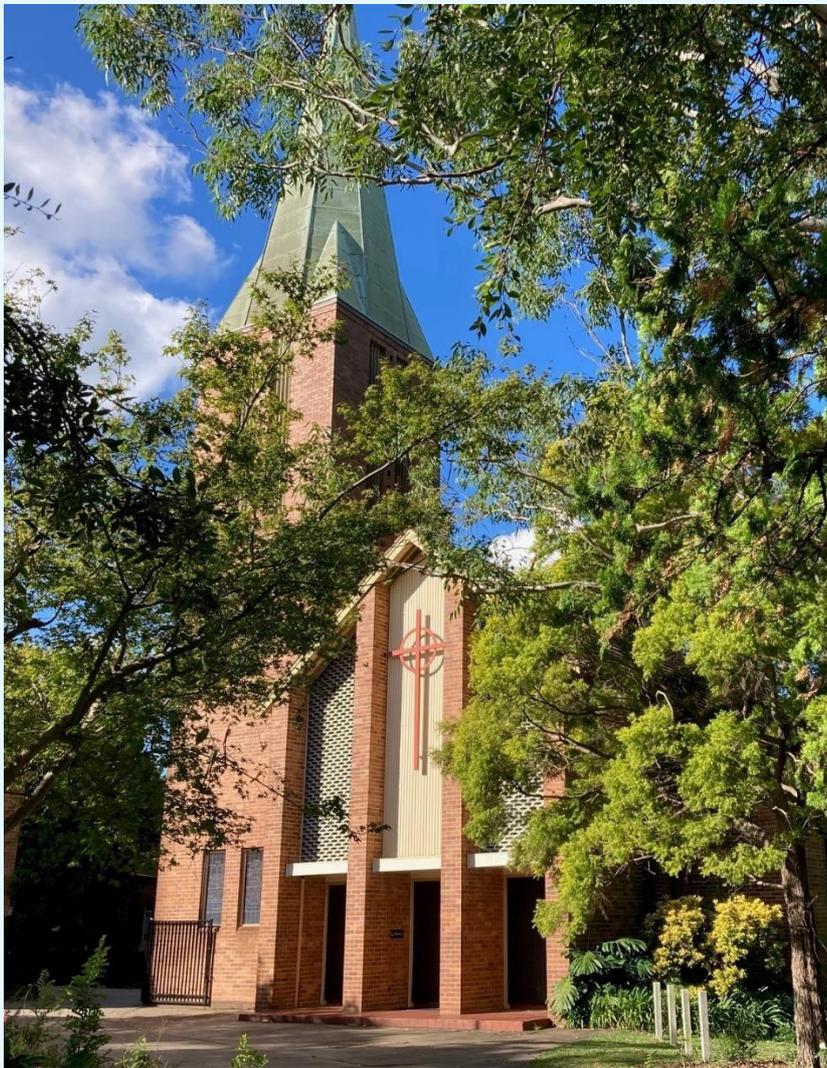


The Parish Magazine

Epping Anglicans

May to July 2024

Number 876



Saint Alban the
Martyr,
3 Pembroke Street,
Epping

with

Saint Aidan of
Lindisfarne,
32 Downing Street,
West Epping

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

From the Editor

Welcome to the 2024 May-June-July edition of your Parish Magazine. In these pages you can read about the activities of the last three busy months at Saint Alban's; read about the children and young people of the church and their activities; be reminded of the Easter season and all that it means for us; learn more about two of the precious stained-glass windows which adorn the walls of the church and travel to South America or Zanzibar!

Especially I commend to you the words of our departing Rector, Bishop Ross. He reflects on his time at Saint Alban's and gives us all the opportunity to think about the way we conduct our worship and serve our community of faith.

Every good wish goes with Bishop Ross and Jenny as they prepare for their new adventure in Rockhampton, where Ross will become the Dean of Saint Paul's Cathedral as part of the Central Queensland Anglican Church. May God's blessings go with them.

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

Our vision:

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

To contact us:

Contact Parish Administrator Tuesday - Friday on
(02) 9876 3362

The Parish Office is open Tuesday and Thursday 9.00am to
3.00pm.

Post Office Box 79, Epping NSW 1710

Email: office@eppinganglicans.org.au

Website: www.eppinganglicans.org.au

Our clergy may be contacted at any time:
Phil Lui 0433 456 987

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

Published by:

The Anglican Parish of Epping
3 Pembroke Street Epping, NSW, 2121, Australia.

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

Thank you to the authors of the various articles in this magazine and to those who contributed photographs to accompany their article. Photo acknowledgement also to Margaret Cummins, Glyn Evans, Julie Evans, Jess Li, Amy Taylor, Sarah Weaver and Saint Alban's Archives. Thank you 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>



Numbers are very significant things in the Bible and can have a meaning much deeper than a mere tally. We are all familiar with the number forty. Jesus was in the wilderness being tempted for forty days. The rains fell around Noah's ark for forty days and forty nights. Israel wandered in the wilderness for forty years.

Twelve signifies something that is whole, complete or necessary. That's why there were twelve tribes of Israel, twelve disciples, twelve gates into the New Jerusalem of Revelation. The number seven is the divine number and of perfection. God finished the work of creation on the seventh day. Isaiah spoke of the seven spirits of God. The book of Revelation is addressed to the seven churches of Asia.

On a more mundane level, Jacob worked for seven years to marry Rachel, Pharaoh dreamt of seven good years and seven years of famine in Egypt and every seven years was to be a sabbatical year where debts were cancelled, and slaves set free.

It has also been seven years that Jenny and I have enjoyed serving in ministry here at Saint Alban's. In the last Parish Magazine, I wrote of the surprising future that lies ahead of us in Rockhampton. That was a look forward, but I'd like now to take a look back. So, I turn to another number, '100'.

New governments and business leaders will often speak of the first hundred days, that three-month period when plans are rolled out, perceptions are formed, and people are met. That first hundred days is a time when everything gets evaluated and the future begins to take shape. Looking back across that first hundred days I made some mental notes of my impressions of Saint Alban's.

Many of you would know that Saint John's in Launceston, where we were before, was a relatively large, multi-staffed, theologically low church in regional Tasmania. Saint Alban's was somewhat different. The first reflection I had was that despite the Evangelical emphasis on the Bible, the liturgical structure of a formal prayer book service at Saint Alban's had far more scriptural input, with a reading from the Old Testament, the Psalms, Epistles and Gospel.

The second impression was the prayerfulness of our services and the depth and breadth of our intercessions. Each week we remind ourselves that *'We are the body of Christ'* and the prayers for other churches and denominations were a concrete reminder of that truth. Those prayers are an encouragement to us to raise our hearts and minds above our own local concerns. Those who lead us each week in the intercessions are another gift from God to us all, as their thoughtful preparation lifts our thoughts upward.

That impression was also reinforced by the 'Mission of the Month'. Again, that ministry is another reminder that the Kingdom of God is far wider than the mere local congregation. It is also an avenue for informed prayer and generous participation, an opportunity to learn of others involvement in the Great Commission of Jesus to make disciples of all the world.

Saint John's in Launceston and Saint Alban's in Epping were not just about discontinuities. The great continuity was the Prayer Book, which along with the Bible, is foundational to Anglican identity. I felt much more at ease coming from Launceston to Epping with the services in 'A Prayer Book for Australia' than when I left Sydney for Tasmania. Surprising fact: 'An Australian Prayer Book' is still used by more Anglicans across Australia than any other authorised prayer book.

Our arrival at Saint Alban's coincided with the beginning of Lent. Although I was gently eased into leading services by the grace of Peggy Sanders, Senior Liturgical Assistant and The Reverend Paul Weaver, Eastertide at Saint Alban's was a head spinning experience. Of course, I was familiar with the big festivals of Easter and Christmas but the seasonal movement from Lent to Easter, Pentecost to Advent, Patronal services and commemorations was a new experience. Although it was well and truly out of the first hundred days, it was Advent that had the greatest impact upon me. Christmas had always been the season of incarnation, but that first Advent impressed upon me our expectation of the return of Christ. From Christ the King onwards, each Sunday we were reminded that Jesus is coming back to bring his people to fulfil the whole movement of Scriptures from Creation to Redemption.

My sixth impression was the involvement of so many people in our Sunday worship, from the Sanctuary team at the front, the choir at the back and all those in the middle – welcoming, interceding and reading. Ministry is not something that is done by the ‘professionals’ but is a calling to all who follow Jesus. Our Sunday services may appear to be clerically oriented, but the reality is far different, with the clergy taking a much smaller part than many would realise.

Returning to the number seven, my final impression was of the pastoral care team. I have said it on many occasions that our Pastoral Care Team at Saint Alban’s was the best I have ever seen in any of the churches in which I have been involved. From phone calls and cards, meals, visits and encouragement, this team truly represented the ‘priesthood of all believers’, a practical reminder that we all have been gifted by the Holy Spirit to serve together to build up the body of Christ.

My initial thoughts for this my final Parish Magazine article were to explore the topic of identity. I had been reflecting on the identity politics of our western culture and how much of it is dependent on a victim narrative, a backward look at all the injustices experienced by one group or another. The apostle Paul does not back away from embracing ‘identity’, but he locates our identity in a different narrative, of a sacrifice that took injustice upon himself in order to give true freedom to others.

My final exhortation here is to live that truth and not to let any identity other than as a child of God and follower of Jesus define Saint Alban’s. The apostle Paul wrote:

“... for in Christ Jesus you are all children of God through faith. ²⁷ As many of you as were baptized into Christ have clothed yourselves with Christ. ²⁸ There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” Galatians 3:26-28

Our society compels diversity. But in God’s church, we embrace diversity not as a compulsive inclusivity, but through a new identity that transcends the strictures of cultural constructs. Saint Alban’s Epping was different to Saint John’s Launceston, as from Saint Stephen’s Willoughby and the Church of the Holy Innocents in Rossmore – my other parishes. But what lay at the heart of all these churches in which Jenny and I have ministered, is the recognition that what we share in common is something greater than what divides, a unity in Christ, a unity that is manifest in a multitude of expressions that transcends personal taste and even denominational allegiances.

May God continue to bless his beloved people here at Saint Alban’s.



Jenny Nicholson handed out palm crosses on Palm Sunday 24 March 2024

Editor’s Note:

When we look back at the contribution made by **Jenny Nicholson**, we can see her commitment and dedication in the life of the parish. I spoke to her about her time at Saint Alban’s.

Jenny set up and encouraged The Tuesday Women’s Bible study group which since COVID has been meeting on Zoom. The group has had a productive time doing the Preliminary Theological Certificate course subjects ‘Introduction to the Bible’ and ‘New Testament One’ on Mark.

Jenny has been a member of Mothers Union and occasionally led the Bible Studies at Mothers Union meetings under the leadership of Jan Boyley and Elizabeth Jenkins.

Jenny has also been involved with the English Conversation Classes, helping Gill McLennan with the morning tea. Jenny said this has been a great joy as she feels passionate about cross cultural ministry and helping our migrant community settle into the area. In a wider context, Jenny has been part of leading Clergy Wives Network groups in our region over the last seven years.

Jenny has been very active in pastoral care with other members of the church, and actively supported the young parents in our congregation. She has been closely involved in supporting Amy Taylor with the Children’s Sunday School program and has watched the group grow under Amy’s leadership.

