

The Parish Magazine

Epping Anglicans



May to July 2022

Number 868

Saint Alban the Martyr,
3 Pembroke Street,
Epping
with
Saint Aidan of Lindisfarne,
32 Downing Street,
West Epping



Saint Alban's Sanctuary during the service to mark the retirement of The Reverend Paul Weaver 30 January 2022

In Covenant with the communities of the Roman Catholic Parish of Epping and Carlingford and the Uniting Church Parishes of Epping and West Epping

From the Editor



Easter represents a celebration of the resurrection and new life. At Saint Alban's we have recently celebrated many new gifts. We are blessed with the appointment of Phil Lui, who joined our Ministry team. We welcomed Chris Czerwinski as our new Choir Director. We have appreciated the new members who have joined the choir which greatly enhances our worship.

New parishioners have joined us in the celebration of our faith, and we are eager to share fellowship with them.

Our organist, Aleks Mitsios has been awarded a scholarship which will take him away from us. We are sorry to lose him, but we delight in his new path and wish him well. [See page 27.]

Perhaps at this time it is appropriate for us all to make a new commitment to our faith and our church community. What 'newness' can you bring to your life?

Julie Evans

Please contact me at julie.evans@ihug.com.au

Our vision:

*To be a
Worshipping
Recognisably Anglican,
Multi-racial, All-age,
Gathered,
Christian Community*

"a city on a hill"

To contact us:

Contact administrator Tuesday - Friday on (02) 9876 3362
The Parish Office is open Tuesday and Thursday 9.00am to 3.00pm.

Post Office Box 79, Epping NSW 1710

Email: office@eppinganglicans.org.au

Website: www.eppinganglicans.org.au

Our clergy may be contacted at any time:

Ross Nicholson 0407 916 603

Phil Lui 0433 456 987

Saint Alban's Church is currently not open for private meditation. Our parish library is available when the Parish Office is open. Meeting rooms, various sized halls and other facilities are available to hire. Please contact the Parish Office for details.

Published by:

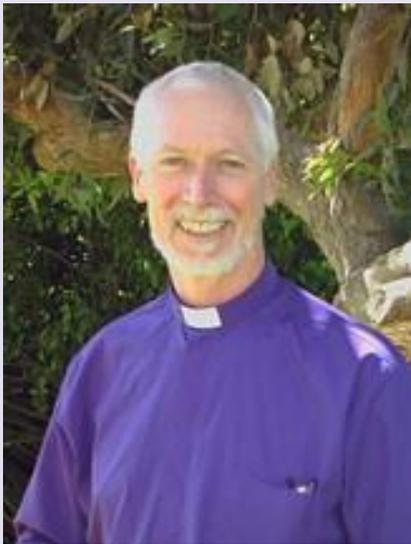
The Anglican Parish of Epping

3 Pembroke Street Epping, NSW, 2121, Australia.

Copyright rests with the contributor. No work may be reproduced without the express permission of the copyright holder. All works reproduced herein are acknowledged.

Thank you to the authors of the various articles in this magazine and to those who contributed photographs: Doug Carruthers, Glyn Evans, Julie Evans, Anne Lawson, Jim Rolan, Peggy Sanders, Amy Taylor and Sarah Weaver. Thank you also to the proof-readers.

The Parish of Epping is a parish in the Anglican Church of Australia. *The Parish Magazine* records recent events in the parish, gives details of parish activities and publishes articles of general interest and articles which set out opinions on a range of matters the subject of discussion within the Anglican Church community. It does not necessarily reflect the opinions of Clergy, Churchwardens or Parish Council. The editor accepts contributions for *The Parish Magazine* on the understanding that all contributors agree to the publication of their name as the author of their contribution. Articles may be edited for space, legal or other reasons. *The Parish Magazine* is also available online at <http://www.eppinganglicans.org.au/parish-magazine>



It is very easy to look back over the last two years and the disasters that have afflicted the world and be overwhelmed by the negatives. Our human disposition is towards the disastrous rather than the hopeful. A little while ago I read a surprising article that suggested a number of the positives that will come from the fighting in Ukraine.

That prompted my thinking about this article and so I googled 'good outcomes of Ukrainian war'. Not only did I not find the piece I wanted but every article listed, mentioned nothing but the catastrophic impacts of the conflict. Even changing the search criteria to 'positive outcomes' failed to return anything but bad news.

The original article listed five positive outcomes, but the one that immediately grabbed my attention was for the environment.

Russia is one of the largest exporters of natural gas and fossil fuels. The war prompted the West, and particularly European countries, to reconsider their dependence on Russian energy imports. It was suggested that this will lead to more renewables being employed in a move away from carbon fuels. The increase in fuel costs because of sanctions will also push a move to more fuel efficiencies in the wider economy. All net positives for the environment and global warming.

COVID-19 has been another disastrous disrupter to life as usual. But unlike the Russian aggression googling 'Positives of Covid' elicited at least one article, from 2020. It too mentioned the positive environmental outcomes because of limitations on travel. But also included as positives a renewed understanding of the importance of community, innovation and gratitude. Its credibility however was a little dented by the suggestion that peace on earth would increase! What was missing from that early COVID article was the incredible advances in viral research and in particular the development of mRNA technology that will have therapeutic value beyond COVID vaccines.

As I reflected on these 'silver linings' to exceedingly dark clouds it reminded me that, as popular as it might be to question where God is in tragic circumstances, the reality is that he is right here in the midst. As black as our times may be, it is a failure to understand the nature of God to put him in the picture as a passive participant. Deism was a popular 18th century theological position that tried to deal with evil by suggesting God was a disinterested divine clockmaker, who wound up the world and set it to run all by itself.

That is not the picture we see in the Bible. When Jesus was confronted by the religious hierarchy for healing a man on the Sabbath he responded:

"My Father is still working, and I also am working." John 5:17

A more intriguing proposition is made by Paul in 1 Corinthians 15 when he says of the resurrected Jesus:

"He must reign until he has put all his enemies under his feet." 1 Corinthians 15:25

The clear implication of those words is that Jesus is active even now in this world.

And that was what brought me back to that thought of the positives in the midst of overwhelming negatives. This is God's world and although we human beings are determined to wreck it with global, national and individual selfishness, God is still in control. We will never see a 'golden age' of human development and yet we have not seen unrestrained evil in unrelenting dominance. Good does overcome evil and that is evidence of Christ's reigning until all his enemies are put under his feet.

If Jesus is reigning, if the Kingdom of God has drawn near, then our task as followers of Jesus is to be the agents of that Kingdom where God has placed us. That is the purpose of the Church, to be communities of the faithful showing that there is a better way to live than 'might is right' thuggery or a frustrated capitulation to the circumstances around us. That God does bring his grace and mercy even through disturbing turmoil is testament to his love and grace to the creatures he loves. Our calling is to join him in sharing that love and grace.



Assistant Minister Phil Lui, his wife Becky and their three sons were welcomed to our parish at the beginning of February after a ministry in the Western suburbs of Sydney.

The first time I did an evangelism training course, one of the first activities I did was to write down the names of three friends who we would pray for during the duration of the training course – that we would be able to share the gospel with them and that they would come to Christ.

I loved this because it encouraged us to pray intentionally, persistently and in dependence on God to be the one to soften hearts. It was also a practical focus on the purpose of doing the course.

However, as my wife Becky and I have meditated on the key metaphors of evangelism in the Bible, we feel that perhaps activities like this can sometimes limit our scope.

The two main metaphors used in the Bible are fishing and farming. In Mark 1, as Jesus calls his first fishermen followers: Peter, Andrew, James and John, he says to them:

“Follow me and I will make you fish for people.” (Mark 1:17)

In Mark 4, Jesus tells his famous parable of the sower who sowed seed along the path, the rocky soil, the thorns and the deep soil and explained how these four soils represent the different ways people respond to the Word of God. This metaphor is picked up time and again and used to illustrate different aspects of evangelism, for example in 1 Corinthians 3:6, Paul writes:

“I planted, Apollos watered, but God gave the growth.”

There are two things about evangelism I want to highlight from these two metaphors.

1. God is the one who changes hearts

These biblical pictures make clear our role in evangelism. We are the ones who plant and water seeds, but it is only God who can bring the growth. We can cast our nets into the sea all night and catch nothing, and then in a single cast catch 153 fish (John 21:11).

God has given us a job to do in planting and watering seeds, in casting our nets, in sharing the gospel, but at the end of the day he is the one who brings people from death to life. This is why prayer is such an important part of the work that he has given to us. He answers our prayer and brings people in from the darkness into the kingdom of light.

This is remarkably freeing as we are not responsible for the outcome, we are responsible for our faithfulness. We can trust that God will do what is right in his own timing and we can rejoice in our obedience whenever we take up an opportunity to plant a seed or spill some water onto a struggling plant. Praying and sharing is the task that he has set before us, let us pray that he will strengthen us for the task before us.

2. Casting the net wide/sowing everywhere

If our role is to share and God’s role is to change hearts, then we need to think further than the three friends whose names we might scribble down onto a prayer list. The fishermen that Jesus called didn’t use rods to try and fish for one or two people, they were casting their net wide.

The sower in the parable sowed everywhere, they weren’t worried about the response they were going to get, their job was to sow.



Phil Lui preaching at his first service at Saint Alban's 6 March 2022

When Paul was in Corinth, God spoke to him:

“Do not be afraid but speak and do not be silent; for I am with you, and no one will lay a hand on you to harm you, for there are many in this city who are my people.” (Acts 19:9-10)

Paul didn't know who in that city was going to respond to the gospel, the sower doesn't know the type of soil in which they have planted, and we won't know which seed will grow into a plant and which will fail to sprout.

Look around you: what are the fields that God has put you in, which oceans and seas is your boat drifting in? What are your workplaces, your friendship groups, your family, your local parks, your local restaurant owners? What are your opportunities for planting and sowing?

As we identify the fields of opportunity God has put us in, we want to help one another take the next steps and to make inroads into these various parts of our lives.

In the coming months I'll be running some training to help us in our evangelism. If you would like to join, please email me to let me know you are interested – Phil@eppinganglicans.org.au



Phil was warmly welcomed to his first service in the sanctuary at Saint Alban's 6 March 2022

Children at Saint Alban's

Amy Taylor, Children's Ministry Worker



This term in Sunday School, we focused on the theme of 'prayer'. We started off by discovering what prayer was and why we should use it to help our relationship with God. We learnt that:

- Praying is like having a conversation with God. We can tell him anything and there's no greater listener than him.
- When our prayers aren't answered immediately or in the way we expect them to be, it doesn't mean that God isn't listening. It means that He is working to His plan. Even if we don't know what the plan is, we can trust that God has our best interests at heart.

Next, we practised writing our own prayers. We prayed for the world, our family and friends, the church and ourselves. We followed the P.R.A.Y. structure:

Praise – thank God for something wonderful in your life.

Repent – say sorry for something wrong you've done.

Ask – ask God for the things you need.

Yield – trust that God will look after our requests.



We made prayer cubes to roll before we pray, giving us some ideas about what we could talk to God about



Hannah prayed for a child and promised God that she would give her child to him if her prayer was answered

We then looked at three examples of people from the Bible who prayed to God, and we saw what happened then their prayers were answered.

Hannah prayed for a child and kept her promise to God when her prayer was answered.

Joshua prayed for God's leadership and was granted courage to help him destroy the walls of Jericho.

Finally, we looked at the most important example, of prayer, The Lord's Prayer, the prayer that God wrote himself and the one that we can pray when we don't know what to say.

In our last meeting for the term, we worked on a project for the congregation. We prayed for Saint Alban's Church and made prayer cards for everyone at the 10am service. We will continue to do a church wide project on the last Sunday of every term to show our appreciation for God's people and because no one is ever too much of a grown up for craft.



We handed out prayer cards as people left the service. We hope it will remind people that prayer doesn't have to be intimidating and complicated. We just have to tell God what's on our mind.



Next term in Sunday School we'll be getting our passports ready to travel around the Bible, visiting the sites where Jesus performed his miracles, God spoke to His people and where the disciples found themselves throughout history. We'll be sailing across the Dead Sea, climbing to the top of Mount Sinai and visiting the Lord's temple.

By the end of the term, the children will have a special Sunday School travel bag which will be used to carry their projects throughout the term.

Our Services

Information about ways to join us in the church or on Zoom is in the Weekly Bulletin, which can be found on the Parish website <https://www.eppinganglicans.org.au>

You can also join directly just before 10.00am on Sundays by scrolling to 'Watch' on the Epping Anglicans homepage – the weekly Service Sheet with readings is also available there.

Baptisms, weddings and funerals may be arranged with the Rector.

For further information on parish matters please telephone Parish Office: (02) 9876 3362

Our regular services

Sunday at Saint Alban's	8.00am Holy Eucharist with Hymns 10.00am Choral Eucharist – 1 st , 3 rd and 5 th Sunday; Sung Eucharist – 2 nd and 4 th Sunday The 10.00am Holy Eucharist is also streamed via Zoom. 6.00pm Taizé Service – 2 nd Sunday each month
Thursday at Saint Alban's	9.30am Reading, Reflection and Prayers for Healing on Zoom 10.30am Eucharist with Prayers for Healing

May 2022

Sunday 22 May	We recognise 130 years since the first service in what was later to become the Parish of Saint Alban's, Epping.
Sunday 29 May	Sunday after Ascension; Harvest Festival Donations of non-perishable food will be welcome for the Parish's celebration of Harvest Festival. Tinned and packaged food (no glass bottles or jars please) may be left at the Parish Office or in the church narthex until Thursday 26 May. Following Harvest Festival all the items will be donated to Christian Community Aid based in Eastwood.

