

The Parish Magazine

Epping Anglicans



**August to October
2022**

Number 869

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



The reading of the Gospel at the Saint Alban's 126th Patronal Festival
26 June 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



As ever, *The Parish Magazine* shares with its readers the ways in which our parish is committed to celebrate special occasions and festivals throughout the church's year. Among many celebrations, this edition records our 2022 Patronal Festival, the Rededication of the Parish to the work of Christ, the commissioning of a new Music Director and the involvement of children in the life of our church. It also further records the long and valued history of Saint Alban's including the role of music in the church.

As changing world events swirl around us, many of the Parish's celebrations are firm fixtures in our corporate worship and are reassuring reference points in our journey of faith.

As Christians, we do what we can individually to support our family and community and join with others whenever possible to have an impact on issues of a wider nature. Is there something you are doing, individually or as part of a group, which is contributing to positive change in our community? Please tell us about it in an article for the next Parish Magazine.

Julie Evans

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

Our vision:

*To be
"a city on a hill" - a
worshipping community,
loving Jesus
and
the people around us*

To contact us:

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

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Our clergy may be contacted at any time:

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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:

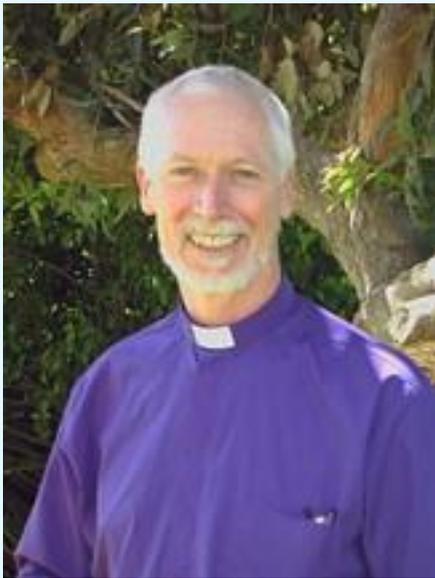
The Anglican Parish of Epping

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Thank you to the authors of the various articles in this magazine and to those who contributed photographs: Doug Carruthers, Glyn Evans, Julie Evans, Mark Gibbs, 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 <https://www.eppinganglicans.org.au/parish-magazine>



The Good Kingdom - Luke 10:1-12, 17-24

The latest Census results were released recently and, unsurprisingly, the media have made much of the decline in religious commitment. The anti-religious activists of course gloat at this information, ignorant to the fact that it's only in the materialist West that religion is in decline. In Africa, Asia and South America religious affiliation remains strong and much of that growth is Christian. There is another fact that was also revealed in the Census but conveniently ignored, that, as religious affiliation has declined, so depression, anxiety, mental illness, family breakdown and other social disorders have risen.

Jesus once told this parable:

"The kingdom of heaven is like a mustard seed that someone took and sowed in his field; ³² it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches." Matthew 13:31-32

It is an interesting little parable dropped in amongst a number of parables told by Jesus, that paint a picture of what the Kingdom of God looks like, what occurs, when people recognise and submit to Jesus as King and Lord over their lives. The Parable of the Mustard Seed makes an interesting point about the influence for good in our world of the presence of the Kingdom of God, by the presence of people willing to listen to and obey God's leading in their life.

A mustard seed is a tiny little seed from the Middle East which grows into a substantial shrub. Jesus is saying that the Christian faith and community is like that tiny little seed. It doesn't seem to be much, but it will grow and will impact the world around it. If you're a keen gardener you'll know the advice to plant shrubs amongst your bigger trees and your flower beds. These smaller bushes provide food and shelter for the smaller birds. Similarly, Jesus is saying that as the Kingdom grows it will provide benefits to everyone, not just those who follow Jesus.

That has been the story of Western culture. For all the faults with the church, faithful believers have been at the forefront of socially beneficial movements for nearly two thousand years. Human rights didn't exist in the Roman world, but Christians' belief in the dignity and value of every person, led to societal change in the status of women and children in the ancient world. In later times it was followers of Jesus who gave the lead to the abolition of slavery. It was Christian reformers who established schools, built hospitals and were behind the original trade union movement, that improved conditions for workers in the early days of industrialisation. Science, medicine, economics, I could go on. Society as a whole benefited from faithful followers of Jesus, living the words of Paul from his letter to the Galatians:

"So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith."
Galatians 6:10

Christianity spread social good because it has two characteristics which have since declined in Western society, a belief in an objective source of truth outside the individual and a stress on the common good over the personal. As expressive individualism has dominated Western society and religious adherence has been in decline, we see the results in the breakdown of the social good that the Census has revealed. We see again the truth of Paul's other words to the Galatians:

"Do not be deceived; God is not mocked, for you reap whatever you sow. ⁸ If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit." Galatians 6:7-8

When Jesus began his ministry, Mark in his gospel wrote that Jesus declared:

"The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news." Mark 1:15

Notice that when Jesus proclaimed that the Kingdom of God has come near, he called that ‘good news’. That’s why as Christians we need to be aware of the social cost of a decline in religious affiliation, and particularly of Christian adherence, and not be cowed by sceptical and antagonistic interpretations of the role of religion in our modern culture. Our society regularly claims that religious belief is a negative, that personal freedom and expressing our individualism is the way to happiness and the good life. If that were the case, why is our western society so lonely, unhappy and depressed? Why is suicide the leading cause of death of teenagers and young adults?¹ Why are so many people pessimistic about the future? But Jesus said the approach of his kingdom is good news. That is why Jesus instructed his disciples to go out and tell this good news. But notice his warning to his followers in verse 3:

“See, I am sending you out like lambs into the midst of wolves.” Luke 10:3

I once saw the result of local dogs getting into a yard with our friend’s sheep. It was not a pretty sight. Lambs are even more vulnerable. So going into a hostile world that claims you are spreading human misery, bigotry and ignorance, by sharing your beliefs, will not be a very comfortable place to be.

But we also need to take comfort in another piece of research conducted by the National Church Life people. In their 2021 Australian Community Survey they discovered that 30% of people surveyed said they would go to church if a friend asked them. Another 30% gave a firm no, yet the remaining 40% said they would accept an invitation, if they knew it was important to the person asking and they were confident they’d be welcomed.

But you may still lack confidence feeling you are not up to the task. Well, here is some more good news, sharing your faith with others is a skill that can be learnt. Phil Lui has gathered an Outreach Team together and over the coming months they will be sharing with us ways we can confidently share our faith with those who are not yet Christians. We can do this as a community with each of us playing our own unique part. Keep your eye out for future announcements.

Footnote:

1. Suicide was the leading cause of death among people aged 15–24 (38%), double that of the next closest cause of death transport accidents (19%).

<https://www.aihw.gov.au/reports/life-expectancy-death/deaths-in-australia/contents/leading-causes-of-death>

STOP PRESS:

Congratulations to Saint Alban’s Choir who took part in the City of Ryde Eisteddfod on the evening of Thursday 28 July. They were awarded First Place in the Sacred Choral section and Highly Commended in the Community Choir section. We congratulate Chris Czerwinski, Music Director at Saint Alban’s, and the choir for their achievement. We thank our organ scholars, Isabel Li and Enoch Pan, for their piano accompaniment at the Eisteddfod and thank you to Chris Lawn for accompanying the choir on the cello.





In the first year of our marriage, one of the things my wife Becky and I used to do was watch the TV show *MasterChef* together. That year, the winner of Season 3 was Kate Bracks. We were excited to see her win as we had been backing her the entire season, not just because of her cooking skills, but because we admired the way she was always trying to witness to Christ.

After winning the competition, she used her fame for the sake of the Kingdom, appearing as a guest for a number of women's evangelistic events and conferences. When she was interviewed at the Equip Women's Conference she shared that one of the questions they asked contestants was "*what is your ultimate dream in life?*" and her answer to the judges was "*to hear Jesus say – well done good and faithful servant*".

In both Matthew 25 and Luke 19, Jesus tells a parable about a master who leaves a sum of money with his servants, goes on a journey for a long time and on his return calls them to give an account. To those who took that money and made good use of it to make more money, he said "*Well done, good and faithful servant*". The question we are considering today, is what does it look like to be a good and faithful servant in our evangelism and outreach?

In the business world, many of you would be acquainted with the term Key Performance Indicators (KPIs) which are measurable values that demonstrate how well an objective is being achieved. What KPIs would we use to evaluate our faithfulness in evangelism? More often than not it seems straightforward to simply look at the numerical growth at church, or numbers of conversions. But is this biblical?

In 1 Corinthians 3:5-9, Paul writes to the Corinthian church:

What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each.⁶ I planted, Apollos watered, but God gave the growth.⁷ So neither the one who plants nor the one who waters is anything, but only God who gives the growth.⁸ The one who plants and the one who waters have a common purpose, and each will receive wages according to the labour of each.⁹ For we are God's servants, working together; you are God's field, God's building.

In these verses it is clear that it is *God* who gives the growth. God is the one who brings about the conversions, God is the one who brings about the numbers. It is God's work and if we measure our success or faithfulness in this way, then we steal glory from God and take credit for his work. It is also an inappropriate KPI because it is not an outcome we have control over. I think it would lead many of us to despair and discouragement as many of us may not have had the particular experience of 'leading someone to Christ'. So how should we measure our faithfulness in outreach?

A good KPI measures activities that we are responsible for and able to affect an outcome. If we go back to our passage, we see that we have been given responsibility for planting and watering. So we should be measuring the planting and watering that we are responsible for, not the growth that God gives. Planting is sowing the seeds of the gospel, and watering is following up the seeds that are planted, with gospel-shaped witness and care. We are also called to pray for the harvest, to pray for God to change hearts. These should be our KPIs as we seek to be faithful in outreach.

Kate Bracks had multiple opportunities where she was able to share her faith with the judges, with other contestants, with the camera crew, and I'm not sure if any of them turned to faith in the time she was part of the season. Yet she planted and she watered, and I'm sure there was much prayer, and that is the picture of faithfulness.

So, as we think about our KPIs in outreach, this can orient us in what we are aiming for and what we celebrate. We aim to mention that we are Christian and we go to church. We drop in some gospel-shaped wisdom about

forgiveness: how it's hard but we can forgive because we have been forgiven; we take up an opportunity to provide an act of love and care in the name of Jesus. This is what we call a good week for our life purpose. These are the good news moments we share at church with our brothers and sisters so we can pray over these seeds together. When we set the right KPIs it helps us to pursue the right things for which we have been given responsibility. It also helps us to have a more joyful life, as we celebrate and find joy in being the faithful obedient servant, who delights in the words of the master *"Well done, good and faithful servant"*.