When asked about her time at Saint Alban’s, Jenny said *“supporting my husband to do his work in the most effective way possible was my joy”*. She added that she will *“deeply miss all the people of the parish and the wonder of seeing God’s mighty transformational love working in all our lives!”* She will be missed.

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 Acting Rector.

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

Our regular services

Sunday at Saint Alban's

8.00am Holy Eucharist with Hymns
10.00am Choral Eucharist – 1st and 3rd Sunday
10.00am Sung Eucharist – 2nd, 4th and 5th Sunday
The 10.00am Holy Eucharist is also streamed via Zoom.
Sunday School 10am in The Loft (above the Main Hall) *During school terms*

6.00pm Taizé Service – 2nd Sunday of February, April, June, August, October and November

Thursday at Saint Alban's

9.30am Reading, Reflection and Prayers for Healing on Zoom
10.30am Eucharist with Prayers for Healing

May 2024

Sunday 5 May
Thursday 9 May
Sunday 12 May

9.30am Sixth Sunday of Easter, Farewell Eucharist for Bishop Ross Nicholson
10.30am Ascension Day, Eucharist with Prayers for Healing
Sunday after Ascension
Preacher: The Right Reverend Chris Edwards – Bishop of North Sydney

Sunday 19 May
Sunday 26 May

Day of Pentecost
Trinity Sunday, Harvest Festival

June 2024

Sunday 2 June
Sunday 23 June

Second Sunday after Pentecost
Preacher: The Reverend Matt King, The Archbishop of Sydney's Anglican Aid
9.30am Saint Alban's 128th Patronal Festival, **one service only**
Preacher: The Right Reverend Trevor Edwards (Retired) [See pages 10 and 35]

July 2024

Sunday 21 July

Ninth Sunday after Pentecost
Speaker from the House of Welcome – assisting refugees and asylum seekers



**The Ecumenical Pentecost Service
Tuesday 14 May 2024 at 5.00pm
to be followed by Dinner.
Preacher: The Reverend Oto V Faiva**

**West Epping Uniting Church
Corner Carlingford Road and Orchard Street, Epping
All Welcome
There is no charge for the dinner, although a financial
contribution will be welcomed.**



This year I have been struck by the prominence of Easter on our Saint Alban's calendar. In the past I would always have said that Easter is the most important day in the Christian calendar, yet in terms of the effort, and eminence in my previous experiences, it has always as felt as if Christmas has been the main event.

The forty-day journey through Lent, the intensity of Holy Week, the ritual of Maundy Thursday, the Passion Play focusing on Christ's sacrifice for us on Good Friday and the visceral experience of our 5:30am service on Sunday, all worked together in harmony to ready and orientate my heart to the joyful crescendo of the resurrection of Jesus. By Sunday it felt so sweet in the mouth to say –

"He is risen!" "He is risen indeed!"

Throughout the period of Lent, as I committed to its disciplines it was in the midst of my failures that Hebrews 4:15 regularly came to mind:

For we do not have a high priest who is unable to feel sympathy for our weaknesses, but we have one who has been tempted in every way, just as we are – yet he did not sin. (NIV 2011)

The familiar message of Christ's sinlessness helped me to reflect and feel both the injustice of the cross in regard to Jesus, but also the graciousness of God.

The intensity of Holy Week drew my thoughts to the Gospel of John and the comprehensiveness of John's coverage of the time of preparation Jesus had with His disciples, which accounts for about a third of the Gospel from chapters 12-17. My children are all very young, one hasn't even started school, yet already I find myself often thinking (and worrying) about their HSC results! As a parent, I want to prepare them for life, because I love them deeply, and I think the love of Jesus Christ for His disciples and us comes through with the amount Jesus had to say to his disciples in that final week.

To quote John 15:9-11

As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete.

Preparing the sermon for Maundy Thursday meant that I had the opportunity to dwell deeply in Scripture as I considered the meaning of the ritual of washing one another's hands. It prompted anew the vision of the love of Christ that we receive and experience in this life is to be an overflowing cup of love that flows into the lives of others.

To quote Psalm 23:5

*You prepare a table before me in the presence of my enemies.
You anoint my head with oil; my cup overflows.*

The interwoven hymns, and the call and response nature of our Friday service, drew me to see the crucifixion of Jesus as part of the crowd, and through the lens of the disciples. After forty days of Lent as reflecting on my sin and humanity, contrasted with the sinless perfection of Jesus Christ, I was helped to appreciate, with humility, the cost of what Jesus did for me.

To quote 2 Corinthians 5:21

For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God.

Finally, on Easter Sunday we held the 5:30am service. This is my favourite service of the year. I thought I might share with you the experience of Grace, a sister in Christ, who visited our church that morning. Grace lives in the Langston apartment complex opposite Saint Alban's and on Easter Sunday morning she heard the bells of our church.

At first, she thought perhaps that she was hearing things, but after she heard the bells and she heard the singing, she felt compelled to come and see what was happening at Saint Alban's, so she got dressed and came down. By the time she arrived the church was empty. This made her think about how Martha would have felt as she found the stone rolled away from the empty tomb where Jesus had been laid and she started to cry. Then she remembered that the empty tomb also meant that Christ was risen and that had a joyful impact on her. She recounted this story to me as she joined us for the Easter Party which had already begun.

It is marvellous how the Holy Spirit works and how he illuminates Jesus Christ to us all in various ways through this special and sacred time for us. I am already looking forward to next year, as I'm already thinking about how we might engage, and journey through this season together once again.

And so I say to you all *"He is Risen!"*

As a post script, I wanted to thank all those who contributed so much over this Easter season: the Flower Guild; the clean-up helpers on Easter Saturday; the servers and sacristans; our duty parishioners and welcomers; the Parish Choir; the Music Director Chris Czerwinski; assistant organist Chris Wagstaff; organ scholars; the Barker students who helped with our puppet play; those who invited people to come to church and welcomed everyone who did; to Elizabeth Jenkins and the hospitality team; our Holy Week speakers; to Peggy Sanders, Senior Liturgical Assistant and Denise Pigot our Parish Administrator. All these gave generously of their time and expertise. Special mention is due to Bishop Ross who took on a huge preaching role this year, even as he set up and organised everything for our Passion Play on Good Friday.

I am dearly thankful to God for all of you.



'City on a Hill'

In the January school holidays Saint Alban's had a Summer Kid's Program on Sundays, and on Sunday 21 January 2024 the children built their own 'City on a Hill'.

They also enjoyed a treasure hunt in the room behind the Parish Office.

On Sunday 28 January 2024 the Church Hall was filled with tents of all descriptions and the children played 'Hide and Seek'

Thank you to The Reverend Phil and Becky Lui and the team of helpers who made these activities great fun for the children.

Children at Saint Alban's

Amy Taylor, Children's Ministry Worker



After a long break of the summer holidays, it was wonderful to see so many families returning to Sunday School in 2024.

Our topic in Term 1 was 'Word Nerd' where we looked at words that have a different definition when used in a biblical context. In our first week, we looked at 'fear'. Fearing God doesn't mean being scared of Him or trying to hide from Him, it means being so in awe of Him that we can't help but want to follow Him in all His ways.

We also looked at words like awesome, disciple and hope.

RIGHT: During our study of the word 'disciple', which we discovered means a follower and a friend, we made God themed friendship bracelets to trade with each other.

Throughout this term, we have also been trialling a reading program with some Year 8 students from Barker College who have offered their time to come along and read to the children. Cherry, Kayla, Oscar and Amy have taken the rewards and challenges in their stride and have even offered to help the children with their craft projects.

The students are wonderful additions to Saint Alban's Sunday School and the children adore being read to.

Next term we will make it a more permanent feature with the students coming along every second Sunday.



On Easter Day, the children were treated to an Egg Hunt after church. It was lovely to see the older children helping the younger ones and even giving them some of their bounty.

On the last Sunday of term, we had a Sunday School picnic where the children had a chance to run around, play games, make art, and get to know each other outside of the Sunday School room. Our wonderful readers came along to spend time with the children too and it was lovely to see them wandering around with a line of little people trailing adoringly after them.

Next term, we'll be looking at collections from the Bible such as the Fruits of the Spirit, Armour of God, the Beatitudes and Gifts of the Spirit. We'll learn about how each individual part works together in our lives to bring us closer to God and helps us become ambassadors for His kingdom.

It must be said that Sunday School would not run as smoothly as it does without the invaluable help of Jenny Nicholson. She has taken on the role of child wrangler, emergency craft-fixer, adored confidante, and mentor. I cannot thank her enough for all the time she has dedicated to coming along every week, offering her expertise and advice and leading Sunday School when I've been unable to attend. It goes without saying that she will be missed by the children, the parents and myself. Jenny will always be a part of our Sunday School family and she'll be welcome back for some craft any time!



ABOVE AND BELOW: Photos from the end of term picnic



Becky Lui (LEFT) and Jenny Nicholson with Jenny's throng of loyal followers



The Confirmees are presented to The Right Reverend Ross Nicholson



Emily is pictured with her grandfather, The Right Reverend Trevor Edwards, who confirmed her at the service

On Sunday 4 February 2024 Saint Alban's celebrated the Confirmation of Emily, Aaron, Nathan, Olivia and Bailey.

The Reverend Phil Lui presided at the service and the confirming Bishops were The Right Reverend Ross Nicholson, the Rector of Saint Alban's, and a visiting Bishop, The Right Reverend Trevor Edwards. Bishop Nicholson was the Preacher.

Bishop Edwards officiated at the confirmation of his granddaughter Emily – a very special event for their family.

The five young people were warmly welcomed to Saint Alban's and celebrated at a morning tea after the service.

Parishioner Ruth Shatford made the confirmation cake and decorated it with cupcakes, each of which bore the initial of one of the confirmees.

Bishop Edwards will be the guest preacher at the Saint Alban's 128th Patronal Festival on Sunday 23 June 2024 at 9.30am.



Ruth Shatford, who made and decorated the Confirmation cake, is pictured with the newly confirmed, from left, Aaron, Nathan, Emily, Olivia and Bailey

The Parish Register

Holy Baptism

Daniel Geoffrey WICKHAM 11 February 2024

Confirmation 4 February

By Bishop Ross Nicholson

Nathan THOMAS
 Aaron THOMAS
 Bailey WILLIAMS
 Olivia WLLIAMS

By Bishop Trevor Edwards

Emily EDWARDS



Guest Preacher from Bush Church Aid 18 February 2024

Over the months of January and early February Bush Church Aid was the 'Mission of the Month' for Saint Alban's. On 18 February 2024 The Reverend Canon Greg Harris, National Director of Bush Church Aid, preached at Saint Alban's. As National Director, Greg's role involves overseeing current Field staff, engaging with supporters and working with Diocesan Bishops and other partners to identify new opportunities for ministry. In partnership with Anglican Dioceses, and other Christian ministries across the country, Bush Church Aid places committed and gifted Gospel workers in a variety of locations, so all Australians have the opportunity to hear the life-changing message of Christ.



The Reverend Canon Greg Harris with his wife Karen and The Right Reverend Ross Nicholson



Parishioners were offered a 'sample bag' of BCA information and items

The Bush Church Aid Society of Australia (BCA) was born out of a vision to provide pastoral and spiritual care for the First Nations Peoples and new settlers in remote areas of Australia.

Saint Alban's Parish has long supported BCA by having the Society as the Mission of the Month once each year. Also, many parishioners have BCA 'money boxes' to collect small change and these are emptied twice a year with proceeds going to BCA.

