The Parish Magazine

Epping Anglicans

November 2026 to January 2027

Number 886



Saint Alban the Martyr
3 Pembroke Street
Epping

with

Saint Aidan of
Lindisfarne
30 Downing Street
West Epping

"The Church on a Hill" – *Gather, Grow, Go*

From the Editor



Welcome to the November issue of your *Parish Magazine*.

What a joy it is to see the growth of the Saint Alban's congregations. Morning tea is now characterised by a buzz of conversation as parishioners make new friends and catch up with old friends.

'Thank you' to those who serve us tea and coffee. There is a need for more volunteers to support this ministry. Perhaps it might be a way you can contribute to our growing Parish. There is always a way we can use our skills to further God's work in Epping.

Every time I look towards the production of the next edition of *The Parish Magazine*, I am overwhelmed by the willingness of those who support me. Thanks to you all.

The deadline for contributions to the next edition of *The Parish Magazine* is **8 January 2027.**

julie.evans@ihug.com.au

"The church on a hill"

Our mission

Gather

Grow

Go

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.eppinanglicans.org.au

Our clergy may be contacted at any time:
The Reverend Phil Lui 0413 396 435

Saint Alban's Church is open for private meditation during the week, when the Parish Office is open. Our parish library is also 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.

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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

From the Rector — The Reverend Phil Lui



'Go' Sermon delivered on 15 February 2026

Editor's Note: This is the third in a series of sermons delivered by the Rector on the Mission for Saint Alban's which is: **Gather, Grow, Go**.

The 'Gather' sermon appears in *The Parish Magazine* Number 884, May to July 2026, pages 3-5.

The 'Grow' sermon appears in *The Parish Magazine* Number 885, August-October 2026, pages 3-5.

GO: Sent to Shine

"The light of the Gospel is not meant to be contained in a jar. It is meant to go into our hearts, homes, workplaces and communities, shining the light of Christ wherever God sends us."

Four years ago, I shared what I called the 'jar of fairy lights' model of ministry.

Imagine a jar of fairy lights sitting on a café table. Gathered together, the lights shine brightly and draw people in. In the same way, when God's people gather around Christ, we encourage one another, worship together, and shine brightly as a church family. But the fairy lights are not meant to stay in the jar.

When we leave church and go into the world, the lights are spread out. Individually they may not seem as bright, yet they illuminate a much larger area. As we "go in peace to love and serve the Lord", we carry the light of Christ into our homes, workplaces, schools, communities and friendships. We shine with the message of Jesus in both word and deed. At least to me, that seemed like a novel idea when I first shared it.

But here is the thing about Christian ministry ideas: there is nothing new under the sun. Even our language of **Gather, Grow, Go** is not particularly original. I thought I had come up with it over ten years ago, only to discover that many other churches use the same words. More importantly, the idea itself is not new to Saint Alban's.

While preparing this sermon, I spent time revisiting Nigel Hubbard's *Only the Years*, *the Centenary History of the Anglican Parish of Saint Alban's Epping*. The pages are filled with examples of a church looking beyond itself, committed to sharing Christ with the world around it. Here is a quote from the final paragraph:

"And so the parish of Epping celebrated its centenary, acknowledging a rich and goodly heritage. It has always sought to minister unconditionally to its community, although that community has changed very greatly and will no doubt continue to do so. It has been faithful to the Gospel and God has blessed it abundantly. In many ways it has achieved the vision of its builders - Baber's combination of sound preaching with orderly worship, Abram's social concern and Parsons' hope that people might see the spire and be led to Christ. When the Reverend Dr Alan Friend retired from the position of Assistant Priest in September 1989, he told the story of a newcomer to the district who found his way to Saint Alban's by keeping the cross on the spire in sight. Herein lies a parable.

May this Parish continue to do so through its compassionate, challenging and non-judgmental ministry offered and shared by both priest and laity in partnership with Christ."

Reading this history reinforced my conviction that mission and the idea of "going" have always been fundamental to the life of this Parish. The builders of this church, its rectors, its lay leaders and congregations have long been convinced of the power of the Gospel. In that sense, I am not a radical rector. Rather, I stand in a long line of Christians who have believed that God's Gospel is worth sharing.

Our renewed vision defines **Go** as:

Making disciples of all nations, as representatives of Christ, in proclamation and all of life.

The first part comes directly from Jesus' command in Matthew 28. The risen Christ, who possesses all authority in heaven and on earth, commands his followers to **make disciples of all nations**. A disciple is someone who trusts Jesus as Saviour and King and follows him in faith and obedience. Implicit in the command is that disciples make

more disciples, passing on the faith they themselves have received. The Great Commission calls us to be disciple-making disciples.

The second part reminds us that we **live as Christ's representatives** in the world. In 2 Corinthians 5:20, Paul describes believers as Christ's ambassadors. God has entrusted to us the *"message of reconciliation"* (2 Corinthians 5:19), announcing that through Christ sinners can be reconciled to God. What an extraordinary privilege that is.

Throughout Scripture, God's purpose has always extended beyond a single people or nation. From God's promise to Abraham in Genesis 12, through the vision of Psalm 67, to the Great Commission itself, God's desire is that all peoples would know him and receive his blessings. As Peter reminds us, God is patient, *"not wanting anyone to perish, but everyone to come to repentance"* (2 Peter 3:9). As God's representatives, we have the privilege of carrying that message to the world.

There is something fitting about this calling when we think about the history of Saint Alban's. Once, the church spire was among the highest points in Epping, visible from across the district. It stood as a reminder that God's people are meant to be seen. Jesus says, "*You are the light of the world. A city on a hill cannot be hidden*" (Matthew 5:14). We are called to shine the light of the Gospel wherever God has placed us. But how do we shine?

The final part of our definition helps answer that question: **in proclamation and all of life**. I could have used the familiar phrase 'word and deed', but I wanted to be more specific. Proclamation means speaking the good news of Jesus. Peter tells Christians to be prepared to give a reason for the hope they have (1 Peter 3:15). Paul speaks about persuading others because Christ's love compels us (2 Corinthians 5:11,14). We have been entrusted with God's message and therefore should not keep it to ourselves.

Yet proclamation must be joined to a life that reflects the Gospel. If we don't live according to the hope that is in us then we are hypocrites and people will dismiss the credibility of the Gospel. On the other hand, if we proclaim only with our good works, but not in conjunction with the Good News, then we proclaim a gospel of only Good Works, which does not save, but also condemns souls with guilt and burdens consciences with hopelessness. Word and deed belong together. The light of Christ shines brightest when faithful proclamation and faithful living work hand in hand.

The message of the Gospel and the life of the Gospel belong together. Paul writes, *"We put no stumbling block in anyone's path"* (2 Corinthians 6:3). Christian witness requires both courage and wisdom. We are not ashamed of the Gospel, but neither are we careless in how we represent it. Rather, we seek to adorn the Gospel through lives marked by service, integrity and love. This is why 'Go' is not separate from 'Gather' and 'Grow'. The three belong together. They form a mission cycle. We gather around God's Word, we grow as disciples of Jesus, and then we go into the world. As we go, others are gathered. As they are gathered, they grow. As they grow, they too are sent.

This pattern has characterised faithful churches throughout history, including Saint Alban's. I regularly hear stories of people whose faith was nurtured here before they were sent out to serve God in other places. Sending has always been part of our story. It can sometimes be scary to think of sending people out. But it is the fundamentals that help us: faith, hope and love: Faith that God will provide and raise up more; Hope driven by the hope of Heaven and that it is indeed the pearl of great price; and Love that looks not only to our own interests, but also to the interests of others, those outside our community. The question for each of us is simple: are we convinced of the power of the Gospel? Do we believe that Christ truly offers life in all its fullness? Do we believe that his resurrection changes everything? Do we believe that God still has work for his church to do? If we are, then the light of the Gospel cannot remain contained in a 'jar'. It must go into our hearts and homes. It must go into our workplaces and communities. It must go into Epping, Sydney, Australia and the world. It must go wherever God's people go.

