We continue to strongly urge the Myanmar security forces to exercise restraint and refrain from violence against civilians.

Australian Professor Sean Turnell has been detained with limited consular

access for over 30 days. We call for the immediate release of Professor Sean Turnell, State Counsellor Aung San Suu Kyi, President Win Myint and others who have been arbitrarily detained since 1 February.

Mark Purcell, the CEO of ACFID, the Australian Council for International Development, said, "We call on the Australian Government to work urgently and comprehensively with other Governments, through the United Nations and regionally, to urge Myanmar's military to release all those arbitrarily detained, restore internet access and all forms of communication, to respect the November 2020 election results, and to allow for the immediate commencement of the new Parliament by elected representatives."

The Myanmar Council of Churches released a statement calling for the release of the President of Myanmar U Win Myint and State Counsellor Daw Aung San Suu Kyi. It also urges a spirit of reconciliation, and for all to be treated equally. It asks people of all faiths to pray for the peace, development, justice and hopes of all the people of Myanmar.

There are reports that some parts of the country are now under martial law. The impact of the civil disobedience movement is starting to be seriously felt as people are unable to access their own monies from banks and financial institutions, and protests are hindering economic activities. There is urgent need for money to buy basic food items. ABM was advised that \$50 would feed a family of four for two weeks, and we are seeking to raise funds and find a way to send these funds to the church as soon as possible. It is also critical for people to have money for phone credits—with phone charges for domestic and overseas calls expected to shoot up as internet connections are now being cut for longer periods of time.



# *for the people of Myanmar*



Anglican worshippers in Myanmar  
© ABM/Lina Magallanes

If you would like to make a donation, please call ABM on (02) 9264 1021 and ask to donate to Myanmar Emergency Response MM014 or go to <https://www.abmission.org/pages/donate-online-to-abm.html> and select Myanmar Emergency Response from the drop-down list.

We offer the following prayer for Myanmar. Many parts of CPM are praying between noon and 1:00pm their time each day (which is 4:30-5:30pm AEDT, and 3:30-4:30pm AEST after daylight saving ends for us on Easter Day). Join in with them if you can, or else pray at another time of day.

**Robert McLean is Partnerships Coordinator at ABM.**

*God of the still small voice of calm,  
We pray for concord and peace  
in Myanmar.*

*Send your Spirit to console those whose loved ones  
have had their lives cut short  
for marching in peaceful demonstrations.  
Send that same Spirit into the hearts  
of any who are afraid  
of what the future might bring.*

*This we ask through him who is the Prince of Peace,  
Jesus Christ our Lord.*

*Amen.*



# Christopher Waterhouse's Ordination

Val McMillan

A number of St James' friends met in Hobart for Christopher Waterhouse's Ordination.

Saturday 27 February dawned partly cloudy, windy and cool, some would say 'cold'. Darting across Murray Street to the entrance of St David's Cathedral, from the hotel where we stayed, there was an air of excitement and clicking of cameras. We gathered at the entrance of the Cathedral to see Christopher before the service began. There he was grinning from ear to ear and sporting 'the collar'. How pleased we all were to see him.

We entered an already full nave with the sound of people chatting and not a mask to be seen. Setting the scene, the organ was heard in the distance playing a lovely prelude. A gentle, watery sun penetrated the beautiful stained-glass windows. Before long, the service began with introductory speeches, readings, prayers and hymns.

How wonderful it was to sing, although some of the songs were unfamiliar to us.

The ordinands were sitting in the front pews and the time came for the ceremony and an air of solemnity prevailed. What a thrill it was to see Christopher prayed over and blessed! At the conclusion, the deacons and priests turned to the congregation and were met with wonderful applause. Christopher wore a special red stole [which was a gift from The Rev'd Shelagh Shaw, recently retired from St David's Cathedral and formerly of Coventry Cathedral in the UK – Ed].

Christopher's wife, Marianne Close, had added some beautiful, additional gold embroidery.

