

# ST. JAMES' Connections

Oct – Nov 21

Bicentenary 2019-2024

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

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Baptistry window, St James' Church  
Image: Brooke Shelley



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# The Beguiling but Dangerous Idea of Unity

Bruce Kaye

We sometimes hear the text of Psalm 133 quoted in support of the idea of unity in a social community.

*How very good and pleasant it is  
when kindred live together in unity!  
It is like the dew of Hermon,  
which falls on the mountains of Zion.  
For there the Lord ordained his blessing,  
life for evermore.*

This idyllic picture suggests that unity is when all agree and live in friendly relationship. As indeed Paul seems to say to the Philippians 'make my joy complete: be of the same mind, having the same love, being in full accord and of one mind.' (2:2)

But it is more complicated than this friendly-accord form of unity.

Jesus brings division. Families will be divided, each member against the others. To be his disciple, he says, you must hate mother and father. Of course, Jesus' words, as is often the case, are metaphorical. He is trying to point out that if you want to be his disciple then you must count on making an absolute commitment.

This does not mean that Jesus is to be a more powerful potentate than any other. In 1937, while Adolf Hitler was building the Third Reich into a total tyranny, Karl Barth was giving the Gifford Lectures in Aberdeen. He was expounding the meaning of the creed. When he reached the phrase 'God the Father almighty' Hitler's form of almightiness was well in the minds of his listeners. He went to great lengths to show that God's almightiness was not some extension of the almightiness that we see

in the human domain. It was an altogether different kind of might. A might and power that was seen in the crucifixion of Jesus. Its working politics were humility and patience.

When Paul wrote his letters, the advice he gave was informed by this kind of power in the Christian life and in the Christian community. The 'mind' that Paul had in mind when writing to the Philippians was the mind of Christ which he was about to illustrate. The point is dramatically expressed in what appears as a hymn in Philippians 2:6-11. The 'mind' of Christ was seen in his humility and obedience unto death on a cross. God recognises Jesus' mind of humility by giving him an exalted name that is above every other name. In so doing, Paul takes his readers back to the beginning of the hymn where he tells his readers to do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. This is true exaltation.

Might and power in the early Christian *habitus* was totally different from that in the world around them. As Jesus said to Pilate, "my kingdom is not of this world."

The early Christians lived in a world of coercive politics and visible power. When Jesus was examined by Pilate as to whether he was a king or not, he replied:

"My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me



The Rev'd Dr Bruce Kaye  
Image supplied

from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

(John 18:36-38)

Jesus' authority and the nature of the community of his disciples are not characterised by fighting and coercion. The earliest Christians slowly realised that the truth to which Jesus testified pointed to a community of humility and patience. When Paul was trying to help the pushy and troubled Corinthians, he declared that the individual contributions each made were gifts from God and should therefore be exercised according to the character of God the giver. Hence a better way of understanding their situation was through a power of love rather than a politics of

...continued next page

recognised diversity. That love, he said, is 'patient, ....kind,... is not envious or boastful or arrogant or rude. It does not insist on its own way, is not irritable or resentful. It does not rejoice in wrong doing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.'

(1 Corinthians 13:4-7)

This is a picture of a Christian community—a Christian church. It should not surprise us, though we often forget it, that the most common theme on which the early Christians wrote extensively was patience. In a community made up of people from diverse backgrounds that community will contain a lot of differences. Finding a way of sustaining a *habitus* in that community, that would express and nurture this kind of community, would require a great deal of patience as people tried to live by the model of love. The handmaid of patience in this kind of life is humility which is how Paul described Jesus in Philippians 2.

Of course, one reason Paul paid a lot of attention to these issues was that there was a lot of diversity in the early churches and, as a consequence, a good deal of conflict both serious and not so serious. The constant approach to this reality was not to resort to coercion, though Paul comes close to this in one or two places. Rather, the approach was fairly consistently to stick to the teaching and example of Jesus—an ethic of his kingdom that is not of this world.

So what happened to this kind of community? Why did we finish up with an institutional church and inter-church fighting and rivalry? Why is a peaceable unity so often hard to find?

It is a long and complicated story. As time passed in the first generation, it was inevitable that some organisation was put in place, some institutionalisation occurred. Orders of service emerged, baptism and the Lord's Supper became habitual events in communities. So we came to have presbyters, bishops and sacraments.

In the fourth century, serious doctrinal disputes and conflict emerged between the churches. At this time, unity in the empire generally was on the mind of the emperor Constantine. It was this Christian emperor who called the first great ecumenical council at Nicaea in 325 to look for doctrinal agreement and unity. He underwrote the costs for those involved and used this event to secure a degree of political unity within the empire. He opened the council with a speech about the great blessing of unity. "It was once my chief desire, dearest friends, to enjoy the spectacle of your united presence ... I pray therefore that no malignant adversary may henceforth interfere to mar our happy state."<sup>1</sup>

This council was an early sign of the colonisation of the churches into the political agenda of the empire. In time, the terms and assumptions of those politics seeped into the life of the church. This 'Christendom' form of the church persisted for another fifteen hundred years. In the extreme form of the incorporation of the church into the Tudor state of England, the Archbishop of Canterbury (Thomas Cranmer), as a state official, authorised the brutal execution of heretics, mostly Roman Catholics, and when political power flipped under Queen Mary, the same office-holder authorised the execution of Protestants, including Thomas Cranmer.

That Christendom form of church has long since gone, but the memory lingers on in the institutional life of the church. Arguments are often conducted on a binary basis with winners and losers. Factions are formed and 'power politics' become part of the overall picture. It is not the whole picture, but enough of it to make the institutional church less than what it should be in relation to the community of the crucified, trying to live as a community of patience and humility.

Of course, the 'institutional church' exists at every level from parish to national. It is just a bit more public and obvious in the non-local contexts. While the Christendom/church state model may be gone, it may

well be that the 'managerialist' mentality is creating similar problems.

The first and ultimate allegiance of the Christian is to Christ and the moral life he left to us. With passing generations, institutions of one kind or another are not only inevitable in a trans-generational community but are necessary. They help sustain continuity of the faith and the values of the community. But they are always there to serve the faith and values of the community. In that sense they are contingent. They can claim no absolute authority or place.

In the Anglican tradition of Christianity there are many excellent and useful habits and institutions, but none is free from corruption or the need for reform. Back in 1662, the compilers of the Book of Common Prayer stated this broad principle and then applied it to the services of the church:

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service.

Our modern institutions, including those apparently informal ones concerned with 'the way we do things here', are no exception to this rule. It is easy for an office-holder to use their office to acquire power incrementally and then to abuse that power. The Royal Commission into

## NEXT EDITION

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

<sup>1</sup> Eusebius, *Life of Constantine*, 3.12 <http://www.ccel.org/ccel/schaff/npnf201.html>



Institutional Responses to Child Sexual Abuse revealed the terrible extent of the kind of abuse that has happened in our church because of this acquisition and abuse of power by office-holders in the church. It is a great sadness that the Royal Commission recommended only better professional training for office-holders, but failed to identify the institutional arrangements that facilitated this acquisition of power. It is a fault in our church that remains to be fixed.

### *What does all this mean for unity in the church?*

First, it means that unity is not a matter of everyone agreeing. That would be a monochrome community, not a church of the 'Rainbow People of God.'

Secondly, unity can be seen in a group that brings their differences, gifts and experiences to the service of the community. These differences are gifts from God and therefore are to be expressed

according to the character of God as we see it in Jesus Christ.

Third, each generation of the church is responsible for the institutions of the church, to make sure they really do serve the maturing of the Christian community into Christ and exhibit the practices of humility and patience. Institutions mostly change by incremental creep. One individual uses their position to do something beyond their role. By incremental moves the institution is actually changed. The question is, did this change enhance the purposes for which the institution exists and strengthen the values of the community, or did it simply facilitate a shift in power for someone?

Conflict often, if not usually, arises because one or other of us get attached to some aspect of, or office in, the church. It helps if we all remember that our institutions are there to serve the community, not the other way around. They are there to serve the community in its vocation to live according to the 'mind that is in Christ Jesus'.

The most important thing a parish can do for the rest of the church, and for the wider community, is to live and act individually and corporately, with humility and patience. The model Paul gave to the exceptionally difficult Corinthians is an excellent way to approach the character of our unity as a Christian community.

*Love is patient;*

*Love is kind;*

*Love is not envious or boastful or arrogant or rude.*

*It does not insist on its own way;*

*It is not irritable or resentful;*

*It does not rejoice in wrongdoing, but rejoices in the truth.*

*It bears all things, believes all things, hopes all things, endures all things.*

**The Rev'd Dr Bruce Kaye AM is Adjunct Research Professor at Charles Sturt University, Centre for Public and Contextual Theology.**

## *Additions to St James' Online*

### **Parish Morning Tea**

For those who miss the fellowship of post-service morning tea, St James' now holds online morning teas on Tuesdays and Thursdays from 10:30am-11:30am. All are welcome.

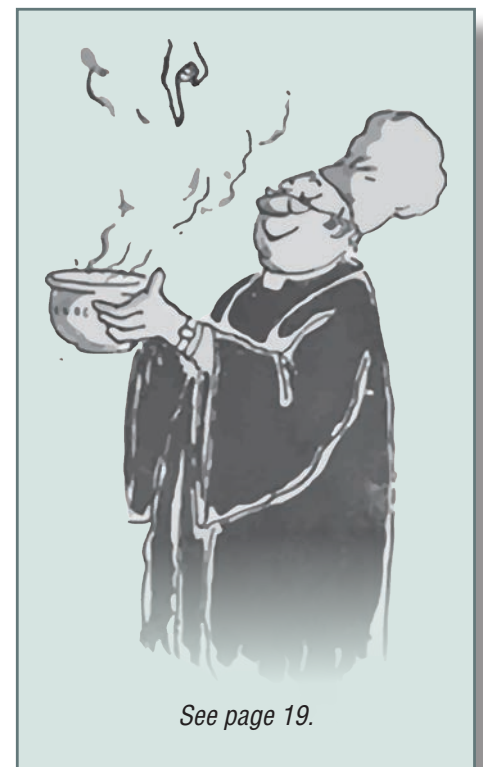
### **Evening Prayer**

Evening Prayer is now held online from 5:00pm until 5:30pm, Monday to Friday. It is held in the same Zoom Meeting Room as Morning Prayer, which has been meeting online since the start of the pandemic. Tuesday Evening Prayer is a special healing prayer service for the Guild of St Raphael. All are welcome.

For details on how to join these events, visit [sjks.org.au/whats-on](http://sjks.org.au/whats-on)



Image: Pexels



See page 19.



# Unity & Coercive Control

Andrew Sempell

*Adapted from a Trinity Sunday sermon delivered at St James' on 7 June 2020.*

## *Unity in Diversity*

The Anglican Church usually talks about its social nature in terms of 'unity in diversity', which in general terms is a recognition that there are things that hold us together but that we are not all the same. There are other structural ways that this principle can be expressed.

The Constitution of the Anglican Church of Australia states in its 'fundamental declarations' that it is part of the 'One Holy Catholic and Apostolic Church of Christ'. It goes on to recognise the Nicene and Apostles' Creeds, the canonical Scriptures of the Old and New Testaments, the sacraments of Holy Baptism and Holy Communion, and the three orders of bishops, priests, and deacons. The Constitution also accepts doctrines and principles as expressed in the Book of Common Prayer, the Ordinal, and the Articles of Religion. All these beliefs and documents exist in time and space, and therefore have limitations in their understanding and practice.

These declarations and principles set the Anglican Church apart from other churches that may not share allegiance to the same documents and practices. Nevertheless, within the church they also serve to limit the more extreme and exclusivist positions that some in the church would prefer.

The declarations and principles allow for a reasonable, broad-church approach to being part of the Christian faith, and are intended to uphold the idea of unity in diversity.

Sadly, it is difficult for the church to maintain its unity in a world that prefers identity, fragmentation, and power struggles over diversity, transparency, and grace. For most of its life the Anglican Church has tended to define itself as a 'gathered community' within the wider universal church, but this is being challenged by a more sectarian approach from groups such as GAFCON that wish to define the church in exacting terms with the resulting exclusion of those who are deemed not to belong. It is becoming more a matter of coercive control rather than unity.

This situation is unsurprising, however, because the story of the Christian church has often been one of conflict, division, and worldly power struggles. I raise three problems in an effort to explore this phenomenon; they are the troubles with emperors and governments, institutional church beliefs, and humanity.

## *A Problem with Emperors and Governments*

In the year 390CE, when Theodosius ruled the Roman Empire, the people of Thessalonica complained about the aggressive behaviour of a garrison of Goths that were resident in their city. The Emperor refused to listen to them or act. It resulted in a riot, in which the garrison



The Rev'd Andrew Sempell  
Image: Chris Shain

commander was killed. Theodosius was incensed at this behaviour and ordered the Goths kill all the people who participated in the riot to teach them a lesson. A witness to the event wrote:

... the anger of the Emperor rose to the highest pitch, and he gratified his vindictive desire for vengeance by unsheathing the sword most unjustly and tyrannically against all, slaying the innocent and guilty alike. It is said seven thousand perished without any forms of law, and without even having judicial sentence passed upon them; but that, like ears of wheat in the time of harvest, they were alike cut down.

(Theodoret of Cyrus, *Historia Ecclesiastica*)

In reaction to this, Ambrose Bishop of Milan excommunicated the Emperor and demanded that he make public penance for his wrongdoing. After eight months of regret, Theodosius sought God's (and Ambrose's) forgiveness and was restored



to the church; but only after he confessed his wrongdoing and created a new law that required a thirty day wait before execution of a death sentence.

In the Roman Empire, the authority to hold office was determined by the capacity to wield temporal power. Yet, Archbishop Ambrose also understood the importance of moral and spiritual power, and was able to impress this upon Theodosius, who ultimately responded to it. Sadly, few 'emperors' admit their mistakes and seek forgiveness and reconciliation, even less understand moral and spiritual authority.

