

^TS. JAMES' *Connections*

Aug – Sep 21

Bicentenary 2019-2024



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S^T.JAMES' Connections

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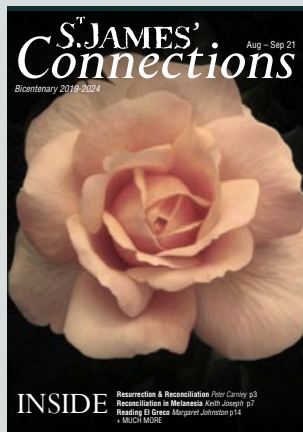
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North Window, St James' Church
Image: Brooke Shelley



St James' Connections on paper

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Resurrection & Reconciliation

Peter Carnley

Those of us who are old enough to remember the former Archbishop of Canterbury, Michael Ramsey, will recall him as a somewhat eccentric figure. With bushy eyebrows that moved up and down in a way that we imagined was somehow synchronized with the unmistakable lilt of his north-country accent, he was in a sense unforgettable. Those who do not remember him may nevertheless have seen him in a photograph or video clip on TV of the coronation of Elizabeth II. At that time, as Bishop of Durham, Ramsey had a role as one of the supporting bishops (with the Bishop of Winchester), and so appears standing at The Queen's side.

As an impressionable student, my memory of him dates from 1961 when he moved from York to Canterbury, and our paths actually crossed a few times—at Ridley College in Melbourne around 1964 when he visited Australia, and then bumping into him in the street at Cambridge, and at Canterbury Cathedral itself one Easter. And I recall that one of my old teachers, Dennis Nineham, who knew Archbishop Ramsey and his wife Joan well, was genuinely concerned about how they would survive without a cook after retirement from Canterbury in 1974, as 'neither of them had the faintest idea of how to boil an egg.'

Ramsey's prowess as a theologian certainly compensated for what he lacked in culinary skill. In his earlier life, he held professorships in theology at both Durham and Cambridge. In 1936 he published his first book, *The Gospel of the Catholic Church*, which became a 'must read' classic, and in 1945 he followed this with *The Resurrection of Christ*. This became

a set text in the study of the Resurrection through the second half of the twentieth century.

* * * * *

There are two things in *The Resurrection of Christ* that, to my mind, continue to stand out as certainly worth remembering.

At the beginning of the book, Ramsey makes the point that the Resurrection of Christ should not be thought of as the final chapter in the life of Christ, as though providing a happy, and indeed glorious ending to what would otherwise have been a terrible tragedy. The Resurrection was not the end of the story, he said, but the beginning. And not just the beginning in the sense that it triggered the lively faith of the first Christians, and so initiated the Christian mission to the world. It was the beginning of a process of theological reflection on the life of Christ and all that had gone before in a way that informed every other Christian doctrine.

For example, the doctrine of human reconciliation with God, the Atonement, is often understood to focus on the Cross. Thus, 'theories of the Atonement' are regularly developed on the basis of a handful of metaphors to which the first Christians resorted in trying to articulate the liberating experience of reconciliation with God that the Cross had initiated: a debt had been discharged for Adam's sin; it was as though a ransom had been paid to secure their release from the clutches of an enemy; a victory had been won over the unjust powers of evil, and so on. Understandably, the Cross came to be handled as the centre of the Christian faith



Peter Carnley
Image supplied

and the chief subject matter of its message to the world.

However, by over-concentrating on the Cross alone, in a way that is often today spoken of as cruci-centrism, the importance of the Resurrection itself in understanding reconciliation with God is often overlooked. For the Resurrection is not just important as a sign of the vindication of Christ—as God's approving 'Yes!' to Jesus and his mission, over against the 'No!' stridently shouted by the crowd when Pilate asked if he should be released. Rather, the Resurrection itself is an integral part of the Atonement story.

For, just as in the sacrificial system of the Temple when the High Priest took the blood of the sacrificed victim into the Holy of Holies and splashed it on the mercy seat, signifying the nearer presence of God, so, having offered his life in self-sacrificial, self-giving love, the Raised Christ entered the heavenly Holy of Holies to plead the sacrifice, 'ever to make intercession for us' in God's nearer presence—this pleading of the sacrifice at God's right hand therefore completing the sacrifice of Calvary, not

just in time but eternally. Indeed, our reconciliation with God is sealed with the gift of his Spirit. Thus, St Paul affirmed that Christ, the Last Adam, has been made a 'life-giving Spirit' (1 Cor. 15: 45), which brings his atoning work into the present of our experience.

By attending to the significance of the Resurrected life of Christ for understanding his reconciling work, we can appreciate that assent to abstract 'theories of the Atonement', concentrated on the meaning of the Cross alone, as something to be believed, is replaced by the concrete experience of reconciliation: we know reconciliation by actual participation in the new life of the Raised Christ, who is at the right hand of God. Hence, by trusting faith and baptism, and the gift of the Spirit, we are incorporated into the communion created by Christ, the communion of God. In this way, Atonement is not just a matter of believing in the truth of the abstract propositions of a preferred Atonement theory, but participation in the new life of the Raised Christ. The key word is 'participation.' This is the gospel of the Catholic Church.

* * * * *

The second thing about Ramsey's little book on the Resurrection of Christ that I think it important to remember is, that he pointed out a significant difference between 'flesh' and 'body.' Some early Creeds, particularly in the West, spoke of the 'resurrection of the flesh', whereas in the East the preferred language was

'the resurrection of the Dead' or the 'resurrection of the Body.' Eventually, the West began to conform with the Eastern usage. In our Prayer Book, for example, Cranmer changed the Apostles' Creed at Mattins and Evensong from 'resurrection of the flesh' to 'resurrection of the body.'

Ramsey very helpfully pointed out that the Early Church Fathers, noting that Paul had said that 'flesh and blood cannot inherit the Kingdom of God' (1 Cor. 15: 50), often distinguished the body from the material particles of flesh and blood of which it was composed. The flesh is constantly changing as a person grows and matures, but the same body remains, making it recognisably and identifiably the same. Once again, this squares with our own daily experience. Every time we visit a barber some of our bodily cells fall to the floor and are swept away, at other times we lose tonsils, an appendix, a thyroid, and so on. Indeed, the molecular or cellular components of our bodies are constantly being replaced.

Some Early Fathers used the analogy of a river to illustrate this: just as the drops of water that constitute a river pass by and eventually disappear into the ocean, but the actual, identifiable river remains, so it is with the fleshly particles that make up the human body. Ramsey astutely observed that this changing fluidity or plasticity of human bodies is something that was in accord with modern quantum physics.

Much more recently, I have come to learn that Hebrew has no word for 'body'. It has

a word for 'flesh' and so the Psalmist can say 'My flesh will rest in hope' (Psalm 16: 9). But it was St Paul in the Hellenistic world, who in expressing the Christian hope in Greek, was furnished with the word *soma*/body, and so came up with the phrase 'the resurrection of the body', while drawing a contrast between being raised with Christ and 'remaining in the flesh' in this material world.

The importance of our belief in 'the resurrection of the body', as distinct from 'the resurrection of the flesh', is that the flesh may pass away, 'ashes to ashes, dust to dust', but our identifiable new life in the resurrection of the body is yet another thing. After all, heaven is not an extension of the material world, neither a place nor a state located in some other region of the universe. Rather, heaven is essentially a relationship with God, the very relationship we enjoy in reconciled unity with God in the communion of the Holy Spirit that is known in faith already in this world. In hope, we interpret our knowing of it, in the concrete experience of our earthly lives, in a promissory way, as the down-payment or guarantee of more to come. Hence, with St Paul, while 'flesh and blood cannot inherit the Kingdom of God,' we confidently affirm our belief in 'the resurrection of the body'.

Dr Peter Carnley is the former Archbishop of Perth (1981-2005), Primate of the Anglican Church of Australia (2000-2005), and an author of a number of books on theology.



NEXT EDITION

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Dwellers all in Time & Space

Andrew Sempell

Adapted from a Reconciliation Sunday sermon delivered at St James' on 30 May 2021.

Images of the Garden

The image of the garden is an enduring one in the human psyche. In our imaginings we can think of gardens as special places that take on many forms; from the formal gardens of Versailles to the English park style of Capability Brown, or the secret gardens of the Alhambra Palace in Spain, the desert gardens of Alice Springs, and the wild gardens of Arcadia National Park in the USA; and then there are kitchen gardens, market gardens, tropical gardens, and water gardens.

When I have the opportunity, I enjoy walking around the nearby Royal Botanical Gardens, which provide access to the beauty of the harbour, fresh air, and the joy of seeing people relaxing in the outdoors. In history, literature, and art, gardens have been represented as places of quietness, retreat, safety, abundance, healing, education, prayer, and relaxation.

The Judeo-Christian narrative begins with the story of a garden in which the representative humans, Adam and Eve, were created and assigned by God to be gardeners or stewards. In a place called Eden the woman and the man were meant to live in harmony with each other, with nature, and with God.

This was God's desire, but the story goes on to describe the breakdown in this three-way set of relationships. The result was that the man and woman were cast out of the Garden into a world of shame, difficulty,

and death. What follows in the Bible is the story of the people of God as they address the dilemmas of sin, identity, death, and salvation.

This story culminates with the coming of Jesus the Messiah, who lives and dies to reverse the effect of human sin and brokenness, and thereby reopens the gate to the Garden so that people may re-enter it if they choose. The Garden, once called Eden, is now called the Kingdom of God, and it is a return to living in harmony with one another, nature, and God. This is salvation; the capacity to live at peace and with justice when we choose to follow God rather than the 'ways of the world'.

Created in the Image of God

An aspect of the Genesis narrative is the idea that human beings are created in the likeness of God—it is known in theological terms as the *Imago Dei*. Within humanity, therefore, we can discover something of God's nature that was put there in the creative process.

The Christian faith argues that God's presence in humanity found its fullness in the person of Jesus, who was both divine and human at the same time. St Paul describes Jesus as the second Adam who revealed the desired nature of the first Adam. Through the death of Jesus and his resurrection we are returned to the creation narrative. Adam and Eve's disobedience of God is reflected in the crucifixion of Jesus, but is reversed by the resurrection where God demonstrates power over death.

The result is that instead of death we are offered life; instead of struggle we are offered freedom; instead of fear we



The Rev'd Andrew Sempell
Image: Chris Shain

are offered love; instead of rejection we are offered welcome and hospitality. Reconciliation with God involves all these dynamics and provides a template for our reconciliation with others.

Another aspect of being aware of God's presence in the world is that we can appreciate the presence of God's Spirit in others—that is, in all people not only those we like or those of whom we approve. When we recognise the presence of the Spirit in others, we are challenged to treat them with respect—as if each other person were Jesus himself. It is a radical idea, but it is one that leads to a desire for justice and fairness.

Stewards of Creation

A recurring theme in the creation stories of Genesis concerns the 'goodness of creation'. From its earliest times, the church struggled to come to terms with this concept. Much of the Greek philosophy of the day taught that the physical world was flawed or fallen, and possibly evil, while the spiritual world was understood to be something 'separate' from and 'above' human existence. Unsurprisingly, it is an idea that influenced the early church.

