

The Parish Magazine

Epping Anglicans



**February to April
2022**

Number 867

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



Saint Alban's Sanctuary and Christmas Tree
Festival Eucharist of the Nativity of Our Lord
8.30am Service Saturday 25 December 2021

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



This edition of *The Parish Magazine* marks the beginning of my fourth year as editor. I have found my role to be challenging but deeply rewarding. Feedback from readers continues to encourage me and parishioners have been stalwart in their support.

One parishioner will speak to me about the latest edition and comment on an item that struck a chord, whereas the next parishioner will tell me another article meant a lot to them. Above all, there has been a remarkable variety and a high quality of contributions and, as such, *The Parish Magazine* is truly a collaborative effort of which we can all be proud.

This time next year we will be ready to celebrate 100 years of the publication of a regular magazine in the parish. That will be an achievement we can all share!

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:

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Saint Alban's Church is currently not open for private meditation. Our parish library will be 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:

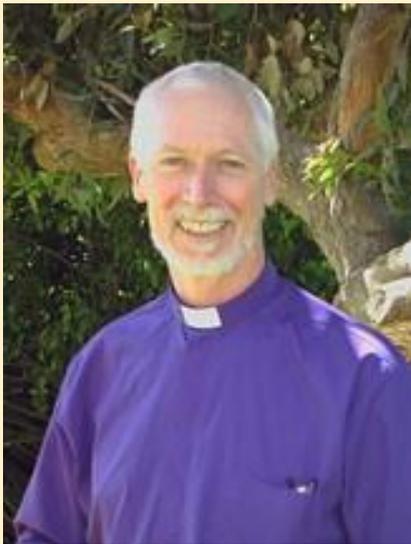
The Anglican Parish of Epping

3 Pembroke Street Epping, NSW, 2121, Australia.

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Thank you to the authors of the various articles in this magazine and to those who contributed photographs: Jan Boyley, Glyn Evans, Julie Evans, Margaret Foster, Bev Gibbs, Peggy Sanders, Meryl Smith, Amy Taylor, John Thompson, Penelope Thompson and Edwina Waddy. 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>



How have your New Year's resolutions fared? It's probably a truism that like pie crusts, New Year's resolutions are easily broken.

However, there has actually been research into the effect 'temporal landmarks' have in helping us bring about behavioural change (just in case you're interested). They call this the 'Fresh Start Effect'. The beginning of a new year is obviously a fairly significant landmark as one year ends and another begins. So why do we keep making New Year resolutions?

A New Year resolution at root is inspired by hope. When we make a resolution, we are looking toward a new future where something will be better than it was in the past. Whether it's dieting, exercise or quitting a bad habit, we have hope that change is possible and as that change takes place aspects of our life will improve. Hope is a powerful motivator, and the 'Fresh Start Effect' suggests that a New Year, a birthday or even a new month creates a perceived disconnect between the hope of a new period and the imperfections of our past.

These naturally arising time markers also have the effect of disrupting our focus on day-to-day minutiae. With our eyes lifted off our mundane activities we have the opportunity to envision a big-picture view of life. What could be truer than the lazy time between Christmas and New Year to disconnect us from a lousy year just past and our regular workaday lives that will hit with a vengeance in February!

With all that in mind and a new year still to unfold fully in front of us, I would like to encourage everyone to take this time to move from the mundane resolutions of the season to make some spiritual resolutions or two. The Apostle Paul wrote to his protégé Timothy advising:

"Train yourself in godliness, ⁸ for, while physical training is of some value, godliness is valuable in every way, holding promise for both the present life and the life to come." 1 Timothy 4:7-8

Below is a list of spiritual disciplines which will give you a 'fresh start' on spiritual growth. Some you might already be doing, others you might aspire to. Make the most of the New Year 'temporal landmark' for some resolutions that will impact God's kingdom and mature your faith.

- 1. Build Bridges of Friendship** - This year I will build bridges of friendship with my Christian and non-Christian friends, family and colleagues, engaging with them socially, valuing them as human beings and graciously extending care and concern.
- 2. Share a Personal Witness** - I will prepare a short explanation of why I am a Christian, how I came to know Jesus personally, and the changes that knowing Christ has brought to my life.
- 3. Invite Friends to Evangelistic Events** - Understanding that not everyone has the gift of evangelism, I will invite my non-Christian friends, family and colleagues to bridge building activities of our church and events where the gospel will be clearly presented.
- 4. Maintain Regular Personal Devotion** - I will begin a regular, habitual routine of personal bible reading and prayer.
- 5. Attend Regular Worship Services** - I will commit to weekly attendance of worship making fellowship with Jesus and my church family my highest priority each week.
- 6. Participate in a Small Group** - I will become a regular member of a small group, committing to the discipline and accountability that a small group provides, sharing my Christian successes and struggles with the members of that group.
- 7. Serve the Local Body** - Identifying the unique spiritual gifts that God has given me I will engage in a ministry to serve and build up the body of Christ.
- 8. Steward My Time and Resources** - Recognising God is the source of all my resources, I resolve to systematically contribute a fixed percentage of my income to see God's kingdom advanced in Epping and the World, managing wisely the time and financial resources God has given me.



It seems to be finally happening! My original expectation was that I would retire from full-time ministry at the end of 2013, when I turned 65. That was the common practice. However, John Cornish's extension at Saint Alban's inspired me to tell Anglicare that I would like to continue as Chaplain at Concord Hospital for another three years. (John is only a few weeks older than me!) This I did, and I continued my fulfilling time of ministry there.

At the end of 2016, I confirmed to Anglicare that I was really going to retire. But in doing so I also knew that Ross Weaver, Acting Rector at Saint Alban's was shortly to retire himself. Surprise surprise!

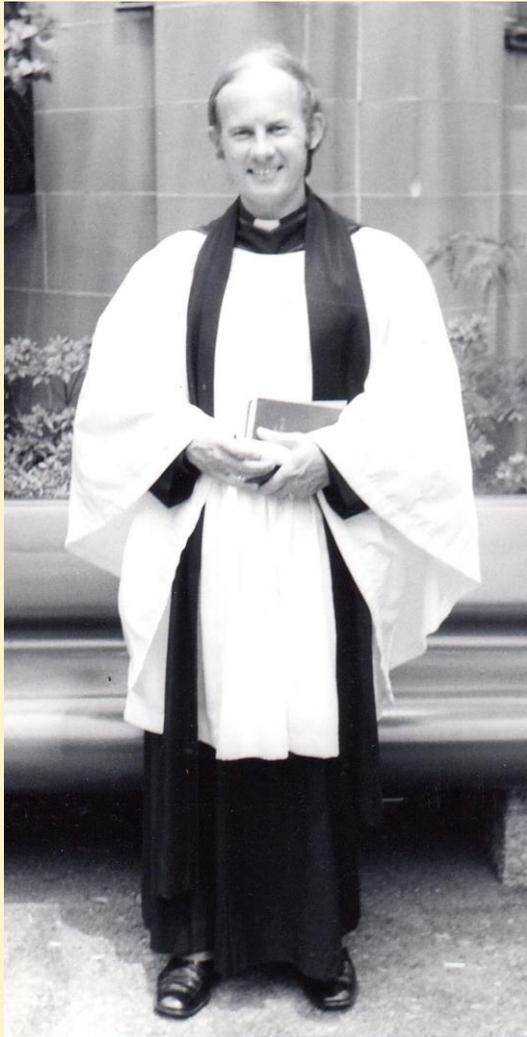
I was soon invited to take up the position of Acting Rector of the parish. My commitment was less than full-time, but sometimes I felt I needed to go back to hospital chaplaincy and get a rest! By the time I took up this position at Saint Alban's, it was known that our new Rector would be Ross Nicholson, and that he would start just before Holy Week, 2017.

As most of you will be aware, I then became Associate Priest on a part-time basis (nominally half-time!), and it has been a great privilege. Ross took on a challenging ministry, becoming Rector of a parish with a rather different tradition and style from what he was used to. Many clergy are tempted to remake a church in their own image, and we can be thankful that Ross has worked to understand and appreciate our traditions. I have found Ross an encouraging Rector to work with, and one who sees us as a team, each with our own strengths and gifts, so that I think we have complemented each other in our ministries. Reflecting on my own different ministries over the years, I can think of times when I have tried to be too controlling, closer to a one-man show, rather than trusting the people of God, who are the body of Christ, each with their various gifts to contribute. We can be grateful that Ross has sought to work with us rather than to control us.

Of course, the proposed development of the Saint Alban's site provided plenty of challenges; people will have their own memories and impressions, and their different feelings about the ultimate decision not to go ahead. I am aware that some people felt hurt by the way things happened. Some may feel that significant mistakes were made. We all make mistakes, and I hope that we can do what Christ would call us to do: to explain our concerns and hurts, to listen and seek to understand, to apologise where appropriate, and to forgive. I am also aware of the sadness when it was decided not to continue the regular services at Saint Aidan's. I hope to see the day when Saint Aidan's is again a thriving part of the parish.

Thinking over the other Rectors I have worked with at Saint Alban's, I remember Geoffrey Feltham, who showed great wisdom and patience at a time when parishioners had different hopes and dreams for the parish. He also showed great patience with me when I was a young graduate of Moore College. While my views were a bit more open than some others of my era, I had plenty to learn about people, and about the bigger picture of the church. When Sarah and I returned to the Parish after over twenty years' absence, I got to know John Cornish. He had a relaxed style, based not only on his faith, but on his confidence in the people he served. He recognised that God did not design us to be cardboard replicas of each other: we are different, and we will have different understandings of some issues. John and I did not agree on all matters, but we always maintained a warm fellowship in Christ.

It is 45 years this February since I was made a Deacon and began my ordained ministry. A week before Christmas 1977, I was ordained as a Priest. I have said before how thankful I am that I have always felt that I am serving where God wants me. But it is time for me to accept that I now need fewer regular responsibilities and more flexibility of time. And it is time for the Parish to have a different kind of minister as part of the staff. We know that we need to be reaching out more effectively to those who live around the parish area. A person with different gifts from mine will need to help us take up that challenge. So, my 'replacement' will be different from me, and some of his priorities will be different from mine. I am sure that he will be made welcome, supported prayerfully, and encouraged in his ministry. I trust that God will raise up people who will work effectively with him as we seek to let people around us know the love of God in Jesus Christ.



Paul Weaver's Ordination 1977

And what about Sarah and myself? We will 'disappear' for about a month after our thanksgiving service. After our return, we will work out our new roles within the congregation. I am hoping that we can recommence our regular Taizé services, and also expect to become more actively involved in the choir. From time to time, you may see me serving in the sanctuary as President, preacher or assistant. At home, there is a great degree of chaos on and in my desk, on my bookshelves, in my filing cabinet, and in my music collection. That means a good deal of culling and reorganising: one of my tasks for the year ahead! I hope to have more time at the piano, with more time when I am not preparing for a performance. In these times, it looks as if our travelling will be mainly within NSW, with perhaps occasional forays interstate.

