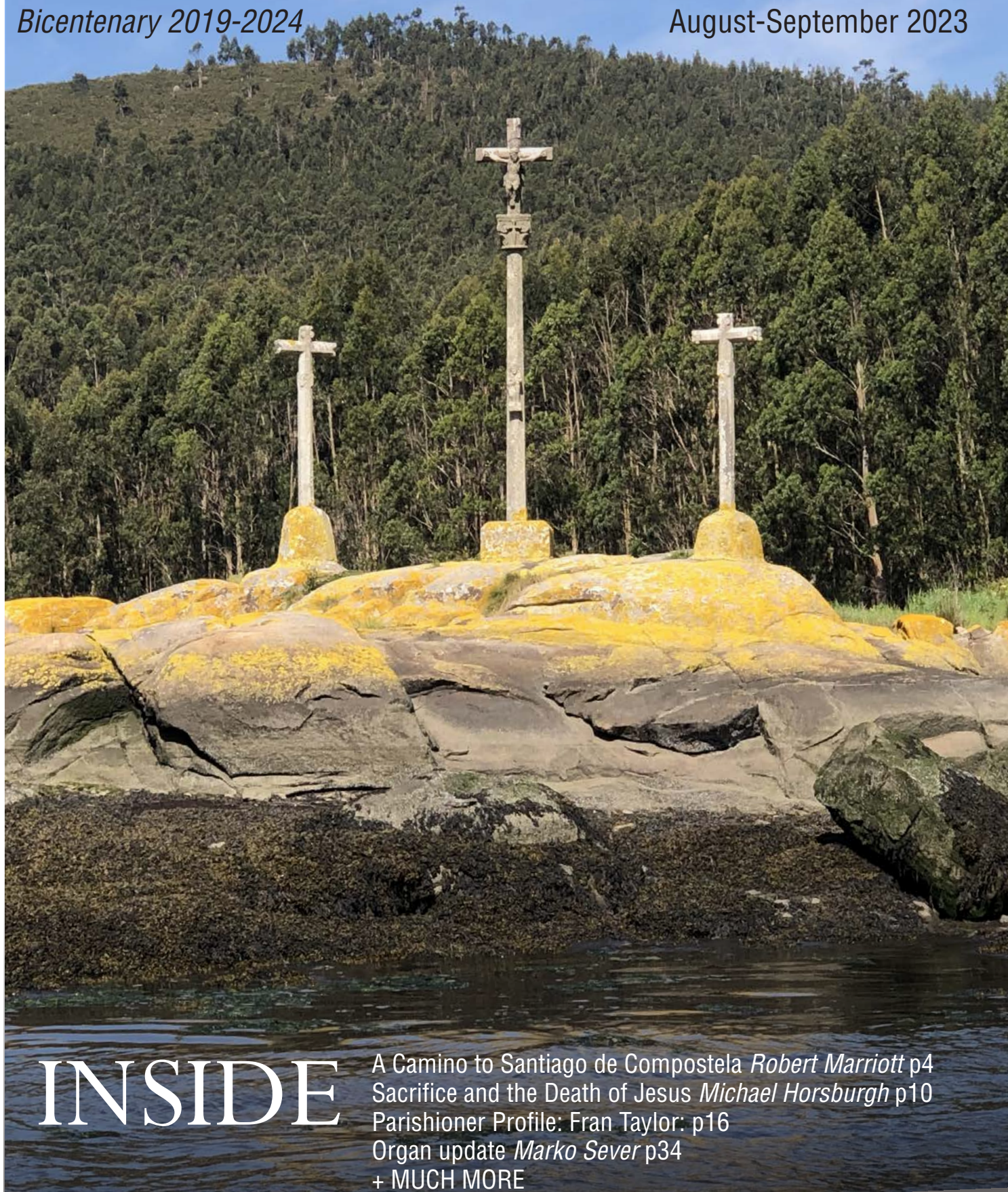


# <sup>T</sup>S. JAMES' *Connections*

*Bicentenary 2019-2024*

August-September 2023



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# **S.<sup>T</sup>JAMES' Connections** *August -September 2023*

## *Bicentenary 2019-2024*

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Cover Image: The Traslato - wayside crosses (cruceiros) along the Ria de Arousa and the mouth of the Ulla River, marking the way taken by the boat carrying the body of St James in 44AD.

Source: Robert Marriott



Source: followthecamino.com

# Letter from the Rector

## Some words of thanks.

I pen this article a little over a month since my induction as Rector and in the middle of the festivities of our Patronal Festival week. Several people have commented to me on the feeling of energy and goodwill around the parish in recent weeks, and certainly our Patronal Festival Eucharist on St James' Day itself was a joyful occasion and the atmosphere around the church was overwhelmingly positive and celebratory.

I am immensely grateful for the warm and generous welcome Marianne and I have received on our return to St James', for the many cards and messages that we have received, and for the many offers of support and encouragement. St James' is a very special place for so many of us. This parish has played a very significant role in my life and formation for ministry, and it is an incredible honour to serve as the 17th Rector. Thank you for sharing your stories with me about what St James' means to you. As we approach the 200th anniversary of our consecration, it is appropriate that we both look back to our history and to all that has been achieved, as well as looking to the future and where God might be calling us to in the coming decades.

I take a collaborative approach to ministry, and I have spent most of the past few weeks meeting with people from within the parish and from a number of external organisations to begin a series of conversations about where we might put our energy in the coming years. It is too early to say much more at this stage, so I want to take this opportunity to say thank you. Thank you for your enthusiastic response to my plea at the induction service to please come to church. It has been encouraging to see so many people at church over these past few weeks, and especially to welcome some new people to the parish. It will be a challenge for us to maintain this current feeling of energy and optimism, but let's try all the same.

I would also like to thank and formally acknowledge the many people who have supported us in the move back to Sydney and to settle into parish life. Firstly, the Parish nominators, for their diligence, their patience and their prayerful determination. I'd also like to thank both Bishop Michael Stead in Sydney and Bishop Richard Condie in Tasmania. They have both been incredibly supportive, generous and genuine, guiding me through the various stages of the nominations process and now into these first few weeks of my

incumbency. Thank you also to the Dean of Hobart, Richard Humphrey, for his friendship and support and for making the effort along with Bishop Chris Jones (Assistant Bishop of Tasmania) to attend the induction service and to represent both the community of St David's Cathedral and the diocese of Tasmania, along with family members and friends, as well as many visiting clergy from the wider church. At the risk of this becoming like the credits at the end of a film, I'll also take this opportunity to thank and acknowledge the Wardens and members of Parish Council, the wonderful Parish staff, our musicians, and our incredible team of volunteers around the parish whose ministry, both seen and unseen, is so vital to our shared life together. Finally, I wish to formally record my thanks to Fr John Stewart for his leadership of the parish during the interregnum and for his friendship and support. It is a privilege to serve alongside him in ministry at St James' and we are greatly blessed to have him.

God has called together a wonderfully diverse group of people at St James' and I am looking forward to seeing what we can achieve together. May God strengthen us and equip us for His service, and the service of one another in His name.



Photo: Chris Shain  
(Images for Business)



# A Camino to Santiago de Compostela—the Portuguese Way

Robert Marriott





It was a real surprise. I wasn't expecting it. Raw emotion overwhelmed me as I arrived in the grand square in front of the ornate cathedral in Santiago de Compostela.

The setting was certainly quite magnificent. The late afternoon sun cast a mellow golden glow on the stonework of the Baroque façade of the cathedral and other imposing buildings that surround Praza do Obradoiro. Music from a busker playing Galician bagpipes in the corner of the square added to the atmospherics. As beautiful as all that was, something else was also at work to trigger such a strong response. That something else is all about the impact of completing the Camino to Santiago. It takes hold.

## Why the Camino?

There are many reasons why people undertake this traditional and, since 1993, UNESCO World Heritage listed pilgrim walk.

I had several motivations.

My interest was piqued by the Camino music tour with The St James' Choir that was planned several years ago. That tour had to be cancelled twice due to COVID. However, it kindled a desire that I could not let go. I decided to strike out alone. There were new experiences to be had: towns, countryside and people awaited, none yet visited nor met.

The trip 'bookended' a decade. As a then regular ocean swimmer, I swam in a competitive event from Europe to Asia across the Dardanelles Strait as I was about to turn 60. Now about to turn 70—alas!—another physical and mental challenge seemed appropriate. While I am fit and able.

And it was a pilgrimage. One can't be a member of the St James' community not to know about our Patron Saint nor to be familiar with his scallop shell symbol. Follower, apostle and martyr; James knew the Lord. Walking to where he is especially venerated, to see his tomb, wearing a shell, perhaps I can become a better follower, too.

## The Portuguese Way

A map of Camino routes shows that they fan out from Santiago de Compostela all over Europe. Quite the spider web. The most well-known route is the one over the

Pyrenees from France, the Camino Francés. It is also the most popular, according to 2020 statistics accounting for 54% of pilgrim traffic to Santiago.

The perhaps lesser-known and less-travelled Camino Português attracted me. This 640-kilometre route starts, unsurprisingly, in Lisbon. It heads north through Porto, then over the Portuguese border into Tui in the province of Galicia in Spain, and onward to Santiago. It accounts for about 20% of pilgrim traffic. This route offers a number of alternative paths, some less travelled still. One of these alternatives is called the Variante Espiritual. As will become clear, this route offers a not-to-be-missed unique experience. I was intrigued.

## On the way

The jumping-off point for my Camino was Porto, at roughly the half-way mark on the Camino Português. I liked the fact that there is a St James' Anglican Church in that city. One that has many uncanny similarities to St James' King Street. Both were established around 200 years ago. Both share a Georgian architectural style. Both have stained glass windows depicting St James that could almost be interchangeable. Eerily, both have run organ appeals!



The St James' Window, St James' Church, Porto

Source: Robert Marriott



Sketch of St James' Church, Porto  
by Robert Marriott



Timing played its part. My Camino was undertaken just after Easter. Having celebrated Palm Sunday in St James' Sydney, the symmetry seemed perfect to be able to commemorate Good Friday and celebrate Easter Day at St James' Porto before setting off on my journey on Easter Monday. What better way to start than having a stamp from the two St James' in my pilgrim Credencial (passport)?

Once underway, I found a transcendence from 'walking in the moment'. My Camino overall was about two weeks in duration. On walking days I covered about 20 km a day, sometimes less and sometimes more, with the last day into Santiago being the longest distance at 27 km. Initially I was concerned about finding the way. A couple from Costa Rica I met on Day 1 shared this anxiety. However, I had good maps and directions. The Camino is well-marked with regular way marks carrying the yellow scallop shell symbol, a yellow directional arrow and bearing the number of kilometres still to be travelled to Santiago. I didn't get lost once. Carlos, one of the Costa Ricans, had rightly predicted that "the Camino will provide".

Letting go of the anxiety, the beauty of the countryside became intoxicating. I passed through many a small stone-housed farming hamlet surrounded by freshly turned rich agricultural soil, the smell of woodsmoke from numerous chimneys. Residents wished me "Buen Camino". I quickly lost count of the stone *hórreos* (traditional grain stores, elevated to keep out rodents) and

*cruceiros* (wayside stone crosses). One such cross I do remember is in the town of Teo. It is the oldest in Galicia, dating to the 14th Century.

I took a number of complementary paths. These avoid long dull stretches of what have over the years become arterial roads developed from the pilgrim route through now built-up areas. One such complementary took me along a delightful winding sun-dappled woodland path that followed the bubbling and crystal-clear Tomeza River into the Galician town of Pontevedra. The extra distance was well worth the effort. Stepping over moss-covered rocks, negotiating tree roots and crossing small bridges through glistening vibrant green spring foliage was far better than taking in exhaust fumes.

