

The Parish Magazine

August/September 2011
Number 813

The Anglican Parish of Epping

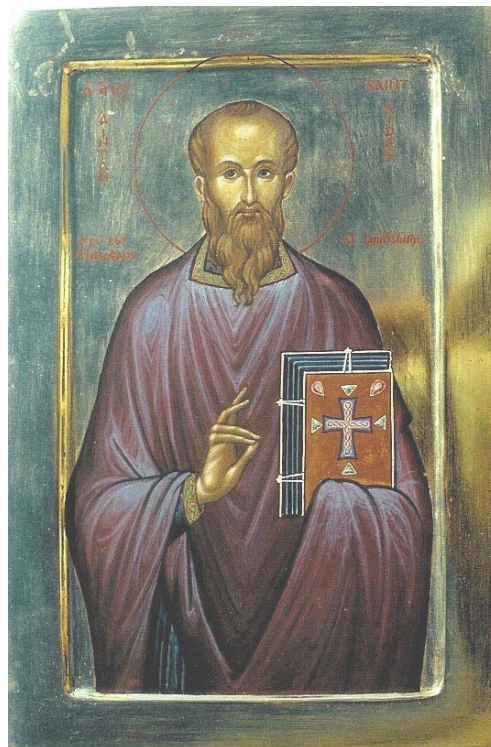
**Saint Alban the Martyr,
3 Pembroke Street, Epping**

with

**Saint Aidan of Lindisfarne,
32 Downing Street, West Epping**

*In Covenant with the communities of the
Roman Catholic Parish of Epping and Carlingford,
Epping Uniting Church, West Epping Uniting Church and
Carlingford Baptist Church*

The Feast of Saint Aidan of Lindisfarne (Aidantide)



From the Editor

Welcome to *The Parish Magazine*. If you are a first timer then we hope you enjoy learning of God's work in our little corner of the world. For the regulars it is good to have you join us once again as we journey together, hand in hand, doing God's work as we are able.

We welcome once again Bishop George Browning as well as his wife Margaret, the first time we think of husband and wife each writing articles. Other articles from a Seminarian, a parishioner's reflection of years gone by, the farewell of a loyal couple, confirmation, lots of visitors including our Bishop — Glenn Davies...the list goes on.

There will not be a magazine in October, due to my being overseas at the time production would normally occur. So our next edition will be that of Advent and Christmas. Everyone has lots of time therefore to write their articles!

Erratum in June Magazine. The editor acknowledges the following reference which was excluded from The Rector's Letter . This source is acknowledged here below.

Sources used were: <http://en.wikipedia.org/wiki/Iconoclasm>, and "The Use of Symbols in Worship", Irvine, Ed, Alcuin Liturgy Guides, SPCK London, 2007.

The editor also acknowledges with thanks the photograph of Bishop Harry Goodhew AO used in the June magazine and provided by Anglican Media.

Our Vision:

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Anglican,
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All-age,
Gathered,
Christian
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"a city on a hill"

To contact us:

Telephone 9876 3362
Post Office Box 79, Epping NSW 1710
Email office@eppinganglicans.org.au
www.eppinganglicans.org.au

Our clergy may be contacted at any time on 9876 3362

Saint Alban's Church is open daily for private meditation

Our parish library is open during office hours

Meeting rooms, various sized halls and other facilities are available

Please contact the parish office

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Thank you to the authors of the various articles in this magazine, contributors of photographs and our proof-readers. **The next deadline for the December 2011 edition will be Friday 5 November 2011.** Contributions may be left at the parish office, posted to 43 Henry Bayly Drive Mudgee NSW 2850 or emailed to rod.hale@bigpond.com

The Parish Magazine does not reflect the opinions of Clergy, Churchwardens or Parish Council in any official manner. It is published to assist parishioners in their understanding of the parish. It is an understanding for all contributors to agree to the publication of their name as the author of their contribution.

Our Cover: *An Icon of Saint Aidan of Lindisfarne. By Aidan Hart of the United Kingdom. Sourced from www.allmercifulsaviour.com/icons on Thursday 7 July 2011 at 0910hours*

You are warmly invited to join
the Parish Community
at the

Patronal Festival Eucharist

to honour the Feast Day of

Saint Aidan of Lindisfarne
28 August 2011
commencing at 8.30am

at the

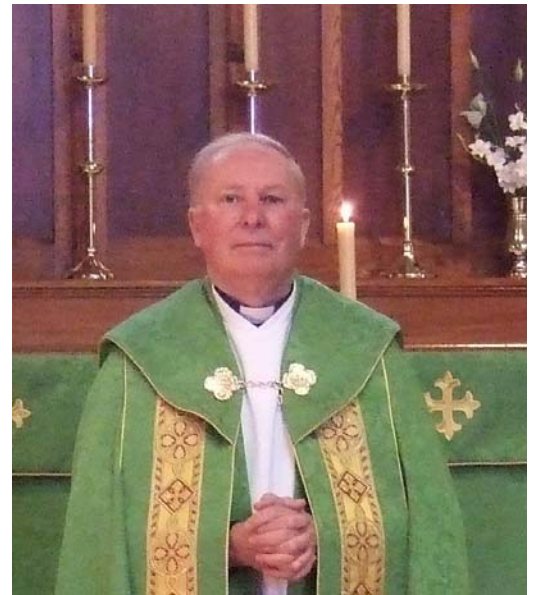
Church of Saint Aidan of Lindisfarne
32 Downing Street, West Epping

Preacher:

The Reverend James Butt

Rector of Saint John's Church,
East Balmain

and formerly
Associate Priest of our Parish



*At the conclusion of the Eucharist all are invited
to the fellowship of morning tea in
Saint Aidan's Hall,
prepared by the parish community.*

The Rector's Letter

In the Weekend Australian (25/26 June, George Megalogenis), there was piece headed "Stop complaining: the economy's in fine form". It noted that Australians live in a very lucky and wealthy country. Our unemployment is the lowest that it has been since the early 1970's and real wages are 2.2 per cent higher than they were four years ago. We do not have riots in the streets as happens in Greece. "Pro and anti-carbon tax rallies are line-dancing compared with the daily riots in Athens."