Following the service, we all gathered outside with further clicking of cameras, group photos, laughter, conversation, and a wonderful feeling of fellowship and joy.



Image: Michael Horsburgh



Image supplied.





L-R: The Rev'd John Stewart, The Rev'd Christopher Waterhouse,  
The Rev'd Andrew Sempell  
Image: Brooke Shelley



The stole gifted to Christopher.  
Image: Brooke Shelley

What a privilege it was to have been a witness to this event and in the company of friends from St James'. It was almost like a house party! In the evening, we all met at the Custom House Hotel for a celebratory dinner organised by Fr John. Much crayfish was consumed along with many toasts to the new deacon!

Some of the group met on Sunday afternoon for a tour of the Cathedral with Christopher, followed by Evensong, a lovely ending to the weekend.

"The Lord be with you Christopher" as you begin this ministry.

**Val McMillan is a parishioner at St James'.**

## Parish Contact Directory

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# Personal Reflections on Liturgy

Brooke Shelley and  
Sue Mackenzie

Brooke:

In Primary School, I remember filling in a form for mum to sign, and asking her, "Mum, what's my religion?" She answered, "Oh, C of E I suppose." "What's C of E?" "Church of England." As someone who had only known of England as the far away place where The Queen lived, it sounded very exotic to me.

My memories of church back then were confined only to sitting in the back of the white weatherboard South Grafton parish church, reading Christian children's comics whilst my Great Aunt and Uncle sat down the front. I was taken to the Communion rail once, and was rather miffed I missed out on getting a sip of whatever was in that big shiny goblet; moreover, I didn't even get to eat a piece of bread.

Fast forward a year or two, and there were the Tuesday lunchtime Youth Group meetings in the AV room at school. I enjoyed these Youth Group meetings and happily told anyone who'd bother to listen that God and Jesus did exist.

Once I moved away from home to attend secondary school in Sydney, I was taken along to a Bible study group at a church on the upper North Shore. I didn't feel comfortable by the way the leader spoke to us and, moreover, I didn't understand what he was saying. It is unsurprising that I didn't last long. Soon afterward, I found myself surrounded by a group of what someone described as the 'arts intelligentsia', who drummed into me the damaging history and effect of organised religion. These late-30-somethings treated me as an equal (which, to a teenager, was alluring), they encouraged me, and I felt special. I believed everything they said. I became an atheist. Parallel to all of this was a fascination with Early vocal music, particularly Renaissance

polyphony. I remember during a music class in high school one day, I got up and blasted a recording of the first few bars of Duarte Lobo's *Audivi vocem de caelo*: "It's soooooo good!" My classroom music teacher responded, "You should have been a boy soprano." Sacred early vocal music resonated deeply with me and I didn't know why. I was an atheist, remember.

The lectures in my undergraduate degree that I enjoyed most were the musicology ones focussing on Medieval and Renaissance music. I distinctly remember a fellow student, a tall chap with bright red hair and a deep, cultured voice. He enjoyed the classes, too, and seemed to know a lot about things. I befriended him and chatted about the music we both enjoyed. He played the organ in a church and encouraged me to attend a service so I could listen to more of the Renaissance polyphony that resonated with me. He was David Blunden, and—at that time—was Organ Scholar at St James'. I attended the service David told me about: St James' Day, 1995, and the mass setting was Lassus' *Missa Bell' Amfitrit altera*. Listening to it as part of a church service made perfect sense and I didn't know why. I was still an atheist.