The problem with emperors and governments is that they like uniformity, control, and obedience, which make the business of ruling so much easier. Challenges to authority are seen as a breakdown in the good order of society and therefore must be crushed, lest chaos break out. Hence Emperor Theodosius acted against the rioters.

Along with the law's threat of violence, religion has been a second string to the bow of social control, which is why having the right religion became so important. The Reformation-era Tudor monarchs understood this and sought to use both the law and their favoured brand of religion to maintain social control and unity in their own peculiar way. But as the Psalmist wrote:

Do not put your trust in princes, in mortals, in whom there is no help.

When their breath departs, they return to the earth;

on that very day their plans perish.

(Psalm 146:3-4)

## *A Problem with Institutional Church Beliefs*

But back to Theodosius; it was he who, in the spirit of Constantine the Great, finally established Christianity as the state religion. Constantine had wanted a religion that was fit for an empire, but it had a few problems at the time—especially because of the intellectual basis for its beliefs.

To address this, Constantine convened the Council of Nicaea in 325 to sort out the theological problem of the relationship

between God and Jesus. After much deliberation (and conflict), the Council affirmed that 'God the Father' and 'God the Son' were of 'one substance', thereby affirming equality between them. In its day it was a big decision—one that indicated the ongoing influence of Greek Stoic philosophy on the early church.

After Constantine, ideas about the nature of God and humanity continued to be hotly debated. This was the time of the great heresies, and such matters tended to be worked out through argument, political conniving, and sometimes violence. Unsurprisingly, beliefs concerning the nature of God emerged that did not reflect the position previously decided at the Council of Nicaea.

Re-enter the Emperor Theodosius, who was a dogmatic traditionalist. In an act of realpolitik, he went about expelling those who were declared heretics, eventually decreeing Nicaean Trinitarian Christianity to be the only legitimate state religion. He also called a Church Council at Constantinople that finally decreed a Trinity of equality between the Father, Son, and Holy Spirit in all respects.

But there's more! Part of the Creed that we recite states that the Holy Spirit 'proceeds from the Father AND THE SON'. This became one of the presenting problems that gave rise to the split between the Western (or Latin) and Eastern Orthodox churches around one thousand years ago. The Eastern Church accused the West of heresy, saying it put the idea of hierarchy into the Trinity by subordinating the Holy Spirit to both the Father AND the Son. The words 'and the Son' (also known as the *filioque* clause) did not appear in the texts of the early church councils but emerged several hundred years later. It finally led to the great schism in the ninth century between the Eastern and Western churches.

A problem with the church is that it has not always worked out its doctrines in a virtuous manner, sometimes preferring aggression, schism and division over peace and unity, as can be seen even in our own times. Too often church dogmatics (and ideology) has fed a desire for power and control

rather than of spiritual enlightenment and relational truth. As Dr Kevin Giles pointed out in his book *The Trinity and Subordinationism*, hierarchy in the Trinity continues to be taught in some parts of the church today, and is used as a justification for the subordination of women to men in what is called 'complementarianism'.

Unsurprisingly, corruptions of theology have often been used to justify political and social policies. This was the case with slavery and apartheid, as it was with feudalism and class. The third verse of the song 'All things bright and beautiful' reflects it:

The rich man in his castle,  
The poor man at his gate,  
God made them high and lowly,  
And ordered their estate.

We need to remember that, like good science, theology is a 'work in progress'; it is not always true and can sometimes be ungodly. A good theological doctrine remains a 'best explanation of a complex reality' that stands until a better explanation or correction arises. In this respect, theology is a human construct that forms part of our collected memory (or tradition) and can change and grow over time. We should therefore approach it with humility and an inquiring mind, rather than from a position of superiority, realpolitik, and exceptionalism.

As St Paul wrote to the Christians at Corinth:

Put things in order, listen to my appeal,  
agree with one another, live in peace;  
and the God of love and peace will be with you.

(2 Corinthians 13:11b)

## *A Problem with Humanity*

The Bible tells the story of both God and humanity. The book Genesis tells of God's creation of the world, which included humans through the representative people of 'Adam' and 'Eve'. They were given authority to look after that part of the creation in which they lived, the Garden of Eden.

The story goes on to describe Adam and Eve disobeying God by eating the fruit of the forbidden tree, thereby gaining knowledge

...continued next page



of good and evil. The result of this was moral agency, or the capacity to choose to do good or evil.

The Scriptures then go on to outline the consequences of living with this choice and the inability of humans to overcome wrongdoing and brokenness. This becomes the problem of humanity—created in the image of God but flawed and broken because of choice, which usually leads to selfishness.

The narrative changes with the coming of Jesus, who taught about God's desire for the world and its people; but humanity rejected him and his message by killing him. In response, God raised him to new life as a sign of the nature of God's Kingdom—a place where love reigns, not death. This was what was intended for Adam and Eve in the Garden. It was lost, but now it may be regained.

For Christians, Jesus remains the model for what it is to be a human being filled with God's presence, a model of what the *image of God* in humanity is meant to look like. Nevertheless, Jesus left this world and returned to God, but the Spirit of Jesus remains. This is called the Holy Spirit, and it draws people into a relationship with God (which Jesus called the Kingdom) so that we may continue God's work in the world today.

This three-part story of creation, fall and redemption, and returning to a living relationship with God is Trinitarian. It is how we have come to understand the nature of God, but it is also how we have come to understand ourselves—both spiritual and physical beings in a process of transformation that leads to God.

The problem of humanity is selfishness. It is based on the fear that the world might not turn around us and the like-minded people who form our social group. In response, the fearful turn to coercive control, hierarchy, exclusion and moral exceptionalism as a means to impose order and create an illusion of unity.

In the church, it means the living out of the principle of 'unity in diversity', while at the same time recognising that we need structures to give definition and provide cohesion, but not coercion.

Do not put your faith in emperors, institutions, or self-centredness. A Christian response to human brokenness is to lead a life of goodness, justice, and peace shaped by the God, who creates, transforms, and empowers us to become the people we are meant to be.

...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.

(Ephesians 4: 1-3)

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

## 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.



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That's why  
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# Choral Evensong

Singing down the day that was  
And will not come again;  
Open the Book of Common Prayer,  
Find centuries of comfort there.  
It is good for us to be here  
To praise and worship Him.

An unbroken chain of prayer  
Forms our supplication.  
In echoes from antiquity,  
Murmurs of older liturgy  
Linger in Christian memory:  
Shaping our devotion.

With canticles and candles  
We come to evening rest.  
For this day, a valediction,  
For the humble, benediction,  
There is sadness in completion,  
But joy made manifest.

We join with others praying:  
Protect us from all wrong;  
May our petitions now take flight,  
Gather before the Throne of Light,  
Dispel the dangers of the night:  
So ends the day, in song.

*Thank you to all at St James' who,  
through these long months of lockdown,  
have faithfully brought us livestream Choral Evensong.*

Margaret Johnston is a parishioner at St James'.

Image: Brooke Shelley

**We are still raising funds to cover the cost of our new livestreaming equipment.  
To donate, please visit [www.sjks.org.au/media-equipment-appeal/](http://www.sjks.org.au/media-equipment-appeal/)**



# Christian Unity: an imperative

Ray Williamson

As the crisis in Afghanistan unfolded, many Australian church leaders and Christian organisations supported a joint call to the Australian Government 'to make a just and compassionate commitment to help the most vulnerable Afghan people', particularly by providing 'a special intake of an additional 20,000 Afghan refugees and support the ongoing well-being of all Afghan refugees and their families'.<sup>1</sup> It was a strong Christian voice in response to a humanitarian crisis. It was a significant expression of unity.

In a first ever joint statement by the international leaders of the Roman Catholic, Eastern Orthodox and Anglican Churches, Pope Francis, Ecumenical Patriarch Bartholomew, and Archbishop Justin Welby appealed to the people of the world in the lead-up to the United Nations climate talks (COP26) in November 2021. They spoke against injustice and inequality, and called on everyone, 'whatever their belief or worldview, to endeavour to listen to the cry of the earth and of people who are poor, examining their behaviour and pledging meaningful sacrifices for the sake of the earth which God has given us'.<sup>2</sup> It was a strong Christian voice in response to an environmental crisis. It was a significant expression of unity.

Such expressions of unity are greatly encouraging, and they are extremely important if the Church is to speak a prophetic word effectively on critical issues facing the world and humankind.

But if the Church is to become what it is meant to be, a profound sign of unity by the nature of its own life, something much more is needed.

Last year was the twenty-fifth anniversary of Pope John Paul II's Encyclical on ecumenism, *Ut unum sint* ['That they may be one']. To mark the anniversary, the NSW Ecumenical Council published an e-book containing over thirty reflections on the significance of the Encyclical both then and now. Back in 1995, the Pope had written 'it is absolutely clear that ecumenism ... is an organic part of [the Church's] life and work, and consequently must pervade all that she is and does'.<sup>3</sup>

Pope Francis has described the quest for Christian unity as a sacred and noble cause. In an address to a Delegation from the Ecumenical Patriarchate early in his Pontificate, he said: 'The search for unity among Christians is an urgency from which today, more than ever, we cannot subtract ourselves'.

The words of these two Bishops of Rome have not lost their urgency in a world which Pope Francis describes as 'hungry and thirsty for truth, love, hope, peace and unity' – a world that is really a 'post-truth' world of 'populism' and fragmentation, of inequality and environmental degradation.

The ecumenical vision is a prophetic vision, offering an alternative to the reality we experience. It is a vision of a united Church and a just and peaceful world, challenging

the churches to move towards manifesting unity, living communion (*koinonia*), giving authentic witness to reconciliation and peace in a divided and violent world.

Unity is of the essence of the Church. We can think about it in parallel with thinking about the eucharist.

From the beginning of the Church, the eucharist has been intrinsic to its identity. So too, from its beginning, unity that makes for authentic mission has been intrinsic to the Church's identity.

The eucharist, celebrated in response to the command, "Do this", draws us into relationship with the one who commands this to be done in memory of him. But while this dominical command is found in the three synoptic gospels and in Paul (1 Corinthians 11), it is not found in the fourth gospel. This does not mean the author of John's gospel plays down the significance of the eucharist—as chapter 6 makes clear. But what happens in that gospel's account of the Last Supper is that there is a different action—a foot-washing; and there is another imperative: the new commandment, "love one another!" Both the action and the accompanying imperative put the focus on the quality of the relationships within the community, and this community-building theme reaches its climax in the prayer of Jesus in chapter 17, which is a prayer for the community's unity in love and truth that "the world might believe" (17:21).

<sup>1</sup> See [www.micahaustralia.org/christians\\_united\\_for\\_ghanistan](http://www.micahaustralia.org/christians_united_for_ghanistan) [Ed.]

<sup>2</sup> You can read the joint statement on the World Council of Churches website documents page: <https://www.oikoumene.org/resources/documents>, and on other websites [Ed.]

<sup>3</sup> Pope John Paul II, Encyclical Letter, *Ut Unum Sint*, Australian Edition, Sydney: St Paul's Publications, 1995, par. 20.

So, the synoptic and Pauline accounts of the Last Supper give us the command, "Do this!", making the eucharist intrinsic to the Church's identity from the beginning. On the other hand, the Johannine account of the Last Supper gives us the new commandment, "love one another!", and gives us the prayer of Jesus that "they may be one", making love and unity intrinsic to the Church's identity from the beginning.

Unity is of the essence of the Church. It is a given. It is a God-given gift. The challenge is for the churches to live it, to make it a visible reality.

The problem is it is not high on the churches' agenda. Within denominations, there are new tensions, especially over the interpretation of the scriptures and the implications for personal morality issues. In our own church, there has been the recent announcement by GAFCON Australia of plans for an extra-provincial diocese for

'faithful', 'orthodox' Anglicans 'who will be forced to leave the Anglican Church of Australia'. Attitudes have hardened; many minds are more closed. Even more broadly, across all the churches, with diminished numbers, tighter finances, diminished status, shameful scandals and low morale, churches have turned their attention inwards and put unity on the back burner—being satisfied with the level of cooperation already achieved.

But deep down, we know that visible unity is Christ's will for his people and that division itself is a scandal. Lesslie Newbigin (a formative ecumenical leader in the 20<sup>th</sup> century) once made the memorable statement: 'a divided church has as much credibility as a temperance society whose members are perpetually drunk'.

That is why we know that the Last Supper imperative, "love one another!", and the

Last Supper prayer, "that they may be one", make love and unity intrinsic to the Church's identity. That is why we know that the ecumenical task is crucial to who we are as Church, the Body of Christ. But it is not just a task. It is a movement inspired by a vision. That vision embraces the unity of the Church; but it is an all-encompassing vision of reconciliation and peace. It embraces the struggle for a more truly human society, human dignity and genuine stewardship of the environment. God's dream for God's world! It is a vision that confronts whatever works against unity and wholeness in every situation. It is fundamentally an attitude towards everything we do; it is a way of being Christian people engaged in the ministry of Christ.

**The Rev'd Dr Ray Williamson is President of the NSW Ecumenical Council and a parishioner at St James'.**

  
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# On being offended

## Reflections on Ephesians 5:11-31

Elaine Farmer

One of the things it's popular to say is that Christians, like Jews and Muslims, are 'people of the book'. That what we believe in faith is written down for us, and all we have to do, some say, is go to our particular book for enlightenment, for encouragement and to know 'the right thing to do'. As far as the Christian Bible is concerned, if it were that simple, then the millions of words that have been written and spoken would never have been. And preachers wouldn't be standing in pulpits.

The fact is that, no matter how some try to argue otherwise, the Bible is not a ready-made 'how to' book but a collection of bits and pieces written in all kinds of different circumstances for all kinds of different reasons over thousands of years. It's not an ossified code book.<sup>1</sup> It's a living word about people's engagement with their God and it chops and changes about. It regularly contradicts itself. It's often beautiful and awe-inspiring, and sometimes ugly and offensive. All of which is evidence, of course, of life, and the mess and glory that is human life. Like all parts of the human household, the Bible's cupboards are rather untidy. The dross is stuffed in with the diamonds, and there are more than a few skeletons.