"We need to grow up and start thinking about how to build on our obvious successes. But that won't happen while Australia is cursed with a government without basic literacy skills, an opposition that happily says whatever springs to mind when a microphone is pointed its way and a commentariat that finds new ways to talk down (our) last rich nation standing."

The Old Testament prophets' concern for justice was epitomised in the famous quotation from Micah 6:8 : "(God) has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love

kindness, and to walk humbly with your God?" Does our society reflect such behaviour? I wonder why is it that our leaders, instead of debating with civility questions that confront our nation, do so with such aggression? Why do the "shock jocks" on our airwaves seem always to appeal to the lowest common denominator, when encouraging debate?

I am the first to complain about the advance of the nanny state, but how does our nation's attempt at justice, kindness and humility measure up? Is the intervention in aboriginal communities the best way to deal with their problems? What about the plight of the cattle producers and their communities affected by the live cattle ban to Indonesia. What about the way our country deals with boat people or those illegal immigrants who arrive almost unnoticed by airopplane. How do we deal with those suffering mental illness, such as depression? What about the reduction in personal freedoms, which seem to decline more each day? Why do others have the right to tell me, born with God-given free will, what I can or cannot read or watch? How does shouting at each other about the pros and cons of climate change, or holding up demeaning signs insulting the Prime Minister, enable the nation to come to a rational decision about our way forward on the matter?

We are a rich nation wonderfully blessed by God. We will be held accountable for the manner in which we use our wealth. "Let justice roll on like a river and righteousness like an ever-flowing stream." (Amos 5:24)

The need for justice, kindness and humility is also evident in the manner in which the Anglican Church in Sydney, deals with its life and its blessings. In the Diocese of Sydney it is very hard, as we all know, to hold a theological position different from that of the



Anglican Church League. No other party is given a realistic voice in the decision-making processes of the Diocese. The restrictions on who may be appointed as a Rector in the Diocese diminishes the understanding of who God is and how God relates and is revealed to the world. We need to grow up and start thinking about how to build upon our wonderful, rich inheritance, instead of each party trying to tear down another.

How are minorities treated in Sydney, people such as those with different sexual orientation? What about the role of women? Why is there such an outdated position held in regard to their roles. Why can they not be treated equally with men, reflecting that men and women are each made in the image of God. Women are not of a lower level of creation than men; if they were they would be less than human. The Church has long ago decided that slavery is anathema to God; why is the subjugation of women still regarded as fair? Why then, do we have a Queen who is head of the Church of England, and women who are Prime Ministers, Governors General and State Governors? If male headship is such an important issue, how can the Church abide such a situation? Why is it that people with opposing views on the issue are so aggressive to each other? The Body of Christ is made up of different people, with different views and experiences. We must learn to listen to each other, not shout at each other with our ears stopped.

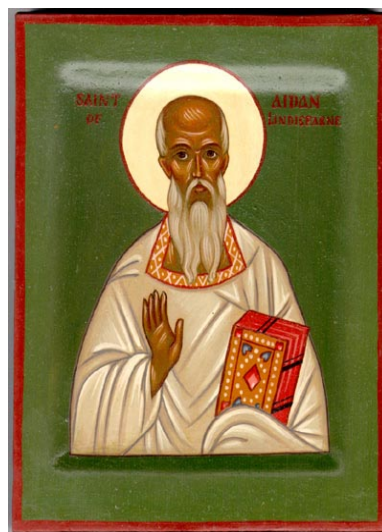
In a couple of years, the Archbishop will retire and there will be a synod called to elect his successor. At the last Election Synod there was a great lack of justice, kindness and humility. The supporters of the elected candidate treated the candidature of Bishop Forsyth, in particular, with great incivility. I trust that at the coming Election Synod and all future synods, that all debate will be civil and that God's still small voice will be listened to and not be shouted over so that it cannot be heard.

John Cornish

Rector

"He cultivated peace and love, purity and humility; he was above anger and greed, and despised pride and conceit; he set himself to keep and teach the laws of God, and was diligent in study and in prayer...I greatly admire all these things about Aidan."

*The Venerable Bede,
writing in his masterwork:
"Ecclesiastical History
of the English People"
(3:17)*



Writings sourced from www.prayerfoundation.org/favouritemonks. Icon by Russian iconologist Vladimir Baronov—www.allmercifulsaviour.com/icon on 7 July 2011 at 1405hours.

Competition or cooperation – which is primary and which is more reflective of the mind of God?

Bishop George Browning, IX Bishop of Canberra and Goulburn (now retired), and just returned from ministry in England.

