



^TS. JAMES' *Connections*

Jun – Jul 21

Bicentenary 2019-2024

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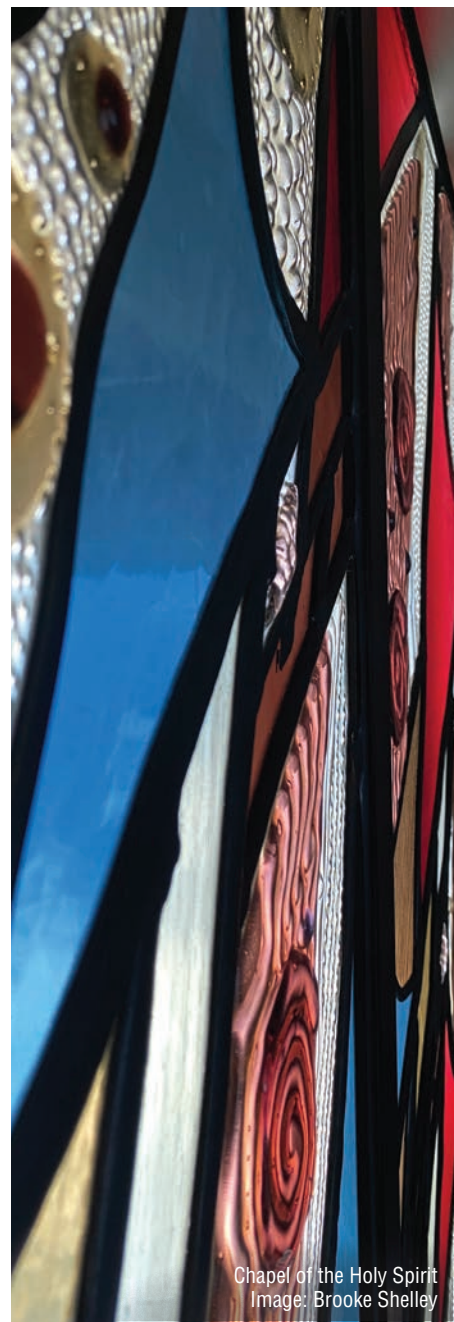
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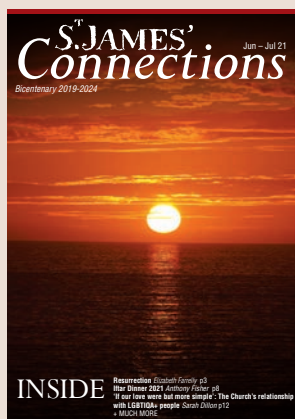
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Chapel of the Holy Spirit
Image: Brooke Shelley



St James' Connections on paper

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Resurrection

Elizabeth Farrelly

First, a confession. I don't believe in resurrection. At the individual human level, the idea of an ongoing personal identity strikes me as metaphysically and logically absurd. I have no expectation of an afterlife except in the most Jungian and symbolic way. As to *The Resurrection*, the notion that we were redeemed in advance by the excruciating death of an incarnate god who then resumed eternal life makes no sense to me, morally or poetically—except as grand metaphor.

In saying this I am acutely conscious that many people have been burnt, or worse, for far smaller heresies. The first recorded female poet in English was well-born writer Anne Askew. In 1546 she was tortured in the Tower of London for refusing to support the doctrine of transubstantiation; racked by the Lord Chancellor himself, then burned. Of course, Askew was far from alone. Much of the history of the Church involves strenuous efforts to enforce skin-deep religious conformism (including the Tudors' various Acts of Uniformity in the 1540s and 1550s) on pain of death and dire punishment.

In truth, though, Askew was martyred not for theology, but for politics. Quite probably, Henry VIII did not believe in transubstantiation himself. For diplomatic reasons, though, he needed to appear to the Holy Roman Emperor Charles V as though the religious reforms had come to a halt. Plus, Askew was a learned and defiant female. Burn her!

My parents fought out this same battle on a ground that was smaller, if scarcely less fiery. At the back of my mind, I still hear my father's (stern, Catholic-raised) voice insisting that "you can't cherry-pick the bits of religion you like." And my

mother's defiant, low-church, free-thinking retort that you not only can. You must. So yes, it is with some trepidation, but also unquenched curiosity, that I embark on this discussion.

A word, too, about metaphor. For many people now, the idea that something is symbolic or metaphorical implies a kind of triviality, a titular role much like that of the Constitutional monarch. To my mind this is misguided. In fact, metaphor is immensely powerful; symbolism even more so. These are the things that move people to war, and to peace. They give meaning and in so doing, drive action. It's a little like the popular idea that if a disease is 'all in the mind' it is in some way 'made up' and, therefore, easily resolved. In fact, of course, the opposite is the case. Mental constructs are far more enduring than physical ones, and far more difficult to dismantle—consider Israel-Palestine—in part because they are more difficult to see.

So I intend no trivialisation when I say that, to me, it's irrelevant whether God 'exists' or whether the resurrection 'really happened.' The idea of a dying-and-rising deity is of critical importance to our capacity for goodness, and for the sense of purpose that this can bring. What matters is the belief, the recognition of symbolism. This is the moment of meaning.

I came to Christianity through an abiding interest in the intersection of ethics and aesthetics. Hardly anyone talks about this. Many would argue that there is no such intersection. Indeed Christianity—and again, this schism goes back to the Reformation—remains split on the question of whether beauty is a path to or a bulwark against God: sacrament or idolatry. Many would argue that interest



Elizabeth Farrelly
Image supplied

in aesthetics is itself trivial and idolatrous, at best irrelevant to ethics and at worst opposed. This is the puritan view. I don't agree.

One of the few philosophers to deal seriously with the question is the late Iris Murdoch (1919-1999). A lifetime Platonist who grew up in the English Anglican church, considered herself atheist while noting that "my beliefs are really Buddhist in style," Murdoch dealt at length—in her novels and her philosophy—with questions and crises of Christian faith.

"I still myself use the Christian mythology," Murdoch observed. "I am moved by it, and I see its religious significance and the way in which ordinary life is given a radiance."¹ Yet, she denied believing "in a personal God... I don't believe in the divinity of Christ. I don't believe in life after death. My beliefs really are Buddhist in style."² I was astonished to discover this about Murdoch, whose novels I devoured as a teenager without having any awareness of her philosophical career, because I, too, am very drawn to Platonism, which posits Truth, Beauty and Justice as eternal

¹ <https://www.churchtimes.co.uk/articles/2019/19-july/features/features/iris-murdoch-atheist-but-unapologetically-anglican>

² <https://www.guern.net/docs/psychology/writing/1990-parisreview-irismurdochinterview.html>

'forms.' For me, translating into metaphor as I do, this belief in transcendent ideals of goodness (which I would happily call God) offers no real conflict with Christianity.

At the heart of Murdoch's discourse on this is her analysis of the relationship between art/beauty, love, The Good and what she calls 'unselfing.' In common with many Christian (and other) mystics, Murdoch sees unselfing—which seems very similar to Keats' 'negative capability' and to Christ's kenosis, or self-emptying—as the key to happiness. And art—or beauty—is 'the most obvious...occasion for 'unselfing.'"³

Through much of Murdoch's work she tends to substitute the Platonic idea of The Good for the theological idea of God. Beauty, in both art and nature is something we love intuitively and unpossessively, 'the only spiritual thing which we love by instinct.' It is 'a thing totally opposed to selfish obsession. It invigorates our best faculties and...inspires love in the highest part of the soul.'

In this way, 'the love of art is a training in the love of virtue.' Or, to put it another way, 'Good is the magnetic centre to which love naturally moves.'⁴

Philosophers before Murdoch were interested in beauty as a subject and a discipline. Plato made it one of the Forms. Aristotle devoted a book to it. Kant dwelt intensively on questions of taste and experience. And in Christian theology—where for many centuries the wrong belief regarding music or stained-glass windows could have you burnt and disembowelled as a heretic—Swiss theologian Hans Urs von Balthasar (1905-1988) argued that 'We can be sure that whoever sneers at [beauty's] name, as if she were the ornament of a bourgeois past... can no longer pray and soon will no longer be able to love.'⁵

Others since Murdoch have pursued the idea of beauty as a signpost to spiritual

uplift. Raymond Tallis (1946-), also a philosopher and novelist as well as a physician and neuroscientist, established a ladder of The Four Hungers.⁶ Again, there are shades of Buddhism, since Tallis' ascending order of hungers from the physical to the spiritual in many ways parallels the chakras. The first hunger is for survival (food and shelter). This level, I believe, is the home of literal truths—including the question of whether God literally exists. The second hunger is for pleasure; sex and song and food. The third is for the social acknowledgement; status and the envy or admiration of others. The fourth and highest hunger is the transcendent one. This is the yearning for things spiritual; for goodness and for beauty. In similar vein, aesthetician Roger Scruton (1944-2020), a friend of Tallis', categorised the love of beauty—be it personal or beauty in art or nature—as an 'erotic' love, comparable to the love of God.⁷ By this he means to indicate its capacity to connect us subject-to-subject, taking us out of our object-selves and raising us—in an echo of Murdoch—above the narcissism of ego into a genuine subject-to-subject intimacy. This is redemption.

All of which points to the importance of beauty in our spiritual but also our communal and civic lives. Totalitarian regimes know this—which is why, in trying to quell a people, they so commonly destroy their sacred art treasures (such as the beloved Barmiyān buddhas in Afghanistan, destroyed by the Taliban in 2001 or the winged bull at Nineveh, destroyed by Islamic State in 2015). This is architecture's deeper responsibility: to connect us with the source of meaning and, in creating a sense of deep at-homeness, to bolster us against conformism. Any methodology that intervenes in this connectivity, making form a thing to be gazed at not through, inhibits this transcendence and diminishes our capacity for goodness.

We in contemporary Australia fail to understand this deeper role. Instead, we treat aesthetics as though, being 'subjective,' it is both impossible to discuss and, in any case, trivial. So we disengage. Public debate withers and dies and the world, our home, gets ever uglier. Already, ninety percent of what is built looks and feels like it is designed by a machine, to house machines. Similarly, we persistently exploit and traduce nature, as though its only value to us were instrumental.

What does all this have to do with resurrection? I am drawn again and again, as Murdoch was, to Plato's famous cave analogy. The fire in the cave, around which most of us, persuaded that its shadows are reality, warm ourselves is the ego. It appears to be the centre and source of everything, and lures us into the fatal presumption that we are ourselves gods. But all this is an illusion. In fact, the cave fire is but a small, flawed copy of the real fire, the sun. To see this, however, requires courage and belief—abandonment of the ego and the long, arduous and dangerous journey out of the cave towards the truth.

Art, and the love of beauty, is a part of this journey. For Murdoch, the search for truth and the search for God are one and the same. 'Art transcends the selfish and obsessive limitations of personality... it is a kind of goodness by proxy,' she writes.⁸ 'Art and morality are, with certain provisos... one. The essence of both of them is love.' Love is the 'unmistakable sign that we are spiritual creatures... made for the Good.' It is love that frees us from the 'anxious, avaricious tentacles of the self'. This transcendence of ego is what Murdoch calls 'unselfing', a necessary prerequisite of goodness. 'Love is the tension between the imperfect soul and the magnetic perfection which is conceived of as lying beyond it.' Love—of art, of nature, of another, and of God (or truth)—is the power that draws us from the cave.