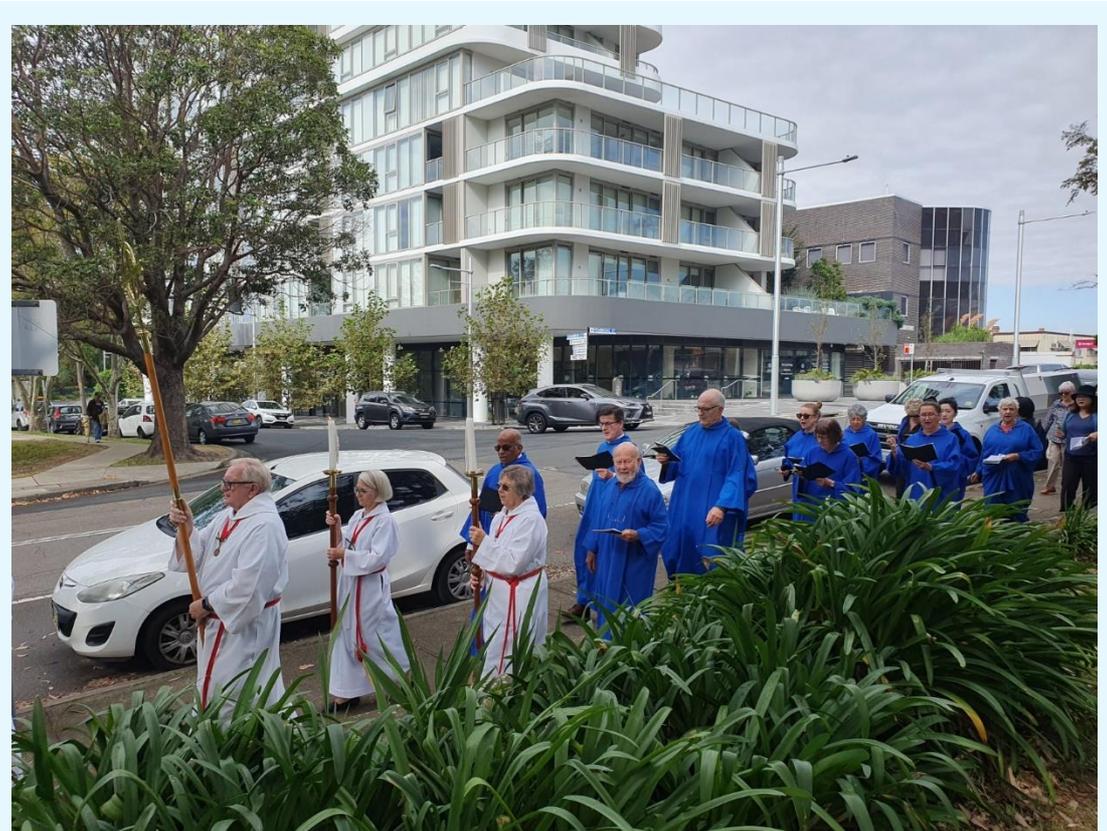
If you would like to know more about Bush Church Aid:

<https://www.bushchurchaid.com.au/>



Some of those gathered for the Ecumenical Liturgy of the Palms

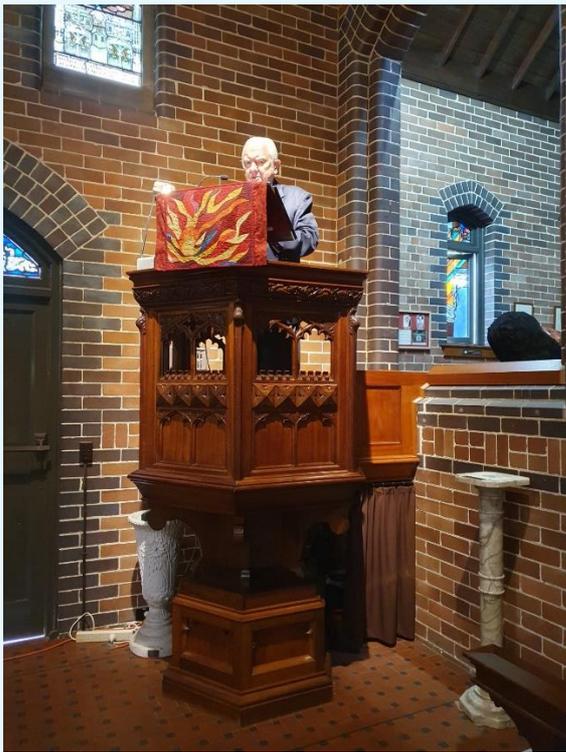
An Ecumenical Liturgy of the Palms was held outside Saint Alban's at 9.45am on Palm Sunday. Parishioners from Epping Uniting Church and the Catholic Parish of Epping joined Saint Alban's parishioners and branches and crosses of palm were blessed before those gathered processed through the streets singing the hymn *"All glory, laud and honour, to thee Redeemer King"*.



The Sanctuary Party, Choir and parishioners of Saint Alban's returned to begin the service in the church

Good Friday and Easter 2024

‘Friday’ – 9.30am Friday 29 March 2024 At Saint Alban’s on Good Friday, the familiar passion play was presented, featuring a large puppet of Jesus. It was a moving and confronting experience for the congregation as the story of the arrest and death of Jesus played out in front of us. Puppeteers operated the puppet of Jesus, and also provided simple props to support the story. In between the scenes of Christ’s Passion, the choir of Saint Alban’s sang items, the congregation joined in singing hymns, and Lachlan Roots sang the African American spiritual ‘Were You There When They Crucified My Lord?’ accompanied by the choir. Enoch Pan was the organist for this service and Chris Czerwinski the Music Director. Credit is due to Bishop Ross for the making of the puppet, and the combining of the Gospels of Matthew, Mark, Luke and John to tell the Easter story for ‘Friday’ and ‘Sunday’.



Ken Bock OAM was the Narrator for the Service for Good Friday



Jesus wears the Crown of Thorns



Christ was crucified and the gathered choir represented us all, as watchers of this terrible event



“At that moment the veil of the temple was torn in two from top to bottom.” Matthew 27:51



The body of Jesus was laid in the tomb

‘Sunday’ – 5.30am 31 March 2024 Gathered around the fire at 5.30am, parishioners waited to be led into the dark church. The Paschal Candle was lit and used to light the candles of those gathered as the procession moved into the church. The Light carried into the church, represented the coming of the Light of the Risen Christ. *“Christ is our Light. Thanks Be to God.”* Chris Wagstaff was the organist for this service. The beautiful Paschal Candle was decorated by parishioner Barbara Meintjes.



The Service of Light and the lighting of the Paschal Candle



The Paschal Candle is placed in position after the renewal of Baptismal Vows



The Reading of the Gospel



The congregation renewed their baptismal vows



Yellow and white flowers decorated the church

'Sunday' – 8.30am 31 March 2024 The 8.30am Festival Eucharist of the Resurrected Christ on Easter Sunday was well attended. Many of the congregation came early to the service to enjoy an Easter breakfast with the 5.30am congregation. Sincere thanks and appreciation are due to those who prepared and served the breakfast. The organist for this service was Isabel Li and the Music Director was Chris Czerwinski. Before the service, and during Communion, Emily Liu played her harp to the delight of the congregation.



Saint Alban's Choir and the Sanctuary Party processed into the church for the 8.30am service on Easter Sunday



LEFT: Isabel Li Organist, Chris Czerwinski Music Director and Emily Liu Harpist
BELOW: Emily playing her harp



Farewell Choral Eucharist and Luncheon for Bishop Ross and Jenny Nicholson Sunday 5 May 2024

Christine Murray

Sunday 5 May 2024 arrived all too soon, and parishioners and guests were gathered together for the Farewell Choral Eucharist, a Thanksgiving for the Ministry of the Right Reverend Ross Nicholson and of Mrs Jennifer Nicholson, after seven years in the Parish. This was a chance to say goodbye before Bishop Ross takes up his new role as the Dean of St Paul's Cathedral, Rockhampton. The Parish welcomed former Sydney Archbishop Glenn Davies and former Archdeacon Terry Dein to both the Eucharist and the lunch.



The Reading of the Gospel

At 9.30 am the service began with the hymn *Your hand, O God, has guided your flock from age to age*. After readings by Ken Bock OAM, Anne Lawson and Jenny Nicholson and singing of the hymn *When I survey the wondrous cross*, Bishop Ross delivered his sermon on love. As opposed to the usual practice of departing ministers choosing their favourite passage or reflecting on a favourite topic, he chose to follow the Lectionary and reflect upon the words from the gospel of John.

“As the Father has loved me, so I have loved you; abide in my love.” John 15:9.

Following this, David Tait led the congregation in prayer, giving thanks for the ministry and leadership of Bishop Ross and Jenny's support and her ministry with the children, and praying for them in their new roles in Rockhampton. A central part of the service was the Liturgy of Farewell, in which Bishop Ross symbolically returned the map of the Parish and the keys of the church to the Rector's Warden, Elizabeth Jenkins. As symbols of the ministries of pastoral care, healing and forgiveness, and the ministries of preaching and teaching, he gave a Prayer Book to the People's Warden, Noel Christie-David and a Bible to the People's Warden, David Tait. The Ewer and Communion Vessels were given to the Senior Liturgical Assistant Peggy Sanders and the Sacristans Mark Taylor and James von Stieglitz. These vessels are symbols of baptism and the eucharist, the two dominical sacraments.



Bishop Ross gives the Communion Vessels to Peggy Sanders and James von Stieglitz

In addition to the hymns *Be thou my vision, O Lord of my heart*, and *To God be the glory, great things he has done* the Choir sang a Communion Motet, *God be in my Head*, by Henry Walford Davies and sang an upbeat rendition of the Negro Spiritual, *Didn't My Lord Deliver Daniel*. A special performance was Chloe Yang's guitar solo, *Nothing Else Matters* by Metallica, one of Bishop Ross' favourite bands. Thank you to organists Chris Czerwinski, Isabel Li and Enoch Pan, and the Parish Choir.

Jenny has been such a strong and much-loved support for the Sunday School, and this was clear when the children presented to Jenny a Book of Prayers they had written for her.

At the conclusion of the Service, Jenny and Ross knelt on the Sanctuary steps and the Wardens and Father Paul Weaver laid their hands on them on behalf of everyone present. Reverend Phil said the final prayers of blessing for their journey into their next ministry role. Finally, Bishop Ross gave the parting blessing to the congregation - for the last time, exhorting us to *'Go forth into the world in peace.'* Finally, the Choir sang *A Gaelic Blessing* by John Rutter after which the procession from the church was accompanied by M. Dupre's *Fugue in G Minor*.



Jenny receives her Book of Prayers



The Laying on of Hands by the Churchwardens on behalf of the congregation



Bishop Ross' final blessing to the congregation



**The Sanctuary Party, Parish Choir and Churchwardens
Bishop Ross, always ready for a laugh, crouches a little so
Jenny can be seen peeping out from behind him**

After many warm farewell handshakes and hugs for the Nicholsons in the Church porch, about 160 parishioners moved to lunch in the Memorial Hall which had been transformed into an attractive reception venue filled with white-clothed tables decorated with beautiful red chrysanthemums. The stage bore an outsized card with the message: *Farewell and God bless*. Brightly wrapped packages hinted at presentations to come.