Yet sometimes planting and watering can feel discouraging when we don't see growth. Recently I was reminded of God's wisdom in his timing when just last month a young man came to Christ at the wedding reception of a member of our old church. This was after 14 months of long labour from a number of people, Becky's Bible Study was praying weekly from the moment the first seed was planted: through all the watering of reading through Mark's gospel, going to Bible talks, coming to church, reading Christian books and many, many, many hours of conversation. And on the night of the wedding reception, seated at a table made up of church friends, the groom arrived to take a table photo – and a young man, one of the guests, prayed to commit his life to Christ in the presence of the many people who had laboured in planting, watering and praying over him. The level of shared unspeakable joy and God-glorifying in that moment was just incredible.

We plant and we water as a team. We support and rejoice with one another as we are faithful and obedient to the Lord's commission to make disciples of all nations. And when God gives the growth, we celebrate like the angels in heaven over every sinner who repents.



The Sunday School children created Saint Alban's themed bookmarks which they handed out to the congregation at the conclusion of the Patronal Festival 26 June 2022

Children at Saint Alban's

Amy Taylor, Children's Ministry Worker

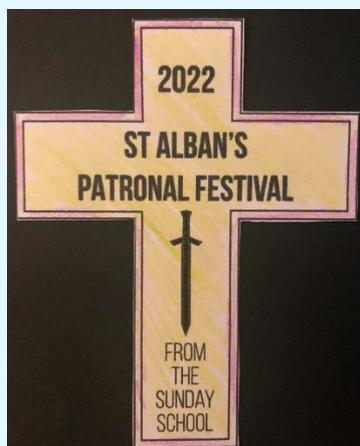
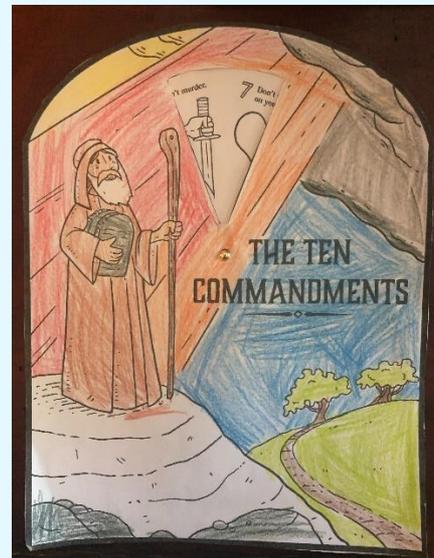


This past term in Sunday School we packed our suitcases and embarked on a Holy Holiday around the Bible, visiting some of the places where Jesus performed miracles and God made promises to His faithful people.

One of our favourite stops along the way was Mount Sinai where God gave Moses the Ten Commandments. We made our own, slightly more colourful, stone tablets to help us remember the ten rules God gave His people to help us live like Him.



Everyone working on their Ten Commandment tablets



Before returning home from our Holy Holiday, we had a stopover in England to hear the story of Saint Alban for the church's Patronal Festival. We made bookmarks for all the members of the congregation [see left] to celebrate Saint Alban's special day and handed them out at the end of the service.

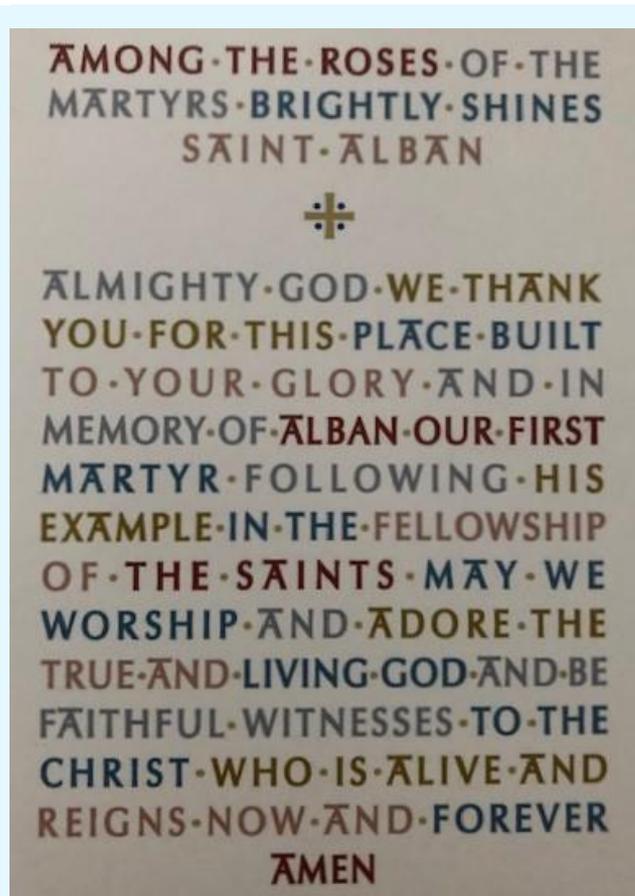
This term, our theme is The Lord's Banquet. We'll be looking at stories where food is more than just something that sustains us but is really a gift from God. On our banquet table will be a delicious salad made from the Fruits of the Spirit; produce from the land of milk and honey; manna straight from Heaven and plenty of fish from the disciples' miraculous catch in the Sea of Galilee.

By the end of term, we will learn that good food is a gift from God. He created everything that sustains us, so we should always remember to give thanks for what we eat.

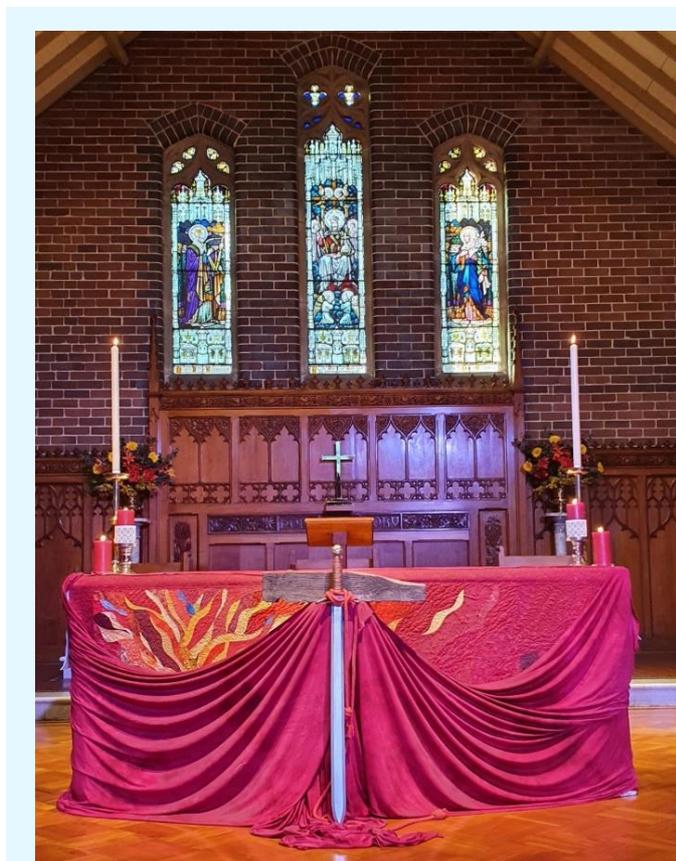


Among the roses of the martyrs brightly shines Saint Alban

On 26 June 2022 the Parish celebrated the Patronal Festival of Saint Alban with a Procession, Festival Eucharist, Commissioning of those holding positions of responsibility in the Parish, and Rededication of the Parish. We welcomed The Most Reverend Kanishka Raffel, Archbishop of Sydney, and his wife Cailey, to our celebration. The Archbishop was the Preacher.



The Alban Prayer



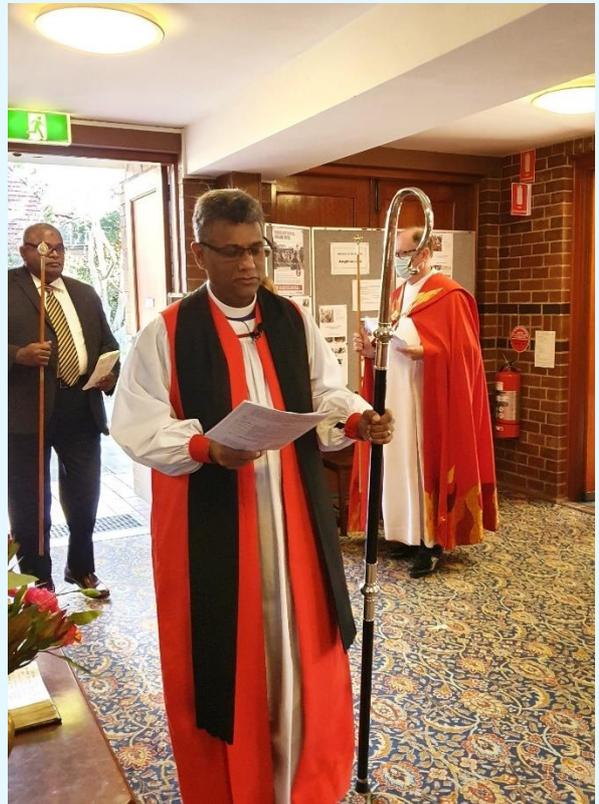
The church was beautifully decorated and more than 135 people joined together for the service. The Parish welcomed former parishioners and friends from the Anglican Retirement Villages at Castle Hill and Glenhaven. Everyone joined together in the Memorial Hall after the service to enjoy a lunch provided by parishioners.