³ Iris Murdoch, *The Sovereignty of Good over Other Concepts*, Routledge Classics, 1970, p.82

⁴ Ibid., p. 100

⁵ Hans Urs von Balthasar, *The Glory of the Lord*, volume 1, 1961

⁶ Raymond Tallis, *Hunger*, Routledge, 2008

⁷ Roger Scruton, *The Face of God*, Bloomsbury, London, 2012

⁸ Murdoch, *The Sovereignty of Good over Other Concepts*, p.85

Murdoch's notion of unselfing as the key to freedom, or perhaps enlightenment, is found at the heart of most mystical traditions. It is the loss of identity, rather than its perpetuation, that sets us free. Blessed are the poor in spirit. I am reminded of the description of death and rebirth in Rolf de Heer's 2006 film *Ten Canoes*. The old Yolnu man, Minygululu, likens human life to a 'little fish' leaping briefly from the water hole. Then, says Minygululu, "when I die, I will go back to my waterhole. I'll be waiting there, like a little fish, waiting to be born again."⁹

Like Murdoch, I find it impossible to believe in a personal God doling out reward and punishment like some parental court of appeal. But God, or Good, or truth, is nevertheless a powerful magnet and an enticement to live what the ancients called the good life. This magnetism is profoundly important. It impels Plato's journey from the cave, and Keats' 'regular stepping of the Imagination towards a Truth.' And although it in no way promises us any literal version of eternal life, it does play to infinity and ties our soul to its eternal origin. Occasional glimpses of this truth are as close to resurrection as I can fathom.

Dr Elizabeth Farrelly is an Opinion Columnist for *The Sydney Morning Herald*, Board member for the National Trust of Australia (NSW), and parishioner at Christ Church St Laurence, Sydney.



What on earth...?!

Find out more
on page 8.



Cleaning the church on Holy Saturday, 3 April.
L-R: Margaret Clark, Peter Blunden, Carolyn Lawes
Image: Jackie Dettmann

⁹ https://en.wikipedia.org/wiki/Ten_Canoes

St James' Church

Looking Back & Looking Forward

Andrew Sempell

St James' Church understands itself as a 'Classically Anglican' expression of the Christian faith. By this it means a church that seeks a 'middle path' of church expression, which is Scriptural, traditional, and reasonable. Underlying all of this is a desire to be faithful to God, expressed through a ministry that continues the work of Jesus in our midst and thereby being a blessing to others. We call it 'incarnational'—a ministry of Word and Sacrament through which we seek to be both nourished and strengthened by God's Spirit so that we can carry out God's work in the world.

This is how the new Parish Strategic Plan, (adopted at the Annual Meeting on 21 March 2021), describes us. Two key ideas are described in the Vision and Mission Statements below.

VISION

St James' Church brings God's presence, activity, and blessing to the people of Sydney and beyond.

We have been bringing God's blessing to Sydney for the last 200 years. We are committed to maintaining this outward focus as we enter our third century, as we continue to stand in two millennia of Christian tradition.

MISSION

Our mission is to transform lives with the love of God through the five ministries described in the New Testament church:

- *Proclamation (kerygma): we proclaim the Gospel message of Jesus' life, death, and resurrection to believers and seekers,*
- *Teaching (didache): we teach, and learn together, the implications of the Lordship of Jesus in our lives,*
- *Worship (leiturgia): we worship God through our ministries of music and prayer,*
- *Service (diakonia): we bring God's love to the world through ministries of service, and*
- *Community (koinonia): our ministries of fellowship create a community of God's love.*

Classical Anglicanism

To understand our culture, it is important to appreciate our history—globally and locally. For while the Anglican Church understands itself as being part of mainline Christianity, it does have its own *Geist*, which is both profound and diverse.

The origins of the Anglican Church date back to the arrival of Christianity in the British Isles in around the second century CE. From this grew a Celtic church that spread out and evangelised the populace; however it was later pushed to the geographical margins by the invasion of Angles and Saxons from Europe. In 596 CE Pope Gregory sent the monk Augustine to evangelise the Anglo-Saxons and re-establish the church. This church (based in Canterbury) continued its work until



The Rev'd Andrew Sempell
Image: Chris Shain

the Reformation under the Tudors and the formation of a nationalised Church of England.

For the most part, the Anglican Church is not particularly dogmatic or prescriptive in its approach to faith, preferring to employ liturgical and pastoral expressions of the theology rather than fixed doctrinal or confessional statements. Historic texts and practices therefore give an insight into its character, the *Book of Common Prayer*, the *Ordinal*, the *39 Articles*, the *Constitutions and Canons Ecclesiastical of 1604*, and the *King James Bible* are all things that have helped give shape and definition to Anglican culture over time and have provided a basis for its later development.

With the rise of British Colonialism in the eighteenth century, the Anglican Church spread around the globe, which added to its complexity. To adapt, systems of governance were changed, new prayer books were published, and ecumenical relations with other churches grew to facilitate the wider church's mission.

The 1962 Constitution of the Anglican Church in Australia made a series of

fundamental declarations as to the nature of the church. This included its being part of the ‘One Holy Catholic and Apostolic Church’; recognition of the authorities of the Nicene and Apostles’ Creeds, and the Old and New Testaments; and commitment to obeying Christ, administration of the sacraments of Baptism and Communion, and maintenance of the three orders of bishop, priest, and deacon. Nevertheless, all of this is followed with a degree of flexibility with respect to ‘local practice’.

By the late twentieth century, the emphasis in church practice had shifted from a pastoral emphasis to a missional one that is inclusive, hospitable, and transformative. A growing importance was therefore placed on the activities of the church, rather than its ideas and structures. During this time, the Anglican Consultative Council worked on a shared missional statement for the world-wide church that became known as the *Five Marks of Mission*. This statement encourages Anglicans to live out the work of Christ in the world by:

1. Proclaiming the Good News of the Kingdom;
2. Teaching, baptising, and nurturing new believers;
3. Responding to human need by loving service;
4. Transforming unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation; and,
5. Striving to safeguard the integrity of creation and sustain and renew the life of the earth.

Our new Strategic Plan commits St James’ to being an expression of these historic and contemporary understandings of Classical Anglicanism. We also recognise that many other churches in this country are likewise committed to this expression of the Christian faith.

Our Story and Our Aspirations

St James’ Church is currently commemorating its Bicentenary. Celebrations commenced with the 200th anniversary of the laying of its foundation

stone in 2019 and will continue to its consecration in 2024. The church was built as part of the major construction programme initiated by Governor Lachlan Macquarie and is now the oldest existing church building in the City of Sydney. It has been the venue for many historic events including the enthronement of the first, and only, Bishop of Australia, William Grant Broughton (for whom the church became his cathedral).

It has always been a place of ministry to a diversity of people ranging from the Governor, military personnel, and convicts at its beginnings to the great array of people who work and live in the city today, as well as those who come from the wider metropolitan area for Sunday worship.

The building itself exercises its own ministry as a place of peace and refuge and is open each day for prayer and reflection. It is also a venue for regular cultural events, especially through the church’s music and education programmes, as well as activities emphasising spirituality, welfare support, hospitality, and the gathering of people from across Sydney and further afield.

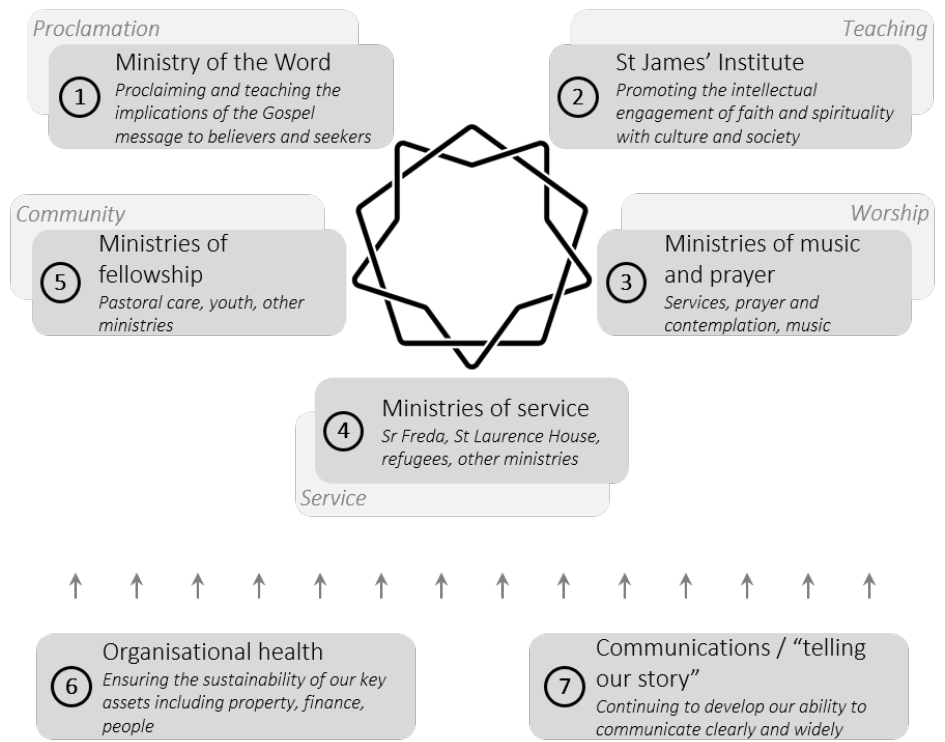
The new Strategic Plan causes us to focus on several opportunities that arise from our location, tradition and understanding of God’s calling in our midst. We therefore aspire to be known for:

- Liturgies that address a contemporary engagement with God through traditional forms;
- A spirituality that embraces both the catholic and reformed traditions of the church;
- Pastoral care and advocacy for those who live or work in the city and especially the needy;
- An informed and reasonable understanding of theology and the Bible;
- Engagement with the wider community and the diversity of Sydney;
- Strong on-line communities; and,
- Hospitality through our engaged volunteers.

To achieve this, the Parish Council has established a series of goals and objectives that are based on seven key focus areas as outlined in the following diagram.

A statement that we often use to describe ourselves goes: ‘We are a progressive community that welcomes all people regardless of age, race, sexual orientation, or religion’. We therefore invite people to join with us in this enterprise, seeking to be blessed by God so that we may become a blessing to others.

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



Iftar Dinner 2021

Anthony Fisher

On 15 April this year I attended an Iftar Dinner hosted by the Roman Catholic Archbishop of Sydney, the Most Reverend Antony Fisher OP. The dinner included a large number of Muslim faith leaders, including the Grand Mufti, as well as leaders of many other religious groups. During the dinner the Archbishop gave a speech on inter-faith relations that was gracious, inclusive and at times confronting. The metaphors of the river and musical counterpoint provided a way of understanding how people of faith can share in the spiritual journey while living in separate communities; the counterpoint image demonstrated how each can complement the other and add to a cultural richness. These are descriptions that are also applicable to those who live within a particular faith community but hold divergent ideas and opinions—a challenge for our Anglican Church at the moment, and are worth considering.

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

The word rival comes from the Latin *rivalis*, which itself derives from the word *rivus*, meaning a river or stream. It initially meant two people who shared or used the same stream. But it came to have its modern antagonistic sense through a quirk of slang, in which *rivalis* was colloquially used in ancient Rome to refer to someone who shared the same mistress, and was thus a 'rival'.

The history of the faiths represented in this room has at one time or another embodied both senses of the word *rivalis*. The three great Abrahamic faiths of Judaism, Christianity and Islam, for instance, all share a common source: the stream of divine grace that flows from the one transcendent Creator God, through our common Father Abraham, the prophets and the Book. Other faiths, too, share with us the great messages of peace, love, salvation. We are all truly rivals, in the sense of people who drink from the same stream. And, as desert people like the first Jews, Arabs and Christians knew



well, a common drinking hole can be a great source of unity, of laying aside differences in the face of common need. We have often co-existed as good neighbours and collaborators and recognised each other as children of the one God, Adonai, Allah.

Yet too often we have been rivals of a different kind. In many parts of the world, we still are. We have disputed over the physical and spiritual water holes, fought rather than co-existing as neighbours, ignored each other rather than collaborating as friends. Hurts have been nursed over centuries, so that what should have been a shared stream of grace is bloodied and muddled by attempts to proselytise, conquer or enslave.