June 2022

Sunday 5 June	Day of Pentecost
Tuesday 7 June	7.45pm Ecumenical Pentecost Service, venue and preacher to be advised
Sunday 12 June	Trinity Sunday
Sunday 26 June	9.30am The 126th Patronal Festival of Saint Alban the Martyr Preacher: The Most Reverend Kanishka Raffel, Archbishop of Sydney



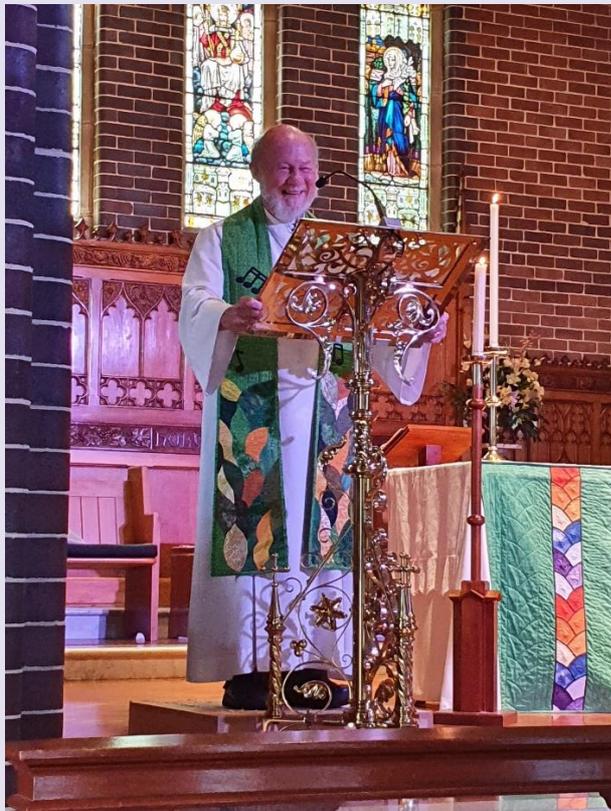
Saint Alban the Martyr

The Rector, Churchwardens and Parish Council invite you to share with us our Patronal Festival, and to share fellowship over refreshments in the Parish Hall after the Service.



Archbishop Raffel

Father Paul retired as Associate Priest on 30 January 2022. See the front cover of this Parish Magazine for a photograph of the Sanctuary during that service.



Paul presided and preached at his final service before retiring 30 January 2022.



Sarah Weaver was the reader at Paul's final service before he retired 30 January 2022.



Sanctuary party for Paul's final service before his retirement.

Appreciation Lunch for Father Paul and Sarah Weaver

1 May 2022

On Sunday 1 May 2022 more than a hundred parishioners and friends gathered in the Memorial Hall to show their appreciation for Father Paul and Sarah Weaver and their contribution to worship at Saint Alban's. COVID-19 related restrictions prevented the parish from having the lunch on the day of his final service on 30 January 2022. Church Warden David Tait was Master of Ceremonies for the occasion.



Ken Bock, previously the Rector's Warden at Saint Aidan's, West Epping, spoke on behalf of the congregation that worshipped there until January 2021. Paul had been given pastoral oversight of the West Epping congregation under previous Rectors as well as by Bishop Ross, our current Rector.

Ken said that Paul had a range of qualities that endeared him to the West Epping Parish members. All enjoyed the cheery and sincere greeting that Paul gave when he arrived for the regular 8.30 a.m. services and the unflappable way he dealt with any unexpected 'crises' that may have suddenly burst into view, such as the organist being unexpectedly absent. As is well known, Paul has more than a passing acquaintance with keyboard musical instruments, and on one or two occasions, not only did he preside at the service and preach, but also played the organ for the hymns!

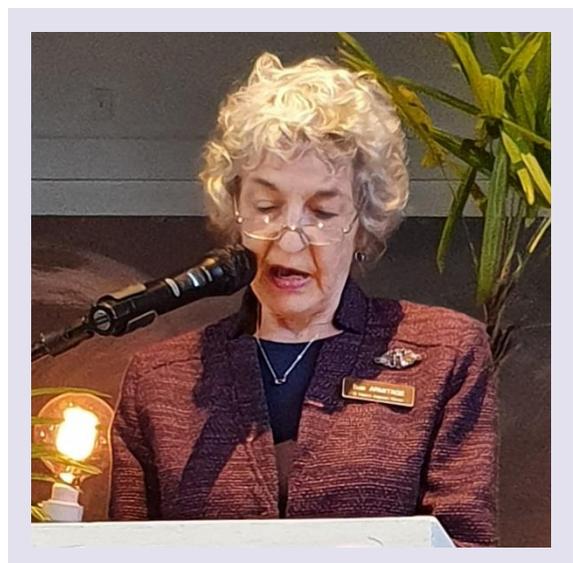
Ken emphasised that Paul's preaching was always of a high standard and the content of his sermons always signalled that much study and effort had gone into their preparation. His sermon preached on the occasion of marking the cessation of regular services at West Epping was particularly erudite and served as a climax to all that had gone before.

On many occasions, Paul assiduously attended to pastoral needs among the West Epping congregation and his pleasant manner and long experience as a hospital chaplain was put to great use when parishioners' health and spiritual needs required attention and care. In closing, Ken expressed the hope that Paul and Sarah would now be able to attend to the many "retirement projects" they had set for themselves and he expressed delight that they would continue as members of the Parish.

Sue Armitage spoke on behalf of the Pastoral Care Committee at Saint Alban's. She stressed that Paul's responsibility for Pastoral Care in the Parish enabled many people to experience his care and concern, his sensitivity and his spiritual guidance. He guided the Committee and was a comforting presence with wise and gentle counsel, many times offering a middle way when the committee came to a situation that needed a way through.

Sue also recognised Sarah's support of Paul and her contribution to Saint Alban's in many ways.

Sue concluded: *"You have been a constant presence for us for so many years, nurturing us with your gentle wisdom. You've given us care, compassion, constancy and wise counsel – you have been the lifeblood of pastoral care in this Parish. From the very bottom of our hearts we want to say 'thank you'."*





Bishop Ross spoke about Paul and Sarah.

“When you come into a new parish with an existing staff there is always a little trepidation on how everyone will work together but I never had that with Paul. Bishop Chris Edwards and the then Archbishop, Glenn Davies, spoke so highly of him ... and Paul himself exudes a graciousness and humility that was indicative of a servant heart, that willingness to put others first and to serve in any way that would build them up.”

There were a number of occasions when I suspected I got the Sir Humphrey Appleby advice - “A courageous decision, Ross”. Paul’s wisdom came from many years of pastoral ministry, in the Cathedral, in the local church, local parishes and in his chaplaincy – that wisdom and practice of Christian faith which is also evident in his preaching. Paul is faithful to God’s word, not avoiding or side-stepping the hardest scriptures but speaking with a truth of a pastor’s heart.

Ross expressed his appreciation for Paul as a colleague and as a friend.

Ross acknowledged Sarah’s significant role in ministry at Saint Alban’s in her roles as lay assistant and server in the sanctuary, as a reader and in hospitality.



A presentation to Paul and Sarah was made by Rector’s Warden Noel Christie-David and Church Warden Elizabeth Jenkins presented Sarah with a bouquet of flowers.



Paul and Sarah cut a celebratory cake made by Ruth Shatford

Lenten Ecumenical Services

Once again in 2022 the covenant churches joined together for Lenten Ecumenical Services. These were held on Tuesday evenings at 7.45pm on the following dates in each of the covenant churches.

8 March 2022 at Saint Alban's – the preacher was The Reverend Greg Woolnough from the Epping Uniting Church

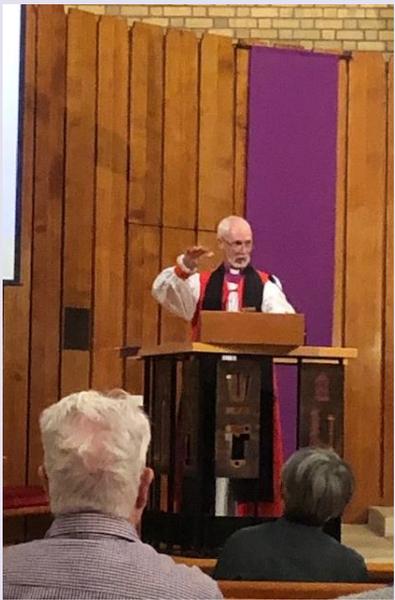
15 March 2022 at Our Lady Help of Christians – the preacher was Bishop Ross Nicholson from Saint Alban's

22 March 2022 at West Epping Uniting Church – the preacher was Father Jim McKeon from Our Lady Help of Christians

29 March 2022 at Epping Uniting Church – the preacher was The Reverend Paul Weaver from Saint Alban's



Our Lady Help of Christians 15 March 2022



Bishop Ross Nicholson
15 March 2022



West Epping Uniting Church 22 March 2022

Holy Week and Easter Services 2022



The Palm Sunday Ecumenical Procession and Blessing of Palms commenced at the Epping Uniting Church, Chester Street at 9.45am.

The Procession reached Saint Alban's. Congregations from Our Lady Help of Christians and Epping Uniting continued to their own services.



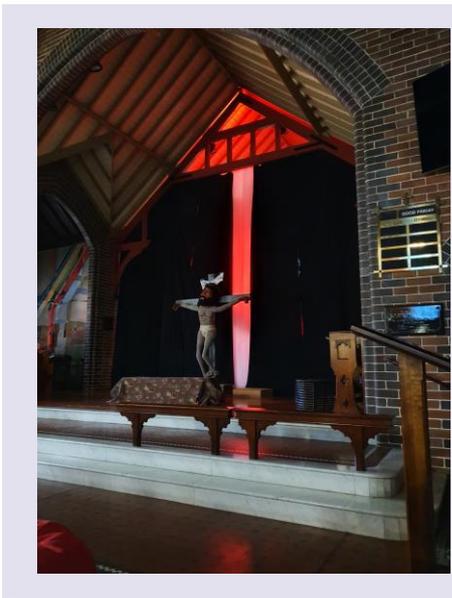
Jenny Nicholson and John Thompson gave Lenten Reflections during Holy Week.



Good Friday – 15 April 2022



Scenes from the Good Friday Pageant – narrator Ken Bock, puppeteers Chris Lawn, Jenny Nicholson and Amy Taylor.



5.30am Service Easter Day – 17 April 2022

The Great Vigil of Easter consists of four parts:

the Service of Light
the Ministry of the Word together with renewal of Baptismal vows
and
the celebration of the Easter Eucharist.

The Paschal Candle, decorated by parishioner Barbara Meintjes, when in its place in the church is the major symbol of the resurrection.

It burns at all services during the Easter season.



Lighting the Paschal Candle



The Reading of the Gospel



The Renewal of Baptismal Vows



The Paschal Candle

Memorable Places of Worship – an armchair travel guide



Sarah Weaver writes:

Right next door to Westminster Abbey in London is a much smaller church – Saint Margaret’s Westminster. Sir Walter Raleigh is buried there... Winston Churchill and his Clementine were married there... and I was baptised there!!!

The church was founded in the 12th century by Benedictine monks so that the people who lived locally near the Abbey could worship separately at their own simpler parish church. It was rebuilt from 1486 to 1523, at the instigation of King Henry VII, and the new church, which largely still stands today, was consecrated on 9 April 1523. The tower was rebuilt in the 1730s and in 1878 the interior was extensively restored.

In 1614, Saint Margaret’s became the parish church of the Palace of Westminster, when the Puritans of the seventeenth century, unhappy with the highly liturgical Abbey, chose to hold their Parliamentary services in a church they found more suitable, a practice that has continued since that time.

In the 1970s the church was brought under the authority of the Dean and Chapter of the Abbey, with one of the Abbey canons serving as rector, and Saint Margaret’s continued to have Sunday morning services with its own traditional choir and regular congregation.

So why was I baptised there?

I was born in London in 1947 and we lived in Westminster district. Our local parish church, Saint John’s Smith Square, had been bombed in the Blitz so my mother obtained permission for me to be baptised at Saint Margaret’s in December 1947. Of course, I have no memory of the occasion (though there are some photographs!) and the following year my parents decided to leave bleak post-war London and emigrate to Australia!



Saint Margaret’s Westminster

When Paul and I made our first trip to London in 1997, I made visits to various places that were part of the stories of my early life there – and Saint Margaret’s was of course one of them. It was very moving to be there – and I even moved the sign forbidding photos of the font to record me standing beside it!

We visited London again in 2017 and were to be there on my 70th birthday which was on a Sunday!

I decided that a meaningful way to celebrate would be to attend morning service at Saint Margaret’s. In preparation we wrote to the ‘rector’ to find out about Sunday services and explain our connection. On the day we really enjoyed the service with a wonderful robed choir of professional singers and the familiar eucharist liturgy.

We spent time over morning tea after the service chatting to the Minister in Charge and the congregation who were most welcoming and very interested in my story. We were then given permission to take photos (normally forbidden) including one at the font with the rector!



Interior of Saint Margaret's



Sarah at the font with the Minister in Charge 2017



ABOVE: Sarah in bassinet with family dog looking on

LEFT: Sarah in her mother's arms on day she was baptised

In 2020 as a result of the effects of COVID-19 on attendances and finances, it was decided to disband the choir and cease Sunday services. Hopefully it will still be possible to visit this historic and beautiful church in years to come.