Pontevedra itself is a gorgeous town, with a labyrinth of medieval streets, baroque churches and picturesque plazas. Its gem is the Shrine of the Pilgrim Virgin. Built in 1778, this church has a floor plan to match the shape of a scallop shell, and shell iconography features heavily all over. There are statues of St James, St Joseph and the Virgin, all in pilgrim clothing. I attended a packed-out Pilgrim's Mass here. The liturgy was in Spanish, of course. However, I could work out that the Gospel was about the disciples who had met the Risen Lord on the road to Emmaus telling their colleagues about the encounter. All very apt.

The Variante Espiritual turns off from the main



Shrine of the Pilgrim Virgin

Sketch by Robert Marriott

Camino Portugués about two kilometres out of Pontevedra. It has three stages. The first of 20 kilometres winds through forests over a mountain range involving a climb of about 700 metres, emerging on the coast at a quaint stone-walled fishing village called Combarro, then on over another range to an impressive walled monastery at Armenteira. I remember this stage for all the wrong reasons. It rained heavily the whole day I did it. The path became muddy and slippery. I got soaked through. My wet shoes started to rub harshly on my toes. I did not see a soul in Combarro—only a lone foolish pilgrim would be out in the storm.

The second stage is from Armenteria to another Galician coastal town called Vilanova de Arousa. It skirts around vineyards in an area called Rias Baixas, famed for its very drinkable Albarino white wine. I did allow myself to taste a sample or two as a reward for making it through the previous wet day. The path also follows a section called the Route of Stone and Water, passing through another beautiful landscape, in the shadow of trees, beside another clear stream tumbling over more moss-covered rocks, the bank of which was dotted with disused stone water mills.

The final stage is the unique bit, called the Translatio. It covers 30 kilometres over water from Vilanova de Arousa. No, it's not cheating to travel by boat. In fact, the

Sketch of a stone *hórreos*

by Robert Marriott





Translatio is the only seaborne pilgrim route in the world. As tradition has it, this section follows the original route over which in 44 AD the followers of St James, after his execution in Jerusalem, carried his remains back to Spain where reputedly he had earlier spent time. Legend says they were “led by an angel and guided by a star”. As it turned out, I had a small boat to myself, with a Galician skipper and an English-speaking guide. We meandered all over to take in the sights. The trip started in the Arousa estuary and travelled past the famed mussel beds for which this section of the coast is renown, then up the tree-lined Ulla River to Pontecesures. The route is ‘signposted’ by 18 picturesque *cruceiros* along the shoreline that mark the path of the Apostle’s relics. It also passes the ruins of an imposing Torres de Oeste Fort, constructed in later centuries to defend Santiago (and James!) against Viking, Norman and Saracen raiders. If the day was as clear and blue as the day I travelled, the remains of James would have had a tranquil journey. And I did not have the angel. Nor the star.

## Making sense of it all

Thoughts still keep bubbling up about the experience. I guess that demonstrates in itself the impact of making such a journey.

In one sense, my journey began well before Porto. As any walker will know, preparation is key. It is essential to plan ahead. What type of gear is required? What items to take? I purchased a pair of walking shoes some six months in advance so they could be well ‘walked in’. I worked with a specialist walking tour company to plan my itinerary and book small hotels to stay enroute. Yes, I know part of the traditional Camino is to sleep in hostels as the pilgrim finds them. I preferred to have a clear distance goal to achieve each day. And had passed the stage of sleeping in dormitories, clearing bed-bugs from the sheets and sharing common bathroom facilities! My point? Preparation is part of the experience. It builds a sense of anticipation about undertaking the journey and reaching the destination.

I travelled alone. There was peace in following a kind of mantra: check directions, check how feet and legs were holding up,

remember as much as possible to look around. It’s liberating to focus on essentials, to travel light. Less is more. However, the experience was made richer for chance meetings with other pilgrims. We were strangers but sharing the same experience. I got into a discussion over an afternoon drink one day with a Brazilian criminal court judge about the situation of indigenous peoples in our two countries. Who would have thought there were ready similarities? Two Canadian women discovered another day that they were heading to the same hotel as me for the upcoming night. I’d like to think they liked my company as we chatted amiably about all kinds of things to pass the time. The truth was, they stuck with me as they worked out I knew where I was going, given my maps and directions. But that was ok. An English woman and the friend who

accompanied her dined with me on two different nights when we bumped into each other. She was completing the Camino as a way of working past the mourning caused by the death of her husband. I met a couple from Clifton Hill in Melbourne. They were on their second or maybe even third Camino. Not at all religious, they said they were enriched by their adventures.

I discovered that my emotion on reaching Santiago was not unusual. After collecting my *Compostela* (Camino Completion Certificate, in Latin) at the Pilgrim’s Office in Santiago, I chatted for some time with a 30-something French guy. He had put me to shame by walking, I think, over 500 kilometres from France. I asked him about his experience. We joked about if he had found love on the way. He choked up. “I found myself”, he said.



The Cathedral in Santiago de Compostela  
Sketch by Robert Marriott



Small acts of kindness counted. During that wet day, I'd stopped at a bar in a small village to get out of the rain for a moment and enjoy a coffee. Taking out my credential to get it stamped by the barista I discovered that it was soaked. Another pilgrim further along the bar, who I quickly realised was mute, had the idea of taking it to the bathroom to dry it out under the hand-dryer. Hand signals worked as well as words in sharing camaraderie. Further along, at the austere grey-walled Monasterio de San Xoán in Poio (dating from its Benedictine foundation in the seventh century), another resting place from the wet, the gate attendant was very keen for me to get inside. He pointed me to an imposing internal quadrangle, on the walls of which were exquisite mosaics depicting the Camino, and to a fantastic museum that contained among other treasures gorgeous ancient illuminated manuscripts. He fretted that I should locate the signs that explained all the exhibits in English. I would not have seen these things otherwise. Albeit squelching about in waterlogged shoes.

The first sight of Santiago in the distance as I approached it was disappointing. It seemed just another largish city, surrounded by modern buildings that obscured the spires of the cathedral. Not so the historic centre, with its maze of lanes of tapas bars and shops that spill into the cathedral square.

The Pilgrim's Mass in Santiago Cathedral made a fitting climax. The stone decoration on the outside of the cathedral is but a foretaste of the overwhelming glistening silver and gold ornamentation on the High Altar inside and of the silver casket under it containing James' relics. The giant swinging thurible, operated by seven (!) thurifers, filled the soaring space of the building with waves of incense. A foretaste of heaven? It was certainly a moment of peace and enlightenment. As far as I could make out again from the Spanish, the celebrant talked about the satisfaction having completed a goal, of following the Lord along the Easter Road. James had brought me there.

I was conscious that many were supporting me on the journey in thought and prayer. Through the benefit of technology not available to medieval pilgrims, I looked forward each day when the time zones were right, to calling Katie, my wife (who is not a walker), to give her an update and to assure her that I had not got lost. It became as important to share the sights and the emotion of the trip with others—especially those at St James'—on social media and through messaging. Definitely not as some kind of self-promotion. Although alone, the Camino reinforced the importance of community as the place where we meet the Lord. I am grateful for this support. My journey was richer for it.

The words of John Brierley, the famed English author of guides about the Camino, ring true. 'Pilgrimage offers us an opportunity to slow down and allow spaciousness into our lives.... In this quieter space we can reflect on the deeper significance of our lives... The Camino encourages us to ask the perennial question—who am I? And, crucially, it provides time for answers to be understood and integrated.'

Perhaps the emotion on arriving in that square was not to be unexpected after all. And perhaps I did not have just one but many angels, as well as stars, guiding my travels.



Incense at the Pilgrim's Mass in the Cathedral, Santiago

Source: Robert Marriott



Robert Marriott is a parishioner at St James' and Chair of The St James' Music Foundation Organ Replacement and Restoration Appeal.



**More sketches by Robert Marriott:**

The Monastery of San Armenteria (right)

St James (from a statue at the Hostal Reis Católicos, Santiago de Compostela)  
(bottom left)

Street scene in Tui, on the border of  
Spain and Portugal  
(bottom right)





# Sacrifice and the Death of Jesus

## Michael Horsburgh

This article arose from a discussion between the members of our Zoom Morning Prayer congregation after the lectionary reading had concentrated on the details of ancient Hebrew sacrifices. I thought that we should start from the beginning.

## What is a sacrifice?

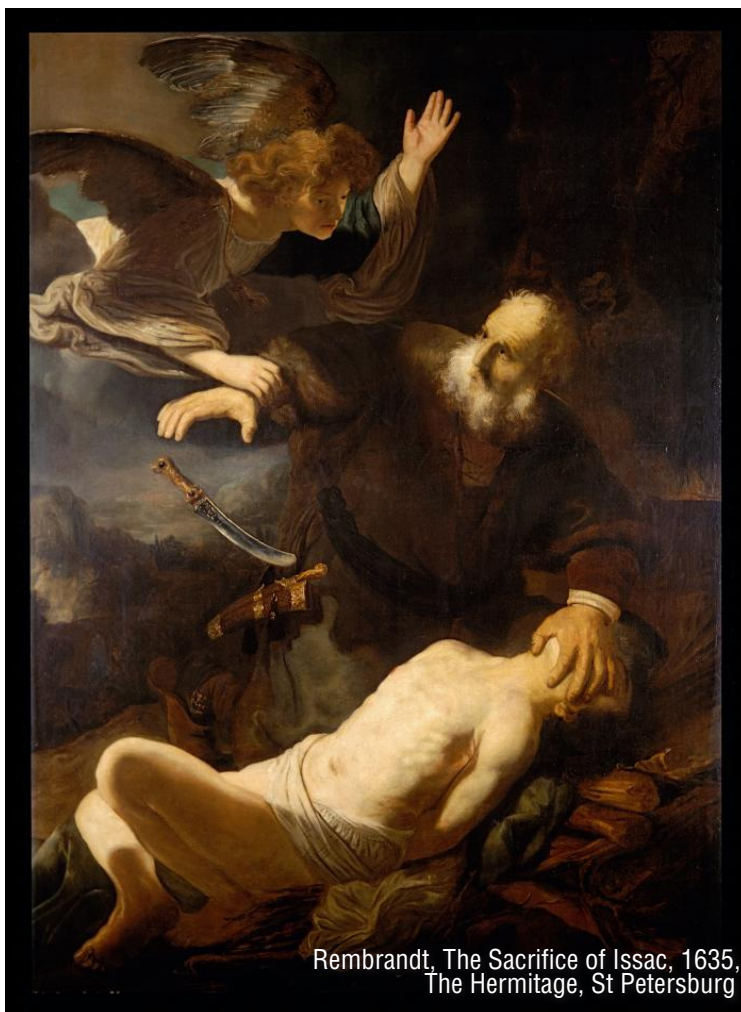
'Sacrifice' is both a verb and a noun. It applies to the act of sacrifice and the thing that is sacrificed. Not surprisingly, the word has several meanings. In common usage, we may sacrifice something for what we regard as a higher purpose: "she sacrificed her career for her family"; "he sacrificed his life in the service of his country". Such uses show that sacrifice comes at a cost.

The ultimate function of sacrifice was the wellbeing and cohesion of the community. As well as using religious violence, the ceremonies also allowed for festivities and rejoicing. A community united with its god could feel strong against other communities and foreign gods.

The place of sacrifice was the altar on which the sacrificial victim was killed and possibly burned. In that sense, sacrifice was associated with fire and the smoke that it produced. Smoke rises and may thus have conveyed the sacrifice to the relevant god.