Research indicates that human beings have a natural inclination for cooperation within kinship (tribalism), but that broader cooperation is resisted. Since Darwin we have come to understand that competition lies at the centre of human development and fulfilment. Competition is a central tenet of trade and economic engagement. It is, if you like, the central pillar of capitalism, the now unchallenged global ideology.

But can it survive? Will the obvious finitude of natural resources cause our addiction to exponential growth to become an undeliverable goal during the life time of generations X and Y and perhaps even of the baby boomers? Is the crippling indebtedness of Europe and the US, not to mention many African and Asian countries, a sign that the end game for 'business as usual' is closer than we would like to think?



I am one of a growing number who believe that the 21st Century has to be marked more by cooperation than competition and that this cooperation has to extend beyond boundaries so far attempted by humanity. Up till now cooperation has largely been restricted to that which gives cohesion within Nation States. (The Australian Constitution was formed in a period in which national cooperation was strongly resisted and its ongoing provision in the protection of States 'rights' makes 21st Century cooperation very cumbersome on our island continent.) When it comes to cooperation beyond the nation state, those who come to the international negotiation table generally do so from the not unreasonable point of view of pursuing the best interest of their own country. Negotiations that might bring about solutions to the challenges created by a global village have, up till now, been strongly resisted. A central plank of the global cooperation critique has been generating fear that the primary goal is 'world government'. Such

a proposition is preposterous and would be acceptable to no one; using it as an excuse to ignore cooperative activity is harming all of us.

Looking pessimistically, it is even worse than that. There is considerable evidence that powerful self-interest interprets the cooperation necessary for global sustainability in the long term, a threat. International conglomerates, especially mining interests, are throwing their very considerable financial resources behind a strategy of 'science denigration', arguing that science is at best flawed and at worst is corrupted by unseemly agendas. We are facing an almost unprecedented situation in Australia where for the first time that I can remember peer reviewed science is being attacked and demeaned by influential public figures. Speculative statements which are not peer reviewed science are being presented as if they are. A person like Lord Monckton (who is neither a scientist nor a member of the House of Lords) is accorded media attention as if what he has to say is a valid counter argument to that of respected scientists.

Within this context, where should the voice of Christianity be found, what has Christianity to say? First we have to recognise that we carry lead weight in our saddle bags. From within our own membership as well as from external critics there is a perception that we are incurably anthropocentric, that is to say we are not really interested in the non-human creation, and we are only interested in 'saving souls'. Related to this are two other matters that have become ingrained in our DNA.

On most Sunday mornings, in most congregations, the sermon is about redemption theology. Its twin, creation theology seldom gains a Guernsey. The truth of the matter is that creation theology informs redemption theology and vice versa.

Because redemption theology is not informed by creation theology there has become in Christianity an undue emphasis upon the individual, individual salvation and personal morality. It is not that this is wrong, but it is only half a truth. Creation theology informs us that the relational God has formed a relational world within which we humans are relational beings. Redemption is not essentially about the 'saving' of individuals, but about restoring us into relationship with God, with one another and the whole created order.

The Christian voice should therefore be about the transformation of the world, about the redeeming of all things to God's intention. As James Alison says in his confronting book *Knowing Jesus*, we are not simply called to be friends of Jesus, we are to be converted into the image of the risen Jesus who showed his disciples his crucified hands and side, who stands outside all power structures, strides across all divisions, and forms a new, single, human family. It is only in a conversion like this that we dare call ourselves 'catholic/universal'. Such a conversion is entirely counter-cultural and extremely demanding.

Those who continue to argue against changed human behaviour to reduce the human footprint do so from a position that individuals should not have to 'pay' for the 'common good'. Worse, that such an expectation is an infringement of individual rights and a threat to consumer driven prosperity. We Australians really need to understand and appreciate some hard truths. Per person, our homes are larger than the homes of any other nation on earth. (We could offset the effect of a carbon price by reducing the size of our homes by about 6% - lop off a bit from the third ensuite or a few square metres from the TV or games room). On average every Australian adult annually loses a little more than \$1,000, mostly through poker machines – this is twice more than our nearest rival. Our carbon footprint at about 24 tons per person is the world's highest, approximately four times higher than the average Chinese – there are of course many more of them!

I will not labour you with more figures, but suffice to say, we Australians have a long way to go to be in the middle of the pack, let alone in front of the pack, in terms of global cooperation and responsibility.

We Christians believe this is God's world, that we are 'keepers' (Gen: 2.5), custodians of that which belongs to another. We believe in intergenerational responsibility, we are children of Abraham, Isaac and Jacob. We believe in justice for the poor of the world, in particular we are affronted by the thought that the world's poor should pay the bills for the world's rich. We believe that hope is an essential virtue in the lives of all humans and that without it we are severely diminished.

For these and many other reasons we Christians must be in forefront of the movement for global cooperation and responsibility that the blessing bestowed by God upon his creation might be experienced by today's children and passed on to their children.

Reflections on Retirement

Margaret Browning is the wife of Bishop George whose article precedes this.

Stepping Out and Singing in the Rain – 2 very old movies!!! Have you seen either of them???

The first, *Stepping Out*, is a story of a disparate group of people learning to come together in a dance routine for a special event. And very like a group I joined when my husband George retired as Bishop of the Diocese of Canberra and Goulburn in 2008 and took up a position as Parish Priest of the Benefice of the Wriggle Valley in the Diocese of Salisbury in the UK for 16 months.