Editor's Note: It appears that, at time of writing, Saint Margaret's is once more open for services and visitors.

Relevant website:

<https://www.westminster-abbey.org/st-margarets-church> Accessed 28 February at 1310hrs



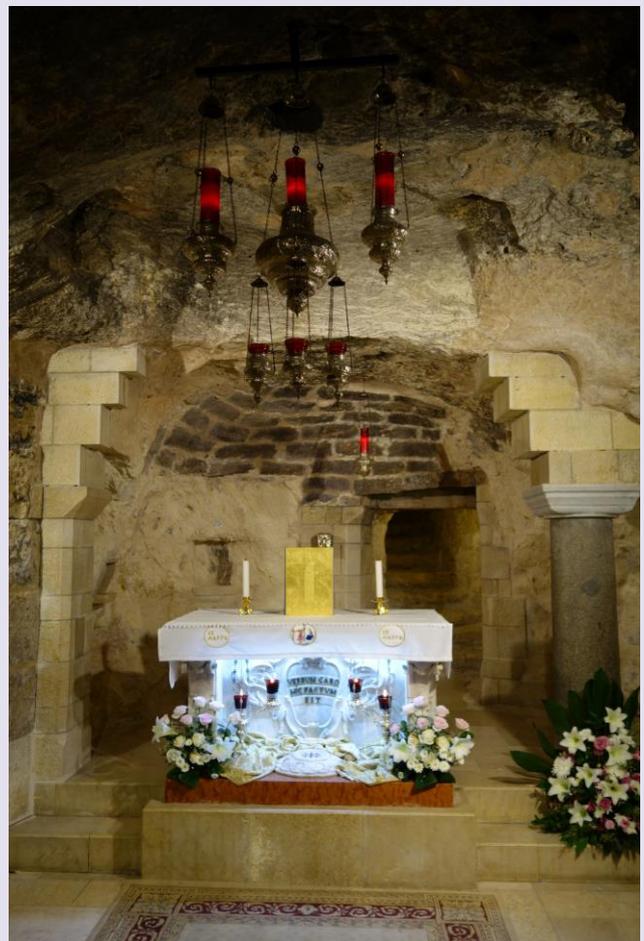
Anne Lawson writes:

It all started over a casual Sunday lunch in 2014 with my husband John's best friend, Bob. Bob expressed a desire to visit Jerusalem and, knowing my involvement with the church, he wondered if we would be interested in going as well. I was thrilled and jumped at the idea. It was somewhere I had always wanted to go but had never seriously contemplated going. I suggested we include Egypt and Jordan as well. So we duly booked for 2016.

Then ... just six months before we were due to go there was a terrorist attack in Egypt. John immediately contacted Bob, hoping he would pull out. But Bob was sticking to his guns, so we were off to the Middle East. Let me tell you about a triumvirate of churches from that tour.



Church of the Annunciation Nazareth



Grotto in the Church of the Annunciation

First we visited the Church of the Annunciation. I did not even know it existed until we got to Nazareth. But there tucked away beneath an enormous modern basilica is a fourth-century grotto, revered as the place where Mary was informed by the angel Gabriel that she would bear a child. It is simple in construction, where elements of a stone vaulted ceiling, stone grotto and staircase are visible.

Next was Bethlehem, and the Church of the Nativity. The church itself was a little disappointing, as major renovations were being carried out and the whole of the interior of the church was filled with scaffolding. However, this did not impact on the Grotto of the Nativity beneath the church. There I was able to see the silver star marking the site of the birth of Christ.



Church of the Nativity Bethlehem



Birthplace in the Church of the Nativity

From there we were off to Jerusalem. Now I need to give just a little background to this visit. We had celebrated Easter in late March 2016, however the Orthodox Easter did not occur that year till late April. We had no idea until we arrived in Jerusalem that we would be there at the start of their Holy Week, arriving on the Thursday before Orthodox Palm Sunday. So, eager to make the most of the 'calm before the storm,' John took me straight to the Church of the Holy Sepulchre, winding through the marvellous alleyways of the old town before coming via a courtyard upon the impressive entrance to the Church.

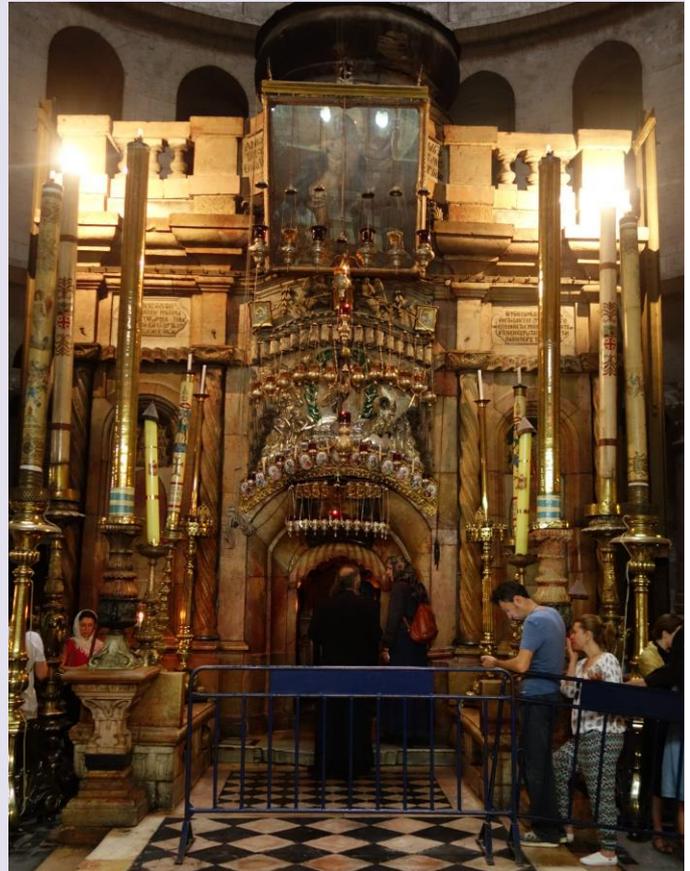
Inside it was quiet, with very few people, an amazing experience. Although the Church is not a particularly grand structure, and simple in form, nevertheless it was very moving to enter the Church and take it all in. At the entrance is the Uncction stone, and from there we moved on to the Edicule, the structure built over the Tomb of Christ, which encloses the remains of a cave that has been venerated since at least the fourth century A.D. as the tomb of Jesus Christ. It was again very moving to enter the Edicule and, as it was late in the day with few people about, we could spend a solitary few minutes there. We went from there to see the other chapels within the Church of the Holy Sepulchre and witnessed a procession of priests readying for a service in a small chapel. How fortunate we were to have experienced the church in this way, as our next two visits were entirely different.



Uction Stone in the Church of the Holy Sepulchre



Church of the Holy Sepulchre Jerusalem



Edicule in the Church of the Holy Sepulchre

Returning to the Church of the Holy Sepulchre on our own the next afternoon, there were people everywhere, but this was nothing compared to the Saturday morning when we returned with our guide for our official visit. By now it was packed with pilgrims, mainly Russians and Greeks, there to celebrate Orthodox Easter. Gone was the serenity and peace I had experienced on that Thursday evening. It was chaotic and very uncomfortable. I was so grateful that John had had the foresight to get us to this wonderful church before the crowds set in, and to have been able to experience it in such calm and tranquillity. And I will be eternally grateful to Bob, because I know that without his insistence John would have been inclined to pull out of our trip to the Middle East, and I would not have realised my dream.

Chris Czerwinski, Choir Director of Saint Alban's



In February 2022 the parish warmly welcomed Chris Czerwinski as the new Choir Director at Saint Alban's. Chris' musical education in piano, organ, choral conducting, orchestra conducting, voice and church music has been in Poland, New York, Birmingham and at the Sydney Conservatorium of Music.

He has been the music director at Lichfield Cathedral School [UK], Christ Church Anglican Lavender Bay, and Macquarie Chapel Presbyterian in Marsfield.

Chris said he is excited by the opportunities that music provides to reach out to our wider community.



Chris conducts Saint Alban's choir in rehearsal 6 March 2022



Chris and the choir during the 10.00am service 20 March 2022



Gillean Smiley CEO of Langham in Australia [at right]
with Chairperson of the Australian Langham Partnership International Jill McGilvray

On 20 March 2022 Gillean Smiley, CEO of Langham in Australia, delivered an address at both the 8.00am and 10.00am services at Saint Alban's. She told the congregation about the work of the Langham Partnership across the world. The following information has been taken from the website of Langham Partnership.

“The Langham Partnership is now a global fellowship of three integrated international ministries (Preaching, Literature and Scholars), supported and operated by a growing number of national partners around the world. But its history is more diverse and goes back more than forty years.

The ministry began with John Stott, theologian, cleric and author, in the United Kingdom when in 1969 he founded the Langham Trust to fund scholarships for young evangelical leaders from the Majority World. Recipients would study at British universities, working toward doctorates in biblical and theological fields and then return to teach in seminaries in their home countries. The name was taken from All Souls Church, Langham Place, London - the church where John Stott was rector (senior pastor) at the time. Those who received scholarship funding from the Trust became known as Langham Scholars, a worldwide family that has now grown to well over three hundred. The programme is now known simply as Langham Scholars.

In 1971 John Stott founded the Evangelical Literature Trust, into which he assigned all the royalties from his extensive writings in order to provide books for students, pastors and theological libraries in the Majority World in their own languages. Royalties from John Stott's books still form a substantial portion of the funds deployed by Langham Literature (as the Evangelical Literature Trust is now known). These two trusts continued as independent charities in the UK for many years with separate boards and administrators. In 2001, the Evangelical Literature Trust and the Langham Trust were joined as a single charity: the Langham Partnership in the UK and Ireland. LP(UKI) has now absorbed and replaced ELT and LT.”

Reference: <https://langham.org/who-we-are/history/>
Accessed 1 April 2022 at 12.42hrs

History of Saint Alban's Choir – Part 5

Dr Doug Carruthers

This is the fifth instalment in the series on the history of the choir and choral music at Saint Alban's. Part 1 was published in *The Parish Magazine* Number 861, August – October 2020, Part 2 in Number 863, February – April 2021, Part 3 in *The Parish Magazine* Number 865 August – October 2021 and Part 4 in *The Parish Magazine* Number 866 November 2021 - January 2022.



Doug has been a choir member since December 1966

As the narrative progresses through the 1980s and beyond, we are now entering an era that may be more familiar to the reader, one where there was to be much disruption. The 1980s had witnessed a period of rapid economic growth where a sustained increase in finance had pervaded society as a whole. Corporates were making huge profits as trade became globalised, underpinned by pre-existing surpluses, with resultant high inflation. The Australian dollar became stronger which, as outlined previously, greatly aided Saint Alban's in paying off the debt on the newly installed organ. The overlying question was - could this all be sustained? As we know the answer was that it could not and we were left with the financial collapse of 1987/88 and the disruption that it caused.

During this time Saint Alban's had its own problems to deal with (not related to the financial crisis in general). The then Rector, The Reverend Geoffrey Feltham had decided to retire in early 1987. The Reverend Fred Rice, Honorary Assistant Priest, became Acting Rector from the beginning of 1987 until the new Rector, Father Ian Crooks arrived in early 1988. His appointment was to lead to many liturgical changes which in turn were going to require greater use of music to enhance the liturgy.

Fortunately the music was already in great shape. During the interregnum of three months, thanks to the efforts of Ian McLeod who was mentioned in a prior instalment, the choir was performing well. In February 1989 he took the choir to Saint John's, Gordon to join with them for a Choral Eucharist. That choir later joined our choir at Saint Alban's for a Choral Evensong. The resultant effort was greatly appreciated by all involved.

Ian's talents were to be especially needed following the untimely death of The Reverend Geoffrey Feltham in 1989, at his funeral at Saint Alban's, especially as there were to be the current Archbishop and the past Archbishop in the congregation! Our past Director of Music, Craig Warton, kindly assisted. Music included "*Blessed be the Father*" - S.S.Wesley and "*Nunc Dimittis - Tone Six with Faux Bourdon*" - Thomas Morley.

What an introduction to the parish for our new rector, especially as there was still the question of filling the vacant position of Director of Music/Organist. From the applicants there were two clear preferences, both with outstanding and rather complementary attributes. Either of them would certainly fulfil our requirements with distinction so now is a good time to have a look at both of them and learn the ultimate solution.

The first was Rosemary Blake whom we had previously met when she was an assistant organist at Saint Alban's prior to her going overseas on a Churchill Scholarship to gain extra experience. Rosemary Blake had attended the Sydney Conservatorium of Music where her principal study was organ performance under David Rumsey and Norman Johnson. In 1979 she gained an exchange with the Conservatoire de Rueil-Malmaison in Paris. Upon returning to Sydney in 1980 she was awarded Sydney Conservatorium student of the year and appointed organist in several local churches. However, her best was still to come. It was 1982 when she again ventured overseas, this time to study under the guidance of the renowned Professor Michael Radulescu, Austrian - German composer, organist and conductor, until 1986 when she was appointed to the Anglican/Episcopal Christ Church Vienna. It was during this time that Rosemary gained much experience in choral conducting, choral singing, chamber music and the art of teaching. Returning to Sydney in 1986 she was regarded as a highly competent musician in such countries as Austria, Denmark, Sweden and Switzerland and as well as Australia.