The following year, I was living at Arundel House near the University of Sydney. There was a strong link between the House and St Barnabas, Broadway ('Barney's'). I told them I was interested in auditioning for the Choir at St James' (the Lassus mass was still a vivid memory) and the other girls who attended 'Barney's' said I should join them and go down the road (I thought all churches were the same). I attended a Sunday evening service there. It reminded me of the upper North Shore bible study. I felt uncomfortable, particularly about the way the male preacher was yelling at us,

saying "YOU MUST BELIEVE THIS". I was shocked by it and I didn't know why. I was still an atheist, remember. At the conclusion of the service, I knew I didn't want to go back and needed an out. So, I bit the bullet and auditioned for the Choir at St James'. The next week, there I was, singing in the choir stalls at St James' and it felt like home. In the weeks and months that followed, I frequently looked out at the congregation and wondered, "If all these people keep turning up each week, there must be something here." Then the odd sermon began to strike a chord. My atheism evolved into agnosticism. The style of worship at St James' made sense to me, as did the styles at churches in London where I sang during my further study and work abroad: places like St George's Hanover Square, Chelsea Old Church, All Saints Margaret Street, St Mary's Bourne Street, St Bartholomew the Great, and (the Catholic) St James' Spanish Place. The theatre of worship in these places made sense: the belief that there is something bigger than us, an all-knowing power of wisdom speaks to me in places of a particular architecture and age, with elaborate, expensive robes, plumes of incense, grand organs, and choirs singing Renaissance polyphony. I am someone that thrives on authoritative structure. I feel more open to listening to someone dressed in robes that I would never be able to wear, speaking from an elevated height about lessons from Christianity that can be applied to today's life. They appear to me like precious, other-worldly vessels, through which are channelled messages from the Divine.

A few weeks ago, I attended Christopher Waterhouse's ordination at St David's Cathedral in Hobart. I had expectations about what an ordination would be like,



despite never having attended one before. The reality didn't match the expectation. What it illustrated was that churches aren't the same, even if they've got the same label: services with guitars, pop-style music, 'blokey' speaking, devoid of choirs, robes, organs, and incense, mean nothing to me. I felt uncomfortable and embarrassed, and I don't know why. What I do know is that I identify as Anglican (or C of E) who sits on the fence – quite a way away from the atheist. That's progress, yes?

I have worked in 'churchy' places: Lambeth Palace, a Catholic school, and now at an Anglican church, and I have heard a lot of argument about liturgical style: what's right and not right; who's in and who's out. As someone who's on the outer and relatively 'unchurched', I find the argument perplexing. If there are varying traditions that teach the same principles: that of goodness, compassion, love and understanding, who's to say that one way is better than another?

Thankfully, we are all different, have different opinions and experiences, and process concepts in different ways. Someone quoting bible verses from the pulpit in a suit makes no sense to me—but it makes perfect sense to Joe Bloggs down the road. Someone translating bible verses into modern-day situations from the pulpit in a beautiful brocade robe, during a service of rousing hymns and soaring choirs, makes sense to me and gives me the space to question why, even though I might be coughing from the thick incense—but Joe Bloggs might think it's all veneer and no substance. Neither of these presentations and styles is more right than the other.

Educational institutions nowadays have adapted to cater for different styles of learning, an evolution that's a long way away from the chalkboards and problem students of yesteryear. Surely religious organisations would want to foster the same approach, allowing the space and opportunity for different interpretations of the same message?

Joe Bloggs might not care for the pomp and ceremony, but what might only matter to him is understanding the message delivered by the suit behind the mic and that might

be all he needs. For me, I don't care if the person preaching or offering communion is white or black, male or female, gay or straight, married or single, short or tall, fat or thin, or doesn't drink gin. Like Joe, if I understand the message that the Divine has passed through them to me, and if I feel inspired and strengthened by their example and the style of worship (and nourished and loved by the community with which I worship) then that's all I need.

**Brooke Shelley is Communications Manager at St James'.**

Sue:

As a teenager when I was being prepared for Confirmation within the Presbyterian Church, our minister taught us about the liturgical structure of a Presbyterian Church service. Fast forward about 30 years, and I had moved on to another Presbyterian Church of a more evangelical flavour than the church of my childhood, which could have been described as 'high Presbyterian'. As one concerned with running Bible Studies and other forms of education within the parish, I once gave a seminar to parishioners about liturgical structure, calling to mind those early lessons.