The first stage of our retirement meant new beginnings, new opportunities, new growth, in a loving community, and a wonderful sense of belonging which gave me a freedom to stretch my own boundaries and step outside my comfort zone.

The Benefice consisted of 6 parishes: that meant 6 parish councils, 6 sets of wardens etc!! The six villages were within a 5 mile radius and we lived in the largest one Yetminster, with a population of round 1,000 people. Altogether the total population of the Benefice was about 2,000. So you can see what a contrast there was between our previous 15 years travelling up to 3 hours between Canberra and parishes in the Diocese and our tootling around the narrow lanes between the hedgerows visiting the various parishes in our little Nissan Micra.

Having arrived in Springtime we settled into the rhythm of village and church life and to become more connected we rotated morning prayers Monday – Thursday at 8.30am week about in each of the parishes: one week Batcombe, next Chetnole, Hermitage, Leigh, walking across the fields to Ryme Intrinseca and lastly Yetminster. (Friday was our day off.) These times became very special with discussions on the readings and coffee/breakfast afterwards in various parishioners homes. Six to twelve dedicated folk joined us winter and summer. A most fulfilling and stimulating experience.

The major reinforcement for me from my experience was how much faith can be reinvigorated through small communities. We often think small is a problem, but my experience belies that. From a personal point of view I found being rooted in the Yetminster parish and the village a wonderful life-giving experience. I had been an itinerant worshipper for almost 25 years so belonging in one place was very special. The people really took us into their hearts and offered me especially a ministry I will never forget. I cannot really explain it, but I found a freedom and maybe a recklessness which really surprised me and I undertook things I would never have thought I would or could do .

Like Tap Dancing – can you imagine it!! Yet, in that group of mostly women older than me and one man – it was fun to be encouraged to have a go and even make a fool of oneself. Thankfully there were no public performances except for friends at an Annual Celebration Supper.

The villages were full of people with a wonderful range of talents. Many were artists, some sculptors, of course many were musicians and many were needleworkers. It was through the arts that opportunities for gospel celebrations were made, linking with communities outside the church. A regular 4th Sunday free-form service endeavoured to make imaginative links in this way. We should not underestimate the power of the arts as vehicles for faith expression. A CELEBRATION OF CREATIVITY was one service I led. Other parishioners take responsibility for these services.

A major undertaking took place in the village for the Millennium when 26 wall hangings were embroidered telling the history of the area and the church. A STITCH IN TIME. The panels depict the Seasons, Industry, Rural Crafts and Farming, Priests of Yetminster, People of Yetminster, Local Organisations, Village Map 1840, Village Map 2000, views from the Tower, North, East, South, West, Festivals, Easter, Whitsun, Harvest, Christmas, Special Panels of outside the Church and inside the church. A magnificent achievement in stitchery of various kinds. It was seeing this that gave me an interest in stump work, which is 3 dimensional needlework done mostly in the 17th Century and revived not that long ago. I was able to have tutoring in the art from one of the church women whose work is simply amazing. An ongoing pursuit. Belonging to a quilting group was also another treat.



I was also able to foster my interest in painting in water colour by attending a weekend course in Stalbridge and joining a group meeting regularly in the parish hall. Joining the Flower Roster and singing in the choir were unexpected delights (I had left Australia with a very bad attitude about involvement) but I couldn't help myself!

So from one point of view it was a very self indulgent sabbatical for me!!

Being walkers we greatly enjoyed the many public rights of way round the villages. Walking before breakfast to English folk was rather uncommon, but the frost and dark didn't put us off our routine. Over the stiles and across the fields, round the corn crops

I was able to join the Diocesan spouses in their annual retreat which was held in Glastonbury at Abbey House adjoining the old Abbey and I was also able to participate in some Quiet days organised by the MU and the Quiet Garden Scheme. I was able to soak up so much. Salisbury Diocese has had a link with a Diocese in the Sudan for more than 30 years and prior to the Lambeth Conference many of the Sudanese bishops' wives were hosted by the Diocese and they came to Sherborne where our MU groups entertained them. Our local MU group made stoles for their bishops to present to ordinands.

There were many special treats like the Westminster Abbey Bushfire Memorial Service where George preached, the ANZAC service at Sutton Venney near Warminster and so on. We did have time for regular outings and our cultural experiences were enhanced 100 fold. So, it was a wonderfully enriching time in my life. A renewing and refreshing that I could not have imagined.

Whether I ever take up tap dancing again remains to be seen – I doubt it!!!! But it has been a great new and liberating experience Stepping Out and Singing in the Rain!!

*Wriggle
Valley
Beneface
which
Margaret
mentions*

Our Weekly Services



Weekdays at Saint Alban

- 7.00am Holy Eucharist—Wednesday
- 10.30am Healing Eucharist—Thursday
- 5.00pm Evening Prayer—Monday to Friday

Sunday at Saint Alban

- 7.00am Said Holy Eucharist
- 8.00am Holy Eucharist with Hymns
- 10.00am Choral Eucharist
- 6.00pm Evening Service

Sunday at Saint Aidan

- 8.30am Holy Eucharist with Hymns

Baptisms, Weddings and Funerals may be arranged with the Rector. Also available is the opportunity for special family services to co-incide with re-unions, renewals or special anniversaries. These should be discussed with the Rector.

In August we honour Saint Aidan of Lindisfarne. This prayer is from the website of Saint Aidan's Catholic Church Ontario Canada.