As I think about those who have helped in my ministry, I am so grateful for clergy and lay people to have encouraged and supported me in a myriad of ways. This is not the place to single out particular people, but I hope many of you know who you are, and how much of a blessing you have been to me and to us all!

One person you do not see on Sundays who is a real treasure to the parish is Denise Pigot, our wonderful, gifted, generous, gracious and delightful Administrator. I have said more than once that our clergy can come and go, but Denise will truly be a hard act to follow whenever her time comes. I am also truly grateful to my wife Sarah for being such a wonderful, patient and supportive wife and partner, together with our wonderful daughters and grandchildren. As is the case with clergy children everywhere, our girls had plenty of challenges because of the demands of their father's ministry, and I am so thankful for their love, and for the continuing loving relationship we have with each other.

I am thankful to the God whose Son Jesus Christ brings forgiveness, hope and purpose, who has called me into this ministry, and whose Spirit has blessed me, and I trust has brought blessing into the lives of others through that ministry.



Lighting the candle on the Second Sunday of Advent

Children at Saint Alban's

Amy Taylor, Children's Ministry Worker



The second half of 2021 certainly brought some unexpected challenges to Sunday School. With all schools and universities returning to online learning, we decided to pause our meetings to give both children, parents and Sunday school leaders a break from Zoom.

However, at the end of Term 3, along with Margaret Pearson on behalf of the Pastoral Care Committee, I sent out some care packages to the Sunday School families comprising of lollies, water balloons and a game of Lockdown Spotto for the children. We included some chocolates for the very deserving parents.

At the start of Term 4, lockdown ended and as people emerged from their homes for the first time in almost four months, I felt that it was time to get the craft supplies out again. Before church officially resumed face-to-face services, and with schools returning to on-campus learning, the Sunday School began to meet again on Sunday mornings in the Loft.

We decided to look more closely at the Advent story, specifically focusing on people and stories we hadn't heard about before. We began by learning about the life of King David and the faith he had in God's promise to bring a Saviour to the world many, many years in his future, and ended with the wonderful message the angels brought to Earth about the birth of a baby who would save the world not once, but continuously.

After our video and craft project, we logged onto Zoom and joined at the end of the 10am service to present what we learnt. It was wonderful to be able to connect with the congregation after so long.

- 5km Spotto**
- Your challenge is to find everything on this list these holidays. You can simply spotto them or take photos and make a collage. Can you find everything on your list?
21. A green car
 22. A black dog
 23. A construction site
 24. A colourful bird
 25. A person on a bike
 26. A person wearing pink
 27. Your favourite toy
 28. A HUGE cloud
 29. A tree with flowers
 30. Your favourite food
 31. Your parents doing something funny
 32. An insect
 33. Something rainbow
 34. A teddy bear in a window
 35. A person waving (you might have to wave at them first!)
 36. Your favourite t-shirt
 37. A game
 38. Your favourite house on your street
 39. The night sky
 40. A favourite thing to do with your family

Lockdown Spotto



We shared morning tea during our sessions which made it feel more like church

On the 12 December, after returning to face-to-face services, the children were presented with their Sunday School books for their efforts this year. Of course, it was followed by a party in the hall with brownies, watermelon and cakes.

On Christmas Eve, Saint Alban's held their Family Christmas Service at 6pm. This year, we decided to forgo the orange and lollies of Christingles for chocolates! After hearing the Bible reading of Jesus' birth from Matthew, the story was re-told with references to different types of chocolate, which the congregation had to guess. If they were correct, then they were able to come up and collect their reward.

After looking over some existing scripts, which used many American chocolates I'd never heard of, I re-wrote my own version to encompass more of the Advent story and what was available in the dwindling confectionary aisle at Woolworths.

An example of a clue is:

*'Joseph knew the journey to Bethlehem would be long, especially because they could only travel by donkey, so he packed some sandwiches, water and a blanket so they could stop for a **PICNIC.**'*



One of the children receiving a chocolate for their correct guess

And my personal favourite:

*'...because the Wise Men were so wise, they knew King Herod was playing **TWIX** on them, so they returned home another way.'*

While we didn't have a large congregation, it meant every child was able to come away with a chocolate. With the chance of a sweet reward, it meant they paid closer attention to the Christmas story – after all, we wouldn't have Christmas without Christ.



The Sunday School children presenting their Advent projects 12 December 2021

This year, COVID permitting, we'll be returning to Sunday School on 6 February and our theme for Term 1 will be Prayers. We're going to learn why we pray, what it means to pray and by the end of the term we'll have written our own prayers covering four important aspects of our lives as children of God: forgiveness, thanksgiving, love of God and petition.

Church returns 31 October 2021 with 8.00am service after 109 days 'lockdown'



Forty-two parishioners attended the first service after the 109 days of pandemic lockdown from June to October 2021. How good it was to be back! COVID safe practices were followed and those returning checked in with the QR Code and wore their masks. Parishioners socially distanced in the church though family groups could remain closer together. The service was on Zoom for those who did not yet feel able to attend in person.

The Reverend Paul Weaver presided, with a reduced sanctuary party. Bishop Ross Nicholson, who was suffering from a cold [not COVID!] attended only to preach the sermon.

Zoom services have continued to provide an essential ministry to parishioners who, for various reasons, are unable to attend church in person.





The Cross in the Sanctuary



Candles and flowers were placed on the altar in memory of deceased loved ones
A list of parishioners' deceased loved ones was placed in front of the cross

Festival Eucharist of the Nativity of our Lord

25 December 2021



Welcoming flower arrangements in porch and narthex



Flower arrangements in the sanctuary and in front of the font



Now you see them



Decorated Nativity scene



Unmasked - The Sanctuary Party after the 8.30 service on Christmas Day



Advent Candles

We give thanks for the life of Noelle Brinsden 10 June 1940 – 28 September 2021



Noelle Brinsden

The following eulogy was given at Noelle's funeral by Barbara McRae, an ex-choir member of Saint Alban's and friend of Noelle for 50 years.

Once upon a time (approximately 50 years ago) the Aulos Organisation (established to give performance opportunities for musicians) announced that their next Saturday concert to be held in a Beecroft home, would feature a pianist – one Noelle Brinsden. Her program would include a Beethoven Sonata.

I was at the Saturday concert and on Sunday, from my seat in the choir gallery, was interested to see in the congregation, that same pianist.

Eventually Noelle joined the choir where her friend Christa Rumsey was organist and David Rumsey Choir Master.

We became friends and both David Rumsey and I were very worried when Noelle missed a few choir rehearsals and church services. Was she really ill and on Christmas Day when the choir was singing the carol 'The First Noel' I was close to tears. After the service, Noelle entered the choir changing room to announce she was pregnant. Apparently, my face lit up with such delight (and relief) that she chose me and David for Godparents for the daughter yet to be born – Romola.

At that time, Noelle was playing the (piano) accompaniments to assist with my singing lessons at the Conservatorium – it was nice to contemplate whether that unborn baby was listening to us.

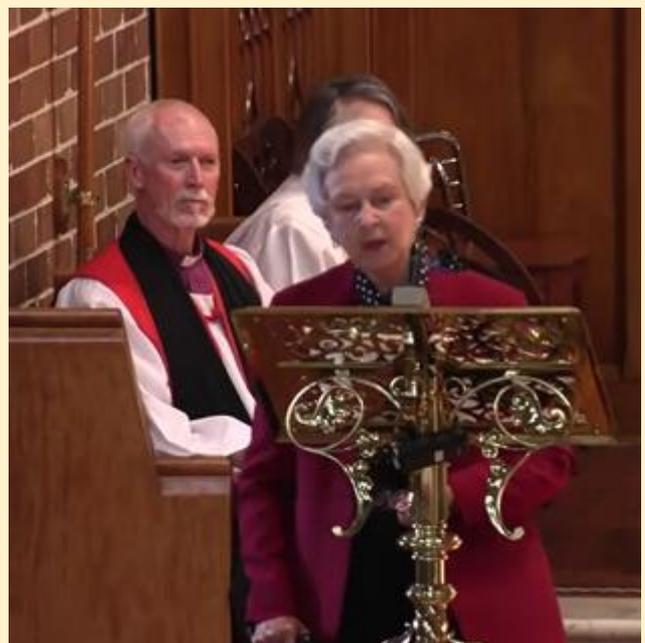
Then there were her adjudications for Eisteddfods in both country and local areas.

Noelle, and her husband Michael, raised 4 children. Tanya, living now in New Jersey America; Ken and Tash both domiciled in Western Australia and Romola here in Menai.

Noelle had a number of adult piano students for whom she had much patience and encouragement, and her memory will live on in all of us.

A dying person needs to die as a sleepy person needs to sleep and when that time comes, it is pointless to resist.

Rest in peace, my dear friend.



Barbara McRae delivering her eulogy

Vale Noelle Mary Brinsden

A Reflection by Dr Doug Carruthers

"and flights of angels sing thee to thy rest"
from Shakespeare's *Hamlet Act 5 Scene 2*

It was mid October 2021 when the parish bade a sad farewell to Noelle, one of its most remarkable parishioners. Noelle joined the parish in the early 1970s and with an enthusiastic outlook soon became involved in the life of the parish. Initially this was in the Sunday School as a teacher where her gentle and caring personality gained her many young friends as they began their journey of faith.

It was her love of music, especially the piano of which she was a skilled artist, that was to prove a lifelong expression of her remarkable talents, talents which she generously shared with the parish and others. She was a gifted pianist and a teacher with a wonderful empathy for those she taught and most generous with her time. On many an occasion she would give extra coaching to help students with the pieces they had to prepare for examinations, often over weekends. She also provided expert accompaniment for instrumentalists. On many an occasion she generously provided a musical background for parish functions.

Noelle did not confine her love of music to the piano. She joined the choir and remained a treasured and very essential part of the sopranos until ill health forced her retirement. She played a pivotal role in introducing the outstanding talents of two of the parish's previous organists and choir directors, Christa and David Rumsey, to our parish.

Noelle gave of her time as a volunteer helping out in the parish office where her cheery voice when greeting people or answering the phone provided a genuine and much appreciated welcome. She also involved herself outside the parish. Her remarkable talents extended to helping run the Aulos (musical) Society. Despite this workload she cared for a loving husband and four children. The example she set is now reflected in her children who have, like their mother, gone on to achieve much in their lives.