Rosemary Blake trying out the new organ circa 1981 when she was assistant organist at Saint Alban's



Christopher Wagstaff March 2010

The other candidate for the position of Director of Music at Saint Alban's was Christopher Wagstaff. Christopher held the degree of Bachelor of Music with first class honours from the University of Sydney. He had a passionate love of liturgical music and its essential role in the enhancement of God's word.

He was also skilled in adapting music to fulfil this role and excellent in improvisation as required. Further to this he was also highly regarded as a harpsichordist and at the time of his application he held the prodigious position of organ scholar at the University of Sydney.

His previous appointments had included organist at Saint John's Cathedral, Parramatta, Sydney Church of England Grammar School, and The Geelong College in Victoria, as well as other local Sydney churches. Experience as a research officer for the ABC had helped expand his music development as well. His current appointment was with the Sydney Church of England Girls' Grammar School.

Here was a most interesting quandary. We had two highly gifted musicians, both with exceptional talents, who would readily fulfil our requirements. One could only say — "Here's a how-de-do". However, as quoted in *The Parish Magazine* of October - November 1992 "*The distresses of choice are our chance to be blessed*" (W H Auden- "For the time being"). Luckily the choice was not needed as it was solved with the mutual agreement of both candidates who were appointed to share the position. Thus, in April 1989, Rosemary Blake became Organist and Director of Music, whilst Christopher Wagstaff was appointed Assistant to the Director of Music. Rosemary would be responsible for the music direction overall whilst Christopher would be responsible for the choir and the re-invigoration of the Junior Choir. It was, as we will see, a wonderful decision.

Rosemary soon proved just how talented an organist she was, and how adept she was in inspiring the choir. Her ability to relate to others endeared her to all who were lucky enough to be under her direction. The liturgy was

enhanced in such a manner that she was soon seen as being a special part of the parish. It was quite evident that the parish had indeed chosen well. Complementing her was the remarkable talent of Christopher, whose love and appreciation of Anglican church music, and his ability to meld it into the service, did indeed prove that we had a special team. The choir was soon enjoying what they were hearing and responding accordingly.



Bishopthorpe – Conference Centre Goulburn NSW

One of the highlights of each year for the choir was when they, at their own expense, spent a weekend away learning new skills and preparing new music, usually for the forthcoming Advent and Christmas seasons. A further aspect was that of the social side where one could develop within a family-like environment supporting each other, thus helping to bond each choral part as well as the choir as a whole. As an example, in 1989 the choir held their choir camp at 'Bishopthorpe', once the residence of the Bishops of Goulburn. Whilst there the choir sang Evensong in Saint Saviour's Cathedral, Goulburn using the Short Service of Orlando Gibbons. Following the Office there was a recital of organ and choral music by our choir and Rosemary Blake. A few months later the choir sang Evensong in the chapel of the Anglican Retirement Village at Castle Hill receiving many appreciative comments. The choir was always most grateful for the support they received from the clergy for the spiritual support at their weekend away.



Interior Saint Peter's East Maitland

The next year, 1990 saw the choir back at the Morpeth Conference Centre on the Hunter River and the beautiful Saint Peter's church in East Maitland where the choir combined once again with the Saint Peter's choir for a wonderful Choral Eucharist to the greater Glory. The facilities of the Closebourne College and the chapel of the Holy Family again provided for a wonderful weekend. The next year Rosemary Blake arranged what was described as a delightful weekend away. It was here that the choir learnt the "Messa Brevis de Sancta Joannis de Deo" (Saint John of God) for use in the forthcoming service for the Feast of Christ the King.

There were some great collaborations in 1992. Of note were a new setting of the Eucharist based on the traditional Merbecke setting and the learning of the 'New English Folk Mass' (number 541 in the New English Hymnal) which had been in use since December 1990 when it replaced the Australian Hymn Book. The Patronal Festival for 1992, celebrating 96 years of worship at Saint Alban's Epping, welcomed the Archbishop, the Most Reverend Donald Robinson. Following an evening Festival Choral Eucharist using the setting of the Nelson Mass (Haydn), the anthem 'Miserere' by Gregorio Allegri was presented using the choirs of the Sydney Church of England Girls' Grammar School and The Scots College under the direction of Christopher Wagstaff. A congregation of over 500 were thrilled to commence their celebration of Christmas in 1992 with the choir, augmented by strings, rendering the Midnight Mass for Christmas Eve by Charpentier. It was described as a "beautiful act of worship" in the official records. Add to this the annual Rose Festival with special music for a week and one can see that the choir always operated under an extensive workload, demanding a lot of time which the choir joyfully gave under the direction of Rosemary and Christopher.

Acknowledgements:

1. Editions of *Epping Parish Magazine/The Parish Magazine* from 1987-1994
2. Brian Hayward - current parish archivist for access to parish records
3. Julie Evans - current editor of *The Parish Magazine* for assistance in sourcing some material and for the photo on this page
4. Personal recollections
5. Photos used in this issue come from the author's personal collection unless otherwise noted



The choir of Saint Alban's entering the church for the Festival of Lessons and Carols December 2021

The Parish Register

Holy Matrimony

Kevin and Felicia **WONG** [née **CHOW**]
Renewal of Vows
on 26 March 2022

Samuel **PODDAR** and
Nikita **ORKEY**
on 3 April 2022

The Faithful Departed

John David **SKEOCH**
on 21 February 2022



Do you enjoy reading *The Parish Magazine*?
Could you contribute to the next edition?

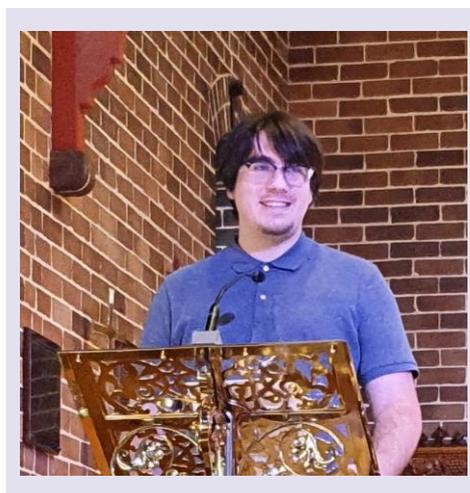
The deadline for contributions is 1 July 2022.

Ask yourself –

- ✚ In what ways has my faith helped me to endure the vicissitudes of life and the difficulties of COVID-19?
- ✚ Have I been able to help others?
- ✚ Have there been lessons I have learned?
- ✚ What changes have I made in my life in 2022?
- ✚ How am I contributing to my Church, family and friends?
- ✚ Do I have an interesting journey of faith? Would others enjoy hearing my story?
- ✚ Is there someone who has influenced me and my religious faith? An author? A preacher? A friend?
- ✚ Is there a Christian book or author I would like to review?
- ✚ What would I like to see in future editions of *The Parish Magazine*?

Please contact the editor Julie Evans via email julie.evans@ihug.com.au

Congratulations and good wishes to Aleks Mitsios



We extend sincere congratulations to our organist Aleks Mitsios who has served the Saint Alban's parish community since early 2020.

These have been difficult years during the COVID-19 pandemic, and Aleks has shown generosity in recording music for our Zoom services and flexibility in adapting within the specific COVID regulations we have experienced.

Aleks has won an organ scholarship at Saint Stephen's Uniting Church in Macquarie Street.

This will be a wonderful career opportunity for Aleks, and we give thanks to God, and to Aleks, for his faithful ministry to us all here at Saint Alban's. Sunday 1 May was his last service playing at Saint Alban's and he was farewelled at each of the services.

Nigel Butterley - Australian Composer and Pianist

13 May 1935 – 19 February 2022

as recalled by an old friend, Rodney Wetherell



Rodney Wetherell worked for the Australian Broadcasting Corporation, mainly in Radio Drama and Features, from 1969 to 1996, and has since done some freelance writing.

He has lived in Melbourne since 1986, and he worships at Saint Martin's Anglican Church, Hawksburn (part of South Yarra).

Rodney met Nigel Butterley in 1969 when both worked for the ABC, finding they shared an Anglican background and a passion for music. They remained lifelong friends.

Nigel Butterley was one of the leading Australian composers of the second half of the 20th century, living nearly all his life in Sydney. He was born in 1935, growing up in Beecroft, and died in February 2022, in Stanmore where he had lived since the early 1970s. Along the way he and his family were connected with Saint Alban's Epping in various ways, and I was glad to be asked to write about him by Julie Evans, editor of your fine parish magazine (I have been on the mailing list for some years).

The Butterley family has been firmly Anglican, with two clergy in its ranks that I know of: Nigel's grandfather (who lived and died in England), and his brother Harlin, who was Dean of Hobart from 1972 to 1980, then Vicar of Saint Andrew's Brighton, Melbourne. Living in Beecroft, the family worshipped at Saint John's Anglican Church Beecroft, which I gather was a rather dour old-style Sydney parish. Nigel was in the parish choir as a teenager, and his mother continued to attend the church for most of her life, until she moved to Epping in her later years. The Rector for 40 years, 1942-82, was Canon Johnstone, a well-known clergyman.

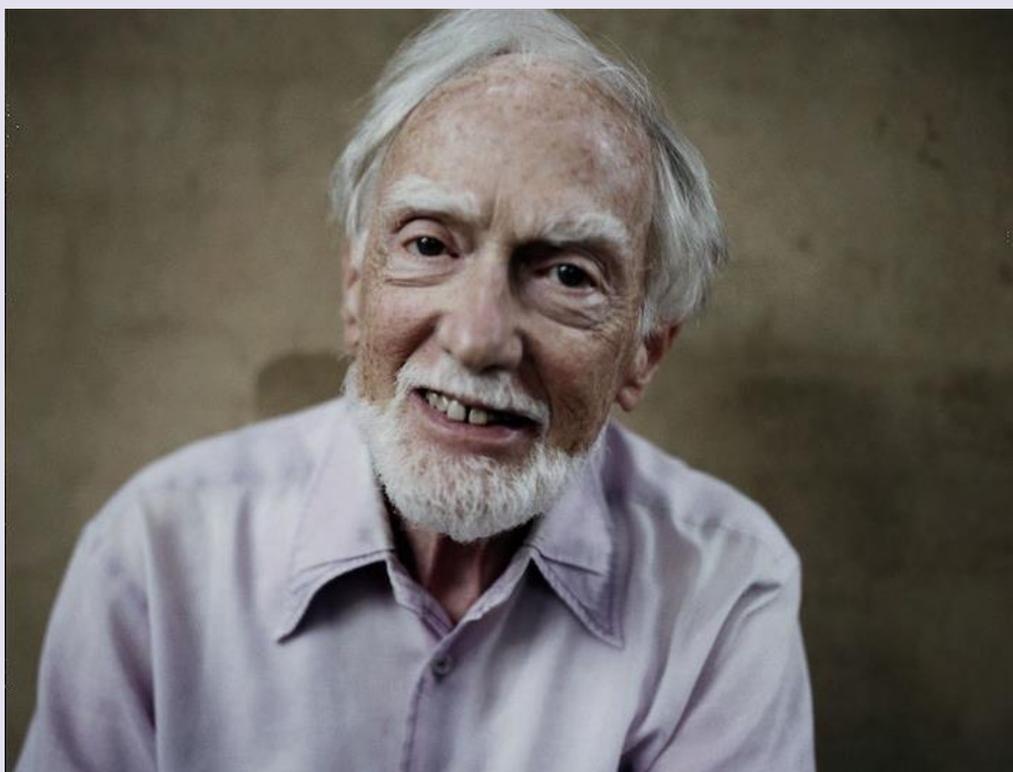
In 1954 Nigel joined the choir of Saint Andrew's Cathedral – see below – and in 1957 was appointed choirmaster of Saint Alban's, Epping. In the August-October 2021 issue of *The Parish Magazine*, a fine article by parishioner Doug Carruthers recorded the appointment, and named two works composed for Saint Alban's Choir.

Mr Nigel Butterley was appointed as choirmaster in 1957. It was an inspired choice as Nigel Butterley was destined to become one of the most distinguished composers and musicians in Australia. After attending the Conservatorium High School, he spent two years as a chorister in the Choir of Saint Andrew's Cathedral in the time of Kenneth Long. The choral works of English composers, especially Stanford and Byrd, proved to be a formative experience for him. His talents soon led to the award of a special scholarship by the ABC with specialist studies in music composition. His talents were especially shown when he composed a special anthem on the occasion of the dedication of the completion of the extensions and spire of Saint Alban's in March 1961. This received great praise and was later given the title "Who live in Hope". Maintaining the same high standard Mr Butterley went on in 1962 to compose "Missa Sancti Albani" (Mass of St Alban) for use by the choir. After a trip overseas in 1963 he continued to fulfil his role at Saint Alban's with great acclaim.

Scores of these two pieces are not listed among Nigel's papers in the National Library – though there are several other early pieces written for choirs. I have hopes that the scores may be found in the bottom of a dark cupboard at Saint Alban's someday. Nigel relished the High Church tradition of Saint Alban's, with its colourful worship and sense of mystery – and at that time he was exploring the work of mystics and poets who were to be central to his work as a composer. His first major choral work, *The True Samaritan*, was written in 1958, though not performed till much later. The middle one of its three sections was performed by the vocal group Cantillations at Nigel's funeral in Saint James' King Street on 1 March this year. From 1952 to 1973 he was on the staff of the ABC, in both Religious and Music Departments, notably the latter, where he was for many years responsible for

choosing programs for the six symphony orchestras in Australia, then under the ABC's control. In this he worked with fellow composers Richard Meale and Ian Farr, at different times.