Denise Pigot delivering her gentle 'roast'

After dining on a range of delicious soups, barbequed sausages and salads, guests were treated to some entertaining speeches. First, Denise Pigot capably delivered what can only be described as a 'roast'. Having worked closely with Ross in her role as Parish Administrator, she was well placed to deliver a humorous account of his handyman work (completed on teetering ladders), his dad jokes and unconventional staff meetings. Next, Peggy Sanders delivered some well-chosen insights into Ross in his liturgical role within the Parish.

After a break for some amazing desserts, prepared by many of the talented cooks in the congregation, Father Paul Weaver delivered the final farewell speech. He gave us a different perspective of Ross' ministry covering a range of activities from the last seven years. He drew attention to the establishment of two special ministries for youth in the parish led by Christopher Lawn and Amy Taylor. Paul especially commented on the way in which Ross had absorbed the ethos of the Saint Alban's community.

Ross and Jenny cut the delicious farewell cake, made by Dr Ruth Shatford, which was decorated with the word *GODBWY* – a sixteenth century farewell meaning 'God Be With You' which has transitioned into our common word 'goodbye'.

Now it was time for the gifts! Reverend Phil scored the job of presenting the fun gifts to the man he described as the 'apex predator' – what else would be more appropriate for a man heading to the wilds of Central Queensland than a two-metre blow-up crocodile, immediately christened 'Snappy' and a Crocodile Dundee hat! Father Paul presented the more serious gifts from the congregation: Akubra hats for Ross and Jenny as well as a photobook, the *Art of Saint Alban's* and a framed set of bookmarks featuring the stained-glass windows of the church. In response, both Ross and Jenny expressed their thanks to the congregation.

In particular, Ross thanked "the two Chrises, Czerwinski and Wagstaff" for their contributions to the music of the parish, especially Chris Czerwinski's introduction of our organ scholars, Isabel Li and Enoch Pan. He recognised the "three women in his life": Denise, Peggy and Jenny, "in that order", provoking the expected response from his audience. Ross exhorted the congregation to "maintain the momentum" that has been achieved since the pandemic. Recalling the proposed development and the decision not to proceed with it at this stage, Ross thanked the Wardens for their dedication to their task, both those currently in office and those who served earlier in his tenure including those from Saint Aidan's.

Jenny spoke about the love that is apparent within the parish community. Indeed, that sense of community was palpable during the afternoon. In particular, she talked about the support she and her family received during their time of bereavement. She commented that the seven years spent at Saint Alban's have been an essential preparation for their coming role in the Cathedral at Rockhampton, known as 'Rocky' to the initiated!

In conclusion Ross and Jenny thanked the congregation and the organisers and volunteers whose efforts had made the day of farewell a memorable success.



Decorations on the Hall stage



Bishop Ross and Jenny (far left) speak to the gathered guests in the Hall



ABOVE: Ross and Jenny wearing their Akubras



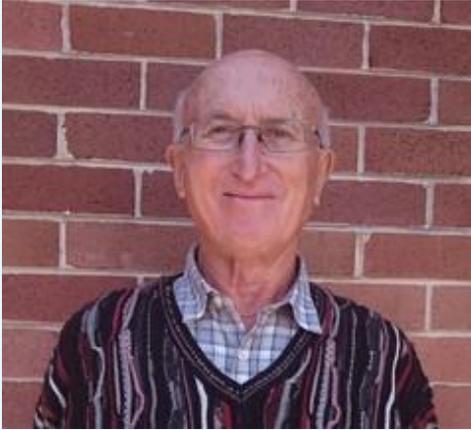
RIGHT: The cutting of the farewell cake



Bishop Ross pictured with his 'crocodile'



Many delicious salads complemented the sausages and bread rolls



In previous editions of *The Parish Magazine*, I have shared with readers more of the history of our church by following the 'Around our Parish Church' Series started in the October-November 1983 edition of *The Parish Magazine* written by the then editor Nigel Hubbard.

Numbers 1, 2, 3 and 6 in the series were covered in the edition of *The Parish Magazine*, Number 874, November 2023 – January 2024. Numbers 4 and 5 were published in the edition of *The Parish Magazine*, Number 875, February – April 2024.

Let us continue.

Around Our Parish Church Number 7 – The Raymond Vincent Ford Window

[Reference: page 9 *The Parish Magazine* February – March 1985]

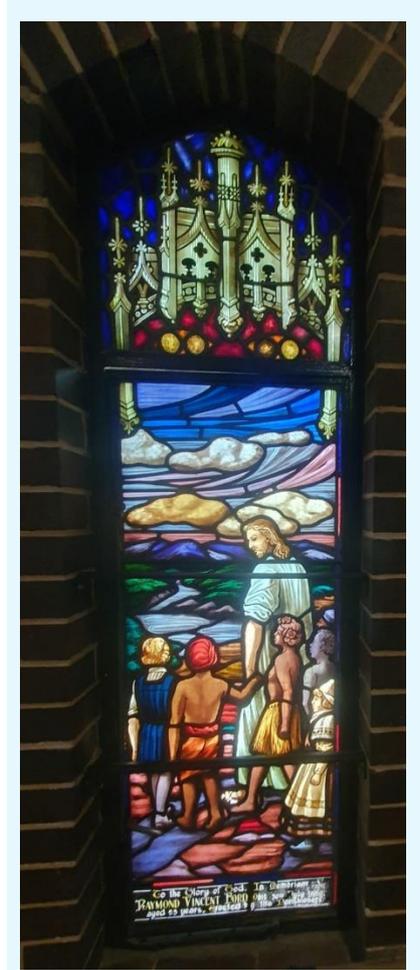
The Memorial Window to Raymond Vincent Ford is the last on the south aisle of the nave of Saint Alban's church. It is best seen from the stairway to the organ gallery.

Raymond Vincent Colin Ford was born in Burwood, New South Wales in 1897 and at the age of twenty-five married Irene Frances Webb. There were three sons and a daughter of the marriage. Raymond Ford, who was a railway audit inspector, came to live in Epping in 1934.

It is appropriate that the memorial window should depict Jesus and the children, for, although R V Ford's unique, outgoing personality made an indelible impression on the life of this parish, his greatest impact was upon the lives of the children who came under the influence of his spiritual guidance in the Sunday School at West Epping, then in temporary premises [later to be part of Saint Aidan's West Epping]. He was able to lead young people and to obtain their affection in quite a remarkable fashion. This is well illustrated by the pantomimes at which he excelled and by the plays he wrote and produced, and which exhibited a unique and divinely inspired talent. He quite frequently wrote parts for individual children.

In 1946 Ford's Christmas play "*Immanuel – God With Us*" (sic) ran for three nights and this was followed by "*Beyond the Eastern Gate*" (Passiontide 1947), "*The Inn of Bethlehem*" (December 1947) and "*Behold the Man*" (Easter 1948). These plays were a major event in the parish life in those days and many of the young people who appeared in them will always remember the experience. Ford's ill-health precluded further theatrical productions.

Raymond Ford was a convinced high churchman whose "*deep religious sense made him appreciate the mystical element of his faith. He had a special reverence for the Holy Eucharist where he felt closest to his Lord and Master than in any other service ...*". (Obituary, *The Parish Magazine* September 1950). He was also keenly interested in spiritual healing through the laying on of hands and was responsible for one of the first such services held at Saint Alban's in which the clergy of Christ Church St Laurence participated.



INSCRIPTION ON THE WINDOW: To the Glory of God, In Memoriam – RAYMOND VINCENT FORD Obit 30 July 1950 aged 53 years. Erected by the Parishioners

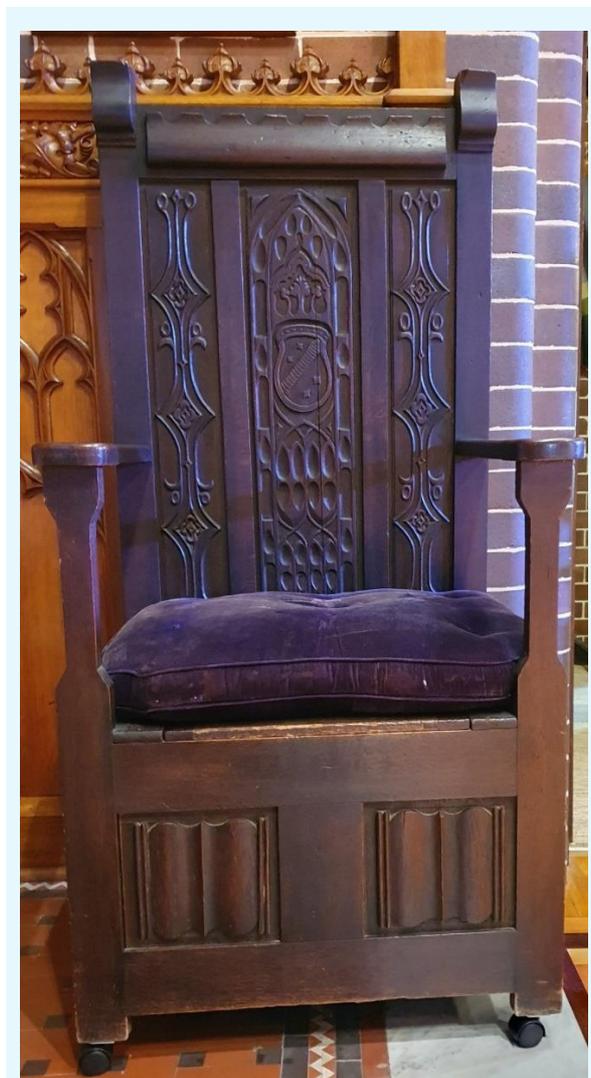
Raymond Ford died (of malignant hypertension) on 30 July 1950 at his home in Ryde Street, Epping. He was interred at Northern Suburbs Cemetery, the funeral service being taken by the then Rector, The Reverend W N Rook. On September 14 September 1950, a meeting unanimously resolved to erect a permanent West Epping Sunday School building "to the memory of R V Ford and to set aside £65 as a first call on the donations received to erect a memorial stained-glass window when the Parish church is completed". On 28 November 1953 the Raymond V Ford Memorial Hall was opened in Downing Street, West Epping and from 1955 regular services were held there. It was licensed as Saint Aidan's West Epping in 1962 and consecrated in December 1984. The memorial window was placed in Saint Alban's when the church was completed in 1961.

Around Our Parish Church Number 8 – The Bishop's Chair

[Reference: page 5 *The Parish Magazine* April – May 1985]

Editor's Note: This item differs slightly from the 1985 item as it contains updated information from the Dence family, provided in 2016 as part of other research being undertaken into the family, as well as information from the Epping Creative Centre website <https://www.eppingcreativecentre.org.au/> Accessed 6 April 2024 at 1300hrs

At the time the original item was written, the Bishop's Chair at Saint Alban's, used at confirmations and such occasions, was believed to be over two hundred years old. It was the gift of John Dence upon his leaving Epping late in 1953.



The Bishop's Chair in the Saint Alban's Sanctuary

John Dence

John Sturtevant Dence was born in Holloway, London, on 30 November 1864 and came to Australia in 1889 as a young man. He started work as a bookkeeper in a General Store in Wollongong and eventually built up a meatpacking and preserving business in Balmain. His father, Thomas (Senior 1840-1918), had owned a meat preserving company in England. The soon to be redeveloped White Bay Power Station occupies the site where John Dence's factory was located.