The torch of the Gospel has been passed from generation to generation for nearly two thousand years, and for more than 130 years at Saint Alban's. Now it has been placed in our hands. As one church, may we continue to:

- ***GATHER around God with the loved and the lost family of God.***
- ***GROW in our knowledge, love and service of God, individually and together, through hearing God's Word and being transformed by his Holy Spirit.***
- ***GO, making disciples of all nations, as representatives of Christ, in proclamation and all of life.***

Reference: *Only the Years – The Centenary History of the Anglican Parish of Saint Alban's Epping,* Nigel Hubbard. Quote from page 79. Published by the Parish, 2001 ISBN 1 875650 91 1

Sunday School

Aimee and David Wong, Student Ministers



Sunday School has been finding its stride – literally – with a march into the promised land with Joshua this past term. It has been a joy to see the children grow in their confidence that God does keep his promises perfectly in the Lord Jesus.

We also finished a three-week series on prayer, where the children learned that they could pray at any time, and for anyone, because Jesus gives us access to our Heavenly Father, who never slumbers, nor sleeps (Psalm 121:4).

With a new sticker chart for some new incentives, we feel that Sunday School has settled into some good rhythms.

We start with a time of welcome and hearing about the children's weeks. Then, we often get to enjoy a small interaction with 'Mr. Brown', a little brown puppet who helps us to illustrate the main point of the story. We've found using a third party (like a puppet) to make a point is very effective and memorable for children. David has been perfecting his high-falsetto as the voice of Mr. Brown, which thankfully doesn't usually come home with us (Aimee writing!). We have enjoyed the use of the Main Hall some weeks to get some wiggles out and reinforce the story in a physical way.

The children still astound me with their enthusiasm towards singing at Sunday School – we trust and pray that the lyrics will not just remain lodged in their heads but will be found to move their hearts as well.

They enjoy singing:

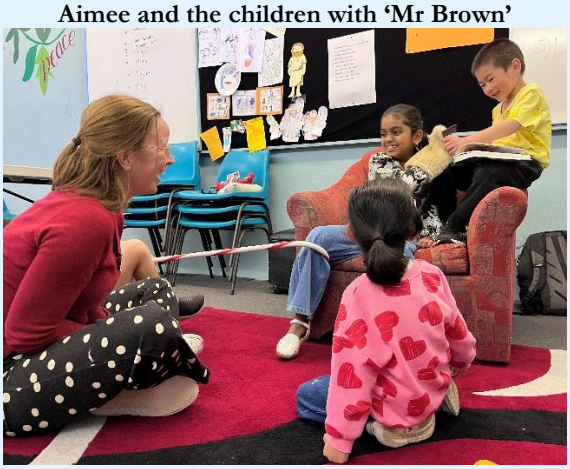
God is a holy God, we can't be friends because of our sin
Jesus died to wash us clean when we put our trust in him
God opens his arms and welcomes us in

It's like an earthworm trying to do press-ups, like a potato trying to swim
Like a mountain trying to brush its teeth, when we don't rely on him
When we pray, we trust our Father, that's what Jesus says
So I'll stop trusting in myself and pray to God instead!



The children are busy with craft activities

Aimee and the children with 'Mr Brown'



Some of the high points for us have simply been spending a bit more time with the children at either end of the formal lesson, playing with them and seeing their enjoyment and familiarity grow. Several of the children show an earnestness towards knowing Jesus that is so heartening. Most weeks, they all pray aloud.

It's a privilege to be a small part of the lives of these children. Thank you to all parishioners for your support and prayers!

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 and readings are also available there.

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

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

Our regular services

Sunday at Saint Alban's	8.00am Holy Eucharist with Hymns 10.00am Choral Eucharist – 1st and 3rd Sunday (Choir on leave during January) 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) Youth @ 10.00am (last Sunday 20 December, resume 31 January) 10.00am EPIC Indonesian Congregation in Old Sunday School Room 10.00am Chinese Congregation in Lower Hall
Thursday at Saint Alban's	9.30am Reading, Reflection and Prayers for Healing – on Zoom 10.30am Eucharist with Prayers for Healing (Last healing services 3 December, resume 4 February)

November 2026

Sunday 1 November	All Saints Day *Preacher: Dr Ruth Shatford*
Tuesday 3 November	7.45pm All Souls: *Preacher: The Reverend Paul Weaver*
Sunday 8 November	Twenty-fourth Sunday after Pentecost and Remembrance Sunday 6.00pm Taizé Service – Prayer with Songs from Taizé
Sunday 15 November	9.30am Our Parish will celebrate Christ the King – The Reign of Christ with a combined service across the parish *Preacher: Pastor Kian Holik* No 8.00am and 10.00am services
Sunday 22 November	Sunday Before Advent and DV Sunday *16 Days of Activism Against Gender-Based Violence 25 Nov – 10 Dec*
Sunday 29 November	Advent Sunday 8.00am Eucharist; 10.00am Advent Hymns, Prayers and Lessons *Preacher: Assistant Minister Bill Walton* *This Sunday we will farewell The Reverend Paul and Sarah Weaver and thank them for their significant contribution to our parish over many years*

December 2026

Sunday 6 December	Second Sunday of Advent
Sunday 13 December	Third Sunday of Advent 8.00am Eucharist; 10.00am Eucharist and Sunday School Presentation *From 20 December to 31 January, while the Rector is on long service leave, The Reverend Canon David Wong, as Locum, will preside, and often preach, at our services.*
Sunday 20 December	Fourth Sunday of Advent 7.45pm Nine Lessons and Carols
Thursday 24 December	Christmas Eve 6.00pm Children's Service; 9.30pm Festival Eucharist
Friday 25 December	The Birth of Our Lord: Christmas Day – 8.30am Festival Choral Eucharist *Preacher: Assistant Minister Bill Walton*
Sunday 27 December	First Sunday after Christmas

January 2027

Sunday 3 January	The Epiphany of Our Lord
Sunday 10 January	The Baptism of Our Lord
Sunday 17 January	Second Sunday after Epiphany and Aboriginal Sunday
Sunday 24 January	Third Sunday after Epiphany and Australia Day
Sunday 31 January	Fourth Sunday after Epiphany



Christ the King – The Reign of Christ
9.30am
Sunday 15 November 2026

You are invited to participate in whole parish celebration of the Feast of Christ the King.

Each of our congregations – the English; the Indonesian and the Chinese - will join together for the Eucharist with Pastor Kian Holik (Indonesian Congregation) preaching; and The Reverend Simon Pei (Chinese Congregation) participating, and with the Rector presiding.

The Service will be followed by a multi-cultural lunch in the parish hall.

All are welcome to attend

LEFT: Part of the Christ the King window in the sanctuary of Saint Alban's

Introducing
The Reverend Canon David Wong, BD, MA

In December we will welcome as our Locum Priest The Reverend Canon David Wai Wah Wong, during the Rector's long service leave. Canon Wong has most recently been a Chaplain with the Mission to Seafarers in Sydney and in Port Headland. After serving in several parishes in Malaysia, since being in Australia he has served as a Senior Assistant Minister in Adelaide, in Penshurst, and from 2010 to 2020 as Rector of the Parish of Saint Mark's, Granville, among many roles.

Canon David speaks six languages – English, Mandarin, Cantonese, Hakka, Malays and Indonesian.