I met Nigel at the ABC in 1969, finding we shared an Anglican background and a passion for music, though I have no creative gift for it. I knew little about contemporary music, but soon found myself listening to music by Stravinsky, Michael Tippett, John Cage, Richard Meale and many others. It was difficult not to respond to these compositions after hearing of Nigel's enthusiasm for them, and his knowledge of their structure and meaning. Many were the evenings spent at the old Cell Block Theatre at concerts organized by the International Society for Contemporary Music. He also took me to concerts of the Beecroft Music Society of which he was music director.



**Nigel Butterley – Photo taken by Jim Rolan
and used with permission**

Nigel had often thought of buying a house in an inner suburb and he did buy a terrace house in Stanmore in 1970. However, he was not ready to move in, and we reached an agreement that I would move in, early that year, letting out two upstairs flats, and beginning renovations. It was at least a year before Nigel moved in, after which the tenants left one by one. In Stanmore I learnt something else from him – how to plant and maintain an interesting garden, entirely consisting of native plants, and I have been a keen gardener ever since. We made the mistake of planting trees too close to the house, and years later the roots affected the foundations and the trees had to be removed. We saw that Saint John's Parramatta was selling some of its old paving stones, and bought quite a few, to become a path in the 'breezeway' beside the house. My cooking was primitive before meeting Nigel, but he could make souffles and tiramisu, various casseroles and soups. He knew how to cook original dishes for a dinner party and did so fairly often. Between us we invented an easy version of ratatouille, which I make to this day.

Nigel would disappear to his study upstairs, often to write music, though in truth he got little done during the week. It was at weekends and holidays that he composed, sometimes using a cottage on Brisbane Water belonging to friends. I will not say much in detail about his many compositions, except to recall some whose premieres I attended. Firstly, his 'Captain Cook piece', *Explorations*, written on commission to mark the 1970 bicentenary of Cook's voyage. It was a piano concerto, performed by the Sydney Symphony Orchestra with Nigel's friend Ian Farr as soloist, in the Sydney Town Hall. The Queen and the Duke of Edinburgh were present, and spoke afterwards to Nigel and Ian, the Duke sounding more enthusiastic than Nigel expected. It was a most exciting evening. Then there was *Fire in the Heavens*, commissioned for the opening of the Opera House in 1973. Elliott Gyger in his Sydney Morning Herald obituary writes

While the massive climaxes and dense waves of sound in these works make a powerful impression, the contrasting passages of stillness and delicate lyricism are equally important, and the latter would prove characteristic of Butterley's later music.

The then Director of Music for the ABC, John Hopkins, also a well-known conductor, once said to Nigel *“Even when your music is moving quickly, it always seems slow”*. Nearly always he drew inspiration from poetry – in the case of *Fire in the Heavens* the poems were by Christopher Brennan and Judith Wright, on landscape themes. Someone who heard a fair bit of Nigel’s music might expect him to be personally ‘hard edge’, uncompromising, very serious, living in a mystical or monastic kind of way. Nothing could be further from the truth. He was always coming up with funny sayings, for example from Scripture: ‘How the mighty are fallen!’ (if an arrogant colleague slipped up, say), ‘Moab is my washpot’ (on bathroom issues), ‘My treadings are well nigh slipped’ (foot problems). Then there were his schoolboy sayings, as he himself called them: ‘I have to get up at sparrowfart’; a public holiday became ‘pubic’. He would quote lines from people he knew, for example Barry Humphries, with whom he collaborated on a hilarious piece called *First Day Covers* (‘I have painted my apartment, or rather, I have caused it to be painted.’). Patrick White was eminently quotable (‘One gets very clumsy in old age – you dare not go near a fork’).

White was very taken by the fact that Nigel’s mother’s maiden name was Nora von Stieglitz, combining the Irish and the German, and Nigel enjoyed this. She was from Evandale, Tasmania, where the von Stieglitz family was very well-known. **[Editor’s Note:** There is still a von Stieglitz family within the Saint Alban’s congregation.] Incidentally, his father Monty, born in England, came to Evandale via Queensland as tutor to the children of the von Stieglitz family. Despite an age gap, he and Nora were attracted to each other, and after she came of age were married in the beautiful old Anglican church in the town. They moved to Sydney where he later became Head of the Prep School of Sydney Grammar School. Nigel loved company as long as it was not domineering or crass. During his years on the staff of Newcastle Conservatorium (travelling from Sydney, normally for three days a week), he made many friends, retaining some when he retired. One of them is composer/conductor Gordon Hamilton. And he remained friends with several people for decades, for example Michael Slaytor with whom he was at primary school, and Dr Jack Carmody and his wife Diana.

I moved to Adelaide in early 1976, returning to Sydney and the ABC in 1979, buying my first house not far from Stanmore, in Lewisham. In Newcastle, Nigel had met Tom Kennedy, keyboard player in a rock band called Total Fire Band. Initially, each fulfilled a lack felt by the other. Tom was a great help to Nigel in technical matters, especially in relation to the computer, while Nigel could fill Tom in on classical music and its contemporary variants. Gradually they became more attracted to each other and felt sure that this could be a good live-in relationship. Thus Tom moved to Sydney in 1979, into the Stanmore house where he still lives, 43 years later. At Nigel’s funeral he spoke movingly of their long time together, their travels and musical experiences. For the last couple of years Nigel lived in an aged care home, somewhat affected by Alzheimer’s, and Tom visited often, except when prevented by COVID regulations. I have lived in Melbourne since 1986 and have visited them on my fairly regular trips to Sydney, as well as by phone. I was delighted to accompany Nigel to performances of his work in Melbourne, notably by the Arkco Orchestra which specialized in Australian compositions. It was this orchestra, conducted by Timothy Phillips, which gave a special concert for his 80th birthday, for which he came to Melbourne.

Nigel always spoke positively about Saint Alban’s as an important centre for Anglican tradition and its music, in the area he knew best. Another connection was through his much older sister Noreen, who is still remembered by some parishioners, I am told. She was a teacher, who was then Principal of the Junior School at Tara Anglican School Parramatta for many years. At some stage she bought a unit in Epping, in Essex Street. and later, after her mother sold the house in Hannah Street. Nora Butterley moved to Noreen’s unit too, for a few years, until she went to Mowll Village. Both women worshipped at Saint Alban’s regularly and grew to love the parish. The funerals of both women were held at Saint Alban’s. Nora’s was taken by her son Harlin, and probably Noreen’s was too.

In getting to know someone well-known in the public eye (which Nigel certainly was, in the 1970s and later), one might wonder whether one is drawn in partly by a ‘celebrity factor’. This was quite possible in the early days of my friendship with Nigel, but I think it was also the fact that in his way of living there was almost nothing of that celebrity behaviour. It was the contrast between different aspects of his life, perhaps, that made him so interesting to know. He was unpretentious but could mingle with VIPs and royalty on occasion. He was ‘up there’ but also ‘down here’ – I can just see him setting off for the Leichhardt shops with his shopping bags (he never drove a car) and chatting to the neighbours in Stanmore. Yet in preparing to write a piece, he loved nothing better than poring through poetry by Thomas Traherne or Kathleen Raine or listening to a new composition. He would talk to conductors and fellow composers and be interviewed by people like Andrew Ford of ABC Radio National. Boxes of his papers and manuscripts are in the National Library.

I, along with old friends who attended his funeral on 1 March 2022, feel privileged to have known Nigel, and will continue to remember his music and fine personal qualities. The people of Saint Alban's might well feel proud to have given him in 1957 his first job in music, outside the ABC and to have commissioned two of his works for your choir. If the scores ever turn up, they could well be circulated to other church choirs around Australia.



Screenshot from the funeral service for Nigel Butterley, held in Saint James Church King Street on 1 March 2022

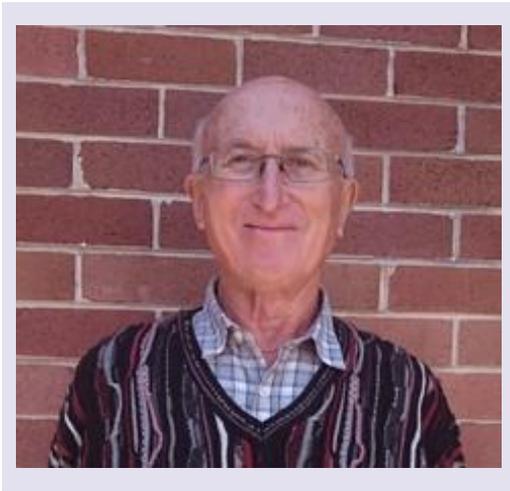


Memorial Flowers in Saint Alban's March 2022

In these COVID times it is sad that the only exercise some people get is:

- Jumping to conclusions
- Running down other people
- Sidestepping responsibility
- Pushing their luck

Slightly edited from the
Epping Parish Magazine
December 1985 - January 1986



As I foreshadowed in the last edition of *The Parish Magazine*, Number 867 February to April 2022, it will be 130 years on 22 May this year since the Rector of Saint Anne's Ryde, the Reverend Henry Britten, officiated at the first service in what was later to become the Parish of Saint Alban's Epping.

Details of the 100th Anniversary celebrations were given in that magazine, but for this edition I was prompted to see how the occasion of the Jubilee was marked in 1942. The May 1942 edition of *The Parish Magazine* shows that it was celebrated on the Sundays both before and after the anniversary, 17 and 24 May.

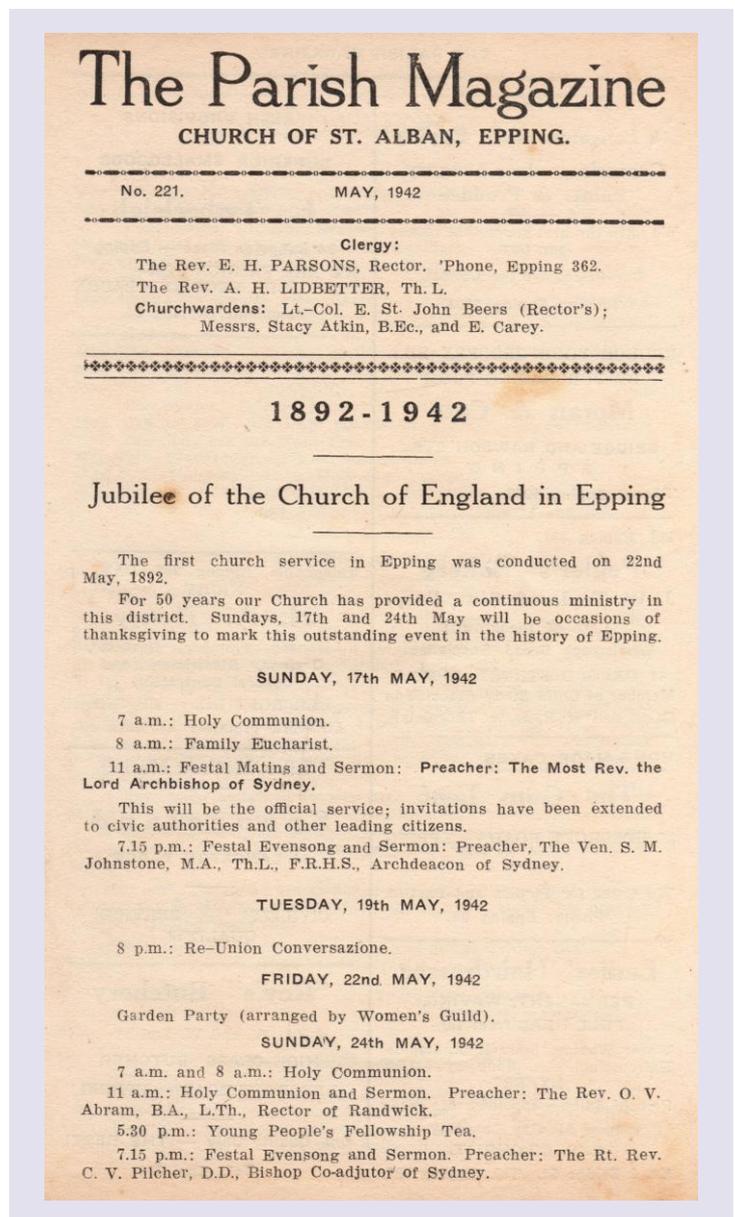
This year in 2022 it falls precisely on Sunday 22 May.

During the Second World War, the Rector of Saint Alban's, The Reverend Eric Parsons, was fulfilling his duties as a Military Chaplain, "somewhere in Australia". His regular letters for *The Parish Magazine* were often written under difficult conditions such as "squatting in the back of a military truck during manoeuvres".