How are we to resolve this tension? In the realm of music, composers sometimes add a different melody on top of or underneath an existing melody, so that, while the two are independent and different melodies, they work together, in harmony, interdependently, as a single piece of music. We call this 'counterpoint', from the Latin *punctus contra punctum*, point against point. It is recorded as far back as the Ἀρμονικὰ στοιχεῖα (*Harmonika Stoicheia*) of Aristotle's student Aristoxenos, in the use of the drone (a held open fourth or fifth interval) underneath much classical South Asian music, in the mediaeval Jewish devotional and folk music known as klezmer, in the arabesque vocal ornamentation of Moorish Spain, in the great Renaissance and Classical works of Catholic, Lutheran and Anglican polyphony, in the duets, trios, quartets (and more) in opera, in the novel counterpoint of modern 'Jewish' composers such as Mahler, Mendelssohn, Meyerbeer and Schoenberg, in the repertoire of

Muslim-American composer Mohammed Fairouz, and in the harmonised singing of Pacific Islanders, barbershop quartets and the like.

A very common trope within counterpoint is the use of 'imitation', where the counter-melody mimics the original melody. We think of *Row, Row, Row Your Boat* sung as a round, with each person starting at different points. What is interesting about musical imitation is that, although it is possible for the different voices to sing identical words and melody, this is not necessary: in fact, the music is often the more beautiful where there are the subtle differences between the different voices. The counterpoint can introduce a different but harmonious note, key or melody, while still largely imitating and certainly complementing the main melody so the music retains its structure and depth.

This notion of imitative counterpoint offers us a way of understanding our gathering here tonight, and, indeed, all year round. It is common to most or all of us here tonight to seek to imitate the divine—yet our first thought might well be: how could I? Surely this is an impossible, even blasphemous, aspiration? God is infinite, all-knowing, all-powerful, all-loving, all-holy, while I am limited, ignorant, weak, half-hearted, sinful. But here our reflection upon counterpoint might help. If we imagine the life of God as the principal melody, then each of us may craft the melody of our own life in imitation of that. Though our different faith traditions may not all start on the same note, we recognise that none of us imitates Him perfectly, but we try and then trust Him to fit our feeble attempts into a

greater harmony, an even more beautiful music. In the process we hopefully let go of the grudges, bitterness and hate that make us spiritual rivals and makes our 'music' cacophony, and assume the divine qualities of tenderness, forgiveness and peace that ensure musical harmony.

Which brings me back to the question: need rivals be enemies? Well, since last we met, we've heard a resounding 'no' to religious antagonism. On 4 February 2019, Pope Francis of the Catholic Church and Sheikh Ahmed el-Tayeb, Grand Imam of Al-Azhar, met in Abu Dhabi to sign the Document on *Human Fraternity for World Peace and Living Together*, also known as the Abu Dhabi Declaration. In it the two leaders committed to "a culture of dialogue as the path; mutual cooperation as the code of conduct; reciprocal understanding as the method and standard." They called on us all, as faith leaders, "to work strenuously to spread the culture of tolerance and of living together in peace; to intervene at the earliest opportunity to stop the shedding of innocent blood and bring an end to wars, conflicts, environmental decay, and the moral and cultural decline that the world is presently experiencing." They asked both religious and civil leaders and influencers "to rediscover the values of peace, justice, goodness, beauty, human fraternity and coexistence, in order to confirm the importance of these values as anchors of salvation for all, and to promote them everywhere." They repudiated terrorism as "deplorable" and said it threatens the security of people and disseminates panic, terror and pessimism. And they insisted that such violence "is not due to religion, even when terrorists instrumentalize it. It is due, rather, to an accumulation of incorrect interpretations of religious texts and to policies linked to hunger, poverty, injustice, oppression and pride."

A year later, Pope Francis issued his encyclical letter, *Fratelli Tutti: On Fraternity and Social Friendship*, which he said was particularly inspired by the Abu Dhabi Declaration that "God has created all human beings equal in rights, duties and dignity, and has called them to live together as brothers and sisters". This claim, he

insisted, was "no mere diplomatic gesture, but a reflection born of dialogue and common commitment." His long and rich encyclical "takes up and develops some of the great themes raised in the Document that we both signed." (FT5).

Just before the pandemic drove the world into lockdown, religious leaders here in Australia signed onto the Abu Dhabi Declaration at a meeting sponsored by the Australian Catholic University. These included Archbishop Adolfo Tito Yllana (Apostolic Nuncio to Australia), Bishop Michael McKenna (Chair of the Catholic Bishops' Ecumenical and Inter-religious Commission), Melkite Bishop Robert Rabbat, Chaldean-Catholic Archbishop Amel Nona, Sydney Latin-Catholic Bishop Terry Brady, Dr Ibrahim Abu Mohammed (Grand Mufti of Australia), Sheikh Shafiq Abdullah Khan (Chair of the Australian Islamic Cultural Centre), and Professor Hayden Ramsay (Deputy Vice-Chancellor of ACU). On that note I would like to thank Sr Giovanni Farquer RSJ and the Archdiocesan Commission for Ecumenical and Interreligious Dialogue, for all the work they do to make us sharers of the same stream, *rivales* in the good sense, not enemies.

Earlier this year Pope Francis made another visit to the Middle East, this time to Iraq, a land close to the origins of all three great Abrahamic religions, a land where many Christians in recent memory were killed or driven out by ISIS, and here we think especially of Archbishop Nona's home of Mosul. In Iraq, Pope Francis met Grand Ayatollah Ali al-Sistani in the holy city of Najaf, where both pleaded for an end to religious extremism and violence. It was a significant moment in the progress of peace and friendship to which we all aspire, and Sheikh Kamal Mousselmani will say a few words about that visit in a little while.

So there have been some real strides in inter-religious dialogue in the COVID era. But none of us should imagine that all is sweetness and light with respect to freedom and respect for religion in our world today. Our various churches and faith traditions have campaigned together in recent times to protect human life, to guarantee religious

freedom, to preserve our ability to present Special Religious Education in state schools, to resist the imposition of ideological programmes upon faith schools, and to ensure that places and activities of worship are treated fairly, in the face of negativity from some public health officials towards all worship. These and other challenges will continue in our culture, but happily they draw us together as people of faith.

Perhaps the most appalling continuing example of religious persecution in our world today is the genocide and brainwashing of the Uighurs in China. Our hearts are torn open at the horrors occurring there daily, and as a Christian leader I condemn this unconditionally.

So how do we respond? Politically, of course, we seek to change, to influence, to intervene. But we are not political leaders or even, first and foremost, political influencers. No, we begin by making a choice: to insist that sharing the same divine stream should be a cause for celebration and collaboration, not contest. We respond with friendship. We respond with prayer.

In her 1979 Nobel Peace Prize acceptance speech, Mother Teresa said: "There is so much suffering, so much hatred, so much misery, and we with our prayer, with our sacrifice, are beginning at home. Love begins at home, and it is not how much we do, but how much love we put into the things we do." We here tonight know the truth of these words. We do not gather to pay mere lip-service as Christians, Muslims, Jews and others, or to engage in a baroque dance of one toe in, one toe out, then twirl it all about. No, we put faith and hope and love into our gathering, each of us in our own way, contributing to the great polyphony and trusting God to conduct the music.

I thank you for gathering here to sing that hymn with me; we are sharers in the same stream, singers in a massed choir—*rivales* but not rivals. We are, as Pope Francis insists, *fratelli tutti*, all sisters and brothers, all in this together. أريخ' مللا لجاز Jazāk Allāhu Khayran!

Archbishop Anthony Fisher OP is the ninth Catholic Archbishop of Sydney.

Be part of music history: donate now to the St James' Organ Appeal

Robert Marriott

One of the impressive attributes of St James' is its extensive connections that extend into many corners of the community. This may be unsurprising given St James' long history. Yet, as part of my activities as Chair of the St James' Music Foundation Organ Replacement and Restoration Appeal, it's been a delight to uncover some of these links.

In conversations with one Appeal supporter, it was interesting to learn why he wants to be involved in continuing the work of the parish and its music. He told me that he and his wife were married at St James', as were his parents before him; that his father was buried from the church; and that his children have been baptised at the St James' font. His connections run long and deep. Most government and business leaders I've visited already know about St James', even if just as a historic building. They have been surprised to learn more. But there is still a connection. Knowledge of the St James' music programme extends far and wide. The Head of Music recently mentioned to me that he is encouraged by the acknowledgement received from many quarters, and the excitement that the arrival of the first Dobson organ to be installed in the Southern Hemisphere has generated. More connections.

What are your connections to St James'? Whether longstanding or recent, becoming a supporter of the Organ Appeal will certainly connect you to being part of making music history. What's more,

a contribution to this major St James' Bicentennial project will ensure that St James' music will be enjoyed by future connections in the years to come.

The countdown to the arrival of the new organ is on in earnest.

The Dobson workshop in Iowa is making great progress on our new instrument. Two ranks of pipes from the current organ deemed musically and historically worthy of restoration were extracted and sent to

the US earlier this year. Some new pipes are being made in the UK, as well as at the Iowa workshop. On the current schedule, the chancel will be screened off from just after Christmas to allow work to commence to dismantle the current organ. The space will then be prepared in readiness for the installation of the new one, which is expected to arrive in about April 2022. It will be heard for the first time on St James' Day 2022.



Ben, of Dobson, adjusts the strength of the tracker touch 'toggle' on one of the four new keyboards. Image supplied by Dobsons.

While fundraising activities had to be curtailed in 2020 due to COVID-19 restrictions, the Appeal—through the extraordinary generosity of many donors—has raised \$1.7 million. That's an impressive total. The St James' Music Foundation has thus been able to cover instalments for construction work undertaken to date. Now that life is returning closer to 'normal', keep an eye out for some upcoming fundraising events. A special dinner will be held on Friday 24 September at The Fullerton Hotel—mark that date in your calendar. A concert in the church will be held to farewell the current organ prior to its being decommissioned. Details will be forthcoming.

What are your connections to St James'?

The total organ cost is \$3 million, plus about \$1 million in transport charges and installation work. We still have a way to go to avoid excessive use of borrowed funds. Donations of any amount will be most welcome. For those interested, there are still Ranks of pipes available for naming at \$30,000 or individual pipes at \$2,000. Donations may be made at: <https://www.stjamesfoundationorganappeal.com.au/donate-now>



Thanks to the virtuosity of all our musicians, St James' rightfully has an enviable reputation for its music ministry. Just imagine how even better our music programme will be with our new instrument. Here's your chance to establish a tangible connection to St James', and help make the ambitious vision for an exciting future of music become a reality.

Robert Marriott is a parishioner at St James' and Chair of the St James' Organ Replacement & Restoration Appeal Committee.



Discovering gold could be dangerous in early New South Wales

Robert Willson

In 1823, a convict working in a chain gang near Bathurst was foolish enough to show some of his mates a curious rock that he had picked up. It appeared to be a waterworn gold nugget.

The word got around and he was questioned. As it happened, a gold watch had vanished around about the same time as he claimed he made his discovery. He refused to reveal where he had found the nugget. They accused him of stealing the watch and melting it down. He was rewarded with 150 lashes.

Other travellers and convicts also claimed to have found specks of gold in the creeks of the central west, but little notice was taken of it.

Reverend W B Clarke

In 1839, a ship arrived in the Colony carrying The Rev'd William Branwhite Clarke and his family from England. Clarke had been born in 1798, was educated at Jesus College, Cambridge, and ordained a Church of England priest. Bishop Broughton was very short of clergy and would have welcomed him.