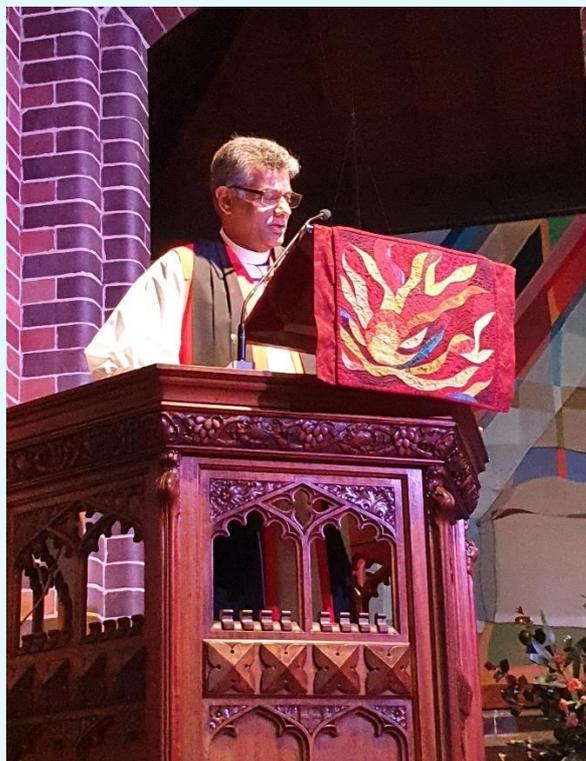
As the Service began the Archbishop sought entry to Saint Alban's in a ceremony based on the Welcome to the Archbishop of Canterbury, Justin Welby, in 2013. The Archbishop knocked on the western doors of the church and on behalf of the Parish was asked by Chris Lawn: *"Who are you and why do you request entry? Why have you been sent?"* The Archbishop responded with his name, saying that he came to proclaim the love of Christ and to worship with us. He was welcomed into the Church.



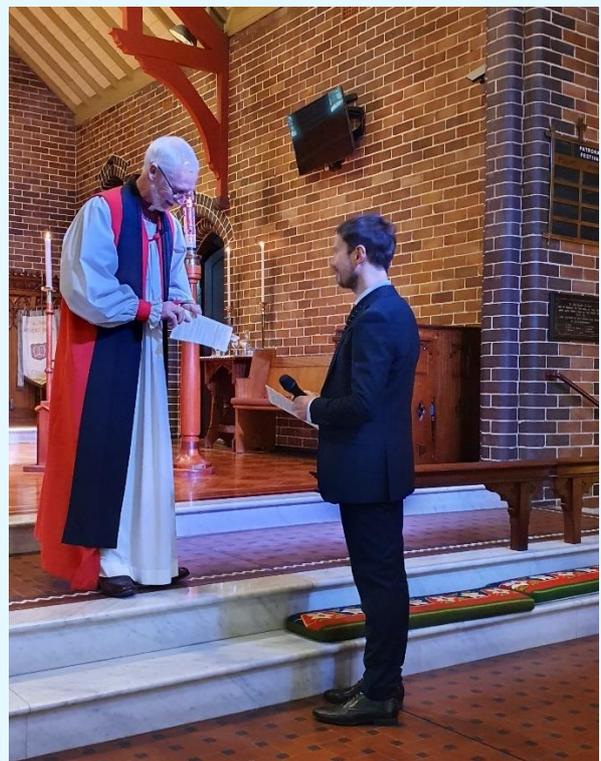
The Archbishop, with Rev Phil Lui, seeks admission



The Archbishop joins the entry procession



The Archbishop preached from the pulpit



Bishop Ross commissioned Music Director Chris Czerwinski

All those holding positions of responsibility in the Parish were commissioned at the service and the Archbishop led the congregation in a rededication of the people of the Parish of Saint Alban to the service of Christ.



Commissioning of the Wardens and Parish Councillors, Parish Nominators and the Parish Treasurer



The Rededication of the People of the Parish.



Bishop Ross Commissioned Isabel Li and Enoch Pan as Organ Scholars



Cailey Raffel was presented with a gift before the lunch



A delicious multi-cultural lunch was provided by parishioners



Musical entertainment was provided by Persian duo Behzad and Pegah Ansari

On 5 June 2022 Saint Alban's celebrated The Day of Pentecost. The church was decorated with flowers in red and orange. Some parishioners wore red and orange, to remind us of the tongues of fire when the Holy Spirit came upon the disciples.

The first Bible reading, from Acts 2: 1-21, was read by parishioners in English, Italian, German, Greek, Polish, Bahasa Indonesian, French and Afrikaans to symbolise the gift of speaking in tongues given to the disciples.



Parishioners stood to read, symbolising 'speaking in tongues'



The choir led the procession out of church after the 10.00am service

This world of ours is dark indeed
We have no light apart from Thee
Your gift of fire at Pentecost
A gift the world seems to have lost.

But Holy Spirit come this day
Fill me now for this I pray
May my heart forever be
Filled with fire of love of Thee.

May your flame lead me forever on
And keep me free from every wrong
May your Comfort me protect
May your Wisdom me correct.

Because your Spirit dwells within
I know you'll keep me free from sin
Renew your flame within my heart
That others see – my God Thou art.



Joy Brann was awarded an Order of Australia in recognition of her service to nursing. In the 1970s she worked in remote indigenous communities as a Registered Nurse with the Bush Church Aid Society. In 2009 she published a history of the BCA nurses called *Stout Hearts for Steep Hills*. She is a lifetime friend of Saint Alban's parishioner Michelle Blondel who was also a nurse with BCA in remote indigenous communities.

Ecumenical Pentecost Service

Tuesday 7 June 2022

Held at Epping Uniting Church

Pentecost is a very important occasion in the life of the Church and this service also marks the annual signing of the Covenant which links our local churches in fellowship and shared activity. The service was well attended in person and by others participating via Zoom. This year's service took place at Epping Uniting Church and the preacher was Pastor Lyn Graham from the West Epping Uniting Church.



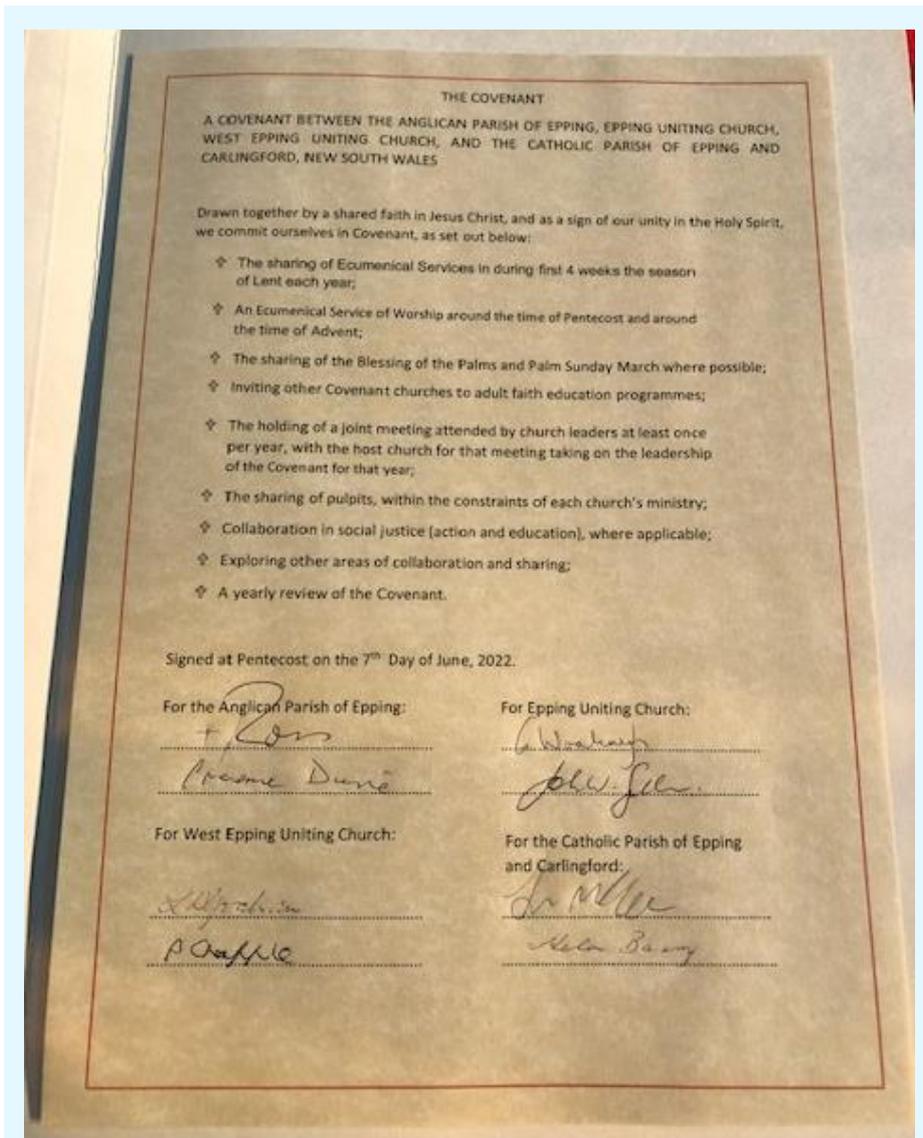
Bishop Ross Nicholson and Parish Councillor Graeme Durie signed the Covenant on behalf of Saint Alban's

The Covenanting Churches are:

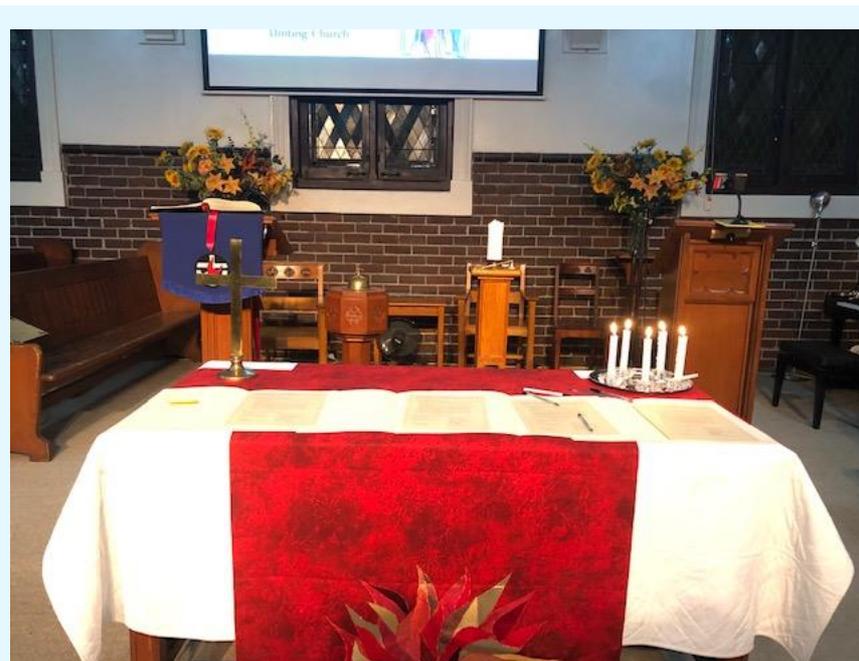
- The Anglican Parish of Epping
- The Catholic Parish of Epping and Carlingford
- Epping Uniting Church
- West Epping Uniting Church



Bishop Ross Nicholson, Rev Greg Woolnough and Father Jim McKeon



The signed Covenant



The table used for the signing of the Covenant

Saint Alban's was decorated for Harvest Festival which was celebrated on 29 May 2022. All donated food items were given to Christian Community Aid in Eastwood.