Well, for a recent Sunday the lectionary compilers pulled open a cupboard door and one of those skeletons crashed to the floor, rattling its bones at us and demanding attention. I'm sure you've guessed the bit I mean—the 'wives, be subject to your husbands' bit in Ephesians.<sup>2</sup> Now this is part



The Rev'd Elaine Farmer  
Image supplied

of the 'canon of scripture' so we can't simply dismiss it. But why lectionary compilers continue to include this negative passage about women for reading on Sunday when they omit other positive ones is a mystery. Maybe. Mind you, they do include Paul's instructions for husbands. The bit that goes 'husbands, love your wives, just as Christ loved the church and gave himself up for her'.<sup>3</sup> And the selection from Ephesians chosen by the lectionary compilers does include the very important little verse that precedes these two injunctions: 'Be subject to one another out of reverence for Christ'.<sup>4</sup> For the sake of the intention of those words—and I'll return to them later—I think

we need to deal seriously with this material. To start with, what were the circumstances in which these injunctions to wives and husbands were written?

Many scholars now are not even quite sure who wrote the letter to the Ephesians. They're beginning to think it was sent by Paul—or by one of his followers—as a kind of circular letter to various churches in Asia Minor. It had two targets: it was aimed directly at Christians trying to build their new way in the midst of pagan society, and indirectly at that pagan society itself. The section directed at husbands and wives is about exercising power but, as a whole, the letter is not about power at all. Earlier on, the writer urges

<sup>1</sup> Marie E. Isaacs, 'Exegesis and Homiletics', in *The Way Supplement: Spirituality and Scripture*, No.72, Autumn 1991, pp.32-47.

<sup>2</sup> Ephesians 5:22.

<sup>3</sup> Ephesians 5:25.

<sup>4</sup> Ephesians 5:21.

# by the Bible

readers 'to put away your former way of life, your old self ... clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness'.<sup>5</sup> That being said—Ephesians 5:11-31 is not so much about forging new ways as promoting a way that fitted comfortably with the household codes of the ancient world—and was, therefore, acceptable to that world. Household codes were generally concerned with social stability. They were a convenient way to organise society, to undergird hierarchies of power and to oil the wheels of the state. And they conformed to the social ideas of those days: relationships in families and in the state were patriarchal—male-dominant—and this was thought to be part of 'nature', not of social convention. Into this patriarchal world came Christianity. Conflict was inevitable. Christianity with its innate egalitarianism, teaching equality for all believers, was unacceptable to a social order dependent on dominant and submissive roles for its members. What's more, conversion to Christianity was possible for individuals within households, regardless of the views of the *pater familias*, the head of the household. Such independent thought and action, especially for women, was unacceptable. And offensive.

They were very different times. Women were property. Their only real value was in providing legitimate heirs for men. Their behaviour therefore had to be strictly controlled. To suggest that women might act freely and become Christians was offensive to pagan husbands. Equally offensive was Paul's injunction to those husbands that they should love and honour their wives. These were times when a man could divorce his wife if his dinner wasn't on time. And when punishment for perceived dishonour was death. To men accustomed to thinking they could treat women however they pleased,

Paul's saying they should value them as they valued their own lives was unbelievable, distasteful and offensive.

So, on one level, Paul's letter set out to settle the fears of men, particularly non-Christian men, that they were losing control over their world and to reassure patriarchal society that this new Christian idea about the equality of all people was no threat. Of course, we shouldn't rush to think that Christian egalitarianism ever got far off the ground. Christian faith is always influenced by the culture of its time. It was then; it is now. Paul might have genuinely set out to push the Christian idea of the equality of men and women, but he would have understood how threatening this would sound to a patriarchal world. He knew he'd have to hose down its fears.

After all, he himself was a product of patriarchy. Paul was formed by an orthodox Jewish world which, you'll remember, he protected passionately, persecuting the new Christians until his unexpected conversion on that road to Damascus. He'd probably prayed alongside his Jewish brothers the prayer orthodox Jewish men still pray to this day, "Thank you, God, for not making me a woman." Of course, his Christian fervour sometimes won out. So, for example, we know he wrote with eloquent conviction to the Galatians: 'in Christ Jesus you are all children of God through faith ... There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus'.<sup>6</sup> Even so, it's quite likely that, despite his Christian fervour, Paul's patriarchal Jewish side might have been offended by the kind of freedom offered women as followers of Christ.

Well, that was then and this is now and we all know our world is very different. Patriarchy lingers on but understanding of relationships, marriage, and social

management has changed to something that would be unrecognisable to Paul and his patriarchal mates. And if they were offended by his words about relationships then, so are we now—but for different reasons. Some of that egalitarianism has come to pass, often through the work of the secular state, but often through the work and activism of Christians and Christian churches. So Paul's words about the submission of wives, or women generally, are for all but the most conservative, unbelievable, distasteful and offensive. They are certainly dead in the water as far as Christian evangelism in twenty-first century Australia is concerned. At least in most of it. Therefore, what in Paul's day might have been meant to give women a degree of protection and freedom is seen for the most part in our society today as demanding the opposite.

Why the twist? What's happened? This touches on the problem of 'proof-texting', using bits of the Bible selectively for our own human purposes, or leaving them out as it suits us. Either way it's a dangerous practice. But we have a problem with what's been done with those key words—'wives, be subject to your husbands'—over the last nearly two thousand years. Oh, as churchgoers you might have heard the balancing injunction 'husbands, love your wives' but it's the injunction to women that's been given prominence. Patriarchy might have taken a beating in more recent times but it's lived a healthy life, is far from dead, and is protective of its power.

Over centuries those words, 'wives, be subject to your husbands', have been useful political and social tools of all who would confine women to back rooms, bedrooms and kitchens. Split off from 'husbands, love your wives'—its companion—'wives, be subject to your husbands' has been used to justify witch burning. To deny women education and the right to vote. To justify domestic violence and rape in marriage. To oppose abortion and the setting up of crisis centres for battered wives. In Paul's day, beating your wife was par for the course, the right of husbands; now it is

<sup>5</sup> Ephesians 4:22 & 24.

<sup>6</sup> Galatians 3:26 & 28.



a crime punishable by prison. That alone demonstrates the difference between his day and ours, and why these particular words of Paul's have reached their use-by date. Our society, including Christians, actively struggles with issues of discrimination—whether against women or men, straight or gay, black or white—and has begun to legislate against it. There's a long way to go, but we can no longer function or hope to transform our world with the words from an outmoded past.

I said at the beginning that the Bible is not an ossified code book. We need to recognise when social change has rendered something in the Bible culturally irrelevant and unusable but, if we can no longer see injunctions like Paul's as social and moral guides, what do we do with them?

The first thing to remember is that Paul was only ever an interpreter of Christ's message. Great thinker, great writer, great theologian he might have been, even if his internal battles between upbringing and adopted faith did sometimes trip him up, but he was still only an interpreter of the faith. As are we all. And one of the problems with this bit of Paul's interpretation is that he seems to be saying that men are the saviour of

women, not Christ. But that's just not what the Christian faith is about.

Christ is the saviour of women. Just as Christ is the saviour of men. They're not their own saviours. Or each other's. In the end, the real test of what Paul wrote is whether or not the light of Christ's gospel shines through it as a transforming agent in the world. It's a question of the intention of the message being more important than the messenger. Or, indeed, the words of the message.

Let me repeat: what matters about Paul's 'household code' injunctions to the Ephesians is his intention, not his words. We need to see his letter as trying to find a way that both recognised that Christian faith must live within its social context and a way that would transform that society in accord with the Christian gospel.<sup>7</sup> 'Be subject to one another out of reverence for Christ'—they're the words that matter! The gospel of Christ was never about power over anyone. It's not about maintaining social structures that are comfortable for some but that have allowed horrible abuse of one half of the human race—in the name of Christ. Christ was never about power that abuses. Christ is about the power of love, and that can only be exercised by giving up power as the world

uses it—over and against other people.

I've talked about the offence Paul's words caused all those years ago, and causes today. They were too demanding to be acceptable then and too alien to be useful now. In the end, this story brings us to sin. Human sin worms its way into all our doings and always, always it is there where power is involved. Power corrupts, as we all know, and we human beings are, I'm afraid, too addicted to it to give it up—even for Christ's sake. Paul's words have been perverted by that human addiction, their transformative intention in the name of Christ rejected. We may well speak of being offended by Paul but I wonder how much God is offended by this and other human perversions of Christ's Gospel and the horrors that have been, and are being, perpetrated and justified—in the name of God.

May the God of Grace who has promised forgiveness to all who turn to him in faith, have mercy upon us all.

**The Rev'd Elaine Farmer is a priest in a Diocese of Canberra and Goulburn, and was to have delivered this sermon at St Paul's Anglican Church, Manuka ACT on Sunday, 15 August 2021, before COVID-19 restrictions prevented her from doing so.**

<sup>7</sup> Judith Gundry-Volf, 'Neither Biblical Nor Just: Southern Baptists and the Subordination of Women', in *Sojourners*, September/October 1998.

## 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) 5:00pm – Evening 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](http://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/](http://www.sjks.org.au/parish-lists/)

# Colin's Corner

## from the St James' Archives

### 100 years ago at St James' Church

St. LUKE'S PRIVATE HOSPITAL.

We gladly print the following appeal for the above:—

In 1919 a body of Anglican churchpeople in Sydney started a movement, the primary object of which was the establishment of a hospital, with as many beds as possible at £2 2s. each, for patients who are unable to pay the usual fees of a private hospital and who refrain from using a public hospital.

The success already achieved by St. Luke's (private) Hospital, which is the outcome of this effort, and is situated in Roslyn Street, Darlinghurst has been most encouraging. This has served to emphasise the necessity of further extension in order to meet the ever-increasing demands upon the institution—at present only 30 patients can be taken.

Apart from a nursing home for women at Young and the Home of Peace for the Dying at Stanmore, St. Luke's is the only Church of England Hospital in N.S.W., and it is far smaller than the Church Hospitals in other States. Surely the people of the Mother State, which has the greatest population, should do their utmost to extend St. Luke's and its sphere of usefulness. The Roman Catholic Church, with its smaller number of adherents, has for many years, to its great credit, been running magnificent hospitals; but the Church of England has not done its share, and further efforts are called for.

St. Luke's is not run for profit. Under its constitution any profits made go towards the furtherance of the scheme. Patients are taken irrespective of creed. The Directors and nursing staff are members of the Church of England.

At the present time we urgently need £20,000, of which £5,000 is to pay off the existing debt on the property (apart from debentures), £15,000 is for a chapel, nurses' quarters, and other additions and extensions.

At present the nurses are accommodated in a rented house.

It is believed many may give a donation towards the chapel as a thank offering for recovery from sickness of oneself or others, or for other blessings received, so that donations can, if desired, be ear-marked for the chapel. A chapel where services are held regularly should prove a help to nurses and convalescent patients, and be a great comfort to those who are waiting to hear the result of operations. We ask for 10 people to give or collect £100; 20, £50; 200, £10; 500, £5; 1,000, £2; 4,000, £1; 5,000, 10/-; 20,000, 5/- Total £20,000.

To support St. Luke's is a solemn duty, and we ask all those to whom this appeal is made to give SOMETHING, even if it is less than 5s.

May those who have been ill help St. Luke's out of sympathy. May those who have not been ill help St. Luke's out of gratitude.

Please send contributions to the Wardens.

#### *The Monthly Church Messenger* October 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.



Image: Brooke Shelley

## Appeal for Archives

Do you have any memorabilia associated with St James' that the Archives could have or borrow, as we move to celebrate the bicentenary of the Church's consecration?

If so, please contact the Acting Archivist, Gordon Cooper at [rgc@tsn.cc](mailto:rgc@tsn.cc)

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



# A Tribute to Thomas Alvisio

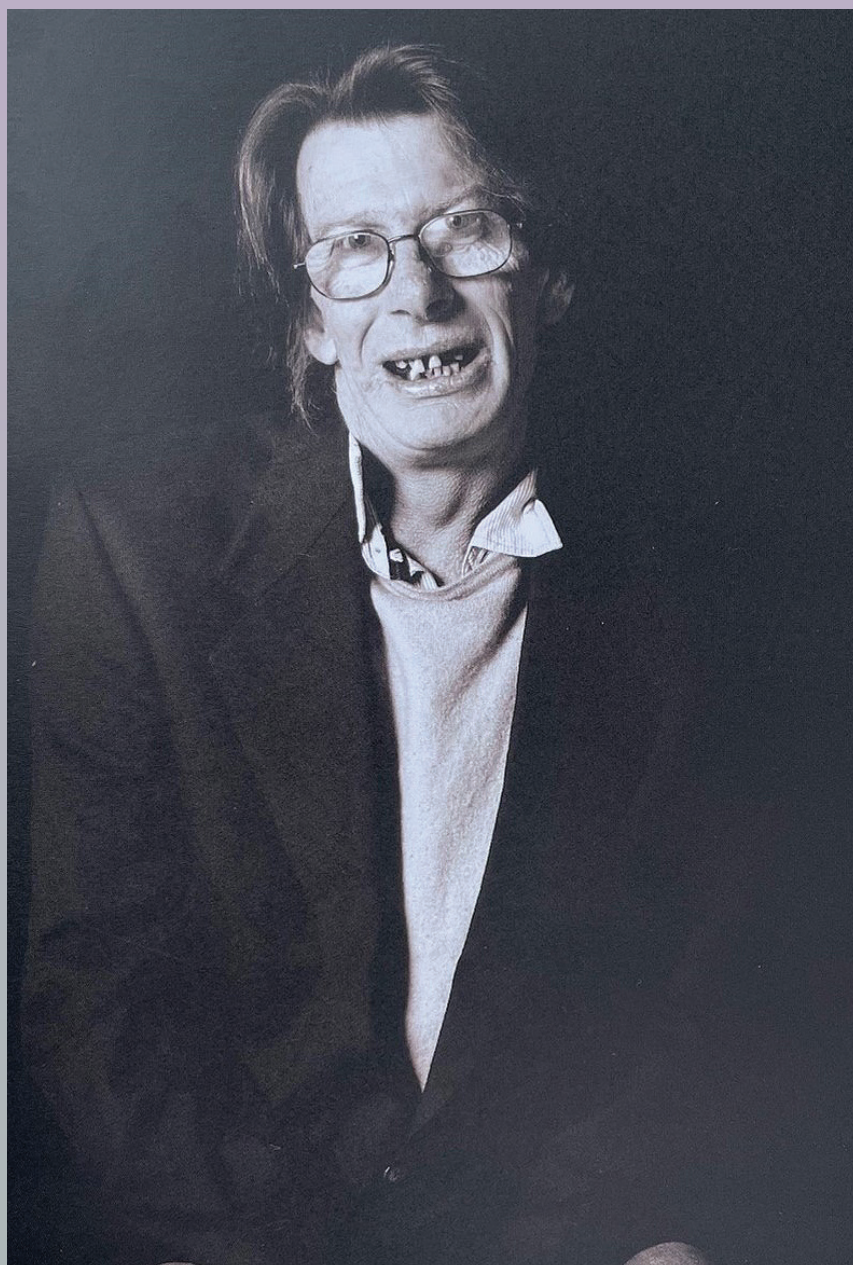
## Sue Mackenzie

Thomas Alvisio was someone most people at St James' knew, or at least recognised. He certainly knew them! Tom would attend every service of a Sunday, and was a regular at breakfast after the 7:45am service, morning tea following the 9:00am, and refreshments at the conclusion of the 11:00am service. But he was much more than just an attender. He was a welcomer par excellence. He would greet people by name at the front gate, and help those with disabilities, either by helping them up the stairs or by assisting them to the lift. Then he would make sure they were settled in a pew in the church, and following the service would appear again beside them to escort them out.