David was born in Malaysia and migrated to Australia in 2003. He is married to Magdalene, and they have two adult children. We look forward to his ministry among us.



David and his wife have recently been attending the Chinese services at Saint Alban's.

Youth @ Saint Alban's — Bill Walton, Assistant Minister



In Youth @ Saint Alban's this term, we've been considering God's revelation of himself through the events of the Exodus. I've loved seeing how God continually shows his power as the one true God, who saved Israel from slavery and saves us from sin and death through Jesus Christ.

God himself says to Pharaoh:

"For by now I could have stretched out my hand and struck you and your people with a plague that would have wiped you off the earth. But I have raised you up for this very purpose, that I might show you my power and that my name might be proclaimed in all the earth." (Exodus: 9:15-16)

Exodus is written so that we will remember who God is, listen to him, and trust in his saving power. This term at Youth, we have been reading the Bible using what's called the "Swedish Method".

The method asks four questions:

- What is something that stands out, impacts, or draws your attention in this passage?
- What questions do you have? Is there anything you don't understand from the passage, or a question you'd like to ask the writer?
- What is a personal application or takeaway from this passage?
- What could you share with friends/family that you discovered or learned in the passage?

These questions might seem a bit vague, but that's the intention! At Saint Alban's, our goal is *to see youth trusting in and committed to Jesus by teaching the Bible and growing relationships*. A core element of this is equipping and enabling our youth to discover that God speaks his Word to them directly, without needing a leader to tell them what the Bible says.

As well as our regular Sunday morning Youth this term, Youth @ Saint Alban's joined with 485 youth from other churches around the Ryde/Macquarie area at Arden Anglican School for a regional event called **Encounter 26!** We had 12 youth connected with our church (including four invited friends!) come along. It was a great night of fun, hanging out, and clearly hearing the Bible taught from Luke 10, as we were encouraged not to trust in our own works for acceptance by God, but in the assurance of Jesus. We learned that Jesus alone puts us "*on the door*" of heaven, where we are known by God and guaranteed access into his kingdom. It was also fantastic for our youth to gather and be encouraged by peers from around the local area who are excited to learn about and know Jesus. Please pray for our youth, and particularly the friends who were invited along, so they might place their trust in Jesus alone.





Saint Alban's Youth at Encounter 26



Youth @ Saint Alban's Term 3 social

However, growing our youth to trust in Jesus doesn't happen only at church or at events such as Encounter. Research on the spiritual growth of children has shown that a person's spiritual identity (such as their worldview and belief systems) is largely determined by age 13.

[**Reference:** George Barna, *Transforming Children into Spiritual Champions* (Regal, 2003), pp34–36]

During this time, the place they spend the most time isn't at church, but it is at home! Parents (and grandparents!) are the biggest influencers over their child's spiritual beliefs. Furthermore, God's design for his people includes generational instruction in God's ways:

"These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up." (Deuteronomy: 6:6-7)

As parents and grandparents actively teach the Bible, pray with, and model the Christian life for the children and youth in their lives, they play a pivotal role in fostering a firm trust in, and commitment to, Jesus. You may have noticed that one of the questions in our Swedish Method asked our youth to *share* one thing they learned with their friends or family. This is one way that we've intentionally aimed to help kick-start the process of families growing together in their relationship with Jesus. But there are many more ways this can be done! So, I've asked Rachel Chong, a parishioner from our 10.00 am English congregation and mother of one of our youth, Charlie, to share some of the ways their family has been growing this term.

What activities at home has your family been doing together this term?

Rachel: *At the beginning of the term, we started reading the Bible passages that Bill had planned for the youth, usually together before bed. Charlie would often ask questions about what we had read, which led to discussions and reflections together. Sometimes we would also look up different interpretations or some historical and cultural background to help us understand the passage better. As the term progressed, we started exploring other books of the Bible more freely, following questions or topics that interested us. On Saturday nights, we also read through the planned passage again in preparation for church the following day.*

Why did you start doing these things?

Rachel: *Charlie benefits from having some structure around his faith and religious learning. He tends to learn better when there is a clear expectation and a regular routine, so I wanted to establish Bible reading as a habit rather than something we only do at church. Plus, he is an inquisitive reader! My hope is that, over time, it will become something he chooses to do for himself, and that his faith will grow beyond the activities we do together at home.*

How have you seen it help with your involvement with church?

Rachel*: Both Charlie and I have become more engaged with church. Going to church on Sunday has become a regular part of our week and something we both genuinely look forward to. Reading and discussing the passages beforehand has also helped Charlie come to church with some context and questions already in mind. More importantly, I hope these small steps are planting something in his heart that will continue to grow, giving him faith and strength when he faces challenges and obstacles in the future.*

What have you been encouraged by and thankful for this term as your family has been intentional in doing these activities together?

Rachel: *I am very thankful for the Youth leaders (Becky, Bill, Jono and Gloria), for their leadership, patience and dedication to the youth. Their commitment has made it much easier for us, as parents, to encourage our children to be involved and build these habits at home. I am delighted to see how much Charlie enjoys being part of the wider church community. Beyond regular Youth each week, he particularly enjoys the social activities (such as the board game night in July) and the regional youth events. Seeing him build friendships, enjoy himself and feel that he belongs in the church community has been very encouraging to me.*

Please pray for Charlie and all our Youth @ Saint Alban's to be trusting in and committed to Jesus!

A Service of Thanksgiving for the life of The Reverend Jane Sheilagh Chapman 12 March 1948 – 24 June 2026

Printed below are excerpts from tributes given at the Service: the Sermon preached by The Right Reverend Ross Nicholson, former Rector of Saint Alban's, the eulogy given by The Reverend Paul Weaver, and a eulogy given by one of Jane's faithful school friends, Carmel Vanny. The writer of each extract is acknowledged.



The Reverend Jane Chapman

From The Reverend Paul Weaver

On Tuesday 21 July 2026, a Service of Thanksgiving was held for the life of The Reverend Jane Chapman who died on 24 June.

Jane became part of the Saint Alban's congregation about 2008. Coming from a Roman Catholic background, she was exploring Anglicanism and was aware of a call or desire to embrace some kind of Christian ministry. She was formally accepted into the Anglican church that year, encouraged and guided especially by the then Rector John Cornish.

Bishop Richard Hurford OAM of Bathurst Diocese encouraged her to study for ordination through Saint Mark's College, Canberra. She was ordained Deacon here at Saint Alban's on 4 December 2010 and began her ordained ministry in Bathurst. A year later, on 10 December 2011, she was ordained Priest at Bathurst Cathedral.

A number of Parishioners made the trip to be there for her Ordination.

From schoolfriend Carmel Vanny

Jane was the daughter of Patricia and Lindsay Chapman and sister to Garth. Her mother was a high school teacher and her father a businessman. They lived in Mosman and Garth recalls he and Jane spending a lot of playtimes around water and sand and learning to fish.

Jane attended high school as a boarder at St Scholastica's College Glebe from 1960 to 1964. She was a scholar and excelled in the studies of Latin, French, History, English and Drama. Many students and families recall her stunning performance as Saint Joan of Arc in the play '*Maid of Orleans'*. Jane was Dux of the College in 1964.

After leaving school, Jane went on to study at the Australian National University (ANU) in Canberra ACT, graduating with her first degree in 1969. She continued her learning in the Faculty of Business Studies at the ANU and graduated with a Master of Business Administration in 1972. She was the first woman in Australia to attain this degree. We understand that Jane entertained and charmed many audiences at the ANU Theatre Revues.

Jane had a successful career for many years as an Organisational and Marketing Consultant. She was an active member of the National Institute of Organisation Dynamics Australia (NIODA) from 1990. Their website states – *Jane Chapman has been an organisational consultant, a market and social researcher and an executive in the media industry. The Chapman Scholarship Fund was established with a $50,000 donation from Jane.* (https://www.nioda.org.au/.)