The Sanctuary decorated for Harvest Festival



Harvest Festival decorations



The beautiful display of gifts from parishioners



After the service, Harvest Festival gifts were packed ready to be delivered to Christian Community Aid

During May at Saint Alban's



On 22 May 2022 The Reverend Bruce Hunter, second from the left, Presided at both the 8.00am and 10.00am Service and The Reverend Phil Lui was the preacher.



Guest preacher Chris Lawn greets parishioners after the service 29 May 2022

Thank you and farewell, Michelle

The Reverend Paul Weaver

Michelle Lee joined the Parish as Choir Director at the end of 2018. Bruce Wilson had served as Acting Choir Director for over a year, and Michelle came to us with a musical background as a music teacher and performer. She was not trained as a conductor or Choir Director, but she saw the position as a challenge and an opportunity.



Chorister Paul Weaver with Michelle Lee

Michelle obviously had much to learn, and Saint Alban's funded opportunities for training, including lessons with Chris Czerwinski, and participation in the 2019 Royal School of Church Music Winter School. She had a strong faith and commitment to Christ, and a great desire to see the choir thrive, and to make a very positive contribution to our worship. Michelle had a gentle manner and a caring outlook, so that the choir felt supported and loved by her and sought to give their best.

Michelle also arranged special events for the choir, including participation in choral workshops such as a workshop of Christmas music led by Michael Deasey, former Choir Director of Saint Andrew's Cathedral, and another led by Chris Czerwinski when his choir from Macquarie Chapel Presbyterian Church also took part, with the combined choir singing the next day at both churches.

Of course, during 2020/21 COVID caused great restrictions on singing, and there were extended periods when live services were not possible. During these periods, Michelle was involved in the 'Couch Choir' which successfully recorded hymns and liturgical items for our Zoom services, so that people could actively sing along. When we were finally permitted to have limited singing in churches, Michelle participated in the live 'Gallery Choir', a small group of singers who provided music for the church until congregational singing returned. With her commitment to the parish, and her commitment to ministry, she became active in other ways as well, including serving as a Synod representative.

When Chris Czerwinski finished up at his former church, Michelle humbly and generously offered to step aside as Choir Director, to enable Chris to take up this position at Saint Alban's. She has continued on with us for the last few months, but now that Chris is well established and the choir, strengthened by many new members who already knew Chris, is developing in a very encouraging way, Michelle feels that this is the time for her to move on. Her family is involved in another church, and there have also been family health issues, so that it would be very helpful for her to no longer have her commitments at Saint Alban's. We are very grateful for Michelle's ministry over the past few years, not only to the Choir, but to all of us in the Parish. We pray for God's blessing on her and her family in all that lies ahead.



Michelle with Bishop Ross and members of the choir

A Chat with Chris Czerwinski Music Director of Saint Alban's



Chris in front of the Saint Alban's organ

Editor: You appear to have settled well into the life of Saint Alban's.

Chris: It was hard at the beginning as I came just before Easter which is a very busy time for any church. It wasn't completely unfamiliar though, as I used to work in the Cathedral in Lichfield in Britain but that was decades ago! After Easter it was a little more relaxed time and I feel now I'm settling in and getting to know people in the congregation and getting to know the choir better. I have felt welcomed by parishioners and I especially appreciate the welcome from Bishop Ross and Jenny.

Editor: What attracted you to the position as Choir Director at Saint Alban's?

Chris: A number of things. It's close to where I live, and I had become attached to my local students. I didn't want to have to resign from teaching students I had known for years if I took a job in a different area. Also, I knew about the music tradition at Saint Alban's, the Saint Alban's choir and the beautiful organ. I wanted to continue my choral work.

Editor: You came to Saint Alban's a few years ago for a choir workshop, didn't you?

Chris: Yes – it was organised by Michelle Lee and we had different choirs from all over Sydney. After an afternoon of rehearsing, the combined choirs sang at Macquarie Chapel Presbyterian Church where I was working at the time, and then at Saint Alban's. It was a great success and we planned to do it again but COVID came and we had to give up on that. We might do it again in the future. I'm also a yoga teacher and I like to work with different people in changing environments.

Editor: And now you are our Organist as well as Choir Director!

Chris: Yes! I had to prepare myself as I had had a break from practising the organ because I didn't really need it that much when we had Aleks Mitsios as organist, and the international festivals that I run in Poland had been cancelled because of COVID. Now I have to spend time practising accompaniments for the services and it's good for me that I'm back on track. Of course, we also have organ scholars in the church, and they are able to contribute to the services.

Editor: Tell me a little about your talented students.

Chris: These students are exceptional. They are at a similar level and have similar opportunities now and I try to give them similar time at the organ and during the service as well. It's nice that they develop together, I want them to help each other, to create a nice relationship and friendship. It's my role to encourage them to be friends with each other rather than to compete with each other. It is so interesting that they came to me before I moved to Saint Alban's. I don't know but it's hard to explain the coincidence to be honest. I've never had students like that before and I have taught for 22 years. I feel that something here, something is working, two of them at the same time. I saw the scepticism in Ross and others in the church when I talked about the age of my students and said they might play for the service. Many in the choir were shaking their heads behind my back – what is this Polish guy going to do here, kindergarten or what? But then they heard the students playing for the first time. Father

Paul Weaver was leading the service as Bishop Ross was away. The girl played and Paul later said that during the service he couldn't tell who was playing, – was it Chris or was it his student! The fact that both students now have their own organs is an indication of the commitment of the students and their parents to their organ studies.

You know I feel like I am a responsible person, and I would not allow any of my students who are not well prepared to play at the service. People who don't know me are probably not sure what's going to happen but if I allow my students to play, they must be very similar to my level – it's too important for everyone in the church and for me as well. I'm responsible for every sound that comes from the choir loft, and I wouldn't put my reputation and my name under any question mark. I know what will happen and I know how well they will play after having hours of practice and hours of rehearsals. And the good news is, they will become better and better!

Editor: You have told me you like to get feedback from the congregation.

Chris: Yes, then I know if I am doing the right thing! I want to say thank you to the choir who give me great support and energy because they want the choral program to grow. Thank you also to the congregation for their supportive and appreciative comments. I need this energy and support to keep going. I have had some hard conversations with people in the congregation about music chosen because although I try always to match the theme of the readings it is not always that easy to match appropriate music with the skill of the choir. I need everyone to understand that I choose what will best fit the voices of the choir and show them at their best. Sometimes there is a need to compromise. Not all choir members read music, in fact many do not. I aim to give each person the support they need.

Editor: What vision do you have for the growth and development of the choir?

Chris: The main task now is to let people know there is a choir here, for people who love to sing, and who have some vocal skill. We have a good music program here, established not only for organists and keyboard players but for singers and I think people need to know we are open and welcoming. We have some talented musicians in the Parish and we should use their skills. If anyone is interested in joining the choir, please speak to me after one of the services.

Editor: Thank you Chris, for sharing your thoughts and insights with me today.



The choir singing an Anthem during the 10.00am Harvest Festival Service 29 May 2022 with Isabel Li on the keyboard and Enoch Pan assisting

On 12 June there was an Organ Concert at Saint Alban's. The three performers are students of the Saint Alban's Music Director Chris Czerwinski. More than one hundred people attended, including clergy, music teachers, music students, their parents and friends. All were impressed by the versatility and skill of these young organists and the confidence with which they performed their pieces. Congratulations to Enoch Pan, Isabel Li and Nicholas Liu.

Following the recitals, visiting students were offered the chance to try the organ and many jumped at the opportunity. That popular 'after session' lasted 60 minutes.



Enoch at the organ, Isabel assisting with the stops

Enoch Pan is 13 years old and has attained AMEB AMusA in piano.

He has been learning organ with Chris since March 2022, is the recipient of the Saint Alban's Organ Scholarship and has accompanied the Saint Alban's choir on a number of occasions.

Enoch also studies saxophone.

For the concert he played three pieces: *Toccata in D Minor* (BMV 565) by JS Bach, *Variations on "Ach, Du Feiner Reiter"* (SSWV 111) by Samuel Scheidt and *Prelude in F Major* (BMV 556 by JS Bach.



Nicholas at the organ

Nicholas Liu is 8 years old and has attained AMEB Grade 4 in piano.

He has been learning piano with Chris since 2021.

Nicholas also studies flute.

He played a short piece by Cecile Chaminade - *Tarantelle, Op.123, No. 10.*

Isabel Li is 11 years old and has attained AMEB Grade 8 in piano.

She has been learning organ with Chris since May 2021 and has accompanied the Saint Alban's choir on a number of occasions.

Isabel is the recipient of the Brian and Julie Powell Music Scholarship. Julie Powell writes: *Brian and I believe that when God has bestowed gifting that anything we can do to encourage it is serving God. More especially, Isabel's gifting is so extraordinary. We can see Father God's beauty in her and in the music she produces.*

We also see her flourish in spirit and admire her application to learn to better express this gift. Also, we have appreciated Chris' dedication to encourage and develop the children especially, and how this is tied into his faith and service for God, and we recognised that we could also in some small way contribute to his faithful service, encouraging him in his gifting too.

Isabel also studies orchestral percussion, drum kit and acoustic guitar.

For the concert she played three pieces by JS Bach: *Prelude No 21 in B-flat Major (BWV 560)*, *Sinfonia No 3 in D Major (BMV 789)* and *Fugue in F Major (BMV 556)*.



Isabel at the organ



Isabel and Enoch both announced their performance pieces to a camera for the large screen in the church

History of Saint Alban's Choir – Part 6

Dr Doug Carruthers

This is the sixth 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, **Part 4** in *The Parish Magazine* Number 866 November 2021 - January 2022 and **Part 5** in *The Parish Magazine* Number 868 May – July 2022.



Doug has been a choir member since December 1966

We left the last instalment of the choir history in the early 1990s, under the direction of Rosemary Blake and Christopher Wagstaff.

At this juncture it is important to note the sterling help given to the parish by the Honorary Assistant Organists for which the parish was very blessed. Of note were David Rumsey, Bruce Wilson and Betty Randel at Saint Alban's and Lyn Bock, Elsie McNab and Barry Rook at Saint Aidan's.