John Dence and his wife, Clara, resided in a house on seven acres of land in Stanley Road, Epping. John Dence was especially interested in water conservation, astronomy and railways; he had an observatory in his house and was one of the first residents of Epping to own a motor car. He was for fifty years active in the life of Saint Alban's church. He was licensed as a parochial lay reader in April 1904 and first officiated at Evensong on 15 May and many times thereafter.

After the death of his wife, Clara, in 1953, John Dence sold his home and quite extensive land in Epping to Hornsby Council for the nominal sum of £8,000. John Dence went to live in Gordon where he died in October 1960, aged almost 96.

There was a caveat put on the sale of Dence's land, stipulating that it must always be used for public recreation. It became known as Dence Park and included an Olympic swimming pool, a Ladies' Bowling Club and parklands. The house was used variously as a wedding reception venue, a restaurant, a women's bowling club and then the Epping Creative Centre.

Following a Council merger in 2016, the Dence Park area became part of Parramatta Council, and the Epping Creative Centre Incorporated is now managed by its users.

Around Our Parish Church Number 9 – The Window – ‘Presentation of Christ in the Temple’

[Reference: page 5 *The Parish Magazine* April – May 1985]

The window in the north aisle of the nave is in memory of Clara Dence, wife of John, who died 25 October 1953, aged 88 years. She was a most regular worshipper until her health failed shortly before her death. *The Parish Magazine* of December 1953 recalled: “Clara Dence will be remembered for her bright personality, the warmth of her friendship, her hospitable nature and her simple Christian faith in her Lord and Master, Jesus Christ.” A short service was held in the Stanley Road home she loved so well and then at the Northern Suburbs Crematorium. The window was placed in Saint Alban’s in March 1961.

INSCRIPTION ON THE WINDOW:

*To the Glory of God, In Memoriam
Clara Dence
Obit, 25th October 1953: aged 88 years*



In 2023 for the celebration of the Centenary of the church building, a set of bookmarks was produced depicting some of the windows in the church. These are still available. Please enquire at the Parish Office.

Commissioning of Wardens and Parish Council

7 April 2024



FROM LEFT TO RIGHT:

Gillian Taylor, Elizabeth Jenkins (Rector’s Warden), Glyn Evans, Peggy Sanders, David Tait (People’s Warden), Ken Bock, Noel Christie-David (People’s Warden), Licette Bedna, Margaret Cummins and Christine Murray

The Parish Treasurer, Shane Christie-David, was commissioned although he was unable to attend the Commissioning Service.



Sarah and Paul looking over Machu Picchu, Peru

Christ the Redeemer. To Christians throughout the world, it is a wonderful description of Jesus, who has rescued us from the power of sin, death and evil, and given us eternal hope and life. But to residents of the great Brazilian city of Rio de Janeiro and visiting tourists, it is the great statue on Mount Corcovado, with its peak seven hundred metres above the city, visible from all parts of that metropolis.

The statue was constructed during the 1920s, built out of reinforced concrete with a soapstone surface. It is thirty metres high and set on an eight-metre-high pedestal.

The arms of Jesus spread twenty-eight metres wide. It is the largest Art Deco style sculpture in the world and is of course visited every day by great numbers of tourists and locals. Many statues have been erected based on it, especially in different parts of the Spanish- and Portuguese-speaking world.

A century ago, the Roman Catholic Church in Brazil, motivated by what it saw as the godlessness in Brazilian society, took the lead in arranging the construction of the statue, financed mainly by donations from Brazilian Catholics. In 2006, the 75th anniversary of its completion, a chapel was constructed at the base, which is now used for baptisms and other services. Indeed, some baptisms were taking place in the chapel (and lots of photos taken afterwards) when Sarah and I went up in the cogwheel train, the most popular way to access the statue, as part of our visit to South America last August.



Christ the Redeemer Statue in Rio de Janeiro

Although it was fairly early in the day, there were already large crowds straining their necks to take in the huge statue above them, even with a platform extending forward to enable people to see the statue more clearly. Of course, there were also wonderful views from there out over the city, with its great beaches, as well as Sugarloaf Mountain, the most famous of a number of monolithic hills located around the city. Later in the day, we took the cableway to visit Sugarloaf Mountain, which juts out into the ocean from the main beaches.

What effect did the church have in having the great statue erected? Of course, as mere visitors to an amazing landmark, we were in no position to make any judgement on the spiritual response of people who visited Christ the Redeemer. However, the statue certainly suggests something of the greatness of Christ, and the open arms express the welcome of Christ to all who come to him.

However, I fear that relatively few visitors actually reflect on the Gospel message which the statue seeks to present, as it depicts Jesus, the true Redeemer of the world.

Of course, Brazil was only one part of our trip to South America. We started in Buenos Aires, with its famous Casa Rosada – the pink-coloured government building, where presidents, including Juan Peron and his wife Evita, addressed the people. We visited a historic cemetery, where Evita’s grave still has many visitors, and also enjoyed a tango concert, complete with a brief dancing class. As a dancer, I am a reasonably capable pianist!



Iguazu Falls border both Argentina and Brazil

As with Australia, the main tourist highlights of South America are distant from one another and required a number of plane trips. On the border of Argentina and Brazil we visited the stunning Iguazu Falls, awe-inspiring in their scale, power and beauty.

We spent two nights in a lodge in the jungle of the Upper Amazon and its tributaries. There we took walks and boat journeys, learning about the region’s natural life: we saw capybaras (the world’s largest rodents), caimans (members of the crocodile family), river otters, a jaguar, many monkeys, colourful birds, and a range of spiders – not to mention piranhas, with their numerous tiny teeth and strong jaws.

We experienced unfamiliar aspects of God’s wonderful creation - more of its beauty and wonder, and we were reminded of the importance of treating it with respect and care.

In Peru we spent some time in the capital Lima, looking out over the Pacific Ocean. We also spent time in the Andes, at altitudes higher than we were used to – 3000m above sea level, and higher. We were thankful not to be badly affected! Machu Picchu proved to be the extraordinary place suggested by tourist photos. It is only one example of the impressive engineering feats of the Incas, who built many amazing structures, often in almost inaccessible locations. It is particularly remarkable that their structures have survived over the centuries, standing up to all kinds of weather, as well as earthquakes. Lake Titicaca, the highest navigable lake in the world, was also a fascinating place: we were able to visit one of its 60 ‘floating islands’, constructed out of reeds, with 20-30 people living on it.



Lake Titicaca in the Andes Mountains, bordering Peru and Bolivia

We enjoyed the food: visiting markets where we tried unfamiliar fruit, cheese and other treats; sharing in a personal cooking class where we cooked two traditional courses, as well as a popular cocktail; eating at a variety of stalls, cafes and restaurants, and even at a home where the owner had been trained to cater for larger groups. We tried guinea pig (too many bones to deal with!), and alpaca (very enjoyable). Llamas and alpacas were to be seen in towns as well as the countryside.



We visited various smaller towns and cities in Peru, and saw how the people love brightly coloured clothing, and enjoy street parades and processions. Festivity is clearly a significant part of their culture. After a wedding in a major church, we saw the newlyweds and their guests dancing and parading around the town square before moving off to their other festivities. We also saw processions in honour of local saints, with dancing schoolchildren, and on another occasion, police playing music and marching.

As in Europe, there were churches in virtually every town, some of them very grand and ornate. Although we are aware of the Anglican Church in South America, we did not see any Anglican Churches, and did not have the opportunity to seek them out. We did, however, see a couple of Pentecostal/Charismatic churches, which have a significant place in these countries.

AT LEFT: Police Parade with local saint in Cusco, Peru

In museums we learned more about the history of South America and got a sense that when the Europeans arrived in South America around 400 years ago, what is seen as significant was that they brought their religion and took the local gold! It is not a pleasant summary of the effect of ‘Christian’ colonization, but there seems to be much truth to it. Genuine faith cannot be imposed: the Gospel can be shared and offered, but to force it on people is to deny the ways of Jesus.

We had a wonderful time in South America, travelling with a happy and friendly group of people. There were many special experiences, and there was also plenty for me to think about as a Christian. It is not for me to judge how truly ‘Christian’ the people of South America are, although I suspect that Jesus may mean more to the people in that continent than to many of those who live in Australia today. Perhaps ‘folk religion’ is not so prominent in Australia, but Western consumerism may well have more impact here.

I was reminded of the greatness of God’s wonderful creation; of the importance of being responsible in the way we impact the natural world made by God; of the shared humanity of people throughout the world – all made in the image of God, and all to be treated with respect despite their differences; and the need to communicate the Gospel of Jesus Christ the Redeemer with humility and grace, not with force and manipulation. Wherever we may be, may we all by word and action reflect the welcoming arms of Jesus to others.



LEFT: View of Sugarloaf Mountain from Christ the Redeemer Statue



ABOVE: Up close to a piranha!

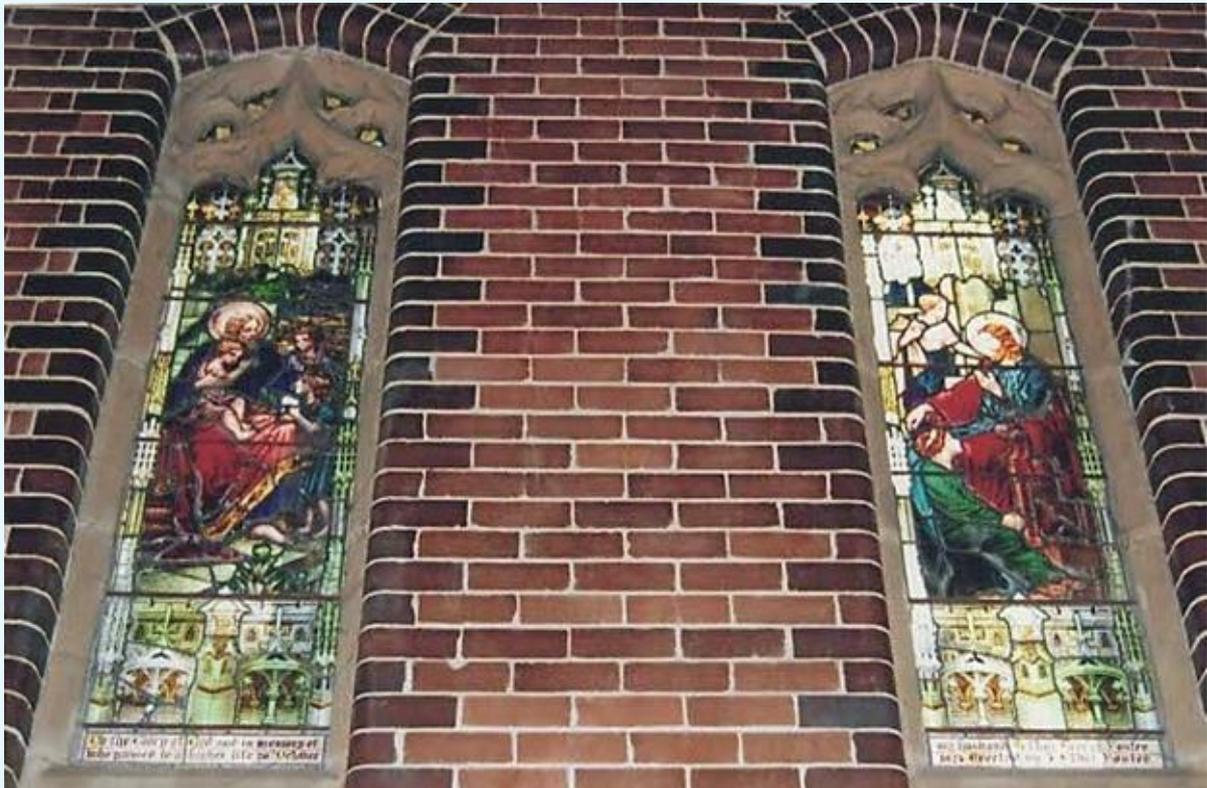
The Foster Memorial Windows

Meredith Lawn



Above the door of the north transept of Saint Alban's Church (near the pulpit) is a pair of windows known as the Foster memorial windows. In the window on the left, Jesus is depicted with a child on his lap and two other children standing beside him. It is based on the passage in Mark 10: 13-16 where Christ gathers the children around him, saying “*Let the little children come to me and do not hinder them, for the kingdom of God belongs to such as these*”.