The meaning that this article discusses is religious and theological: to kill an animal or person or give a material object as an

offering to a god or gods. This usage has been translated into popular idiom when we say that a person "has been sacrificed on the altar of political expediency" or some other less than desirable purpose.



Rembrandt, *The Sacrifice of Isaac*, 1635, The Hermitage, St Petersburg

## Why sacrifice to a god?

Sacrifice has been a common religious practice, and was prevalent in the wider world of early Judaism. It was not an invention of Moses. Fundamentally, a sacrifice is an attempt to persuade the god to look favourably on the worshippers. Gods could be angry, voracious, capricious, or predatory. In that sense, gods were dangerous to those who depended on their favour. Since both good and evil consequences

were subject to the will of the gods, some attempt to ensure their favour seemed necessary. Even so, favour couldn't be assured. If times were good, sacrifices were still required to ensure that the gods stayed happy. If times were

bad, sacrifices were needed to restore their favour. In essence, it was a never-ending succession because, no matter what happened, sacrifices were required. Sacrifice was an attempt to manipulate the god for human purposes.

Gods could be manipulated in many ways that are reflected in the various forms of sacrifice. Given that gods were anthropomorphic in concept, those forms reflected human life. In their *New Dictionary of Christian Theology* (SCM Press, 1983), Alan Richardson and John Bowden set out the common forms of sacrifice:

## Sustenance

Like humans, gods needed food or sustenance. Psalm 50:12ff expressly rejects this view, which shows that it was commonly held. Later versions of this view suppose that the god takes pleasure in the fragrance of the burnt flesh. This view assumed that gods had needs, a view that was later repudiated by more sophisticated thought. On occasions, this kind of sacrifice took the form of a feast in which the worshippers joined with their god.

## Communion with the god

As Paul notes in 1 Corinthians 8, most meat available for sale in the market had been sacrificed to idols. That is, not all the sacrifice was burned. Thus, eating



the food, which belonged to the gods, established a form of communion with them.

## The reinforcement of intercessions

People commonly sought the help of gods, and sacrifice could then demonstrate one's sincerity. It told the god that the petitioner was serious.

## Appeasing the god

If the god is angry or offended by the believer's misdeeds, whether ritualistic, moral or against divine law, the god can be appeased by sacrifice. The devotee surrenders something valuable as a sign of repentance. Thus, the god is 'bought off'.

## Who or what are the victims?

- Vegetable produce
- The god could be offered grain, oil, wine, or fruit.
- Animals

Animals were a popular form of sacrifice. In Hebrew law, they had to be without blemish, that is, visibly perfect. The offering could be the animal itself, its blood, or both. In Hebrew law, the offering was partly regulated by wealth, the poor offering less than the wealthy. This distinction reinforces the idea noted above that the person sacrifices something of value. Value is relative to wealth. The blood could be splashed on the altar, the flesh could be burnt or, after the priests had taken their share, sold in the market.

Leviticus 16 tells the story of the 'scapegoat' who bore the sins of the people into the wilderness.

## Persons

Most horrifying for us is the practice of human sacrifice. In one sense, it is

the ultimate form of the surrendering of something valuable. In another, it is a devaluing of human life, making it a plaything of the god. In Genesis 22, God instructs Abraham to sacrifice his son, Isaac. Abraham makes no objection, suggesting that he was familiar with such a demand. He gets as far as raising the knife to kill Isaac when God stops him and provides a lamb instead. The story is mostly presented as showing Abraham's obedience, but it could also show the end of approved human sacrifice for the Hebrews. It is also possibly the origin of the term, 'Lamb of God'. Such practices remained familiar in the biblical world. Moloch, the Canaanite god of fertility, consumed children and, in 2 Kings 3, Mesha of Moab kills his first-born son to turn impending defeat into victory. King Ahaz (2 Kings 16:3) practised child sacrifice and Jeremiah (Jeremiah 7:31) adversely comments on it.

## In practice

The historian, Paul Johnson, describes the temple in Jesus' day in this way:

[T]he God of the Jews was still alive and roaring in his Temple, demanding blood, making no attempt to conceal his racial and primitive origins. Herod's fabric was elegant, modern, sophisticated - but nothing could hide the essential business of the Temple, which was the ritual slaughter, consumption and combustion of sacrificial cattle on a gigantic scale. The place was as vast as a small city. ...[Nothing could hide] the smoke of the pyres, the bellows of terrified beasts, the sluices of blood, the abattoir stench, the unconcealed and unconcealable machinery of tribal religion inflated by modern wealth to an industrial scale. (*A History of Christianity*, London, Penguin, 1976, pp. 13-14)

This may be a harsh comment, but it is not surprising that the prophets

unfavourably compared ritual slaughter with good living and justice.

## Was the death of Jesus a sacrifice?

The short answer is no. The crucifixion of Jesus was a Roman execution, painful, prolonged, and shameful. It was reserved for non-Romans who offended against the empire. The charge against him was treason or sedition, because it was alleged that Jesus claimed to be King of the Jews, potentially usurping imperial power.

In popular usage, it could be said that Jesus sacrificed himself for his beliefs, gave his life for a higher purpose. This is the only recognisable sense to claim sacrifice. Apart from being an execution, his death was not offered to any god by any worshippers or for any purpose designed to appease or satisfy a god.

Is there, however, a theological sense in which sacrifice may be an appropriate term? We need to be careful here. The Nicene Creed, our standard of faith, says of Jesus Christ that:

For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

The creed describes Jesus' roles as being 'for us', 'for our salvation' and 'for our sake' but contains no explanation of how that all works. The task of working it out fell to theologians, beginning with Paul. As I mentioned in my Trinity Sunday sermon (on 4 June, 2023; see [www.sjks.org.au/sermons](http://www.sjks.org.au/sermons)) we need to draw a distinction between our fundamental beliefs and our explanations of them. We believe the credal statements but not, to the same extent, the explanations offered for them, no matter how helpful they may be.



The idea of sacrifice was ever present in the New Testament amongst both Jews and Gentiles alike. This was a context in which the idea of sacrifice had resonance and could be used to explain the death of Jesus as an atonement for sins that separated us from God. This use has remained with us and is present in the formularies of our worship, especially in the Eucharist.

From this we might expect that, over the centuries, discussions of the death of Jesus have reflected the times in which people lived and how they understood the world. In medieval times, King Richard I, for example, was ransomed when, on the way back from the Third Crusade, he was captured by Leopold of Austria. In this way, the death of Jesus could be regarded as ransoming us from our captivity to the devil. In fact, such a view has a long history back to the Hebrew scriptures. The story of the scapegoat driven out to the spirits of the wilderness carrying the sins of the people may be an example.

Anselm of Canterbury developed the penal substitutionary theory beloved of the Reformers, by reference to feudal concepts of honour. God's honour, like that of a feudal lord, must be satisfied.

We need to avoid discussions about the death of Jesus that concentrate solely on the one act of crucifixion. The gospels may be said to celebrate the incarnation, life, death, and resurrection of Jesus as a whole. That journey culminates in the Easter Triduum, the climax, but not the totality. The point of the story that begins with the incarnation is to introduce us to the God made human. It is to announce the arrival of the kingdom of God.

In his book, *God with Us*, (SPCK, 2017) Rowan Williams notes that the prophets had already known that our relationship with God is not about appeasement. The idea of sacrifice must be a metaphor, but for what? He identifies three meanings for the Cross: sign, sacrifice and victory. 'The cross is a sign of the transcendent freedom of the love of God.' Williams says:

In terms of sacrifice, Williams speaks of the death of Jesus as a rescue mission in which the death of Jesus 'breaks the chain between evil actions and evil consequences' as sacrifices were supposed to do. He also notes that, like ancient sacrifices, the death of Jesus is for 'many'. That is, it is for the human community. The death of Jesus is about a covenant, a relationship between us and God. Essentially, Jesus was obedient to his calling. 'Giving your heart to God is a sacrifice, and it's a sacrifice that, like the sacrifices in Leviticus, can cover over the sins of others.'

Priests make atonement by performing sacrifices. But in the New Testament the subject is God. God makes peace with us, working through us, acting for us. It is God's act, outside us, not up to us; something that God has accomplished.

Finally, Williams notes, the cross is a victory, not a defeat. The victim becomes the victor. This concept is reflected in the work of Renée Girard. Taking up the theme of the scapegoat, he argues that the death of Jesus derails the historic process of sacred violence. As Caiaphas noted, it was expedient for one man to die for the people (John 11:45-53). But the scapegoat, who was supposed to be guilty, is innocent.



Here is a divine love that cannot be defeated by violence: we do our worst, and we still fail to put God off. We reject, exclude and murder the one who bears the love of God in his words and work, and that love continues to do exactly what it always did. The Jesus who is dying on the cross is completely consistent with the Jesus we have followed through his ministry ...

When we began our post-morning prayer discussion, I had not thought ultimately to write an article that went from real sacrifice to powerful metaphor. The most powerful metaphor of all time and eternity.

**Associate Professor Michael Horsburgh AM is a Parish Reader and a Parishioner at St James'.**



## NEXT EDITION

The next edition of *St James' Connections* will be published on Sunday 1<sup>st</sup> of October 2023.

Deadlines (advertising and editorial):  
Monday the 18<sup>th</sup> of September.

Contact: 8227 1300 or  
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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.



See p. 36

## 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.



The visiting  
clergy  
line up to  
process into  
the church  
ahead of the  
Induction  
service.

Photo: Chris  
Shain  
(Images for  
Business)



# Kennedy of Cape York

## Remembered in St James'

### Robert Willson

When I was a child, I inherited an ancient Children's Encyclopedia by Arthur Mee. One of the dramatic illustrations in that book made a deep impression on me. It was a wood engraving showing the death of explorer Edmund Kennedy, killed by an Aboriginal spear on Cape York in 1848. Kennedy had been a communicant member of St James' Church and his memorial in the Church tells his story.

The artist, Andrew Garran, depicts the moment when Kennedy was struck by a spear in his back. He flung up his arms and his firearm dropped to the ground, along with his hat. Nearby, lay his swag. The scene was a clearing in the thick jungle of Cape York Peninsula.

It was about the second week of December 1848 when this tragedy was enacted. Kennedy left Rockingham Bay on the east coast of Cape York with a party of twelve men, including an Aboriginal boy named Jackey Jackey, intending to traverse both sides of the Peninsula. Kennedy wanted to link up with recent routes taken by Mitchell and Leichhardt. It was in the same area as the scene of the death of John Gilbert, also commemorated in St James'.

Kennedy's party made slow progress in the months that followed. By November 1848, there were only four left and one of the little group accidentally shot himself. Kennedy left the wounded man and two others, and he and Jackey Jackey decided to go on alone and make a dash for a waiting ship in Albany Passage. Sometime in the second week of December, Kennedy was speared to death, Jackey Jackey managed to reach the ship but most of the rest of the party died of starvation.

Jackey Jackey saved Kennedy's journals and gave an account of the final moments of the explorer. His courage and faithfulness to Kennedy were much praised throughout the Colony. His own account of the death of Kennedy appeared in *The Sydney Morning Herald* on 6 March 1849.

But not the big ones, the Governor will give anything for them." I then tied up the paper. He then said, "Jackey, give me paper and I will write." I gave him paper and pencil, and he tried to write, and he then fell back and died, and I caught him as he fell back and held him, and I then turned round myself and cried.'