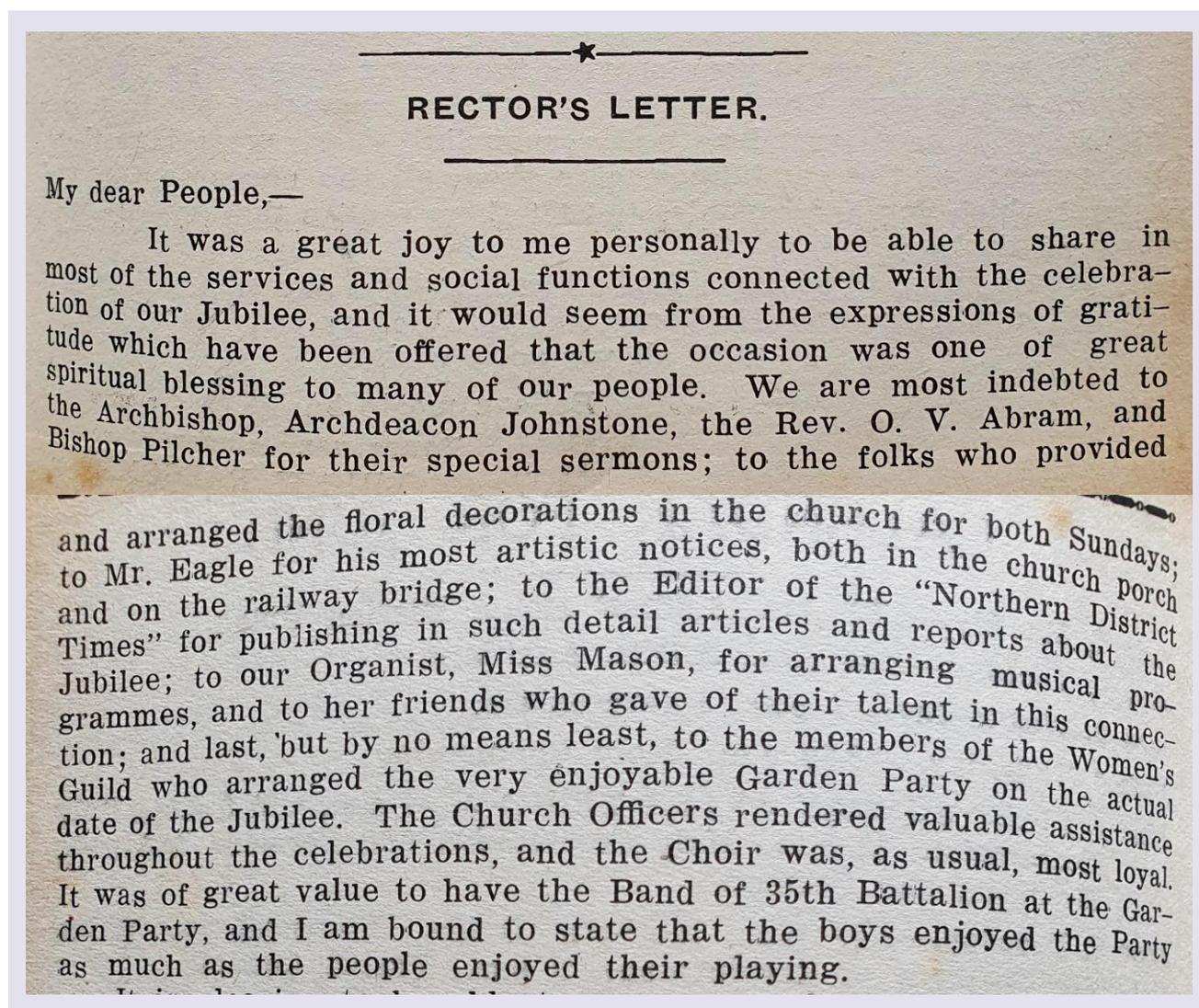
RIGHT: Cover of *The Parish Magazine* May 1942

Eric Parsons was inducted as Rector of Saint Alban's in September 1939 at the outbreak of the World War 2 and a paragraph from his September 1939 Rector's Letter has a chilling sense of déjà vu, not only for the events of World War 2 but for what has been happening in Ukraine in recent weeks.

The world has always been the scene of wars and rumours of wars, from which we once fondly thought that civilisation might save us. But it is a sad commentary to our boasted progress that our own generation is in worse case than any previously known. The present war neurosis is the direct culmination of the materialistic ideas that have dominated the minds of men. Once the Church was strong enough to impose a Truce of God and so to limit the fighting. But now the Church is herself the subject of persecution and her authority has almost vanished. Two dreadful elements have entered into international relationships which our warlike fathers never knew – propaganda, which seeks to poison the minds of men, and scientific frightfulness, which deliberately aims at universal massacre and destruction. The warlike resources now at the disposal of the civilised nations are so terrific, so immeasurably greater than in 1914 – 1918, that the result of conflict can only be the blotting out of civilisation and a falling back to barbarism.



In the June 1942 edition of *The Parish Magazine* Rector Eric Parsons wrote about the Jubilee celebrations:



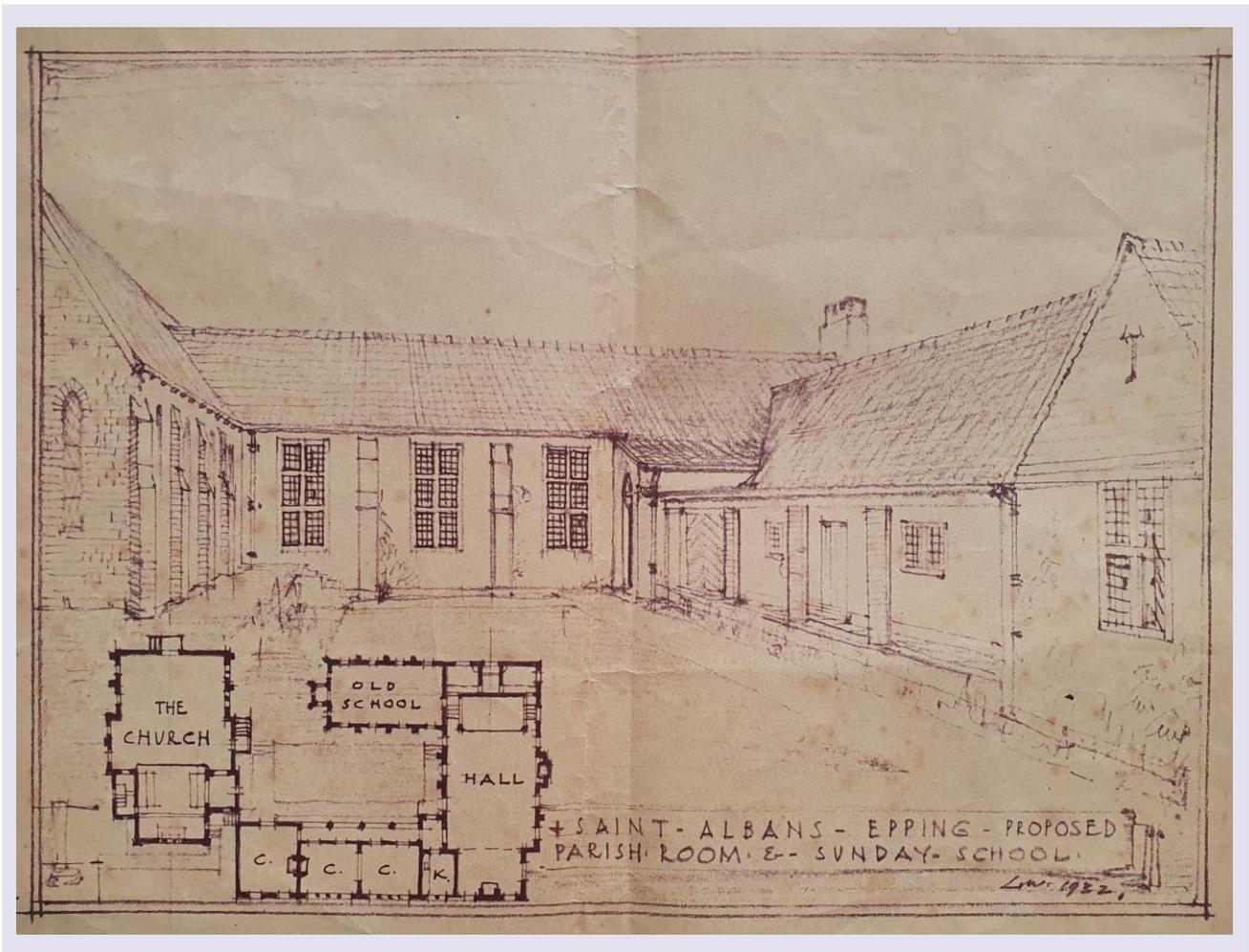
Parish Building Works

Now that we are considering upgrading our parish buildings and facilities, it is interesting to note how the vision and courage in 1932 of the incumbent rector, The Reverend Oscar Abrams, resulted in the eventual building of a new rectory and parish hall. The book *Fourscore*, a short history of the parish, details the building program which he initiated. In 1932 The Reverend Abrams bluntly told a special vestry meeting that the parish was:

"twenty-five years behind the times with an incomplete church, faulty organ, inadequate hall and an inferior rectory. On the grounds of citizenship, the parish should do its part to provide employment. The urgent need of providing Sunday School accommodation should be kept in mind. The present low cost of building should be taken advantage of."

Fourscore – A Short History of Saint Alban's Anglican Church, Epping by Nigel Hubbard 1977

The 1932 architectural sketch of the proposed new parish hall on the opposite page shows an additional extension which, if it had been built, might have limited the present carpark! The 'Old School' (original church) is now the parish office and meeting rooms, the 'Hall' is currently referred to as the lower hall, and 'The Church' is the current church before it was extended at the western end and the spire installed in 1961.



As this edition of *The Parish Magazine* is prepared, there is much in Australia and the world to cause concern and distress. Let us all remember this prayer of Saint Francis de Sales which was published previously in *The Parish Magazine* October – November 1992.

Be at peace. Do not look forward in fear to the changes in life; rather, look to them with full hope as they arise. God, whose very own you are, will deliver you from out of them. He has kept you hitherto and He will lead you safely through all things; and when you cannot stand it, God will bury you in his arms.

Do not fear what will happen tomorrow; the same everlasting Father who cares for you today will take care of you then and every day. He will either shield you from suffering or will give you unfailing strength to bear it. Be at peace, and put aside all anxious thoughts and imagination.

St Francis de Sales - Bishop of Geneva, Teacher of the Faith, 1622. He is remembered in the Church of England with a Lesser Festival on 24 January.

Reference: <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/churchs-year/calendar>

Accessed 26 March 2022 at 1450hrs

Retire to a wonderful community in the heart of Ryde



Ryde



Limited number of 1 & 2 bedrooms units & villas available. Hurry, enquire today!

We are open for COVID-safe tours.



Interested in Residential Aged Care?

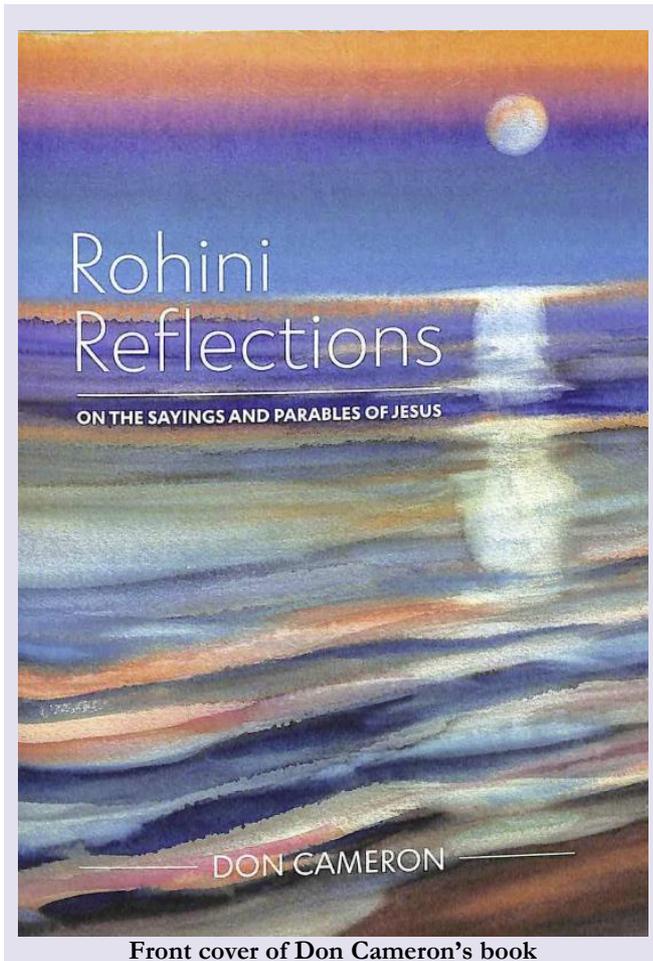
Enquire today for a spacious private room with ensuite.



Call Craig Robinson on
02 8878 5815
www.calvaryryde.org.au

Old Friend, New Book – *Rohini Reflections*

Reviewed by Sarah Weaver



Front cover of Don Cameron's book

From 1975 to 1990 the bishop of North Sydney was Bishop Donald Cameron. As such he was the bishop for Saint Alban's and visited the parish on numerous occasions.

My association with Don Cameron goes much further back than that.

In 1963 he came from being a lecturer at Moore College to be the rector at Saint Stephen's Bellevue Hill where I was a member of the youth fellowship. (Some of my fellow 'fellowshippers' were Peter and Philip Jensen and others who have since played a significant part in the Sydney diocese!).

After my parents moved to Melbourne while I was at University, the Cameron family invited me to live with them at Roseville (Don was now CMS general secretary) while I continued my studies.

During that time, I joined the local fellowship at Roseville – and met a young man called Paul! The rest as they say is history!