For Noelle where there was a need she stepped in to fill it, always in her quiet and unassuming way with grace and encouragement. She had a wonderful faith that was an inspiration to all, one that was to comfort and sustain her in her final illness. The parish has now said its farewell to one whose expression of faith was demonstrated in a gentle, quiet and loving manner as a servant of God. To her family the parish expresses its profound condolences. The parish has sadly lost a remarkable parishioner and my own family a much-treasured friend.



Choir members and friends
attending a Choir Weekend
November 2006

LEFT TO RIGHT:
Noelle Brinsden, Maree Watts,
Barbara McRae

Vale (Walter) Spencer Bough OAM

18 August 1932 – 27 October 2021

Beloved husband of Pamela, father of Penelope and Felicity, father-in-law to Malcolm and Geoffrey.
grandfather to Phoebe and Niall, Beatrice, Prudence, Edward and Guy,
great-grandfather to Scarlett (dec), Verity and Caspian.

Funeral Sermon delivered by The Reverend Paul Weaver Saint Alban's 6 November 2021



Spencer did not want a eulogy at his funeral, and the family have accepted his wish. He wasn't a man who made a show of himself, and I think he would have been uncomfortable at all the positive things that could have been said about him – and there are a lot of good things that could be said.

I first got to know Spencer and Pam in the late 1970s when I initially served in the parish. The family were regular, committed, helpful members of the congregation, with the girls also involved in the youth fellowship group. And when I returned to the Parish almost nineteen years ago now, the family was still here: still regular, involved, helpful, along with another generation!

Spencer was a good and loving husband and father and grandfather, and most recently a great-grandfather. He and Pamela were married 67 years ago, in 1954. As an engineer he served 44 years with Qantas. He had an all-embracing knowledge of planes, and also had a great knowledge of ships. Like so many of his era, he loved all things mechanical, but much less interest in more recent forms of technology. Spencer not only worked hard: he trained people, he worked out how to improve things, and he could be relied on.

But Spencer's interests were not confined to home, family and work. He became involved in civic affairs and played an outstanding role over nineteen years as a leading member of the Beecroft-Cheltenham Civic Trust, helping to ensure that the suburb remained the beautiful area it still is. It was for his service to Cheltenham that he was awarded the Medal of the Order of Australia (OAM).

However, Spencer's service was far more widespread: he was involved in many voluntary organisations and local groups including the Cheltenham Bowling Club which is well represented today. He provided wonderful service to the NSW Art Gallery. From the leadup to the Sydney Olympics, he served as a gold ambassador at Sydney Airport, assisting incoming passengers and answering all kinds of questions he might be asked. And the list goes on.

Spencer had what I have heard called a "servant heart". He was ready and willing to serve if there was a need and he could assist. We could call it simply "love for neighbour". It was really a matter of living out his Christian faith. Spencer was a humble servant of Jesus Christ – a humble believer. He didn't seek recognition and accolades. I understand that he declined a number of invitations to join Mensa: my assumption is that such an elite group was not his thing!

Of course, he knew he was not perfect. Like the rest of us at Saint Alban's, he joined in the confession at our weekly services, for he too knew that he needed God's forgiveness. No, he too trusted in Jesus, the Way, the Truth and the Life, who brings forgiveness and hope. Jesus welcomes each of us "just as I am", but He shows us

the way to become something better than “just as I am”. And ultimately, He brings us home to that new creation where love and life reign, where tears and death are no more.

So today we give thanks for Spencer, and the way he has touched our lives, and the lives of so many people. We allow ourselves to shed tears, for death is sad, and the loss of someone we cared about is a sad thing indeed. But we also can be ready to learn from his example of love and humble service, and to imitate his faith in Jesus who brings us forgiveness and hope, and to live as we follow him.

Tributes from Spencer’s family

Daughter Penelope writes:

Spencer, an aeronautical engineer with QANTAS for almost 45 years was from 1954 a champion of the Cheltenham/Beecroft and Epping area. He was committed to preserving the ‘essence’ of our unique neighbourhood, spending his whole adult life serving the community in a myriad of volunteer capacities. From the mid 1950’s Spencer and Pamela attended Saint Andrews Anglican Church, Cheltenham until its deconsecration, when they then moved to Saint John’s Beecroft. When Penelope and Felicity began Sunday School at Saint Alban’s Epping in the early 1960s, Spencer and Pamela also became parishioners. Spencer was an active member of the congregation, albeit often behind the scenes, from then until shortly before his death.

His accolades and awards were varied and many, yet most of them we weren’t aware of until recently, he was a humble man. In 1999 he received an OAM for his ‘service to Cheltenham’.

Spencer, known for his integrity, intelligence, quick wit, dedication, firmness, fairness and faith was the epitome of a gentleman, usually seen wearing a beret, driving a SAAB, walking through Beecroft and often found on the bowling green at the Cheltenham Recreation Club.

He approached the end of his life calmly, sensibly, and pragmatically. His only concern was the care and wellbeing of his beloved Pamela. He was not afraid, knowing he would soon join His Lord. We are all so grateful to have had time together for honest and frank discussions, and prayer.

He will be deeply missed.



Spencer with his wife Pamela and daughters Penelope and Felicity
Pamela’s 80th birthday 2013

Daughter Felicity writes:

Family was the most important thing to Daddy. In the 1970s he turned down a very prestigious job offer, which represented a significant increase in pay and industry kudos, as it required him and the family to move to the Middle East for a number of years. He was not prepared to "*take three fair haired, haired skinned ladies*" to that part of the world at that time.

Daddy was a hoarder (genes I inherited). When packing up the family home in Boronia Place, Cheltenham, for our parents' move to Mowll Village, we came across a number of interesting items he had kept for sentimental reasons. Two of these I had made for him when a child. One was two pieces of wood crudely nailed together. It was supposed to be an aeroplane. The other was a poorly knitted yellow scarf, my first knitting project. Mother said in winter Daddy would wear the scarf when leaving for work, take it off when he reached the end of the street and pop it in his briefcase, taking it out again on the way home from the train station at the end of the day and putting it on again so I would see him wearing it when he arrived home.

Granddaughter Phoebe writes:

Walter Spencer Bough, known to many as 'Mr Bough' and known to friends as 'Spencer', was lovingly known by his five grandchildren (and more recently great grandchildren) as 'Grandpop'.

Grandpop was always a man of few words. You could detect Grandpop's approval on a topic by observing his slight nod, sometimes coupled with a cheeky smile or alternatively his displeasure denoted by a subtle downward motion of a bushy eyebrow and brief but distinct shake of the head.

When I think of Grandpop's gracious and considered conversation, I am reminded of Timothy's cogent warning in 2 Timothy 2:16:

"Avoid godless chatter, because those who indulge in it will become more and more ungodly."

Also translated as:

"Avoid irrelevant babble, for it will lead people into more and more ungodliness."

There was no threat of Grandpop becoming ungodly through '*irrelevant babble*' or '*godless chatter*'. In fact, in an increasingly loud, demanding and frantic world, Grandpop's quiet countenance was refreshing. It was somewhat revitalising sitting quietly with Grandpop and enjoying a cup of tea (for me) and coffee (for him).

Grandpop was a man of conviction, honour and iron resolve. His thoughts, attitudes and beliefs were not tossed around tempestuously or influenced by the latest opinion polls but were steadfast, constant and anchored by his faith.

Grandpop retired before we were born and thus for all our lives, we have witnessed Grandpop's incredible service to many organisations including Saint Alban's, the Cheltenham Bowling Club, the Sydney Airport and the NSW Art Gallery to name only a few. As children we believed this was just what all grandparents did but as we got older, we realised that waking up at 4am every Monday to voluntarily assist and direct travellers around the International Arrivals terminal was not the norm.

And yet you were unable to realise the full extent of his service unless you caught him in the act. Grandpop never once spoke of the hundreds of hours of volunteer work he did every year. He was always embarrassed when he was thanked or received recognition and I'm sure would be quite cranky about these words!

Grandpop was a man of unrivalled humility who, I believe, was physically incapable of not providing assistance in every and any way he saw possible. If Grandpop saw a need and was able to help, he did.

And whilst we miss Grandpop's cheeky smirk and dry wit, we are buoyed by the knowledge that he enjoyed a close and personal relationship with Our Lord on earth and has now joined Our Lord and been reunited with other loved ones.

Granddaughter Beatrice writes:

I have very fond memories of Grandpop, the most notable of which was when he attended my father daughter school dance in Year 5 because my father was unable to make it. I was worried that perhaps he would not enjoy himself, but we had so much fun dancing about the room together and I think of that evening often. Grandpop was always present and whilst a man of few words I always enjoyed sharing a wink or a cheeky grin with him.

Granddaughter Prudence writes:

When we were little, we would go for sleepovers at our grandparents' house; these nights spent together are some of my fondest memories of Grandpop. We would do puzzles together - there was never a puzzle or problem he couldn't solve! We would stay up past our bedtime watching movies together and the next morning we would sit in the kitchen watching him make the best 'eggs and soldiers' I've ever had. It was these small details of times spent together that ended up becoming such important parts of my memories of Grandpop!

Grandson Guy writes:

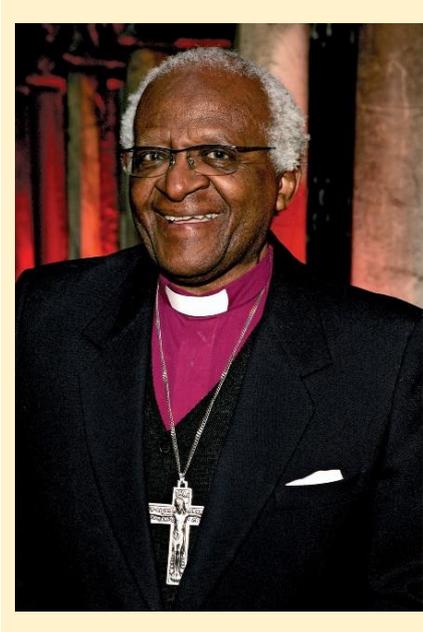
I have many treasured memories of Grandpop, a few that come to mind are when he helped make a billy-cart for a school race day when I was in Year 5 or 6. His passion for woodwork is something that I will never forget. Another memory is how he would come to all my school productions and show his support even though I didn't have a main role. I think my best memory is when he fired the canon on Fort Denison, the smile on his face afterwards is something that I will always remember.



**Pamela and Spencer Bough
Order of Australia Association Lunch - Parliament House 2016**

Vale Archbishop Desmond Mpilo Tutu

Barbara Meintjes



Barbara Meintjes is longstanding parishioner and Convenor of *In The Loop*, the Saint Alban's email communication link.