Sketch of explorer Edmund Kennedy's Death, c. 1848.  
Original held by John Oxley Library, State Library of Queensland. © Public Domain



All accounts of the life of Edmund Kennedy stress that he was a young man of great courage and admirable character, and that he was of strong Christian faith. His biographer, Edgar Beale, records that he was believed to be a communicant member of the congregation of St James' during his years in Sydney. Thus it was entirely appropriate that a fine memorial be commissioned in England and placed on the wall of St James' in 1852. It depicts Kennedy dying in the arms of Jackey Jackey. The explorer was aged thirty at the time of his death.

Edmund Kennedy was born on 5 September 1818 on Guernsey in the Channel Islands. His father was a Colonel in the British Army. Kennedy trained as a surveyor at King's College, London, and arrived in Australia in 1840. He later became assistant surveyor to Sir Thomas Mitchell, who came to value Kennedy's work on several expeditions.

A full account of his life and work may be found in a splendid biography entitled *Kennedy*

*of Cape York* by Edgar Beale, (Rigby, Adelaide, 1970). Beale had family links to the explorer and seems to have devoted his life to painstaking research about him. My copy was autographed by the author.

**Fr Robert Willson has been a priest, school chaplain, and freelance journalist in Canberra for many years.**

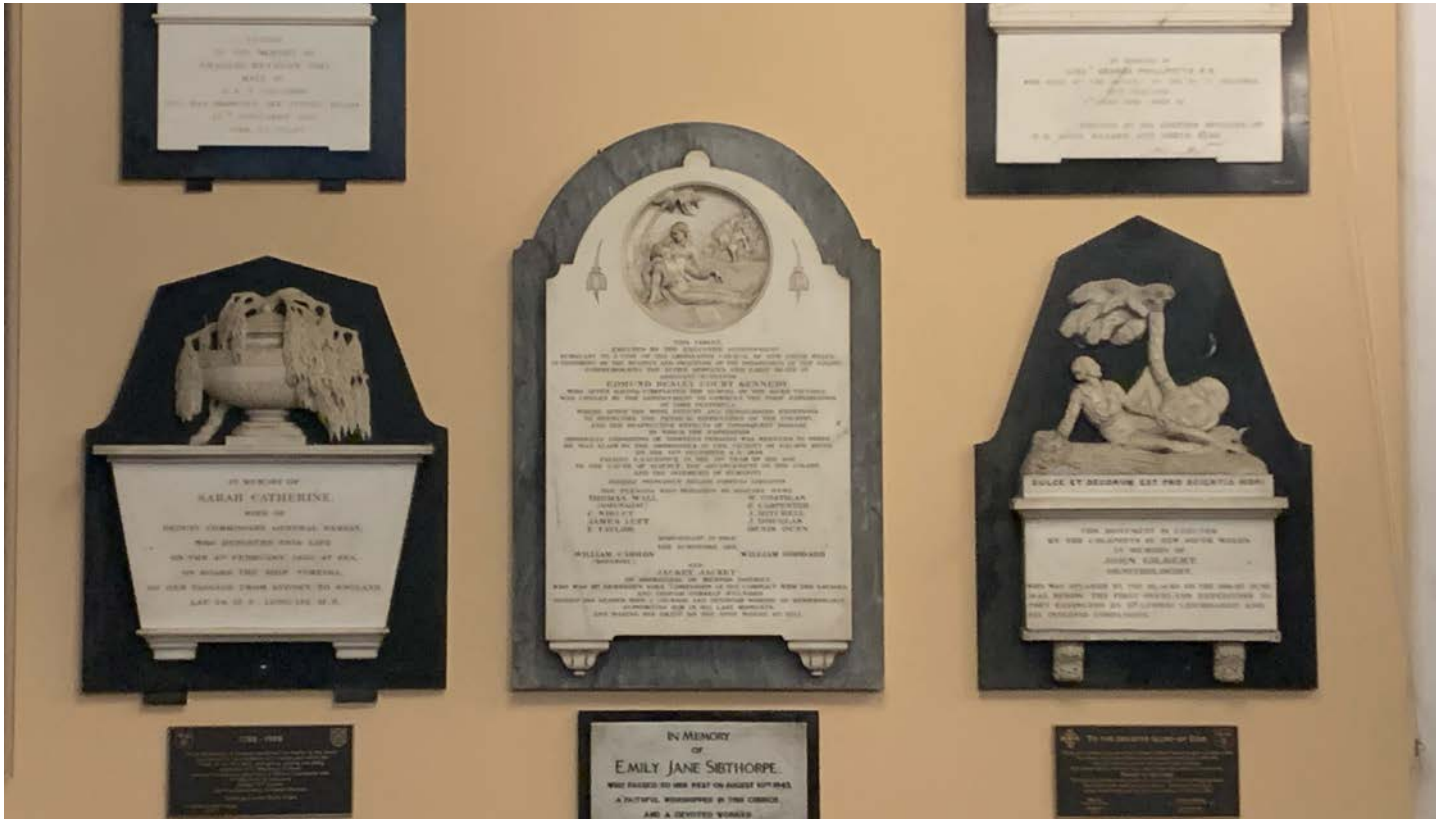
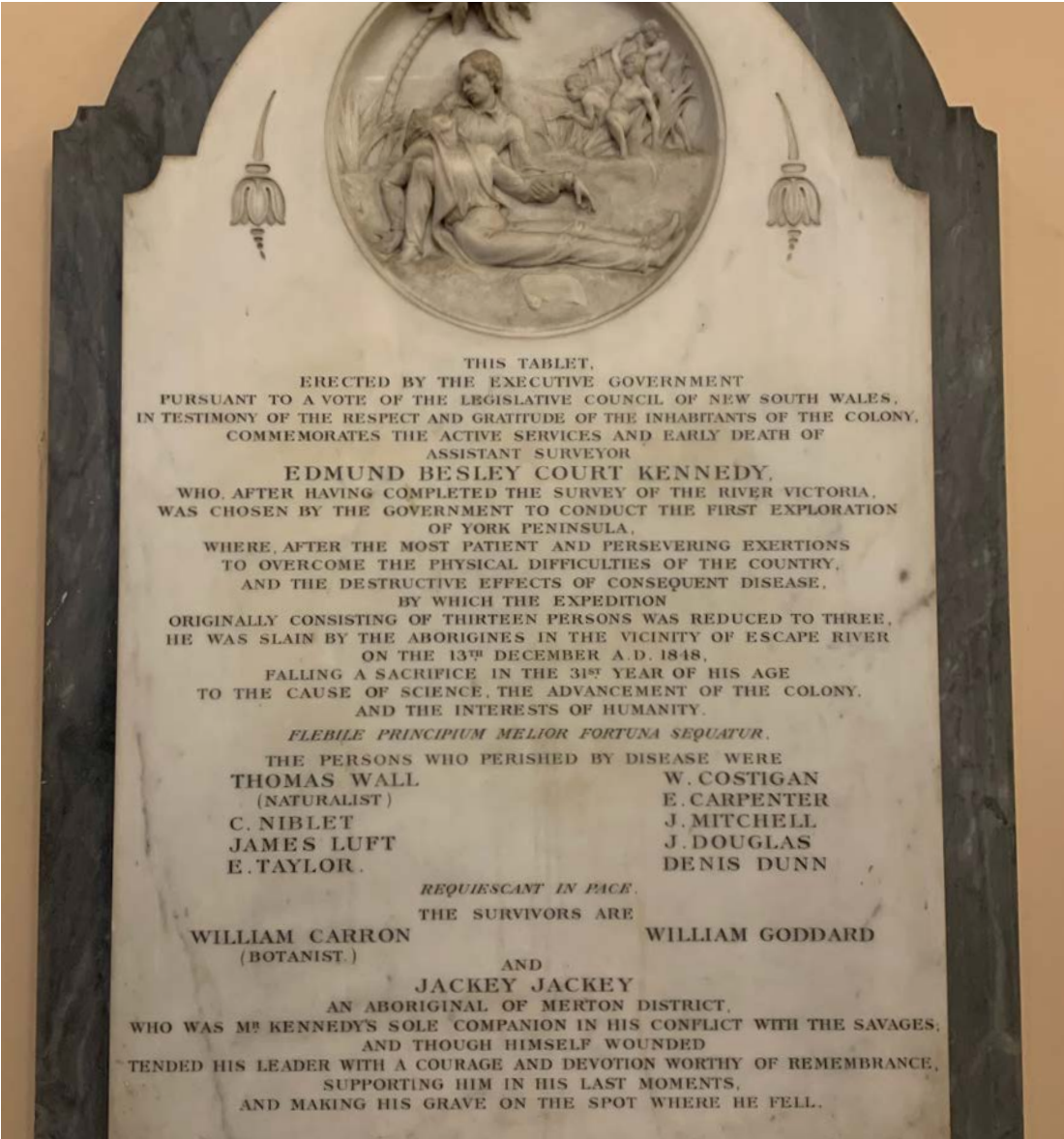
With two spear wounds in his back and side, Kennedy was dying. The Aboriginal boy recalled that Kennedy said:

"I am out of wind, Jackey." I asked him, "Mr Kennedy, are you going to leave me?" and he said, "Yes, my boy, I am going to leave you. He said, "I am very bad, Jackey; you take the books, Jackey, to the Captain.



Aboriginal and Torres Strait Islander readers are advised that this article contains the names of people who have died. St James' King Street acknowledges and pays respect to the traditional custodians of the land on which we meet and worship —the Gadigal of the Eora Nation. It is upon their ancestral lands that St James' Church is built. We express our gratitude that we share the land today, our sorrow for the costs of that sharing, and our commitment to the ongoing work of reconciliation.

Left: The memorial with the entirety of its inscription.  
Below: The memorial in situ on the north wall of St James' Church





# Parishioner Profile:

## Fran Taylor



Image Supplied

***Fran, what brought you to St James' and how long have you been a parishioner here?***

In 1981 the Taylor family, my husband Ken and I, and our children, Anne, Kathryn, Andrew, and David, moved from Whale Beach to Mosman, just up the road from St Clement's. Life had been very busy and I had not been attending church regularly. But one Sunday morning I heard the bells of St Clement's drawing me back to church. I cherish my memories of all St Clement's meant to our family for 30 years, but by 2010, St Clement's was changing and I was not comfortable with the changes and I began to occasionally attend St James'. I was familiar with St James' because, on 13 December 1963, my brother Warren Ball and Gail Kindon were married at St. James', and between 1963 and 2010 there was another family wedding and several family baptisms. I became a parishioner at the 9am Service and soon after joined the St James' Singers: I love hymns.

In early 2011, I talked with Anne Cogswell,

a school and University friend, about the possibility of setting up a voluntary social work referral service in response to the impact of the Global Financial Crisis on city workers, particularly our neighbours in the legal profession. The idea was proposed to Father Andrew, meetings were held, and it was decided a professional on-site service was the best option and 'Counselling at St James' continues to offer a much-valued service.

***What do you enjoy about St James'?***

EVERYTHING: the 'bells and smells', our new Rector, Father Christopher, Father John and the whole ministry team. I value highly that 'St James' is a place of soul-searching worship, challenging preaching and fine music, and that it is a progressive community that welcomes all people. I love the beauty and simplicity of the building and the history that is reflected on the walls. I like being a Sidesperson and am open to suggestions of ways to be of service. I thank God for St James'.

***Were you born and bred in Sydney? If not, would you like to say something about your origins?***

I was born in Sydney, but in 1948 we moved to Condobolin, in the middle of NSW. We lived opposite the Anglican Church, and though my mother was Presbyterian and father Methodist, we soon came under the wing of Padre William McAlister, a Bush Brother who had served in World War II. My parents were confirmed into the Anglican Church, Warren and I attended Sunday School and Warren became a Junior Server. It was through Padre that Warren boarded at Trinity Grammar School for the start of high school, and when we returned to Sydney, I was a day girl at SCEGGS, Darlinghurst. Importantly, both schools laid strong Christian foundations and motivation to go on to further education.