These attitudes came to influence the interpretation of the creation stories. In some minds, the 'fall' and 'curse' of Adam and Eve resulted in a permanent separation between God, humanity, and the world. This led to people losing sight of the goodness of creation and the intention that human beings were meant to work with God in

caring for it. The 'world' was therefore understood to be hostile to humanity.

Genesis also contains the idea that God gave 'dominion' to human beings over creation (Genesis 1:26) and encouraged them to 'subdue' it. The meaning of this text has been debated over the past century. A literalist reading of it objectifies creation, and suggests that the word 'dominion' means 'domination and exploitation', and that 'subdue' means 'control by force'. However, such views seem incompatible with the Bible and are a corrupt reading of the original Hebrew text.

Theologian Matthew Fox has called for a return to a more radical interpretation of the creation stories, which helps us to understand that creation was made to be good, and that humans were meant to work with God's creative processes in the world. This means that humanity is neither to be disconnected from creation nor to dominate it—an idea often expressed today through the concept of 'sustainability'.

Fox argues that as nature was created to be 'good' and as human beings were created to be both part of nature as well as 'in the image of God', then we have a responsibility to be 'co-creators' with God. Creation, he argues, is an expression of God's glory, and we are called to work with God to ensure that the creation flourishes both in our generation and in the generations to come.

This does not diminish recognition that humans are disobedient to God and that there are consequences for this, yet the redemption that has come in Christ demonstrates that things can be made right, and hence the effect of the fall of the first Adam is reversed by the resurrection of the last Adam. Human beings therefore do not need to continue to live lives of brokenness but rather, through reconciliation with God and one another, may return to their intended purpose as stewards of the garden—another image of salvation.

Redeeming the Time

This all brings us to the overwhelming question of justice and our purpose in the world; as the Prophet Micah wrote:

He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

(Micah 6: 8)

Justice is love expressed in corporate terms. It is not so much about how things are, but about how they should be. In this respect, justice is a dynamic thing that brings about transformation and is focussed on fixing what has been broken. In a supreme act of irony, therefore, the death and resurrection of Jesus brought justice to humanity by redeeming human brokenness and restoring humanity to what God intended—which is to live at peace with God, each other, and with nature.

It is a bit of a mystery, but the process goes like this:

- God came to the human world in the person of Jesus who proclaimed that people need to seek God's authority in their lives rather than human authority—what he called the Kingdom of God;
- Some responded to this calling and sought to follow Jesus' teaching of love for God and each other, but most rejected it, especially those who held temporal power (being the Roman and Jewish authorities who saw Jesus as a threat);
- The human response to God's presence in Jesus was to turn to violence and kill him—the ultimate expression of the brokenness of humanity;
- But God's response to human brokenness and sin was to bring resurrection and new life, which is an indication of God's goodness, power, and love of humanity;
- We, the followers of Jesus, participate in this death and resurrection, and are therefore called to continue the work of Christ in the world by bringing about reconciliation with God. We do this through worship, proclamation of the Kingdom, teaching the faith, and caring for all people.

In this way, it may be recognised that justice leads to salvation, goodness seeks

to bring healing, restoration requires the return of that which was lost or taken, and forgiveness is about seeking what is good for another person and society in general. It is a reversal of the 'ways of the world'.

Return to the Garden

In Australia, Reconciliation Week has become an opportunity for discussion and action on reconciliation between the wider Australian community and the Aboriginal and Torres Strait Islander peoples of this land. It is held between 27 May and 3 June, being the anniversary dates of the 1967 referendum that gave full recognition to First Nations people, and the High Court Mabo decision that recognised indigenous land ownership. It is a time to remember, reflect, pray, and act for reconciliation.

In 2012, historian Bill Gammage wrote a book entitled *The Biggest Estate on Earth* about how Aborigines created the Australian landscape through their land management practices. Europeans observed their stewardship through the park-like nature of the environment that they encountered, which supplied ample plants and animals for hunting, and had the added effect of mitigating damage from bushfires and floods.

The Aboriginal and Torres Strait Islander people were stewards of the Garden of Australia, put here by God to tend it. They understood themselves to be like Adam, formed of the dust of the earth and belonging to it. Likewise, the Christian faith understands that they were created in the image of God and the Spirit of God dwells in them.

We understand these things now, but it was not always so. There was a time when the humanity of indigenous people was not recognised by the newcomers to Australia. Moreover, their bonds to the land and custodianship of it were ignored, and they were not accorded citizenship or equality under the law. Atrocities were committed upon them, their land taken, and their spiritual bonds with their country crushed. The scars of mistreatment, marginalisation, dispossession, poverty, and powerlessness over the past 233 years has taken a great toll.

As Christians, we are called to redeem the time and seek justice. It is a justice that has little to do with black-letter law and everything to do with the Christian message of resurrection, restoration, forgiveness, and salvation. It is done so that we may be a blessing to others rather than a curse, and it begins with reconciliation.

In the *Uluru Statement from the Heart*, Aboriginal and Torres Strait Islander people have invited us to walk with them in a movement for a better future; and we should walk with them, as all God's children dwelling in the Garden together. This is the transforming power of grace rather than the deadening practice of adversarial legalism.

*Lord of earth and all creation,
let your love possess our land:
wealth, and freedom, far horizons,
mountain, forest, shining sand:
may we share, in faith and friendship,
gifts unmeasured from your hand.*

*People of the ancient Dreamtime,
they who found this country first,
ask with those, the later comers,
will our dream be blessed or cursed?
Grant us, Lord, new birth, new living,
hope for which our children thirst.*

*Lord, life-giving healing Spirit,
on our hurts your mercy shower;
lead us by your inward dwelling,
guiding, guarding, every hour.
Bless and keep our land Australia:
in your will her peace and power.*

Words: Michael Rayner Thwaites (1915-2005)
and Honor Mary Thwaites (1914-1993)

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

Reconciliation in Melanesia

Keith Joseph

Western culture strongly emphasises the punitive aspects of justice: we tend to see justice in terms of retribution for wrongdoing. If someone wrongs us, the usual response is to demand punishment, and we need not engage ever again with the wrongdoer. This emphasis on punishment which is so much part of our culture spills over into our understanding of faith—the theory of penal substitutionary atonement perhaps reflects our understanding of the justice of God as being primarily about punishment, with Jesus being punished on our behalf to satisfy the justice of God.

However, this is an extraordinarily narrow view of justice, mediated by our culture. There are other forms and understandings of justice which are arguably more important. We understand retributive justice, but what of restorative justice (which aims to

...continued next page



People lining up to shake hands at the end of a reconciliation ceremony on the island of Makira
Image: The Rev'd Aram Oro

restore the victim to their previous state) or rehabilitative justice (which aims to rehabilitate the wrongdoer). Importantly, it can be argued that the ultimate purpose of justice is not punishment but reconciliation, in which wrongdoer and victim are reconciled, the victim is restored and the wrongdoer is rehabilitated and restored to right relationships with the victim and the rest of the community. From my experience in cultures outside of the west—specifically in the cultures of Melanesia—this is the purpose and desired working of justice.

We are able in a large western society—particularly in large cities—to block relationships, just as we have learnt to block or unfriend people on Facebook and other social media. If we are at variance with someone—especially when they have harmed us—then we simply block them and have nothing to do with them. If someone steals from us or assaults us, our usual reaction is to call the police, and then after a conviction make sure we have nothing to do with the wrongdoer ever again. Such is modern retributive justice.

However, it is not possible in the small communities of Melanesia to do such a thing. Ultimately everyone is in community, and it is not possible to 'block' someone. If a person is wronged, then it is in the interests of the community and the individuals in that community for the wrongdoer to be restored. Typically, this is done by 'compensation' to the victim and their family; but the primary purpose of the compensation is not so much to punish the wrongdoer, but rather to restore the victim so that reconciliation can take place. Clearly compensation will act as a deterrent, as it usually impoverishes the wrongdoer and

their family; but more importantly, it clears the way for reconciliation.

Traditionally, there were some wrongs that could never be righted; in rare instances an individual might be exiled from their community. In the old days, blood might well be required. But in Christian Melanesia, the usual course of action is for compensation, followed by reconciliation. Usually this is not a terribly formal process: compensation might involve the presentation of a gift (such as traditional shell money which are long strings of shell beads; or pigs; and/or cash), followed by shaking of hands and words of reconciliation. This would be the way in which a theft, or some cases of adultery, or swearing at someone or insulting them might be resolved. However, on the odd occasion in the Solomon Islands, I have been involved in something more formal, which echoes customs of old and puts them in a Christian framework.

For some of the more serious offences in the old days, the pattern would have been for the wrongdoers to offer a sacrifice (human or pigs, for example), then present gifts, followed by words of reconciliation, and a feast. Often gift-giving would be reciprocal, for example, to end an ongoing feud. The words of reconciliation should demonstrate deep contrition by the wrongdoer for the pain inflicted on the victim. In Christian times the pattern is the same, though the sacrifice of humans or animals is replaced by the sacrifice of the eucharist, with the body and blood of Christ replacing the sacrifice of heathen times. After the church service, there will be a feast, which will often commence with the presentation of gifts, and words of repentance, reconciliation and friendship. After this process, the



Image: Stephen Hillary

The image above shows The Rt Rev'd Dr Keith Joseph being adorned with custom shell money upon being made a chief on the island of Guadalcanal in 2010. This is traditionally how shell money can be conveyed at any ritual including weddings and reconciliation.

wrongdoers are restored to their place in the community, and the community can proceed healed and complete in the love of Christ.

I am caused to reflect that I think the Melanesians have got this right, and we in the west have got this badly wrong. If I am looking for a model of Christian justice, there are few better examples than reconciliation in a Melanesian village. Now, before I am accused of cultural romanticism, the pattern described above does not always work: sometimes a wrongdoer is so persistent in their crimes, or so serious a threat, that reconciliation will not be able to occur. The person might be expelled from their community, or given up to the police and court system for punishment. I have also seen the reconciliation model corrupted with exorbitant demands for compensation that vastly outweigh the wrong allegedly done, or compensation demands for something which is not a wrong either in culture or the law of God. But the model indicates that the first concern of justice is not punishment but reconciliation, and that I think better reflects the justice of God: 'The sacrifice of God is a broken spirit: a broken and a contrite heart, O God, you will not despise.' (Psalm 50:17)

The Rt Rev'd Dr Keith Joseph is Bishop of North Queensland.



A feast following a Patronal Festival. This is the type of feast that follows ceremonies such as Reconciliation. Image: IKeith Joseph

Colin's Corner

from the St James' Archives

100 years ago at St James' Church

PARISH NOTES.

1.—One of our most regular communicants, Mr. Frederick Brown, passed to his rest in Sydney Hospital on July 28, after a short illness. Mr. Brown had been a member of the Guild of S. Alban from his youth. Even at the age of seventy-four he was always to be seen in his place at the church undeterred even by the most inclement weather.—R.I.P.

2.—Through the kindness of the Rev. W. R. Bowers, Rector of S. John's, Woolwich, we have received a copy of a portrait of the Rev. Richard Hill, first Rector of S. James's, whose tenure of that office lasted from 1824 till 1836. Mr. Bowers' father was a Sunday School scholar at S. James' as long ago as 1824, and he still has in his possession a Bible presented to his father as a S. James' Sunday School boy at that date. The portrait is to be touched up and hung in the vestry.