Prayer to Saint Aidan

O loving God, who called your servant Aidan
from the peace of a cloister to re-establish the Christian mission
in northern England, and gave him the gifts of gentleness,
simplicity, and strength: Grant that we, following his example,
may use what you have given us for the relief of human need,
and may persevere in commending the saving Gospel
of our Redeemer Jesus Christ;
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. **Amen**

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Rebecca Pincott

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Recollections of a hayseed

Joyce Gordon, a member of Saint Alban's Community reflects on times gone, yet times that were so important in God's overall plan.

In 2002 I attended the Centenary of Goambeen Wesleyan Church. It is west of where the Reverend Ben Edwards serves and probably still performs the same role as the smaller centres in his parish. It was CHURCH to me as a child. The area was better known as Reedy Creek.



We lived on a wheat and sheep farm which was part of a Soldier Settlement for men of WW1. We were about 28 km east of Parkes and 8 km west of the church. Our nearest railway siding was Mandagery.

Early settlers in the area had felt the need for a place of worship and perhaps a community meeting place. They were horse and buggy transport days. Trustees were assembled. Records say the church was built for 55 pounds with donations of timber, labour and money from people of several denominations – mostly Methodist. In later years more donations of money and labour maintained and upgraded it. At its inauguration, in 1902, it was declared to be available for worship to any sect who recognised the New Testament. The Catholics in the area preferred to continue having Mass at a large house nearby. Such was the mood of the time. Their children went to the one teacher school with us and arrived late on Saint Patrick's Day wearing green rosettes.

Methodist services were discontinued in 1962. Presbyterian ones held from 1928 until 1960. Anglican (C of E) ones ceased in 1929 and recommenced in 1952. The congregations were always a mixture of adherents. In January this year we drove past and saw a notice showing the time for Anglican services on the gate.

Marriages and sales of farms altered the congregations.

When I went to High School in Parkes, the Anglican Rector, the Reverend Wallace Conran, always began the weekly scripture lesson by having us repeat the Creed. I had already accepted that, but not in the same format, from my mother and the Methodist and Presbyterian services.

I recall the gathering after Church, standing, and without refreshments, for often more than an hour. The matters of concern covered health, births, deaths and marriages, The Depression, our crops and flocks, once a grasshopper plague and another time a severe hailstorm – in the war the local volunteers. Bushfires happened at times but usually on the bush land on the other side of the railway lines.

It was a caring community. When two men who were our neighbours died within a few weeks of each other, early in 1935, their crops were sown by others. They were both near bankruptcy at the time. One widow stayed on and with financial and practical advice from the Rural Bank and other farmers brought up a young family. One of her grandsons now has the property.

The Centenary Celebration was organized and presided over by Mr Don Pearce. His great uncle had been the chief instigator of the founding of the church and his grand father a local preacher. His great aunt a captain in the Salvation Army. The Sermon was given by the Reverend Campbell Brown (in his hat as we were outside). The Litany of Commitment by the Reverend Frank Hetherington. The Children's address was given by Lt Col Lynette Pearce sister of Don who had trained as a teacher but became principal of a Salvation Army training college. She compared all that makes a car a functioning vehicle to what they need. The Reverend Alan Palmer opened the service.

As part of the intercessions we said:

Have mercy when we are divided. Help us to respect beliefs sincerely held even when we cannot agree with them.

A sausage sizzle in the adjoining recreation ground was appreciated by all. Numerous past residents of the area together with the current ones had a memorable day.



The congregation awaits the service at the Goambeen Wesleyan Church



With Joyce's reflections about days gone by, on the land, it seemed the place to have our Harvest Festival photos.

Food from the land, by God's people and for God's people

The Noticeboard

Early Diary Note

On 20 November 2011, The Feast of Christ the King, Bishop George Browning (Retired IX Bishop of Canberra and Goulburn) will be preaching. Bishop George and his wife Margaret are good friends of our parish and so note this now and plan to be here.

The Pastoral Care Committee

Recent news stories and the winter season should prompt us to “care”. For ourselves and our neighbours. Jan McIntyre heads this important ministry. If you think you can help here please speak to Jan.

Parish Groups

Our Parish has groups for every interest. There is no need not to have great interactions within the parish community. Why not plan to join one or more now. Speak to the Rector, the Wardens or to Denise in the parish office to find one to best suit you.

Christmas Puddings

Because there will not be a magazine before the Christmas edition this is another early diary note to make sure you plan to order your requirements. Why not put it in your diary now for 1 November ... “order a couple of puddings from Saint Albans”.

Parish Helpers

We are a fast growing and caring community and so are always seeking, readers, cleaners, polishers, gardeners, telephonists, library assistants, welcomers. Please think how you can give a little time to these various ministries within your week or whenever.

Prayers for our “distant” clergy

In these times of testing, we have clergy, nurtured from our parish who are doing so many good things, often under great strain, in rural parishes. Remember in your prayers Fathers Matthew Smedley, Ben Edwards and Thom Leslie and Deacon Jane Chapman. Send them a card, give them a call and of course pray. They will appreciate us caring for them.

The Parish Book Stall

Val Woodman and her team run this great activity each Sunday after 10.00am Eucharist in the War Memorial Hall. There is always a fine range of titles to provide good reading in front of the fire on cold afternoons or nights. And always too, an excellent selection of cards to cater for all occasions.