At the 7:45am Eucharist, Tom would sit as a member of the congregation, often beside Dame Marie Bashir (former Governor of NSW), and, when rostered on, would share the reading of Scripture with Richard Cogswell. At the other morning services he would enthusiastically join in with the singing of the hymns. For a little while he was a member of the St James' Singers.

In fact, it was his singing that Anne Cogswell noticed when she sat next to him at a funeral at St James'; he clearly knew the hymns. Anne had actually met Tom before, outside the church following another parishioner's funeral. An invitation to regular Sunday worship followed their reconnection, and Tom found a new home and a new family.

Tom was born in Mackay in Queensland on 14 May, 1956 and came to Sydney in 1980. He died at the Prince of Wales hospital in Randwick on 19 August, 2021, his health issues having finally defeated him. Because of the restrictions due to COVID-19, none of his family could come to Sydney to



The photo above appeared in an accompanying booklet for an exhibition at the NSW State Library on Sydney's homeless. The inscription read:

SHIRLEY VALENTINE [Tom's stage name] has worked as a drag queen since 1982 and still occasionally performs at The Oxford in Darlinghurst. She is currently living in the inner city, but has often moved houses and has sometimes been forced to live on the streets. In the past she has worked for Mission Australia's homeless outreach service Missionbeat. Shirley's favourite songs are 'Big Spender' (Shirley Bassey's version) and Peggy Lee's 'It never happened to me'. 2011 JB

visit him or attend the small service of thanksgiving for his life and committal of his body, held at Macquarie Park Crematorium on 2 September. Sometime in the future, there will be a memorial service for him at St James'. No doubt that will be a much larger affair!

Tom's bravery and faithfulness at church during his long illness certainly impressed me and others. What had begun as a spot on his nose, progressed to nasal cancer which led to his nose being removed. Tom's response: although in some discomfort, he still attended church and helped others. Then the cancer moved to his jaw; the Dental Hospital became involved at this stage and some repair work ensued. Tom then received a prosthetic nose, to his great delight. It was not long, however, before the cancer lodged in his lungs. He also caught pneumonia, a difficult disease to fight even with healthy lungs. When speaking with Jacqui Murray in the last few hours of his life, he paid tribute to the excellent care he had received at the Prince of Wales Hospital.

I am including here some words of Jacqui's. She was one of a team of people who took particular care to keep in contact with Tom and assist him during the last few years of his life. This team was led by Richard Cogswell and Ross Hindmarsh, who with their joint knowledge—Richard of law and Ross of medicine—were especially important to Tom's wellbeing.

Before I quote from Jacqui, however, some context is needed, for those who did not know Tom. He was a larger than life character, quite poor, on a disability pension and living in a Housing Department unit in Mascot in recent years, after periods of homelessness and frequent changes of address. Not only was he someone easily noticed at St James', but he was also someone who worked hard to be in the spotlight: he was a female impersonator who was a regular entertainer at the Stonewall Hotel and other venues along Oxford Street, Sydney, until the last five years of his life. His stage name was Shirley Valentine. A recent newspaper article on Tom in the *Star Observer* noted: 'As well as her energetic stage presence, Shirley was



also known for her op-shop couture and rough around the edge's makeup.' A photo that appeared on the cover of the order of service for Tom's funeral illustrates this well [see above].

Jacqui has also included a photo of Tom, [see left] and she noted about it: 'This photo was part of an exhibition at The State Library acknowledging Sydney's homeless (2013). We were having breakfast with Tom after the 7:45am service and he proudly told me of the Exhibition and insisted on accompanying Greg [Jacqui's husband] and me to the Library at 10am when it opened.'

Jacqui commented further:

Tom challenged me. From my north shore upbringing to my inner city cool—Tom had been places I had never ventured. He certainly had a colourful if challenging life and was always keen to share a story. Tom was sometimes himself challenging, pushing me to think through what was reasonable and what was in Tom's best interest.

On one occasion, after he had been sharing the Readings with Richard Cogswell, I complimented him on his reading of the Psalm. He replied by asking me why I was not a Reader. I replied saying I used to be on the Readers' roster but life got too busy. I had just retired; so Tom took it upon himself to remind me each week to get back on the roster. I am still on the



roster and without his encouragement I may not have taken the initiative.

If Tom knew I was rostered on doing the flowers he would appear and offer to deal with last week's dead flowers. Perhaps sometimes there was the feeling that Tom would appreciate some financial remuneration but well why not? Tom was kind and he knew how St James' ran!

As Tom's health issues became more complex and indeed overwhelming, I was always amazed how stoic he remained. On the few occasions I attended appointments with him he was positive and attentive to what was required of him.

Others have also spoken to me of Tom and his impact on them. One mentioned how when she returned to St James' after a long absence, for many weeks Tom was the only one who greeted her each Sunday by name.

Thomas Alvisio is someone we at St James' won't forget. We will miss him. But, hopefully, we will carry on his good work of helpfulness and kindness to all who come to the church. As Thomas did, we should pay no attention to what someone's station in life, whether they are the Governor of NSW or one of the homeless who live on the streets around the church; all should feel welcome and included.

**Sue Mackenzie is a parishioner at St James' and Sub-Editor of *St James' Connections*.**



# CCSL Bequest gives medical care to the marginalised

*The following comprises extracts from an article originally published in The Deacon's Treasure, the quarterly magazine of Christ Church St Laurence (CCSL).*

The Christ Church St Laurence Charitable Trust is a testamentary Trust established by the will of Dr Dianne Houghton, who bequeathed her estate to provide financial assistance to Christ Church St Laurence in the achievement and extension of its charitable objectives. The estate of Dr Houghton was finalised in March 2021.

Dr Houghton worked as a doctor in developing countries and later established a general practice and surgery in Laurieton, near Port Macquarie. Devoted to her work and to supporting people in need, Dr Houghton lived frugally, managing her assets conservatively throughout her life. In retirement, Dr Houghton extended her travels, equipped only with a back-pack. For the ten years before her death, she maintained a personal apartment in Quay Street [Sydney], from which an east-facing balcony enabled her to overlook Christ Church St Laurence. A private person, Dr Houghton attended High Mass when in Sydney, but was not personally well known in the congregation.

Dr Houghton's wishes in bequeathing her estate were clear: to retain and invest her assets to provide ongoing income for charitable work in support of those in need in our community. Her decision to choose Christ Church St Laurence arose from observing our support for homeless and other disadvantaged people in this area of Sydney. She valued our welcome to all

comers, and the way people in need or socially marginalised are not only accepted in the church, but also empowered to participate. She named the Trust for Christ Church St Laurence, not for herself. Her wish was to enable our parish to undertake new initiatives in charitable support.

After more than a year of planning, an opportunity for the Trust to direct its funds to an especially fitting project has



Dr Dianne Houghton (1947-2018)  
Image supplied

progressed to agreement. In notices at church services on 13 June, Fr Daniel Dries advised establishment of an exciting partnership between the Parish, the Christ Church St Laurence Charitable Trust, and the Haymarket Foundation—a locally based charitable organisation already providing extensive professional support to those experiencing homelessness and financial hardship. After years of vacancy, the lower floor of our parish hall, including the large courtyard, will be completely redeveloped into a self-contained, high-quality medical centre with a separate entrance, housing a General Practice that will provide primary care to the homeless and underprivileged of this community. Fr Daniel described

this initiative as “an absolutely wonderful expansion of our mission and outreach as a parish, and continuation of the commitment to social justice that has existed here since the foundation of the church.”

The partnership establishes a long-term commitment to the development and operation of a substantial support centre in Christ Church St Laurence, catering to a community need in which the parish is already involved and wishes to extend. Recognised as a leader in safe and well-run services in the areas of homelessness, health, and drug rehabilitation, the Haymarket Foundation is responsible for the redevelopment of the site, and for Monday-to-Friday operation of the Centre. The property is well suited to this purpose, being located near Central Station and bordering two local health districts. A market valuation has established the lease rental, which will be provided from Trust funds. The outcome has a providentially close alignment with the wishes of Dr Houghton, to bring new support initiatives to homeless and disadvantaged people, and with her long professional commitment to General Practice medicine.

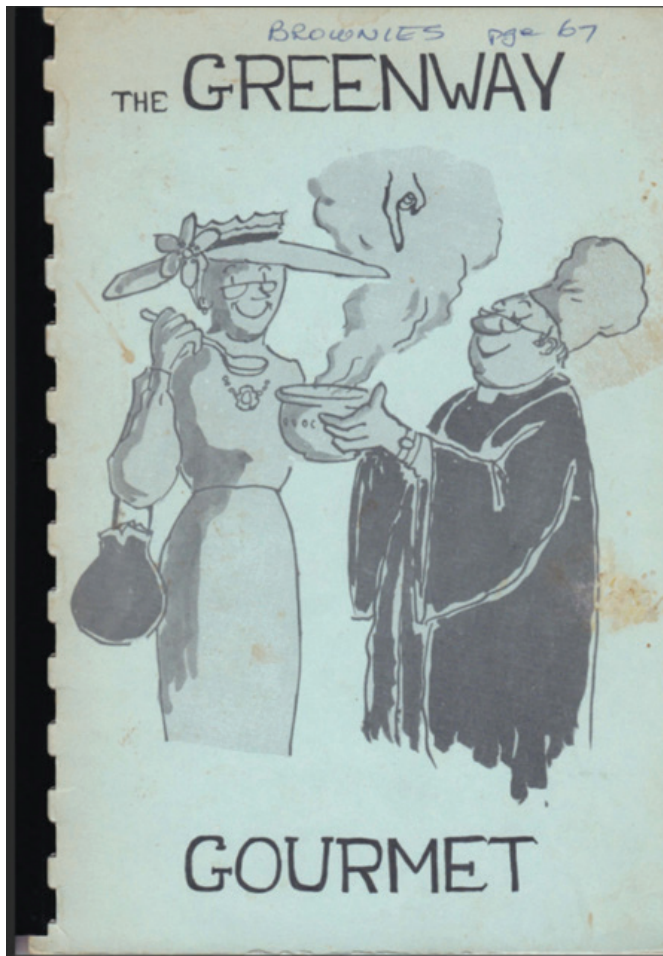
We pray for the unfolding of this exciting and very significant project.

**For further information about this wonderful project, please contact CCSL via the Parish Office ([ccsl.org.au](http://ccsl.org.au), Ph. 9211 0560).**

**To purchase a copy of *The Deacon's Treasure* visit <https://ccsl.org.au/books/parish-magazine/>**

# Run out of lockdown recipes?

## Look no further!



Back in the 1970s (we think), the Women's Fellowship Day Group of St James' produced a cookbook, *The Greenway Gourmet*. Contributors included current parishioners, Viv Whitfield, Helen Cook, Joan Elliston, Margaret Farry and Leonie Cable.

Each edition of St James' Connections will now feature a recipe from the book, courtesy of Bev Horsburgh, who has dusted off her copy and provided us with a copy of the late June Miller's recipe for brownies (with annotations by Bev). Enjoy!

### BROWNIES

125 g. butter  
125 g. dark chocolate  
4 eggs  
2 cups sugar (BROWN SUGAR)  
1 teaspoon vanilla  
1 cup plain flour  
1/2 teaspoon salt  
1 cup walnuts, chopped

Place butter and chocolate in top of a double saucepan and stir over hot water till melted, cool. Beat eggs till light, gradually add sugar and vanilla beating well until creamy. With a few strokes fold in melted chocolate mixture. If chocolate too hot when added, brownies will be heavy and dry. Sift flour and salt together and fold into chocolate mixture. Stir in the chopped nuts. Bake in Swiss roll tin for chewy slice. Bake in Lamington tin for cakey slice. Bake MOD OVEN. 30-35 minutes.