***What was your profession?***

I graduated from the University of Sydney with a Bachelor of Arts and a Diploma of Social Work in 1966. For over 40 years I was a hospital Social Worker and manager, sixteen of those years were with St Vincent's Heart and Lung Transplant Unit. Since retiring in 2010, I served for seven years as a Community Representative on the Serious Offenders Review Council, and I am currently a lay member of the Health Professional Councils Authority. My whole working life has involved being alongside people at critical times in their lives. As my husband Ken oft said, "The reward is in the service".

***Would you like to say something about your faith/spiritual journey over the years—how it began, some of the things you have learned, and how it affects your daily life?***

I am grateful for a Christian upbringing, for a school that had chapel every day and for being drawn back by the bells of St Clement's. I read my Bible (but not often enough), go to Church and I suppose I have done a reasonable amount of learning.



But I still struggle with the enormity of the concept of God. I rely on faith and cannot imagine life without faith because without faith there is no hope. I have come to accept there is much in the Bible that is metaphor, but I think it would all fall away if I ever stopped believing in the Resurrection of Jesus Christ. I take comfort in knowing that will never happen and for assurance, strength and solace I often turn to my CD collection of hymns.

**We are focusing on a theme of reconciliation with God, in this issue of St James' Connections. How does this phrase resonate with you?**

I think it is fair to say our Nation is grappling with the concept of Reconciliation because there are many views and beliefs about almost everything and in particular right now about Indigenous and Torres Strait Islander people in relation to the upcoming Voice Referendum. I am a great believer in compromise, and I think that more often than not, the action that is necessary for reconciliation is for all sides to make compromises. In relation to God, I can reconcile the Bible with evolution and I rely on what Paul said in Romans Chapter 5 'For if when we were enemies, we were reconciled to God through the death of his Son, how much more having been reconciled, shall we be saved by His Life'. In other words, although our views and

beliefs separate us from God, God made reconciliation possible through the death of his Son and 'love so amazing, so divine, demands my soul, my life, my all' (No.95 in *The New English Hymnal* [NEH])

**Would you like to tell us about your experience at the University of Oxford Theology Summer School?**

I accidentally found the Theology Summer School at Christ Church by going to the University of Oxford Department of Continuing Education website: a two-week residential Summer School for members of the clergy, theologians, and teachers of religious education. Although I am none of the above, I took courage in both hands and applied for the 2017 Summer School and my application was accepted.

Studying in small groups of 10-12 people with tutors of exceptional learning and experience, living in College and attending services at Christ Church exceeded all my expectations. I returned in 2018 and 2019. All of the 12 Seminars I attended over those three years informed my faith, broadened my knowledge exponentially and filled me with wonder and awe of the tutors and my fellow students. The students came from all over the world, representing in all seven denominations. It is nigh on impossible to single out the Seminars that had the most impact, but I will settle on 'The Real Issues

of the Reformation', 'What Happens When We Pray'. I intended to return, but COVID put an end to 2020, 2021 and 2022 Summer Schools.

The theme for this year's Summer School is 'Christian Theology in a Time of Global Crisis'. The Seminars I have chosen are:

- 'It's Good to Talk: The Value of Dialogue' Canon Nicholas Turner.
- 'Is Horrendous Evil Compatible with a God of Love' The Rev'd Canon Professor Keith Ward.
- 'Sabbath as resilience in a post-Pandemic world' The Rev'd Dr Kenneth J. Barnes.
- 'Psychological Approaches to Religion: Friend or Foe to Christian Theology'. Dr Emily Burdett.

**Is there anything you'd like to share with St James' Connections readers that hasn't been covered here?**

I have been twice to Israel. It was profoundly moving to be where 'those feet in ancient times' (NEH 488) actually did walk. I hope to one day go again.

# Milestones

## BAPTISMS

Charles William Ryan 23<sup>rd</sup> of July 2023

## FUNERALS

James Henry Bennett 19<sup>th</sup> of June 2023

Jeremy Guy Ashcroft Davis 26<sup>th</sup> of June 2023

Michael Robinson 14<sup>th</sup> of July 2023  
(Funeral at Bulli, three St James' clergy ministered)

Prudence Wykeham-Fiennes 20<sup>th</sup> of April 2023



# The Induction of The Rev'd Christopher Waterhouse: 17<sup>th</sup> Rector of St James'



On the 20<sup>th</sup> of June the Parishioners of St James', visiting clergy, and other esteemed guests came together to celebrate the Induction of the Rev'd Christopher Waterhouse as the 17<sup>th</sup> Rector of St James'.

If one recalls the uproarious applause given at the announcement of Fr Christopher as our 17<sup>th</sup> Rector, it should come as no surprise that the church was full of those excited to meet and celebrate the induction of our new incumbent.

With notable addresses from The Rev'd Dr Daniel Dries (Rector of Christ Church St Laurence), The Rev'd Ken Day (Minister at St Stephen's Uniting Church, Macquarie Street), and Ms Carol Webster SC (parishioner and parish councillor of St James'); the warmth of the welcome Fr Christopher received across all aspects of Diocese, City, and Parish could be felt by all.

We are all excited to embrace this new era for St James', and in the impassioned words of Fr Christopher: "Please come to church!"

*Included with this edition of St James' Connections are a collection of images of the night courtesy of Chris Shain.*







Uncle Allen Madden gives the welcome to country



Bishop Michael Stead presents the Rector with the Archbishop's licence











Former Rector Fr Andrew Sempell,  
The Rector, and former Rector  
Bishop Richard Hurford



Visiting Clergy from the wider church





# Revealing God's Truth on Screen

## Paul Hawker

For over 40 years I've been a factual Television writer/producer, however, revealing God's truth on screen is something I wouldn't have spoken about until recently; because, for most of my career, I didn't think I was revealing much about God at all in my work.

Let me explain.

Most of my shows have been broadcast on mainstream television: Animal Planet, Discovery, National Geographic as well as all the Australian networks—especially the ABC. It's been a privileged and blessed working life. I've dived on shipwrecks, filmed safaris, gone undercover with the Federal Police, watched *MythBusters* blowing stuff up and *The Repair Shop* fixing stuff up!

I've loved every minute of it—even the very challenging minutes! It's been a joy to broadcast hundreds of wonderfully moving human stories. But what good did they do? It's a question I frequently asked myself. For as much as I was enjoying it, I didn't see how this was doing the Lord's work. Occasionally I'd cast a longing glance towards the clergy who were doing the Lord's work up-front.

Recently I had an epiphany about how my programs might actually have been communicating the gospel. I had occasion to phone retired Franciscan Bishop, Godfrey Fryer, in Rockhampton. It was the first time we'd talked, and he asked what I did for a job. When I told him I was a TV writer/producer he asked what show I was making. I told him: *The Australian Repair Shop* screening on Binge, where folks bring treasures in to be restored. Bishop Godfrey had seen the BBC series, which he and his wife loved. I mentioned a few other shows I'd worked on such as, *Hospital Chaplains* and Channel 9's *Emergency*, and he exclaimed, "Oh my goodness that's wonderful! Those are all redemptive Gospel stories."

I was a bit taken aback. I asked him to unpack how these are redemptive Gospel stories. He explained the salvation message of Jesus is where good triumphs and hope is restored. Where people are taken from sadness to joy; despair to optimism; loss to beauty, from bitterness to love.

To illustrate his point that these are Gospel stories, let me tell you about Erin and The Repair Shop. 52-year-old Erin had inherited her great, great, great grandmother's mourning pendant. It was from the mid-1800s. Inside the mourning pendant was the hair of her 5 children—some of whom had died in infancy. Erin's grandmother had given the pendant to Erin on her wedding day, and she'd woven it into her wedding bouquet. Erin was the 6<sup>th</sup> generation to own it. Her intention was to give it to her granddaughter when she got married.

But shortly afterwards tragedy struck. 24 years ago, Erin's house burnt down. They lost everything, including the mourning pendant. The next day she and her girlfriends spent hours raking through the ashes until they finally found it. The clasp and brooch were heat damaged, buckled, and tarnished—and the infants' hair had of course burnt away.

She took it to a jeweller who repaired it as best he could, but Erin never went back to pick it up. As she saw it, this irreplaceable family heirloom had been destroyed on her watch. She felt terribly guilty, and you could see as she talked on camera, quietly weeping, it was slowly destroying her.

Erin saw the advertisement for The Repair Shop and thought it might just be worth a go. But after 24 years, it was unlikely the jeweller's shop would still be in business, let alone have the pendant. Well, not only was the jeweller still in business, but the pendant was in the safe waiting for her: "I knew you'd be back," the jeweller said.

The Repair Shop had one of the best jewellers in Australia put it back together. When Erin saw the beautifully restored mourning clasp, she burst into tears. After she finished weeping, you could see the burden of grief and guilt, she'd carried all those years had lifted.

That is a gospel redemption story. God's love was present. Not headlined, not identified, just there. I now realise so many of our TV stories expose God's handiwork—in a typical God way: understated, quietly, off in the wings, lavishly loving all those beautiful hidden places in billions of human hearts.

Now, I'm not saying all television is virtuous, far from it. Years ago, American TV news broadcast a story of a 13-year-old boy, who'd abducted an eight-year-old girl. When people asked him why? He replied he'd learnt about it on TV. "Something different to try", he said. "Life's cheap. What does it matter?"

Well, as American Public Television legend, Fred Rogers, put it, 'Life does matter. Life isn't cheap. It is the greatest mystery of all, and television needs to do everything it can to broadcast it. To show and tell what the good in life is all about.'

For 33 years Fred Rogers (known as Mr Rogers) hosted a TV show that inspired generations of children to be kind, curious and compassionate. He said, "Those of us in television are chosen to be servants. It doesn't matter what particular job we do; we are chosen to help meet the deeper needs of those who watch. By doing whatever, we can, to bring courage to others. By treating our neighbour at least as well as we treat ourselves and allowing that to inform everything we produce."

Television has given me, and the teams I've worked with, the chance to show the courage and good in others' lives. I am profoundly thankful for the God-given opportunities I've had to do this, and ask forgiveness for when I've fallen short.

I'm just one small example of persevering with what I loved even when I doubted it was revealing God's truth. As Oscar Wilde put it: 'Those who would lead a Christ-like life are those who are perfectly and absolutely themselves. They may be a great poet, or a great person of science; or one who watches sheep upon a moor; or a child who plays in a garden, or a fisherman who throws his net into the sea.' Or, as St Francis said "I have done what was mine to do, may Christ teach you what is yours."

**Paul Hawker is a factual television producer, author, and Third Order Franciscan.**

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

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**

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# Mission and Outreach Project

In the last issue of St James' Connections, Holly Raiche, one of the members of St James' Mission and Outreach Committee, wrote of the Committee's work in the distribution of a tenth of St James' yearly offertories. She mentioned Act for Peace as one of the recipients. What follows is a report by their Fundraising Manager, Andy Corkill, on a recent gift from St James'. He writes:

Thank you so much for the kind gift from St James' Mission and Outreach Committee of \$4,000 received as a grant to assist refugees from the invasion of Ukraine.

As you would know, on the 24 February 2022, Russian troops invaded Ukraine. Together, we've made supporting the innocent families uprooted by this crisis a priority ever since. The war in Ukraine has created the fastest growing refugee crisis since World War II. More than 13 million Ukrainians are reported to have fled their homes, with over five million refugees who have left for neighbouring countries and eight million people displaced inside the war-

torn country itself. In May 2023, the latest figures from UNHCR showed that the Ukraine crisis has contributed to a grim new global milestone, with more than 100 million people now displaced from their homes—more than ever recorded before.