While at Cambridge, Clarke attended lectures by Adam Sedgwick, Professor of Geology at the University. While Clarke remained all his life a traditional Anglican believer, his thinking was transformed by his geological studies. In an era when the teaching of Darwinian evolution caused

great distress to some Christian believers, Clarke saw no conflict between science and theology. Science simply unfolded the mysteries and wonders of the Divine Creation.

However, Clarke faced the fact that there was little hope of preferment for him in England. Bishop Broughton, then Bishop of Australia, would offer him new opportunities, and so, in 1839, Clarke and his family arrived in Sydney. After a few years he became rector of St Thomas' Church, North Sydney, where he remained for many years.

Restless

But Clarke was a restless rector, who found the Colony a marvellous field for geological



A new rush, 185-? / possibly after S.T. Gill
Image: State Library of New South Wales

research, as well as evangelism. Whenever he had opportunity, he set off into the bush, riding one horse and leading another pack animal. It was inevitable that he would find samples of gold in the rocks he chipped.

Returning to Sydney, he went to see the then Governor, Sir George Gipps, to show him gold-bearing samples. The Governor was horrified and shouted: "Put them away, Mr Clarke, or we shall all have our throats cut!" Clarke must have reflected that at least it was not quite as bad as the convict who was flogged for claiming a gold discovery.

The Colonial Government in the 1840s was extremely nervous at the prospect of social disorder and a goldrush in a convict society.

I was born in Orange in the central west. That district was later to be famous as the site of the first Gold Rush in Australia and I grew up hearing stories about it.

The Forty-Niners

My ancestor was George McKay, publican, farmer, and later Member of Parliament. George had arrived in Australia about the same time as W. B. Clarke. In 1849, the local newspapers carried excited accounts of a massive gold rush to California. Gold seekers from all parts of the world flocked to California, and my ancestor joined the throng of about 8,000 Australians, called the Forty-Niners, heading across the Pacific.

But his friend Edward Hammond Hargraves had also headed for California. He returned to Australia claiming he had seen in parts of the country here similarities to the gold-bearing lands of California. With little knowledge of geology but considerable cunning, Hargraves noted that the government had just posted a large reward for the discovery of the precious metal.

Governor Gipps had ended his term in the Colony and now Governor Fitzroy represented a new vision of the value of a gold rush to attract settlers, now that the transportation of convicts to Australia had ceased, and manpower was scarce.

Hargraves decided to claim that reward by starting a gold rush, and he received ten thousand pounds. The Tom family of Orange should also have got the credit, and

after many years their part in the discovery of gold was at last acknowledged.

Transformation

What a transformation! A convict had been flogged for claiming to discover gold. Governor Gipps had angrily told Clarke to shut up about his discoveries. But just a few years later the Australian Colonies were exploding with a gold rush similar to California's. Soon, Victoria was attracting thousands of miners from NSW to even richer fields over the border.

In late 1851, Governor Fitzroy in Sydney summoned the Rector of North Sydney to leave his parish for a while and head south to do a full geological survey of the Monaro District for gold. Bishop Broughton agreed, and Clarke set off by horseback. He passed the future site of Canberra and reached Kosciusko at the end of 1851. He wrote a vivid description of the scene to a friend:

'Four thunderstorms passed over us, grand from our position which commanded the kingdoms of the world and the glory of them. The night was fine but chilly at dawn...and such a sunrise greeted my eyes as I shall not speedily see rivalled.'

Parson on the gold fields

Clarke wrote about his travels and encouraged many to seek gold in places like Kiandra and Araluen. He would gather the miners for a service of worship. They patiently listened to his sermons warning of the sin of greed, and then lined up to buy his pamphlets on how to find gold.

In the years that followed, Clarke became a public intellectual and a prolific writer on geological subjects. Newspaper articles and books poured from his pen. My great grandfather, then living on the Ironbarks Gold Field near Orange, was one of those who corresponded with Clarke. I still have a small nugget that my ancestor picked up on the Lucknow field, and had made into an eagle for a tie pin. I also have his set of scales for weighing the results of a panning expedition.

Henry Lawson

Henry Lawson wrote recalling his childhood:

*You may sing of dear old Mudgee,
And the hole at Pipeclay Flat.
But you were born on Grenfell goldfield, and
you can't get over that!*

Later he wrote lines that stick in my mind.

*O who could paint a goldfield,
And paint the picture right;
As old adventure saw it,
In early morning's light?*

In the years after 1851, gold transformed the Australian colonies, and their populations soon doubled and doubled again. Bishop Broughton and John Dunmore Lang, and many other leaders in Church and community, visited the gold fields, and wrote vivid accounts of the rush to the Diggings. It was a turning point for Australia.

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

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'If our love were but more simple': The Church's relationship with LGBTIQA+ people

Sarah Dillon

'This is my commandment: that you love one another as I have loved you'.¹

On 9 May 2021 the Reverend Andrew Sempell, Rector of St James' King Street, delivered a powerful sermon on what Jesus is asking of us—as individuals, and collectively as a church—when He commands us to love one another.²

As Andrew stated, love is central to the Christian faith. The knowledge of God's unconditional love for us, despite all our many failings, defines us as Christians. That love is profound; it is without limits, a concept which we sometimes struggle with. It is a love extended to every single human being. As stated in the book *Living in Love and Faith*, commissioned by the Bishops of the Church of England, 'There is nobody from whom Christ shrinks, nobody whom he is reluctant to touch, eat with, share his life with. There is no one for whom Christ did not die.'³

The all-inclusive nature of God's love flows from the truth that God made every human being in his image, regardless of variations in the colour of their skin, their gender or sex, their sexual orientation or their physical or mental abilities. As stated in *Living in Love and Faith* 'Whenever we face another, we are seeing a reflection of God's infinite love and glory. The divine shimmers in every human face'.⁴

A corollary of the fact that every human being is made in God's image is that no one

group of people can make a greater claim to God's love than any other.

God's unconditional and all-encompassing love, which does not permit exclusivity or favouritism, can be a challenging concept. Andrew noted in his sermon that "It was a shock for the early church to realise that God's love was directed to all humanity and not only to the Jews".

Jesus commands us to love one another **as He has loved us**. This means that, as God's love is all-encompassing, our love must also extend to all others. There are no qualifications, no exceptions, no group of people who fall outside the reach of that commandment.

It also means that as God's love is unconditional, so too must our love be unconditional. Andrew warned against the type of 'loving' that is "through gritted teeth"—a type of love that judges and condemns a person while saying 'despite who you are, I will still love you'...It is occasionally framed as 'speaking the truth in love'. He emphasised that "such behaviour is not love at all...it is a power game".

Hearing the Rector's sermon, there was one particular group of people who came immediately to my mind, who far too often has been made by the Church to feel that God's love is in fact conditional, but only in relation to them.

People, who are lesbian, gay, bisexual, transgender, gender diverse, intersex,

queer, asexual or questioning their sexual orientation or gender identity, have often experienced judgement, rejection, alienation and other forms of hurtful discrimination from the Christian community, rather than the unconditional love Christ commands.

As Christians we know that all people are created in God's image and are the object of his love. But members of the LGBTIQA+ communities have often been made by the Church to feel that they are not equal members of God's family; that their status as children of God is somehow qualified by their sexual orientation, gender identity or intersex status.

I am not aware of any other group of people in Australia today who has been—and continue to be—subjected to so much discussion about on what terms they can be accepted by the Church. LGBTIQA+ people are forced to sit through countless public discussions and debates about their lives, and their most intimate selves, in a way that it is inconceivable would ever be experienced by those who do not belong to those communities.

What is often lost on those who engage in these discussions and debates is the very real impact those discussions can have on the mental, emotional and even physical wellbeing of the people whose lives are being discussed.

Equal Voices is a group that represents LGBTIQA+ Christians and those who actively support them.⁵ The 'Who is my

¹ John 15:12.

² You can read the Rector's full sermon at <https://www.sjks.org.au/wp-content/uploads/2021/05/b-easter6-sermon-21web.pdf>.

³ *Living in Love and Faith: Christian teaching and learning about identity, sexuality, relationships and marriage* (2020), p 196. You can download the full book at <https://www.churchofengland.org/resources/living-love-and-faith/living-love-and-faith-book>.

⁴ *Living in Love and Faith*, above n 3, p 192.

⁵ If you would like information about Equal Voices, go to <https://equalvoices.org.au/>

neighbour?’ group at St James’ reached out to Equal Voices to ask if some members might share their experiences with us. We are indebted to Steff Fenton, Chair of Equal Voices Sydney and Associate Pastor of New City Church, and another member of Equal Voices, who will be referred to as ‘Phoebe’, for being willing to share their stories in this article.

Phoebe told us she “grew up in an evangelical rectory family”, and from a young age “was enthusiastically involved in children’s and youth ministry”. She said that “the church culture and teaching I was immersed in was very conservative, and I had no vocabulary or framework for understanding what was ‘different’ about me, or what it meant that I wasn’t interested in finding a boyfriend or getting married.”

Phoebe stated that:

It wasn’t until the marriage equality campaign in 2017 that I began to realise that I was gay. During the campaign period, some of the young people I was working with began to experience intensified bullying for their sexual orientation...In the process of seeking to understand and support these young people better, I also unexpectedly gained for the first time an understanding of my own sexuality. Thankfully, I had a skilled counsellor to help me through the process of coming to terms with this, and I also found invaluable support and encouragement through the work of Equal Voices and the community of LGBTIQ+ Christians I found there.

Phoebe revealed to us that “[t]here have been a number of particularly traumatic times for me as a gay Sydney Anglican over the last five years.” She says the \$1 million dollar donation the Anglican Archdiocese of Sydney made to the ‘no’ campaign during the marriage equality debate in 2017:

was announced when the mental and emotional distress of the young people I was working with was at its height. I recall sobbing and screaming into my pillow for hours that night as I thought



Image: Jon Tyson on Unsplash

about the message that was sending to those young people, and to people like me.

Phoebe says that “the Archbishop’s 2019 address and his stark words of unwelcome, ‘Please leave us’” also had a significant impact on her and those around her. She reveals that “We lost a very dear friend in the months after that speech, who tragically felt that he could no longer keep fighting for his right to exist in the face of such public refusal to accept him as a brother in Christ.”

Phoebe also discussed the impact on her earlier this year of “the silence of leadership in the Diocese and of the many Sydney-based members of GAFCON [the Global Anglican Future Conference]” following the Primate of Nigeria’s public response to the ‘Dear Gay Anglicans’ letter issued by the College of Bishops of the Anglican Church in North America. Phoebe writes that:

The Primate of Nigeria’s offensive public letter – using terminology like ‘contagion’ and ‘disease’ to describe us, and denying any possibility for us to exist – should have been met with immediate denunciation and explicit reassurance to us that we are ‘loved by God and... full members of the Body of Christ’ (Lambeth 1998 1.10). The week of silence before the Archbishop of Canterbury finally spoke out and offered that denunciation and reassurance was one of the hardest of my life. Thank God

that he did – but there has still been not a single word of support or care from our local Anglican leaders...

Steff wrote about their experiences as a queer person in the Sydney Anglican Church in the wake of the “please leave us” comments by the then Archbishop, which, the Archbishop later commented, ‘were not directed at members of our congregations, especially those who identify as gay...In our churches, people are being nurtured in the community’. Steff wrote:

sadly the reality of gay people in the Sydney Anglican Church is that we are not being nurtured in community. The reality for LGBTIQ+ Christians, our families and our supporters is the Anglican Church of Sydney is not a welcome place, and it hasn’t been for a long time. We have been receiving the subtle message “please leave us” for far too long...

It happened when I first came out to my minister and all my leadership and involvement in church was removed. It happened when I asked questions of scripture that didn’t make sense and was called a ‘false teacher’. It especially painfully happened when dating someone in my church meant I would be refused communion – the most sacred act of acknowledging my participation and share in Jesus Christ – which was to publicly show I did not belong to this community. It happens right now when the theological view is that you are not here as an equal member, you do not get to fully participate in this family. Please leave us.