Now is a good time to have an update and see how the Junior Choir was progressing under Christopher Wagstaff. By the late 1980s it had been said that Saint Alban's was very much the exception to the decline in church choirs in general. We were one of the few churches to still maintain an active program of traditional Anglican church music.

This was basically due to the dedicated hard work of remarkably talented musicians who had so willingly passed on the legacy of the past. As well, it was also due to the general support of succeeding rectors and an appreciative parish.

As an example, the Reverend Geoffrey Feltham had written – *“Our church music is not a recital of sacred pieces; the organ music, psalms, anthems and communion motets are all chosen with great care for the contribution they make to the liturgy”*. (*The Parish Magazine* October - November 1987) (To which I would add postludes and introits.) It was now the turn of Christopher Wagstaff to help ensure the future.

Christopher soon proved what an inspired choice had been made at his appointment. He set to work and by late 1989 the reinvigorated Junior Choir was advanced enough to take part in the Festival of Lessons and Carols and at the 8.00am Choral Eucharist on Christmas Day. Further training progressed, so much so that throughout 1990 they were gaining great praise from many sources. They were now able to contribute to the services as needed, for example, when the Senior Choir was away attending their choir weekend. It was now 1990 and the Junior Choir looked quite splendid robed in cassocks and surplices. In mid-1990 are they were rewarded with their own “beautiful blue banner” for use in processions. To assist Christopher with his increasing workload it was decided to appoint Carol Coomber as an assistant to Christopher. She was a highly accomplished high school music teacher, as well as the daughter of Bruce Wilson who has previously featured in the choir history. Tribute must also go to Christine Middleton who had been helping out over the preceding two years.

The Junior Choir continued to grow, not only musically but also in numbers to such a degree that they were able to present their own “highly successful concert” following the Patronal Festival in June 1990. Indeed, by September 1993 15 members gave a recital at Our Lady Help of Christians in Epping. Works were by Franck, Mozart, Mawby, Lindley, Rutter, Hurford and others. Conducted by Carol Coomber with overall direction from Christopher Wagstaff it was most generously and warmly received.

During the years 1990 to 1994 Jacqui Middleton and Samuel Crooks had made significant contributions as Head Choristers. Upon their retirement their role was taken over by James Pender who was an outstanding young musician. Christopher was now at a point where the Junior Choir was showing great progress and performing very well. As was stated at the time – *“the importance of the young within our Christian family can not be over emphasized.”* (*The Parish Magazine* October to November 1989).

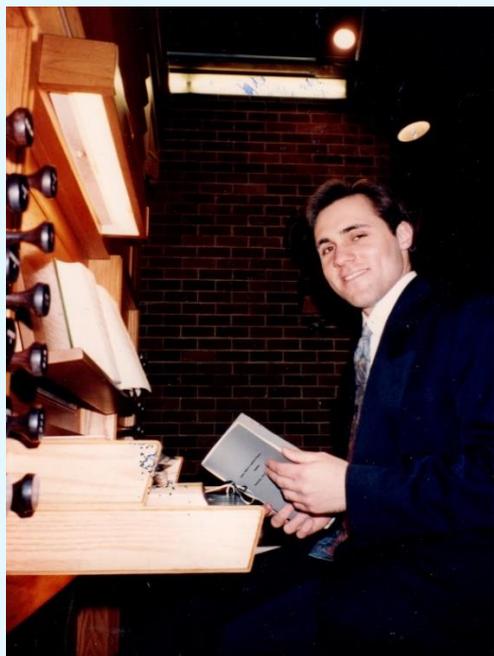
It is said that “*time and tide waits for no man*” so now is a good time to leave Christopher Wagstaff and the Junior Choir and catch up with what Rosemary Blake was doing. Unfortunately, it was to learn the news that Father Ian Crooks had, with much regret, accepted the resignation of Rosemary Blake. She had accepted an offer to become the organist and a music teacher at Abbotsleigh School at Wahroonga effective February 1993.

Who would have thought that Rosemary Blake would resign just when she and Christopher had formed such a valued and unique team? However, the offer was just too good to refuse, especially as Abbotsleigh had just installed a new pipe organ built in partnership by Josef Pemmer of Austria and Rowan West of Australia. I might add that she had been chosen from applicants both nationally and internationally. I will leave it up to *The Parish Magazine* to sum up just how blessed we had been to have such a gifted Director of Music. “*She is one of Australia’s most acclaimed organists and we express our appreciation for all that she has done to uphold and enhance the fine music traditions of this parish. We wish her every success in her new position. (The Parish Magazine January 1993).*” It was a welcome relief when Christopher Wagstaff announced that he would be happy to continue on. The Rector thereupon appointed Christopher to the position of Director of Music thus leaving us with another organist position to be filled. Once again we were faced with the task of finding a suitable candidate who would understand, appreciate and further enhance our musical tradition.

It was with much relief that Father Ian Crooks was able to commence the new year of 1994 with the announcement that the position would be filled by Daniel Dries a relatively young but highly qualified and gifted organist from the Newcastle University Conservatorium. Upon Daniel’s appointment Christopher Wagstaff voluntarily stepped aside and returned to his role of attending to the Junior Choir.

At Newcastle University Conservatorium Daniel Dries had studied under the guidance of Keith Whitla, Michael Dudman and Anthony Jennings. When entering his final year in 1991 Daniel had been awarded the Frank Hutchens Memorial Prize. This was awarded to the most outstanding student entering their final year.

Following graduation, he proved his ability by becoming a successful entrant in a number of organ competitions. Daniel had gained experience not only in Newcastle but as well in the Sydney Town Hall, Saint Andrew’s Cathedral, the Sydney Opera House and the Great Hall at Sydney University as well as Saint Saviour’s Cathedral in Goulburn. Added to this was a period of consolidation at the Holy Cross Church in London. On his return to Australia, he had appointments at Christ Church Cathedral in Newcastle and Saint Mary’s Cathedral in Sydney. Surely already a most highly competent and skilled organist whose remarkable talents were soon to be so greatly appreciated by our own congregation. His overall background was perfect for the liturgical traditions of our parish as we will find out in a later instalment. At the time of his appointment, he was the Organist and Director of Music at Saint Paul’s church in Gateshead in Newcastle.



Daniel Dries at the Saint Alban’s organ console late 1990s

I still recall Daniel’s first meeting with Saint Alban’s Choir. The choir was already gathered in the gallery and as Daniel came up the stairs he was greeted with spontaneous applause, already building bonds of friendship which last until this day.

Did Daniel start with a blaze of music to show his virtuosic skills? No, he took time to patiently draw up a chart as to where everyone was positioned in the gallery, with names and music range to match. Daniel recognised that he now had a choir which was somewhat older than he was, however he was already showing the maturity which would hold him in good stead.

Daniel eagerly took up his duties and rapidly proved just how intuitive we were to have appointed him. His playing showed a degree of maturity beyond his years and experience. It was already apparent that he was destined to make his mark on the organ scene in the future.

Added to this there was a wonderful response within the parish and the choir gained some new members. Indeed, *The Parish Magazine* of June 1994 records the great appreciation of the “*choral and organ music*” that had continued with Daniel’s appointment.

By the end of 1994 the choir again had their choir weekend away. The glorious mid spring weather and the ambiance of the ‘Bishopthorpe’ near Goulburn in the Southern Highlands of New South Wales again provided the perfect venue for Daniel to really get to know the choir socially. This time was one of learning the “*Missa Aeterna Christi Munera*” [The Eternal Mass of Christ] by Palestrina, for use on All Souls’ Day. Allied to this was the learning of the “*Russian Contakion for the Dead*”, [a traditional Russian Orthodox Hymn], as part of the ensuing special Eucharist.

It was now 1996 and the centenary of the establishment of Saint Alban’s, and therefore of the choir, was fast approaching. Interestingly *The Parish Magazine* carried an open invitation to not only parishioners but anyone who had a love of music church music to attend the associated events. It noted music from many eras, including Gregorian Chant, Latin Polyphony and right up to modern works as our repertoire. In September we were delighted to learn that Daniel had gained his Master of Music degree. Meanwhile it was evident that Daniel had rapidly enhanced his social bonding with the choir when after the Palm Sunday - Holy Week – Easter Day involvement for the choir, on the Easter Monday holiday the choir travelled some 150 kilometres up the coast to Newcastle to sing at the wedding of Daniel to his fiancée Peta Chase. This service, held at the ‘Stella Maris’ Church was a wonderful occasion. Peta, herself an accomplished violinist, was a perfect partner with many similar interests.



Hartzler Park Conference and Retreat Centre

This year also saw the choir in a new venue for their weekend away. Still in the Southern Highlands, in Burradoo, it was held at Hartzler Park Conference and Retreat Centre built in the grand monastic style set in lovely gardens. As usual the music was mainly directed at the forthcoming Advent and Christmas season.

In the first half of 1997 Daniel was granted study leave by Father James Butt, our Acting Rector. Daniel would be overseas for some months. The ever obliging and energetic Christopher Wagstaff was appointed Acting Director of Music and Organist while still maintaining his role with the Junior Choir.

Everything went smoothly which allowed Daniel to take up the reins just three days before the new Rector, Father John Cornish, was inducted. However, Daniel was to become much busier when he was appointed Choirmaster at the Sydney Church of England Grammar School [Shore] which had a long and esteemed musical history.



Marriage of chorister Sonya Carruthers Saint Alban’s 1997

Meanwhile at Saint Alban’s in late September there was to be much delight when previous Directors of Music, Christopher Wagstaff and Rosemary Blake were married on a Friday evening.

Celebrations continued the next day with the marriage of chorister Sonya Carruthers to her fiancé! The wait for Daniel to return was well worth it with Sonya choosing Schubert’s “*German Mass*” for the service and the *Toccata* by Vidor to exit the church. A truly stunning rendition was especially enhanced by Peta Dries’ violin playing and a very excellent trumpeter.

Meanwhile at Saint Alban’s another choir had been formed The Schola Cantorum. This was formed to give interested choristers from both within and outside the parish an opportunity to extend their vocal and choral

abilities, as well as sing at special services from time to time. This had proven a great success leading to occasions such as Christmas Eve when Charpentier's "Midnight Mass for Christmas Eve" was the setting with a string accompaniment. In late 1999, while completing his Ph.D. at the University of New South Wales Daniel was appointed Head of Music at Shore School. However, there was more news to come. The usual annual weekend away was held in the village of Wallacia on the Nepean River and gathering the choir together Daniel broke the stunning news that he was resigning his current position to accept an appointment as Assistant Director of Music at Saint James' King Street in the city.