Move forward another nearly 20 years and I have become an Anglican, and now attend St James' where the liturgical structure of the Sunday Eucharist is far more obvious than in a typically Presbyterian church service. But this is something that attracted me to the Anglican form of worship as it is practised at St James'. I will explain.

Every part of the liturgy that we participate in each week is meaningful; it has a part to play in framing and facilitating worship of the Triune God. After we begin with a call to focus on God, there is a time of confession, where we recognise that without the Lord's forgiveness, we cannot come into his presence. We are like the tax collector in the parable that Jesus told, who could not even raise his eyes to heaven in order to pray, as he acknowledged his sinfulness.

I find it especially meaningful the way that the liturgy swings between us and each member of the Trinity. And how the words

bring both things of the Old Testament, like the commandments found in Deuteronomy, and Jesus' commands of the New Testament together. One minute we are acknowledging God as creator, the next we are remembering our failings during the past week.

This same pattern of somehow calling to mind past, present and future resonates throughout the service. We have readings from Old and New Testaments, from literary forms like the Psalms as well as Epistles. We declaim the Nicene Creed, a statement from the 4<sup>th</sup> century Christian church. We pray the Lord's Prayer, even older. Yet we also intercede for people and churches around the world today. Furthermore, we listen to a sermon that usually draws the readings together and applies them to our context and times.

And we take Communion: a mysterious time when one minute we are in the upper room with the disciples and Jesus at their last supper, and the next we are tasting consecrated bread (and wine in pre-COVID days), recognising we are consuming the 'bread of heaven' and drinking the 'cup of salvation'. Suddenly we are sitting at the feast of the age to come!

How different from church services where communion is not offered weekly, where the structure and words change frequently. This was my experience in my previous church for much of the time I worshipped there. I can recall attending a seminar once to help those who were preachers and teachers within the church. The speaker stated that all sermons should contain the gospel. Yes, you think, if he meant by that reference to the reading from the Gospel, to Jesus' words. But he didn't. Rather there was the insistence that each week mention should be made in the *sermon* of the sacrificial death of Jesus for us, even if this bore no relationship to the readings. There was little recognition that congregations were mostly composed of people who heard the same message the previous week. Who, by and large, were believers. I got rather sick of this diet of 'milk'.

When I came to St James' I began to appreciate the richness of the Anglican

...continued on p. 37

# St James' Institute: Notes & News

Aaron Ghiloni

In March 2021, the St James' Institute was honoured to host the fourth Robin Sharwood Lecture, in conjunction with Trinity College Theological School (Melbourne). The Lecture was attended by 120 people including the Most Rev'd Dr Glenn Davies and the Right Rev'd Dr Michael Stead. The Honourable Justice Debra Mullins AO's lecture highlighted several themes that will be further explored in the Institute's 2021 programme: same sex relationships, church conflict, Christian doctrine, and the mission of the church.

On 27 May, the Institute will host a webinar with Yale theologian The Rev'd Dr Joyce Ann Mercer on the topic 'Same Sex Relationships and Church Conflict'. Mercer will share insights from her on-the-ground research with Anglican, Lutheran, and Presbyterian congregations. Each of these congregations has struggled with and against their denomination's and diocese's stances on sexuality. Such conflicts go deeper than constitutions and canons—they go to a person's very identity. Going beyond the traditional/progressive binary, Mercer's research discusses the hard realities of staying together and the positive ways faith communities have learned to live with difference. This presentation will include time for questions.

This webinar will be offered on a Thursday morning (10am AEST), allowing people all over Australia to join. Registration is essential.

On 15 August, the Institute will offer a seminar titled, 'Gender and the Dynamics of Christian Doctrine: What's Ordered about the Natural Order?' The Rev'd Dr Geoff Thompson will describe the contribution of Christian doctrine to a

non-binary understanding of gender. The theme of this seminar can be seen as an extension of Justice Mullins' observation that, "the question of what is 'doctrine' is at the forefront of the debate in respect of the blessing of a couple in a same sex marriage."