She was generous with her time and finances and in her affirmation of others.

In her later years Jane felt drawn to the ministry of priesthood and commenced study at St Mark's National Theological Centre in Canberra where she completed a Graduate Diploma in Theology. She was ordained an Anglican priest in the Diocese of Bathurst on the 10 December 2011 by Anglican Bishop Richard Hurford OAM and became the Reverend Jane Chapman. She valued and enjoyed this ministry very much and said it '*felt like coming home'*.

In addition to her studies and career, Jane pursued many interests and activities. She excelled in the sport of fly-fishing and competed in Australia and overseas. She travelled extensively and appreciated the exchange of ideas and cultural experiences that travel brings. Jane maintained a lifelong interest in music, literature, poetry and theatre and became a discerning art collector.

Thank you, Jane, for all that you were and will continue to be in the lives of fellow students, colleagues and friends.

I conclude with the words of Bengali poet Rabindranath Tagore - *"God comes to me in the dusk of my evening with the flowers from my past kept fresh in his basket."*

From The Reverend Paul Weaver

Jane ministered for four years in Bathurst and Orange, bringing blessing to many and feeling very blessed herself. When she returned to Sydney, she linked up with Saint Alban's once again, becoming an Honorary Priest in the parish. She assisted in services and provided welcome pastoral ministry.

When I became Associate Priest at Saint Alban's with the arrival of Bishop Ross Nicholson as Rector in 2017, Jane joined us at weekly meetings where we reflected on the scriptures and prayed, and discussed the life and direction of the Parish, not to mention sharing stories and jokes. Jane's contribution was stimulating and valuable. Her background as a successful businesswoman gave her interesting insights. Coming from a different theological background, her questions were challenging, and she often presented a different angle as we looked at the scriptures. We became aware of her fishing prowess, as well as her love of art and travel. I heard her preach many times, and she had a gentle way of preaching, using the scriptures to open up new thoughts, and to share encouragement and comfort for our Christian walk. She was a much loved and valued member of the ministry team. Jane felt particularly at home at Saint Aidan's West Epping, with its small congregation and intimate feel.

From The Right Reverend Ross Nicholson

I'm sure that Jane had shared other memories with you all at different times. It's probably safe to say Jane had a memorable life. And I guess that's the sadness with which we all come today. There is a great sadness when someone we love has died, but we all know of that greater sadness, that we and Jane experienced before her death, as her memories faded from the assault of dementia.

Memories are very powerful. Through memory we draw up the past. We relive what is gone. Memories can take us from the present and place us back in time, back in that moment when we re-feel an emotion, revive an experience, repeat an encounter. Such is the power of memory that it can take us from sublime joy to abject despair, and there's probably no one in this room, who has not known for themselves that all too human condition. To lose memory is a devastating loss.

Many years ago I came across this short but powerful aphorism: *'Hope is stronger than memory.'* Memory is fixed and static, you can't change memories. They are what they are, whether good or bad. That's why hope is stronger than memory. Hope is flexible and dynamic, hope opens us up to the future, hope allows us a new future, a fresh start and new beginning. Hope can fly as high as we dare to dream and guide us to whatever future we desire to pursue. But unlike memories, Hope cannot be taken from us. You might be surprised by that. You might even come back and say, how can you have hope when you can't even remember who you are? But that's why hope is stronger than memory. Hope is not dependent upon what or how I think, hope is stronger than memory because it lies outside ourselves, beyond our ability to distort or control. We have memories <u>of</u> something, but we have hope <u>in</u> something. and the very best of hopes are not in some <u>thing</u>, but in some <u>one</u>.

In our service this morning, we have had two bible readings that remind us of our Christian hope, the hope that Jane had. The first reading is Paul's words:

> *"But we do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope.* 1Thessalonians 4:13

But Jane also knew what Paul said next;

> *"For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died."* 1Thessalonians 4:14

Notice in all those words that our hope lies outside ourselves. We may lose our memories, we may lose our life, but that truth will remain. There is a life that extends beyond this life, and that life is guaranteed not by our own efforts, not by how strong or weak our trust is in that promise, not even in us being able to remember that promise, but in that all powerful, all conquering truth, that Jesus died and rose again and because of his death and resurrection there is the hope, that when Jesus returns he will gather together all who have put their trust in him.

But John reminds us of something that has a more immediate implication for any person of faith. It's the promise from the mouth of Jesus himself that we have a place with him, and that place is not off in some far distant time:

> *"Do not let your hearts be troubled. Believe[a] in God, believe also in me. 2 In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you?"* John 14:1-2

That place has already been prepared, and upon our death we'll be welcomed into that place where Jesus is. Notice that last verse in our reading where Jesus says;

> *"And you know the way to the place where I am going."* John 14:4.

It would be easy to think that those words of Jesus, were reference to some geographical direction, like '*Here is the way to get to Epping Station'*. But when Thomas expressed his ignorance, Jesus' reply was;

> "*I am the way, and the truth, and the life. No one comes to the Father except through me."* John 14:6

What is the way to heaven? What is the way to eternal life? What is the way to hope in a hope-less world? It's Jesus. It's in a personal relationship with the risen Lord and that was the hope Jane had. A hope that could not be erased with her memory. A hope that could not end with her death. A hope that stretches from this life to the next because in this life she knew the one in whom sure hope resides.

From The Reverend Paul Weaver

Jane was loved by many in the Parish. She had had a sense of God's call to ministry over much of her life, and she was surprised and delighted and very thankful for the recognition of her call to ordained ministry. She had definite strength and conviction, but there was also a gentle and very caring side to her. We are blessed for having known her, and we are thankful that as one of God's forgiven children, as well as his devoted servant, she is now in God's kingdom, safe, clear in mind, and rejoicing in God's eternal keeping with all God's risen children.



The Reverend Jane Chapman and the then Bishop of the Diocese of Bathurst, The Right Reverend Richard Hurford OAM, who ordained Jane on 10 December 2011

Editor's Note
Thank you to The Right Reverend Ross Nicholson, The Reverend Paul Weaver and Carmel Vanny for permission to use their words in this article.

Celebrating Fellowship and Growth
The Reverend Simon Pei, Chinese Congregation

On Wednesday 23 September, the Saint Alban's Chinese Congregation invited the Everyday English teachers to come together for a wonderful celebration lunch! The congregation marked the Festival known as the Moon Festival or Mooncake Festival.

It celebrates the autumn harvest and emphasizes family reunion under the brightest full moon of the year. The lunch also celebrated the conclusion of the two Alpha groups. Alpha is a series of interactive sessions that create a safe and honest space, online or in person, where people can explore life, faith and meaning.



The lunch was held in Saint Alban's Main Hall

It was a beautiful afternoon of fellowship in Christ as we sang worship songs, prayed together, and looked back on our Alpha journey through a short video highlight clip.

The celebration wrapped up with a delicious lunch feast of Chinese food, featuring freshly made dumplings and mooncakes.

We are so incredibly grateful for the deep connections made and the spiritual growth experienced this term. Thank you to everyone who came, helped cook, and enjoyed the celebration together!





ABOVE: Thanks are due to the many who brought food, cooked and served
RIGHT: The tables were laden with delicious food at this special celebration

What is the Purpose of Small Groups?

Bill Walton, Assistant Minister



Small Groups (also often called Bible Studies, Growth Groups or Community Groups for example) are regular gatherings of Christians outside the Sunday Service to pray, fellowship, and to read the Bible together.