It was such a shock to wake on the 27 December 2021 to the news of the death of Archbishop Emeritus Desmond Tutu. I had been entertaining my family here at home to lunch on Boxing Day, after not seeing them in such a while due to COVID restrictions, and we had such a wonderful happy day. As we are eight hours ahead of South Africa, the news only filtered through to Australia early the following morning, so he had actually died on Boxing Day while my family was together. Although I had known for a long while that the Archbishop's health was failing, news of his death was still enormously upsetting.

Perhaps a little potted history of the man would be appropriate here. Desmond Mpilo Tutu was born in Klerksdorp, South Africa on the 7 October 1931 to Xhosa/Tswana parents. His family moved to Johannesburg when he was 12 years old. He qualified as a teacher - but only taught for two years, giving up the profession as he could not cope with the way black African children were being given a second-rate education.

In December 1960 Desmond Tutu was ordained an Anglican Priest in South Africa and become assistant Curate at Saint Albans Parish Benoni where he earned two thirds of the pay given to his white counterparts. From 1962 until 1966 he attended Kings College in London to pursue a Master's Degree in Theology. He said of his time there:

"... I have wonderful memories of my time at the university. My experience was one of great encouragement of my academic studies and one of acceptance and warmth from my fellow students."

From 1972-75 he served as General Secretary of the South African Council of Churches and in 1975 he was appointed Dean of Saint Mary's Cathedral, Johannesburg, the first Black South African to hold that position. In 1978 Bishop Tutu served as Bishop of Lesotho. In 1984 he won the Nobel Peace Prize for his role in the opposition to the Apartheid regime in South Africa. In 1986 he was elected the first black Archbishop of Cape Town.

During the early 1990s 'The Arch', as he was fondly referred to by South Africans, coined the phrase the *Rainbow Nation* and spear-headed the country's smooth transition from Apartheid to democracy. He retired from the Primacy in 1996. Nelson Mandela, South Africa's first Black Prime Minister, appointed Tutu Head of the Truth and Reconciliation Commission which investigated allegations of human rights abuses and atrocities committed during the Apartheid Era which had come into being in 1948 and ended in 1994. Desmond Tutu continued his work as an activist against unfair treatment of people based on skin colour or race. He wrote several books, many of which I have read and found very inspiring, especially his book on forgiveness, *The Book of Forgiving*, and *The Book of Joy*, a book containing a series of conversations with His Holiness the Dalai Lama.

Desmond Tutu won many awards including The Presidential Medal of Freedom 2009, the Fulbright Prize 2008, the Gandhi Peace Prize 2007, the Sydney Peace Prize 1999 and the Albert Schweitzer Prize for Humanitarianism 1986.

He died in a nursing home in Cape Town on Boxing Day 26 December 2021 and his State Funeral took place on 1 January 2022 in Saint George's Cathedral in Cape Town where he had preached during his time as Anglican Archbishop of Cape Town.

All of the dates and facts of this history do not give an indication of the really wonderful human being who became known as the 'moral compass' of the fight against the inhumanity and brutality of the Apartheid Era. He preached justice and lived justice and with Nelson Mandela helped end Apartheid in 1993. He also fought against human rights abuses, poverty and climate change. All he said and did was with good humour and his irrepressible chuckle. He preached about reconciliation and forgiveness not revenge.

I loved two of his many quotes:

Do your little bit of good where you are, and it's those little bits of good put together that will overwhelm the world.

and

You don't choose your family. They are God's gift to you as you are to them.

Although my immediate family left South Africa in 1972, I have always kept in touch with my family 'back home'. I was very aware of the Archbishop's work and his rise to prominence in 1984 when he was awarded the Nobel Peace Prize for his opposition to South Africa's brutal Apartheid Regime. My parents came out to live with us in 1986 so they were still in Port Elizabeth when this momentous event happened.

My family migrated to Australia with our two young boys, twins aged seven, in 1972 to give us all a better chance in life – not classed as Nonwhite and therefore second-class citizens. I did my nursing training at the David Livingstone Hospital in Port Elizabeth, South Africa. I had had a happy childhood and young adulthood in South End, an inner-city area in Port Elizabeth, and it was only during my training with many black African and other mixed-race students that I first really became aware of the iniquities of racial discrimination and the white supremacy regime and the way the government was treating us so called 'coloureds' a little differently too. My Xhosa and Zulu friends knew that as students we had a different rate of pay. This was all a ploy to keep us from joining forces with the black African and so swelling the ranks of the black majority even further. It was after we had arrived in Australia that I really became aware of people like Desmond Tutu and Nelson Mandela and their pivotal roles in dismantling Apartheid.

Tributes have come from around the world for Archbishop Desmond Mpilo [an Xhosa word meaning 'Light'] Tutu. South Africa has lost one of her greatest sons.

Rest in peace Archbishop Tutu.



Pall bearers carry the casket holding the body of Archbishop Desmond Tutu after the funeral service in Saint George's Cathedral in Cape Town, South Africa, Saturday, 1 January 2022

Acknowledgements:

Photo of Desmond Tutu

<https://www.africa.com/south-africas-desmond-tutu-dead-at-90/>

Accessed 23 January 2022 at 1620hrs

Photo of pallbearers coming down church steps by Mike Hutchings/Pool photo via AP

<https://www.9news.com.au/world/desmond-tutu-south-africas-national-conscience-laid-to-rest-at-state-funeral/1b7d5e5b-c6af-48e2-8672-e0b4652a0180>

Accessed 23 January 2022 at 1635hrs

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 all services held in the church COVID safe procedures are being followed.

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 from 13 March 2022
Thursday at Saint Alban's	9.30am Reading, Reflection and Prayers for Healing on Zoom 10.30am Eucharist with Prayers for Healing

March 2022

Wednesday 2 March 12.00 noon and 7.45pm – Ash Wednesday Eucharist and Ashing

April 2022

Sunday 10 April	8.00am Palm Sunday Eucharist 10.00am Blessing of the Palms and Ecumenical Procession; and Palm Sunday Eucharist
Monday 11 April	7.45pm Holy Week Eucharist with Reflection
Tuesday 12 April	7.45pm Holy Week Eucharist with Reflection
Wednesday 13 April	7.45pm Holy Week Eucharist with Reflection
Thursday 14 April 28	Maundy Thursday 9.30am Prayers and Reflection on Zoom 10.30am Eucharist with Prayers for Healing 7.45pm Thanksgiving for the institution of the Holy Communion: Serving one another – Choral Eucharist
Friday 15 April	9.30am Good Friday 'Friday' with Eucharist
Saturday 16 April	Easter Eve 9.30am Morning Prayer prior to the Easter Parish clean-up
Sunday 17 April	5.30am The Service of Light and Eucharist 8.30am Easter Day Eucharist
Sunday 24 April	8.00am and 10.00am Eucharist and observance of ANZAC Day

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

The Lenten Ecumenical Services will be held at 7.45pm on Tuesdays 8, 15, 22, 29 March 2022 at the Covenant Churches. Check the Parish Bulletin and Website for details.

Memorable Places of Worship – an armchair travel guide



Meryl Smith writes:

Forty years later I still have fond memories of the lovely time my family and I had as part of the delightful and fun-loving congregation at Saint Luke's of the Mountains Episcopal Church in La Crescenta in California. When the Smiths moved to Los Angeles, Saint Luke's was our parish church. It was very reassuring to attend this church on our first Sunday in the USA. The liturgy was very similar to Saint Alban's, so we felt relaxed and 'at home' in a foreign land.

We were welcomed warmly and quickly became part of the congregation. All three of our daughters were confirmed from Saint Luke's and we made some lasting friendships.

The church sits on the foothills of the San Gabriel Mountains which are part of the Sierra Madre Chain. This stone church was built after World War II when the city of Los Angeles expanded to the north. Parishioners collected the stones from the mountains behind to construct the stout stone walls to withstand earthquakes.

It was built in the traditional Spanish Mission style that was common in Southern California. The state was originally under Spanish control and the Franciscan monks had established missions along El Camino Real, the Highway of the King, the trail along the Pacific coast from the Mexican border to San Francisco. This was before California became part of the United States.

This Spanish mission style incorporates a large central courtyard/patio where many church morning teas and suppers were held. The sunny Californian weather was mostly favourable for these outdoor events. The main church became one boundary of the courtyard, the attached hall with its wide verandah formed a second side. The remaining two sides were bordered by evergreen Californian Live Oaks underplanted with hardy shrubs.

Being parishioners of Saint Luke's was a satisfying and enriching experience in many ways, and greatly helped our family to integrate into the local community. This church will always hold a very special place in our hearts.



Saint Luke's of the Mountains Episcopal Church

Relevant website:

<https://www.stlukeslacrescenta.org/>

Accessed 24 September 2021 at 1020hrs



Jan Boyley writes:

I grew up in Semaphore, South Australia, and was very involved with church life. When I left home for the first time I was very happy to find a home church that I could feel part of. I could pick a number of churches from during my life and travels that have meant a lot to me, but Saint Alban's Kingscote stands out.

I finished three years of teacher's college and my first appointment was to the Kingscote Area School on Kangaroo Island, which is south of Adelaide. It was with some trepidation that I packed and went across to the Island in January of 1961. Everything went very smoothly with my move, and I soon settled into my accommodation with three other teachers. The school was not far from my new home, and I could ride my bike.

On my first Sunday I went looking for the Anglican church. Saint Alban's Kingscote turned out to be very similar to the church I had grown up in with traditional forms of service, ie Morning Prayer, Holy Communion and Evening Prayer. The congregation welcomed me with open arms and very soon I was a member of the choir and a Sunday School teacher which made me feel very much at home there. They had a Brownie pack and Guides, which I had also previously been involved in, so I ended up helping with that too. I soon made a number of friends which was really lovely.

Saint Albans Kingscote had a sister church, Saint Columba's at Penneshaw which was about 50 km further down on the Island. Some services were held at Pandana in the community hall at times too. Like many country areas we all joined together for services and social functions. These were always very well catered for, another characteristic of a country town.

Kangaroo Island is a beautiful part of Australia, and I had the opportunity to see much of the Island while living there, thanks to friends, many of whom were from the church. Those three years were a very happy part of my life even though I was far from home and separated by a stretch of water. Travel to and from was six hours on a roll-on roll-off ship from Kingscote to Port Adelaide or if you were lucky to get a flight, a 45min journey by air and quite expensive.

I have returned to the Island for holidays three times since and have always made sure to visit Saint Alban's. Last time I went, in 2018, I managed to catch up with a couple of people I knew from my teaching era and do some reminiscing. With all of our moves both in Australia and overseas, church has always been a place to feel at home and meet people and I thank God for this and for my Christian upbringing.