Over the years Don and I have shared a special friendship and he has been very supportive to me through ups and downs. He preached at our wedding and baptised and confirmed all of our three daughters, and he and I shared many lovely walks and wide-ranging conversations.



Don Cameron proposing a toast at the wedding of Sarah and Paul Weaver in 1970

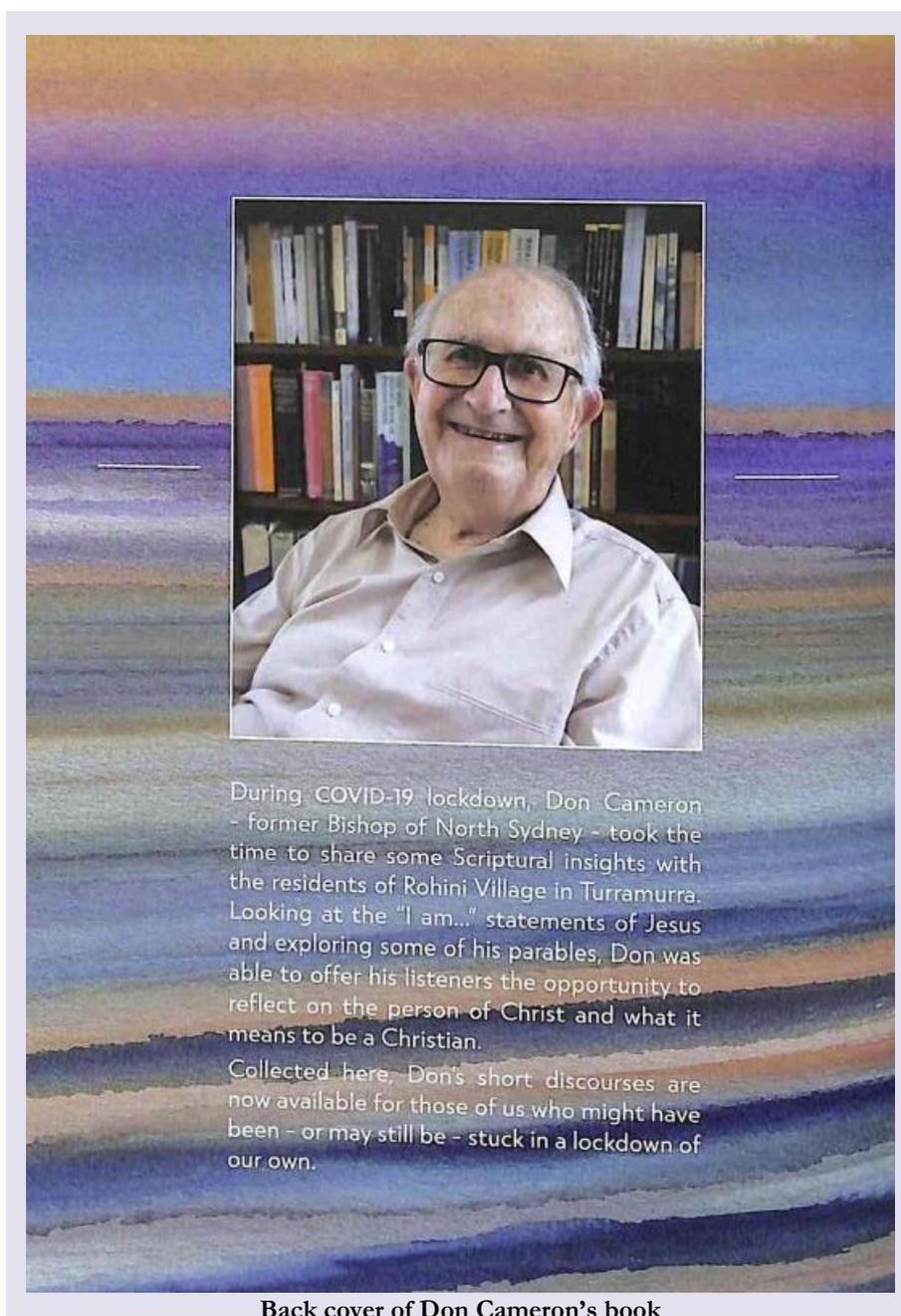
Don, now in his mid-90s, lives in Rohini Anglican Retirement Village at Turrumurra and during COVID lockdown in 2020 he shared some simple reflections with a group of the other residents.

At the instigation of some of these people the reflections have now been published in a little booklet called *Rohini Reflections*. The booklet is available through Koorong bookshop West Ryde.

It includes 21 reflections by Don on the seven “*I Am*” sayings of Jesus found in John’s Gospel, together with eight of Jesus’ well-known parables. Each reflection is about one page in length.

The reflections are simple and clear. There is a warmth and gentleness about them, and I am not surprised that the residents at Rohini found them helpful. They do not explore complex theological arguments but draw out Jesus’ message as presented in the Gospels. At times Don draws from his own experience, and that of others, to illustrate his message, so that it comes across in a personal way. To add to the value of the book, there are some delightful simple illustrations drawn by another member of the Rohini community.

I am sure that many parishioners would find “*Rohini Reflections*” a very helpful aid, perhaps for use in personal devotions.

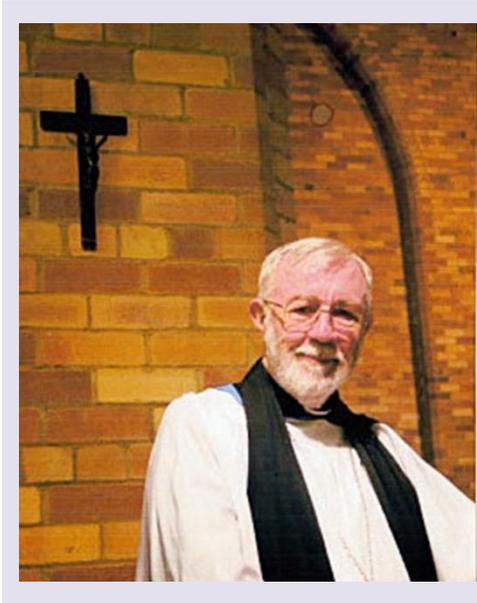


During COVID-19 lockdown, Don Cameron - former Bishop of North Sydney - took the time to share some Scriptural insights with the residents of Rohini Village in Turrumurra. Looking at the “I am...” statements of Jesus and exploring some of his parables, Don was able to offer his listeners the opportunity to reflect on the person of Christ and what it means to be a Christian. Collected here, Don’s short discourses are now available for those of us who might have been - or may still be - stuck in a lockdown of our own.

Back cover of Don Cameron’s book

Bishop Heber and a Famous Hymn

Father Robert Willson



The author, Father Robert Willson, is a retired priest in the Diocese of Canberra and Goulburn and a familiar contributor to *The Parish Magazine*.

The *Sydney Gazette* issue of 9 August 1826, nearly two centuries ago, carried a story stating that the paper had received a file of the *Madras Gazette* newspaper and would reprint news items from it. This was a common custom of the time. Among the items was the news that the Lord Bishop of Calcutta, Dr Reginald Heber, had died suddenly at Trichinopoly. It was pointed out that New South Wales and Van Diemen's Land had been under his episcopal jurisdiction. Heber had in fact been planning to visit Australia.

Our colonies were the most remote parts of his diocese. Reading this announcement in the 21st century one cannot but be amused at some of the phrases used to describe the Bishop.

The *Sydney Gazette* stated that Heber was “intelligent and active”, as well as being distinguished for his piety. How patronising! A visit to Australia had “long been threatened” by the Bishop. We use the word “threaten” in a very negative sense but then it could simply mean “promised”. Now, said the paper, “all our hopes have been blighted”.

The report went on: “Doctors Middleton and Heber were the first two Bishops of Calcutta, and both have been removed from the scene of their labours, by a mysterious Providence, just as they were beginning to feel themselves somewhat accustomed to the burning clime of Hindustan. We would recommend that the next Bishop constitute Australia as his headquarters, where his Lordship would be certain of living to a good old age.”

In this way the Colony of New South Wales recorded the passing of our Bishop. We always tend to think that Bishop William Grant Broughton was the first Bishop of Australia but Heber, though now forgotten by many, has a place in our story.

But on Trinity Sunday in many churches where the Christian Year is observed, Heber's great Hymn is sung: *Holy, Holy, Holy, Lord God Almighty, early in the morning our song shall rise to thee*”.

If you are driving to Sydney you may turn off the highway near Campbelltown and seek out the little town of Cobbitty. There you will find the lovely Saint Paul's Anglican Church, and an intriguing link to Bishop Heber.

My wife and I first visited Cobbitty forty years ago and loved the place. The website for the Parish gives us some interesting facts about the town and church. I will explain the link to Bishop Heber.



Bishop Reginald Heber

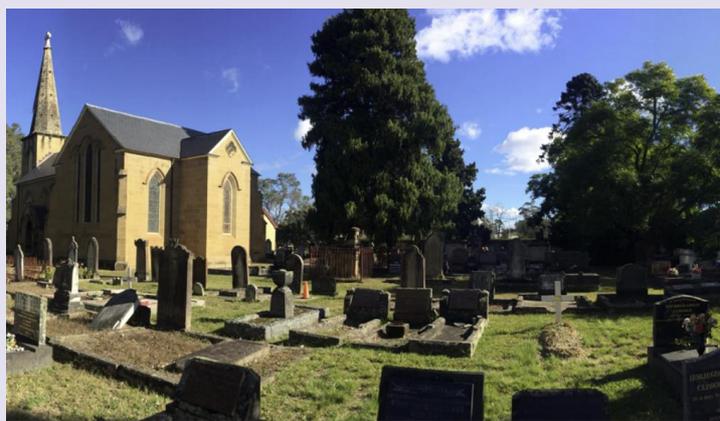
The Hassall Family

Cobbitty was developed around the pioneer estate of Rowland and Elizabeth Hassall, missionaries associated with the (Congregational) London Missionary Society. They sailed for Tahiti in the ship *Duff* in 1796 and in 1798 they came to Sydney. Their son, Reverend Thomas Hassall (1794-1868) founded the first Sunday School in Australia and was Australia's first 'home-grown' Anglican priest. He became rector of Cobbitty in 1827.

Bishop Heber had died the year before, but Hassall decided to honour the memory of the Bishop by building a simple stone schoolroom dedicated in 1828 to the memory of Reginald Heber. It is known as 'Heber Chapel' and is believed to be the only memorial to Bishop Heber in the country. It was dedicated by the Reverend Samuel Marsden.



Heber Chapel was the church until 1842 when Saint Paul's was completed



Saint Paul's Anglican Church Cobbitty

Thomas Hassall was both a farmer and a priest. He raised sheep on his property and was known as the 'galloping parson' because of his travels over his huge parish. He was one of the very first of the clergy to visit Goulburn. As was the custom in those years, he also acted as a magistrate, a role that got Samuel Marsden into trouble. Marsden became known as the 'flogging Parson'.

The beautiful Saint Paul's Church at Cobbitty was completed in 1842 to a design of the architect John Verge who designed a number of fine villas in Sydney, particularly the lovely Elizabeth Bay House. In the churchyard is the grave of Edward Wise, aged 21, who was struck by lightning while building the tower.

Malpas in Cheshire

Bishop Reginald Heber, who is remembered at Cobbitty, was born the son of a wealthy landowner and priest in 1783, five years before the First Fleet arrived in Sydney Cove. He was born at Malpas, a beautiful country town in Cheshire, where his father was the rector.

The east window in the Malpas Church is in memory of Heber. The window shows Bible scenes and parallel scenes from the bishop's life. Study it closely and you will see King David composing psalms and Heber composing hymns like "*From Greenland's icy mountains*" and "*Holy, Holy, Holy...*" You can see the coming of the Wise men and the Bishop confirming Indian Christians. There is the Upper Room at Pentecost and Heber's own consecration as a Bishop. Another window shows Saint Paul preaching, and Heber also preaching under a palm tree and another shows Saint John writing at Patmos, a reminder that Heber was a great scholar and writer.

Study and a Grand Tour

Heber entered Brasenose College, Oxford. There a young man named Alfred Tennyson admired his poetry and Heber won the Newdigate Prize for poetry. The Prize was founded in 1806 in memory of Sir Roger Newdigate and awarded annually at the University of Oxford for the best student poem of up to 300 lines on a given subject. Heber and his friend John Thornton decided to follow the tradition of a Grand Tour of Europe in 1805. Because the war with Napoleon made much of Europe inaccessible, the two decided to go through Sweden, Norway and Finland to Russia. Exploring the wilds of Norway Heber first saw skiing which he referred to as skating.

After many adventures he returned and was ordained deacon and priest by the Bishop of Oxford. For many years he served as Rector of the Parish of Hodnet. There he continued his study and writing.

His hymn “*From Greenland’s icy Mountains*” was written in 1819 and was regularly sung until recent years. These days it has been dropped from many hymnbooks because of lines like “*the heathen in his blindness (bowing) down to wood and stone*” which are seen as patronising and insensitive to other faiths. Heber himself was very open minded. On his travels he visited an Islamic Mosque and commented on the reverent atmosphere of prayer there.

Bishop for Only Three Years

In 1823 Heber accepted the post as Bishop of Calcutta, a see left vacant by the death of Thomas Middleton. He was reluctant to go but finally accepted and arrived in India with his wife Amelia and his infant daughter in October 1823. He worked hard in the little time he had. In 1824 he ordained as deacon the first native Indian to receive Holy Orders. He travelled widely in India and made plans to come to Australia which were never fulfilled. He died suddenly in 1826, one of the missionary pioneers of the Anglican Church. Today there are more than 27 million Christians in India.