3.—We have received a request to give what help we can by contributing to a fund which is being raised for the famished children of Central Europe. The Women's Guild has undertaken to promote the appeal, and Miss F. M. White is acting Secretary for the purpose. A special box is also being placed at the West Door of the Church in which contributions for this purpose may be placed.

4.—We would ask the prayers of our readers for the boys and girls who are to be presented for Confirmation and [sic] Thursday, September 8. It is hoped that some eighteen boys and fourteen girls will be presented.

7.—On Wednesday, July 20, the members of the Boys' Guild enjoyed an evening outing. The ferry was taken to Musgrave Street, whence they walked round Sirius Cove, afterwards returning to supper kindly provided at her flat by Mrs. Moseley.

8.—A pamphlet written by the Rev. J. P. Russell and explaining the ceremonial at the High Celebration at S. James' is procurable at the church free of charge. It is hoped that all members of the congregation will study it.

9.—The Patronal Festival of the Guild of the Servants of the Sanctuary is to be held on Saturday, August 6, the Feast of the Transfiguration. A Solemn Eucharist has been arranged for the members of the Guild at S. Saviour's, Redfern, in the morning, and at 7 p.m. the Guild Office will be said at Christ Church, S. Laurence,

friends of the Guild being invited to the latter service.

11.—The Church Flag, that of S. George, as will have been noticed at the Festival, is in the last stages of disrepair. The Rector and Wardens are anxious to procure a new one, and to give as many members of the congregation as possible the opportunity of contributing to its purchase. Subscriptions limited to 2/-, and payable to the Churchwardens will be gladly received. The total is approximately £5.

14.—We are much indebted to the Bishop of Goulburn for having given us of his best during the Festival. Many will long remember with gratitude the vivid account the Bishop gave of the Lambeth Conference of a year ago, at the Sunday evening service.

16.—We were glad to welcome at the Social Evening on Monday, July 25, a group of the Heralds of the King from S. John's Church, Woolwich. They gave us a delightful little play. We hope that our own Heralds will be fired by this example to present a play of their own.

17.—The concluding event of the Festival was a Women's Service, held on Thursday, July 28, at which the Rev. C. Statham, Rector of Christ Church, gave the address.

18.—Miss Fraser has recently concluded a Study Circle for Girls, the subject being "Missionary Problems in South America." She hopes to take the Book of Ruth as the subject in September.

The Monthly Church Messenger August 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.

My Way or the Highway

Schism in the Anglican Church?

Andrew Sempell

The Global Anglican Future Conference Australia (GAFCON) recently issued a statement advising that it will move to create a new church structure for those who wish to leave the Anglican Church because of emerging changes in views on human sexuality in some parts of the Church. This is a moment of schism within the Church, and is being promoted by several of its bishops. This is not the first time that such a policy has been pursued by GAFCON and the Statement points to similar constructs having been established in the USA, Canada, Brazil, and New Zealand.

The Primate of the Anglican Church of Australia, Archbishop Geoffrey Smith, has responded to this proposal with a letter to the Bishops of the Church. He points out that the Bible calls Christians to unity rather than schism, and notes that—having asked for restraint in the matter of conducting same sex marriages—there has been no departure from the status quo in this matter. Indeed, the Primate is more concerned that some church leaders have departed from their oaths and promises to uphold the constitutions and canons of the church by promoting division.

Both documents are reproduced here for your information.

So will this happen? At this stage I suspect it is a bit of a ruse.

Such a construct needs to be funded. The Church in Australia is already struggling to be sustainable and is overdue for a restructure. Many dioceses are only surviving because of the injection of external funds or from the sale of their assets. Moreover, the ongoing pressure to fund the National Redress scheme is likely to push some dioceses over the brink.

But there is more! The assets of the Church cannot simply be given away to institutions that are outside it. The property is held in trust for the Anglican Church of Australia and is not available to some novel ecclesiastical construct that is not part of the Church. The GAFCON church will therefore need to fund itself, and it will cost its supporters dearly, becoming a long-term burden. And for what end? Having left the Anglican Church, members of the new construct would be independent and free to do as they choose, but they would also have no connection with the General Synod, and therefore have no representation on it in the future.

The GAFCON proposal is unsurprising, but it is an aggressive political bluff more interested in the needs of the institution than its people. It reflects the problems of an institution that is in decline—one that is becoming more inward-looking, internally divided, and self-seeking in its behaviour. It leads to other problems such as a widening disconnect between the Church and the community around it, now manifest in the Church's struggle to contribute to public debate. This is because the Church is seen as defensive and self-seeking on the one hand, and that church language and ideas are seen as obscure and removed from the lives of ordinary people on the other.

Finally, this is a bad idea because we in the Church need one other in all our diversity of theological opinions, talents, and resources. As the Church becomes smaller and narrower it tends to lose one or two of its social elements; that is to say, some people stay because they are getting what they want, but others leave and take with them their particular ideas, skills, and

contributions. The whole is diminished by the loss of some, and becomes less effective in its mission to the whole community. In other words, such a church tends to become a sect of the like-minded rather than an active part of 'the one holy, catholic, and apostolic church'—with all its tension and complexity.

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



Image:
The Garden of Eden, last quarter of the 16th century.
View online at The Met at:
www.metmuseum.org/art/collection/search/228984



Media Statement - 19 July 2021

Gafcon Australia moves ahead

Gafcon Australia has outlined its plan to support Anglicans who leave the Anglican Church of Australia over doctrinal revision which overturns the plain teaching of Scripture.

At an online meeting replacing the postponed Gafcon Australasia conference on Monday, the Chair of Gafcon Australia, Bishop Richard Condie, expanded on Gafcon's Commitment 2020 [www.gafconaustralia.org/wp-content/uploads/2020/12/Commitment-2020.pdf].

"With great sadness and regret, we realise that many faithful Anglican clergy and lay people will no longer be able to remain as members of the ACA if changes allowed by the Appellate Tribunal majority opinion take place in their dioceses", Bishop Condie said.

"We love these people and don't want them to be lost to the Anglican fold," he said, "We want them to be recognised and supported as they love and serve their own communities."

For this reason, Gafcon pledged in late 2020 to form a new Diocese for Anglicans who will be forced to leave the Anglican Church of Australia.

On Monday he outlined that the new church entity will be formed through a company structure, led by a small Board of Directors.

In the beginning, former ACA churches would be able to join as affiliates of the new entity, through an affiliation agreement.

At a later date these churches will become a Diocese, establishing a Synod to elect a Bishop and Standing Committee.

Once established it is anticipated that the new diocese will be recognised and endorsed by the Gafcon Primates, as they have endorsed the formation of similar dioceses in the USA, Canada, Brazil and New Zealand, where the established Anglican Church in these countries has departed from the teaching of Scripture.

Bishop Condie also told the on-line gathering that the Board had appointed the Revd Michael Kellahan as its first Executive Officer.

Mr Kellahan has recently been the Executive Director of Freedom for Faith, a think-tank on religious freedom in Australia, and will help the Board deliver its commitment to its supporters.

"It grieves the Gafcon movement that these measures are necessary", Bishop Condie said, "but the support of faithful Anglicans has been the objective of Gafcon Australia since its beginning."

"Gafcon Australia embraces evangelical, catholic and charismatic Anglicans, ordained women and men, and lay people, each of whom uphold the Jerusalem Declaration. We see a great future for orthodox Anglicans as they love ordinary Australians with the gospel."

The Gafcon Movement began in 2008 at the Global Anglican Future Conference (GAFCON) in Jerusalem where Anglicans met from around the world to work to heal and restore the Anglican Communion in the face of theological revision.

The Jerusalem Declaration [www.gafconaustralia.org/resources/the-jerusalem-declaration/] made at that conference is a statement of contemporary Anglican Orthodoxy that guides the movement.

The global movement now embraces over 70% of the world's worshipping Anglicans and seeks to go about proclaiming Christ faithfully to the nations. Gafcon has held further Conferences in Nairobi in 2013 and Jerusalem again in 2018.

Gafcon Australia was formed in 2015 in anticipation of the same theological revision occurring in Australia that has occurred in other western Anglican churches. Sadly, the time has come to protect faithful Anglicans from the changes in understanding of the doctrine of the ACA, which are being embraced by various bishops and their synods.



Anglican Church of Australia

Primate: The Most Reverend Geoffrey Smith

Monday 26 July 2021

Dear Episcopal Colleagues,

If you've started preparation for next Sunday, you'll have noticed that the Epistle reading is from Ephesians 4.1-16, a significant passage on the unity of the church. John Stott in his commentary on Ephesians describes this as one of the two classic passages on Christian unity with the other being John 17. Ephesians 4 starts with these words: I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.

I note especially the call to make 'every effort to maintain the unity of the Spirit'. Every effort is a very strong statement and one which needs to be taken very seriously by us as disciples of Jesus and leaders in his church.

As I reflected on the Ephesians passage, and last Monday's statement by Gafcon Australia announcing the formation of a company, led by a small board including a retired bishop, which will be the basis of a so-called Diocese, I have to say, I was struck by what I see as a contradiction between the Ephesians passage and Gafcon's statement.

Following the publication of the Appellate Tribunal's opinion last year I called for restraint to enable clear air for discussion at the next meeting of the General Synod which will be our first opportunity to discuss the change to the Marriage Act and the opinion of the Appellate Tribunal. I am grateful that very significant restraint has been shown by people who might want to see movement toward the blessing of same sex couples, and also by those who are still seeking clarity in their position. In my view, unfortunately, the Gafcon board has not shown similar restraint as we wait for that opportunity for discussion and decision making, with Monday's announcement ramping up the tensions among us.

We need to be clear that the opinion of the Appellate Tribunal has not changed the doctrine of the Anglican Church of Australia. The Appellate Tribunal can't change the doctrine of anything. All the Appellate Tribunal can do in these matters is respond to questions concerning the Constitution of the Anglican Church of Australia and the Canons adopted by the General Synod. There is no legitimate claim that the Appellate Tribunal has changed in any way the doctrine of our church.

I am unaware of any bishops of our church who have been found to have departed from the doctrine of the church by any properly constituted tribunal or process. There is no fair or reasonable basis for any member of the Anglican Church of Australia to believe that a bishop of this church has departed from the doctrine of our church.

It is important to highlight that despite the forecasts, there has not been a flood of same sex blessings following the Appellate Tribunal opinion. Not a flood, not a trickle. Not a drip.

In other words, faithful, orthodox Anglicans can continue with confidence as members of the Anglican Church of Australia. To suggest or insinuate otherwise is to not speak the truth.

In many ways it doesn't matter what Gafcon does since it has no structural connection to the ACA. We could say, 'Gafcon can do what it wants to do, and we will get on with our work'. The difficulty I have with this apparently neat solution is that some leaders in the ACA are leaders in Gafcon and its board.

My expectation is that people who say they are committed to the Anglican church, and who have made oaths and promises upholding its constitution and canons and therefore its governance processes, would be committed to keeping it strong, united and effective. I have to say this is difficult to see in Gafcon's statement and proposed actions. It feels like the life of our church is being undermined from within. Rather than making 'every effort' to stay together, a way is being prepared for a quick exit. We haven't even had the conversation yet, and the Gafcon boat out of the Anglican Church of Australia is being readied for departure.