You might have never been in one before, or you might have been involved for many years. But why are Small Groups important in the life of the church? In this article, I propose that they serve two really important functions: to grow your relationship with God, and to grow your community with others.

At Saint Alban's, we currently have multiple Small Groups meeting each week.

I've asked two of our parishioners, Elizabeth Jenkins and Ted Chang, to share reflections on their time in Small Groups this year, so you can get an inside look at what they entail. Elizabeth is part of our Mothers' Union Small Group, which meets on the second Tuesday of the month. The group spends time in prayer and looking at a part of the Bible together. After this, there is an afternoon tea, discussions around the yearly Mothers' Union financial project and continued fellowship. Ted's Small Group meets on Thursday nights (the 2nd and 4th of each month) for around 1.5 hours, usually starting with a quick catch-up and an opening prayer, then reading and discussing a Bible passage together, and ending in prayer.

The first function of Small Groups is to grow your *relationship with God*. Paul writes to the Thessalonians:

For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore, encourage one another and build up each other, as indeed you are doing. (1 Thessalonians 5:9-11)

As we respond to the salvation of Jesus Christ by encouraging one another, we build one another up (just like a house) in our relationship with God. This type of encouragement is what Tony Payne (one of my previous lecturers) calls *"one-another edifying speech"* (cf. Colossians 3:16). (1) It is the type of speech that takes the truth about Jesus and helps us apply it to individual situations in daily life. How do I love my family when I'm tired? How can I trust in Jesus when I'm sick or suffering? These are real situations that, together, we can bring God's love and wisdom into. It's important to also say that whilst the Bible is a central feature of Small Groups, the aim isn't to have an academic discussion about what the Bible says – I've been in plenty of Small Groups which have gone utterly off-track from the text itself as we've sought to build one another up!

But why go to a Small Group when I already go to church? It's a matter of opportunity. Church is where we get to hear the Bible taught and join in being spiritually fed by the sacraments and liturgy, but there is very little time (maybe 20 minutes over morning tea!) to consider how our relationship with God applies to the nuances of daily life. As I meet with other Christians for a few hours every week in a Small Group, I am 'built up' in my relationship with God by the encouragement of others to live out my faith each day. I was catching up with a friend last week, and he reminded me that his midweek Small Group shows that being a Christian impacts all of life, not just a few hours on Sunday. This is what Elizabeth and Ted said about how their Small Groups have grown their relationship with God:

Elizabeth: *The Bible studies we undertake enhance our understanding of the Bible's teachings. Our members have many, many combined years of Christianity, so there is a wealth of insight between us. Having said that, there is always a new aspect or a different way of interpretation that enriches the faith of each of us.*

Ted*: Bible study has given me the opportunity to go deeper into the Bible and really seek to understand God's Word, rather than simply reading a passage and moving on. I've particularly valued discussing the Bible with others, because they often notice things or bring perspectives that I hadn't considered myself. Hearing their questions and reflections challenges me to think more deeply about what a passage means and how it applies to my own life and relationship with God.*

I love that language of *"enriching the faith"* and *"applying a passage to my own life",* as I think that captures the essence of Small Groups. This is often why many churches call them 'Growth Groups', because their aim is to *grow* their members in their relationship with God.

There is also a second function of *growing community* through Small Groups. Historically, this was the reason Small Groups began in Anglican churches in Sydney. Prior to the 1950s, life was centred around a local community. A person worked, shopped, and socialised in their local neighbourhood. However, the rise and availability of consumer goods (particularly cars and televisions) shaped people towards an individual family-oriented (rather than neighbourhood-oriented) lifestyle. Life no longer naturally was grounded in a local community. We see this influence in our everyday lives, where many of us regularly commute outside of our local suburbs for work, church, and to see friends and family. For churches, Small Groups addressed the need for community left by this lifestyle change. Silvanus Thiem, who researched the history of Small Groups in Anglican churches during this time, observes:

As communities became more fragmented and new easily accessible forms of entertainment emerged as a substitute for church participation, intentionally fostering intimate relationships among church members became crucial. When the home group [another name for Small Group] emerged, its form would directly address this need. (2)

Throughout the 20th Century, and even more so in the digital age of the 21st Century, churches have been introducing spaces in addition to the service itself, such as Small Groups and Morning Tea, to foster and grow relationships among church members. Why is this important? This is because community is one of the gifts God gives us to help us persevere in the Christian life. The writer to the Hebrews says:

Take care, brothers and sisters, that none of you may have an evil, unbelieving heart that turns away from the living God. But exhort one another every day, as long as it is called 'today', so that none of you may be hardened by the deceitfulness of sin. (Hebrews 3:12-13)

We can try as much as we can to persevere in the Christian life on our own, but our sinful hearts will naturally lead us astray. God's community of Christian believers is one of the ways he helps us to stand firm. Reflecting on the place of community in their Small Groups, Elizabeth and Ted have written:

Elizabeth: *Our Mothers' Union group has around ten members, which means that, being a small group, we have become quite close friends. We are all of a roughly close age (over 65), which is good in one way, as our life experiences have been a similar trajectory. However, we would dearly love to have some younger members. The group enables each of us to spend time with one another, which complements our connection and friendships at church.*



LEFT TO RIGHT: Three members of the Mothers' Union
Elizabeth Jenkins, Margaret Foster and Licette Bedna

Ted: *It has helped me get to know the people in my Bible study group at a much deeper level than I otherwise would just from seeing them at church on Sundays. There's more time and space to talk, share what's happening in our lives, and hear each other's perspectives. Over time, that regular interaction has helped build relationships and a stronger sense of fellowship with people I may not have naturally gotten to know as well.*



Another small group, connected through WhatsApp, had lunch together after church on Sunday 18 October. It was a 'bring-your-own' casual gathering enjoyed by all who attended. These lunches will become a regular event at Saint Alban's

There are lots of great things about Small Groups in the life of the church. I've highlighted two here, particularly growing your relationship with God, and growing your community with others. If you are interested in being part of a Growth Group at Saint Alban's, please chat to the Rector Phil Lui, myself, Elizabeth or Ted, and we'd love to chat more about what they're like and to help you get plugged in to see for yourself! But I think it's appropriate to leave the final word to Elizabeth and Ted to share when they have been most thankful for their Small Groups:

Elizabeth*: I believe our group members are each very thankful for the strong fellowship and friendship we have found in Mothers' Union. We support and anchor each other in Christian sisterhood.*

Ted: *I'm most thankful for the people who have regularly committed to coming, sharing and learning together. I'm grateful for the different perspectives everyone brings and the way we can learn from one another. I've particularly enjoyed John Man's ability to distil a difficult passage into what I think of as his little "proverbs" — short, punchy phrases that capture the main point and somehow make it stick! Those contributions, along with the openness and commitment of the group, are what make Bible study enjoyable and valuable to me.*

References:

1. Tony Payne, *"Small Groups and 'Church': What's the Difference?" Two Ways News*, 9 March 2020, https://www.twoways.news/p/small-groups-and-church-whats-the?utm_source=publication-search
2. Silvanus Thiem, *"The Origins of the Home Group in Sydney Anglican Churches, from Unfamiliar to Indispensable,"* Lucas: An Evangelical History Review 3 (4) (2024): pages 166–67.

Indonesian Congregation

Pastor Kian Holik



We are so thankful that God has sent thousands upon thousands of international students to our shore. Many come from countries where Christianity is not present, or where many have become nominal Christians for generations without fully knowing the Gospel and without support to grow in their faith.

We are so thankful that we can train some missioners here at our church in Epping, especially among the Indonesians. In the months of July and August, we have sent six more people home to Indonesia, after they finished their studies here in Australia. Praise God many became convinced that they should be born again Christians and carry the Gospel back home.