180

FAN FORCE 30 MINS  
LOWER SHELF

J. MILLER



# Eric Dark and the Barefoot Mountaineer

Robert Willson

In a recent edition of the *St James' Connections* (April-May 2021), I recorded the enormous value of the research into Anglican church history by the late Dr Kenneth Cable. Ken Cable, a very active member of St James' Parish, compiled a biographical index of more than 6,000 Anglican clergy who served in Australia from the beginning of European settlement. The *Cable Clerical Index* is a mine of fascinating information, online and easily available.

Using that Index and other resources, I wrote about Eleanor Dark and her famous book *The Timeless Land*. Eleanor's husband, Dr Eric Dark, has a strong clerical background. Ken Cable's Index supplied me with details about his father, The Rev'd Joseph Dark (1835-1921).

Joseph Dark was an Englishman who arrived in Australia as a young man and trained for the ministry at Moore College. He was of strong low church and evangelical convictions. Eric was born in Mittagong in 1889, a child of his father's third marriage.

Years later, Eric described the very strict upbringing he received as a boy. He was not allowed to read any books except the Bible on a Sunday. His father would cross-examine him on his knowledge of the Scriptures. The result was that, while Eric moved away from formal Christianity, he never lost his Biblical knowledge. All his life he would quote appropriate Biblical passages for any occasion.

After his service as a medical officer in the First World War, Eric and Eleanor Dark settled in Katoomba. The Blue Mountains and the peaks of the Warrumbungles were a constant challenge to Eric. He could never see a mountain without wanting to climb it.

I imagine him quoting the Prophet Isaiah, chapter 40: 'Go up to a high mountain, herald of good tidings to Zion...' Eric and Eleanor often went climbing together.

Eric Dark was a very skilled and dedicated medical GP to the people of Katoomba. But whenever he had the time, he and a group of friends would climb cliffs and rocks. The group was known as the 'Katoomba Suicide Club' because of their dangerous exploits!

Another member of that party was a Sydney nurse named Dorothy, or Dot English (née Butler). Dot English was also a legend as a mountaineer, especially because she insisted on climbing barefoot.

She never forgot the terror of climbing Crater Bluff in the Warrumbungles in company with Eric and other friends in August 1936. As she was reliving and describing it in her autobiography, she admitted that she was still experiencing her beating heart and her trembling breath, many years after the climb.

Eric Dark does not seem to have left a record of his experience or feelings on this climb, but Dot English gives a vivid account of taking her life in her hands that day.

She wrote that, inch by inch, she edged along, clinging to scarcely perceptible ledges of lichen-covered rock, feeling her way for fear of upsetting her balance by a fraction of an inch, and dragging herself and her companion Eric on the rope, to destruction far below.

She recalled the huge eagles wheeling aloft, surveying the climbers from their untamed heights with fierce contemptuous eyes. Dot wrote, 'If they chose to attack us as we clung like limpets to that stark rock face we knew who would come off best.'



The Rev'd Robert Willson  
Image supplied

Dot and Eric triumphed over Crater Bluff that day, and their achievement has never been equalled.

I have a personal interest in this adventure because Crater Bluff stands just on the edge of what was my father's grazing property, *Gunneemooroo*.

In 1936 my father and a mate were busy building a home in preparation for his marriage to my mother the following year. My sister and I enjoyed a very happy childhood in the Warrumbungles. Today the whole area is a National Park with a camping ground where our home once stood.

Many thousands of tourists travel to the Warrumbungles in north-western NSW each year to enjoy the spectacular scenery of the area.

The Warrumbungle Range was first sighted by NSW Surveyor General John Oxley in 1818. Today we know the area by the traditional Aboriginal name of *Warrumbungle*, a word meaning 'crooked mountain.' It certainly lives up to that name.

Dr Eric Dark had already visited the Warrumbungles several times. My father

told me that Dark had written to him and called at our home to ask permission to climb some of the peaks nearby. Crater Bluff provided Dark with his greatest challenge.

Eric was often accompanied by his wife Eleanor. However, Eleanor was not with them on the Crater Bluff expedition.

The party for the assault on Crater Bluff would have assembled at Eric Dark's residence in Katoomba. There were six in the party, led by Dot English and Eric Dark, whom she always called 'The Doc'.

One of the group was Suzanne Reichard, a journalist with the *Sydney Sun* newspaper. Apart from the autobiography, entitled *The Barefoot Bushwalker*, by Dot English (ABC Books 1991), hers is the only detailed published account of the expedition.

They travelled through Gilgandra and Tooraweenah and onto the Mount Terrace Road, on the black soil plains; it would have needed two vehicles to carry all their equipment.

They crossed the Tonderbrine Creek and drove past *Gunneemooroo* homestead, which was then in the course of construction, as I mentioned above. The journalist with the party described my father's property as the last outpost of civilisation before the mountains.

The party headed up a narrow valley past Willson's Hill until Crater Bluff, their objective, was reached. It is about 9 km beyond *Gunneemooroo*.

Suzanne Reichard described their campsite at the base of Crater Bluff. She wrote, 'In the morning it towered above us, shutting out the dawn, and in the evening we had a dim presentiment of its shape outlined against the starry sky. All day long the eagles wheeled and circled about its summit.'

But the most vivid account of the actual climb was by Dot English, who devoted a chapter to it in her autobiography. She wrote that Crater Bluff had sheer trachyte walls towering more than 500 metres above their tents.

The first two days they did a little test climbing. Before they attempted Crater Bluff, they studied it from various angles. Finally, they decided that the western face was the

most practicable, though the highest.

Dot and Eric were roped together for the climb. Dot writes that she was so tense that she hardly dared to breathe as they struggled up. Soon they were high above the giant eucalypts which, in the valley below, appeared no bigger than matchsticks.

Eric went ahead. She wrote that he spreadeagled himself on the surface of a huge mass of overhanging rock, grey with dry lichen, and he was clawing his way over with fingernails and toes. Finally, he was out of sight.

There was silence for a time and then she said she heard a voice calling from the other side of the great rock that there was an excellent ledge there. After they conquered the overhanging rock, the climbing became a little easier. They came to the wide split which gave the volcanic plug its old name of 'Split Rock'.

Dot wrote, 'To think that we were, without doubt, the first people to set foot in that place which had lain undisturbed for so many millions of years in ageless silence under the hot summer sun, or reverberating to the hollow crash and roar of thunder peeling through its vaults! We felt that we had obtained a glimpse of some far-off, dimly-remembered period when the world was young.'

After a long struggle they reached the top and had time for rest.

They munched dates and chocolates and gazed out at the vast expanse of the

Warrumbungles and, far away, the line of the Pilliga Scrub. They lit a fire to send a smoke signal to the party below. Dot planted her card in a tin, and it would still be there today if the tin has not rusted away.

Perhaps Eric quoted from Exodus 3 because the fire for a smoke signal that they lit reminded him of the Burning Bush that Moses saw on Horeb, the mountain of God, the bush that burned and was not consumed.

It was a considerable effort to descend. Dot wrote that, by that time, the shorts she wore were in the final stages of disintegration and would not stand any more harsh treatment, so her scramble down the mountain was very careful indeed!

The next day Dot and Eric took the rest of the party up on the ropes they had used the day before. Then they started to pack up for the long homeward journey.

I carefully checked the Gilgandra newspaper for any mention of their triumph, but the locals seem to have ignored one of the great Australian mountaineering achievements.

The Bible shows us a number of significant moments on a high mountain. One thinks of the Sermon on the Mount and the Mount of Transfiguration. Such incidents seem to remind us of the insignificance of humans and the glory of God speaking to us.

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Crater Bluff  
Image: Wikimedia Commons



# Wesley & Handel



Charles Wesley  
Image: Wikimedia Commons



G. F. Handel  
Image: Wikimedia Commons

## Michael Horsburgh

Georg Friederich Handel was born in Germany in 1685, the same year as J. S. Bach and Domenico Scarlatti. After working in Halle, Hamburg and Italy, Handel settled in London in 1712, becoming a naturalised British subject in 1727. I do not need to describe the career of this towering figure in Baroque music, who died in 1759.

Charles Wesley (1707-1788) and his wife, Sarah (née Gwynne) (1726-1822), known as Sally, had three children surviving out of eight: Charles (1757-1834) named, as was the custom, after his father; Sarah (1759-1828) named, also according to custom, after her mother; and Samuel (1766-1837) named after Charles' father, also a custom. Samuel was the father of Samuel Sebastian Wesley. This was a family of musicians. Samuel wrote:

My Father was extremely fond of Music and in the early part of Life, I believed performed a little upon the Flute. He had a most accurate Ear for Time, and in every Piece which had Repetitions, he knew exactly which Part was to be played or sung twice, which when anyone failed to do, he would immediately cry out, "You have cheated me of a Repeat!"

Sally Wesley was a singer who once performed for George III. Their London house had a room set up for private concerts, which were held for a small group of subscribers annually, beginning in 1779 and ending in 1785, only three years before Charles' death. He justified the concerts to his sceptical brother by saying that they would pay for his sons' musical education and keep them out of mischief. Charles'

friend, John Fletcher, remonstrated with him about his 'love for music, company and fine clothes, great folks, and the want of frugality'.

Charles junior was an organist and would-be composer. He also performed on the organ in St George's Chapel, Windsor before George III, but spent most of his life as a teacher. Sarah junior was not a musician. She inherited her father's poetic muse, and her poetry, although unpublished, now attracts attention because of its social commentary.

Samuel was the family's musical star and a controversial figure. He showed great promise and later recalled:

When my Brother [Charles] played I used to stand by, scraping a sixpenny fiddle, and beating Time. ... Doctor

[William] Boyce came to my Father, and said to him: "Sir, I hear that you have got an English Mozart in your House!" — I had scrambled down the Oratorio of Ruth; the Doctor looked over it and seemed highly pleased. He said, "This Boy writes by Nature as good a Bass as I can by Skill and Study. There is no man in England has two such Sons."

In later life, Samuel suffered from depression and, perhaps, alcoholism, once attempting suicide. He allegedly converted to Roman Catholicism in 1784, much to his father's distress. It appears that he was interested not so much in Catholic doctrine as in the Gregorian chant he had discovered at the chapel of the Portuguese Embassy. Married to Charlotte Martin (1761-1845) in 1793, they separated in 1810, when Samuel Sebastian (1810-1876) was born to Sarah Suter (1794-1863), their 15-year-old housemaid. Amongst other achievements, Samuel, through his contact with Mendelssohn, played a large role in introducing J. S. Bach's organ music to English audiences, hence his choice of Sebastian as one of the names of his son.

In 1826, Samuel received permission from Cambridge University to research musical manuscripts in the Fitzwilliam Library and to publish anything that he chose. He wrote to the editor of the Wesleyan Methodist Magazine:

I was very agreeably surprised at meeting with three hymn-tunes (most noble melodies), composed by our great Handel (in his own handwriting) and set to words of my good father. The first hymn is:

Sinners, obey the Gospel-word;

The second is:

O Love Divine, how sweet Thou art;

And the third:

Rejoice the Lord is King.

The Methodists duly published the tunes under a suitably verbose title [Fig. 1].

It appears that they are the only hymn tunes Handel ever composed. Some melodies used as hymn tunes have

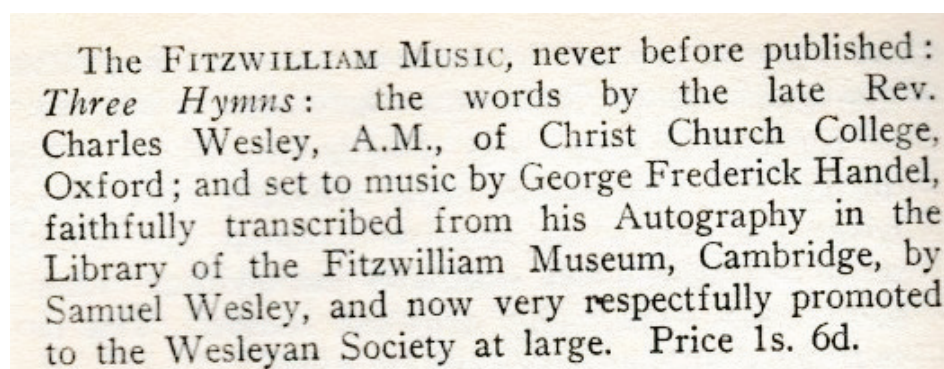


Fig. 1

been adapted from Handel's operas and oratorios. A good example of this, and the only one in the *New English Hymnal* (NEH), is *Maccabees*, adapted from 'See, the conqu'ring hero comes', a chorus in the oratorio *Judas Maccabaeus*. The Wesley brothers originally used it for 'Christ the Lord is risen today' but we use it for the French Easter hymn, 'À toi la gloire, ô Ressuscité' (NEH 120).

The Handel catalogue records the three tunes thus:

**HWV 284: Sinners obey the Gospel word (*The Invitation*)**

- **Genre:** Hymn (S)
- **Libretto:** Texts by Charles Wesley.
- **Composed:** circa 1747
- **Notes:** Probably at the request of Priscilla Rich.

**HWV 285: O Love divine, how sweet thou art (*Desiring to Love*)**

- **Genre:** Hymn (S)
- **Libretto:** Texts by Charles Wesley.
- **Composed:** circa 1747
- **Notes:** Probably at the request of Priscilla Rich.

**HWV 286: Rejoice, the Lord is King (*On the Resurrection*)**

- **Genre:** Hymn (S)
- **Libretto:** Texts by Charles Wesley.
- **Composed:** circa 1747
- **Notes:** Probably at the request of Priscilla Rich.

Enter Priscilla Rich. Her relationship with both Wesley and Handel was described by Charles' daughter, Sarah, in this way, although there is no evidence that Charles and Handel ever met:

Mr [John] Rich [1602-1761] was the proprietor of the Covent Garden Theatre, which he offered to Handel, to perform his Oratorios in, when he had incurred the displeasure of the Opera party. Mrs. Rich was one of the first who attended the West-Street Chapel, and was impressed with deep seriousness by the preaching of my dear Father, who became her intimate friend; upon which she gave up the stage entirely, and suffered much reproach from her husband .... She was afterwards a widow, and ... when I was young, we used to visit her at Chelsea. ... Handel taught Mr. Rich's daughters; and it was thus that my Father and Mother used to hear his fine performances. By the intimacy of Mr. and Mrs. Rich with Handel, he was doubtless led to set to music these Hymns of my Father.