It might also be easy to say— 'if you don't like it leave'. But that's not the way I believe will glorify God, preserve our unity and above all enhance our missional effectiveness. This approach would be easy but would be to take the world's way of dealing with matters of difference.

As Christians and especially as leaders in Christ's church we are called to reflect God's enormous grace by which we are saved. We are called to 'lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace'. This is hard work and requires love. Stott again, says, 'love is the final quality, which embraces the preceding four, and is the crown and sum of all virtues'. Rather than say, 'if you don't like it leave', I say, 'please, let's take the less easy path and by God's grace work on staying together', though I realise fully this will take humility and gentleness, with patience, bearing with one another in love.

I understand that the presence at national bishops' meetings of some bishops who are supportive of Gafcon's actions might lead others to, from a conscience perspective, stay away from the meetings. My strong encouragement is for everyone to attend. All bishops in office will be invited. As bishops in the church of God we have a corporate responsibility to lead the church which, in my view, is greater than the sensitivity of individual conscience.

One of the very powerful accounts in the Scriptures is the journey of the people of Israel from captivity in Egypt to the promised land. Throughout the journey the people were asked to trust in God who constantly demonstrated trustworthiness. But from time to time the people became afraid and let that fear rather than trust in God drive their actions. Each time that happened the outcome was not good or godly. My prayer is that as bishops in the church of God we won't give in to fear for the future of the church, or fear for outcomes of any future General Synod, but will trust in God whose church we serve and whose mission we share, always making every effort to maintain the unity of the Spirit in the bond of peace.

Please be assured of my prayers for you. Please keep praying for me. Peace in Christ.

The Most Reverend Geoffrey Smith

Archbishop of Adelaide and Primate of the Anglican Church of Australia

Milestones

BAPTISMS

Quoc Phong Duong	19 June 2021
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FUNERALS

John Elliston	3 June 2021
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The Rev'd John McDonald	18 June 2021
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Judith Ashton	25 June 2021
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Background image:
The Garden of Eden, last quarter of
the 16th century.
View online at The Met at :
[www.metmuseum.org/art/collection/
search/228984](http://www.metmuseum.org/art/collection/search/228984)

Reading El Greco

Margaret Johnston

Many years ago, as a young, impressionable Australian tourist I took a day trip to Toledo, Spain. The city slumbered in the hot sun, awaiting its world heritage listing: an imposing architectural mass of stone ramparts and domes. It had an immediate, romantic appeal; what we were totally unprepared for was sudden immersion in the works of the great Spanish artist, El Greco. He lived in Toledo for the last part of his life, in an old Moorish house; it is now the museum where many of his works are collected. The impact of so many large, dramatic paintings with their strangely elongated human forms and unsettling mystical quality, has forever coloured my recollection of that day.

Fast forward to Canberra and the National Gallery of Australia, where the recent blockbuster exhibition *Botticelli to Van Gogh*, had finally made it here from The National Gallery, London. A famous work by El Greco: *Christ driving traders from the temple* was among its gems. With recognition came something of the same impact. It is worth taking a few moments to study the image at Fig 1 (kindly supplied by the NGA with permission to reproduce). Christians are familiar with the story, told in all four Gospels. The way we interpret it today may vary; but the painting can help us reflect on the biblical narrative.

Some background. The artist was born Domenikos Theotokopoulos in Crete in 1541. He was trained in the Byzantine art of his homeland before moving to Venice in 1567, where he came under the influence of the Venetian school of painting. He then travelled on to Rome and wider exposure to Italian Renaissance art. There he painted at least two versions of this subject. He finally arrived in Spain in 1576, where he developed his own distinctive style and acquired his diminutive: 'El Greco' (The Greek).

The gallery's caption for the painting and accompanying notes provided more information. This painting dates from about 1600; it was the third version and there is a later one. The notes continue:

The subject must have held a particular fascination for the artist ... In his painting El Greco used vibrant colour and dramatic movement to express the story's narrative and essential human drama.

His contemporary viewers were quite capable of the theological reading intended by the artist. The figure of Christ, robed in traditional blue and rose madder, dominates the action, accentuated by the great arch above his head. On the right are his disciples, with St Peter in the foreground; they represent the Church and redeemed humanity. On the left are the traders, writhing in the anguish of the damned. The whole salvation narrative is depicted here, from the expulsion from the Garden of Eden (shown in the plaque above the traders) to Christ's redemption (foreshadowed in the story of Abraham and Isaac in the corresponding plaque to the right). In its entirety this tempestuous scene is almost a Last Judgement.

From the several versions it is possible to see how the work evolved. El Greco progressively pared back his composition. Comparing Figs 1 and 2 it is apparent he dispensed with a voluptuous female figure, transferring the yellow splurge of her dress to one of the traders. He omitted some ornate architectural detail, a row of heads in the foreground, and other extra figures, doves, etc. Christ is now truly central, wielding a scourge. The NGA suggested we read the painting as 'a warning against both hypocrisy and the commercialisation of holy things'.

Art historians attribute depictions of

this scene (previously not a common subject) to the influence of the Counter-Reformation, so it is worth considering the historical context. Sixteenth century Europe was riven by religious division, resulting in a virtual cleavage between Northern and Southern Europe. Art—an important industry at the time—was inextricably involved in the ferment. The Protestant Reformation had, in many of its manifestations, rejected the traditions of catholic devotional art as idolatry. Not only was there widespread destruction of art works but, where Protestantism gained sway, very little new religious art was produced. So although a theme around 'purification of the church' might have had some appeal for Protestants, it wasn't utilised as an image, except in a small way in printmaking. Instead it was the Counter-Reformation that reinvigorated religious art, re-affirmed in a final statement from the Council of Trent (convened 1545-1563). And El Greco would have taken his cue from official Catholic Church views: what needed 'cleansing' were the 'heresies' associated with the Protestant Reformation. The reformers' iconoclasm was particularly abhorrent; and across Southern Europe a lot more religious images were now produced. El Greco did not lack for work.

He would also have been aware of layers of meaning in the biblical story. This wasn't just about traders fiddling the exchange rates for unsuspecting visitors, or leaving bird droppings on the pristine floors of the Temple courts. Christ was confronting a deeper malaise in his society: a sterile legalism about worshipping God. The Temple itself would be destroyed. A whole faith community had strayed so far from its Promise that the only way back was through suffering and a thorough-going 'cleansing'. Traditionally, this event took place on the Monday of Holy Week. The disciples look on in awe as Jesus appears as the Messianic



Fig. 1
El Greco. *Christ driving the Traders from the Temple*. Ca. 1600.
© National Gallery, London. Presented by Sir J.C. Robinson, 1895.
Reproduction kindly provided by The National Gallery of Australia

figure they had so long expected. But they still fail to understand. Likewise the powerful religious authorities—but they could not afford to ignore him.

Today we still struggle to understand what else might have been going on. Did Christ's righteous anger simply boil over in a spectacular display of 'wrecking the joint'? Was it all about 'speaking truth to power'? Or a clearing of the decks as part of the momentous events of that week—a sort of spiritual housekeeping? Jesus was symbolically reclaiming the Temple: his reference to a 'den of thieves' applied not just to the traders but to the religious leaders who had perverted Temple worship for their own ends. It might even be interpreted as a ritual of purification before the coming sacrifice of the Crucifixion, which would tear open the very Holy of Holies.

The Biblical story continues to resonate. Hypocrisy might be the accusation often levelled at the Church today, but drilling down reveals a range of besetting sins at different times and in different places. As the prevailing culture seeps into the Church, the Church in turn may fail to challenge harmful trends, arrogant assumptions and blind spots within itself.



Fig. 2
What El Greco omitted (in black).
(Malraux, p 424). Image supplied.

We recognise many churches in Germany did not confront Nazism. In America today the Southern Baptist Convention is facing charges of entrenched racism. Closer to home, sexual abuse, particularly of minors, is a shameful past; and ongoing denial of an equal place for women and LGBTQI people in our churches, continues to hamper moral leadership and mission. That is our challenge—without resorting to schism or simply voting with our feet; instead, to continue to pray for the welfare of Christ's Holy Church.

Returning to El Greco, the artist lived out his days in Toledo and died there in 1614. Sometimes described as 'the soul of Toledo', the city nurtured expression of his 'profound feeling for religion'. But he also faced challenges there—none more so than the local arm of the Spanish Inquisition. He fell out of favour with both the King and

church authorities. But he kept producing wonderful wood panels and canvases; they possess an emotional intensity that still stirs us. It is suggested the brooding shadows in many of his paintings might reflect his own secular world—in particular the decadence spreading throughout Spain's empire. He painted Toledo several times: one famous image (which can be viewed on the website of the Metropolitan Museum of Art, New York) is far removed from the golden city and blazing blue skies indelible in my memory. Perhaps we can read something of a world in turmoil in that disjointed townscape under tumultuous,

foreboding heavens. Was it simply a ferocious thunderstorm or was El Greco envisaging some other approaching storm? (Another El Greco painting, *The Adoration of the Shepherds* is currently on display at QAGOMA in Brisbane, on loan from the Metropolitan Museum of Art, New York as part of the visiting European Masterpieces exhibition).

Perhaps the art historian, Andre Malraux, has distilled the essence of this artist:

El Greco was not, like most of his contemporaries, a Christian merely because he had been born into that faith;

he was a soul athirst for God ... When a friend once called to invite him for a stroll in the garden and found him sitting in the dark, his response was:

"No, the glare of daylight would spoil my inner light."

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Margaret Johnston is a parishioner at St James'.



El Greco. *The Adoration of the Shepherds*. Ca. 1605-10.
The Metropolitan Museum of Art.
View online at <https://www.metmuseum.org/art/collection/search/436570>

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.

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

ABN 81 868 929 941

Current Worship Arrangements at St James' Church

Our service schedule as at the time of publication is as follows:

Sunday: 10:00am – Choral Eucharist (livestreamed only)
kids@church is via Zoom

Monday-Friday: 8:30am – Morning Prayer (on Zoom)
Wednesday: 6:15pm – Choral Evensong (livestreamed only)

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

Due to the lockdown in place at the time of publication, the church and Parish Office are closed to visitors. We encourage those who have access to the internet to view services online.

To find out how the pandemic affects services and events at St James' please visit the parish website at www.sjks.org.au.

If you would like to receive updates via email or receive information such as the Rector's Pastoral Letters via post, please contact the Parish Office on 8227 1300 and leave a message, or fill in your details at: www.sjks.org.au/parish-lists/

St James' Memorial to a Murder Victim: Robert Wardell

Robert Willson

As St James' Church celebrates two centuries of Anglican worship and service in the heart of Sydney, it is time to remember the stories behind many of the memorials in the church. Recently I wrote about the naturalist and explorer John Gilbert who was killed in far northern Australia while on the Leichhardt Expedition of 1845-6.