This time of division can feel overwhelming, but amidst the chaos, we've seen the global community come together for Ukrainians forced to flee their home. Here in Australia, Act for Peace partnered with other leading international aid charities, the ABC and the Federal Government in a combined effort to support Ukrainian families, through the first ever joint Emergency Action Alliance (EAA) appeal. As part of this new initiative, modelled on other successful coalitions around the world, we partnered with 14 Australian-based member charities—including Oxfam, Save the Children Australia, Caritas Australia and Australia for UNHCR—to create a single, simple way for Australians to donate to the relief effort, and to ensure those funds are used effectively on the ground. The coalition

has so far raised \$28 million in total. Of this, Act for Peace staff and kind supporters such as St James' have raised more than \$1 million to send to our ACT Alliance partner on the ground, Hungarian Interchurch Aid (HIA). Since the war began, HIA has assisted 242,361 people, providing them with emergency access to basic food and non-food items, information, shelter, hygiene and health support, protection, and links to transportation services. Together, we have been standing alongside Ukrainian families, providing them with the practical and emotional support they need, showing them that they are not alone, and the work continues.

In an update at the end of May, HIA's Response Director Giuliano Stochino told us: 'The difficulty for people is to accept aid. We're talking about an extremely proud society. And our main task is to provide help in the most dignified way possible.'

HIA has implemented a cash program which gives displaced people a monthly fixed amount





they can spend on what they need most. Similarly, HIA provides local shelters and small organisations with grants to give them the flexibility to buy what they need—from food to washing machines—for the people they're housing. HIA is also setting up child wellbeing centres to help families manage the trauma they've experienced. These community-based centres will bring displaced people and host communities together by focusing on simple activities, such as football or childcare, as well as therapy for children and their caregivers.

Giuliano added: 'I think that in the coming months people might be getting, let's say, bored with the situation in Ukraine. And what the people in Australia can really help with is to not stop talking about it. This should not be a forgotten crisis. I cannot emphasise enough how important it is to work together. [This] really is an amazing opportunity for all of us around the world to come together as one.'

With your support our local partner, HIA, has been able to:

- send more than 1,600 tonnes of aid to Ukraine to meet immediate needs like food, hygiene, blankets, emergency lamps, cookers and bedding;

- support over 250 shelters in Ukraine for internally displaced people;
- provide psychosocial services to help people manage their trauma;
- give flexible small grants to support local organisations and cash assistance to help individuals pay for the things they need most;
- provide urgent support for refugees arriving into Hungary and longer-term accommodation; and
- establish a new centre in Budapest to help refugees—including unaccompanied children,

people with disabilities and the elderly—to integrate with their new community through aid, social work, accommodation, employment, vocational training and a community space.

Andy concludes: Thank you for your prayers and for being an important part of this compassionate effort.

**Provided by Andy Corkill, Key Relationships Fundraising Manager, Act for Peace**  
[www.actforpeace.org.au](http://www.actforpeace.org.au)

Images Supplied by Act for Peace





# The St James' Foundation



Christine Bishop LLB (Syd) FAICD, Chairman

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

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

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

## The St James' Foundation Ltd.

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

## The St James' Music Foundation

The object of the Music Foundation is:

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

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

Donations to the Music Foundation are tax deductible.

## The St James' Church Building and Property Foundation

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

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

## Donation form for:

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

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# 'Women's Authority in the New Testament and Early Church': Seminar presented by Dorothy Lee

**Sue Mackenzie**

On Saturday 8 July, 30 people gathered for a seminar in St James' Hall, with more attending online. Saturday was the first day in a five-day Intensive studied through Trinity College, Melbourne. The seminar and course were taught by The Rev'd Canon Professor Dorothy Lee, a professor in New Testament studies at Trinity College.

The focus of the seminar was the writings of the apostle Paul. We were fortunate to have Dorothy present in person, since she had broken her ankle so was returning to Melbourne after the seminar, and would run the other days of the course from there. Dorothy is an engaging lecturer, and she led the seminar with humour and an impressive ability to deal in detail with the many questions from attendees. She also provided material that displayed her meticulous research and intellectual rigour.

Before she discussed the writings of Paul with special reference to his attitude to women, she gave us seven principles for biblical study, reminding us that Scripture contains "all things necessary for salvation" yet was difficult to interpret. Dorothy also emphasised that we all have a "theory of interpretation", whether we recognise that we do or not. Such theories, of course, lead to the great diversity of opinion across Christianity and within Anglicanism, when we try to understand the meaning of Scripture.

Because I found Dorothy's seven principles especially helpful, I have outlined them below:

1. We should read the Bible contextually. By

this she meant that we should recognise that we are approaching the text with our Western world view in mind, whereas the writers and original hearers (in the case of those to whom Paul's epistles were sent) had world views very different to ours. Dorothy gave the example of the word, 'family'. To us, this refers to the nuclear family, when we consider the members of a 'household': parents, children and maybe a pet or two. To those in biblical times, such as in the Roman world, 'family' or 'household' referred to the extended family, such as grandparents, parents, children, aunts, uncles but could also include slaves ('entire household' and 'entire family' are the words used in Acts 16:33-34 in the NRSV; perhaps to indicate this).

Another aspect of contextual reading is the need to be aware of the background, time, and place of the author. The epistle of 1 John was penned in a time of "trauma", so love is emphasised; the Gospel of Mark has a focus on "suffering", maybe because it was written in the time of the emperor Nero.

Dorothy also drew our attention to the contemporary Western concern with individual guilt; ancient peoples (and other cultures today) are more attuned to shame. "Honour is everything" in the ancient world, Dorothy reminded us. Thus, to be hung on a cross, a death reserved for the lowest of slaves, was the most shameful thing to happen to someone.



2. We should read the Bible canonically, that is, read each text in relation to other parts of Scripture, including verses nearby. The Bible is a diverse work and has several tensions or apparent contradictions, which we need to learn to cope with. Its authors also emphasised different things, for instance, the stress on the resurrection in the Gospel of Luke whereas Mark's Gospel is centred on the crucifixion. Both are essential, of course.

3. We should read the Bible ecclesially, that is, as a community, a church. The Church decided on the canon of Scripture as the result of several debates and some compromise many centuries ago. Hence, the Anglican emphasis on tradition. The Church helps to inform us as to how to read Scripture as it is the Church's book, written down by scribes, and each version reflects their work and the work of translators.

4. We should read the Bible theologically, in other words, in relation to its theological meaning. Dorothy stressed that it was important to allow the Old Testament to have its "own voice", but also to interpret the Old Testament through the lens of Jesus. The picture of the disciples on the road to Emmaus listening to Jesus' unpacking the Old Testament in relation to himself (see Luke 24:13-32) illustrates this. Jesus Christ



is the Word of God, as we see in John 1 where the writer takes us to the worlds of the Old Testament and the New at the same time.

5. We should read the Bible inclusively. This means we need to hear the voices and views of those different to us, such as First Nations people, feminists, those of other cultures, etc.. Afterall, Pentecost shows us that the Holy Spirit speaks a lot of languages!

6. We should read the Bible cosmically; in other words, recognise that the Bible is about the whole of creation, not just human beings. A look at Romans 8, the New Testament in the light of the Old Testament, and Revelation 21-22 should convince us that there will be restoration of the whole of creation.

7. We should read the Bible in the context of worship and mission. Dorothy explained that she believed 'worship' to be the primary focus of the Church, and that 'mission' refers to the work of evangelism and service, also vital to the function of a church.

Dorothy then went on to stress the importance of prayer in reading the Bible, before she turned her attention to the women we meet in the writings of the apostle Paul. Later in the day, she looked at various difficult passages, such as 1 Timothy 2:8-15 and 1 Corinthians 11:3-12. While she discussed these, she modelled for us the seven principles outlined earlier, and gave us much by way of cultural detail to help us interpret texts from Roman times. Dorothy's conclusion: that Paul did not deserve his infamous reputation as a misogynist.

Lastly, she presented us with a reading list. I will mention three on this list:

Gooder, Paula, *Lydia: A Story*, John Murray, 2022

Gooder, Paula, *Phoebe: A Story*, Hodder & Stoughton, 2019

Lee, Dorothy A. *The Ministry of Women in the New Testament*, Baker Academic, 2021.

All in all, the seminar was an excellent time of learning and fellowship with people from various parishes. It was concluded with thanks to Dorothy and prayer led by Bishop Sonia Roulston from the Diocese of Newcastle.

**Sue Mackenzie is a parishioner at St James' and a sub-editor of St James' Connections.**

## The St James' Institute: Upcoming Events

Sunday 27<sup>th</sup> of August  
*Multicoloured or Monochrome?*

Rev'd Dr Max Wood

Thursday 12<sup>th</sup> of October  
*Christian Universalism*

David W. Congdon

Sunday 17<sup>th</sup>  
of September  
*Singleness: Then,  
Now, and Then again*  
Rev'd Dr  
Danielle Treweek



November  
*The Body in Worship*  
Patty Van Cappellen

Sunday 1<sup>st</sup> of October  
*Post-Exilic Prophets  
for a Post-Christian age*  
Rt Rev'd Dr Michael Stead

\*Tickets are on our website:  
<https://www.sjks.org.au/institute>  
or Facebook page closer to  
the respective event



# Counselling Connection: 'Focusing'—a way of being with the Body to Heal, Reconcile, Adapt and move forward

**Loretta King**

In the August-September 2021 issue of *St James' Connections* I submitted an article on its overarching theme 'Reconciliation', entitled 'Reconciliation and Its Complexity' (available online at [www.sjks.org.au](http://www.sjks.org.au)). More recently, in the December 2022-January 2023 issue, my article was based on its theme 'Learning to Adapt' (available online at [www.sjks.org.au](http://www.sjks.org.au)). While both themes continue to be relevant in these current complex and conflicted times, they also have a somewhat symbiotic relationship. Reconciliation between opposing parts/entities requires a mutual willingness to listen, learn, communicate, validate, empathise and compromise in order to resolve an entrenched and untenable conflict, condition or situation, with the ultimate goal of achieving harmony between the parts for the greater good of the whole. This requires the capacity to flexibly adapt or readjust one's thinking and feelings to the present circumstances, rather than rigidly clinging to attitudes, beliefs, customs, values or ideals which worked in the past but have become incompatible with changing times, thus losing their relevance or at worse, becoming destructive in the face of new and present realities.

On a psychological level, an unwillingness to adapt to change can be attributed to an irrational fear of the unknown and one's incapacity to cope, often characteristic of an underlying self-alienation and mistrust borne of unresolved emotional wounds from invalidating and sometimes traumatic experiences in early life. If not resolved, such estrangement can lead to a projection of rejected parts of the self onto 'the alienated other'—those whose differences are perceived as both threatening and intolerable to the individual's fractured self and protective, but sometimes falsely elitist, fragile ego. Unfortunately, this can result in an 'us versus them' or 'master-slave' mentality that erroneously

devalues the alienated other, be it another race, class, culture, religion, gender or sexuality. Perhaps it also lies at the seat of the following issues (to name a few): ongoing abuses directed at our Indigenous peoples, the aged and disabled, our natural environment and other living species; the Centrelink Robodebt debacle where illicit measures were used deliberately by governments and Public Service officials of the time against some of the most disadvantaged in our society (often vilified as dole bludgers and cheats), in order to rein in spending to help boost an economy surplus and maintain positions of power; the incomprehensible complacency of governments and big business to provide sufficient action on human-induced global warming which reached its hottest temperatures in July of this year, triggering current and future irreversible extreme climactic conditions with immeasurable catastrophic consequences; the so far inadequate response to the Royal Commission's findings related to abuses in Aged Care and Indigenous deaths in custody; the historical violence against the sexual and gender diverse; and last but not least, the growing rates of various modes of domestic and family violence where, in Australia, one out of three women experience physical abuse from the age of 15, and an average of one woman a week is murdered by their perpetrator, generally a current or former male partner.