For Further Research

The article on Heber on Wikipedia is detailed and well worth reading. His *Narrative of a Journey through the Upper Provinces of India* was very popular and has been reprinted in 1995. There is a modern biography of Heber entitled *Bishop Sahib* by Derrick Hughes (1986).

Acknowledgements:

1. Portrait of Bishop Reginald Heber [21 April 1783 – 3 April 1826] was painted circa 1822. It is part of the British Library Collection. https://en.wikipedia.org/wiki/File:Reginald_Heber.jpg Accessed 27 February 2022 at 1605hrs
2. Saint Pauls’ Anglican Church Cobbitty <http://www.cobbittyanglican.com.au/> Accessed 27 February 2022 at 1610hrs
3. Photograph of Heber Chapel <https://mapio.net/pic/p-93886915/> Accessed 27 February 2022 at 1630hrs



The 10.00am congregation at Saint Alban’s 27 March 2022



Kate Edwards is the daughter of Saint Alban's parishioner Anne Lawson. Kate was one of the original Alban's Angels and sang with this junior Saint Alban's choir and later the senior choir. After leaving school, Kate completed an Arts/Science degree with Honours in Musicology at the University of Sydney, followed by a Grad Dip Ed from the University of New England. She is a fine musician who plays both piano and violin. Kate is a teacher of Latin, and, having taught for over ten years at a large boarding school in Orange, NSW, is now completing a PhD that examines the place of Latin in Australian education. She is also the Junior Choir Director at Saint Paul's Manuka in Canberra.

Kate is married to The Reverend Canon Dr Ben Edwards, Rector of Saint Paul's Manuka. Ben was the organist at Saint Alban's in the years 2000 – 2002 before he was made a deacon in 2004 and ordained in 2005. They have three children.

“Oh, the parishioners I haven't slapped, the bishops I haven't goosed! The deanery Christmas parties where I have not passed out drunk!”

Catherine Fox, *Fight the Good Fight: From Vicar's Wife to Killing Machine*

A few years ago, a new teacher arrived at the school where I was working and was allocated to the cosy little staffroom that I inhabited with a couple of others. Being close in age, with common interests and a similar sense of humour, we seemed to hit it off well. A few days into our acquaintance, he inquired as to what my husband did for work. Although he responded benignly to my answer, I couldn't help but wonder whether that moment marked an almost imperceptible (and fortunately temporary) shift in the dynamic between us. For some time from that point onwards, he seemed slightly more reserved and guarded in our conversations. And was it my imagination, or was he all of a sudden censoring his humour?

Over time things seemed to ease up again, but only as he came to understand me better. Each time he noticed me uttering an obscenity, passing a politically incorrect remark, sniggering at someone's inappropriate joke, stealing a coffee pod from a colleague's secret stash, or expressing uncharitable thoughts about a particularly obnoxious student, the air would clear a bit more. One Monday morning he inquired after my health, concerned that I seemed ill. When I assured him that I was fine, just hideously hungover, he didn't stop laughing for several minutes. (Just for the record, I am not routinely hungover on Monday mornings. This was exceptional.) Sometime later I overheard him describing me to another colleague as a 'dark horse,' an enigma that he had found hard to crack. I couldn't help but wonder whether he would have had this view of me had I not been married to a clergyman. To what extent had this shifted his expectation of the kind of person I must be?

A warden and fellow chorister from our current parish recently lent me a book that she thought I would enjoy (and she thought right). The book was *Fight the Good Fight: From Vicar's Wife to Killing Machine*, an autobiographical account of English novelist (and vicar's wife) Catherine Fox's quest, commencing in her late thirties, to attain her black belt in Judo. Her writing is light-hearted and witty, self-deprecating and insightful, as she explores the inherent tensions that lie at the unlikely intersection of “the Way of the Samurai versus the Anglican Way”. It would make enjoyable and thought-provoking reading for anyone with a love of or interest in the quirks of Anglicanism (or of Judo, for that matter), but for me this book had a particular resonance on account of Fox's incisive distillation of what it is to be a modern-day vicar's wife. A central thread of the book is Fox's attempt to explain, seemingly as much to herself as to anyone else, her need for a Judo black belt, a need which was apparently grounded in (amongst other things) a desire to detach herself from the expectations and stereotype associated with being vicar's wife.

In all honesty, I am myself guilty of applying this irritating stereotype to others. If a woman (and interestingly, I only seem to react this way if it is a woman) informs me that she is married to a minister, I become immediately wary, perhaps even prejudiced or cynical, and somewhat guarded in what I will then reveal about myself. What kind of clergy wife is she, I find myself wondering. Where does she rate on the piety, perfection, and priggishness scales? Is she a prude? Is she a puritan? What will she think of me, as a fellow clergy spouse, if I tell her that I have no objection to same-sex marriage, that I wholeheartedly support the ordination and consecration of women priests and bishops, and that I don't see myself as an automatic part of the 'ministry team' in my husband's parish, but rather as an independent member of the congregation, trying to make sense of life, faith and doubt like anyone else? My non-confrontational personality type (or, let's face it, cowardice) means that I tend to withdraw from the conversation altogether before such topics can even be broached, fearful that in this situation my views could be met with disapproval or contempt. But perhaps this results in missed opportunities to flush out a sympathetic confidante or a new ally.

I am a big fan of the vicar's wife portrayed in the brilliant and at times disconcertingly realistic BBC TV series *Rev*: the loyal, patient and supportive, yet spirited and fiercely independent Alex (played by Olivia Colman). Absorbed in her own career as a legal aid solicitor, Alex nevertheless dutifully appears in church each Sunday, where, having smiled amiably at the seven or so other parishioners in her husband's sparse congregation, she settles herself comfortably in the back pew with her Sunday newspaper. She is my kind of vicar's wife.

It sometimes bothers me that people I meet at or through church seldom ask me what I do for work, despite this being one of the first questions to come up in other contexts. In a former parish, I recall being told that some concerned and well-meaning parishioners were feeling regretful that the parish could only afford to engage my husband on a part-time basis, as this, they thought, had necessitated my return to work about a year after having our first child. I was stunned that they had assumed I was only working out of necessity, that they clearly had no idea how immensely I valued my professional life. I absolutely wanted to return to work! I needed the stimulation, the sense of purpose and fulfilment, and the blessed relief of having my own identity. Fox struggles with this too, and she also understands the sense of frustration that can come from living in the shadow of an unquestionably brilliant husband, despite having her own PhD in Theology which, she is at pains to point out to her readers, predates his.

I am grateful to the clergy spouses of recent decades who have paved the way for new generations, so that there is no longer an expectation that the rector's spouse will be the 'unpaid curate.' Unlike previous generations, we are able to determine our own level of involvement without (too much) judgement, and we are free to pursue interests and careers outside of parish life. Things have come a long way in the thirty years since the publication of Joanna Trollope's novel *The Rector's Wife*, in which the title heroine caused outrage and scandal by wanting to work in the local supermarket in order to earn her own income, gain a sense of independence and reclaim her sense of self-worth. Alongside the change in societal gender expectations generally, this shift has been facilitated by the growing number of male clergy spouses on the scene, rendering the role less gender specific. It is a wonderful thing that this is no longer an exclusively female club, and I hope that the place of the male clergy spouse will be increasingly embraced and appreciated in years to come.

In *Fight the Good Fight*, Fox says that when she is interviewed about her novels she is frequently asked "Are you a traditional vicar's wife?" No, she says. She doesn't organise jumble sales, launder the altar linen, or call upon ailing parishioners. I doubt that many clergy spouses still do any of those things. But curiously, we (or at least I, and apparently Fox, too) can feel a strange sense of guilt about our failure to satisfactorily fulfil the role, and for failing to carry out all the good works and deeds that we subliminally sense a good clergy spouse ought to perform. In fact, says Fox, guilt is the 'default mode' of a vicar's wife – her 'mental screensaver'. How true that is! While, on the one hand, I am immensely grateful not to have imposed upon me the traditional duties and expectations of a vicar's wife, on the other hand I feel guilty for failing to meet those duties and expectations, as though they somehow still linger, even if only in the back of my own mind.

In addition to being guilt-ridden, Fox surmises that if there is such a thing as a stereotypical vicar's wife, at the extreme end of the spectrum she will be a very angry woman and probably also depressed, since she can find no appropriate outlet for her anger. "She can't be angry when her husband is out every night and never takes time off," writes Fox, "because he is doing God's work. She can't shout, 'What about ME?!' because everything he does is so worthy." Fox fantasises about installing a sound-proof padded cell in the vicarage, so that she can shut herself in for five minutes before Bible Study Group arrives and roar and curse and fling herself about gnashing her teeth, then "emerge calm and smiling to make the coffee." Oh the joy of feeling understood! (And now excuse me while I retreat into guilt mode for thinking such things...)

Perceptions of the traditional stereotype seem to linger more strongly with those outside the church. People are sometimes curious to know if the children and I occupy a special spot in the front pew on Sundays (um...no thanks), whether I read my husband's sermons before he delivers them (are you kidding? Why?), or whether I am obliged to teach Sunday School (no way!! In fact, I made that a strict condition of our marriage. More guilt...).

For all my resentment of the traditional stereotype, however, I am aware that I do, subconsciously I think, try to conform at least to some face-value expectations. My kids accuse me of having two voices: my 'normal voice' and my 'talking-nicely-to-church-people voice' (although as I write this, I reflect that the latter may simply be an unintentional reaction to my collocutor's unintentional use of his or her 'talking-nicely-to-the-rector's-wife voice'). Fortunately, behaving nicely towards to people doesn't usually require a monumental effort on my part, as I have always possessed, so I'm told, a naturally pleasant and cheerful disposition. And anyway, there is nothing *wrong* with having to be nice to people - it's a good way to behave. The problem, as identified by Fox, is that when we are *expected* to be nice on such a permanent and uncompromising basis, we develop the need for an outlet. For Fox, this is fighting in the dojo. It's also, she muses, what compels her to write 'ARSE' with other people's alphabet fridge magnets.

I don't mean to sound disgruntled or ungracious about my situation. In many ways, being a rectory family is a privilege and a blessing (although our children are yet to come round to this way of thinking...). We live surrounded and inspired by people who are role models of charity, selflessness, gratitude, patience, endurance, thoughtfulness, discipleship and discernment. I don't take for granted the strength and inspiration that we draw from having such constant, positive influences in our lives. And whenever we move, we know that we will have an instant support network awaiting us, like a ready-made extended family who, though perfect strangers, will warmly embrace and welcome us into their community. Since the moment we arrived in Canberra, people from Saint Paul's Manuka have shown us in countless ways that they care deeply about our family, sustaining and upholding us through their words, prayers, practical support, and kind gestures. In what other occupation would such genuine love and care be bestowed upon a worker's family?

Nevertheless, I still find myself wincing when I have to give someone my residential address. Partly because it takes at least three sentences to explain precisely where our house is. And partly because of what it reveals. "Yes, we live on the actual church site. Yes, my husband is the Rector there but please, don't jump to conclusions: I am anything but pious, puritanical, priggish, prudish or perfect."



Kate and Ben Edwards on the day of his Ordination in 2005

Acknowledgement: This article was first published in the *E-pistles* of Saint Paul's Anglican Church Manuka. The *E-pistles* were the weekly e-mail newsletters that were put out during COVID-19 lockdowns in 2020 and 2021.

Parish Directory

Rector	The Right Reverend Ross Nicholson BCom, BTh, Dip A, MA
Assistant Minister	The Reverend Philip Lui BAppSc, BD
Children's Ministry Worker	Amy Taylor
Lay Assistant	Ruth Shatford AM (Diocesan)
Sanctuary Assistants, Servers and Intercessors	Godfrey Abel, Sue Armitage, Ross Beattie, Licette Bedna, Ken Bock OAM, Noel Christie-David, Margaret Cummins, Margaret Foster, Christopher Lawn, Anne Lawson, Judi Martin, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), Christopher Tait, David Tait, Mark Taylor, Penelope Thompson, Kim Turner, James Von Stieglitz Sarah Weaver
Sacristans	Mark Taylor, James Von Stieglitz
Parish Administrator	Denise Pigot Telephone: 9876 3362 Email: office@eppinganglicans.org.au
Honorary Parish Treasurer	Shane Christie-David
Parish Councillors	Ken Bock OAM, Margaret Cummins, Graeme Durie, Glyn Evans, Christine Murray, Laura Rowe, Peggy Sanders, Gillian Taylor
Parish Nominators	Graeme Durie, Peggy Sanders, Ruth Shatford AM, Meryl Smith, David Tait
Synod Representatives	Michelle Lee Gillian Taylor
Church Wardens	Noel Christie-David – Rector's Warden Elizabeth Jenkins – People's Warden David Tait – People's Warden
Choir Director	Chris Czerwinski Perf. Dip. (Wieniawski School of Music, Poland), BMus (Eastman School of Music, New York, USA), MMus (Royal Birmingham Conservatoire, Birmingham City University, England, UK), MMus (Sydney Conservatorium of Music)
Organist	Vacant
Caretakers	Jaymes and Jessie White
Editor	Julie Evans
Proof-readers	Glyn Evans and Peggy Sanders
Archivist	Brian Haywood

International Standard Series Number [ISSN]: 0814-785X