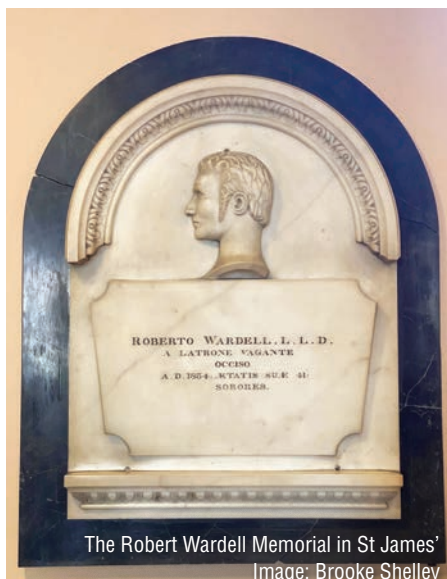
When I was a boy, my family and I lived for a time in Wardell Road, Dulwich Hill. At that time the history of that name meant nothing to me, but later I discovered who Dr Robert Wardell was, and why he should be remembered. His profile is moulded on a marble tablet with a Latin inscription, on the southern wall of St James' Church. It is said to be a good likeness of him, taken from a death mask.

Murder

The memorial to Wardell has a Latin inscription recording the manner of his death. The phrase reads *A Latrone Vagante Occiso*. His friend W. C. Wentworth wanted to indicate that Wardell was murdered by a bushranger, and he came up with the best Latin for 'bushranger' that he could find, '*Latrone Vagante*', literally 'a wandering robber'.

The murder of Wardell on his Petersham estate on 7 September 1834 shocked the Colony, and his funeral was one of the largest ever seen. It was a reminder of the important and sometimes notorious position that he held in Sydney.

Robert Wardell was born in the pretty little Yorkshire village of Healaugh, close to York. He was a Cambridge man and graduated LLD in 1823. He was keen to edit newspapers from the start, and he formed a partnership with William Charles Wentworth in London to edit an Australian newspaper. The pair arrived in Sydney in 1824 and soon



The Robert Wardell Memorial in St James'
Image: Brooke Shelley

both men were admitted as barristers of the Supreme Court, near St James' Church.

A Printing Press

Wardell had brought with him a printing press and other equipment and, on 14 October 1824, he and Wentworth issued the first edition of their newspaper, significantly named *The Australian*. It was the first newspaper independent of official control or permission. The Governor, Sir Thomas Brisbane, was at first disturbed, but found that he could not easily interfere with the paper so decided to allow freedom of the press.

When Governor Ralph Darling arrived the following year, there was growing friction between the newspaper and the government. Two years later, Wardell wrote in his paper that the Governor was an 'ignorant and obstinate man' and Wardell faced a libel charge. He defended himself and escaped the charge.

In the years that followed, Wardell was a busy man. As well as running his newspaper, he was much in demand as a barrister in Sydney and managed a farm at what is now

Petersham on the Cook's River. He was also a director and shareholder of the Bank of New South Wales and was involved with the Marine Insurance Company and the Agricultural Society.

But soon Wardell found the pressure of running his newspaper too much, and he sold the paper to a syndicate of eight men. I have found great profit from researching the files of that early paper, marking the dawn of the Free Press in the Colony.

Two Duels

In 1834, after ten years in the Colony, Wardell was a wealthy man. However, he was no longer welcomed at Government House because of his colourful and dubious private life. Duelling had not yet been outlawed and twice Wardell was 'called out' to fight duels. Both parties escaped any injury. Wardell was unmarried, and planned to return to Britain.

Many people disliked Wardell intensely, but no one was prepared for the shock of his murder. On Sunday 7 September 1834, he rode out from his country cottage at Petersham to inspect his estate.

John Jenkins

Near the Cook's River he discovered three men camping in a humpy. They emerged when he challenged them and the leader of the group, an escaped convict named John Jenkins, levelled a gun and killed Wardell with one shot. A second man, Tattersdale, was his accomplice and handed Jenkins the firearm. A young boy named Brace was also present. He subsequently turned approver, and escaped execution by informing on the others.

Wardell's body was discovered the next day and, after a manhunt lasting a week, the murderers were caught.

The newspapers of the day carried a long description of Wardell's funeral. When the procession from his Petersham home reached the Sydney toll-gate (near the present Christ Church St Laurence in George Street), it was said that the line of carriages was about half a mile long. Wardell was buried in the Devonshire Street Cemetery, where the Central Railway Station now stands.

A Death Mask

The chief mourners were William Charles Wentworth and John Mackaness. Wentworth seems to have been responsible for the memorial in St James', based on a death mask he ordered to be taken.

The Australian carried a long and dramatic account of the trial of Jenkins and Tattersdale

in the Supreme Court in King Street. It was said that the Court was so filled with lawyers and other leading citizens that there was hardly room for those taking part in the trial. The Jury took little time to return a verdict of "Guilty" against both Jenkins and Tattersdale.

After the Chief Justice, Sir Francis Forbes, had put on the black cap and passed sentence of death, Jenkins commenced a violent physical attack upon Tattersdale and knocked him to the floor of the dock. He filled the court with his foul language and abuse, and the newspapers recorded that it took a dozen constables to secure and handcuff him.

Anyone sitting next door in St James' would have heard the row as Jenkins, restrained

by the constables, was dragged screaming from the Court and hustled down King Street, shouting obscenities at all and sundry.

Freedom of the Press

The *Australian Encyclopaedia* summed Wardell up. In spite of his faults, his early death was much deplored, and he was an able journalist and advocate who fought well for liberty of the Press at an important period for Australia.

It is fascinating to research the background of the murderer, John Jenkins, and the Internet has much material. He was born in London in 1814 and was a sailor for years. He was arrested in Newcastle-on-Tyne for stealing a parcel and was sentenced to transportation for seven years, arriving on the *Asia*, with his mate Tattersdale, in June 1833. Sixteen months later he was convicted of the murder of Robert Wardell and was executed.

"A Cruel Tyrant"

On the gallows, Jenkins stated that he had not killed Wardell for gain but rather to destroy a cruel tyrant. He exhorted the watching convicts to follow his example and kill men like Wardell. The full newspaper description of Jenkins' last moments, makes grim reading.

Jenkins was attended to the gallows by the Roman Catholic priest, but he seems to have been impervious to any spiritual message. I was astonished to find a portrait of him in the collection of images in the National Library, and also a photograph of his death mask. There is even a long poem about the crime of Jenkins by Francis Macnamara, entitled *A Convict's Tour to Hell*.

The murder of Wardell was widely publicised in the British papers and, if Jenkins' parents were still alive, they may well have heard of the fate of their son in distant Sydney.

Behind the Wardell Memorial in St James' is a grim story of murder in early Sydney, and also an intriguing glimpse into the beginning of the Free Press in Australia.

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

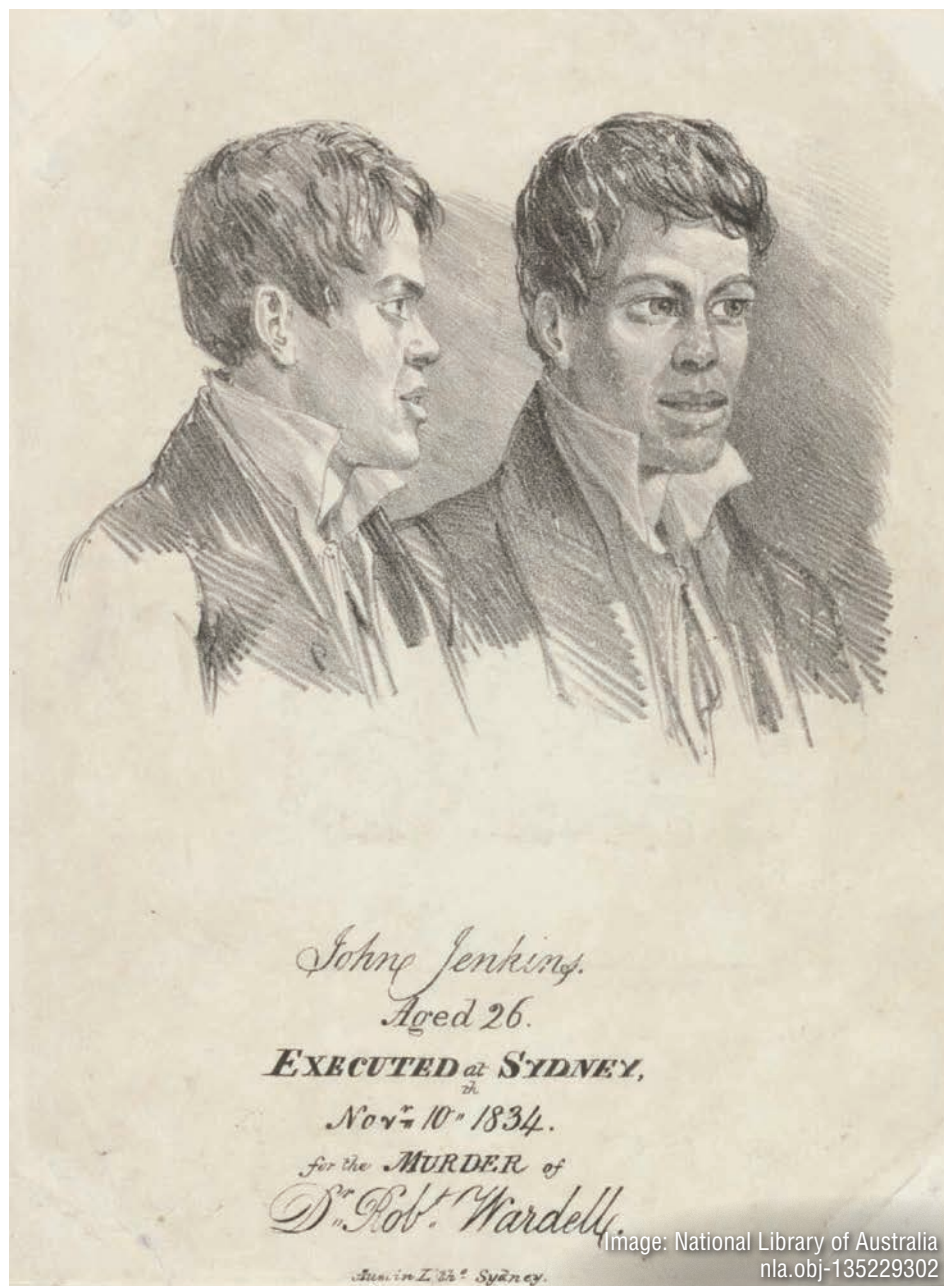


Image: National Library of Australia
nla.obj-135229302

Forth in thy name:

Charles Wesley's theology of work and the laity

Michael Horsburgh

Charles Wesley first published his hymn, 'Forth in thy name. O Lord, I go' (FITN) (*New English Hymnal* (NEH) 235), in the 1749 edition of *Hymns and Sacred Poems* (Volume 2, Part 2, Hymn 32). Relatively short by Charles's standards, it had only six verses:

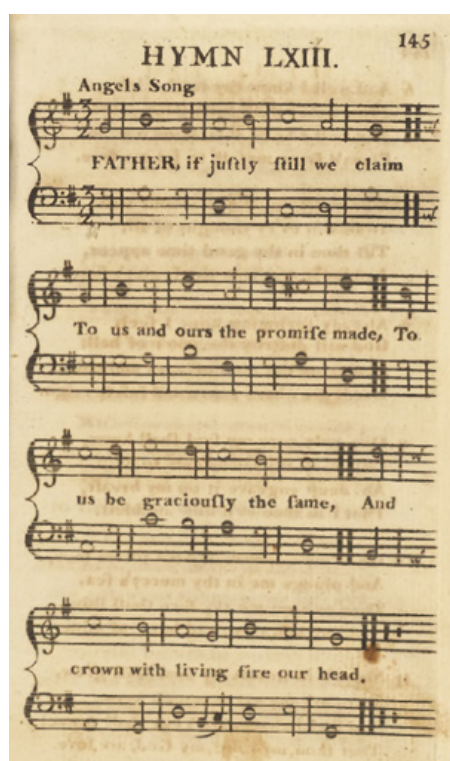
CXLIV. Before Work.