On 31 October, the Institute will explore the question, 'Is Church Unity Possible?' The session will explore the contribution of William Temple, Archbishop of Canterbury, to ecumenism including the founding of the World Council of Churches. The Rev'd Dr Ed Loane will describe behind-the-scenes conflicts Temple experienced as he worked toward church unity. The presentation will also explain how Temple's allegiance to the Anglican Church partially undermined his ecumenical convictions. It will reflect on how Temple's example can inform current



Image supplied

divisions within the Anglican Church. The theme of this seminar extends Justice Mullins' exhortation to find "creative solutions to maintain the unity of the Church." This event will be followed by a Choral Evensong for Christian Unity and Ecumenical Dialogue at 4:00pm in St James' Church.

The vigorous Q&A that followed the Sharwood Lecture revealed the need for rigorous and innovative exploration of the issues raised. The St James' Institute is a venue for such explorations!

Visit [stjamesinstitute.org.au](http://stjamesinstitute.org.au) to register for any of these events.

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



The Hon Justice Debra Mullins AO  
Image: Jocelyn Kellam



# The St James' Institute presents a half-day workshop on Pastoral & Spiritual Issues in Dementia Care

Nearly half a million Australians live with dementia of various types. Symptoms include withdrawal, confusion, and various forms of loss including personality change. How can we nurture the spiritual life of people living with this condition? How can we communicate the love of God when previous ways of talking and sharing are diminished?

This St James' Institute workshop introduces tools for providing spiritual care for people living with dementia. While many aged care educational resources exist, this bespoke seminar uniquely focuses on pastoral care and ethical decision making. Informed by a Christian theological view of the dignity of each person, this practical session will offer hopeful advice for carers, pastoral workers, chaplains, and other helping professions.

The sessions will be interactive, and participants will be provided with copies of slides. Participants may attend in person or via livestream. A light lunch will be provided.

Our presenter is Associate Professor Rosalie Hudson, RN, DipArts, BAppSci (AdvNsg), BTheol, MTheol, GradDipGeront, PhD. Dr Hudson has expertise in aged and palliative care with over a decade experience as director of nursing of a 50-bed nursing home. Rosalie is also an honorary Senior Fellow in Nursing at the University of Melbourne. She has published widely in nursing and theological journals on end-of-life issues, palliative care, pastoral care, dementia, and the ethics of aged care. Dr Hudson is the author of four books including *Palliative Care and Aged Care: A Guide to Practice and Living, Dying, Caring: Life and Death in a Nursing Home*.



Image: Unsplash

## Personal Reflections on Liturgy continued...

liturgy, as it is practised at St James', that leads the worshipper to the Communion Table and sends them out into the world, nourished and enlivened. Moreover, the gospel message (as understood by the speaker at the seminar I attended) is proclaimed loud and clear within the words of the Great Thanksgiving. There is thus no need for the preacher to say the same thing. The freedom to spend time on the application of God's Word to the

lives of believers is there, whilst still maintaining the focus on Jesus. We can be truly fed.

In case you are wondering: the liturgical structure of a Presbyterian Church service is also rich and designed to prepare the worshipper to partake of Communion. It is very similar in fact to the Anglican, something I appreciated when I first came to St James'. Suddenly

I realised that as a child I had heard the words of the Prayer Book, without knowing their origin. I and my fellow worshippers in those days had heard the Kyrie, the Sanctus and the Agnus Dei; we just didn't know them by those names. No wonder I felt at home here at St James'!