Saint Alban's Anglican Church Kingscote

Relevant website:

<http://www.kianglican.org.au/>

Accessed 1 October 2021 at 1700hrs



John and his wife Chris

John Thompson writes:

Driving through Germany on a self-drive holiday some years ago, following some of the lesser trafficked roads, my wife (Chris) and I stopped off to visit one of the significant landmarks of the Bavarian countryside. It is the Pilgrimage Church, the *Wieskirche* (Church in the Meadow). The church sits deep in the countryside some 80 km south-west from Munich, and nowhere near any recognised town or village of any size.

The church is a masterpiece of Bavarian Rococo architecture. It was designed by the gifted architect Dominikus Zimmermann. The church was completed in 1754 and dedicated to Jesus Scourged.



The Pilgrimage Church of Wies

The relative plainness of the exterior of the Church is in stark contrast to the splendour and magnificence of the decorations which adorn the Church interior.

Gilded stucco, wood carvings and vividly coloured frescoes cover walls and ceiling and are enhanced by an abundance of light entering from elaborately designed windows. The overall effect on the visitor is a church full of natural light and splendour.

Intended to symbolise the Earth, the lower parts of the Church interior are deliberately sparsely decorated in comparison to the upper parts and the ceiling.

The ceiling and upper reaches of the Church interior, symbolising the heavens, are covered with a profusion of paintings, stucco, and gilding. A major feature of the decorations is a fresco in the immense cupola above the main body of the Church interior. This depicts scenes of the Second Coming, showing on one side the (still closed) Gates of Paradise, and on the other side, the Court of the Last Judgement with the throne of the Judge as yet unoccupied. The Church is undoubtedly a masterpiece, and well worth a visit.

Relevant website:

<https://whc.unesco.org/en/list/271/>

Accessed 1 October 2021 at 1730hrs



Part of the dome fresco - Judgement Seat

Interview with Meredith Lawn



Last year, Saint Alban's parishioner Meredith Lawn was interviewed by Pamela Summers, editor of the newsletter of the Royal School of Church Music Australia NSW Branch, *Newsleef*.

The interview first appeared in *Newsleef* March 2021. This slightly revised version is used with permission.

Meredith, tell me a bit about your background in church music and where you worship at present.

My first experience of church music as a child was at St Ives Baptist Church where my mother was (and still is) the organist. We were blessed to have the very talented Ken Smith as music director, who set a high standard. He was Head of Brass at the Sydney Conservatorium of Music and a renowned cornet player. We presented wonderful, extravagant music for Christmas and Easter services, with choir and instrumentalists drawn from the congregation (myself on violin) and sometimes supplemented with guest performers from the Conservatorium. Mozart's *Laudate Dominum* is one example I recall from our repertoire, which I suppose was unexpected for a Baptist church! As a teenager I accompanied and then directed the children's choir at the church and, in my early twenties, I conducted the adult choir for a few years.

Jumping forward to 2007, I became a parishioner of Saint Alban's Anglican Church at Epping, along with my husband and two sons. Our sons joined the children's choir, known as Alban's Angels, under the direction of David Wheatley and I accompanied them on the organ. Recently, I have been singing in the Saint Alban's COVID-safe Gallery Choir of five singers for our services.

And you're also a member of the Mater Chorale...

Yes, I've been singing alto in the Mater Chorale since 2008. Although it is not a church choir, we do specialise in liturgical music and enjoy singing Evensong in different churches and cathedrals. I guess this is not surprising, considering the expertise of our current and past directors (Michael Deasey, Ross Cobb and Sheryl Southwood). Our tour to England in 2019 to be choir-in-residence at Lichfield and Winchester Cathedrals was an unforgettable experience (previously reported in *The Parish Magazine*, Number 859, February 2020).

I've also sung on several occasions with the Choir of Saint Paul's Anglican Church Burwood.

I understand that you're the music archivist at the State Library of NSW. That sounds fascinating and I'll ask you more about what's involved in a moment, but can I ask what type of study or training you needed to complete for that role - did you study music or librarianship or conservation studies.... or maybe all of those?

I studied music at the University of Sydney and graduated with a Bachelor of Arts with First Class Honours in Music. This was in the late 1980s when the Music Department was separate from the Conservatorium. My lecturers included Peter Platt, Nicholas Routley, Peter Sculthorpe and Winsome Evans. I became interested in archives while researching my honours thesis. This led to me completing a Graduate Diploma in Information Management – Archives Administration from the University of New South Wales. I didn't know anyone else

combining music and archives at the time, but that was what I hoped to do for a career, and I was fortunate to find my dream job at the State Library of NSW.

What was your honours thesis about?

I researched the viol consort music of the English composer Richard Mico (ca. 1590-1661). He was a resident musician to a wealthy family in Essex and produced consort music for the family to play on their viols. William Byrd was a close friend of the family and frequent visitor. Later, Mico became organist to the wife of King Charles I. In those pre-internet days, the research involved consulting microfilms of manuscript sources, writing letters to archivists and librarians in England and waiting several weeks for their replies. My work culminated in an edition of Mico's four-part consort music which was published by Fretwork Editions in London in 1992. Winsome Evans lent me the Music Department's treble viol to gain first-hand knowledge of the instrument. I loved playing it so much that I went to an Easter Viol School in Sydney, where I met my future husband. With Patrice Connelly and two others, we formed a viol consort called Ye Vyalls and performed all over Sydney. I particularly enjoyed it when our consort played the accompaniment to some Orlando Gibbons verse anthems with the Saint Andrew's Cathedral Choir directed by Michael Deasey and on another occasion with the Choir of Christ Church St Laurence directed by Neil McEwan.

Is being a music archivist different from being a music librarian for example for an orchestra or opera company?

A music archivist mainly works with primary source materials such as original music manuscripts, personal papers of musicians (such as letters and diaries) or administrative records of music organisations. A music librarian generally works with published materials, such as printed scores to be used for performances and reference works about music.

You've described a volume of Gregorian chant with illuminations - the *Rimini Antiphonal* - as one of the State Library's greatest music treasures. It was created in Rimini, Italy in 1328 so how does it come to be in Australia in 2021?

The Antiphonal was part of a bequest of some 300 early English Bibles and other rare books and manuscripts which the Library received in 1928 from an English collector, Nelson Moore Richardson of Dorset. During the First World War, an Australian army convalescent camp was located on Richardson's estate. He decided to bequeath his precious collection to Australia to show his appreciation of the way the Australians had come forward to help Britain in the War. The *Rimini Antiphonal* features the work of the renowned fourteenth-century Italian illuminator, Neri da Rimini. Consisting of 155 large vellum folios bound in oak boards, it is a visual delight to see the illuminated letters in bright colours and gold leaf along with the black square notation on staves of four red lines (see photo). I put the *Rimini Antiphonal* on display at the Library in 2007 to coincide with an international conference of music librarians. Neil McEwan saw the display and contacted me about transcribing some of the chants for a possible performance by the St Laurence Gregorian Schola. We collaborated to bring about a series of five sell-out concerts in the Vestibule of the Mitchell Library building, attended by 750 people. Bringing the music to life after several hundred years attracted much media attention, some of which is still available online.



Meredith with Rimini Antiphonal

Are there other particular musical ‘gems’ in the State Library?

We have some other medieval music manuscripts in the Library’s Rare Books collection which I show each year, along with the *Rimini Antiphonal*, to palaeography students from the Sydney Conservatorium of Music. In 2018, I was asked to give a similar presentation to visiting French musicians, La Camera delle Lacrime, who were guests of the Australian Brandenburg Orchestra.

There are always new discoveries to be made in the Library’s collection. I once found a songbook which had belonged to the wife of Charles Dickens. A colleague and I performed a selection of songs from the volume for an international Dickens conference held at the Library in 2018.

Another time, I came across five letters from Sir Edward Elgar to the Australian artist and writer Ethel Anderson. He wanted to set a couple of her poems to music. While I was in Lichfield with the Mater Chorale, I took the opportunity to visit the Elgar Birthplace Museum in nearby Worcestershire (see photo). Apart from the excitement of being allowed to play one of Elgar’s pianos, there was an even greater surprise awaiting me. Upstairs in the room where Elgar was born, there happened to be a locked cabinet with glass doors containing the volumes of a complete modern edition of Elgar’s music. They could not all fit in the cabinet so a few more volumes were in an open basket next to the cabinet. I picked up the first volume in the basket and, to my amazement, it contained Elgar’s sketches for his settings of Ethel Anderson’s poems!



The Firs – Birthplace of Sir Edward Elgar in Worcestershire UK

In conclusion, Meredith, and thanks so much for your time, do you have a particular anthem or piece of sacred music that you are enjoying at the moment which you’d like to mention?

I’m a big fan of VOCES8 and I’m currently enjoying their latest album *After Silence*. There are so many beautiful tracks, but the anthem *Bring Us, O Lord God* by Sir William Harris always gives me goosebumps, as does *Lulla, Lulla*, *Lullay* by Philip Stopford.

On Sunday 14 November 2021 an audience of over seventy people, both parishioners and visitors, gathered in the Saint Alban's Memorial Hall to enjoy 'Songs from the Shows'.

Soprano Karen Callaghan and baritone Lachlan Roots were accompanied by Paul Weaver on the piano.

These three talented musicians provided an afternoon with both familiar and unfamiliar items for us to enjoy.

The concert was given as a fundraiser for Christian Community Aid in Eastwood, to assist as they provide a diverse range of support services to families in need in the local area.

Admission was by donation and the amount raised was over \$1280.

SONGS FROM THE SHOWS

Sunday 14 November 2021 at 2pm
St Alban's Parish Hall, Epping

**KAREN CALLAGHAN, Soprano | LACHLAN ROOTS, Baritone
PAUL WEAVER, Piano**

- | | | | |
|----|--------------------------------|-------------------------|---------|
| 1. | The Carousel Waltz | <i>Carousel</i> | Paul |
| 2. | "If I Loved You" | <i>Carousel</i> | Karen |
| 3. | "The Impossible Dream" | <i>Man of La Mancha</i> | Lachlan |
| 4. | Mia and Sebastian | <i>La La Land</i> | Paul |
| 5. | "How Could I Ever Know" | <i>Secret Garden</i> | Karen |
| 6. | "On the Street Where You Live" | <i>My Fair Lady</i> | Lachlan |
| 7. | "O! Man River" | <i>Show Boat</i> | Lachlan |
| 8. | "You'll Never Walk Alone" | <i>Carousel</i> | Karen |

Brief Interval

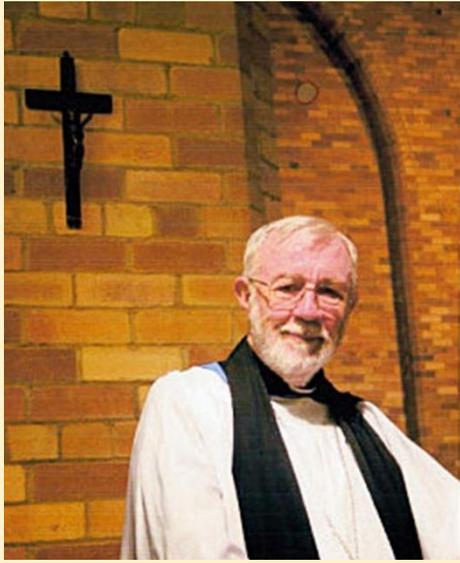
- | | | | |
|-----|--------------------------------|--------------------------|---------|
| 9. | "Edelweiss" | <i>Sound of Music</i> | Lachlan |
| 10. | "Someone Like You" | <i>Jekyll & Hyde</i> | Karen |
| 11. | Chess | <i>Chess</i> | Paul |
| 12. | "Oh, What a Beautiful Mornin'" | <i>Oklahoma!</i> | Lachlan |
| 13. | "Sound of Music" | <i>Sound of Music</i> | Karen |
| 14. | "Lonely Goatherd" | <i>Sound of Music</i> | Karen |
| 15. | Ländler | <i>Sound of Music</i> | Paul |
| 16. | "Anthem" | <i>Chess</i> | Lachlan |

Many thanks for joining us at this concert.