H Y M N XXXII.

- 1 **F**ORTH in thy Name, O LORD, I go,
My daily Labour to pursue,
Thee, only Thee resolv'd to know
In all I think, or speak, or do.
- 2 The Task thy Wisdom hath assign'd
O let me cheerfully fulfil,
In all my Works thy Presence find,
And prove thine acceptable Will.
- 3 Preserve me from my Calling's Snare,
And hide my simple Heart above,
Above the Thorns of Choking Care,
The gilded Baits of Worldly Love.
- 4 Thee may I set at my Right-hand,
Whose Eyes mine inmost Substance see,
And labour on at thy Command,
And offer all my Works to Thee.
- 5 Give me to bear thy Easy Yoke,
And every Moment watch and pray,
And still to Things Eternal look,
And hasten to thy Glorious Day.
- 6 For Thee delightfully employ--
Whate'er thy bounteous Grace hath given,
And run my Course with even Joy,
And closely walk with Thee to Heaven.

Most hymnals omit verse 3, a practice arising from John Wesley's omission of it in his transcription of his brother's hymns for inclusion in their first large hymnal of 1780, *A Collection of Hymns for the People Called Methodists* (the *Collection*). We do not know why he did this. The 1906 *English Hymnal*, however, published all six verses. The NEH, while retaining all six verses, has, following *Hymns Ancient & Modern* (A&M), altered the last line of verse 2 to read, 'And prove thy good and perfect will' and changed 'mine' to 'my' in the second line of verse 4.

FITN is in Long Meter (LM; 8.8.8.8), so it can be sung to many tunes. The Wesley brothers set it to 'Angel's Song', also known as 'Song 34' by Orlando Gibbons. A version of this tune is used in NEH.



By 1877, however, when the British Methodists published their first hymn book with tunes, they had adopted 'Ernan' composed in 1850 by the American, Lowell Mason (1792-1872). In this, they were probably influenced by the choice of this tune in the 1859 American Methodist hymnal. By 1904, when the next Methodist hymnal was published, the tune had changed to 'Antwerp' by William Smallwood (1831-1897), organist of Holy Trinity church in Kendall, Cumbria from the age of 15 until his death. 'Angel's Song' was used for other hymns. They repeated this in the 1933 hymnal.

FITN appeared in A&M in its five-verse form but with an added doxology not written by

Wesley but set, as he had done, to 'Angel's Song'. This tune selection was repeated in the *English Hymnal* of 1906 and, as I have noted above, in NEH. Thus, although the Methodists moved away from their original tune, Anglicans retained both the tune and, in NEH, the original verses.

The large number of available tunes would make a recital of all the usages somewhat long, but one American hymnal used a tune, 'Sebastian', by S. S. Wesley, Charles' grandson. This tune appeared in J. Barnby, *The Hymnary: a Book of Church Song*, 1870. This publication was a tune book only. Its tunes could be taken up and used for any appropriate words. I cannot discover what hymn Wesley might have had in mind when he composed this tune, but it is eminently singable and its prayerful tone suits FITN. It has, however, sunk from view. [See Box on p. 21]

FITN is essentially a morning hymn and is so classified in several hymn collections, including NEH. It imagines a person leaving home to go to work, whatever and wherever that may be. Although FITN could apply to clergy, it is directed towards the ordinary lay members of the church and gives us a window to explore Wesley's theology of work and the laity.

When FITN was included, in its five-verse form, in the *Collection*, it was accompanied by seven other hymns in a section entitled, 'For Believers Working'. Here are the opening verses of two other hymns by Charles in that section:

SECTION V. FOR BELIEVERS WORKING.
H Y M N 312. [Mitcham. C. M.]
1 **S**UMMON'D my labour to renew,
And glad to act my part;
Lord, in thy name, my work I do
And with a single heart.



In J. Barnby, *The Hymnary: a Book of Church Song*, 1870



In the US *Methodist Hymnal*, 1905 (Fatefully, the hymn higher on this page is FITN, set to 'Keble' by J. B. Dykes, S. S. Wesley's chief rival as a hymn tune composer.)

HYMN 316. [Kingswood.]

LO! I come with joy to do
The Master's blessed will!
Him in outward works pursue,
And serve his pleasure still.
Faithful to my Lord's commands
I still would chuse the better part:
Serve with careful Martha's hands,
And loving Mary's heart.

These two examples, and FITN, show that the Wesley brothers took work seriously. Not all Christian approaches do this. I have characterised the various Christian approaches to work and the laity in this way. First, some regard the laity as Christians who happen to work in a particular occupation. In this characterisation, the specific work is irrelevant. It is simply one's platform for evangelisation, one's boat from which to 'fish for men'. Alternatively, one might regard the layperson as a worker who happens to be a Christian. In this characterisation, one's faith is irrelevant to one's work. It is a private practice of the

worker, a recreational choice. Finally, one might regard a layperson as a Christian worker. This approach joins faith and work together into one. This is the approach taken by Wesley. In principle, he regards work as service, thus enabling him to relate it directly to the work of Jesus.

No hymn characterises Wesley's approach to work and the laity better than FITN. Charles regarded all work as being done before God. At the beginning of his term as Archbishop of Sydney, Harry Goodhew announced that the motto for his time in office would be *Coram Deo*, 'Before God'. This phrase comes from the Latin version of Psalm 55:13: '*Quoniam eripuisti animam meam de morte et pedes meos de lapsu ut ambulem coram Deo in luce viventium*'; in the NRSV: 'For you have delivered my soul from death, and my feet from falling, so that I may walk before God in the light of life'. Charles would have approved.

Wesley regarded all work as a form of service, originally to God and, by extension, to our fellow humans. This requires us to use and develop our skills: 'For thee delightfully employ whate'er thy bounteous grace has given'. That proper use of our abilities is to be joyful or, as Wesley put it, delightful. Work, of whatever kind, is to be done 'cheerfully'. In saying this, Charles did not imagine that all work was similarly satisfying or without difficulty. Even if the task itself does not produce cheerfulness, the service does. Even when he talks of God's 'easy yoke', he does not imply that all actual work is easy. He knew that, for most early Methodists, work was heavy labour, arduous and often poorly paid. He addressed some of his hymns to colliers, and other workers in heavy industry. In FITN, he seeks to inculcate an approach to work that would help to make labour meaningful, even when it was hard and repetitive.

In a world that ranks occupations and callings, Wesley's point of view would see all work as of equal value. That is, each honest worker makes a positive contribution to society and should be honoured for doing so. Even so, Methodism led many of its adherents to rise in the social scale. They became literate; they were diligent; they avoided luxury; they saved money. My Wesley artifact collection contains a number of items that were usable only by persons in the rising middle class. Take, for example, this gold signet ring bearing John Wesley's image.



Dating from the late 18th or early 19th century, such an item could belong only to a person who had the means to buy it, who wrote letters requiring sealing with wax, and who was a Methodist.

...continued next page

John's omission of the original third verse from FITN lost a significant point from Charles' hymn. That verse starts with the line: 'Preserve me from my calling's snare'. I had no knowledge of this verse until I came to St James' in 1981 and discovered the *English Hymnal*, which we then used. It has captured my attention specifically because my academic life was teaching people in the profession, or calling, of social work. It caused me to ask whether that profession had a snare. Is there something about what we do in our calling that is a hidden trap? That is, after all, what a snare is. Nobody walks deliberately into a snare. Its virtue is that it is hidden.

The verse suggests that part of the snare might be single-minded immersion in work ('thorns of choaking care') takes our attention away from God and from service

to others. The hymn next after FITN in the original publication is entitled 'In an Hurry of Business' and begins 'Help, Lord! The Busy Foe is as a Flood come in!' and refers to a 'sudden Tide of Care'.

We may begin to appropriate our work to our own service ('gilded baits of worldly love') rather than that of others. Charles speculates that each calling has its own snare. A calling that deals with the lives of others tempts us to regard them as our possession, as less deserving than we are. We can become proud and over-bearing, believing that we always know best. What that snare is, each of us must consider for ourself.

Charles was also aware that workers need rest. He suggests that reading the Bible is a good way to spend leisure time. The last

hymn in the Collection's worker section begins:

WHEN quiet in my house I sit,
Thy book be my companion still ;

And so, to bed:

Oft as I lay me down to rest,
O may the reconciling word
Sweetly compose my weary breast!
While on the bosom of my Lord,
I sink in blissful dreams away,
And visions of eternal day.

My thanks to Warren Trevelyan-Jones for his help in identifying S. S. Wesley's tune, 'Sebastian'.

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

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Counselling Connection

Loretta King

'Reconciliation' and its complexity

The overarching theme for this issue of *St James' Connections* is 'reconciliation', which covers a broad area of relevance depending on its specific application. In Christian theology it is an element of salvation resulting from atonement, and marks the end of estrangement caused by original sin, between God and humanity. In a more general sense, definitions include: a situation in which two people or groups of people become friendly again after they have argued; the process of making two opposite beliefs, ideas, or situations agree; an act of reconciling as when former enemies agree to an amicable truce; the state of being reconciled, as when someone becomes resigned to something not desired; and the action of making one view or belief compatible with another. It can be applied to couples, family members, professional relationships and internal aspects of the self, where conflict resolution between opposing parts is sought.

For our nation, reconciliation also involves acknowledging Aboriginal and Torres Strait Islander peoples as the First Peoples of this land and recognising that they were dispossessed, persecuted and oppressed as a result of colonisation in Australia. This meaning has been particularly amplified most recently during NAIDOC week and its current theme 'Heal Country', where First Peoples' culture and traditions, as well as political, social and cultural rights have been highlighted through conversations with mainstream Australia via the processes of storytelling, language, song, dance, arts and crafts. From an Indigenous perspective there is a symbiotic relationship between the healing of Country and the healing of the self, relationships and community.

According to Freudian intrapsychic theory, mental health problems occur when one's unconscious and instinctual desires (known as the Id) conflict with one's internalised critical and moralising social conscience (known as the Superego). Reconciliation relies on one's conscious, reality-based Ego successfully mediating between these two opposing forces and integrating them into a balanced holistic Self. Transactional analysis extends this theory by identifying three internalised Ego states of the Self—the Child (natural, compliant, or rebellious), the Parent (critical or nurturing) and the Adult (logical and rational). Conflict arises when interactions between the current Ego state of one individual with that of another are incompatible, while reconciliation is often best supported by Adult to Adult interactions between two individuals. Fundamentally, for each individual, the gap between the real and ideal (one's harsh reality versus one's preferred reality or ideal) can often lead to an ever increasing spectrum of mental health issues, beginning with neurosis and building to a more critical level of psychosis. Indeed, the wider the gap between the real and ideal, the more challenging the mental health issue and its treatment.