Please pray for those who have returned to work in West Papua and Kupang (Eastern Indonesia), regions areas closer to Australia. I appreciate your prayers for them.



LEFT TO RIGHT: Pastor Kian Holik, Becky Lui, The Reverend Paul Weaver, Ryan and In with their daughter Anna, Juli, and The Reverend Simon Pei
The congregation prayed for Ryan, In and Anna, and Juli as they returned to Indonesia



We are all thankful for our mid-year weekend away in the Blue Mountains and the fellowship we shared

Please pray:

- for our returnees settling back into life in Indonesia; as many returnees face reverse cultural shock and feel like strangers in their homeland;
- for many returnees who are looking for new jobs – may God provide them and all things that they need;
- for many returnees who are facing corrupt government and deficient infrastructures – may God provide them with support and encouragement from other Christians; and
- that our returnees can become lights for the nation in the midst of the difficult challenges they face.

Sermon - 2 August 2026

Dr Ruth Shatford, Parishioner



Readings for 10th Sunday After Pentecost

Genesis 29:15-28
Psalm 105:1-11
Romans 8:18-39
Matthew 13:44-58

The Rector advised us that he had chosen to somewhat change the lectionary readings over several weeks to support a series of sermons on the Epistle to the Romans. And today we have as our reading in that series Romans 8:18-39. Paul's letters, apart from the address, a prayer and in conclusion, salutations, generally have two parts in the body.

There is the teaching where he expounds an important point of doctrine or one that is not properly understood by the Christians to whom he is writing, and then there is generally an exhortation spelling out the consequences or application of this teaching. Christian morality derives from this.

As a Jew, Paul expected to find salvation in observing the law. Although the law was God-given and holy, it had been superseded by Jesus. God had made a covenant with Abraham, well before the time of Moses. In it, God had made promises without imposing conditions. But the people behaved badly. At that time, God gave them the law, committing himself to bringing them happiness on condition that they obeyed his commandments. The people had shown that they could not obey God out of love, so they had to obey him because of the law. The law was given to keep the people in the love of God. The law said what they must do, but did not give the means, the strength or the will to do it. Death stood at the end of the road marked by the law. God underwent death himself in the person of his Son. So God turned this death into a gateway to life. God was faithful to his promise to Abraham. So the important thing is for us to be in Christ, united to him by faith and baptism.

I suspect that King Louis IX of France in the 13th century, knew this when he said *"I think more of the place where I was baptized than of the cathedral of Reims where I was crowned, for the dignity of a child of God which was bestowed on me at baptism is greater than that of a ruler of a kingdom. The latter I shall lose at death; the other shall be my passport to everlasting glory."* Salvation resides not in the works we can do, but in Jesus. For us, the law is at an end. What counts is our being created anew in Christ Jesus and being indwelt by his spirit.

The doctrine part of this epistle is in chapters 1-11. The moral section is in chapters 12-15. We read today in Romans, Chapter 8 shows how the spirit brings us into unity with God, with ourselves, and even with the universe. Chapters 5-7 have asserted the grace of Jesus. Our Chapter 8 has an emphasis on what the spirit does, not on what we do. The Mosaic law pointed to our sin, but the new law frees us from both sin and death. There is no condemnation to those who are in Christ Jesus, those who walk according to his spirit. There is a mystical and spiritual union between Christ and believers. Sometimes this is expressed as the believers being in Christ. Christ is in the believers by his spirit. Believers are in Christ by faith. Our standing before God is transformed. There is no condemnation for us. Our identity is now in Jesus, and the law of the spirit frees us from the law of sin and death.

The beginning of Chapter 8 assures us that we are free from the guilt of sin and free from the power of sin. The righteous requirement of the law is not fulfilled by us but <u>in</u> us, as the condemnation that was rightly ours has passed over us. Our life should then be marked by obedience to the spirit and no longer by obedience to the flesh where we do not do the things we want to do and we do the things we do not want to do. Glory will be revealed to us and in us, not created by us. And creation is undergoing birth pangs, not death pangs.

Redemption will mean life and freedom for creation. In the meantime, sometimes referred to as the "in between time", life is characterized by hope and patience. The latter verses of today's reading have been referred to as forming a hymn to the love of God.

The glory referred to in verse 18 is hoped for and confidently expected because of God's constancy. It as yet remains a hope, not as yet a present possession. We have the assurance that in the end, the divine power will supervene, that God's beneficent purpose will be fulfilled. Scholars believe this means the whole created world will undergo transformation and restoration – a new heaven and a new earth. The spirit is the guarantee of the promised glorious future. The Greek word *arrabon* is used to describe it as the deposit and first instalment of that glorious future. Interesting that that word is used in modern Greek for an engagement ring – the promise of more and better to come. We live in those in between times – an already but also a not yet time – still awaiting the fullness of our adoption.

The future hope is grounded not on human probabilities but on the nature and reliability of God. While the object of our hope lies in the future, it is assured. In this meantime, the spirit himself intercedes for us. While this could mean the spirit prays for us, commentators generally agree on it being more likely to mean the spirit prays on our behalf where God through his spirit is at work in inarticulate prayers.

As we come to the end of the chapter, we need to make sure we do not fall down a theological rabbit hole fretting over the question of predestination. In our thinking it would be usual to presume that divine predestination and free human choice would be incompatible. There is evidence in Jewish sources that the two were considered compatible. Human responsibility and divine decision could go hand in hand. For Paul, it is thought that that divine predestination assuring salvation did not rule out human freedom and choice. What he was concerned about was not the salvation or damnation of individuals, but with the choice of a people to further God's purposes. Those who love God are the elect.

The created universe was in subjection as the result of a culpable fall through which creation lost its pristine freedom and entered into a bondage which it had brought upon itself. Our final verses are both a hymn to the love of God and a hymn of triumph.

Let me finish with part of that hymn…

> *I am convinced that neither death nor life, nor angels nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.*

Amen

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

Ask yourself:

- What am I looking forward to in my Church life?
- How can I contribute to the growth of my Church family?
- 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 my Parish Magazine?

The deadline for contributions is
8 January 2027

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

Ecumenical Service for Season of Creation
Wednesday 2 September 2026
Christine Murray and Peggy Sanders, Parishioners

The Ecumenical Service for the Season of Creation was held at Our Lady Help of Christians Epping on Wednesday 2 September 2026 at 11.00am. It was attended by an estimated 57 in the church and 42 at the lunch that followed.

The service followed the Season of Creation theme of Living Water, from the biblical text Ezekiel 47, 9 and 12, which portrays God's life-giving water flowing from the temple of God. The service was attended by members of the parishes of Saint Alban's, the Epping Uniting Church, the West Epping Uniting Church, and the Catholic Parish of Epping and Carlingford. The service was well received, although it was unfortunate that Father Jim McKeon was unwell and therefore unable to attend, which deprived the congregation of his reflection. It was good to have Father Shayne D'Cunha leading the service, and to have The Reverends 'Oto V Faiva, Sunny Lee, Phil Lui and Paul Weaver participating.

The lunch, which consisted of barbequed sausages, wraps and salad, was appreciated by all, not only for its novelty but its tastiness. Importantly, it served as a catalyst for mixing the church groups and promoting an ecumenical spirit. The group enjoyed fellowship in the new facilities of Our Lady Help of Christians.

The Ecumenical Committee have expressed its thanks to participating clergy, contributors to the service, lunch, its set-up, cooking, serving and cleaning up. Funds raised from donations, in excess of expenses, have been donated to Christian Community Aid (CCA).