The window on the right shows Jesus with Mary and Martha, based on Luke 10: 38-42. Mary sits at Jesus' feet listening to what he says, while her distracted sister Martha can be seen in the background busily preparing the meal for their guest.



The Foster memorial windows in Saint Alban's Church. Photo by the late Doug Carruthers

Each line of words at the base of the windows must be read across both windows to make sense:

*To the Glory of God and in memory of my husband Arthur George Foster
who passed to a higher life 26th October 1924. Erected by J. Ethel Foster*

So, who were the Fosters and how were they connected to Saint Alban's Church? The Mitchell Library, part of the State Library of NSW where I work as an archivist, has some archival collections that help to answer these questions.



Arthur George Foster (1861-1924)
(Source: Mitchell Library, SLNSW, MLMSS 2133/Item 1)



Josephine Ethel Foster (1870-1955)
(Source: Mitchell Library, SLNSW, MLMSS 2133/Item 2)

Arthur George Foster married Josephine Ethel Roberts in 1896 and the couple lived in a boarding house in Albion Street, Surry Hills. Arthur worked at Anthony Hordern's Department Store. From the top floor of his workplace, he had a good view of the Devonshire Street Cemetery (also known as Sandhills) as well as his home just beyond it.

In 1900, the State Government announced its intention to clear the Devonshire Street Cemetery to make way for the building of Central Railway Station. By this time, the cemetery was completely full with over 30,000 bodies estimated to have been buried there since 1820, and it had become overgrown and unkempt.

With great foresight, the Fosters took upon themselves the task of documenting the cemetery before the graves were exhumed. They worked on their project every weekend for two years. Mrs Foster took hundreds of photographs of the monuments.



Mrs Foster in her full-length skirt standing on a table using a huge tripod and box camera, while Mr Foster held the table steady

(Source: Royal Australian Historical Society)

Mr Foster cleared away the undergrowth and inked the text carved into the stone to ensure the words were clear for the photographs.

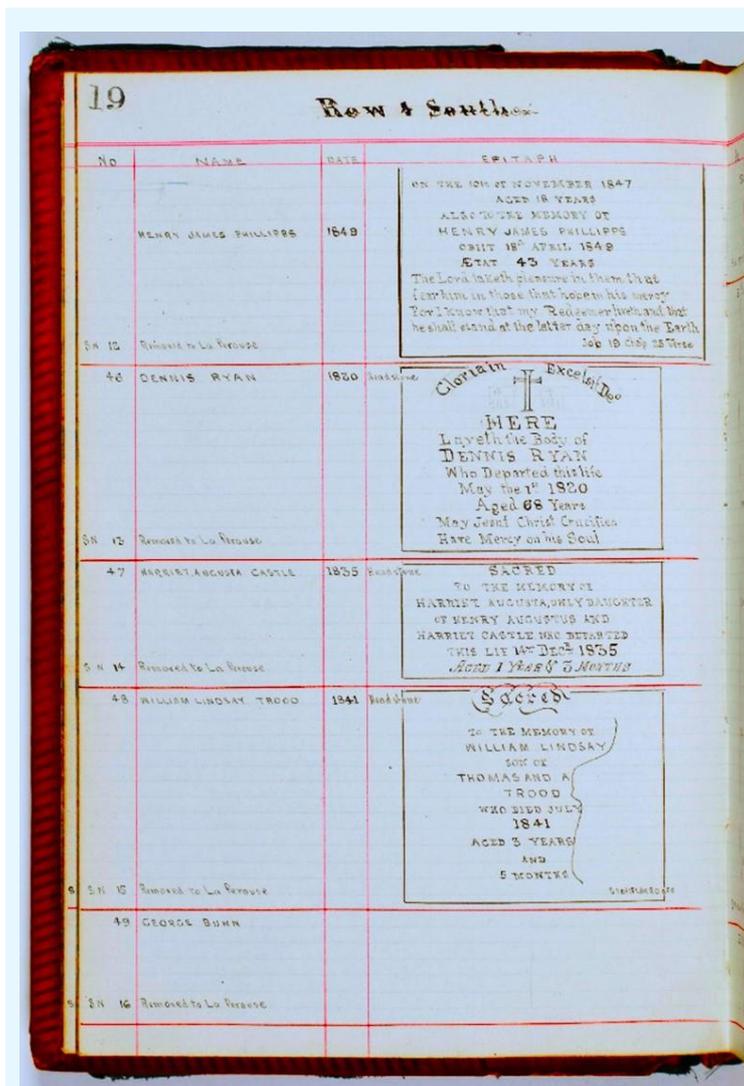


Mr Foster inking the text (Source: Mitchell Library, SLNSW, PXB 768/Vol.2)



Mrs Foster's photograph of the same headstone after inking (Source: Mitchell Library, SLNSW, PXB 768/Vol. 1)

Mr Foster also meticulously transcribed the inscriptions on the monuments into notebooks, setting them out line-by-line exactly as the words appeared on the tombstones.



A page from Mr Foster's Epitaph book, showing the same headstone of Dennis Ryan (Source: Mitchell Library, SLNSW, B 765)

While the couple primarily documented the Church of England section of the cemetery, they also documented some of the Roman Catholic, Congregational, Wesleyan, Presbyterian and Jewish sections. The Fosters' work, recorded in five volumes of photographs and an Epitaph book, was sold by Mrs Foster to the Mitchell Library in 1925. It is a precious resource for researchers of the lost cemetery and was crucial for the Library's 2019 exhibition about the cemetery that made way for Central Station, aptly named *Dead Central*.

In 1970, the Library purchased further material relating to the Fosters from the Royal Australian Historical Society. The Fosters were founding members of the Society in 1901 and remained active supporters until their deaths. The additions to the Library's collection included Mrs Foster's glass negatives of buildings around Sydney that were threatened with demolition, and some personal scrapbooks containing letters, news cuttings and photographs.

In 1921, the couple moved to Epping and resided at 'Banksia', Warrington Avenue. In one of Mrs Foster's scrapbooks, I found an unlabelled photograph of a house which I guessed was their Epping home.

Arthur Foster passed away at his home on 26 October 1924, aged 63. In one of Mrs Foster's scrapbooks in the Mitchell Library is a cutting from the Saint Alban's Parish Magazine, 1 November 1924, reporting Mr Foster's death. "He was a man who made many friends: his kindness of disposition won their love, his unflinching courage during a long sickness won their respect and admiration". In the same scrapbook is the faculty (licence) authorising the erection of two stained glass windows in memory of the late Arthur George Foster, signed and sealed by the Most Reverend John Charles Wright, Archbishop of Sydney, 29 March 1926.



LEFT:
**'Banksia', Warrington Avenue,
 Epping**
 (Source: Mitchell Library, SLNSW,
 MLMSS 2133/Item 1)

BELOW:
 13 Warrington Avenue, Epping 2024
 (Photo by Meredith Lawn)

My son Edward and I enjoyed visiting Warrington Avenue and finding the house, now numbered 13.

A brass plate near the front door confirmed that the house was still called 'Banksia'.



A newspaper clipping dated Friday 2 April 1926 reported on the ceremony when the windows were unveiled at Saint Alban's on Sunday 28 March (Palm Sunday). The President of the Royal Australian Historical Society, Captain J. H. Watson, unveiled the windows. The Rector, Rev. G. A. Carver, conducted the service, which was a shortened evensong. The journalist noted that "*A full choir rendered hymns. Mr Michael sang 'I know that my Redeemer liveth' which was very much appreciated.*"

Ethel Foster died at her Epping home on 20 October 1955 at the age of 85 and was buried with her husband in South Head General Cemetery. They had no children. She left a legacy of £50 for the work of Saint Alban's, as reported in the Parish Magazine for November 1956 page 5. She also left a substantial sum to the Royal Australian Historical Society. In her 55 years of membership of the Society, she claimed never to have missed an Annual General Meeting and was the last surviving foundation member.

The Fosters' passion for documenting history resonates with my own interests and work as an archivist. Learning of their connection to two stained-glass windows that I see each week in church has been a delightful discovery for me.

References:

Collections in the Mitchell Library, State Library of NSW:

1. *Arthur George Foster and Josephine Ethel Foster papers and photographs, 1900-1901* (B 765-B 767) <https://collection.sl.nsw.gov.au/record/Yoldj4N9>
2. *Josephine Ethel Foster papers, including papers of her husband Arthur George Foster* (MLMSS 2133) <https://collection.sl.nsw.gov.au/record/YRIZoqPn>
3. *Glass negatives of Sydney and suburbs, and headstones in Devonshire Street Cemetery Sydney ca. 1900-1914 / Mrs Arthur George Foster* (ON 146) [https://collection.sl.nsw.gov.au/record/n88Er\]zn](https://collection.sl.nsw.gov.au/record/n88Er]zn)

Elise Edmonds, *Dead Central*, State Library of NSW, <https://www.sl.nsw.gov.au/stories/dead-central>
 Royal Australian Historical Society, *The Foster Collection*, <https://www.rahs.org.au/library-collections/>

Editor's Note: All black and white photographs are out of copyright and acknowledged. Permission to use the colour photos was given by Judy Carruthers and Meredith Lawn.

English Conversation Classes

Wednesday 10.00am – 12.00pm
Rema Gnanadickam

Can you imagine living in Australia with little or no English?

The Conversational English Classes on a Wednesday morning in the Church Hall, from 10.00am – 12.00pm, are meant for people who want to be able to function with a little more English. They are comfortable because they are among friends, judging by the bonhomie at morning tea!

Our students come to the English classes for many reasons: we have young mothers who hurry to class after dropping off their kids in school; we have two older women, friends since primary school in China, continuing their friendship living in Australia; we have some lonely people, a widower from Korea; a young man, recently arrived who finds himself being a house husband as his wife is employed and he is not. We have many who are coming for basic literacy!

This is an important outreach by Saint Alban's. We would welcome more people to be involved by assisting with the classes or helping prepare morning tea or simply by engaging the students in conversation over a cup of tea.



While having morning tea, class members enjoy the social benefits of the classes.



An Autumn Concert by Sounds of Young Hearts

17 March 2024
Margaret Cummins



Isabel Li with Margaret Cummins

For some weeks the Saint Alban's pew bulletin had been advertising a concert in The King's School Recital Room, arranged by Isabel Li (the Saint Alban's Organ Scholar), and friends.

I was very interested indeed and planned to attend.

In speaking to Jess, Isabel's Mum, I learnt it was not going to be an organ concert. Instead, Isabel would be playing other instruments, and this was an added reason for going to see what else this talented young lady was able to do.