So where do we start to reconcile differences and adapt to new ways of being and thinking, in order to heal the wounds and the wrongs, and all the varied devastating impacts on ourselves and others. As suggested earlier, any profound healing and change needs to begin at a personal level. While my 'Learning to Adapt' article included psychological theory and interventions aiding self-awareness, holistic healing and integration, it may be most relevant now to introduce

the very effective skill of 'Focusing', a psychotherapeutic technique incorporating a 'body-oriented process' of adaptation, self-awareness and emotional healing. It was developed by philosopher and psychologist Eugene T. Gendlin, and the subject of his book *Focusing*, published in 1974. During his work with Carl Rogers—the eminent Humanistic psychologist and founder of Person-Centred therapy—Gendlin discovered that clients who attended to what was going on inside them, and could give expression to that experience, made greater progress than those who generally discussed external events, approached their problem in a purely intellectual way, or simply allowed their feelings to take over. Certainly, in our attempts to fix things we often rely on our intellect and emotions while neglecting what Gendlin refers to as our bodily 'felt-sense': an inherent knowledge and wisdom which contains and connects the history of our thoughts, feelings, emotions, sensations, intellect, spirituality and more, enabling the body's natural ability to holistically adjust to any negative or positive experiences to help us live more authentically and fully. By bringing an attitude of openness, patience, kindness and friendly curiosity to the process of focusing, the individual 'Focuser' gains the body's trust, allowing it to let go of any blocks impeding the individual's ability to move forward. While focusing may utilize two people—the 'Focuser' who verbalises their observations, and 'the Listener', who supportively reflects back these observations to the Focuser—focusing alone can also be very effective. In this instance, the Focuser can be aided by journaling what comes up throughout the process while guided by the following steps:

[Firstly, choose the period of time you (the Focuser) wish to spend on the exercise, try to stick to it, and begin with this short focusing lead in]:



Sit comfortably, noticing your feet making contact with the floor and where your body is making contact with the chair. Slowly bring your awareness to your hands and arms, your shoulders, your neck and head.

Begin to notice your breathing and observe how it enters and leaves your body. Now, following your in-breath, bring your awareness to the inside of your body, resting your attention in that area between your throat and lower abdomen.

When ready, begin with the focusing phrases below which you can say aloud or think silently to yourself—taking sufficient time needed between each phrase to connect with the felt sense of what's there. Remember to try to sustain an attitude of patience, kindness and tentative curiosity in order to gain your body's trust in opening up to you:

- "I'm sensing into my body."
- "What wants my awareness now?" [or alternatively, if there's a specific issue in mind] "How am I about...?"
- "I'm saying hello to what's there." [Sense what comes up and its location in the body].
- "I'm finding the best way to describe it." [Notice if there's a word, phrase, image, gesture, or something else which describes it and write it down.]
- "I'm checking the description back with my body to see if it's correct or if there's something else which resonates more." [Take time with this, acknowledging anything new.]
- "I'm asking my body if it's ok right now to just be with it." [Again, give it time, however if it doesn't feel right you might use the following phrase: "Perhaps I can check with my body if it's ok to put a little more distance between me and it?" [Or, if there's still a sense of resistance you might ask] "Is it okay to be with the something that doesn't want me to be with it?" [Acknowledge what comes, checking back with your body if it resonates, or if there's something else.]

- "I'm sitting with 'it', with interested curiosity."

[As suggested, note that each time something new comes up—a sensation, emotion, image, etc. that wants your awareness, go back to saying hello to what's there and the phrases that follow it.] As new things come up and move on you'll feel a slight shift and a sense of release in your body.]

At this stage, you might choose to go to the section 'Closing Phrases', or alternatively, if you have more time and it feels appropriate and comfortable, you might add one or more of the optional phrases below:

- "I'm sensing how it feels from its point of view."
- "I'm asking it if it has an emotional quality."
- "I'm asking it what gets it so \_\_\_\_\_?" [an emotion or other descriptive word]
- "I'm asking it what it needs" [from me or from the world]?"
- "I'm asking my body to show me how 'all ok' would feel" [if all this were magically solved]? [Spend time taking in the changed feeling.]

Closing phrases:

- "I'm checking with my body if it's ok to stop soon, and asking it if there's something else that needs to come and be known before that?"
- "I'm saying, "I'll be back" [if there's anything that feels unfinished.]
- "I'm being with my body in a way that says, "thank you."

[Make room for what comes and receive it. Then try to stay with the changed feeling until it seems to have settled into the very sinews and cells of your body, carrying it with you as long as you can through the day. While some form of enlightenment may accompany the changed feeling, an intellectual understanding is not necessary to achieve positive results. To help deepen the process, you might also consider journaling any insights or express the new

feeling artistically through music, dance, a poem, a painting or other art form, and/or describe your experience to a trusted friend. Importantly, if at the end of the exercise there's any sense of unfinished business, try to make time to reconnect again in another focusing session. Finally, the more you use the skill of focusing, the greater success you should have in resolving issues past and present in order to move forward.]

If the above instructions seem a little challenging or confusing and you need extra support, please don't hesitate to email me for further assistance at: counselling.stjames@bigpond.com. At the very least, just reading through the exercise can be of some value in revealing a new way of being with your body to connect with what it wants you to know and acknowledge, thus enabling it to release what's stuck, allowing you to holistically heal and proceed with greater awareness, self-worth, confidence and courage. The next stage might be to apply this new way of being with your body to address any perceived alienation towards others of difference—and finally begin to feel maybe not so alienated from them now!

P.S. The Referendum seeking a 'Yes' vote for Constitutional Recognition of Aboriginal and Torres Strait Islanders as our First Peoples and the inclusion of an Indigenous Voice to Parliament is coming up soon. Perhaps accepting something valid and reasonable, fairer and long due to the world's oldest living civilization who have been the wise custodians of our country over millennia (something all Australians should be proud of) can be viewed as a gift, allowing our nation to move forward with significant benefits of healing and positive change to follow for all!

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

# Colin's Corner:

## from the St James' Archives

### 100 YEARS AGO at St James' Church

## Impressions of the Festival

Our Patronal Festival has come and gone once again. It is always a stirring time for us all, and this year it was by no means behind the festivals of the past. On the spiritual side, we began, as we should, with the Quiet Evening. It called us to view the festival in the right spirit. It is not primarily a time for social rejoicing, though there are some who seem to think the luncheon is the greatest event. It is first and foremost a spiritual revival; a time when we offer to God our gratitude for His good hand upon us; a time of re-consecration of effort. This was expressed in our services, especially at our Eucharist on S. James' Day and on Sunday, and at our Evensong—with its triumphant climax in the singing of the Te Deum. The Bishop of Bathurst, who was our special preacher, showed us, with great eloquence and in his own way, how, after all, our faith and our worship, if real, show themselves in our daily effort to strive for God. As was expected, our choir did their part splendidly and worthy of the occasion. The services were well attended; it was especially gratifying to see so many men present at their service. We are grateful to the Bishop for his addresses on the Sunday and to the men. The Rector gave an address at the women's service, which was followed by a social gathering. It was fitting that our offerings (amounting to £60) throughout the festival were devoted to the New Guinea Mission. The Sunday in the festival could not have been a more beautiful day, and it assisted in making the services that

day an inspiration to us all. The weather was not so reasonable on the other days, and, as is usual, our social festivities were accompanied by rain. That did not seem to matter, since both the parish luncheon and tea were attended to their utmost capacity. Probably there is no other church in Australia where the love feast enters so much into parish life. Breakfast and teas are a permanent feature in the parish life. This custom is of immense value, because it is assuredly one of the factors which make for the good fellowship which exists in our midst. For this reason all were soon "at home" at both the luncheon and the tea. These two events were a great success. Space will not permit of any account of the speeches, but they were all good and bright. The pretty innovation of having the toast list printed on the serviettes, with a time limit to each speech, caused the speakers to vie with each other in not keeping within the time limit. Mr. Hawthorne won easily. It was a pleasure to have His Excellency the Governor and Dame Margaret with us again, especially as their term soon expires, and to see so many old parishioners.

The men's walk in the afternoon took the shape of a deputation to Miller's Point, Circular Quay, and the Domain. Miller's Point stood at attention to another curious inspection, Circular Quay was unperturbed, and Lady Macquarie's Chair greeted the deputation in stony silence. Another walk had been planned, only the speeches were long and the weather inclement. However,

"It's an ill wind . . ." and they were back early for tea.

The social following the parish tea was an uproarious success. Mr. Allman kindly arranged a musical programme; what this did not provide the choir-boys supplied. Mr. Russell's heroic efforts drilling the boys in the principles of "O'Grady" kept them amused and entertained the adults. Perhaps it would be better if the children had a party of their own—at least it would give Mr. Russell an opportunity of playing off "O'Grady" on the more serious members of the congregation.

One could not help being proud of the efforts of the ladies and the members of the Girls' Guild in their huge task of "feeding the multitudes." Their readiness to act in this way, and the cheerful manner in which they did it, is indicative of the great love they have for the good old Church of S. James'. We may well congratulate ourselves on the success of the festival in 1923.

***The Monthly Church Messenger August 1923***

**Colin Middleton is a former 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 Monthly Church 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 Parish Office at [office@sjks.org.au](mailto:office@sjks.org.au). Borrowed material will be photographed or digitised and returned to its donor.

## Parish Contact Directory

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ST JAMES' INSTITUTE.....		8227 1300
HEAD OF MUSIC .....	Warren Trevelyan-Jones .....	8227 1306
ASSISTANT HEAD OF MUSIC.....	Marko Sever .....	8227 1306
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All submissions should be sent to James Farrow at [James.Farrow@sjks.org.au](mailto:James.Farrow@sjks.org.au)  
 Any editing queries should be sent to Sue Mackenzie at [semack53@gmail.com](mailto:semack53@gmail.com)



# Organ Update

## Marko Sever

I was delighted earlier in the week to hear from John Panning, President of Dobson Pipe Organ Builders. Following their devastating factory fire in June of 2021, they recently broke ground to lay foundations for their brand-new factory, which is set to be built where the old one stood, in Lake City, Iowa.

John was equally pleased to report the meaningful strides being made with the assembly of our new organ, the Opus 99 for St James' King Street. He reports, "at this point we are finishing up the assembly of the right-hand (liturgical south/decani) part of the organ. This side contains the

unenclosed Great facing the nave, with enclosed Great immediately behind, sharing a Swell box with the Choir pipes."

Furthermore, we've been reassured that everything is on track for a January 2024 arrival, after which we're on the home straight. Here is the rough expected timeline of events:

- The organ arrives in shipping containers in early January, 2024.
- Dobson crew to begin work on the 8<sup>th</sup> of January; a team of around 7-9 people will work in the church during the assembly phase. Scaffolding goes up for the last time.

- Pipework and organ case to be fully installed by early February, after which the voicing can commence. The working group will then be reduced to 2 people: a voicer (John Panning), and a note holder. During this phase, the scaffolding will remain up for a further week to allow access to façade pipes, which will need to be voiced first. Voicing is done from the mouth of the pipe, and since the façade pipes face outwards, these can only be accessed via the Sanctuary.

- By the end of February, the scaffolding will come down, and the rest of the internal organ pipes will also be individually voiced. This is the final phase, and it is expected to last between 3-4 months.