Father Shayne D'Cunha welcomes the congregation and offers the opening prayer



LEFT TO RIGHT:
Father Shayne D'Cunha, The Catholic Parish of Epping and Carlingford
The Reverend Sunny Lee, Epping Uniting Church
The Reverend Paul Weaver, Saint Alban's Anglican Church, Epping
The Reverend Phil Lui, Saint Alban's Anglican Church, Epping
The Reverend 'Oto V Faiva, West Epping Uniting Church

Ecumenism in Epping

Over many years our parish has been involved in ecumenical activities with the aim of promoting unity among Christian Churches - particularly (in recent years) with the local parishes of the Catholic Church Parish of Epping and Carlingford, and the Uniting Church Parish of Epping and the Uniting Church Parish of West Epping.

During these years we have undertaken a range of 'liturgical gatherings'/services and activities together – the most obvious of these is the Palm Sunday Blessing of the Palms and Procession; and also Services at Lent, Pentecost and Advent among others.

Since 2024 a small group of parishioners, two from each of these parishes (i.e. eight members), has continued to plan these ecumenical activities – in addition to the Palm Sunday Procession which is organised by the Clergy, the group has planned three services and a light meal to follow in Lent, Pentecost or the Week of Prayer for Christian Unity in May, and in the Season of Creation in September. We have rotated these activities around the parishes, and each of the parishes has shared the hosting of the service and the catering for the lunch. While there is no charge, attendees are invited to make a donation, once costs have been covered, the surplus is donated to Christian Community Aid (CCA).

The Ecumenical Organising Group is thankful to the clergy of each of the parishes for their support and involvement in our activities. We feel that our work would be enhanced by the inclusion of at least one additional member from each parish (although two would be ideal). If you feel moved to join us, we would be pleased to hear from you.

Our thanks to parishioners of Saint Alban's who continue to support the ecumenical services and activities.



Logo (above) and statement (below) were taken from https://seasonofcreation.org/
5 October 2026at 1700hrs

This year's theme, 'Living Water', explores Ezekiel 47:9 and 12 as a powerful biblical vision of hope and ecological healing. Set amid exile and loss, the image of living water flowing from God's sanctuary reveals divine healing that renews land, water, biodiversity, and human responsibility towards the whole creation.

The symbol depicts water flowing from the Temple of God – at first a tiny stream that grows deeper, and deeper and as it does so, it brings life to dead areas and restores fertility to damaged or barren ecosystems. Through living water comes healing; but in order to receive new life, we too must step into the water and also become part of God's river of life, taking part in the healing of creation.

Editor's Note: See pages 35-37 of this edition of *The Parish Magazine* to see Ian Ratcliff's article telling us about one Creation Care Network in action in Kenya.



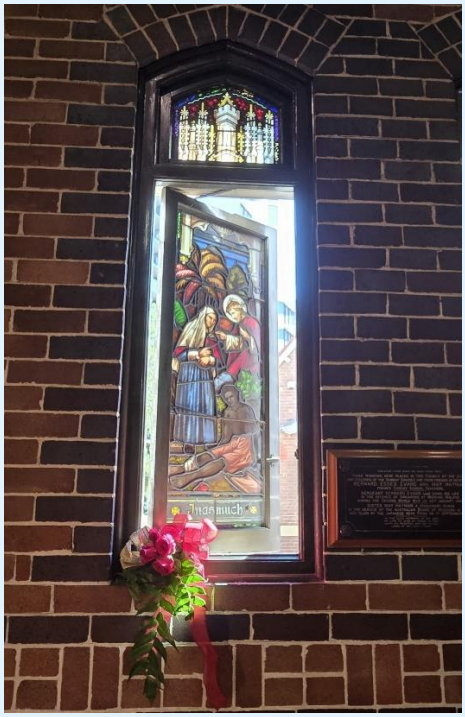
Memorial flowers in Saint Alban's

Holy Eucharist to celebrate the 84th Anniversary of the Martyrs of New Guinea Saturday 5 September 2026

On Saturday 5 September 2026, at Saint Alban's Epping, a service was held to commemorate the 84th Anniversary of the New Guinea Martyrs. There was a sizable congregation of parishioners and visitors for this memorable occasion. Saint Alban's was decorated in red which is the traditional liturgical and symbolic colour used to represent martyrs, signifying the shedding of blood and supreme sacrifice.



ABOVE: Floral arrangement by Saint Alban's Flower Guild



RIGHT: The Saint Alban's window in memory of martyr May Hayman, who was a Sunday School teacher at Saint Alban's before she went to New Guinea



Father Desmond Cox lit the remembrance candles as the martyrs' names were read by Moya Holle



The Preacher at the Service, The Reverend Doctor Erica Mathieson, fourth from the left, is pictured with the Rector, the Sanctuary Party and the Saint Alban's Choir.

The Rector, The Reverend Phil Lui from Saint Alban's presided at the Service, assisted by Peggy Sanders as Deacon. Margaret Lawther and Bruce Cooke from visiting parishes were the readers. Edwina Waddy led the Intercessions. The eucharist was celebrated with the Michael Dudman Setting, with Heather Moen-Boyd as organist. The choir sang *Jisas yu holem han blong mi,* (in English *Jesus, you hold my hand*) written and composed by Benjamin Tekulu in 1990 when he was a student at King George VI School in Honiara, Solomon Islands. It is a traditional and well-known Christian hymn sung in Solomon Islands Pijin.



ABOVE: The Sanctuary of Saint Alban's



RIGHT: The Rector reading the Gospel

Saint Alban's has a dedicated Martyrs' Chapel on the north side of the Sanctury which commemorates all who have given their lives as martyrs of Christ's church, and in particular the Martyrs of New Guinea in World War II. Saint Alban's has a particular association with nursing sister **May Hayman** and teacher **Mavis Parkinson** - members of the congregation in 1930s while missionary trainees at the then Australian Board of Missions Training Hostel, established in Pembroke Street, Epping in 1929. May, a Sunday School teacher, is remembered in the **window** fourth from the front on the Northern wall, dedicated to her memory by the Sunday School staff and children.

At the time of her death Sister May Hayman was recently engaged to be married to **Father Vivian Redlich**. May and Mavis were killed at Jegarata near Popondetta. Father Vivian, the priest at the Sangara Mission, was believed to have been beheaded on Buna Beach. Decades of secrecy among the villagers around Popondetta began slowly lifting from 2005 to 2009 when the truth of his murder by local villagers in 1942 was confirmed. Fr Vivian's relative Patrick Redlich, travelled to Papua New-Guinea in 2009 for a forgiveness and reconciliation ceremony, during which he was presented with many gifts, including a **shell necklace**, which he gifted to Saint Alban's parish when it was placed in the Chapel in a ceremony on 27 November 2022.

The Chapel Wall Hanging, Chapel Window and Sanctuary Lamp

The wall hanging, placed in 1991, depicts the association of the Australian church with that in Papua New Guinea. It depicts the two land masses in brown and green, divided by a blue ocean, united by a rainbow signifying the covenant between God and his creation. The red strand joining the two land masses represents the blood which Christ shed for all, uniting us with the martyrs of the faith in one body. The Chapel window and the Sanctuary Lamp reflect the same design and colours.

Please take the time to see these beautiful memorials in Saint Alban's.

Organ Recital at Saint Alban's — Sunday 27 September 2026
Meredith Lawn, Parishioner



LEFT TO RIGHT: Rory Martinic, Enoch Pan, Chris Czerwinski, Christine Pan and Isabel Li

Parishioners were treated to a wonderful one-hour organ recital after the 10.00am service at Saint Alban's on Sunday 27 September.

With just over a week to go before the Sydney Organ Competition, four young entrants, students of Chris Czerwinski, demonstrated that they were more than ready for the challenge.

Isabel Li and Christine Pan were entered in the Junior Section (15 years and under), requiring two contrasting pieces with one from the Baroque period.