*All donations will be sent to Christian Community Aid, Eastwood.
If you have not made a donation this afternoon, you can make a
donation through the Christian Community Aid website.*



Lachlan Roots, Karen Callaghan and Paul Weaver



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

A Roman bronze coin, called an 'As', lies before me as I write. It is almost exactly the same size as a 20-cent coin, but not as neatly stamped, having been struck by hand 2000 years ago.

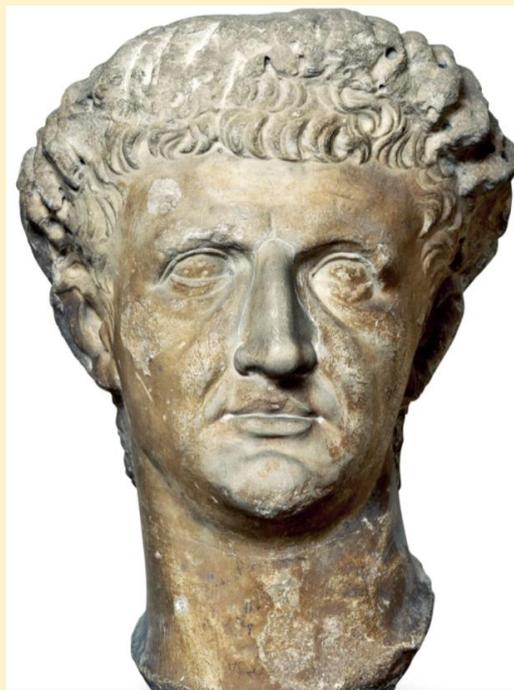
When I was reading the eleventh chapter of the Acts of the Apostles, I came across the name of the man on my coin. He is the Roman Emperor Claudius and he reigned from 41 AD to 54 AD. He became Emperor about ten years after Christ was crucified.

Claudius has become familiar through the novel *I Claudius* by Robert Graves, made into a brilliant television series starring Derek Jacobi as the stammering but scholarly Emperor. Made in 1976, it is now available on DVD, and I have been watching it lately.

In Acts, Chapter 11 Verse 28 we read that a prophet came to Antioch from Jerusalem at that time. His name was Agabus. He was inspired by the Holy Spirit to warn that a great famine was coming. Luke, who wrote the book of Acts as the second part of his Gospel, comments that this famine did indeed take place in the reign of the Emperor Claudius.

Sometimes there is a fascinating story behind a simple passing reference in the New Testament. That makes Bible Study so interesting. The reference to the Emperor Claudius started a train of thought for me.

The famine mentioned in Acts led to a Christian relief effort in the early Church. The Christians in Antioch seem to have held a special offering and contributed to a fund for famine relief and deputed Paul and Barnabas to take the money to Jerusalem. That tradition of Christian action continues in the Church to this day. Such compassion is part of being a Christian.



Photograph of bust of Claudius

<https://www.dkfindout.com/uk/history/ancient-rome/clauidius/>

The ancient historians tell us more about famines in the time of the Emperor Claudius. Suetonius and Tacitus both record that his reign was marked by famine conditions at various times and in various places. Such a situation could be very dangerous for an Emperor. If he failed to keep the unemployed mob in Rome happy with what the poet Juvenal called “*panem et circenses*” (bread and circuses), his power was in grave danger. So our New Testament reference to Claudius leads us into Roman power politics. Famines could be dangerous.

Probably Claudius did not care much about a famine in far-away Palestine, but he had recently become Emperor under bizarre circumstances, and he had to make his mark. After the murder of the odious Caligula, Claudius had been found hiding in terror behind a curtain and had been hailed Emperor by the officers of the Praetorian Guard in 41 AD. Because he had a bad stammer, at first people thought he was a weakling. This had probably saved his life in the dynastic feuds because nobody thought he was worth murdering. But now that he was Emperor Claudius needed to establish his authority.



When Luke wrote his reference to Claudius in the Book of Acts he may have known that, at that very time, the Emperor was engaged in a major military adventure. He had ordered the invasion of the mysterious island of Britain in 43 AD. A total of four legions, about 45,000 men, landed in Kent and proceeded to conquer the Celtic tribes of southern Britain.

Years ago, on a summer evening my wife and I left Sandwich UK in a taxi and drove the few miles out to Richborough on the coast where the Romans landed. Today the seacoast has receded some distance. Excavations in the 1930's revealed the double ditches and a gate of the beachhead defences. Later a four-way arch commemorated the conquest of Britain but today only the traces of the foundations remain. The famous Roman road known as 'Watling Street' began about here.

When the troops, under General Aulus Plautius, established a foothold in the land they paused and sent a message to the Emperor in Rome. Claudius set out to travel to Britain and lead his army to final victory. They crossed the Thames near what is now London. One luckless soldier apparently dropped his sword into the Thames, and it was found in modern times. They headed for the town that became known as Colchester and made it their Imperial Headquarters.

If our Celtic ancestors saw Claudius and his men on the march they would have gaped in astonishment because we are told that the Emperor had elephants with him and presumably rode on one. He was in Britain for a couple of weeks and accepted the surrender of eleven British kings. It was the military triumph he needed and it was celebrated everywhere.

In 1998 I visited Aphrodisias in Turkey where archaeologists have found a stone relief of the Emperor Claudius about to subdue the female figure of Britannia. It is part of the Sebasteion, a grand temple complex dedicated to Aphrodite and the Julio-Claudian emperors. Claudius must have been proud of his conquest of Britain even if he later lost interest in it.

RIGHT: 'Claudius subdues a helpless Britannia'

<https://www.flickr.com/photos/frenchieb/6026156532>

Later in the reign of Claudius the historian Suetonius mentions the first recorded Christian persecution under his administration. The vague reference states that followers of Christ were expelled from the city, presumably for making trouble.

This conquest made Britain part of the Roman Empire for the next 400 years and opened the island to the Christian faith which arrived with the Roman soldiers and officials. By about 300 AD there were Christian bishops in Britain. Constantine, the first Emperor to openly support the Christian faith, was proclaimed in York in 306 AD.

On my coin the Emperor stares out to the left. On the other side of the coin is a likeness of Minerva, the Roman goddess of wisdom. In spite of his problems Claudius had more wisdom than his successor who was the infamous Nero.



During the reign of Claudius, Saint Paul and other Christians were preaching the Gospel of Jesus Christ, which eventually displaced the worship of pagan gods like Minerva.

Acts 11 shows the evangelistic enterprise to take the Gospel of Christ to the wider non- Jewish world, the world of Claudius and his Empire. A good Bible Dictionary will tell you more about Claudius or the reader can check him out on the Internet.

For further reading:

AD 43: The Roman Invasion of Britain by John Manley

CONQUEST: The Roman Invasion of Britain by John Peddie

CLAUDIUS by Barbara Levick - the standard biography of the Emperor

Eagles of the Empire series: these novels by Simon Scarrow are an excellent fictional account of the invasion.

It is a major tragedy of British history that the chapters in the Roman historian and politician TACITUS that would deal with this period were lost in the Dark Ages and have never been located. Two other sections survive in a single manuscript, but this part of his history appears to have vanished. One day it may come to light in some forgotten monastic library!

Acknowledgements:

Photographs of Emperor Claudius 'As' coin, Ancient Roman Empire, 41-50 AD

Photographer Rodney Start, Museums Victoria <https://collections.museumsvictoria.com.au/items/66398>

Accessed 19 December 2021 at 1630hrs Used with permission.

Photograph of bust of Claudius Accessed 22 December 2021 at 1215hrs

<https://www.dkfindout.com/uk/history/ancient-rome/clauidius/>

'Claudius subdues a helpless Britannia' from the Sebasteion in Aphrodisias, Turkey Accessed 22 December 2021 at 1440hrs <https://www.flickr.com/photos/frenchieb/6026156532>

The Parish Register

The Faithful Departed

Noelle Mary **BRINSDEN**
on 28 September 2021

Walter Spencer **BOUGH**
on 27 October 2021

Tribute pages for these two
longstanding parishioners are
printed in this edition of *The
Parish Magazine*, pages 12 – 17.



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

The deadline for contributions is 1 April 2022.

Ask yourself –

- ✚ In what ways does my faith help 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 am I looking forward to in 2022?
- ✚ How am I staying in touch with 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





When Robert Hilliard came to live in Epping, or East Carlingford as it was known, at the end of the 19th Century, he was determined to start a Sunday School for the local children. He did this in 1891, initially in his own home in Essex Street, Epping, where he also soon began holding services as a Church of England Lay Reader. The numbers attending rapidly increased, and the services were transferred to a small hall built in 1892 by Mr Hilliard at his own expense in Essex Street close to where Epping Road now runs.

On Sunday 22 May this year it will be 130 years since the Rector of Saint Anne's Ryde, the Reverend Henry Ham Britten, officiated at the first service in the Hall which was to become, three years later, the Parish of Saint Alban's Epping.

Extract: *Cumberland Argus and Fruitgrowers Advocate*, Saturday 4 June 1892, page 2

East Carlingford New Church of England

For nearly twelve months the residents of East Carlingford have enjoyed the privilege of having church service on every alternate Sunday afternoon at 3.30pm in the house of Mr R Hilliard in Essex Street but as the number of persons was increasing rapidly the room so kindly set apart by Mr Hilliard was found to be too small and that gentleman has now shown his thorough enthusiasm in the matter by building a handsome weatherboard structure 30 feet by 15 feet [approximately 9 metres by 4.5 metres], very well lighted and ventilated, most tastefully painted within and without and capable of seating comfortably eighty persons; and this has been done all at his own expense.