My church has been asking LGBTIQ+ people to leave for a long time. By excluding us from full participation in Jesus’ kingdom. By silencing our Spirit-inspired voices. By labelling our lives as ‘deviant’ and our supporters as ‘apostates’. But we are still here. And I will not be leaving the Church. Because, in Jesus, I belong to this Church.

...continued next page

Steff highlighted that:

Grace is one of the most traditional, central doctrines of our faith...and yet every Sunday LGBTIQA+ people are told they need to do something, stop something, change something to receive it. If we are to be guardians of true doctrine, let us be passionate to defend this one.⁶

It is confronting to read Phoebe's and Steff's words. It is deeply saddening to read of the hurt, pain and exclusion they have suffered as a result of the words and actions of those in leadership positions within the Church. It is very difficult to align their experiences with the unconditional love that Jesus commands us to show one another.

The Archbishops of Canterbury and York in the Foreword to *Living in Love and Faith* acknowledge the experiences of those in the LGBTIQA+ communities similar to Phoebe's and Steff's experiences. They emphasise that the Church must face up to the harm it has caused when it has not acted out of genuine love. The Archbishops state:

we need to acknowledge the huge damage and hurt that has been caused where talk of truth, holiness and discipleship has been wielded harshly and not ministered as a healing balm... We have caused, and continue to cause, hurt and unnecessary suffering. For such acts, each of us, and the Church collectively, should be deeply ashamed and repentant. As archbishops, we are personally very sorry where we have contributed to this. At the heart of our failure is the absence of a genuine love for those whom God loves in Christ, knowing as God does every aspect of all of our lives. Such lack of perfect love causes us at times to fear and act out of fear.⁷

An important step in the journey towards unconditional love of one another as Jesus commanded is to acknowledge our own failings and dependency on God's limitless grace. This applies as much to the Church as an institution as to each one of us who is part of it. The authors of *Living in Love and Faith* write that:

The Church is meant to be a community that welcomes the poor, the marginalised, the excluded and the deprecated... the Church often fails in this calling and needs to repent of those failings. The Church is a community of people all of whom fail to follow God's way consistently.⁸

The Church, like any other human institution, can be tempted by the allure of exclusivity and power. The good news is that God's love, and the Holy Spirit, are not constrained by human limitations, and overcome all human-made divisions. Andrew in his sermon spoke of the fact that "The boundaries created by the 'chosen ones' were overcome by the Gospel, and they still need to be overcome in our church today":

The Holy Spirit acts to draw people to God and we are called to assist in that process. It is an activity that transcends the boundaries of religious rigidity and exclusivism. Religious institutions often get this wrong because they are more concerned about maintaining purity, order, and control rather than bringing freedom and renewal.

More good news is that God has given us the perfect model of unconditional love, in the form of Jesus. Andrew explained that:

If we want to understand the new commandment [to love one another], we need to look at the life of Jesus who came not to condemn the world but

save it. It involved laying down his life for others. It is therefore not a matter of applying rules but rather an issue of self-sacrifice.

Jesus through His life and teachings gave us clear guidance on how to live a life of love. He told us that the two greatest commandments, which '[a]ll the law and the Prophets hang on', are: 'Love the Lord your God with all your heart and with all your soul and with all your mind', and 'Love your neighbour as yourself'.⁹ Jesus made clear that if we ignore the suffering of others, we are not acting as their loving neighbours.¹⁰ Jesus identified with those people who were in need in society,¹¹ and spoke out against people who stood in judgement of others.¹²

Jesus also showed us that we should act to help people who are suffering, even if this means going against other religious law.¹³ He was particularly critical of the 'teachers of the law' (i.e. religious leaders) who were more concerned with adherence to religious practices than for the welfare of their fellow human beings.¹⁴

Andrew commented that:

From my experience, I have come to understand love as requiring us to be focussed on the wellbeing of others without expecting anything in return; and it is worked out by addressing people's physical, mental, emotional, and spiritual needs. It is therefore a holistic thing directed toward both the individual and the common good.

While both Steff and Phoebe have been negatively impacted by the actions of certain members of the Church, they also both speak of how they have ultimately found churches which have shown them love and acceptance, and how that has helped them. Steff explains that:

⁶ You can read Steff's full blog at <https://queervangelical.com/2019/10/24/this-is-not-the-first-time-ive-been-asked-to-leave-my-church/>.

⁷ *Living in Love and Faith*, above n 3, p vii.

⁸ *Living in Love and Faith*, above n 3, p 228.

⁹ Matthew 22:34-40.

¹⁰ Luke 10:25-37.

¹¹ Matthew 25:34-45.

¹² Matthew 7:1-5; John 8:1-11.

¹³ For example, Jesus healed people on the Sabbath: Mark 3:4-6, Luke 13:10-17 and 14:1-6.

¹⁴ Matthew 23:23; Luke 11:37-46.

When I came out as gay, I lost a lot of my community and friends in the church. Many of the people I cared for treated me differently. For years I tried to change my orientation and slowly became isolated and ashamed. I heard messages of judgement and retreated into myself. However, it was also during this time that many people comforted me. I soon found unexpected family in the church I now attend. It was one of the first times my sexuality didn't define me. They advocated on my behalf and sustained me. In the presence of these people I breathed out the judgement, isolation and shame I had held onto for so long. I was transformed by their love.

Phoebe says:

I have been determined to remain an active member of the Church I love, and to minister to others in whatever ways I am able to. I am currently part of an Anglican church where I do feel at home, accepted and safe. The attitudes of the congregation and leadership in my church range from fully affirming, to not really understanding but still genuinely loving and accepting.... I am thankful for the sense of full belonging I experience, while also profoundly aware of the many challenges ahead as I continue to advocate for full inclusion.

Phoebe's and Steff's strong determination to remain in the Church and use their gifts to minister to others are also examples of how God works through those that some in the Church would seek to exclude. Their stories illustrate how we all gain if we open our eyes and our hearts to see the divine in every face. Not only would individuals who are currently excluded benefit, but the Church community as a whole would be richer for it. In *Living in Love and Faith* the authors explain that 'The inclusion of those who are currently excluded, or the fuller inclusion of those who are marginalized ... can heal, enrich, and even transform the life of the community itself.'¹⁵

Steff points to the type of transformation that might be achieved in the Church if we all fully embraced our fellow Christians who belong to LGBTQIA+ communities; we could become 'a church that's a family, that listens, that welcomes, that reaches to those who are different, that models the fellowship of the God we worship; a fellowship of unconditional and mutual love between equal persons.'

The title of this article is taken from the hymn *There's a wideness in God's mercy*, based on a poem written by Frederick W. Faber in 1854. The lyrics reflect on the unconditional and all-encompassing love of God, the human tendency to try to narrow down God's love by placing limits on it, and the transformation that could be achieved in all our lives if 'our love were but more simple', and we loved one another as God loves us:

*There's a wideness in God's mercy,
like the wideness of the sea.
There's a kindness in God's justice,
which is more than liberty.*

*There is welcome for the sinner,
and more graces for the good.
There is mercy with the Saviour,
there is healing in his blood.*

*But we make God's love too narrow
by false limits of our own,
and we magnify its strictness
with a zeal God will not own.*

*For the love of God is broader
than the measures of the mind,
and the heart of the Eternal
is most wonderfully kind.*

*If our love were but more simple,
we should rest upon God's word,
and our lives would be illumined
by the presence of our Lord.*

Sarah Dillon is a parishioner at St James' King Street and a member of the St James' group 'Who is my neighbour?' If you would like to join this group, please email Libby Hindmarsh at elizabeth@hindmarshsydney.com.au



COUNSELLING AT ST JAMES'

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

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

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

¹⁵ *Living in Love and Faith*, above n 3, p 230.

Resting Space

contemplation & spiritual formation group update

Jesse Taylor & Ross Hindmarsh

Resting Space has been meeting consistently through the pandemic and has recently commenced a very successful additional format for face-to-face fellowship.

Resting Space is a group attached to St James' that meets fortnightly for Christian reflection and meditation. We are attempting to engage in Spiritual Formation. This is a traditional process for becoming more Christ-like. It is founded on the belief that the practice of certain spiritual disciplines (like meditating on scripture and practising silence and solitude) can open us to God's deep healing and transforming power. We are feeling blessed as a group, and are confident that the Holy Spirit has been joining us in this journey, as our fellowship has deepened and we have been able to learn from each other.

We practise *lectio divina*, which is reading, reflection and gentle discussion about a Bible passage or other Christian text. This

contemplative approach helps us to let God speak to us through our hearts. We often also do *visio divina*. This might consist of meditating on historic paintings of biblical scenes or other spiritual artworks. It's quite amazing what details different participants see in the images and what resonates with individuals. We are blessed to be able to share in the rich Christian art, poetry and literary history for our own spiritual development.

There is strong fellowship in the group. Most of the group participate in sharing on WhatsApp their encounters with God and spiritual formation that happens outside of the fortnightly meetings. For example, sharing photos of the beauty of God's creations in the natural environment, or some Christian thought that has helped them during the week.

Thanks to the coordinators, Lyn Davey, Nick Ingram and Liz Faulkner, the group remained strong in the online format,

including with members connecting in from Brisbane. With easing of restrictions the group has recommenced a face-to-face format also. This happens monthly at a restaurant in Westfield near St James'. We share a range of delicious dishes before moving to a time for Christian reflection.

Resting Space encourages members to contribute and lead a reflection session if they wish. For example, at our March dinner Ross Hindmarsh invited the group to imagine the experience of a Dawn Mass led by Father John O'Donohue at the ruined abbey of Corcomroe, Ireland. Penny Burton read us a poem about Jesus' forgiveness of Judas which Michael Horsburgh quoted at Easter. In the safe environment of Resting Space members shared some personal experience of how they have given and received forgiveness.

New members frequently join us, and all parishioners, friends of St James' and interested individuals are most welcome at any time.

We would love to see you on Zoom or in person at the dinners. There is no commitment required, just come along and you will be made to feel very welcome. All levels of involvement are welcome. You are invited to come and test if the format would be useful for you. All sharing in the group is voluntary.

Resting Space meets fortnightly on Zoom and the next face-to-face dinners will be held on 8 June and 6 July.

Email nick@clearthinking.co for more information about Resting Space.

Jesse Taylor and Ross Hindmarsh are parishioners at St James'.



The Children's Chapel, St James' Church
Image: Brooke Shelley

The Daily Office: Morning Prayer

Catherine McClellan

Every morning from Monday to Friday at 8:30am, a group from St James' meets to say the first office of the day, Morning Prayer. The inspiration came from the talks and the full round of the monastic offices sung at the 2018 Parish Retreat, which focussed on The Divine Office, led by The Rev'd Catherine Eaton. After the Retreat, Christopher Waterhouse (then Director of the St James' Institute) gathered together a small group of people to say Morning Prayer in the Chapel of the Holy Spirit in St James' Church every weekday morning. Often with only two or three people present, all those who took part felt it added a special dimension to their day and revived an important part of church liturgy.

Then came COVID-19.... With all services now forced to go online, Morning Prayer started operating on Zoom and the number of people taking part grew, until there was a group of about 30-40 people following the service every morning, with the 'in church' leaders now taking responsibility for leading, responding, choosing prayers and allocating the reading of

the lessons. Out of this change has come a remarkable blessing, with a group of people who chat before and after the service about a wide range of topics, from theology to pets, books, art, walking tracks, cooking tips, music and so on. During the lockdown period it was a great way for people to keep in touch and look out for one another, and it remains so

now with similar numbers meeting via Zoom every day.