The Parish Library

To complement to Book Stall there is the Parish Library, which also contains a huge range of titles. Often titles now out of print or harder to purchase. So this is another source of winter reading. The library is open most days, check with Denise in the office.

Farewell to Anna and Micah McCurdy

Peggy Sanders acknowledges the work of two very popular people as they return to Canada.

On Sunday 3 July we said farewell to parishioners Anna and Micah McCurdy. Anna and Micah came to Sydney from Cambridge, England (via Canada) in September 2007. Micah came to undertake his PhD in Mathematics through the Computer Science Department at Macquarie University. Anna worked at Optus for 2.5 years and then at St Vincent de Paul Society for 1 year.

Micah having completed his PhD the McCurdys are now returning to Canada, and to Halifax, Nova Scotia. There Micah will be teaching and doing research at Saint Mary's University, while Anna returns to University to prepare to study Occupational Therapy and/or Divinity.

While they have been with us at Saint Albans both Anna and Micah have been very active members of our congregation: Anna has been a server and sacristan, a member of the Saint Alban's Bush Committee, a Turner Family Group member, and a member of the youth ministry team as well as assisting with the brass committee. Micah has been a reader, a sacristan, a member of the Parish Council, a Turner Family Group member and was the BCA box secretary.

In October 2008 Anna, together with Frances Quan Farrant, joined the Edmund Rice Centre as Ecumenical members of an Educational Tour of the Island Nation of Kiribati.

We have enjoyed their fellowship and our prayers are with them as they return home.



Saint Aidan's Cathedral, Enniscorthy, Ireland



These beautiful windows are three of fifty four within the Cathedral of Saint Aidan, Enniscorthy, County Wexford, Ireland

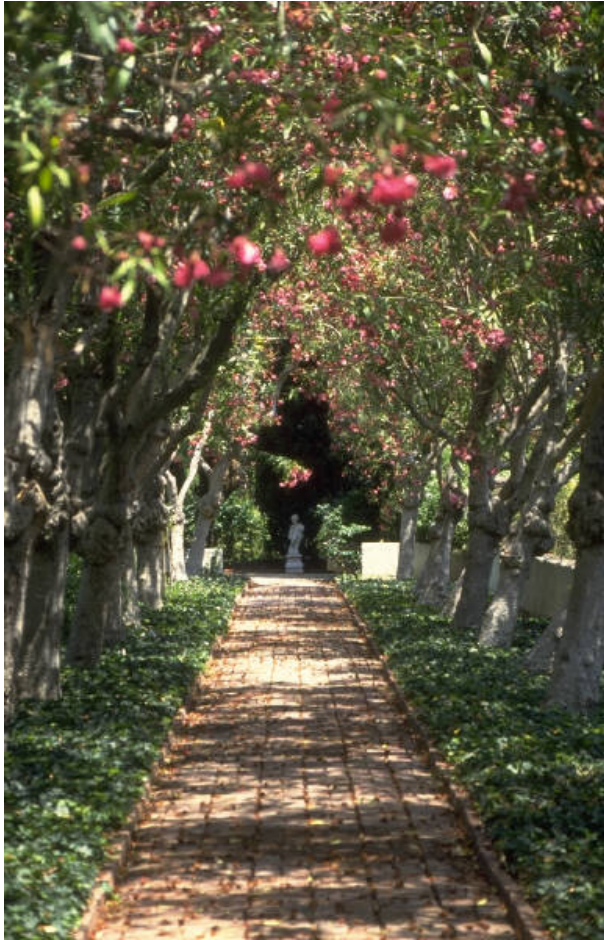
Left—Saint Aidan of Lindisfarne (note the different appearance to the traditional Orthodox icons with which we are familiar and featured elsewhere in this magazine)

Centre—The Virgin Mary, Mother of Christ (this window is located in the Mortuary Chapel)

Right—Saint Joseph with the Holy Child (located in the east Aisle)

Source—www.commonswikimedia.org/saintaidanscathedral. Sourced 8 July 2011 at 1000hours

“The secret of living”



*Make each day a magnificent adventure.
Accept the challenges that come your way.
Seize each opportunity that you find, without concern for what
others say.
Experience each day with open arms.
Savouring both victory and strife,
Welcoming the good and bad together
For only then will you know the joy of life.*

*Author unknown—found on a scrap of paper
amongst the editor’s family collections*

Celebrating Pentecost, Confirmation and Baptism



The Feast of Pentecost was celebrated in fine form—The Festival Eucharist, Confirmation and Baptism



Top Left—View through the Nave to the High Altar of Saint Alban's in readiness for the Feast of Pentecost

Top Right—The newly confirmed being presented to the congregation by the Bishop

Middle—Father Ross (left) who prepared the confirmees with Bishop Glenn Davies (right) who confirmed (from left to right)

Isobel Bongers, James Bongers, Eric Juniper, Rachel Juniper and Alastair Moon

Bottom—In the presence of the Bishop and the congregation, Harriet Jessica De Martin was baptised by Father John



Pastoral Care and Ministry

Hello, my name is Lisa Thomas. I am currently a student at Saint Mark's National Theological Centre, which is the Canberra campus of Charles Sturt University. I have completed twenty-three of the twenty-four subjects required for the Bachelor of Theology. At the same time, I am also studying the Diploma of Anglican Orders.

Thank you to the Trustees of the Geoffrey Feltham Pastoral Education Fund who, on behalf of the Anglican Parish of Saint Alban, Epping, sponsored the Pastoral Care course fees.