This was a church steeped in music and it would be a very important position for him as he became even more widely known and appreciated. There was a genuine feeling of sadness on one hand but a feeling of pride at what Daniel had achieved with our choir on the other. I will leave it up to *The Parish Magazine* of January 2000 to sum up just how much Daniel had been appreciated. "Daniel is an exceptional organist and has been a warm friend to many. His contribution to the musical life of this parish over the past six years has been a rich one. He and Peta will be sorely missed. We wish them God's blessing on the next step in their life's journey." In reply Daniel wrote "I have gained tremendous experience and enjoyment during my six years at Saint Alban's. Peta and I will always hold a deep affection for the choir and the Parish." (*The Parish Magazine* February 2000.)

Well, that was a unique way to end the millennium and century for the choir. What will be in store at Saint Alban's in 2000 and beyond? This will be the subject of the next instalment of this series as we review the past and move forward.

Acknowledgements:

1. Editions of *Epping Parish Magazine*/*The Parish Magazine* covering the period of time featured
2. Parish Records as needed
3. Brian Haywood - current parish archivist for access to material as needed
4. Julie Evans - current editor of *The Parish Magazine* for helpful advice
5. Personal recollections
6. Photos used in this instalment come from the author's personal collection unless otherwise noted.



Rosemary Blake and Bruce Wilson discussing the music program with the choir

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 [on Zoom only] Reading, Reflection and Prayers for Healing 10.30am [in the Church] Eucharist with Prayers for Healing

August 2022

Sunday 28 August Twelfth Sunday after Pentecost and Saint Aidan of Lindisfarne, Bishop and Missionary

September 2022

Sunday 4 September Fifteenth Sunday after Pentecost and the Martyrs of New Guinea Commemoration

November 2022

Tuesday 1 November	7.45pm All Souls' Day <i>The list of people to be remembered will be placed on the Altar. You may wish to bring a flower to place in the Sanctuary. Candles will be available to be lit in memory of a loved one.</i>
Sunday 6 November	All Saints' Day

**The Anglican Board of Mission Sydney Diocesan Committee invites you to
the Commemoration of the Martyrs of New Guinea**



ANGLICAN BOARD OF MISSION
Working for Love, Hope & Justice

Date: Saturday 3 September 2022 at 11.00am

Venue: Saint Luke's Concord – Burwood, 19 Burton Street, Concord

Rector: The Reverend Ken Fenton

Preacher: TBA

Peggy Sanders, Secretary

From the Saint Alban's Archives

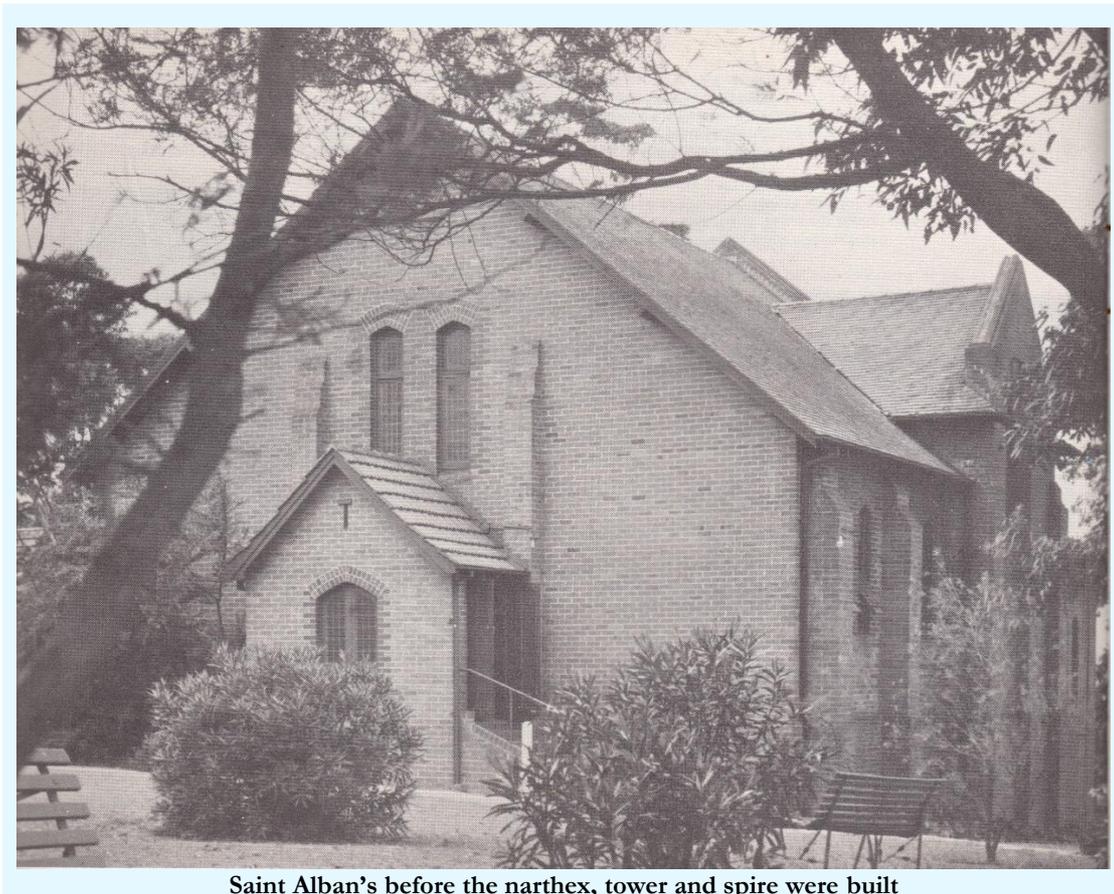
Brian Haywood - Archivist



Recently there was an enquiry to the Parish Office making a comment about the architectural design of the Church as it is often shown on the front of the Parish Magazine, and asking who the Architect was.

Quite by chance as I was looking through the October/November 1982 issue of the magazine, I came across an article by Nigel Hubbard about the architect of Saint Alban's, John Burcham Clamp which I thought I would share with you.

In 1923 it was agreed to amend John Burcham Clamp's design so that only the chancel, sanctuary and a portion of the nave were built. The west wall with a small wooden porch and steps were temporary and it was only in 1940 that a brick porch was built.



Saint Alban's before the narthex, tower and spire were built

It was not until nearly forty years later that John Burcham Clamp's original design was completed by extending the nave with the porch and erecting a tower and steeple to be as it is today. It was dedicated by the then Archbishop of Sydney, the Most Reverend Hugh Rowlands Gough, on 12 March 1961.

Reference: *Only the Years. The Centenary History of the Anglican Parish of Epping* by Nigel Hubbard first published 2001 ISBN 1 875650 91 1

John Burcham Clamp 1869 - 1931

Architect of Saint Alban's Epping

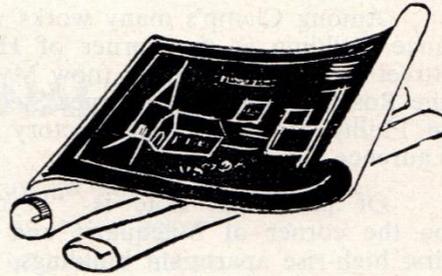
Article by Nigel Hubbard – Reprinted from *Epping Parish Magazine* Oct Nov 1982 pages 5-6

JOHN BURCHAM

CLAMP:

ARCHITECT OF

ST. ALBAN'S



St. Alban's Epping cannot boast an architect of the calibre of Francis Greenway or Edmund Blacket. It is, however, a good example of a suburban brick church of the early decades of this century and is the product of one of Sydney's most prominent architects, John Burcham Clamp. The eastern half of St. Alban's Church was built in 1923; the building was then badly proportioned, the nave being too short and the whole structure too broad, this was in order to allow future extensions. The chancel, sanctuary and transepts were, nevertheless handsome in concept and the massive chancel arch aroused much comment at the time. Clamp planned that St. Alban's should eventually have a much longer nave with a brick west end featuring a gothic window in a stone tracery complementing the east window over the altar; the tower was to be on the southern or Pembroke Street side.

When the building was completed in 1960 the west end was comprised mostly of glass and the tower was placed on the northern side. Thus the congregation, upon leaving the building, passed into a warm courtyard rather than straight into the street. The interior character differed from Clamp's design, giving far more light and spaciousness; the visual impact of the brickwork is also less oppressive.

John Burcham Clamp was born at 743 George Street on 30 November 1868, the son of John Clamp, a London-born hairdresser and his wife Sophia (nee Hunt). He was educated at Christ Church St. Laurence Day School, winning the Mort Scholarship in 1882. The following four years saw him articled to Sydney architect, H. C. Kent and he continued with him for a further eleven years before commencing private practice. During this period he gained valuable experience in office administration as well as practical work, being entrusted with the supervision and construction of many factories and warehouses. He also studied with the Architectural Association and the Technical College and received private tuition in design and colouring. In 1889 he was awarded the Gold Medal of the Institute of Architects, New South Wales and was also a prize winner at the Sydney Architectural Association in the class of construction.

From the late 1890's he built up a highly successful practice in such diverse areas as warehouses, shops, dwellings, business houses and churches. He became the official Surveyor and Architect for the Diocese of Sydney and gave generously of his time and abilities. About 1914 he was in brief partnership with Walter Burley Griffin and in 1918-24 with C. H. Mackellar; it was during this period that he accepted the task of designing St. Alban's Epping.

Among Clamp's many works were the Metropolitan Life Assurance Building at the corner of Hunter and Bligh Streets, the Pitt Street portion of Farmers (now Myers), the Victorian Hall at Manly, the Rosebery factory of James Stedman Henderson's, St. James' Hall in Phillip Street and the Rectory and Vestry at Christ Church St. Laurence.

Of particular note is "Wyoming," an art-nouveau structure on the corner of Macquarie and Hunter Streets; one of Sydney's first high-rise apartment buildings, its elegant design called for brick with stone facings — a combination very dear to the architect's heart. Today "Wyoming" is used for medical consulting rooms and this remarkable building has so far escaped demolition.

Among his churches, Clamp built the second St. Matthew's Manly along lines already foreshadowed by the earlier St. Andrew's Sans Souci and St. Alban's Epping. St. Matthew's is built on an altogether grander scale and large quantities of Hawkesbury sandstone have been used in the exterior as well as the graceful arches and columns of the interior. Other noteworthy features of St. Matthew's are the massive tie beams supporting the high roof, the beautiful mosaic floor of the baptistry and the white marble chancel. The building was opened in September 1930, just before Clamp's death. Burcham Clamp also designed many federation-style cottages and villas prominent in Manly, Mosman and other northern harbourside suburbs.