It is a very grounding way to start the day, and the following of the psalms and readings set down for each day in *An Australian Lectionary* has made it a rich spiritual experience for many. The regular and corporate prayers for the worldwide Anglican church, the church in Australia, the people who work in the city of Sydney, and the particular needs of our parish add another valuable dimension to the everyday prayers. Everyone is welcome to join us at 8:30am every weekday. Please visit the Morning Prayer page on the St James' website at www.sjks.org.au/morning-prayer/

Catherine McClellan is Morning Prayer Coordinator at St James'.

[The illustration is 'Matins: The Parliament of Heaven and the Annunciation' from *The Wharnccliffe Hours* (c1475-1480) held in the collection of the National Gallery of Victoria. Maitre Francois (illustrator) and Jean Dubrueil (scribe). Image supplied by Catherine McClellan.]



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:**
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Due to increased postage and printing costs, we charge a fee to cover the cost of sending out copies of *St James' Connections*.

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

St Laurence House

Alan Soutar

A few months back, I wrote about the challenges St Laurence House faces going forward. We are committed to achieving a standard of excellence in the care of homeless children and young people in our charge. We are one of only a very small number of services who do this over the medium term, allowing these kids to build the living skills they need to achieve their potential, but which previously seemed beyond reach.

Although committed to best practice, we remain a small organisation. Unlike many larger organisations who receive strong financial support from government, we must raise substantial funds ourselves.

Our supporters and benefactors from the parishioners of the founding churches, St James' Church and Christ Church St Laurence, are vital to our ongoing service delivery.

As part of our progressive push to lift our governance standards, we have been restructuring our archives. We recently came across an interesting article about St Laurence House, featured in the Chippendale local paper forty years ago [see opposite page].

Firstly, this article reminds us about life in a poorer Sydney suburb a little more than a generation ago. For some, of course, sadly not much has changed.

But secondly, and more particularly, it highlights just how far St Laurence House has come over the last forty years. Rather than parishioners giving up their own time, to cook and care for the kids, we now have a fully qualified professional team. And rather than addressing the specific problems detailed in the story, the team are more focussed on helping kids pass their HSC and fully establish their lives. It's positive and welcome progress!

Then and now, of course, your continued financial support makes all this possible.

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

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An extract from the Chippendale local paper, showing the difficulty of placing St Laurence House in a Sydney Community

A group of Chippendale residents is asking the City Council to close down a home for wayward youths who they claim have thrown the neighbourhood into turmoil.

It is St Laurence House, a Church of England and Department of Youth and Community Services-financed "safe house" for "at risk" children which operates from the terraced houses in Abercrombie Street.

It houses up to eight teenage boys and girls – State Wards, court referrals and homeless youths.

Manager Father Stephen Williams admits his children have been responsible for some "occasional extraordinary incidents" in the neighbourhood but are being unfairly blamed "for all the neighbourhood's ills."

It is the old story of middle-class peoples pushing out the poor.

"if Chippendale can't accommodate us, what other part of Sydney will?"

"Give us a more suitable premises and we will go tomorrow."

Resident Hamish McCrae, owner of Abercrombie's Restaurant next door and chief petitioner in the council request said, "I know it sounds mean that we want them out, but we've lost our patience."

'We've tried for six months to get on with them. We've pleaded with them to go elsewhere. The petition is a last resort.'

"The house might be a great idea, but it is not working"

Father Williams admits he has a control problem "but who is the more important – the twenty or thirty families suffering or the six to eight youngsters in the house?"

McCrae said he had asked the Rev. Day of St Laurence Church (Railway Square) who heads the committee to which Fr. Williams answers, to house the youths on Church Property.

"He said 'no way' did he want them living next to him." McCrae said.

McCrae has been threatened with a knife and received a phone threat to burn down his restaurant.

"Chippendale was a quiet place before the house arrived and I admit I'm scared. These youngsters don't care if they go to jail or not."

"They climb across your roof at night and you find them peering in at you through the bedroom window."

"We have to live with it, and we have had enough."

Father Williams said: "You have to understand that a lot of the behaviour is normal teenager activity and noise, but they're more disturbed than most children

"Most have gone through hell – some still are

"The kid with the knife wasn't going to use it. He is not violent. He exploded in anger, but the police didn't take any action

"He was dumped aged two by his parents and has been in seven institutions before coming to us

"We have no intention of upsetting our neighbours, but Abercrombie Street is always full of noise and kids

"We get blamed for everything – we have even had a rock through one of our windows

"The problem of homeless children is enormous – if the need cannot be met here in Chippendale where can it?

"We're one of several such houses in Sydney testing the alternatives to institutions by giving the kids a home life so they can regain some self-respect and get out of their depression."

'Why We All Need a Bit More Hans in our Lives'

Mark Lindsay

[First published in the May 2021 edition of The Melbourne Anglican (TMA)]

On 6 April, the great Catholic controversialist, Professor Hans Küng, died at the age of 93. As widely censured as he was respected, Küng represented for many people all that was good, bad, and frustrating about modern Catholicism. The youngest of the expert advisors (the periti) appointed by Pope John XXIII to Vatican II, Küng came to symbolise not only the hoped-for renewal of the Church, but also the disenchantment and frustration, when that renewal was not ultimately forthcoming. He died, that is to say, as a symbol of potential but also of challenge, and thus as a representative of all the things that powerful structures always fear. In this brief reflection, I wish neither to provide an obituary for Hans Küng, nor even offer a tribute to him. There is much in his teachings with which I disagree, and as for obituaries, there are others far better placed than I to write them. No, here I wish more modestly to take up just one aspect of Küng's multi-faceted legacy from which I believe the Church institutionally, and Christians individually, can learn with profit. And that is, Küng's resistance to dogmatic certainty, and his openness to doubt.

In 1979, following an almost decade-long – and very public – argument over his book *Infallible?*, Küng's teaching credentials (though never, it must be said, his priestly Orders), were rescinded by Pope John Paul II, on account of the Swiss theologian's opposition to the – in ecclesiastical-historical terms – 'new' dogma of papal infallibility. (The dogma had only been promulgated in 1870, at the First Vatican

Council.) Popes, said Küng, could in fact get it wrong! The up-and-coming star of Vatican II was now something of a pariah – lauded by much of the Protestant world as a new Martin Luther, and condemned by significant parts of the Catholic world as a new...Martin Luther! Küng's removal from his teaching office was, however, something of a blessing in disguise. It set him free, over the next four decades, to explore and express theological opinions that pushed the boundaries of both Christian orthodoxy, and Roman dogma – from sexual ethics, euthanasia, and the ordination of women, to the non-existence of hell, and the possibility of salvation through other religions. But for all this, Küng denied that he was a heretic. As he told *Der Spiegel* magazine in late 2013, 'I'm not a heretic, but a critical reform theologian who, unlike many of his critics, uses the gospel instead of medieval theology [or] church law as his benchmark.'

It is here that I think Christians, and the Church generally, can learn something important. Because one of the more fruitful aspects of Küng's career was his persistence in asking questions, and his refusal to accept the traditional responses just because they came from the traditional authorities, he allowed himself, that is to say, to suspend judgement, to suspend certainty, and to entertain constructive doubt. Yet it seems to me that very many of the rest of us in the Church struggle to give ourselves this permission to doubt. Why else do we fill our Easter 2 sermons, year after year, with insistent pleas that Thomas should not be called 'doubting Thomas', if we are not in fact *afraid* of doubt? The fact is, no matter how loudly

and persistently the Scriptures urge us to live by faith, we crave certainty; we crave the safe assurance that we don't just *believe*, we *know*! The tragedy, though, is that the pastoral and the missiological consequences of this craving can be devastating. What comes of certainty, when we find ourselves facing inexplicable trauma, for which there is neither rhyme nor reason, and for which the fake assurances of theological platitudes – 'God won't give you more than you can handle' – sound in our ears like nothing so much as pastoral obscenities? What evangelistic use is certainty, when we see the hackles of the non-churched world rightfully raised by Christian spokespeople's dogmatic insistence that Christianity has a monopoly on this-worldly truth and next-worldly hope?

The point, of course, is not that we should disbelieve – Hans Küng did not lose his faith, and nor do I advocate any of us doing so either! Rather, the purpose of doubt and uncertainty; the point of being willing to ask questions over and over, and of refusing the comfort of the well-rehearsed answers, is that it protects us from hubris, and trains us towards humility. As the sixteenth-century Puritan cleric John Robinson famously wrote, 'There is yet more light and truth that God has to break forth...' We do yet not know it all, and nor will we ever. This was something that Hans Küng – and, dare I say it, many of the other great theologians, from Barth back to Anselm – not only accepted, but also welcomed. Seeking to contain the inexpressible, ineffable God within the boundaries of inflexibly doctrinaire truth claims leads not only to an hubristic, idolatrous image

of God, but – just as devastatingly – to tone-deaf pastoral care, and an arrogantly colonialist missiology.

In short, whether we accept his theological conclusions or not, what Hans Küng can teach us is that doubt and uncertainty are neither expressions of disbelief, nor even of a wavering faith, but are, on the contrary, expressions of productive humility. By doubting, by asking questions, and by refusing to allow ourselves to be stifled by misplaced certainty, we are set free to encounter the yet more light and truth of God's fulness. We are freed from the oftentimes crushing burden of needing to 'have it all together'. And we are liberated from the arrogance of claiming to know more, and better, than our neighbours. There are, perhaps, few better legacies that Hans Küng could have left us.

The Rev'd Professor Mark Lindsay is the Joan FW Munro Professor of Historical Theology at Trinity College Theological School, Melbourne.



Cleaning the church on Holy Saturday, 3 April
Bev Horsburgh and Christine Blunden

St James' Organ Replacement & Restoration Appeal



Striving for the second million!

The COVID-19 pandemic has caused a shared feeling of general uncertainty and, with many now out of work, the capacity to give to worthy causes has been reduced. But thanks to your generosity, the St James' Organ Appeal has raised just over \$1.7 million in total pledges and donations. A great effort in these uncertain times!

Why support this appeal?

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

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

Visit the Appeal website: stjamesfoundationorganappeal.com.au

The St James' Music Foundation

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Book Review:

The Headship of Men and the Abuse of Women:

Are They Related In Any Way?

by Kevin Giles

(Cascade Books)

Elizabeth Hindmarsh

This is a very topical question in our society where the pandemic of family and domestic abuse and violence is at last being acknowledged, and work is being done to address this issue. However, the church in some quarters has been silent on this issue and, in some places, is promoting the headship of men.

This latest book by Kevin Giles looks at the attitudes to this issue within the church, and specifically at the teaching in some parts of the church that the man is the head of the family and hence what follows is the subordination of the wife. Christians who hold to this view of marriage are called complementarians. Giles' book looks at the Bible's teaching on marriage, and it also discusses the evidence which shows that there is a higher incidence of abuse in communities which support this hierarchical view of marriage.

On the other hand, *The New Dictionary of Christian Ethics and Pastoral Theology* defines marriage as a co-partnership of equality where 'neither may lord it over the other.' This represents an egalitarian view of marriage. Egalitarian marriages are described as mutual partnerships without forced roles, and characterised by a high degree of intimacy. In contrast,

a hierarchical complementarian view of marriage has distinct roles with the husband on top in authority over the wife.