**Sue Mackenzie is a parishioner at St James' and proofreader of St James' Connections.**

# Dobson Pipe Organ Update

Alistair Nelson

Construction of the new Dobson organ continues in Lake City, Iowa. We present some photos of work currently being done at the factory, including two pipes from the Cornet de Violes stop, a particularly interesting and colourful stop which is likely the first of its kind in Australia. The pipes are made by the very highly regarded pipe maker Terry Shires in Leeds, England. The meaning of the remaining photos may be somewhat obscure to the untrained eye, but they give some idea of all the craft that goes into making the internal workings of the instrument.

**Alistair Nelson is Organist at St James'.**



The lower part of the organ console.



This is the 'grid', the heart of one of the slider soundboards. It is essentially a large frame with many bars that act as dividers or partitions between each note channel.



These are two soundboard grids glued up. The upper and lower tables will be glued next.







These are blocks that receive conductors that convey the wind from the soundboards to any offset pipes



These are the bars that define the note channels. Their dovetailed ends fit into dovetailed dadoes in the grid frame.



These are two of the reservoirs or bellows. The leatherwork has yet to be done.



Two pipes from the Cornet de Violes.

*Images in this article supplied by Dobson Pipe Organ Builders.*

## 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.

## NEXT EDITION

The next edition of *St James' Connections* will be published on Friday 4 June 2021.

Deadlines (advertising and editorial):  
Monday 24 May.

Contact: 8227 1301 or [brooke.shelley@sjks.org.au](mailto:brooke.shelley@sjks.org.au)

# Milestones

## BAPTISMS

Robyn Marie Partridge (adult) 25 February 2021

Alfred Miles Bradshaw 6 March 2021

Montague Kepler and Hamish Munro Taylor 6 March 2021

## WEDDINGS

Matthew Boesenberg and Amber Shepherd 6 March 2021

## FUNERALS

The Rt Rev'd Bruce Wilson 29 March 2021



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# Music Notes

## Alistair Nelson

It feels like tempting fate to write this in advance, but it looks like Easter at St James' will be as close to normal as we've been in over a year. Our freedom to worship with music at St James' has been steadily increasing over the past two months. For myself, the feeling of accompanying a congregation passionately singing the hymns at the funeral of Bishop Bruce Wilson on Monday of Holy Week was incredible after a year of silenced congregations.

The beginning of this year saw the reintroduction of some special musical activities, such as choral concerts and cantata services. The Choir was pleased with their warmly received concert a rose upon a thorn, on the first Saturday in March. This concert continued the association of St James Music with cellist Rachel Scott, and The Choir will also perform in her Bach in the Dark Concert Series in May. Bach in the Dark will continue to be a live stream only event: I hear it's audience now numbers in the thousands (and we couldn't even fit that number in the church, let alone the crypt). It was a pleasure to welcome back BachBand@St James' and former Robert Blunden Organ Scholar Titus Grenyer for an alto solo cantata sung by Steph

Dillon in a service that also included a sumptuous 8-part setting of the Magnificat by Heinrich Schütz. The lunchtime concert series has had a strong start to the year, with a steadily increasing audience.

For Pentecost this year, The Choir will collaborate with the ensemble Elysian Fields, led by Jenny Eriksson on electric viola da gamba. Together, they will perform a jazz mass titled *Meditatus*, by Norwegian composer Jan Gunnar Hoff, commissioned for the choir of Bodø Cathedral, Norway. Elysian Fields recently recorded the Kyrie movement from this Mass on their CD *Fika*. The music from this mass juxtaposes and alternates elegantly simple choral writing with Jazz improvisation.

To conclude, as we pass the 1 year anniversary of the March 2020 lockdown, I would like once again to thank all of you who continue to make us feel so appreciated for our music over the past year, for those who listen both live and online. You have greatly contributed to making a dispiriting situation into an opportunity for musical growth and innovation.

**Alistair Nelson is Organist at St James'.**

## <sup>T</sup>S. JAMES' *Connections* SUBSCRIPTIONS

- **Individual: \$22**  
(6 issues per year; includes postage)
- **Parish/Institution Bi-Monthly:**  
\$60 (20 copies of one issue, includes postage)
- **Parish/Institution Yearly:**  
\$300 (20 copies of 6 issues, includes postage)

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](mailto:office@sjks.org.au).