These aspects of conflict and reconciliation are particularly relevant during the current COVID-19 pandemic with its impacts on general mental and physical health, and its strain on relationships and economic viability and survival. Once again, NSW has had to battle the consequences of another lockdown, as have all Australian states at one time or another, and the fallout has been all too predictable, with rising levels of mental health issues, including



depression and anxiety, as well as suicidality and criminality (including homicide). The uncertainty of what tomorrow brings at this time has been challenging not only to individuals but to governments, businesses and industries alike, who have had to readjust and readapt their thinking, policies and recommendations on a daily basis. For the individual, who has been raised to believe in the certainties in life, it can be an unravelling experience to acknowledge the sabotaging potential of COVID-19 and its many unknowns on all our objectives and structured plans for the future. The difficult fact is that we now have to live our lives one day at a time, not knowing with any certainty what tomorrow may bring. Our well-worn paradigms for living have been put into question, undermining our core values and beliefs, reason and purpose. As with any experience of grief and loss we are uncomfortably forced to re-evaluate our realities and identities and come to terms with what is, as opposed to what could or should be. Fundamentally, the present is really all we have or can count on, as indeed it has been throughout the ages. We are forced to accept that our human constructs of time and place, past and future, are but false though necessary illusions in order to make sense of ourselves and the world. In

existential terms we only really have 'now', and the knowledge that our choices and actions inevitably lead to consequences. This reality of our freedom to choose and act, and the uncertainty associated with the outcomes of our choices and actions, often leads to existential angst and our consequential denial or bad faith in relation to this ontological or inherent freedom and responsibility. In terms of mental health and general wellbeing, we need to develop a more flexible and, albeit optimistic mindset regarding our realities and identities and be prepared to redefine our lives, values and beliefs in light of current circumstances, rather than rigidly holding on to what is no longer viable.

Indeed, there have been gains due to COVID-19—we've been forced to learn the attributes of mindfully sitting still and acknowledging what we have rather than what we want or think we need, reinventing ourselves as more authentic individuals rather than relying on socially validated ideas of what we should or could be—those castles in the sand! The COVID-19 invasion has forced us to look at our short sightedness in relation to human-induced climate change, as well as our own ego's need to be right in our subjective truths and realities, rather than acknowledging and respecting the subjective perspectives and realities of others. This attitude of 'I'm okay, you're not okay' (as opposed to 'I'm okay, you're okay') is at the core of conflict, be it with other individuals, nation states, the environment, or indeed the clash between our internal psychological states. As with all conflict, resolution or reconciliation can only be achieved through acceptance and validation of the internal or external alien other's right to their subjective perspective under their specific circumstances and reality. Such understanding leads inevitably to self and other compassion, understanding, empathy and appreciation for each other's unique internal/external experience. In relation to the environment and protection of our planet, acknowledging the dire reality of our impact on it and its impact on us (what is, rather than what could be or should be or what we would prefer) is no

longer optional, and readjusting to do what is necessary and effective which allows for a future living planet, for ourselves and other generations to come, is indeed essential.

Owning our responsibility and freedom to choose and act for ourselves and accepting the results thereof, rather than putting the responsibility or blame on others, thereby rendering ourselves powerless and in bad faith, is an important lesson COVID-19 continues to teach us. Indeed, people, governments, corporations, and the like, can and have let us down from time to time, but we also need to acknowledge our own contributions to those realities, be it through our vote, or our decision to connect in whichever way with those people or enterprises. As leaders of all descriptions have often stated, 'the buck stops with me!', and so too must we as individuals acknowledge our own freedom and power to think, feel, choose and act in accordance with our core needs, values and beliefs, and the undeniable power of our individual mindsets, choices and actions, and the consequences thereof.

So, as our indigenous brothers and sisters have done for millennia, let's go on a walkabout into a natural outdoor setting and bring the awareness of all our senses—sight, sound, smell, taste and movement—to the God-given beauty and grandeur of nature and the environment. Let us begin to nurture the seeds of life so life continues to nurture us. Let's honour the sentiment to heal Country so that we may heal ourselves and each other.

Finally, here are a couple of well-worn quotes we might find relevant to ponder at this time. The first is by 1st century Jewish sage, Hillel the Elder, who hypothesised in his three-part moral question around responsibility: 'If I am not for myself, who will be for me? And if I am for myself alone, then what am I? And, if not now, when?' The second quote is by 20th century Protestant theologian, Reinhold Niebuhr (adopted as 'The Serenity Prayer' by Alcoholics Anonymous and other 12-step programmes): 'God grant me the serenity to accept the things I cannot change,

courage to change the things I can, and wisdom to know the difference.'

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

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.

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St James' Institute: Notes & News

Aaron Ghiloni

Zoom, Zoom, Zoom

The St James' Institute is online. Where it already was.

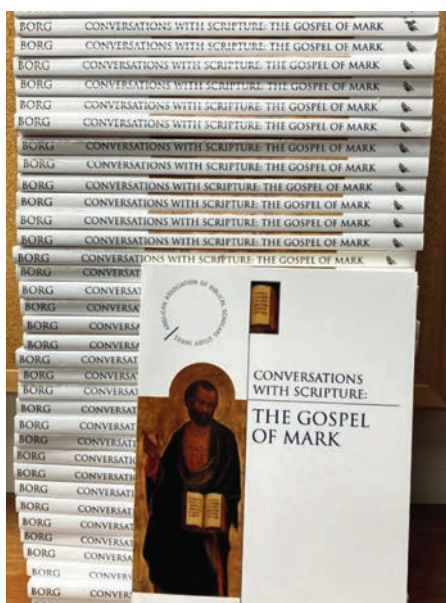
Prior to the Greater Sydney lockdown which began in late June, the St James' Institute was actively livestreaming seminars and courses. Therefore, even in our current challenging circumstances, the Institute is well-equipped to deliver a range of adult learning opportunities.

For NAIDOC Week, the Institute hosted a webinar on the theme 'Heal Country!' The speaker was Brooke Prentis, CEO of Common Grace and a Wakka Wakka woman and Christian activist. After offering an inspiring and comprehensive Acknowledgement of Country, Ms Prentis explained the need for all Australians to learn from First Peoples. "Aboriginal people have been dreaming for a long time. We have also been waiting for a long time," she said.

We have been waiting for truth... We have been waiting a long time for justice... We have been waiting a long time for love... We have been waiting a long time for hope. We have been waiting for over 200 years. It's been a

long wait. But something is stirring in the waters, lands, and hearts of people. I wonder, do you hear it? Do you feel it?

In July and August, the Institute sponsored a five-week Mid-Year Study using Marcus Borg's *Conversations with Scripture: The Gospel of Mark*. This volume occurs within a series published by the

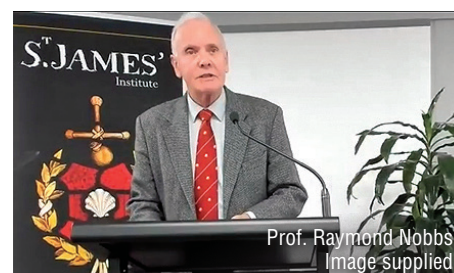


Anglican Association of Biblical Scholars. Indeed, Borg was a committed Anglican (Episcopalian) and a biblical studies scholar working in a public university. He combines these two perspectives (faith



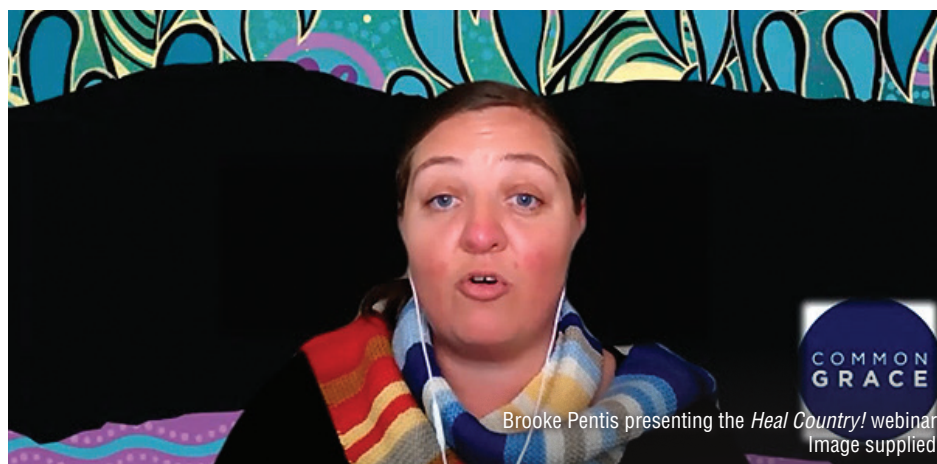
and historical-critical scholarship) in this book. The book argues that miracles are still meaningful even if they are 'made up' parables, that 'the way' of Jesus is a path to be followed rather than a set of beliefs, and that debating whether Jesus was physically resurrected distracts from a more important question, 'What does the story of the empty tomb mean?' These ideas have given our four weekly discussion groups plenty to discuss.

The annual St James' Day Talk was given by Professor Raymond Nobbs. The talk explored the Anglican mission to the Melanesian islands, including the ministry and martyrdom of Bishop John Coleridge Patteson. The Mission was noteworthy for its emphasis on native teachers as the



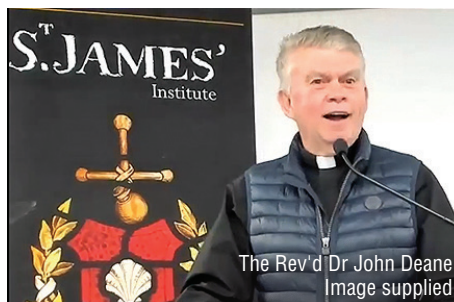
agents of evangelism and its resistance to slave trade. A response was given by the Rev'd Dr John Deane, Executive Director of the Anglican Board of Mission. Deane pointed out the danger of a cult of personality and how "memory can prevent change from occurring."

The Rt Rev'd Dr Keith Joseph, Bishop of North Queensland, commented on the St James' Day Talk:



'It was with great interest that I took part in the webinar on 25 July 2021 by the St James' Institute on the history of the Melanesian Mission. From unsteady beginnings the Melanesian Mission has given rise to one of the great success stories of Anglican Mission work—the Anglican Church of Melanesia. While I was a member of the peacekeeping force in the Solomon Islands in 2005, I was called by that church to ordained ministry. It is a rare missionary church—both fully Christian and fully Melanesian—and I was delighted to hear Prof. Raymond Nobbs and The Rev'd Dr John Deane discuss how the first missionaries managed to transcend barriers of culture and hostility to found

a truly indigenous church. There are many important lessons for us today, especially in Australia where we have so much to learn as we minister with our Aboriginal and Torres Strait Islander brothers and sisters. So, thank you to Raymond and John for their stimulating webinar.'