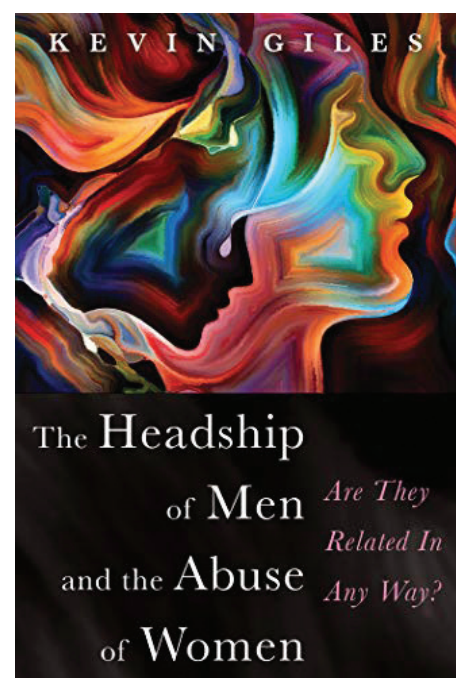
Other writers, such as Dennis J. Preato in his book *Egalitarian Marriages Prove Significantly Happier Than Traditional (Hierarchical) Marriages: Reviewing the Empirical Data* support this view, providing evidence that egalitarian marriages have lower levels of divorce and happier marriages where women are safer from abuse and violence.

This is a current and very real issue for the church and its teaching on marriage. Is the church willing to address the issue of the abuse of women within marriages that have been 'blessed' by the church and in the wider society?

This book is an important contribution to this current debate.

Dr Elizabeth (Libby) Hindmarsh is a parishioner at St James'. She is also an editor of the Royal Australian College of General Practice (RACGP) book *Abuse and Violence: working with our patients in general practice*.

See www.racgp.org.au/whitebook.



The Anglican Church of Australia has made 10 Commitments for Prevention and Response to Domestic and Family Violence.
See p. 27 for further information.

Milestones

BAPTISMS

Lily MacKenzie Trecartin 4 April 2021

Samuel James Eccles 18 April 2021

FUNERALS

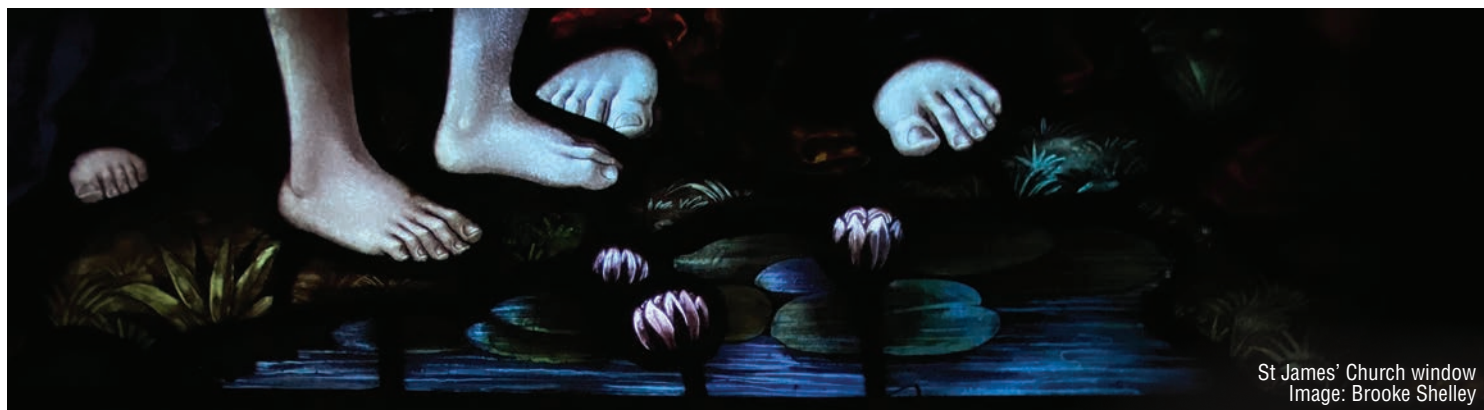
Arthur John Mark Warr 4 May 2021

Meryl Swinburn 17 May 2021

Ian Malcolm Cameron 27 May 2021

MEMORIALS

The Hon William Henric Nicholas, QC 30 April 2021



St James' Church window
Image: Brooke Shelley



Image supplied

*Numbers are growing
at the Resting Space
dinners!*

*What could be better
than contemplation
and spiritual formation
followed by good food
and good company?
See page 18 to find out
more.*

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 30 July 2021.

Deadlines (advertising and editorial):
Monday 19 July.

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

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Cleaning the church
on Holy Saturday,
3 April
L: Jessica McLiesh
and Janet Donald;
R: Jacqui Murray





Cleaning the church on Holy Saturday, 3 April
Above L-R: Tricia Blombery, Stuart Grigg, Jane Potter, Pip Naivasha
Right: Anne Robinson



The Standing Committee of the Anglican Church of Australia has made 10 Commitments to prevent and respond to Intimate Partner Violence. Visit <https://anglican.org.au/our-work/family-violence/> to read the Top Line Research results of the National Anglican Family Violence Project which includes a Foreword by The Reverend Tracy Lauersen) and the Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia.

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) |

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 at the door by using the church QR code or filling in a form;
- 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.

Colin's Corner

from the St James' Archives

100 years ago at St James' Church

PARISH NOTES.

1.—During the present year St. James' Hall is reserved for parish purposes on the first Thursday of each month. If no application be made for the use of the Hall prior to a fortnight before the date in each month, the caretaker has power to let it. Any parish organisation desiring to reserve the Hall on any particular date should obtain the Rector's sanction.

2.—A new supply of cheap religious pamphlets has been obtained and is on sale at the western end of the church. Books selected from the Church book-case are from time to time exposed for sale before and after the Sunday services. Miss Duncan has kindly undertaken charge of the latter arrangement,

3.—The annual festival of the Sydney branch of the St. Barnabas' Guild for Nurses was held on June 10-11, in close conjunction with St. Barnabas' Day. There was an excellent attendance both on Friday evening and at the early Eucharist on the following morning. Breakfast was provided in the Crypt, and the festival closed with an expedition to Collaroy.

4.—We offer our cordial thanks to those clergy who have preached and lectured during the past month on "Christianity and the Social Problem." The keen discussions which followed the lectures were proof of the interest which their treatment of the subject aroused.

5.—The "Church Standard" which provides news of the Church throughout the Commonwealth is on sale at St. James' each week. The Sacristan will be glad to supply copies to any who desire to obtain it in this way.

6.—The boys of the choir enjoyed an excursion to Vaucluse Park on Saturday, June 25. After a ramble in the old garden and tea on the verandah of the house, they adjourned to Nielsen Park for swings, see-saw and rounders.

7.—For some time assistance has been given in the Sunday School at St. Saviour's, Redfern, by members of our congregation. Miss Hollinworth has now the assistance of Miss Calvert, Miss Cox, and Miss Wells, all of them members of the Women's Guild.

8.—Mr. A. H. Bird, formerly Churchwarden, has recovered from his long illness at the Coast Hospital, and is now living at the Home of Rest at Collaroy, but remains unfit for active work.

9.—Classes of instruction for Confirmation are held in the church as follows:—For boys, on Sundays, at 4.30, and for women and girls, on Mondays at 4.45 p.m. and 7.45 p.m., and on Thursdays at 3.15 p.m. and 7 p.m.

10.—The Sydney Chapter of the Guild of Servants of the Sanctuary held their June meeting and sang their Guild Office at St. James'. The Chapter comprises members from four parishes in the diocese, and is doing good work.

11.—It is pleasing to know that many of our parishioners who have been away ill are now well again. Mrs. Coulter, wife of one of the most regular choir men, and Mr. Dobbins, father of two of our servers, have happily recovered after a serious time. Much sympathy is felt for Miss Willis in her long illness, and for Nurse Harvey, who was a member of our Women's Guild.

12.—At the monthly service of the Heralds of the King on the second Sunday of June, the address was given by Miss Ethel King, General Secretary of the H.K., who described her tour in the Northern Districts of the State, and the branches of the H.K. formed there.

13.—Members of the congregation not yet registered as parishioners who desire their names placed on the roll, are asked to leave their names and addresses in one or other of the boxes placed by the doors of the church.

14.—A library is being formed for the children's ward of the Sydney Hospital. Gifts of children's books will be very much appreciated. They may be left, addressed to Mrs. Hollinworth, with the Sacristan at the church.

15.—The Women's Work Party is engaged in preparing for the A.B.M. Sale of Work, to be held in October in the basement of the Town Hall.

The Monthly Church Messenger July 1921

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

Borrowed material will be photographed or digitised and returned to its donor.

The St James' Foundation



Christine Bishop LLB (Syd) FAICD, Chairman

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

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

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

The St James' Foundation Ltd.

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

The St James' Music Foundation

The object of the Music Foundation is:

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

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

The St James' Church Building and Property Foundation

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

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

Donation form for:

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

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Signature

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Foundation or The St. James Building Foundation in my will



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

St James' Institute: Notes & News

Aaron Ghiloni

It has been an active autumn at the St James' Institute! Our recent programme has addressed dementia, same sex relationships, colonialism, and Muslim-Christian relations. We have also supported a book discussion group focussing on writings of activist Dorothy Day. By offering many sessions both online and in-person, the Institute has been able to reach a national audience.

In April, Associate Professor Rosalie Hudson offered a half-day workshop on 'Pastoral and Spiritual Issues in Dementia Care.' The session was attended by chaplains, pastoral carers, as well as others interested in learning about ageing and spirituality.

In early May, Associate Professor Michael Horsburgh AM led a tour of the memorials and monuments within St James' Church, Sydney's oldest church building. This tour raised tough questions about the Church's relation to colonialism, violence, and power. An important discussion was had about the need to continue to seek reconciliation.

In late May, the Institute presented a webinar on 'Same Sex Relationships

and Church Conflict,' providing pastoral guidance on a contentious issue within many churches. The national webinar was widely accessed, including by five Anglican bishops. The presenter was The Rev'd Professor Joyce Ann Mercer of Yale Divinity School who has written widely on religious conflict.

In June, Associate Professor Mehmet Ozalp and Dr Aaron Ghiloni gave parallel talks on 'A Muslim's View of the Gospel'



Image supplied

and 'A Christian's View of the Qur'an.' Based on years of friendship between the two presenters, this session modelled how interreligious appreciation can extend to theological matters. Following the two talks, an energetic interfaith discussion was moderated by Emeritus Professor Alanna



Assoc Prof Michael Horsburgh AM
Image supplied



Dr Aaron Ghiloni with Assoc Prof Rosalie Hudson
Image supplied

Nobbs AM. Highlights of this session included a Qur'an recitation and delicious Turkish pastries. The session was a step in the Institute's growing relationship with the Islamic Sciences and Research Academy of Australia (ISRA) which has campuses in Sydney and Melbourne.

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



Clockwise from top left: Dr Aaron Ghiloni speaking at the St James' Institute event, *A Muslim's View of the Bible and a Christian's View of the Qur'an*, on 6 June; Associate Professor Mehmet Ozalp speaking with Dr Ghiloni at the event; The Rev'd Professor Joyce Mercer presenting a webinar on *Same Sex Relationships and Church Conflict* on 27 May.

Mid-Year Study: Conversations with the Gospel of Mark

Study the Bible in a fresh way.

The St James' Institute is sponsoring a five-week study of the Gospel of Mark, emphasising the parallel use of reason and faith in understanding Christian scripture.

Using Marcus Borg's accessible book on Mark as a guide, the discussion series will explore the historical and critical background of the Gospel, while also examining how its metaphors, parables, and miracles still speak to twenty-first century Christians. You will leave this study not only appreciating Mark in a fresh way, but also with interpretive tools to understand the Bible more generally.

Study groups start on the week of 12 July with various meeting times: Monday mornings (Clergy House, Chatswood), Tuesday mornings (online), Wednesday evenings (St James' Hall), Thursday afternoons (St James' Hall).

The book can be purchased for \$25 from the Parish Shop (either in person or from sjks.org.au/shop).

Register at registrations@sjks.org.au.

Borg reminds us that the gift of Mark's Gospel comes from the revelation of its meaning rather than from the literal translation of its text. Conversations with Scripture: The Gospel of Mark is a must-read for those who long to understand more fully the Kingdom of God and the person of Jesus as Son of God.