The program provided for the concert, read:

*"Sounds of Young Hearts is a group of young musicians wishing to contribute to the community with our musical abilities. In founding SOYH our aim is to provide opportunities to those who share the same values to fulfil our mission. Our mission is to support young musicians who have attained a high level of musical ability and who want to do more with music than just learn to play their instrument. Through hosting this charity concert, we hope to bring the wonder and enjoyment of instrumental music to the wider community. Profits from this event will go to **Symphony for Life** [<https://symphonyforlifefoundation.org>] which gives often disadvantaged children the opportunity to play musical instruments and create music in highlighting and engaging community-based programs."*

Isabel Li, Eukai Miao and Jervis Lee are the co-founders of SOYH, and it was a credit to them that they, together with four other friends, absolutely packed The King's School Recital Room and raised over \$800 for the cause.

The performers played a variety of instruments.

- Isabel and Eukai played a duet on the Marimba, 'Rondo Alla Turca' by W.A. Mozart, arr. by themselves
- Emily Liu played a harp solo, '1st mov. from Concerto in B flat' by George Frideric Handel
- Chloe Yang played an Electric Guitar solo, 'Canon Rock' by Cole Rolland
- Isabel and Emily played a Marimba and Harp duet, 'Memories' by Roydon Tse
- Andy Lan played a Marimba solo, 'Michi' by Keiko Abe
- Johnny Shen played an Oboe solo, 'Gabriel's Oboe' by Ennio Morricone
- Chloe on Electric guitar with Isabel on piano, played a duet arr by themselves, 'Croatian Rhapsody' by Maksim Mrvica



Isabel and Eukai playing their duet

The last piece featured Andy and Eukai playing a Marimba and Vibraphone duet, 'Losa' by Emmanuel Sejourne. Jervis Lee was a very bright and witty compere and introduced all the performers with aplomb.

It was absolutely delightful music, and the audience applauded each piece with great enthusiasm. The representatives from *Symphony for Life*, who spoke at the conclusion of the concert, were glowing in their praise of these young people's commitment and ability to bring opportunities to other young people not as fortunate as themselves. Mrs Feltham, Head of Music at The King's School, echoed these sentiments.

A photo and article in the last edition of *The Parish Magazine* (Number 875 February to April 2024 page 12) informed us of recent efforts by Isabel and two other Barker friends, Kayla and Cherry, who went busking in Hornsby Westfield precinct and, through the kindness and generosity of their passing audience, were able to donate \$100 to our church funds.

This young lady has a big heart, great vision and maturity way beyond her years, and I hope that we are able to continue to support her in all she strives to achieve.

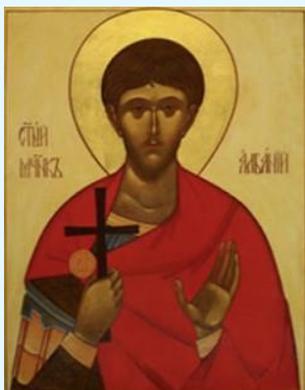


Isabel and Chloe played a duet

Will you contribute to the next edition of *The Parish Magazine*?

The deadline for contributions is 5 July 2024.

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



**The Acting Rector, Churchwardens and Parish Council
invite you to share with us our 128th Patronal Festival
Choral Eucharist at 9.30am Sunday 23 June 2024
and to share fellowship over refreshments
in the Parish Hall after the Service.**

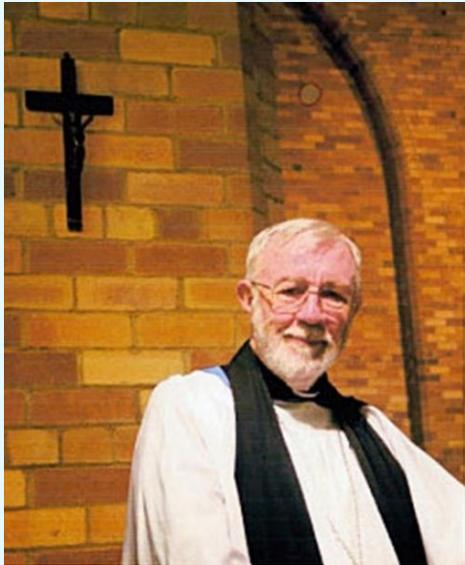
Preacher: The Right Reverend Trevor Edwards

See pages 5 and 10 of this edition of *The Parish Magazine* for more information

A Meditation

Can anything good come out of Nazareth? John 1: 46

Father Robert Willson



In the opening chapter of John's Gospel, we have the story of the calling of some of the early disciples to follow Jesus. Jesus found Philip and invited him to follow him. Philip promptly found Nathanael and excitedly told him that he had found the one spoken about in the Old Testament scriptures: "*Jesus of Nazareth*".

Quick as a flash, Nathanael replied with a cynical question: "*Can anything good come out of Nazareth? That hole of a place? What next?*"

Philip's reply is a gem. He simply says: "*Come and see for yourself*".

It is a marvelous little glimpse of personalities - Philip, eager and enthusiastic, Nathanael, rather cynical and disillusioned. Philip was not put off by this but eagerly invited him to see for himself. Like Nathanael we tend to think that great events happen somewhere else, not here.

We are impressed by size and worldly importance. We find it hard see God in little things and insignificant places. Over the years I have noted several examples of the same kind of cynical attitude.

The Wright Brothers

A century ago, the Wright brothers, Wilbur and Orville, flew a heavier than air machine for the first time. It was the beginning of the Age of Flight. They came from a little town called Dayton, Ohio, in the USA. There were exciting reports of their achievement in all the papers. They were the sons of a local clergyman and lived a very austere life and neither ever married. On 17 December 1903, they made what is generally regarded as the first successful powered, controlled and sustained flight at Kitty Hawk, North Carolina.

One chap refused to believe it. He said: "*You cannot fly like a bird. It is just not possible. And if anyone ever did fly it would certainly not be someone from Dayton, Ohio.*"

So, Philip invited Nathanael to see for himself. The cynical Nathanael was rocked to his socks by the words of Jesus when they met - "*Behold an Israelite indeed in whom there is no guile*". Nathanael asked, "*How do you know me?*" Jesus replied: "*Before Philip called you, when you were under the fig tree, I saw you.*"

There was a deep significance in the mention of a fig tree. A fig tree stood outside the door of even a poor house. A fig tree had spreading branches and it was a secluded spot for prayer and scripture study. It is as if the Lord is saying to Nathanael "*I saw you in the secret places of your heart and I know the hunger that is there.*"

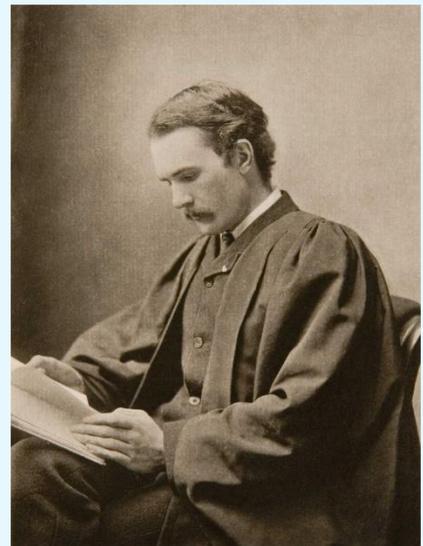
Nathanael was so amazed that the Lord could read his heart that he responded: "*Thou art the son of God, the king of Israel*".

Nathanael always fascinates us. Who was he? He appears only here in John's Gospel, nowhere else. The disciple Bartholomew appears only in the three Synoptic gospels, so it seems possible that Nathanael and Bartholomew are one and the same.

That cynical attitude, asking can anything good come from Nazareth, impressed me and I have collected other examples of it from every age.



LEFT: First successful flight of the Wright Flyer by the Wright Brothers.



RIGHT: Gilbert Murray (1866-1957), British classical scholar

Murray

I live in Canberra: just across the valley from where we live is Yarralumla, the official home of the Governor-General of Australia. In the 19th century it was owned by Sir Terence Murray, once the Speaker of the Legislative Assembly of the New South Wales parliament. His son, George Gilbert Aimé Murray, always known as Gilbert, was born in Sydney. After the death of his father, young Gilbert was taken to England by his mother. He studied at Oxford and became one of the most gifted and brilliant classical scholars of all time. His translations of the Greek of Euripides are still famous. I remember hearing him speak on the radio on his 90th birthday, not long before he died in 1957.

It is said that a couple saw a performance of one of his translations of Euripides. Afterwards someone told them that the great Gilbert Murray was born in Australia. The response was disdainful. They said, *“That is impossible. Professor Murray was a great scholar, and he could not possibly have come from Australia. There must be some mistake.”*

Can anything good come out of Australia?

Notice that Philip did not argue with Nathanael. He was wise. He simply said: *“Come and see”*. By and large, not many people are argued into the Christian faith. Sometimes our arguments do more harm than good. The best way to really convince someone about Christ is to show Christ to that person by our own life of prayer and humility and loving service.

References:

1. Photo of first flight of the Wright Flyer accessed online 12 March 2024.
https://en.wikipedia.org/wiki/Wright_Flyer#/media/File:First_flight2.jpg In the Public Domain
2. Gwendoline Wilson, '**Murray, Sir Terence Aubrey** (1810–1873)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, <https://adb.anu.edu.au/biography/murray-sir-terence-aubrey-2498/text3369> published first in hardcopy 1967, accessed online 12 March 2024.
3. H. N. Nelson, '**Murray, George Gilbert Aimé** (1866–1957)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, <https://adb.anu.edu.au/biography/murray-george-gilbert-aimé-7812/text13505> published first in hardcopy 1986, accessed online 12 March 2024.
4. Photo of Gilbert Murray https://en.wikipedia.org/wiki/Gilbert_Murray#/media/File:Gilbert_Murray.jpg
Accessed online 12 March 2024 In the Public Domain

Our Road to Zanzibar

Geoff and Sue Dornan



Geoff and Sue at a beach resort in Zanzibar

Just the name “Zanzibar” conjures up thoughts of an exotic and mysterious place, perhaps Arabian Nights, pirates, dhows with their triangular canvas sails, the aromas of spices, pungent fish and fragrant blooms, stunning tropical sunsets, a place of ancient buildings with influences of the Maharajahs’ or Sheiks’ palaces and a potpourri of people, Indian, Arab and African.

Well, it’s not a fairytale, it’s all true, it’s Zanzibar. The first question of many folk is “Zanzibar, just remind me, where is that?”

The answer: Zanzibar is part of Tanzania, the name being a combination of Tanganyika and Zanzibar, two independent states which combined into the United Republic of Tanzania in 1964. Located off the east coast of Africa just below the equator at 6 degrees south, it comprises an archipelago, two main islands and many smaller ones. It was for many centuries a centre of trade between East Africa, the Middle East and the Indian subcontinent accumulating cultural features from these trading partners, the local Swahili people and from the colonizing powers, the Portuguese, the Sultanate of Oman and later the British. Trade was vigorous in spices and rare goods such as gold, ivory and ambergris to be carried across the Indian Ocean in those dhows of all sizes. Equally cloth, silks and other imported goods were acquired by Swahili traders and taken to Central Africa. The island has its own industry of spices; black pepper, nutmeg, cardamon and cinnamon and acquired the name of “The Spice Islands”.