The possibility of securing Old Government House at Cranbrook for a school was first proposed to Clamp in 1917 and he was unremitting in his work for it. One of the first members of the Council, he was the honorary architect for the conversion, ground levelling and new construction. In 1919, when the movement which resulted in St. Luke's hospital was set in motion he rendered valuable assistance in converting what had been a house with two flats into a hospital building.

Burcham Clamp was a prominent churchman and was for many years a regular communicant and sidesman at St. Mark's Darling Point. By the early 1930's he was looking forward to his son, a recent graduate, taking some of the burden of his practice. Clamp, however, died suddenly on 7 July, 1931 at his residence "Tamer" on Cremorne Point. His funeral was conducted at St. Mark's and masters and students of Cranbrook lined the road in tribute as the cortege passed by to South Head Cemetery. Clamp was fortunate to practise in two boom periods, 1901-14 and 1920-28. He was an efficient planner and original designer and his work stands historically between the nineteenth century romantic and twentieth century functionalist styles.

In the course of his address at Clamp's funeral Archbishop J. C. Bright noted that Clamp had given his church many worthy ecclesiastical buildings "which would always speak of his careful work. His memory would be treasured in the Diocese."

— NIGEL HUBBARD

The Parish Register

Holy Baptism Aria Anne **WHITTAKER**
on 3 July 2022

Holy Matrimony Cyrus **AMOOZEGAR** and
Negar **MODALLALI**
on 22 June 2022

Jaymes and Jessie **WHITE**
Renewal of Vows
on 16 July 2022

The Faithful Departed Enid Jessie **TELFER**
on 16 June 2022

Wayne Keith **WOTTON**
on 19 June 2022

Elaine Marjorie **BARDSLEY**
on 30 June 2022

Warren Douglas **GRAY**
on 17 July 2022



Memorial Flowers 17 July 2022

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

The deadline for contributions is 1 October 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? How am I supporting my 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*?

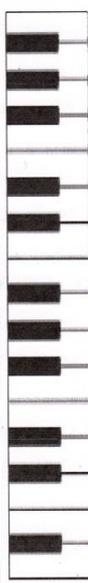
Please contact the editor Julie Evans via email julie.evans@ihug.com.au

Classical Favourites for Piano

On Sunday 29 May 2022 two talented parishioners, Paul Weaver and Bruce Wilson, gave a wonderful concert featuring beloved music by Beethoven, Mozart, Chopin, Debussy, Dvorak and more. These concerts are regular occurrences and attract very appreciative audiences. \$878 was raised to support the work of 'Rough Edges', a ministry for people in need around Kings Cross.



Bruce Wilson (left) and Paul Weaver



CLASSICAL FAVOURITES FOR PIANO

Pianist: Paul Weaver
Duo-Pianist: Bruce Wilson

Sunday 29 May at 2.00pm
St Alban's Parish Hall,
3 Pembroke Street, Epping
(near Epping Station)

Beloved music by Beethoven, Mozart, Chopin,
Debussy, Dvorak and more



Proceeds to "Rough Edges"
ministry to people in need around King's Cross



A large audience enjoyed an afternoon's entertainment



What does it mean to be 'meek'?

The Servant's Task: Isaiah 42:1-9

At the end of last week I needed to do some sewing. As I sewed at my machine I listened to a talk on YouTube by the late Elizabeth Elliot – an American missionary and wonderful Christian speaker who spoke all around the world on suffering and discipleship from her own life experiences walking as a faithful disciple of Christ.

In the particular talk I was listening to, Elizabeth Eliot was speaking specifically on the subject of “meekness” and its importance in the life and character of the true disciple of Christ. I googled “Meekness” and came up with some interesting definitions.

A definition of ‘meekness’ from a Regent College theologian stated that *“Meekness is essentially an attitude or quality of heart whereby a person is willing to accept and submit without resistance, to the will and desire of someone else. In the case of the Christian - this is God”*.

Wikipedia says ‘Meekness is an attribute of human nature and behaviour that has been defined as an amalgam of righteousness, inner humility and patience’ - an interesting definition from a secular source!

In the Gospel of Matthew 5:5 we hear Jesus speaking to the crowd of people gathered on a mountain side to listen to Him. *“Blessed are the meek for they shall inherit the earth”*, Jesus says.

Since I became a Christian at the age of 17, the build up to Easter in the church calendar has become for me a time of spiritual introspection and re-examination of my life and thinking. This Easter has been no exception. I have been reflecting on the accounts in the gospels of the arrest, trial and crucifixion of Jesus. The aspect of these accounts that I have found particularly difficult to contemplate is the absolute obscenity of human beings designing to kill Jesus, simply because He confronts them with the truth! The created beings are plotting and planning to kill off their loving Creator and sustainer - God.

Man in his pride and self-obsession trying to get rid of God by killing His son in the person of Jesus – refusing to submit to God without resistance - an act of extreme hubris and foolishness – is the very opposite of meekness!

Jesus, on the other hand, even though He is the Son of God, reacts to His arrest, trial and crucifixion with true meekness. He is willing to accept and submit without resistance, to the will of His Father in order to bring salvation to His creation - to the very created beings who scheme against Him, insult Him and deny any relationship to Him.

Reflecting on the current state of the world, and most particularly the war in Ukraine, it struck me again that there is nothing new under the sun! Man still plans, plots and carries out terrible acts of cruelty and destruction on other human beings made in the image of God – all in the name of ‘imperialism’ and ‘nationalism’.

In the passage read from Isaiah 42: 1-9 we see the contrast between the prideful arrogance of humans and the picture drawn in this passage of the servant of God, ‘The Servant, A light to the nations’. This Servant is the Lord’s Chosen Servant, armed with the task of carrying to the nations the message from God that there is only one God. The idols of men are indeed not God and do not possess any of the attributes of God outlined in this passage.

The passage from Isaiah 42:1-9 speaks of one who is the quintessential ‘servant of the Lord’ - verse 1 *“Here is my servant, whom I uphold, my chosen, in whom my soul delights”*; here is the man who will do the work of the Lord because He has *“put his spirit”* on His servant! *“He will bring forth justice to the nations”* means that this servant will speak out God’s truth to the nations.

This servant will serve without any self-promotion or displays of prideful or overbearing aggression! *"He will not cry or lift up his voice or make it heard in the street."* This servant will act in true humility, true meekness.

To this faithful, obedient servant nothing or no-one is useless or disposable, *"a bruised reed he will not break, and a dimly burning wick he will not quench, he will faithfully bring forth justice"*.

This servant will be faithful and persevere in the work which he has been assigned to do. *"He will not grow faint or be crushed until he has established justice in the earth."*

Verse 5 speaks of a God who originates, maintains, sustains and directs all of His creation. He will not forget His people or neglect His creation, nor will He renege on His promises. The power who calls everything into being will continue to give breath and spirit. Both life itself and the abilities of human beings are His gifts, given faithfully, even though we are so inconsistent and focused on ourselves rather than on His goodness and power.

Even though He is the all-powerful God, He acts to bring a people to Himself to be His people, bringing them into a life of freedom and obedience, to be their sustaining God. He brings them into a right relationship where He makes promises or covenants where there is the *"light"* of His truth, the healing of *"eyes that are blind"*, the end of oppression by others in bringing the *"prisoners from the dungeons"*, and the transformation of circumstances for those who *"sit in darkness"*.

The Lord of verse 8-9 is a God like no other, *"my glory I give to no other nor my praise to idols"*. His glory is not fleeting, His commitment to us, His creation, is not fickle nor inconsistent.

I am by nature most definitely not a naturally 'meek' person! My dear husband Ross who has been married to me for 40 years could certainly testify to that! My father was an English master and I was brought up to debate, challenge and argue the case on just about any topic and I have on many occasions!

I admit that I struggle with meekness! I love a good debate and I like to win! But Jesus calls me as His disciple to follow Him, looking to His life and witness to see what real meekness and submission looks like. The meekness of Jesus is the real obedience of a beloved Son worked out on the Cross, laying His life down for the love of us, His creation.

My journey with Jesus is a pathway of learning meekness - to relinquish my false pride and lay down at His feet my fears of losing or being humiliated. Because I am loved and redeemed by my almighty heavenly Father, I truly win when I follow Him and give Him the glory!



**Listen to the
Voice of creation
SEASON OF CREATION 2022**

1 September – 4 October 2022

Each year the Season of Creation starts on 1 September, the Global Day of Prayer for the Care of Creation, and ends on 4 October, the Feast of Saint Francis of Assisi.

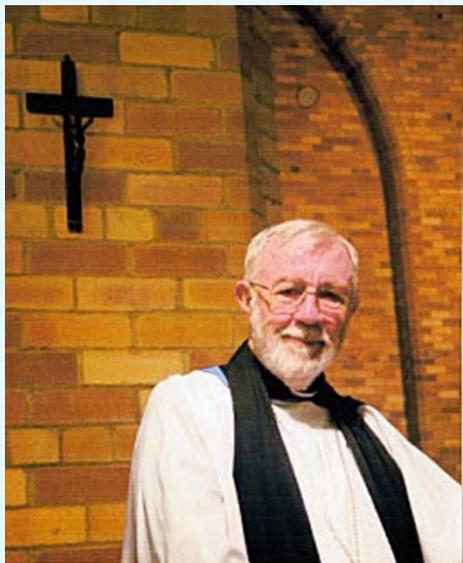
All around the world, Christians are uniting to pray and take action for our common home. Many Anglicans use the Season of Creation – also known as Creation Time – to pray and celebrate with creation, focus on the story of Earth, and commit to a ministry of healing Earth.

"I have heard their cry...I know their sufferings...Come, now! I will send you...I will be with you" (Ex 3:1-12)

<https://seasonofcreation.org/>

The Mutiny, the Open Boat and the Mystery

Father Robert Willson



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

I think that my first visit to the cinema when I was a small boy living in the bush, was to see *Mutiny on the Bounty*, the 1935 version made by MGM. It starred Charles Laughton as Captain William Bligh and Clark Gable as Fletcher Christian.

Who could forget the sight of Bligh standing in the open boat and shouting his defiance of Fletcher Christian: *“You will hang for this, Mr Christian. I will follow you to the ends of the earth. You will hang from the highest yardarm in the Royal Navy”*, or words to that effect.

Film makers and audiences have been fascinated by this most famous mutiny. Several versions of the dramatic incident, which took place in 1789, have been made over the years.