Priscilla Rich (née Wilford) (c1713-1783) was employed as a barmaid at Bret's Coffee House in London before going on the stage under the name of Mrs Stevens and later joining John Rich's company. After being his housekeeper and, possibly, mistress for some time, Priscilla married Rich in 1744, becoming his third wife. She inherited Rich's theatre in Covent Garden when he died.

Not everyone thought well of Priscilla Rich. Actress George Anne Bellamy, who thought her a mediocre performer, wrote in her *Apology*:

... we were received [at Mr Rich's] with the greatest cordiality by the master of the family, ... but with formality and reserve by the mistress of the house.

...continued next page



This lady, having been converted to Methodism, now thought of nothing but praying and accumulating wealth for herself and her spouse. For those good people seldom neglect that grand concern, however [much] they may censure such worldly wisdom in the unconverted.

Although Wesley himself published the words of the three hymns at different times, one in 1744 and 1746, and two in 1749, all their texts appeared in John Lampe's 1746 collection of hymn tunes that I mention below. This is presumably where Handel acquired the words, justifying the date of his tunes as about 1747.

Wesley published 'Sinners obey the gospel word' in his *Hymns and Sacred Poems* of 1749. Handel called his tune, *The Invitation*. We now know it as *Cannons*, after the home of the Duke of Chandos, for whom Handel composed anthems. The tune, but not the hymn, appeared in the *English Hymnal* of 1906; neither appears in NEH [Fig. 2].

'O Love divine, how sweet Thou art' was also published in the 1749 hymn collection. It appears in NEH (424), where it is set to S. S. Wesley's *Cornwall*. Handel called his tune *Desiring to Love*, which later became *Fitzwilliam*, after the library where Samuel Wesley found it. It has almost entirely disappeared from use. I could find only this score in an 1880 US hymnal [Fig. 3].

Better known is 'Rejoice, the Lord is King', first appearing in John Wesley's *Moral and Sacred Poems* (1744) and again in *Hymns for our Lord's Resurrection* in 1746. Handel called his tune, *On the Resurrection*, but we know it as *Gopsal*, after the Leicestershire home of Charles Jennens who prepared the libretto for *Messiah* and other Handel oratorios. The hymn appears in NEH (443), where it is set to Handel's tune [Fig. 4].

Priscilla Rich was, to a large part, Charles' pathway into the active music society of London. It was through her that he met John Frederick Lampe (1703-1751). Originally from Saxony, Lampe settled in England in 1724. He played bassoon in Handel's orchestra and composed operas. His wife, operatic soprano, Isabella Young (1715-1795), was sister-in-law to Thomas



Fig. 2



Fig. 3

Arne, who had married Cecilia, her elder sister, reportedly the most outstanding operatic soprano of her time.

On Friday 29 November 1745, Lampe met with John Wesley, who recorded in his journal:

I spent an hour with Mr Lampe, who had been a deist for many years, till it pleased God, by the "Earnest Appeal", to bring him to a better mind.

The book that Wesley referred to was his *An Earnest Appeal to Men of Reason and Religion*, published in 1743 and directed towards those, such as deists, who believed in a rational religion. Lampe's

conversion brought him into the Methodist fold. Charles most probably met Lampe at the Rich's house and, it seemed that Lampe warmed to him more than he did to his brother John. They became close friends.

In 1746, Lampe published a collection of tunes entitled *Hymns on the Great Festivals and Other Occasions*. Composed for Charles' hymns, and concentrating on the festivals of the Christian year, it included tunes for the same three hymns as Priscilla Rich commissioned from Handel. The texts for the two 1749 publications must have come directly from Charles. Lampe's volume was the first to contain tunes written specifically for Charles' texts.

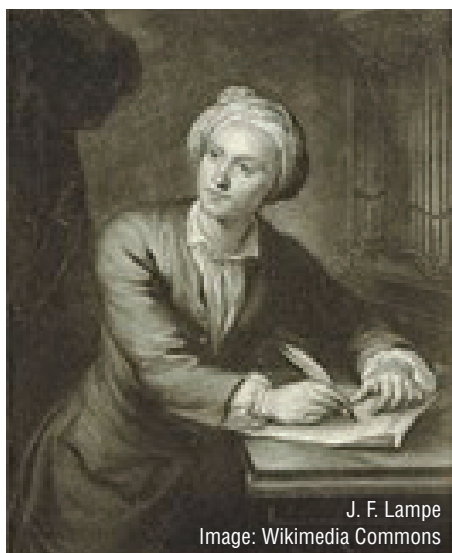
A version of Lampe's tune for 'Sinners, obey the gospel word', originally bearing the same name as Handel's, *The Invitation*, appears in NEH (196ii) under the name, *Kent* [Fig. 5].

Charles regarded Lampe's tunes highly, noting how other musicians praised them. They were apparently very popular with Methodist congregations; however, like many tunes, they fell victim to changing styles and preferences. We do not know why Priscilla Rich asked Handel to compose tunes for hymns that had appeared in Lampe's volume. Was it possible that she thought that Handel could do better than Lampe?

I have mentioned Lampe both because he provided Handel with the words for his tunes and because the Wesley association with him shows how well Charles was integrated into the musical scene of 18<sup>th</sup>-century London. In addition to Lampe and Handel, Thomas Arne (1710-1778), Jonathan Battishill (1738-1801) and Thomas Carey (c.1692-1743) also set his words to music.

It is sometimes alleged that the Wesley brothers used popular drinking songs for their hymns. The above discussion shows that this approach to hymn singing was foreign to both John and Charles Wesley. They chose their tunes carefully and from the best available sources. As far as I know, there is no record of any drinking songs being used by them.

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



Hymn 148. Gopsall. 666688.  
The Rev. Charles Wesley (1708–1788), 1746 or 1749. GEORG FRIEDRICH HÄNDEL (1685–1759), 1748.

1. Re-joice, the Lord is King, Your Lord and King a - dore;  
Mor - tals, give thanks and sing, And tri - umph ev - er - more: Lift  
up your heart, lift up your voice; Re-joice, a - gain I say, re-joice. A-men.

Fig. 4

Sin - ners o - bey the Gos - pel  
Word, haste to the Sup - per of my  
Lord, be wise to Know your Gracious  
Day, all things are rea - dy Come a -  
way.

Fig. 5



# COVID-19 Vaccination - a personal view

Robert Whittle

*In September, the St James' Institute hosted a seminar on Religion and Vaccine Hesitancy, featuring anti-vaccination researcher Dr Tom Aechtner.*

*Robert Whittle, a medical doctor and publisher, reflects on the issue in this opinion piece.*

Never before, certainly not in the past few decades, have vaccinations been as much discussed as now. They—and specifically vaccinations against COVID-19—have become a frequent topic of conversation among friends and even among total strangers.

COVID-19 has wreaked havoc across the world, and it continues to do so in some places. Australia has so far been spared the heart-rending realities of hundreds of thousands of COVID-related deaths and completely overwhelmed health-care systems that have beset many other countries. But many people here have had to endure lockdowns, sometimes frequent, sometimes prolonged, sometimes severe, together with the social and economic disruptions that they cause.

At this stage, widespread vaccination is the best way out of our current situation. Yet, some people are reluctant to be vaccinated. One of the problems is that COVID-19 causes a wide range of clinical severity, from completely symptomless infection all the way through to debilitating short-term disease and sometimes death, as well as (we now know) long-term sequelae in some

people. COVID-19 is not unique in this respect but it is certainly notable. Some of the other diseases that prominently display this characteristic, such as polio and even measles—people with measles are unwell, but most recover completely after a short period, while some have terrible complications and a few die—are now not generally in people's consciousness because, thanks indeed to vaccinations, they are no longer endemic in our community.

Most young and middle-aged adults, particularly those who do not have young children, have until recently had little

reason to think about vaccinations. Even the 'flu vaccine, which is recommended annually for everyone over 6 months, is not usually especially widely taken up by generally healthy younger adults because they feel that, even if they get the 'flu, it is unlikely to overwhelm them.

We hear a lot about vaccine hesitancy, a term that lumps a lot of different groups together. First, there are the true, hard-line 'anti-vaxxers', some (but not all) of whom attempt to proselytise the community, sometimes (but again not always) tying their anti-vaccination beliefs to what can only be called conspiracy theories, some



Image: Hakan Nural (Unsplash)

of which seem quite bizarre to most people. There are also the COVID deniers, a possibly related but different group.

A much larger group than the out-and-out anti-vaxxers are those who are truly hesitant. There are probably as many reasons for their hesitancy as there are people, but the reasons do appear to fall into several categories, which might overlap: “I’m worried about serious side effects”; “The vaccines are too new”; “I’m young and I’ll not get very ill if I’m infected”; “Friends of mine have had COVID and have recovered”; “I refuse to have a medical intervention just because the government tells me to.”

Governments must not make the mistake of equating vaccine availability with vaccine accessibility. Australia’s earlier problems with availability have largely disappeared—there are now enough vaccine doses. Even so, there are people who find it difficult, for one reason or another, to access the vaccine. Apart from any vaccine hesitancy, language barriers must not be underestimated. For example, anyone who has read NSW Health’s webpages about COVID-19 and its related restrictions will be aware that it is not an entirely easy read, nor is it all presented in the one place. A degree of internet literacy is needed to access it all. For people who struggle to read English, and who might not read well in their first language, it can be very daunting, made the more so because not all of it is relevant to any given person, meaning that one has to plough through much material that is, in effect, aimed at people in different circumstances or in different places from oneself. The information is available in other languages, which can be useful for people who read one of those languages—and who have access to the internet. The ever-changing messages and regulations have not helped.

We have also seen problems related to accessibility in settings such as the towns of Wilcannia and Enngonia, problems that are to some extent being addressed now

(although one must ask, why weren’t they being addressed six or even more months ago?). Vaccines might (or might not) have been available there, but lots of the people (most of whom are Aboriginal people) felt unable or unwilling to access them. It’s worth adding that these problems have appeared in the mainstream media only because of clusters of infection in these places.

Decisions are now being made at many levels about where we go next. The recent uptick in community infections has certainly galvanised many people to get vaccinated. However, there will be lots of discussion and disagreement about the details of society’s next steps. The church cannot escape involvement in these discussions. One key question to be confronted is the matter of whether vaccination will be a requirement to attend church services. Already this question is causing discussion with, for example, the Anglican and Roman Catholic Archbishops of Sydney each making public comments.

Others have weighed in too. The Ezekiel Declaration<sup>1</sup> is a statement signed by various, mostly minor, church leaders from various traditions and addressed to the Prime Minister, urging him not to introduce a requirement for people attending church services to be vaccinated against COVID-19. It has not gained much mainstream attention, but it does address an important issue. This document has, to my mind, a number of deficiencies. For a start, the Federal Government has not specifically said that is going to implement a vaccination requirement for churches, certainly not in the longer term, and the matter might not end up being in the purview of the Federal Government anyway. Secondly, although the declaration is not exactly opposed to vaccinations, it does cast doubt on their usefulness and it could well have the effect of promoting scepticism among some people. I would further say that it misuses statements and data that are in the public domain.

Nevertheless, it addresses an issue that will have to be dealt with. It is understandable if church leaders may be reluctant to exclude attendance on the basis of a person’s vaccination status. On the other hand, it is also understandable if they want to create as safe an environment as possible for everyone in church, and it is also difficult to say that church services ought to be conducted according to different rules from those that apply to other public gatherings. Whatever decisions are reached, they will be best reached by prayerful consideration and calm discussion.

**Robert Whittle is a parishioner at St James’.**



St James’ Church memorial  
Image: Brooke Shelley

## COUNSELLING AT ST JAMES’

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

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

To make an appointment, or for further details, please visit [sjks.org.au](http://sjks.org.au) or telephone 8227 1300.

<sup>1</sup> The Ezekiel Declaration: <https://caldronpool.com/ezekieldeclaration/> (accessed 20 September 2021)



# Mindful of the needs of others: The Myanmar Appeal

Colin Bannerman and  
Tony Naake

*'GIVE us grateful hearts, our Father,  
for all thy mercies,  
and make us mindful  
of the needs of others;  
through Jesus Christ our Lord.  
Amen.'*

*U.S. Book of Common Prayer, 1928.*

This now traditional prayer of thanksgiving before meals stands as a reminder that a blessing of plenty comes with an obligation of generosity.

The communication revolution that started with the invention of the printing press, and reached wildfire proportions with the emergence of digital media, has presented a new challenge. It is easier than ever to be informed about the needs of others, but harder to decide which ones to respond to. And do we actively seek information or passively rely on a daily feed from news and social media?

With growing fascination, we have watched the news media rush breathlessly from one spectacle to another—the antics of POTUS, the Australian bushfires, the overthrow of Myanmar's fledgling democracy, the storming of the US Capitol, the progress of COVID-19 and its rising body count, the conquest of Afghanistan and the retreat of western forces. We have been fed a daily diet of hardship stories, as reporters seek new angles to explore or individuals enduring real or imagined misfortune reach out, hoping to be heard. Through it all, there is a lingering suspicion that whatever



The famous Burmese 'Green Tea Salad' containing fermented green tea leaves, split peas, fried garlic and toasted peanuts

Image: Tony Naake

algorithm drives the selection of news gives more weight to sensationalism than mindfulness of need.

Myanmar, also known as Burma, has supplied plenty of sensationalism, though there has been less mindfulness of its peoples' needs. The Myanmar people themselves are an uneasy mix of many ethnic groups with a variety of cultural traditions. They are overwhelmingly Buddhist; indeed, Buddhism is the official state religion. (The Rohingya, living near the border with Bangladesh, are Muslim; but they are not even counted among the 135 officially recognised ethnic groups.)