Zanzibar maintains its seafaring traditions, but the modern port has moved to Dar es Salem, not far away on the coast of Tanzania. The heart of Zanzibar is Stone Town on the main island of Ungunja. This is a UNESCO listed site and is an ancient port dating back a thousand years or more, complete with old forts, imposing stone seawalls and formidable ramparts as protection against the pirate raiders and other invaders who wreaked havoc along the East Coast of Africa. These dangers still exist today further north along the Somalian coast.

Whilst the traders and their exotic goods have diminished, they have been replaced by tourists. Resorts have been built on the beaches along the coastline of the main island and on outlying islands, utilizing the natural beauty of brilliant white sand beaches, exotic vegetation and turquoise seas. Trade winds waft through the lanes and alleyways of Stone Town. Tropical sunsets, balmy nights and rooftop restaurants overlooking the Indian Ocean are part of this sublime paradise.



ABOVE: Rooftop of Emerson Spice Hotel



RIGHT: The Emerson Spice Hotel formerly a wealthy Indian Merchant's House

The next question is invariably “And what were you guys doing in Zanzibar?”

Long story short: in September 2022 we spent nearly three weeks in Tanzania, firstly in Arusha visiting and supporting a local school called Umoja funded by charity alone and then two weeks on safari, bouncing across the Serengeti, N’gorongoro Crater and other wildlife parks in not the latest model Toyota Land Cruiser and taking in close encounters with elephant, wildebeest, lion and hippo. But that’s another story!!!

We ended our African safari adventure with 4 days relaxing time in Zanzibar, staying two nights in Stone Town in a beautiful unrenovated 19th century merchant’s house, now a small hotel and two more nights in a beach resort at the northern tip of the island overlooking the Indian Ocean. This was an amazing time combining the old city with so many Swahili, Indian and Islamic influences and then the crystal seas and pure white sands of the beach resort at the Warere Beach Hotel. Our room literally hung over a small cliff with the Indian Ocean directly underneath, gently putting us to sleep as the waves lapped the shoreline below our verandah. A perfect end to our African adventure before heading home via Doha to Sydney.



Sue at the Emerson Spice Hotel



Our room at the Warere Beach Resort

But... (there is always a but) ... there is a dark side to this beautiful, evocative and sensuous place. Apart from the trade in exotic spices, silks, ivory and so forth Zanzibar was also the centre of the East African slave trade. This horrifying commercial activity carried on for centuries and is defined as “East African” by the location and the destination of the traded slaves. It has been estimated that over the twelve centuries from 750 AD to the 20th century (slavery continued in this area well into the 20th century) almost 12 million enslaved Africans were traded to the Middle East, North Africa and India. On the western side of Africa slaves were also traded but their destination was North and South America, the Caribbean and shamefully some to England and Europe. The Zanzibar Slave Market was reputed to be the largest in the world and the last one to close.

The East Africa trade was carried on by Arab, Indian and Swahili merchants dealing with local traders, many being chiefs of tribes in areas of sub-Saharan and central Africa. Native people were rounded up, neck chained and walked from their homelands to the coast and then by dhow to the slave market in Zanzibar. There are estimates that only one in four arrived at their final destination in India or Arabia, such was the fatality rate.

The end of slavery in England and its colonies began to take hold in the late 18th century through the work of William Wilberforce, Thomas Clarkson and others. Wilberforce was born on 24 August 1759 in Hull, the son of a wealthy merchant. He studied at Cambridge University where he began a lasting friendship with the future prime minister, William Pitt the Younger. In 1780, Wilberforce became member of parliament for Hull, later representing Yorkshire. His dissolute lifestyle changed completely when he became an evangelical Christian, and in 1790 joined a leading group known as the Clapham Sect. This was a group of evangelical Christians prominent in England from about 1790 to 1830 who campaigned for the abolition of slavery and promoted missionary work at home and abroad. They were based at Holy Trinity Church, Clapham and also included members from colleges at Oxford and Cambridge Universities. Apart from the major campaign that led to the Slavery Abolition Act in 1833, the group were also credited with the foundation of the Church Missionary Society and the British and Foreign Bible Society.

Wilberforce’s newly found Christian faith prompted him to become interested in social reform, particularly the improvement of factory conditions in Britain and to bring to the attention of the nation the matter of slavery and its abolition.

The abolitionist Thomas Clarkson had an enormous influence on Wilberforce. He and others were campaigning for an end to the trade in which British ships were carrying black slaves from Africa, in terrible conditions, to the West Indies. Wilberforce was persuaded to lobby for the abolition of the slave trade and for 18 years he regularly introduced anti-slavery motions in parliament. The campaign was supported by many members of the Clapham Sect and other abolitionists who raised public awareness of their cause with pamphlets, books, rallies and petitions. In 1807, the slave trade was finally abolished, but this did not free those who were already slaves. It was not until 1833 that an act was passed giving freedom to all slaves in the British empire.



William Wilberforce

David Livingstone

Unfortunately, the legislation did not include the East African Slave trade as Zanzibar was not under British control at the time but under that of the Sultanate of Oman. However, working towards bringing the East African Slave trade to the attention of the British public was Dr David Livingstone, Scottish missionary, doctor, traveller, writer and explorer.

Of working-class origins, Livingstone studied theology and medicine in Glasgow before being ordained (1840) and deciding to work in Africa to open up the interior for colonization, extend the Gospel, and abolish the slave trade. By 1842 he had already penetrated farther north of the Cape Colony frontier than any other white man. He was the first European to reach Lake Ngami (1849) and the first to reach Luanda from the interior (1854). He encountered and named Victoria Falls (1855), journeyed across the continent to eastern Mozambique (1856, 1862), explored the Lake Malawi region (1861–63), came across Lakes Mweru and Bangweulu (1867), and penetrated to points farther east of Lake Tanganyika than any previous expedition had managed (1871). His attempt to find the source of the Nile (1867–71) failed.

By this time, he had achieved almost ‘rock star’ status in Britain and his widely publicised exploratory ventures and particularly his last quest of seeking the source of the Nile gave support and influence to his pleas to the British government to help end the East Africa Slave trade.

However, it was not until 1873 that Sultan Seyyid Barghash of Zanzibar, under pressure from Great Britain, signed a treaty that made the slave trade in his territories illegal. That decree was not entirely enforced for many more years, but it bought an end to the Slave Market in Stone Town, effectively ending Zanzibar’s central role in the trade.

When David Livingstone was found by Henry Morton Stanley in 1871, (“Dr Livingstone, I presume”) his health was failing; he refused to leave Africa, and in 1873 he was found dead from malaria and other ailments by African aides. Livingstone produced a complex body of knowledge—geographic, technical, medical, and social as well as being a missionary. In his lifetime he stirred the imagination of English-speaking peoples everywhere and was celebrated as one of the great figures of British civilization. His body was returned to England to be buried in Westminster Abbey. But his heart was removed and remained, as he requested, in Africa buried under the tree where he died.

In 1879 the Anglican Diocese of Zanzibar constructed a cathedral at the site of the now closed slave market. Christ Church Cathedral is thus a symbol of emancipation from a tyranny that affected all the people of the region. It is of immense cultural, historic, and moral significance, not just in East Africa but internationally. The Cathedral is notable for its Saracenic design, which created a Zanzibari eclecticism by fusing elements from Zanzibar and the Middle East with late Victorian Gothic and Arts and Crafts decorative motifs. The altar sits over the exact spot of the whipping post where slaves were whipped with a stinging branch to test their strength and resilience, thus potentially setting a higher sale price. It is marked by a white circle surrounded by red to symbolise the blood of slaves.



Christ Church Cathedral – Diocese of Zanzibar



The Altar in Christ Church Cathedral

Dr David Livingstone is memorialized in the Cathedral due to his work to end East Africa slavery. He had stayed in Zanzibar before leaving on his final journey to seek the source of the Nile. A simple cross hangs from a wall near the pulpit. It is constructed of wood from the tree under which he died and where his heart remains in Africa.

The plaque on the cross reads:
“This crucifix is made from the wood of the tree under which Dr Livingstone died at Chitambo village in Ilala, Zambia in 1873 and under which his heart is buried.
Presented to the Diocese of Zanzibar by H.L. in 1901.”
(The initials H.L. refer to Hubert Livingstone, grandson of Dr David Livingstone)



In the Cathedral precinct is a museum dedicated to the slave trade. Originally built as a hospital called Saint Monica’s it is now a hostel and listed monument. Saint Monica School run by the Anglican Diocese of Zanzibar is nearby. The East African Slave Trade Exhibit which opened in 1998 comprises artifacts, stories and visual aids (drawings, paintings, photos) of the trade and is disturbing to say the least. There is also access to underground ‘holding pens’ with manacles where slaves were kept for days before sale, and another called ‘the pits’ where chained slaves were put on display for sale purposes. The exhibit attracts 100,000 people per year.



The Pits



The Holding Cells

The delights of travel are often punctuated or perhaps punctured by unexpected finds in unexpected places. This was one of those events, of discovering a sordid tale of human greed and misery and the work of great men like Wilberforce and Livingstone, Christian men seeking to bring an end to centuries of suffering and sadness. Whilst they were successful in their context of England and its colonies in the 19th Century, the slave trade continues today in many parts of the world with callous human beings exploiting the lives of others.

Whilst this sombre story is part of the extensive history of Zanzibar, it does not detract from the wonderful experience of spending time there. Combined with our previous weeks on the vast plains of Africa it certainly made for an exhilarating and memorable adventure for these two intrepid and ageing travellers from Beecroft.

Acknowledgements:

1. Photo of David Livingstone
Carbon print of photo of David Livingston
By Thomas Annan/ Adam Cuerden - National Galleries of Scotland Accession number: PGP 74.2, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=6887585>
2. Painting of William Wilberforce
By Anton Hickel - Image: Bridgeman Art Gallery; Portrait: Wilberforce House, Hull Museum, Hull City Council originally uploaded on en.wikipedia by Agendum (talk contribs) at 4 November 2007, 14:53. Filename was William wilberforce.jpg, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=4215189>
3. All other photos are personal photos provided by article authors Sue and Geoff Dornan

The Sanctuary Prepared for the Taizé Service

11 February 2024



Parish Directory

Acting Rector	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, Ross Beattie, Licette Bedna, Ken Bock OAM, Corey Chen, Margaret Cummins, Margaret Foster, Anne Lawson, Peggy Sanders (Senior Liturgical Assistant), David Tait, Mark Taylor, Kim Turner, James von Stieglitz, Sarah Weaver
Sacristans	Ross Beattie, Mark Taylor, James von Stieglitz
Parish Administrator	Denise Pigot Telephone: 9876 3362 Email: office@eppinganglicans.org.au
Honorary Parish Treasurer	Shane Christie-David
Churchwardens	Elizabeth Jenkins – Rector's Warden Noel Christie-David – People's Warden David Tait – People's Warden
Parish Councillors	Licette Bedna, Ken Bock OAM, Margaret Cummins, Glyn Evans, Christine Murray, Peggy Sanders, Gillian Taylor
Parish Nominators	Glyn Evans, Peggy Sanders, Ruth Shatford AM, Meryl Smith, James von Stieglitz
Synod Representatives	Corey Chen, Gillian Taylor
Safe Ministry Representative	Sarah Weaver
Music 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)
Organ Scholars	Isabel Li and Enoch Pan
Caretaker	Kari Hewitt
Editor	Julie Evans
Proof-readers	Glyn Evans and Peggy Sanders
Archivist	Brian Haywood

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