- Handover and commissioning—likely to be in time for the St James' Patronal Festival in July, 2024.

I should note that there is something quite strange and deceptive about the installation process. While the work will appear to be nearing completion quite early on (around February), there is still a long way to go. For most of Lent, Holy Week and Easter, the organ will appear to be finished, but until the voicing is complete, the organ cannot and will not sound as it should, as none of the pipes will blend coherently with one another like members of a choir, for example. Although the pipes will have some initial voicing work done to them in the factory in Lake City, the secondary voicing stage is to make sure they're adapted accordingly to the room, i.e. our Church.

You might ask, what exactly is 'voicing', and why is it so important and time consuming? It's an excellent question; one I've been asking myself recently, since admittedly, I knew very little about the production of organs despite knowing how to play them. Put simply, it's a highly specialised art form; the desired effect of which is to achieve the best possible tonal quality (or



Liturgical-West case: façade pipes are covered in protective blue plastic to avoid scratching. The mouths of the pipes have been covered also.

Photo: John Panning



sound) from a pipe. It is a process which is often reserved for the highest-ranking artisan in the workshop, in this case, John Panning, and it requires years of training, specific tools, and knowledge which is often passed from one generation of organ builders to the next. This is not to be confused with tuning, which is lowering or raising the pitch of each pipe as one would a violin or guitar string, which needs to be done regularly (every few months or thereabouts, or whenever temperatures fluctuate around seasons).

Here is John Panning's explanation of the process:

Voicing is the process of giving each pipe its appropriate sound. When they are made, organ pipes really make no musical sound at all, perhaps just a whistling noise. By manipulating a pipe's various soft metal parts (the size of the hole in the foot, the width of the slot at the mouth, the position of the upper lip over that slot, etc. etc.), a 'voicer' regulates the loudness, tone, and speech. This is done in a preliminary way for all pipes in the workshop, and in a final way when the organ is installed in its home. The acoustical conditions of the church play an enormous part in this: we want all pipes of a given stop to have an even progression of strength from note to note, but no rooms naturally reflect all pitches equally well. Some spaces may strongly absorb certain frequencies, leading pipes playing those notes to sound weak, while other pitches may be vigorously reflected, causing those pipes to sound too loud. Furthermore, these impressions can change from place to place in the church—a pipe may sound too loud in one spot and weak in another—so a considerable amount of listening and pipe adjustment is needed to give as even an effect as possible throughout the space. It's much like balancing the sound of a choir as it harmonises—in fact, the French name for a voicer is a 'harmoniste', while the Germans call that person an 'Intonateur'.

The final, crucial stage of the process is where you, the congregation, come in. The organ builders have asked us to use the instrument at several points during their work, so they can judge the sound of the organ in a room full of singing people. In other words, we're going to sing some hymns together, and we're inviting you to join us on this very important journey which will help to shape the overall sound of the organ for generations to come. I cannot help but be reminded of the Rector's plea at his installation service last month: "please come to Church!"

**Marko Sever is our organist and Assistant Head of Music at St James' King Street. He has recently returned from the UK, where he spent six years gaining experience at the highest level of the English Cathedral tradition before returning to St James' where he was once Organ Scholar.**

The Console: wood has been stained to match the existing wooden features in the sanctuary with a contrasting lighter wood. Toe-pistons are installed (on either side of the three expression pedals), but the organ pedals will be installed 'in situ'.

Photo: John Panning



# Culinary Creations at Clergy House Chatswood

Those who joined us on the evening of St James' Day (Tuesday the 25<sup>th</sup> of July), and refreshments on Patronal Sunday (30<sup>th</sup> of July), may remember the extraordinary culinary spread made possible by the parishioners of St James'. One such tantalising treat—the Pilgrim Tart—was baked by our very own Fr John Stewart.

If you were unable to make it to our Patronal celebrations, or simply wish to sample the tart again, we have placed the recipe here, so you can blend, bake, and eat to your heart's content!



## Ingredients:

- 200g of Blanched Almonds
- 4 Eggs
- 175g of Sugar
- 1 Orange (cut in quarters without seeds)
- Icing Sugar to decorate



## Instructions:

1. Preheat the oven to 180°C.
2. Place 200g blanched almonds into a Thermomix/blender and blitz until like flour
3. Add 4 eggs, 175g sugar, orange with peel and without seeds, and blend until batter is consistent.
4. Pour the mixture into the greased spring pan and bake for 25-28 minutes (180°C). Let it cool in the pan for 15 minutes, remove and place on rack to cool completely
5. Decorate with Icing sugar (in the shape of St James' Cross if you have a stencil handy!)



# Music Notes

## Marko Sever

It has been a joyous couple of months since we welcomed the new Rector to our Parish in an uplifting Induction Service, full of hope and excitement, and this was echoed by the affirming hymn-singing from the congregation. A new arrangement by Michael Leighton Jones was written for the event, combining motifs from Stanford's 'O for a closer walk with God' and the hymn tune *Coe Fen*, which was also sung boisterously at the end of the service.

The Patronal Festival this year brought together The Choir of St James' and St James' Singers once again in our Festal Choral Eucharist, singing Dove's *Missa Brevis* and Bullock's *Give us the wings of faith*.

Other particular highlights from July were Sumsion's 'They that go down to the sea in ships' for Sea Sunday, and Vaughan Williams' *Mass in G minor*.

In September, the St James' Singers will be joining forces with the Choir of All Saints' Hunters Hill, in a Choral Evensong commemorating St Matthew. Also further ahead, The Choir of St James' will be giving a Concert at St Jude's Bowral.

In August, we will say farewell to our beloved Organ Scholar, Callum Knox, who has taken up a post at St Mary's Cathedral. St James' has always had a longstanding tradition of nurturing aspiring organists and supporting them in their various career paths, to which Callum is no exception. Callum's contribution to the musical life of St James' has been invaluable, and we will miss having him around. We wish him all the best as he moves to the UK next year to continue in the footsteps of many other St James' Organ Scholars.

**Marko Sever is our organist and Assistant Head of Music at St James' King Street**

Credit: Chris Shain  
(Images for Business)



# Music at St James'

## August-September

The Choir of St James' continues to offer inspiring choral music of the highest standard.

Recordings of our livestreamed services can be viewed for two months afterwards in the following locations: [sjks.org.au/online](http://sjks.org.au/online) services, [facebook.com/stjameskingstreet](https://facebook.com/stjameskingstreet), or our YouTube channel: St James' King Street

### Choral Music

#### Wednesday 2<sup>nd</sup> of August

##### 6:15pm - Choral Evensong

Responses: Clucas

Canticles: Stanford in G

Anthem: Bainton - *And I saw a new Heaven*

#### Sunday 6<sup>th</sup> of August – Transfiguration of Our Lord

##### 10:00am - Choral Eucharist

Introit: Tallis - *O nata lux*

Setting: Briggs - Truro Service

Motet: Philips - *In splendenti nube*

#### Wednesday 9<sup>th</sup> of August

##### 6:15pm - Choral Evensong

Sung by The St James' Singers

Responses: Nelson

Canticles: Stanford in B flat

Anthem: Wilby – *God be in my head*

#### Sunday 13<sup>th</sup> of August

##### 10:00am - Choral Eucharist

Introit: Loosemore - *O Lord, increase our faith*

Setting: Victoria - *Missa quarti toni*

Motet: Di Lasso - *Exaltabo te Domine*

#### Wednesday 16<sup>th</sup> August – Mary, Mother of Our Lord

##### 6:15pm - Choral Evensong

Responses: Jackson

Canticles: Jackson 'Truro' Service

Anthem: arr. Gorecki - *O Virgo Maria*

#### Sunday 20<sup>th</sup> August

##### 10:00am - Choral Eucharist

Sung by The St James' Singers

Setting: Darke in F

Motet: Elgar – *Ave verum corpus*

#### Wednesday 23<sup>rd</sup> of August

##### 6:15pm - First Evensong of Bartholomew

Responses: Jackson

Canticles: Wise in E flat

Anthem: Leighton Jones - *A Prayer of St Richard of Chichester*

#### Sunday 27<sup>th</sup> of August

##### 10:00am - Choral Eucharist

Setting: Hassler - *Missa octava*

Motet: Hassler - *O sacrum convivium*

#### 4:00pm - Choral Evensong

Responses: Leighton

Canticles: Leighton - Second Service

Anthem: Leighton - *Let all the world*

#### Wednesday 30<sup>th</sup> of August

##### 6:15pm - Choral Evensong

Responses: Radcliffe

Canticles: Riley – Short Service

Anthem: Chilcott – *Tallis' Canon*

#### Sunday 3<sup>rd</sup> of September

##### 10:00am - Choral Eucharist

Setting: Shelley - *Missa Ænigmata*

Motet: Elsley - *O sacrum convivium*

#### Wednesday 6<sup>th</sup> of September

##### 6:15pm - Choral Evensong

Sung by The St James' Singers

Responses: Faragher

Canticles: Dyson in F

Motet: Howells – *My eyes for beauty pine*

#### Sunday 10<sup>th</sup> of September

##### 10:00am - Choral Eucharist

Setting: Schubert - Mass in G

Motet: Fauré - *Cantique de Jean Racine*



**Wednesday 13<sup>th</sup> of September**

**6:15pm - Choral Evensong**

Responses: Radcliffe

Canticles: Dyson in F

Anthem: Elsley - *Be present, O merciful God*

**Sunday 17<sup>th</sup> of September**

**10:00am - Choral Eucharist**

Sung by The St James' Singers

Setting: Webster

Motet: Mozart – *Ave verum*

**Wednesday 20<sup>th</sup> of September**

**6:15pm - First Evensong of St Matthew**

**(lower voices)**

Responses: Tallis

Canticles: Wood in E

Anthem: Wood - *Great Lord of Lords*

**Sunday 24<sup>th</sup> of September**

**10:00am - Choral Eucharist**

Setting: Ireland in C

Motet: Elsley - *O sacrum convivium*

**4:00pm - Choral Evensong**

Responses: Rose

Canticles: Stanford in A

Anthem: Blow - *I beheld and lo, a great multitude*

**Wednesday 27<sup>th</sup> of September**

**6:15pm - Choral Evensong**

Responses: Clucas

Canticles: Murrill in E

Anthem: Rimes - *It is well with my soul*

***Lunchtime Concerts***

Experience musicians from a diverse array of backgrounds, mediums, and styles as they perform every Wednesday 1:15pm-2pm in St James' Church.

Tickets are \$10 both online and at the door, and can be purchased on our website or through our Humanitix page (found at the QR code provided)

If you cannot make it in person—do not fret! The concerts are livestreamed and recorded so when you purchase a ticket, simply select yes to 'Intending to watch online' and a link will be sent to you to watch at home.



**Wednesday, 2<sup>nd</sup> of August, 2023**

Stephen Watson – piano

**Wednesday, 9<sup>th</sup> of August, 2023**

Patrick Galvin – violin

Jennifer Hou – piano

**Wednesday, 16<sup>th</sup> of August, 2023**

Brooke Green – treble viol

**Wednesday, 23<sup>rd</sup> of August, 2023**

Marko Sever – organ

**Wednesday, 30<sup>th</sup> of August, 2023**

Estelle Shircore-Barker – piano

**Wednesday, 6<sup>th</sup> of September, 2023**

Cassandra Doyle - mezzo-soprano

**Wednesday, 13<sup>th</sup> of September, 2023**

Raph Masters – viola

**Wednesday, 20<sup>th</sup> of September, 2023**

Sydney Symphony Fellows 2023

**Wednesday, 27<sup>th</sup> of September, 2023**

Jonathan Martinovici - piano



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