The country has a troubled past as well as a troubled present. Burma has been in a state of civil war in one region or another almost continually for at least two centuries. The British withdrawal in 1947 from colonial rule resulted in neither peace nor stable democracy. And certainly not in prosperity:

Myanmar is counted by the United Nations among the world's Least Developed Countries (low-income, 'severe structural impediments to sustainable development', 'highly vulnerable to economic and environmental shocks', 'low levels of human assets').

The Church of the Province of Myanmar (CPM) is part of a quite small Christian minority. Its origins lie in the arrival in 1825 of Anglican chaplains to the British army; it became an independent province of the Anglican Communion in 1970. It doesn't use the label 'Anglican'—nothing associated with British colonialism is acceptable to the Myanmar people. The Anglican Board of Mission (ABM) has had a long association with CPM. Even through the dark decades of military rule, ABM nurtured its partnership with the local church and found ways of getting money into the country from time to time, helping

to fund local projects such as preschool education, clean water supplies, and sustainable agriculture.

All the participants in our pilgrimage attended Mass in the Yangon cathedral in February 2020. The building was dilapidated; the church is impoverished. The organ was a squeaky little electronic thing, hidden somewhere. (In many places a guitar is the only instrument available.) English-speaking visitors sang from the English Hymnal, beloved by generations of high church worshippers. Theirs were falling apart; how we regretted having thrown out dozens of surplus copies in a storeroom clean-up back home! The sense of reverence and awe in the presence of the blessed sacrament was palpable. The people removed their footwear and approached the altar rail only barefooted. The sermon was given by Fr Peter (Sei Hao Mang) in Burmese and in English. Fr Peter also manages a Men's Association project in sustainable farming in the Diocese of Yangon.



Fr Peter - Yes, he's in the pigsty!  
Image: Tony Naake

When we visited, a year before the latest coup, COVID-19 was already circling Myanmar. The border with China had been closed; the hotels were nearly empty. We practised hand hygiene obsessively. There were signs everywhere of the power and privilege enjoyed by the Tatmadaw, the military. There was never any doubt about who was really running the country. But



Uncle Peter of blessed memory, standing by one of ABM's water projects at Yatarley village  
Image: John Carroll

the future looked bright: at last, the people had a democracy of sorts, construction was booming, there was an air of general optimism, even in the shanties...

When the third wave of COVID-19—the dreaded Delta variant—arrived, it must have seemed to the humble folk—those in the fields, villages and shanties—like disaster piled on disaster. Testing was almost non-existent. The limited vaccine supplies from China were largely reserved for the military and their families. Our friend Fabian, one of millions whose livelihood had simply disappeared, volunteered to stand in a queue for hours to try to secure an oxygen supply for church workers who needed it. There was good reason for this: the hospitals did not have the capacity to handle a pandemic and routinely turned COVID-19 cases away. An oxygen supply was their only hope of survival. The military tried to disperse the oxygen queues because they were against public order. Fabian caught the virus and isolated himself from his wife and daughter; fortunately he survived. Not so 'Uncle Peter' (U San Lin). With his wife Joy, Peter had worked tirelessly for more than a decade to grow a substantial programme of relief and development among many of the poorest

throughout Myanmar. Peter will be sorely missed. Several of Myanmar's bishops have caught the virus, but (at last report) are recovering.

Surprisingly even with the military coup this February, most of ABM's Integrated Water, Sanitation and Hygiene (WASH) projects have continued. This is great news to Tony, as his commitment to supply clean drinking water to remote communities is his passion! In the financial year 2019-20, eight villages of 1,606 people benefited, and for the financial year 2020-21, seven villages of 2,643 people are expected to benefit from the WASH projects.

In February and April this year, the diocese loaned funds to the village for this project, then were reimbursed by ABM's WASH funds when they were able to access the funds from the bank in May.

Workshops on hygiene and sanitation, gender, and environment were carried out in most of the project locations before COVID-19 struck. However, during the last financial year there were minimal meetings and training activities due to the combined negative impacts of COVID-19 and the coup.

ABM has launched an emergency appeal to raise funds to contribute to the relief and





A monk lends a helping hand at Kyo Taw village, marking and laying down pipes for their water system. The village is predominantly Buddhist and the monk is one of the village leaders. Image: The Church of the Province of Myanmar Used with permission

community development programmes of CPM. Getting financial aid into the country is difficult, but possible. A small group of ABM supporters has joined forces to help with the appeal. We had planned to host a fundraising event after Evensong at Christ Church St Laurence (CCSL) last July. We were excited at the prospect of sharing some of our cherished experiences of Myanmar and its people, serving a splendid supper of authentic Burmese food and—most of all—raising some funds to help the Church of Myanmar through this very difficult time. The supper will still happen, just as soon as COVID-19 restrictions allow. After that, we hope to take the 'Myanmar roadshow' to other parishes.

Meanwhile, you can join with us now in supporting the ABM emergency appeal at <https://www.abmission.org/myanmar>.

## Double your impact!

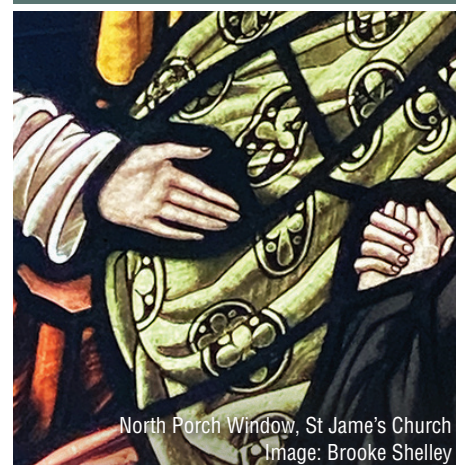
**A generous ABM donor has offered to match \$ for \$ for the first \$10,000 of donations received!**

**Colin and Lyn Bannerman (Parishioners at CCSL), Paul Lee and Tony Naake (Parishioners at St James') visited Myanmar in February 2020 as participants in a pilgrimage conducted by ABM.**

## ADVERTISING

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

Please phone 8227 1300 or email [office@sjks.org.au](mailto:office@sjks.org.au) for advertising design criteria, quotes and copy deadlines.



North Porch Window, St James' Church  
Image: Brooke Shelley



Women of Kyo Taw village in Hpa-an walked at least for 1.5 hours to bring pipes to the water source up in the mountain. The distance to the water source is approximately 3 miles. Image: The Church of the Province of Myanmar Used with permission



# The St James' Foundation



Christine Bishop LLB (Syd) FAICD, Chairman

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

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

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

## The St James' Foundation Ltd.

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

## The St James' Music Foundation

The object of the Music Foundation is:

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

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

Donations to the Music Foundation are tax deductible.

## The St James' Church Building and Property Foundation

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

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

## Donation form for:

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

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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

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



# Reconciliation Action Plan for St James' King Street

Elizabeth Hindmarsh

At a recent Zoom meeting of *Who is my neighbour?*, it was suggested that St James' consider developing a Reconciliation Action Plan (RAP), as we move towards the Bicentenary of the Consecration of the building in 2024.

The RAP sits well with one of the goals and objectives from Section 4 of the St James' Strategic Plan 2021-2025:

- [to] Engage in dialogue with the Local Aboriginal Land Council regarding practical reconciliation activities;
- [to] Meet with representatives of the Local Aboriginal Land Council;
- [and to] Develop a practical reconciliation programme with indigenous people in Sydney.

The Parish Council has endorsed the development of a RAP, and a small working group has been established to give more substance to our proposal and take the plan back to Parish Council.

In the spirit of Truth Telling, St James' acknowledges that we meet on Gadigal Land, that the church was built on the land of the Gadigal Peoples of the Eora Nation, and that this land was never ceded. In the Baptistry of the church is a plaque on which the Peoples are called Cadigal (which was the name used before the spelling was changed).

The plaque was designed by the Aboriginal artist Nikki McCarthy, and was commissioned by St James' in consultation with the Art Gallery of NSW. It was installed and dedicated in May 2001 as part of Reconciliation Week that year.

A media report at the time said, 'A stunning visual symbol of reconciliation between indigenous and non-indigenous Australians

will be unveiled at St James' Church, King Street, Sydney on Sunday, May 27—the start of National Reconciliation Week. The church service for reconciliation, at which the artwork will be unveiled, begins at 11am.' (Ref. 1)

When Bishop William Grant Broughton came to Australia in September 1829, he used St James' as his cathedral. He also sat in the then Legislative Council of NSW and the Executive Council assisting the Governor in the Administration. He is reported to have said in the NSW Legislative Council on 23 August 1842 (and which was reported in the *Sydney Morning Herald* of the next day):

The Aboriginal natives... have an equal, nay, a superior right to the white man to subdue and replenish the soil and anyone who goes among the Aborigines and interferes with their natural right of procuring the necessities of existence is an aggressor, and whatever proceedings may arise out of those acts are chargeable upon him who first gave the provocation. (Ref. 2)

This was an opinion which was not in keeping with the general consensus at the time, which saw the Aboriginal Peoples as hunters and gathers and of limited intelligence. Many of the squatters and landholders felt it was their right to kill Aboriginal Peoples who came onto 'their land'. There was a belief in the Colony and beyond that Australia was *terra nullius*.

We now know that Aboriginal People have been living in Australia for 60,000 years or more, and that they had an organised society with spiritual beliefs and cultural norms. We have come to see how the arrival

of Europeans meant their lands, which had sustained them over the centuries, were taken over by the newcomers (or, as some would call them, invaders). The Aboriginal Peoples' spiritual beliefs (and their cultural norms) were wholly ignored and even belittled by the new society. The arrival of the Europeans also brought diseases which killed many people in the Sydney Basin and beyond.

A significant step forward in the reconciliation process occurred in May 2017, when the Aboriginal and Torres Strait Islander Elders and peoples came together at Uluru. The meeting, which consisted of representatives from all the First Nations of Australia, discussed and subsequently agreed on the statement—this was a marvellous achievement. They presented the Uluru Statement to the whole Australian community and it spoke about Voice, Treaty and Truth. (Ref 3) However, the Government of the day rejected the Uluru Statement and sent it to yet another committee for review. St James' sent a petition of support to the review, which was signed by about 80 parishioners one Sunday morning. It said,

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

We are now more than four years on from the Uluru Statement and very little has happened. There is no plan for a referendum to support constitutional recognition of the Voice of Aboriginal and Torres Strait

Islanders, let alone consideration of Truth Telling and a Treaty.

It is important that we continue to stand with our Aboriginal and Torres Strait Islander brothers and sisters and work towards a Reconciliation Action Plan, to help to implement the outcomes of the Uluru Statement. It is an interesting and important reflection that Australia is the only developed country in the world that does not have a treaty with its First Nations Peoples.

As members of St James' King Street, it will be important that this RAP belongs to us all, and we encourage you to contribute in whatever way you can to support this important process of reconciliation. Information has been provided in the Weekly News about how you can contribute and there will be more updates in forthcoming editions of *St James' Connections*.

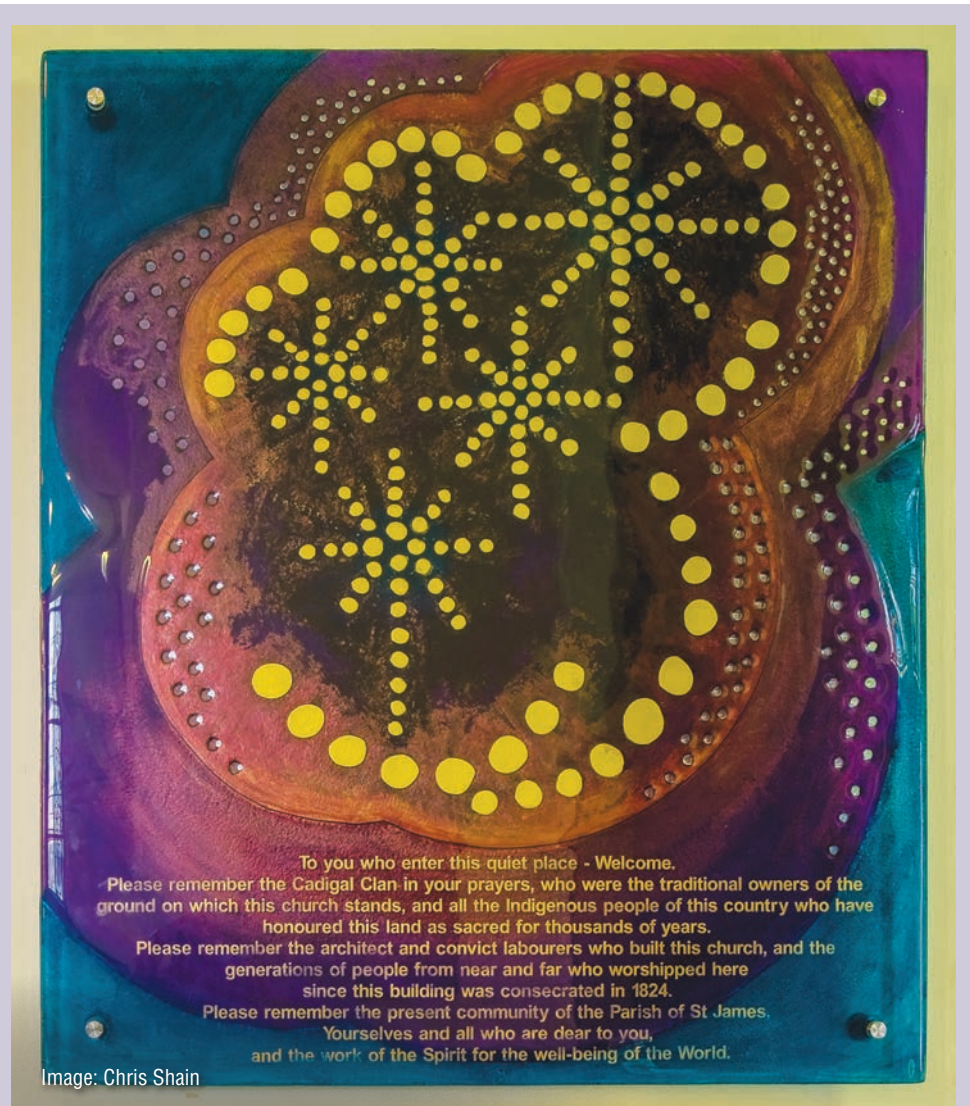
The members of the Reconciliation Action Plan working group are Anna Green, Catherine McClellan, Lesley Barclay, Libby Hindmarsh, Nanette Danks, Robert Whittle and Rosalie Pockett.