Institute Events in August and September

The Institute's emphasis on exploring religion in the public square is evident in our upcoming events. The forthcoming seminars all address the relation of faith to culture, though from different angles. Each session features accomplished authors and academics, experts in their fields. Join us for these events:

- *Gender and the Dynamics of Christian Doctrine* with The Rev'd Assoc. Prof. Geoff Thompson—15 August
- *Politicising the Bible* with Dr Meredith Lake—29 August
- *Vaccine Hesitancy and Religion* with Dr Tom Aechtner—14 September

The Institute is also pleased to present the St James' Retreat with Assoc. Prof. Robyn Wrigley-Carr to be held on 10-12 September.

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



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Out of the ashes...

Robert Marriott

That mythical creature, the phoenix, may yet become a suitable symbol for the new St James' organ. It will take more than a fire—or indeed a global pandemic—to stop this project!

Despite the devastating blaze that engulfed the Dobson workshop in Iowa on 15 June, there is positive news.

John Panning, the CEO of Dobson Organ Builders, reports that the company is now well on the way to recommencing its operations and work on the St James' organ.

Dobson has signed leases and taken possession of two properties (having a total of three buildings) that will be used as workshops. It has also finalised the purchase of an adjacent small house that will serve as an office.

"The last several weeks have been a flurry of ordering tools and materials to fit out our 'new' homes," Mr Panning recently told the Rector.

"We have purchased the tools and equipment from the workshop of Nelson Barden of Boston, Massachusetts, who (at age 87!) is retiring," Mr Panning said. "These things are being packed for shipment to Iowa, where their arrival is eagerly awaited."

"Several other colleague organbuilders have made available specialised equipment like a large-format printer for drawings and a *voicing machine* (a small organ used in the workshop to play pipes during *voicing*, the process of making each pipe sound properly)."

"We're immensely grateful to the many people who have assisted us with buildings, tools, and a considerable number of gifts of money to help us get back on our feet," Mr Panning said.



New office building
Image supplied

There is no doubt that the community has rallied around the company, which speaks volumes for its reputation and high quality work.

The St James' organ was about 20% complete before the fire struck. While the components of the instrument in the workshop were destroyed in the fire, other parts that were being fabricated off-site by specialist contractors are ready once production gets underway. While it is still too early to set a firm schedule for the installation of the organ in St James' Church, there is a possibility that it could even be in late 2022 or 2023. Details will be clarified once the new workshop is ready.

The fire was definitely a shock. Who could have predicted such a thing would happen? Yet, as Dobson regroups, St James' is equally committed to having the new organ completed. It remains a key project for the Parish Bicentenary. It is still critical to have a world-renowned Dobson organ to grow the music ministry of the Parish for the future. Nothing has changed here.

From the perspective of the St James'

Organ Appeal Committee, the fire-induced delay may even have a silver lining. It allows more time to continue to raise funds. The Appeal has raised just on \$1.7 million of the \$3 million that the instrument itself will cost. There is more work to be done.

Ironically, the Appeal was being refreshed in the month prior to the fire, given that Sydney was re-emerging from the first wave of the pandemic. There seemed to be the opportunity then to plan various events to support fundraising. It was also the right time to flag the opportunity to make a tax-deductible donation prior to the end of the financial year.

Even with the news of the fire, just shy of \$100,000 was donated to the Appeal in June. This amount is indeed testimony to the generosity of many donors, for which the Committee is extremely grateful. Thank you! It also signifies that, despite the setback, a commitment to the vision for music at St James' is widely shared.

Now we are in the shadow of another COVID-19 lockdown, plans for future events through which people might

continue to support the Appeal are under review once more. However, with work about to start up in Iowa, there is always the ongoing opportunity to make a donation at any time. Visit the St James' Organ Appeal website donation page at www.stjamesfoundationorganappeal.com.au/donate-now. Every donation helps.

Just like the phoenix, the new St James' organ is rising from the ashes.

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



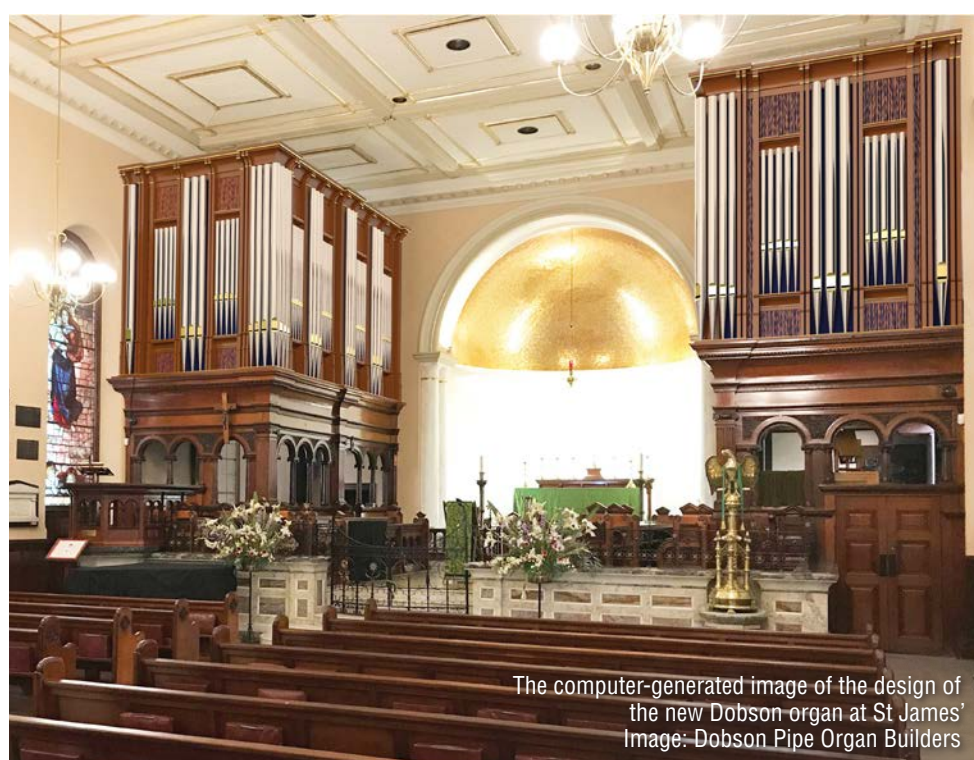
New factory building to be used for organ-related tasks, such as leatherwork, pipe repair, voicing
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Interior of the new Dobson office building
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The building owned by Dobson's electrician, who has offered it to Dobson's
Image supplied



The computer-generated image of the design of the new Dobson organ at St James'
Image: Dobson Pipe Organ Builders



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.

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The St James' Music Foundation

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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

Directors:

Christine Bishop LLB (Syd) FAICD (Chairman)
Graham Smith (CEO)
Right Reverend Richard Hurford OAM, KStJ
Robert Cameron JP
Daniel Ferguson JP
Marilyn Smith BSc (Treasurer)
Gregory West CA

Name

Phone

Mobile

Address

Postcode

Email

Please accept my donation to the
Capital Fund of the Music Foundation



\$

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



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



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



\$

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

☐

OR

Direct Bank Transfer
(electronic payment) to:

☐

WBC - BSB 032 007 / Acc. No. 181314

OR

Please debit my: ☐ Visa ☐ Mastercard

Card No.

Exp. Date /

Signature

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

☐

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

Music Notes & Music at St James'

Choral Music

Due to the current lockdown in Sydney and the fluidity of restrictions at this time, St James' Music is unable to plan the music list for August and September. The Choir of St James' and The St James' Singers look forward to offering inspiring choral music of the highest standards as soon as they are able. Please continue to support the musicians at St James' by tuning in to the Choral Eucharist on Sundays and Choral Evensong on Wednesdays, where music is provided by cantors and organists.

Online Music at St James'

SUNDAYS

10:00am – Choral Eucharist

WEDNESDAYS

6:15pm – Choral Evensong

www.sjks.org.au/online-services

www.facebook.com/stjameskingstreet

For other music, visit <https://www.youtube.com/sjksmusic>



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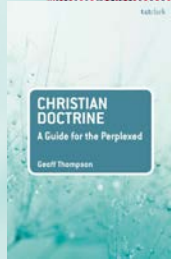
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19
From The Monthly Church Messenger.
August 1921

Gender & Doctrine Webinar



The Rev'd Associate Professor Geoff Thompson

Sunday 15 August, 2pm | \$25

Bookings: sjks.org.au/institute

What's Ordered about the Natural Order?

Debates about sexuality are divisive in the Western church. Affirmative views of homosexuality and nonbinary gender identity are often based on gospel motifs of inclusiveness and emancipation. Conservative views are often based on a "plain" reading of Scripture. This presentation proposes a dynamic third way: Christian doctrine. A response will be given by Mrs Nicky Lock, a counselling educator and therapist.

stjamesinstitute.org.au

S.T. JAMES'
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St James' Retreat

10-12 September 2021

St Mary's Towers, Douglas Park

\$300* per person (includes accommodation and meals)

Bookings: sjks.org.au/institute or 8227 1305

Attentiveness to God: The Spiritual Insight of Evelyn Underhill

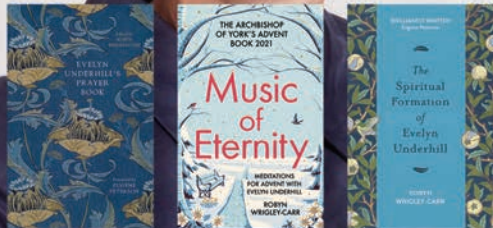
Associate Professor Robyn Wrigley-Carr is the author of the Archbishop of York's Advent 2021 Book, *Music of Eternity*. Her retreat talks will focus on themes from that brand-new book: the prayers and mystical intuition of spiritual writer Evelyn Underhill.

Join us for a weekend of silence, singing, and attentiveness.

**Higher cost due to increased retreat house charges. Registration fully refundable if the retreat is cancelled due to COVID-19.*

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Religion & Vaccine Hesitancy

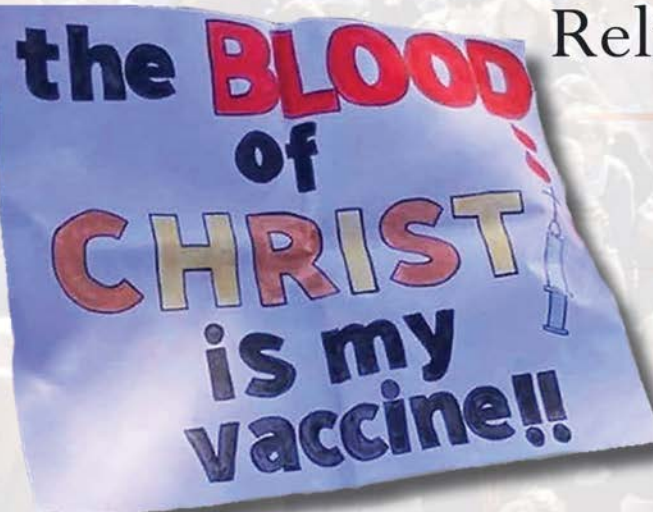
Dr Tom Aechtner

Tuesday 14 September, 11am

Webinar | \$20

Vaccine Distrust and Religious Belief in Australia

This webinar with a leading vaccine hesitancy researcher will explore the relation between religious affiliation and vaccine distrust. Do certain sociological characteristics or psychological tendencies correlate with anti-vaccination views? Does a low level of trust in vaccines correspond to religious intolerance? This seminar will focus on data gathered from the Australian context.



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