# Music at St James' <sup>APR-MAY</sup>

## Choral Music

The Choir of St James' and The St James' Singers continue to offer inspiring choral music of the highest standards. Here is the music list for the next two months.

### THURSDAY 1 APRIL

#### 6:30pm – Solemn Choral Eucharist for Maundy Thursday

Introit: Shephard – *A new commandment*

Setting: Palestrina – *Missa Aeterna Christi munera*

Motets: Duruflé – *Ubi caritas*; Bruckner – *Christus factus est*

### FRIDAY 2 APRIL

#### 9:00am – Stations of the Cross

##### *Sung by The St James' Singers*

Introit: Miller/Webbe – *When I survey the wondrous cross*

Motet: Stainer – *God so loved the world*

#### 12:00pm – Solemn Liturgy of the Cross

Kyrie: Victoria – *Requiem a 6*

Motets: Twist – *Versa est in luctum*;

Tallis – *Salvator mundi*;

John IV of Portugal – *Crux fidelis*;

Victoria – *Reproaches*;

Passion Setting: Victoria;

Victoria – 'Agnus Dei' from *Requiem a 6*

#### 7:30pm – Tenebrae

Lamentations: Phinot;

Benedictus Dominus: Victoria

### SUNDAY 4 APRIL

#### 6:00am – Easter Vigil

Setting: Dove – *Missa brevis*

Motets: Handel – *Since by man came death*

Byrd – *Haec dies*

#### 10:00am – Choral Eucharist (Easter Day)

Setting: Dove – *Missa brevis*

Motet: Stanford – *Ye choirs of new Jerusalem*

### WEDNESDAY 7 APRIL

#### 6:15pm – Choral Evensong

Responses: Radcliffe

Canticles: Stanford – *Evening Service in G*

Anthem: Stanford – *When Mary thro' the garden went*

### SUNDAY 11 APRIL

#### 10:00am – Choral Eucharist

##### *Sung by The St James' Singers*

Setting: Neukomm – *Missa Ruralis*

Motet: Shephard – *The Easter song of praise*

### WEDNESDAY 14 APRIL

#### 6:15pm – Choral Evensong

Responses: Clucas

Canticles: Watson – *Magnificat and Nunc dimittis in E*

Anthem: Hadley – *My beloved spake*

### SUNDAY 18 APRIL

#### 10:00am – Choral Eucharist

Setting: Harris – *A Simple Communion Service in F*

Motet: Clemens – *Ego flos campi*

### WEDNESDAY 21 APRIL

#### 6:15pm – Choral Evensong

Responses: Smith

Canticles: Wood – *Magnificat and Nunc Dimittis in F*

Anthem: Stanford – *O for a closer walk with God*

### SUNDAY 25 APRIL (ANZAC DAY)

#### 10:00am – Choral Eucharist

Setting: Howells – *Collegium Regale*

Motet: Parry – *My soul there is a country*

#### 4:00pm – Choral Evensong

Responses: Martin

Canticles: Gray – *Magnificat and Nunc dimittis in F minor*

Anthem: Ireland – *Greater love hath no man*

### WEDNESDAY 28 APRIL

#### 6:15pm – Choral Evensong

Responses: Martin

Canticles: Wood – *Magnificat and Nunc dimittis in D*

Anthem: Purcell – *My beloved spake*

### SUNDAY 2 MAY

#### 10:00am – Choral Eucharist

Setting: Stravinsky – *Mass*

Motet: Stravinsky – *Pater noster; Ave Maria*

### WEDNESDAY 5 MAY

#### 6:15pm – Choral Evensong

##### *Sung by The St James' Singers*

Responses: Nelson

Canticles: Stanford – *Magnificat and Nunc dimittis in D*

Anthem: Attwood – *Teach me, O Lord*



### SUNDAY 9 MAY

#### 10:00am – Choral Eucharist

Setting: Bairstow in D

Motet: Lobo – *O quam suavis est*

### WEDNESDAY 12 MAY

#### 6:15pm – Choral Evensong

Responses: Smith

Canticles: Harwood – *Magnificat and Nunc dimittis in A flat*

Anthem: Gibbons – *O clap your hands*