A special thanks to Chris Shain for the image and link to the article in *Anglican News* (see Ref. 1).

#### References:

1. <https://www.anglicannews.org/news/2001/05/reconciliation-artwork-to-be-unveiled-in-sydneys-oldest-church.aspx>
2. John Harris, *One Blood – 200 years of Aboriginal encounter with Christianity: A story of hope*. An Albatross Book, 1990
3. TEDx Talk, May 2017: *The Uluru Statement From The Heart - an idea whose time has come*, <https://www.youtube.com/watch?v=xB-31jD4XcA>

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



On the arch separating the baptistry from the nave of the church is the Reconciliation Plaque. This striking piece of glass art is a contribution by the parish to the ongoing work of reconciliation in Australia. Executed by the indigenous artist Nikki McCarthy, it is made of architectural slump glass. Its design evokes the Southern Cross and uses traditional dot design. Its materials, however, are modern and forge a link between the ancient world of aboriginal dreaming and the modern world of technology. The text on the plaque asks visitors to remember the Cadigal people, the traditional owners of the land on which the church stands, those who built the church and those who have worshipped here. It says:

*To you who enter this quiet place - Welcome*  
*Please remember the Cadigal clan in your prayers, who were the traditional owners of the ground on which this church stands, and all the Indigenous people of this country who have honoured this land as sacred for thousands of years.*  
*Please remember the architect and convict labourers who built this church and the generations of people from near and far who have worshipped here since this building was consecrated in 1824.*  
*Please remember the present community of the Parish of St James,*  
*Yourselves and all who are dear to you,*  
*and the work of the Spirit for the well-being of the World.*

Further information about the plaque can be found on the website at [www.sjks.org.au/church/history-and-architecture/reconciliation-plaque/](http://www.sjks.org.au/church/history-and-architecture/reconciliation-plaque/)



# St James' Institute: Notes & News

Aaron Ghiloni

## *The Political Bible*

Dr Meredith Lake returned to the St James' Institute in August, this time via webinar, to discuss the Politicisation of the Bible. Dr Lake is host of ABC Radio National Soul Search programme and is a gifted commentator on the role of religion in public life.

The session began with a discussion of whether we can speak of an 'Australian soul,' and the impact of Anglicanism on Lake's understanding of religion in Australia.

Reflecting on the Prime Minister's Pentecostalism, as well as controversies surrounding Margaret Court, Israel Folau, and other high-profile figures who make public statements based on their personal faith, Lake said, "It's clear that there has been a more visible appeal to the Bible and related forms of Christianity in an overt way in the US and Australia in the last few years. In the case of the US, attempting to sacralise competing ideas of the nation is at play." She noted how both President Trump and President Biden made overt use

of the Bible, though in different ways: as a talisman (Trump) and a script (Biden).

Australians "relate the nation to the sacred in different way," Lake observed. "Our experience includes a very divisive plebiscite on marriage...and people losing their jobs in Christian organisations because it's become clear they are queer." Returning to the faith of politicians, she observed that,

The election of a Pentecostal Prime Minister who claimed his election was a miracle has become a focus for these kinds of debates. [However] Morrison has claimed that the Bible is not a policy handbook, and I think he's proved by his actions to hold to that.

A response to the talk was given by the Hon. Philip Ruddock AO. Ruddock reflected on how he negotiated his public roles (e.g. Minister for Immigration from 1996 to 2003, Attorney-General from 2003 to 2007) and his personal faith commitments. The discussion afterward addressed religious discrimination, the



Image supplied

need for religious literacy in the media, and how law is often ill-suited for dealing with religion in public life.

Based on Dr Lake's presentations at the Institute, many St James' parishioners have been inspired to read her award-winning book. St James' parishioner, David Carver calls *The Bible in Australia* 'an excellent read.'

'Apart from broadening my knowledge and understanding of the Bible in Australia, it naturally also captures at the same time so much of Australian history. Exceedingly well researched with many notes and a large bibliography some of which are worth exploring on their own.'

## *Religion & Vaccine Hesitancy*

Responding to the impact of the Delta variant upon Australia, the Institute has added new seminars reflecting on various aspects of the pandemic. A webinar on Religion and Vaccine Hesitancy featuring Dr Tom Aechtner was held in September. A webinar on impacts of COVID-19 on congregations and clergy will be held in early October (see back page).

Dr Aechtner is Senior Lecturer in Science and Religion at the University of Queensland. He is a leading expert on anti-evolutionism, vaccine hesitancy, media persuasion, and public perceptions of science. Aechtner's book *Media and Science-Religion Conflict* (2020) won the International Society for Science & Religion's 2021 prize for best academic book.





The interview with Aechtner explored a wide range of questions such as:

To what extent does religious trust correlate with distrust of medical intervention? Where do religious commitments depart from civil commitments? Why do anti-Semitic and Islamophobic views correlate with low level of trust in vaccines?

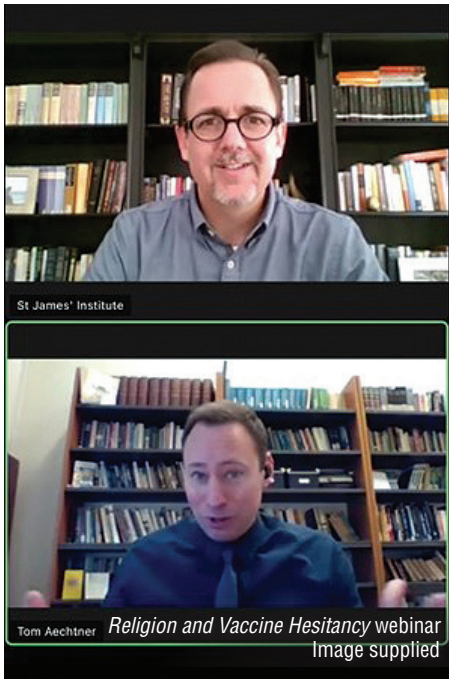
St James’ parishioner, Keith Carpenter commented that the conclusions from Aechtner’s research were that:

“While vaccine hesitancy may have a religious dimension, this is typically not the main driver of the attitude. Vaccine hesitancy commonly occurs among groups with a conservative outlook or bias, which

are suspicious or mistrustful of government or the state. If there is a religious element to these views, it usually works to reinforce (conveniently?), already existing attitudes rather than being a primary driver of those attitudes.”

For further reflection on this topic, see the opinion piece by Dr Robert Whittle on page 26.

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



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# The new St James' Organ- an update



The new Dobson factory  
Image: Dobson Pipe Organ Builders

## Robert Marriott

It is now just over four months since we received news about the devastating fire that destroyed the Dobson Pipe Organ Builders' workshop. It is pleasing now that there are several positive developments to report.

The company has been incredibly busy since the June blaze. It has lost no time in re-establishing its operations.

New premises have been obtained in the company's home town, Lake City, Iowa. It has taken delivery of specialist tools purchased from a well-regarded Boston organ builder/restorer who recently retired from business. Most importantly, company staff have recommenced work on a number of projects.

It is still too early to be able to announce a firm schedule for the completion of the St James' organ. John Panning, the CEO of Dobson, estimates that about 20% of work on our instrument had been completed at the time of the fire. Sadly, all the parts in

the workshop were destroyed. However, arrangements have been made to re-order replacement metal and reed pipes as well as the four keyboard manuals and control systems. It is envisaged these items will be ready by the end of this year. Discussions are proceeding between St James' and Dobson to work out a revised production timetable.

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.

A further update will be provided once details are available about the revised production schedule. We will then also be in a better position to plan additional fundraising events and activities in 2022.

Despite news of the fire, just shy of \$100,000 was donated to the Appeal in

June, prior to the end of the last financial year. This amount is indeed testimony to the generosity and commitment of many donors, for which the Parish and Appeal Committee are extremely grateful. Thank you! It also signifies that, despite the setback, a commitment to the vision for music at St James' is widely shared.

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





# 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](http://stjamesfoundationorganappeal.com.au)

## The St James' Music Foundation

ABN 81 868 929 941



The St James' Organ mascots, Andrew and Ambrose. Follow them on Instagram (@andrew\_and\_ambrose) Image: Brooke Shelley.





# Music Notes

## Alistair Nelson

It has now been over 3 months since NSW public health orders restricted us to two cantors per service, and caused us to cancel planned concerts. Most of the choristers of The Choir of St James' have been able to continue singing, and have enjoyed exploring a new variety of repertoire. Where, you may wonder, did all this new selection of music come from? Some of the Evensong canticles sung may be familiar from pre-COVID-19 times, since some settings for treble voices are suitable for two cantors, settings such as Dyson in C minor, Sumsion in G, and the *Magnificat and Nunc Dimittis on a Hexatonic Scale* by former St James' Organ Scholar Titus Grenyer. For the latter piece, we had the permission of the composer to have the piece sung by tenor and bass instead of soprano and alto as originally written.

Some of the new repertoire was almost 500 years old. John Merbecke's *Communion Service* was written as a plainsong setting of the first English Prayer Book in 1550 and sung here with a contemporary accompaniment. In fact, pre-COVID-19, arrangements of Merbecke's setting of the creed and Lord's Prayer have been regularly sung by the congregation at St James'. Other Renaissance settings were *Missa Prima Dominicalis* by Ludovico de Viadana—an early example of church music with basso continuo accompaniment—and a solo arrangement of Orlando Gibbons' *Short Service*.

From 18<sup>th</sup>-Century France came two Magnificat settings by Pierre Dumage and Michel Corrette. These follow a tradition of the singing of the Magnificat at Vespers, where chants alternate with organ solos which replace sections of the text. This is somewhat indulgent to the organist, since the settings are quite long, but the way the music characterises the text provides an interesting contrast to traditional Evensong canticles.

Three of the mass settings gave a taste of liturgical music from 19<sup>th</sup>-Century France. Two were from Austrian-born Sigismund von Neukomm, who, after a brief stint popularising Mozart's music in Brazil, spent most of his working life in Paris. The score of his *Missa ruralis* explains that it is designed for a village church or the chapel of a chateau. It can be accompanied by organ, or two violins and basso continuo, with full orchestra

'ad lib'. This, and his mass for two voices, are very classical in style. In a more romantic vein was the *Messe a deux voix* by Auguste Durand—whose name is better known from his music publishing company.

There were a number of lesser known works from some of the significant composers of English church music in the 19<sup>th</sup> and 20<sup>th</sup> centuries: Charles Wood, Charles Villiers Stanford, Edward Bairstow, Ralph Vaughan Williams and Arthur Wills. But it was the performance of the '*Hardy*' *Magnificat and Nunc dimittis* by contemporary composer Malcolm Hill (first performed under lockdown last year) which led to the discovery of a surprise St James' connection. An early canticle setting of Hill's was composed for The Rev'd Howard Hollis at St Mary the Virgin Church, Primrose Hill, north London in 1967, shortly before Hollis took up the position of Rector here at St James'. This setting is unaccompanied, because it was composed for Advent, and Hollis did not allow the organ to be played in Advent or Lent.

Also from the 20<sup>th</sup> Century was Jean Langlais' *Missa in simplicitate*, which was gently atmospheric (in contrast to the thrillingly bombastic—and better known—*Messe solennelle*). And there were the lush harmonies of the *Communion Service in E* by Leo Sowerby—known in his day as the unofficial 'Dean of American church music'. And from 21<sup>st</sup> Century America, the *Magnificat and Nunc dimittis* of Seattle-based Jessica French was satisfying to perform.

Significantly, there are now a number of works which have been composed since the advent of COVID-19, specifically for performances with limited singers. One of these, Oscar Smith's *St Laurence Service*, was written for the Choir of Christ Church St Laurence, and at St James' it received its first performance sung by treble voices. Then on the First Sunday of October, to celebrate St Michael and All Angels, we will perform the *Missa Brevis, COVID-19* of Joseph Twist (former tenor of The Choir of St James'—and now sought-after composer) which was co-commissioned by St Paul's Cathedral Melbourne and Christ Church St Laurence. If restrictions on singers continue through October, we will also perform mass settings by David Banney, written for Newcastle Cathedral, and Titus Grenyer, as well as a new Evening Service written by myself.

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

# 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 October and November. 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](http://www.sjks.org.au/online-services)

[www.facebook.com/stjameskingstreet](https://www.facebook.com/stjameskingstreet)

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Composer and former chorister, Joseph Twist  
Image: Chris Shain

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# Pastoring in a Pandemic

Challenges & Opportunities for Clergy & Congregations Resulting from COVID-19

Erin Johnston, PhD  
& Jennifer Headley, MSW  
*Duke Clergy Health Initiative*

Respondent:  
The Rt Rev'd Dr Murray Harvey  
*Bishop of Grafton*

**Tuesday 5 October, 10:00am AEDT**  
**Webinar | Free with registration**

***How does disruption cause us to rethink ministry?***

The webinar will feature a team of researchers from Duke University's Clergy Health Initiative. The team conducted in-depth qualitative research interviews with pastors from 32 congregations, exploring how their ministries evolved due to COVID-19. This session will focus on impacts to worship, pastoral care, and finances. As clergy and congregations modified religious practices and symbols, they were often forced to rethink central tenets of ministry. The research reveals the unexpected opportunities that 'unsettled' cultural periods create for reshaping ministry.

[stjamesinstitute.org.au](http://stjamesinstitute.org.au)

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