The girls of Tahiti who joyously greeted the arrival of the *Bounty*, have worn progressively less clothing as censorship restrictions for movies have been relaxed. Early versions of the story, even that of 1962, starring Marlon Brando, had the Island girls wearing what looked like neck to knee bathers!

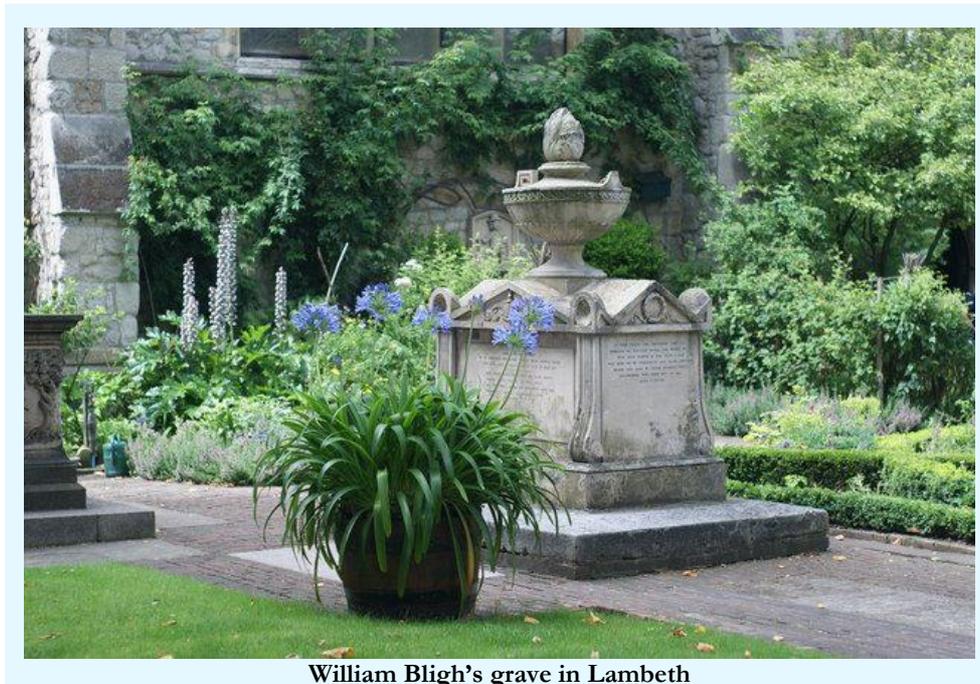
Celebrated navigator



Vice-Admiral William Bligh

Years ago I found the grave of William Bligh in the churchyard of St Mary’s Parish Church, Lambeth, now restored as a museum of gardening.

There is a long inscription to *“the celebrated navigator”* but there is no mention of the famous mutiny or his later career in NSW as Governor, when he was the victim of an armed insurrection called ‘The Rum Rebellion’, in 1808.



William Bligh's grave in Lambeth

As I read the inscription, I had the feeling that the authorities wanted these dramatic events forgotten. He rose to be Vice Admiral of the Blue, a senior rank of the UK Royal Navy, but after NSW he was never given another command and died in 1817. Recently a statue of him was erected on the shore of Sydney Cove at Circular Quay. In his later years William Bligh lived at 100 Lambeth Road, not far from the Lambeth Parish Church. I like to think of the aged admiral walking down the road to the Church on Sundays, where he was eventually to be buried. Just behind the Church is Lambeth Palace, the London home of the Archbishops of Canterbury.

Evening Prayer

When I read Bligh's own account of his 4000-mile [6438 kilometres] open boat voyage after the Mutiny, I came to better understand his courage and his spiritual strength. His water-stained journal records the sufferings of the men tightly packed in the open boat, starving and exposed to constant danger from winds and waves, but led by a man who demonstrated what a celebrated navigator and leader he was. Again and again Bligh recorded that each evening he led prayers, probably from the Book of Common Prayer of the Church of England. It was a quiet but clear reminder of his Christian faith.

As I read this record of courage, I remembered the famous hymn with those words:

*"O hear us when we cry to Thee
For those in peril on the sea."*

What of the man who led the mutiny on the *Bounty*, Fletcher Christian? There are several mysteries about Christian and his desperate clash with Bligh and many books have been written to explore these issues. Chief among them is the definitive biography of Bligh by Sydney scholar and historian Dr George Mackaness who died in 1968. [<https://adb.anu.edu.au/biography/mackaness-george-7376>]

The name 'Christian' is a traditional name for people of the Isle of Man and Fletcher Christian's family were people of wealth and influence there. Bligh was married on the same island in 1781 and on a later visit there he met members of the Christian and Heywood families, both of whom were to play a fascinating part in this story.

Why Did Christian and Bligh clash?

In the 18th century the Christian family lost much of their wealth and young Fletcher Christian, born at Cockermouth in the Lake District, apparently joined the Royal Navy to try to rebuild the family position. He knew the poet Wordsworth, also born at Cockermouth, but the two lads were some years apart at school. Christian served with Bligh on several ships, qualified as a midshipman, and admired Bligh, who had sailed with Cook on his final and fatal voyage to the Pacific. At first Christian and Bligh were good friends and their later savage clash remains to some extent a mystery.

In 1787 Bligh was given command of the ship *Bounty*. His orders were to sail to Tahiti and gather breadfruit plants to be transported to the West Indies and cultivated as food for the slaves there. A few months earlier the First Fleet, under the command of Arthur Phillip, had also sailed for what was then called New Holland, to establish a penal colony at Botany Bay.

When Bligh and his men in the open boat were set adrift he had considered making for Botany Bay but rejected the idea because nothing was known about the fate of the proposed settlement there. This was a wise decision because that settlement had been moved 20 miles north from Botany Bay to Port Jackson, and Bligh might never have found the new colony.

When the *Bounty* sailed for the South Seas, Fletcher Christian went as master's mate and later Bligh appointed him acting Lieutenant. After calling at Adventure Bay, in what is now Tasmania, the *Bounty* reached Tahiti and began gathering breadfruit plants for transportation.

They were there for some months and a number of the sailors soon formed relationships with local girls and enjoyed life on this beautiful island. They certainly did not want to leave it when the *Bounty* sailed with its cargo on 4 April 1789.

The Open Boat

By now there appears to have been a serious rift between Bligh and Christian. Christian appears to have been in deep mental anguish, but the cause is unclear. He was heard to say he was in hell.

Three weeks later, as dawn was breaking, the Captain was rudely awakened by Christian and three other sailors and forced on deck, with death threats if he objected. The crew had to decide whether to join the mutiny or remain loyal to the Captain. Eighteen men scrambled into the ship's open boat with Bligh. Several declared that they were loyal to him but there was no room for them in the boat. The Captain's secretary managed to rescue some of Bligh's papers, and writing materials.



Representation of Bligh and loyal crew in the ship's open boat

Some supplies of food and a sextant and book of nautical tables, together with a Prayer Book, were also placed in the boat, which was grossly overcrowded and in danger of sinking. There were only six inches of freeboard. There were no firearms. In such a situation to sail nearly 4000 miles was an astounding achievement by Bligh. Bligh's own account of his voyage may be read on the Internet.

To Pitcairn

But what of Christian and the mutineers? The generally accepted story is that Fletcher Christian and a number of the mutineers, together with several islanders, left Tahiti and found a remote island not then marked on any map, named Pitcairn, where they settled, hoping that the British naval authorities would never find them. Within a few years most of the mutineers, including Christian, seem to have died violently. John Adams (alias Smith) became the last survivor, living until 1828.

But was Fletcher Christian's death faked? Is it possible that in some way he escaped and managed to find a passage home to England in some unknown way? It seems impossible but that is the mystery of his life.

One of those who remained on Tahiti with Fletcher Christian was Peter Heywood, also from the Isle of Man, and a close friend of Christian. When in 1790 the Royal Navy sent another ship, the HMS *Pandora*, to the South Seas, Heywood was among those arrested for mutiny. In 1791 the *Pandora* was wrecked but Heywood and others eventually arrived in England.

Peter Heywood

Heywood was put on trial and sentenced to death. However, Heywood, like Christian, had a family background of wealth and influence and in the 18th century that counted for much. He was pardoned and returned to Naval service and rose to high rank. That in itself was remarkable. But the story that Heywood had to tell is even more remarkable.

Sir John Barrow, a very reliable authority on Naval history, records in a book on the '*Mutiny and Piratical Seizure of HMS Bounty*', published in 1828, the experience that Heywood described to him.

One day in Fore Street, Plymouth Dock, Captain Heywood found himself walking behind a man who had such a remarkable resemblance to the familiar shape of Fletcher Christian, that he quickened his steps. Both men were walking fast. Suddenly the stranger, who had obviously heard the footsteps behind him, turned round. Heywood, who had known Christian well, immediately recognised him. There was no doubt that it was Fletcher Christian.

A look of terror

Heywood stood dumbfounded in that moment of mutual recognition. He saw a look of terror on the face of Christian. Nothing was said but Christian ran off as fast as he could. Heywood chased him but Christian had the advantage and made several twists and turns in the narrow streets and finally vanished. If Christian had made it to England, his worst fear would be to be recognised and his presence made known. The authorities of the Royal Navy would have hunted him down and there would be no mercy for him.

One may imagine Heywood, shaken by this unforgettable encounter, standing in the street and out of breath, wondering what to do next. Finally, he decided to do nothing. He kept this encounter secret for many years but finally recounted it to Sir John Barrow. He had been face to face with Christian and nothing would shake that conviction.

Barrow also records that about the year 1808 there was a widely held conviction that Fletcher Christian was living secretly in the Lake District. He was seen visiting an aged aunt.

The literature about the Mutiny is immense and more books appear regularly. Modern historians are almost united in discounting any possibility that Fletcher Christian made it back to England. But the testimony of Peter Heywood and the words of Sir John Barrow help to reinforce a great mystery. Unless new evidence emerges that intriguing mystery remains.

Acknowledgements:

1. Portrait of William Bligh Accessed 28 June 2022 at 1130hrs
https://en.wikipedia.org/wiki/File:William_Bligh_-_Project_Gutenberg_eText_15411.jpg
2. Grave of William Bligh Accessed 28 June 2022 at 1130hrs
https://commons.wikimedia.org/wiki/File:The_Garden_Museum,_Lambeth,_London_-_geograph.org.uk_-_1411719.jpg
3. Picture of William Bligh in open boat Accessed 28 June 2022 at 1130hrs
https://en.wikipedia.org/wiki/File:Mutiny_HMS_Bounty.jpg

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