The Reverend John Cornish invited me to write about how the training in pastoral care has helped me in ministry.

Currently my focus is mainly still on studying, but I have a variety of intermittent ministries.

At Saint John the Baptist, Reid (ACT), my husband, Peter, and I are presenters of the Saint John's Care Making Love Last, pre marriage education. We teach skills of communication and conflict resolution. Through the worksheets, group discussion, and interaction with their partner, the participants are encouraged to have a realistic view of marriage, with the expectation of shared hopes, dreams, and transcendent moments. The listening and speaking skills component is really a pastoral care skill. Listening attentively, and speaking precisely leads to good communication and therefore understanding.



At Saint Mary-In-The-Valley, Calwell (ACT), I have a weekly appointment with a senior lady to take her shopping, banking, and whatever else pops up. I visit another senior lady, when she gives me a ring to pop around as she has need. I mostly see her at church on Sundays now, but in the past, I helped her in times of need as she moved house, reading the instructions on her new vacuum cleaner, new phone, and a kit cupboard assembled. I visited another senior lady from church when she was sick, and took her communion at home. These events in themselves seem functional, but in a relationship of trust, I have discovered insights into these women that I have been able to pass on to the rector for further pastoral care. I have been able to give the gift of time to these women, allowing the priest and the pastoral care coordinator to contribute in timely, but in less time consuming ways.

The prayer ministry at Calwell that I participate in is through the prayer chain, by phone contact each morning as required by prayer seekers. Also through the Sunday service, during communion I and one other make ourselves available to pray with and for individuals as they come to the specified area at the side for prayer. This is available, when we are not lay reading and therefore busy during communion serving the chalice.

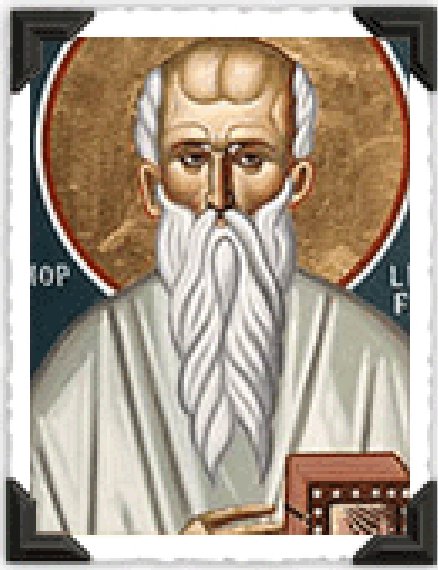
Over the past few years, we have had a few "prayer for healing" services and plan for more to occur when the weather warms up in Canberra. I am a part of the team that waits on God for the timing, planning, and implementation of these hopes. These are some of the ways that I have utilized the training received from pastoral care studies.

Saint Aidan of Lindisfarne

This version of Aidan's life and the icon are from www.holyspiritinteractive.net/kids/saints—Sourced 7 July 2011 at 1925hours.

The website is an ideal source for our younger readers. All stories are written in a simpler form of language.

Aidan of Lindisfarne was born in Ireland. As a young boy, he studied under Saint Senan and later became a monk. He lived at the great monastery of Iona, which Saint Columban had founded.



He was a humble man, who was greatly loved and respected and was the kind of person anyone would love to call "friend".

When Saint Oswald became king of North England he asked for missionaries to preach to his pagan people who did not believe in God. The first missionary to go soon came back complaining that the English were rude, stubborn and wild.

The monks got together to talk about the situation. "It seems to me," Saint Aidan said to the returned monk, "that you have been too harsh with those people."

He then explained that, as Saint Paul says, first teach them simple lessons, then when the people have grown stronger on the Word of God, they can begin doing the more perfect things of God's holy law.

When the monks heard such wise words, they turned to Aidan. "You should be the one to go to North England to preach the Gospel," they said and Aidan went willingly. He humbly took on his new job with a spirit of prayer.

As he began preaching, King Saint Oswald himself translated Aidan's sermons into English until the saint learned the language better. Saint Aidan knew the bible well and always travelled on foot preaching and helping the people. He did much good and was greatly loved by the people.

After thirty years of Saint Aidan's ministry, any monk or priest who came into the village was greeted with great joy by all the villagers.

On the island of Lindisfarne, Saint Aidan built a large monastery and King Oswald made him the first bishop there. So many monks from this monastery later became saints that Lindisfarne became known as the Holy Island.

Slowly, the work of these eager missionaries changed North England into a civilized, Christian land. Saint Aidan died in 651.

We can learn from Saint Aidan's life that the witness of a joyful, kind person is a powerful influence on others. When we find it difficult to see the good in people, we can whisper a prayer to Saint Aidan and he will help us.