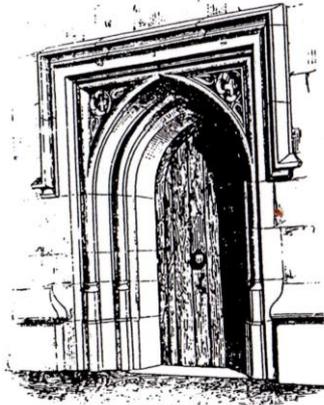
Last Sunday afternoon the first service was performed in the new building by Rev H Britten of Saint Anne's Ryde who has all along placed his efforts at the disposal of the residents in the locality and their appreciation of his ministry is shown in the fact that some fifty people attended worship and as no attempt has been made, for want of time, to inform the inhabitants of the new room, it is confidently expected that at the next service the number will be considerably increased.

Residents within convenient distance are cordially invited to attend. The hymn book "Ancient and Modern" is that in present use, although it is being considered by the churchwardens whether to alter to "Hymnal Companion" which is that used in the surrounding churches. For the chants, Mercer's book is used. It is purposed having one service every Sunday now, one in the afternoon at 3.30pm and one on the alternate Sunday at 7 o'clock in the evening. ...

At a meeting of the adult members of the congregation, held after the service it was decided to purchase an American organ, as it was felt that the congregation ought not to be dependent upon the kindness of Mr Hilliard in placing his instrument at their disposal and thus depriving his family of it in their home, and the collections are to be devoted to that purpose after paying current expenses.

Reprinted from *The Epping Parish Magazine* April – May 1992

On 24 May 1992 the Centenary of Worship in Epping was celebrated with a Festival Choral Evensong and Procession as is shown in the notice from the April/May edition of *The Parish Magazine* of that year.

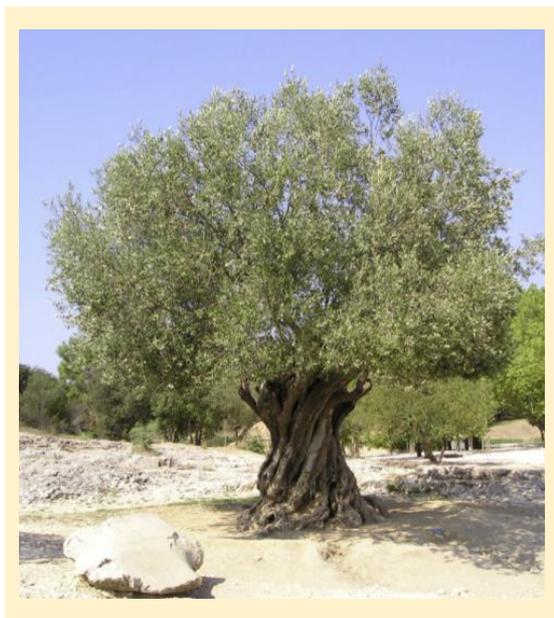


You are warmly invited to:
**A Service to
Commemorate the
Centenary of
Anglican Worship
in Epping**
SUNDAY 24 MAY 1992
5.00 p.m.
FESTIVAL CHORAL
EVENSONG AND
PROCESSION
Preacher:
The Rev'd Roy Wotton
(who grew up in this parish)
SUPPER TO FOLLOW

A Legend for Our Times

There is a beautiful legend which comes to us from medieval times. An aged hermit living in the Egyptian desert planted an olive tree near his cave. He then prayed to God for rain, and it came and watered his olive tree.

He thought that some warm sun to swell the buds would be advisable, so he prayed, and the sun shone. However, after a time his small tree began to wilt, and the hermit thought that a little frost would help to brace it. He prayed for frost, and it came. After that he believed a hot southerly wind would suit his tree and for this he also prayed. The south wind came, blew upon his tree and it died.



Sometime later, he visited a fellow hermit, and at his door was a flourishing olive tree. He asked how his friend had managed to grow it and the other hermit replied, *"I planted it, God blessed it, and it grew."*

"Ah brother", replied the first hermit, *"I too, planted an olive tree and when I thought it need water, I asked God for rain and it came; when I thought it wanted sun, I asked for this and the sun shone; and when I deemed that it needed strength, I prayed, and frost came. God gave me all I demanded for my tree and yet it is dead."*

"And I, my brother," replied the other hermit, *"I left my tree in God's hands for He knew what it needed better than I."*

Reprinted from *The Epping Parish Magazine* December 1989 – January 1990 Page 18

Sharing Together in the Life of Australia

The Reverend Paul Weaver

A sermon preached 23 January 2022

Aboriginal Sunday and Sunday before Australia Day

Isaiah 61:1-4; Psalm 19; John 3:16-24; Luke 4:14-21

This Wednesday is Australia Day: January 26, the anniversary of the arrival of the First Fleet at Sydney Cove, and of the raising of the Union Jack to express the British claim to this land. In the early 1800's, the day became known as First Landing Day or Foundation Day. From 1888, the centenary, it became known as Anniversary Day or Foundation Day. By the mid-1930's, it was agreed by the various states to celebrate the day with a long weekend, including a Monday. Over later years, it became known as Australia Day. Nowadays it is observed on the actual date.

In 1937, Aboriginal leaders including William Cooper, the 77-year-old Secretary of the Australian Aborigines League, arranged for a petition with 1800 names of Aboriginal people from all mainland states, which was to be sent to King George VI. The petition stated that aboriginal lands have been expropriated by His Majesty's government and legal status has been denied them. The petition asked that the king intervene on their behalf, so that extinction of the race will be prevented, that there may be better conditions for all, and that they might also be represented in Parliament.

To organize such a petition, with all its formalities, was quite a thing to do, particularly with signatures from different states. Cooper also wrote to Australian churches seeking their support. Tragically, the Australian Parliament declined to send the petition to the King.

On January 26 1938, with its Sesquicentenary celebrations, Cooper gathered with other Aboriginal leaders for a Day of Mourning, as they continued to seek equality and citizenship. Yes, the "Day of Mourning" was started 84 years ago! Then he asked the churches of Australia to set aside the Sunday before January 26 as "Aboriginal Sunday". We are observing this today, along with many churches, probably for the first time. Cooper was quite a man: later that year he would protest outside the German embassy about German treatment of Jews, at a time where there was very little interest or concern in Australia. He wanted to stand up for all oppressed people.

Finally in 1962, Aboriginal people were accorded voting rights in Australia, although it took more than another 20 years for voting to become compulsory as it is for all other Australians. In 1967, 91% of the population voted in favour of Aboriginal and Torres Strait Islander people being counted in the census, and for the Commonwealth to be able to make laws for them, rather than just the states, with their very mixed record.

We are aware of some of the history. Aboriginal people have been in this land for many, many thousands of years, but because they sat lightly on the land, without great buildings, and seemed so primitive by European standards, the British justified the claim that Australia was "terra nullius", an empty land, there for the taking. Unlike with New Zealand, there was no negotiation, certainly no treaty: violence and force of arms ensured that the white people took possession of land wherever they chose, often with many aboriginal fatalities. No wonder that Australia Day to many indigenous people is not Australia Day but **Invasion Day**, or more hopefully **Survival Day**.

The British brought not only their firearms and their ignorant cruelty: they also brought their diseases and their alcohol, which also had terrible effects on the indigenous population. There was a wide assumption that aboriginal people were not quite fully human and could be treated on that basis. Many influential people thought that they would simply die out before long.

Missionaries often assumed that they were merely ignorant heathen, and failed to recognise that they did have a spirituality which recognised the importance of creation, their connection with creation, and the priority of community over individualism.

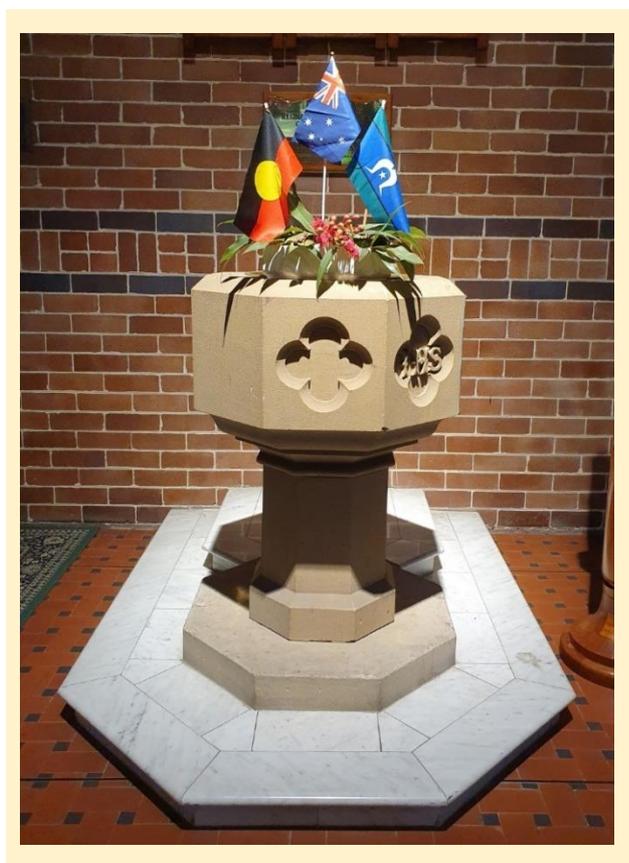
No, of course they knew nothing of Jesus and the Gospel, but there was something there to understand and respect and build on, rather than to simply dismiss as hogwash. And over the years, missionaries and mission stations had a very mixed record. There were those who did care, who sought to understand the indigenous

people in their care, who were truly on the people's side. There were far too many who despised them, and treated them with cruelty. As one Christian writer has put it: "We should have done better."

Now what I have been sharing has been described as a "black armband view of history": that indigenous people and their supporters should "get over it and move on".

However, like it or not, this is real history. And perhaps it is more relevant than Hume and Hovell, Burke and Wills, Stuart and Sturt, and those British and European explorers who made their "discoveries" of parts of Australia that were in fact long known to indigenous people. Those explorers are what I learned about at school in the late 50's: indigenous people were presumably there, but for us, they just faded into the background.

And of course, there is still so much tragedy experienced by indigenous people today. They still have no voice in Parliament, formally requested over 80 years ago. They live with the outcomes of the trauma of previous generations. Many who served in time of war were treated appallingly on their return. They have a shorter life expectancy and much poorer health and education outcomes than the rest of the population. Income and housing falls far short. And there is a huge gap between the proportion of aboriginal numbers in detention or prison, and the rest of the prison population.



Why am I saying all this? First of all, I do want us to try to understand why more and more people are joining indigenous people in calling for a change to the date of Australia Day.