### THURSDAY 13 MAY

#### 6:30pm – Solemn Choral Eucharist for Ascension Day

Setting: Victoria – *Missa Ascendens Christus*

Motet: Stanford – *Coelos ascendit hodie*

### SUNDAY 16 MAY

#### 10:00am – Choral Eucharist

##### *Sung by The St James' Singers*

Setting: Willan – *Missa Sancta Maria Magdilenae*

Motet: Titcomb – *I will not leave you comfortless*

### WEDNESDAY 19 MAY

#### 6:15pm – Choral Evensong

Responses: Radcliffe

Canticles: Howells – *St Paul's Service*

Anthem: Howells – *O pray for the peace of Jerusalem*

### SUNDAY 23 MAY

#### 10:00am – Choral Eucharist: Jazz Mass for Pentecost

Setting: Jan Gunnar Hoff – *Meditatus*

### WEDNESDAY 26 MAY

#### 6:15pm – Choral Evensong

Responses: Ayleward

Canticles: Byrd – *Second Service*

Anthem: Purcell – *Hear by prayer*

### TRINITY SUNDAY 30 MAY

#### 10:00am – Choral Eucharist

Setting: Rheinberger – *Cantus Missae*

Motet: Palestrina – *O beata et gloriosa*

#### 4:00pm – Choral Evensong

Responses: Sumsion

Canticles: Palestrina – *Magnificat primi toni and Nunc dimittis (a8)*

Anthem: Twist – *How shall we sing?*

## 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/](http://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.

Please be advised that concerts are subject to change. Please refer to our website for confirmation of performances: [www.sjks.org.au/music/lunchtime-concerts/](http://www.sjks.org.au/music/lunchtime-concerts/)

### 7 APRIL

EWA KOWALSKI – FLUTE; YING HO – PIANO

### 14 APRIL

ESTELLE SHIRCORE BARKER – PIANO

### 21 APRIL

CECILE ROSS & NICOLE FORSYTH – VIOLAS

### 28 APRIL

SIMON MARTYN-ELLIS & GEORGE WILLIS – GUITARS

### 5 MAY

ALEXANDER YAU – PIANO

### 12 MAY

TBA

### 19 MAY

NSW POLICE BAND

### 26 MAY

TBA



# *Current Worship Arrangements at St James' Church*

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

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

Register your attendance online at [www.sjks.org.au/service-registration/](http://www.sjks.org.au/service-registration/)

*Check pew sheets and the website for information on Resting Space and Christian Meditation.*

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

- register their names online at [sjks.org.au/service-registration](http://sjks.org.au/service-registration) or by using the church QR code;
- not attend the service if feeling unwell;
- adhere to physical distancing guidelines and sit in the church at those places marked by a green dot (4 people per pew where all are distanced);
- use hand sanitiser when arriving and leaving;
- be willing to have a temperature check conducted at the door;
- surgical masks are available for those who wish to use them, but are not obligatory, and
- congregational singing is now allowable without the need to wear a mask.

## *Connect!*

View services at  
[sjks.org.au/online-services](http://sjks.org.au/online-services)

Sign up to the St James' Institute and/or  
the Music Mailing Lists at  
[sjks.org.au/contact-us](http://sjks.org.au/contact-us)

Find out what we do and become part of the community  
[sjks.org.au/parish-life](http://sjks.org.au/parish-life)

## *Go shopping!*

Lunchtime Concert tickets, Books, CDs, Individual Printed Copies of  
*St James' Connections* available for purchase at  
[sjks.org.au/shop](http://sjks.org.au/shop)