Visitors to our parish



We have had outstanding Guest Preachers

Top Left—The Reverend Dr Keith Mascord, from the NSW Parole Service, with Mother Valerie, Father Ross and Father John

Top Right— Reverend Father John Dean from Anglican Board of Missions

Bottom Left— The Reverend Chris Baxter from Bush Church Aid

The Parish Registers

Holy Baptism

Harriet Jessica DE MARTIN on 12 June 2011

The Faithful Departed

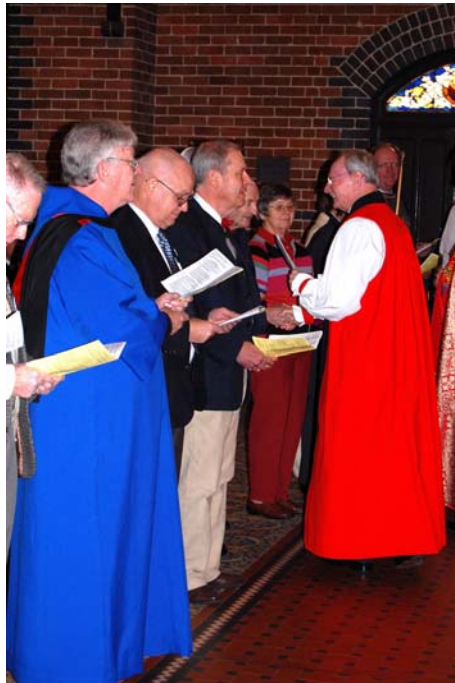
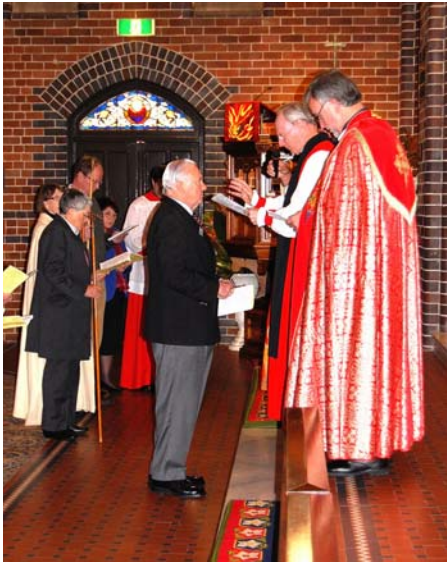
Lory Strachan RUTHERFORD on 23 May 2011

The Rite of Confirmation

on 12 June 2011

Isobel Emily BONGERS
James Phillip BONGERS
Eric Gabriel JUNIPER
Rachel Emily JUNIPER
Alistair Van Adair MOON





Our Patronal Festival of Saint Alban



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Top Left—The Rector with The Reverend Dr Alan Friend at lunch

Top Right—Bishop Harry Goodhew AO commissioning our parish

Middle Left—Commissioning the Parish Wardens

Middle Centre—Commissioning the Parish Council

Middle Right—(l to r) Bishop Harry Goodhew AO, Father John and Father Martin

Bottom—Saint Alban's Angels under the musical direction of David Wheatley

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Top—(l to r) Father John, Bishop Harry Goodhew AO, Father Ross

Bottom Left—Presentation of Medals to Saint Alban's Angels

Bottom Right—Saint Alban's Principal Choir

Parish Directory

Rector	The Reverend John Cornish BBus, Dip Tech (Public Admin), BTh, Dip Min
Associate Priest	The Reverend Ross Weaver BA, Dip Ed, BTh (Hons), BSocSc (Hons) MCouns
Honorary Priests	The Reverend Martin Davies BTheol, MTh The Reverend Dr Alan Friend MSc, PhD, ThL The Reverend Valerie Tibbey ThDip The Reverend Paul Weaver BA, BD, ThL, AMusA,
Licensed Lay Readers	Ian Burrows, Ken Bock (Diocesan), John Noller, Ruth Shatford (Diocesan)
Lay Assistants	Godfrey Abel, Sue Armitage, Stuart Armsworth, Max Boyley, Noel Christie-David, Shane Christie-David, David Crawford, Margaret and Robin Cummins, Allan Griffith, Jill Gumbley, Anne Lawson, Tony Malin, Marion Martin, Michael Marzano, Jan McIntyre, Richard Moon, Jane Noller, Margaret Pearson, Lachlan Roots, Peggy Sanders, Bill Sheather, David Tait, Amanda and Kim Turner, Ian Walker, Sarah Weaver
Servers	Navin Abel, Vikki Armsworth, Stuart Armsworth, Ross Beattie, Ian Burrows, Anita Christie-David, Shane Christie-David, David Crawford, Corinne Deall, Linda Deall, Sarah Deall, Edward Findlay, Michael Marzano, Jan McIntyre, Emma Noller, Jane and John Noller, Sarah Noller, James Simpson, Yogaraj Thiyagarajah, Penelope Thompson, Phoebe Thompson, Prudence Thompson, Mark Wright
Parish Administrator	Denise Pigot Telephone 9876 3362, or by email office@eppinganglicans.org.au
Honorary Parish Treasurer	Noel Christie-David
Parish Councillors	Peter Alexander, Doug Carruthers, Graeme Durie, Glyn Evans, Richard Moon, John Sowden, Yoga Thiyagarajah, Sarah Weaver
Parish Nominators	Robin Cummins, Peter Deall, Peggy Sanders, Ruth Shatford, Kim Turner
Synod Representatives	Graeme Watts, Ruth Shatford
The Church Wardens	
Saint Alban's	Jan McIntyre (9438 4940) - Rector's Warden Ruth Shatford - People's Warden David Tait - People's Warden
Saint Aidan's	Bill Sheather (9873 5106) - Rector's Warden Ken Bock - People's Warden John Boyd - People's Warden
Choir Director	David Wheatley
Organist	Neil Cameron
Assistant Organists	Rosie Blake, Lynn Bock, Stanley Gilling, Tony Malin, Barry Rook, Richard Simpson, Chris Wagstaff, Bruce Wilson
Caretaker	Tristram Fieldhouse