You may not be convinced that this is a helpful thing to do, but we need to understand that the challenge to January 26 as an appropriate national day has been around for a very long time: longer than this date has even been called Australia Day. The question that occurs to me is whether this date is really capable of bringing all Australians together to celebrate, as people of one country. That is what has got to me. You may not agree, but I hope you see that there is at least a question to think about.

Nor do I claim to have any answers to the problems experienced by our indigenous people. But we can encourage governments and leaders to listen to that voice seeking to make things better. Perhaps we can make it our business to learn more, or to more actively support those who **have** been doing the work and supporting our indigenous people. Perhaps at least we can make Australia Day a day to **reflect**, as well as celebrating or taking a break.

Our reading from Isaiah 61 brings the prophet's message of good news: good news for the oppressed, the binding up of the broken-hearted, release for the prisoners, comfort for the mourning. The message had its particular meaning for the people of Israel who first received the message, and of course it resonates as we think of the situation of our indigenous people. As we heard in the Gospel reading from Luke, Jesus quoted from this passage, proclaiming that **he** had come to bring these wonderful blessings into reality. He had come to bring God's kingdom in all its fullness. His battle with sin and evil and death has now been won through the cross and resurrection, and we are in that in-between period before Jesus comes in glory to finally put away all that is evil and to bring in the glory and goodness of the new creation.

How then do we live as Christians in this in-between time? I feel so inadequate when I think not only of our indigenous people, but of so many problems faced by our country and our world at this time. It is not for any of us to solve the world's problems. But we know the values of God's kingdom, and we know the pattern set for us by Jesus Christ: righteousness, compassion, love. And as Christians, and as a church, we can make our own contribution to making our world a little more in tune with the values of God's kingdom.

John wrote his first letter to give assurance to Christians who were worried about their salvation. And in this letter he assured his readers that the death of Christ truly brings us forgiveness, even though while we are in this world we will continue to be sinners. But he also kept coming back to what we might call **three tests of faith**, three things to look at, a bit like a spiritual check-up.

Firstly, **our faith**: is it in the real Jesus? Are we trusting in the divine Son of God who came into the world as a real human, to share our life and to take on himself the sins of the world?

Secondly, **our obedience**. Do we truly seek to obey and serve God in our life? The question is not whether we are perfect, but what is the direction of our life? Are we seeking to live in a way that will honour God? The New Testament makes clear that faith that does not affect our lives is fake faith. Does our faith make a real difference in our lives?

And then thirdly, **our love**. John makes clear that love is not merely a matter of words or feelings. Love must be put into practice.

Now there are many commandments about love in the Bible. Love the Lord your God with all your being. Love your neighbour as yourself. We have already been reminded of them in our service. Love your enemies. Love one another: as we heard, that was particularly in John's mind as he wrote these words.

But John's emphasis is especially on **putting love into practice**. How does love truly abide in someone who sees a person in need, and refuses to help, even though they can help? Do we truly and actively show love to one another? For that matter, do we love our neighbour? Do we love even our enemy?

If we can contribute to our church, our community and our country out of the love of Christ, that is a sign that we are living out John's message and indeed Jesus' message: that our faith is the real thing.

Love is the key to sharing together in the life of Australia. Not freedom to do whatever I want, as those terrible yellow signs from Clive Palmer try to tell us. Not wealth or power or selfishness. But active and generous love, the love which Jesus demonstrated and extended to us.

Our neighbours of course include Australia's indigenous people, as well as people in great need in other parts of the world whom we can support, at least financially. Our neighbours are also the people of many backgrounds who have made their homes in our own area. Whether it is through purposeful prayer, through generous giving, or through active connection and service, let us put Christ's love into practice in our lives, for the blessing of others and the glory of Christ. Amen.



Native Flowers in the Sanctuary 23 January 2022
for Aboriginal Sunday and Australia Day observance

A Day to Remember - Epiphany

The season after Christmas takes its name from the last day of Christmas and the original celebration of the incarnation – Epiphany.

In the Western tradition this little celebrated occasion recalls the manifestation of God to the world in the story of the discovery of the Christ child by the wise men. Originally, in the East, Epiphany celebrated the manifestation of God to the world in the words from heaven at the baptism of Jesus: *“This is my beloved Son, listen to him.”*

In the midst of a dry, hot Australian summer this wisdom of the East has an evocative power. Many parallels are drawn between the life and freshness which water brings to the earth – so obvious and necessary on this continent – and the role of water in the life of faith in the capacity to cleanse and renew, bringing forth new life in Christ.

The Reverend David A Brown – Society of Jesus

Reprinted from *The Epping Parish Magazine*, December 1989 – January 1990 Page 19

Anglican Board of Mission Coaldrake Awards

Peggy Sanders

Secretary of the ABM Sydney Diocesan Committee

The Coaldrake Award recognises exceptional service to God's mission and honours the contribution of former missionaries, volunteers and staff. It is an award of the Anglican Board of Mission (ABM) named after the Reverend Canon Frank Coaldrake who served with distinction, first as a missionary and later as Chairman of ABM.

In late November 2021, ABM's Executive Director, the Reverend Dr John Deane, hosted a lunch to present two Coaldrake Awards. One award was presented to **Ian McLeod**, and the other was awarded posthumously to the **late Natalie McLeod**. One of their sons accepted his mother's award. Natalie died in 2015.

Ian and Natalie McLeod spent time as missionaries in the Diocese of Polynesia. Ian served as the first Headmaster of All Saints Secondary School in Labasa, Fiji from 1971 to 1973. Natalie also served there and as the music teacher at the Labasa Muslim High School.

Ian grew up at Saint Alban's - he was a Server, Sunday School Teacher, and an Assistant Organist under Doug Callaghan. Ian and Natalie were married at Saint Alban's on 28 August 1961, not long after the church extensions were completed.

Ian is at present a Parishioner and Organist at Saint John's Anglican Church, Beecroft.

Reverend Dr John Deane presented the award to Mr Ian McLeod at the ceremony



Thanks to Edwina Waddy for permission to use this photograph.



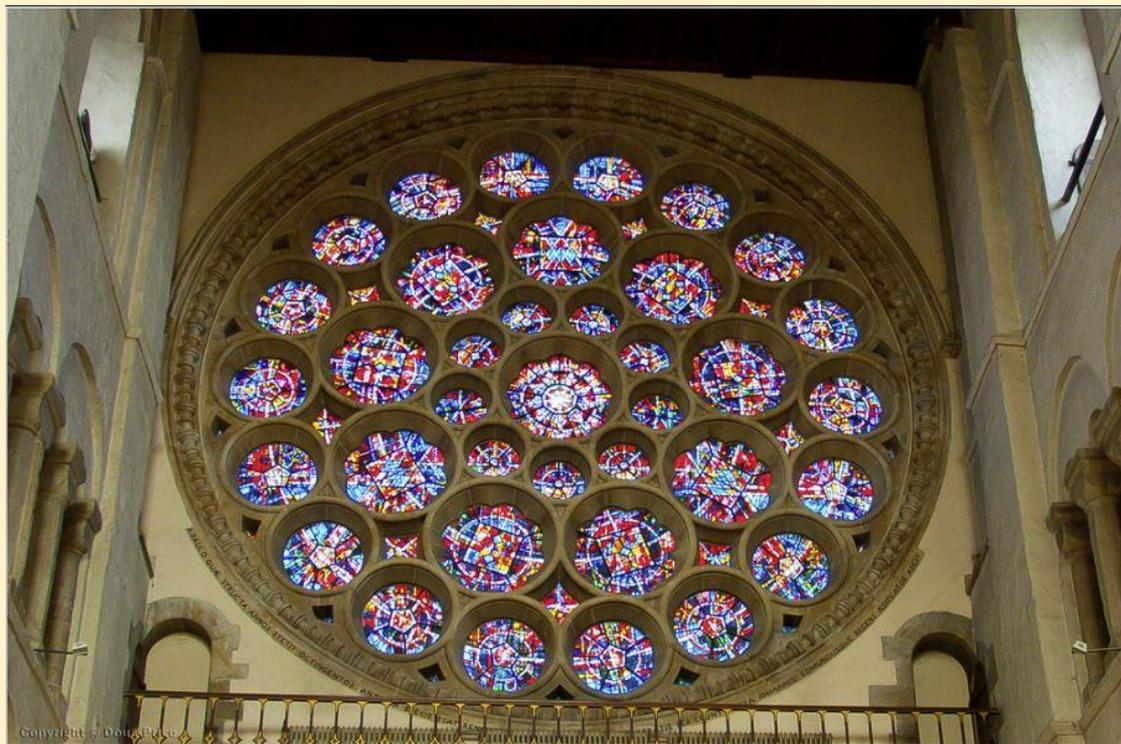
Parishioner Margaret Foster writes:

Many years ago my mother's neighbour in West Epping had a sister who lived at Saint Albans, a city north of London. The English sister sent her Australian sister a necklace which had been created as part of a fund raiser for the Cathedral and Abbey Church of Saint Alban, in Saint Albans. It depicted the rose which has come to be a special symbol of the Saint reflecting the words of an ancient prayer: *'Among the roses of the martyrs, brightly shines Saint Alban.'*

My mother liked it so much she ordered one and gave it to me as a birthday present. I still have that necklace.

There are some spectacular stained-glass windows around the Cathedral, including the magnificent Rose Window. There are many lovely rose windows in churches in the United Kingdom and Europe, and I consider the one in Saint Alban's one of the best.

I also enjoyed exploring the Roman ruins around the Cathedral. Verulamium Park has ornamental lakes and the remains of the city's ancient Roman wall. Also here is the Verulamium Museum, displaying artefacts from the city's Roman past. In fact, on several visits I was often distracted by the museum on my journey to the Cathedral.



The Rose window
in the Cathedral and Abbey Church of Saint Alban

<https://www.flickr.com/photos/thedouglas/5447796626>

Accessed 4 November 2021 at 1545hrs



The last weekly delivery to CCA from Saint Alban's before Christmas

Thank you to parishioners for their generous donations to Christian Community Aid throughout the pandemic years and especially in the lead-up to Christmas last year.



A member of the Sunday School receiving his book at the Sunday School Presentation 12 December 2021



The Blessing of the Crib, 11.00pm Service Christmas Eve 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, Peggy Sanders, Gillian Taylor
Parish Nominators	Ken Bock OAM, Graeme Durie, Ruth Shatford AM, Meryl Smith, David Tait
Synod Representatives	Michelle Lee Gillian Taylor
Churchwardens	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	Aleks Mitsios AMusA (Organ), LMusA (Organ)
Caretakers	Jaymes and Jessie White
Editor	Julie Evans
Proof-readers	Glyn Evans and Peggy Sanders
Archivist	Brian Haywood