—John Bryson Chane, Bishop, Episcopal Diocese of Washington, D.C.



kids@church update

Charlotte Wiltshire

At Easter, it goes without saying that our focus is on the resurrection of Christ, both in church and also downstairs in the crypt at kids@church.

When I read the *St James' Connections* theme for this month, 'Resurrection', I thought to myself 'how am I going to relate this to what kids@church have been doing for the past months?' I realised that we have gone through our own resurrection in a way. We've finally made the switch from Zoom back to 'in person' church and it has been such a blessing. It has been so lovely to see everyone again, to see how much the kids@church children have all grown, how we've changed, and how we've stayed the same.

It was definitely an Easter I'll never forget: the feeling of walking down under the church to the crypt for the first time since Christmas last year felt surreal (we had a small return visit on Christmas Eve for a COVID-safe Christingle); the familiarity of the kids@church room and the Children's Chapel felt like we had never left.

On Good Friday the Rector led us through Stations of the Cross, making our own journey through the crucifixion story with our stations along the walls of the crypt. We continued afterwards with our customary hot cross buns, which for some years we have enjoyed after the service.

Easter Day saw us back in our beautiful Children's Chapel as Fr Ron Henderson celebrated the Eucharist for us. Following the Eucharist, COVID-safety meant that our annual Easter egg hunt through the crypt was a quiet hunt for clues to lead us to a basket of eggs—maybe not quite our usual exuberant hunt but so important that we could have this time together.

It was incredible being back at church and seeing everyone in person and to have hot cross buns afterwards on

Good Friday and to be able to do our Easter egg hunt on Easter Sunday. Yay! I was also very lucky because I got to carry the kids banner into church on Easter Sunday.

- Scarlett

Now we are back to our regular weekly programme of kids@church, so this has been our own 'resurrection'. As we move from Easter through Pentecost, Trinity and into Ordinary Time, we will be reflecting on some of the stories from the Old Testament, as we have many weeks to spend looking

at different things, including things that are often overlooked. We hope to go into how we look at Jesus, both in church and in popular culture and how we symbolise Jesus and the work that he did.

Now that certainly doesn't sound 'ordinary' so at kids@church we like to call the season of After Pentecost 'Interesting Time' as Sundays should never be ordinary!

Stay tuned to find out what we have been up to in the next issue!

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



kids@church banner
Image: Brooke Shelley

Music Notes

Alistair Nelson

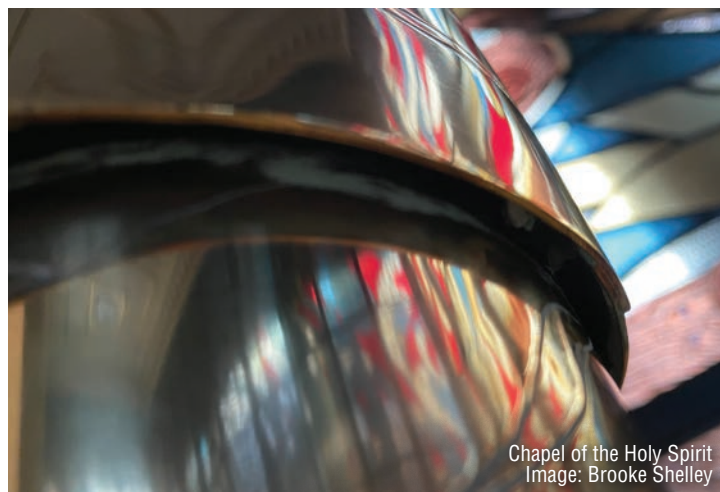
In April, it was certainly satisfying to celebrate Easter with extensive choral music and congregational singing. It's hard to believe it has only been a couple of months since singing restrictions were lifted. Then in May, the Choir finally had a chance to rejoin cellist Rachel Scott's Bach in the Dark concert series, having been thwarted twice last year by restrictions. Rachel and the Choir performed some of their favourite items for choir, cello and organ. It was somewhat unnerving to perform it for livestream only, but we were happy in the knowledge that there were over 200 people watching from their homes. The same weekend, we were excited to welcome Elysian Fields—Australia's only ensemble featuring electric viola da gamba—to perform the Jazz Mass *Meditatus* on Pentecost.

Coming up in June is the next Cantata service for the year. This will feature guest tenor soloist Andrew Goodwin, alongside our own soloists Alex Siegers (alto) and Phil Murray (bass). The cantata text is quite severe, and set beautifully by Bach. It uses on of the largest orchestras we've had for a cantata service, with strings, oboe, and four brass instruments. The sackbuts (ancestors of the trombone) add extra gravity to the opening chorus.

In July, St James' Day will be celebrated not only by Patronal Festival Eucharist and Evensong on Sunday 25 July, but also by the concert *O sovereign light: Music from the Golden Age of Iberia* on Saturday 24 July. The beautiful Spanish and Portuguese music sung by the choir will be enhanced by vihuela (a Spanish guitar-shaped lute) accompaniment, at the skilled hands of Simon Martyn-Ellis.

On a personal note, I am most excited about the significant progress being made on our new Dobson organ. You will read more about this and the fundraising Appeal elsewhere in this issue.

Alistair Nelson is Organist at St James'.



Chapel of the Holy Spirit
Image: Brooke Shelley



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Music at St James' ^{JUN-JUL}

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.

WEDNESDAY 2 JUNE

6:15pm – Choral Evensong

Responses: Sumsion

Canticles: Walmisley in D minor

Anthem: Elgar – *The Spirit of the Lord*

SUNDAY 6 JUNE

10:00am – Choral Eucharist

Setting: Stravinsky – *Mass*

Motet: Poulenc – *Exultate Deo*

WEDNESDAY 9 JUNE

Sung by The St James' Singers

6:15pm – Choral Evensong

Responses: Nelson

Canticles: Dyson in C minor

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

SUNDAY 13 JUNE

10:00am – Choral Eucharist

Setting: Hassler – *Missa Octava*

Motet: Sweelinck – *Non omnis*

4:00pm – Cantata Service

Cantata: J. S. Bach – *Ach Gott, vom Himmel sieh darein, BWV 2*

Magnificat: Schutz – *Deutsches Magnificat*

Motet: Monteverdi – *Domine ne infurore*

WEDNESDAY 16 JUNE

6:15pm – Choral Evensong

Responses: Sumsion

Canticles: Jackson – *Magnificat and Nunc Dimittis in G*

Anthem: Howells – *My eyes for beauty pine*

SUNDAY 20 JUNE

10:00am – Choral Eucharist

Setting: Rubbra – *Missa Cantuariensis*

Motet: Sumsion – *They that go down to the sea in ships*

WEDNESDAY 23 JUNE

6:15pm – Choral Evensong

Responses: Smith

Canticles: Gibbons – *Short Service*

Anthem: Gibbons – *This is the record of John*

SUNDAY 27 JUNE

10:00am – Choral Eucharist

Setting: Ireland – *Mass in C*

Motet: Harris – *Strengthen ye the weak hands*

4:00pm – Choral Evensong

Responses: Rose

Canticles: Shelley – *Magnificat and Nunc dimittis in E flat*

Anthem: McDowall – *God is Light*

WEDNESDAY 30 JUNE

6:15pm – Choral Evensong (Upper Voices)

Responses: Shephard

Canticles: Moore – *Magnificat and Nunc dimittis*

Anthem: Mendelssohn – *Lift thine eyes*

SUNDAY 4 JULY

Sung by The St James' Singers

10:00am – Choral Eucharist

Setting: Sumsion – *Communion Service in F*

Motet: Wilson – *Marrkapmirr*

WEDNESDAY 7 JULY

6:15pm – Choral Evensong

Responses: French

Canticles: Noble – *Evening Service in B minor*

Anthem: Bairstow – *Jesu, the very thought of thee*

SUNDAY 11 JULY

10:00am – Choral Eucharist

Setting: Rheinberger – *Missa Sanctissimae Trinitas*

Motet: Brahms – *Wie lieblich sind deine Wohnungen*

WEDNESDAY 14 JULY

6:15pm – Choral Evensong

Responses: Sumsion

Canticles: Sumsion – *Magnificat and Nunc dimittis in A*

Anthem: Howells – *Like as the hart*

SUNDAY 18 JULY

10:00am – Choral Eucharist

Setting: Palestrina – *Missa Papae Marcelli*

Motet: Guerrero – *O sacrum convivium*

WEDNESDAY 21 JULY
(Sung by The St James' Singers)

6:15pm – Choral Evensong

Responses: Nelson

Canticles: Ireland – *Magnificat and Nunc dimittis in F*

Anthem: Stainer – *Hail gladdening light*

SUNDAY 25 JULY – ST JAMES' DAY

10:00am – Festal Choral Eucharist

Setting: Mozart – *Coronation Mass*

Motet: Manchicourt – *Accessit ad Jesum*

Poulenc – *Exultate Deo*

4:00pm – Choral Evensong

Responses: Rose

Canticles: Shelley – *Magnificat and Nunc dimittis in E flat*

Anthem: Bairstow – *Blessed City, Heavenly Salem*

WEDNESDAY 28 MAY

6:15pm – Choral Evensong

Responses: Smith

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

Anthem: Victoria – *O lux et decus*

S. JAMES'
Bicentenary 2019-2024

Bach Cantata Series
*St James' Music presents a series of
Cantatas performed in a liturgical setting*

Ach Gott, vom Himmel sieh darein (BWV 2)

Sunday, 13 June at 4:00pm

The Choir of St James' with BachBand@St James'

Alex Siegers - alto; Andrew Goodwin - tenor; Philip Murray - bass

Directed by Warren Trevelyan-Jones

Free Admission

Lunchtime Concerts

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

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/

2 JUNE

LUU HONG QUANG – PIANO

9 JUNE

ALISTAIR NELSON – ORGAN

16 JUNE

CAPULUS SAXOPHONE QUARTET

23 JUNE

CONSORT 8

30 JUNE

CHRISTOPHER BENNETT – CELLO

7 JULY

TBA

14 JULY

TBA

21 JULY

TBA

28 JULY

TBA

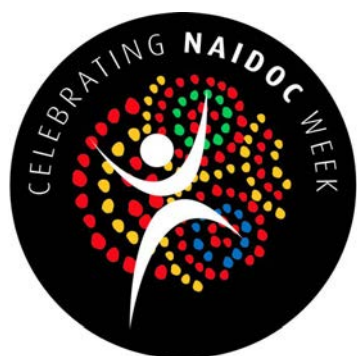


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The St James' Organ Replacement & Restoration Appeal is raising funds to build the first Dobson pipe organ in the Southern Hemisphere.

Make your tax deductible donation before 30 June 2021 by picking up a up a donation form in the Baptistry or visiting www.stjamesfoundationorganappeal.com.au to donate online.



**HEAL
COUNTRY!**
4-11 JULY 2021

NAIDOC Week Seminar: *Heal Country!*

Sunday 11 July, 2:00pm-4:00pm
St James' Hall, 169-171 Phillip Street & Online | \$25
registrations@sjks.org.au

The 2021 NAIDOC Week theme is a call for all Australians to seek to seek greater protection for our land and heritage.

How can Christians participate in healing country?

Brooke Prentis, CEO of Common Grace, will explore the intersection of faith, justice, and Aboriginal cultures.

stjamesinstitute.org.au

S^T.JAMES'
Institute

O Sovereign Light

Treasures of the Golden Age from Iberia

Music by Magalhães, Victoria, Guerrero and Lobo

5:00pm, Saturday 24 July

St James' Church, King Street

The Choir of St James'
with Simon Martyn-Ellis – vihuela
Directed by Warren Trevelyan-Jones
Tickets \$50 | sjks.org.au/music/whats-on

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