Enoch Pan and Rory Martinic were entered in the Intermediate Section (18 years and under), requiring two contrasting pieces with one by J.S. Bach.

Thanks to a camera set up next to the organ, the audience could see the performers 'up close' on the big screen in the church.

Saint Alban's Organ Scholar, Isabel Li, presented J.S. Bach's *Toccata in F Major* (BWV 540) and Felix Mendelssohn's *Fugue in C minor*, Op. 37. The *Toccata* by Bach required the highest level of technique and maturity, including two pedal solos where the feet played material as complex as that played by the hands. The influence of Bach was very evident in Isabel's second piece by Mendelssohn, a composer who greatly admired Bach and was responsible for reviving his works in the 19th century. The *Fugue* was a complex contrapuntal work which built up to a grand conclusion.

Rory Martinic has been a student of Chris for five months. He played the Allegro from *Trio Sonata in E flat Major* by J.S. Bach with a delicate touch and appropriate choice of registration. His second piece was the Menuet from *Suite Gothique* by French composer Léon Boëllmann, featuring alternating sections of contrasting dynamics and registration.

Saint Alban's second Organ Scholar, Enoch Pan, presented a demanding program with great skill. The *Organ Concerto in D minor* by J.S. Bach (BWV 596) was based on a concerto for two violins and cello by Vivaldi which Bach transcribed for organ solo. Enoch's second piece was Duruflé's *Prelude et fugue sur le nom d'Alain*. The Prelude started softly with the fingers moving very rapidly, creating an ethereal sound. The Fugue had a more radiant mood which gradually grew to an exciting and loud ending.

Christine Pan's first piece was Buxtehude's *Toccata in G Major* which she played very musically with clean articulation. Her contrasting second piece, Samuel Wesley's *Air and Gavotte*, was an opportunity to make the Saint Alban's organ sound like a 19th-century English organ, with Chris changing the stops to add colour and interest.

The audience was very appreciative and impressed by the calibre of these young performers. With their talent, dedication and ability to bring joy to an audience, we think they are all winners!

Baptisms at Saint Alban's 9 August 2026

On 9 August 2026, the Saint Alban's family celebrated the baptisms of three members of the congregation.



The Rector Phil Lui baptised baby Ezekial, pictured with his parents Stephen and Mathanki Thevaseyan



(On the same day) Newly baptised Jan Shi, second from left, and Puria Kheirdosh, third from right, are pictured with, from left, Gloria Man, The Rector Phil Lui, John Man and Student Minister David Wong

Baptisms at Saint Alban's 11 October 2026

On 11 October 2026, the Saint Alban's family celebrated the baptism of another three members of the congregation.



LEFT TO RIGHT: Pegah Kheirdoush, her brother Puria Kheirdosh, her husband Behzad Ansari and their son Nikzad Ansari



The newly baptised are pictured with The Sanctuary Party
LEFT TO RIGHT: The Rector Phil Lui, Pegah Kheirdoush, her husband Behzad Ansari and their son Nikzad; her brother Puria Kheirdosh, David Tait, Anne Lawson, Peggy Sanders and Mark Taylor

Prior to their baptism, Pegah Kheirdoush and Behzad Ansari were asked three questions by The Rector, The Reverend Phil Lui. They are happy to share their responses with *The Parish Magazine*.

1. Why have you decided to follow Jesus?

Pegah: I chose to follow Jesus because I wanted to have a closer and more personal relationship with God. Through learning about Jesus, I have begun to understand faith in a deeper way.

Behzad: I felt a light in my heart that encouraged me to learn more about God, grow in faith, and become a better person in this world.

2. Who do you believe Jesus to be?

Pegah: I believe Jesus brings people closer to God. Through His life and teachings, we can understand God's love and learn how to love one another.

Behzad: I believe Jesus is the Son of God, who showed people the way to know God and taught that love is at the heart of our relationship with Him and with one another.

3. How are you excited about a new life with God and His church family?

Pegah: For me, this new life with God feels like a new beginning. I am excited to grow spiritually, become a better person and live with greater peace and purpose.

Behzad: I am excited to grow as a person who can receive and share love, live with true faith, and continue learning about God together with the church family.

All parishioners welcome Pegah, Behzad and Nikzad into the Saint Alban's family.



Nikzad Ansari was baptised by The Rector

Sermon - Living in the Light of God's Mercies
The Reverend Paul Weaver, Honorary Priest



Readings for Saint Aidan's Day 30 August 2026

Exodus 3:1-15
Psalm 105:1-6, 23-26
Romans 12:1 - 13:10
Matthew 16:21-28

Tomorrow is Saint Aidan's Day – for us it is a day when we are reminded that Saint Aidan's, our church in West Epping, was for nearly 70 years up to the time of COVID, an active centre of worship and teaching and service and fellowship. It is good to know that it is still in use as the location of the Korean Blue Church.

And who was Aidan – not one of the best-known of the saints? He was five centuries too late to be mentioned in the New Testament. Aidan is not famous for dramatic miracles or supposedly fighting dragons like Saint George! He wasn't a martyr who died for his faith.

Aidan **was** a faithful loving servant of Jesus and his church. He was sent out as a missionary to evangelise the people of Northern England. His predecessor had returned saying that the people were unteachable – hopeless cases. His approach seems to have been pretty harsh. Aidan's approach was to travel around on foot so that he could meet people, get to know them, listen to them, and show kindness to them.

In other words, Aidan sought to show Christian love to the people, demonstrating generosity and humility as he helped them. And the people responded to Aidan's good news of Christ's love by putting their trust in Jesus. Through Aidan's ministry slaves were freed. The poor were assisted and educated. And the church grew under the leadership of this faithful gentle generous servant of Christ.

Aidan is worth remembering because he simply lived out the message of Paul that we heard in today's reading from the Letter to the Romans. In Romans 1-11, Paul has explained the Gospel of Christ, the power of God for salvation to everyone who has faith. The God of all creation, who revealed himself to Moses at the burning bush, took on human existence in the person of Jesus, who dealt with the problem of human sin, taking its penalty on himself to bring forgiveness to all who trust in him. By grace we are saved through faith, so that we can live a new life in this world gone wrong and share in the new life of the kingdom of God.

In Chapter 8, Paul explains that we have the help of the Holy Spirit, and we have hope in the God whose wonderful promises and purposes will indeed come to pass. The Gospel is indeed good news of God's saving love and mercy in Jesus Christ. Paul has explained the Gospel of Christ in chapters 1-11, and from time to time has pointed out that our faith must have an impact on our lives, if it is genuine faith. But what sort of life is he talking about? How does it work? This is what Chapters 12-15 focus on.

In the opening words of this section, Paul reminds his readers about the mercies of God, the Gospel of grace and salvation. How do we respond to God's wonderful mercy? We are to *"present our bodies as a living sacrifice, holy and acceptable to God*". Animal sacrificers under the law of Moses were put to death. Indeed, Jesus himself was put to death as a sacrifice for our forgiveness. But **we are to give our bodies**, our faculties and abilities and time and service, ourselves, as a **living sacrifice** to God. Paul says that for us, this is what real worship is all about.

Worship is not an hour or two on Sundays. Worship involves our whole lives. Going back to the words of Jesus in our Gospel, true worship is taking up our crosses and following Jesus wherever he leads, giving him our lives in obedience and service. This is holy worship, worship befitting saints: for a saint is not someone who goes round wearing a halo. A saint is one of God's people: every true Christian is a saint. Saints are believing but fallible Christians, seeking to live as followers of Jesus.

This world will not show us the true way to live. Today's popular influencers aren't interested in that! We must seek the will of **God**: what is good and acceptable and perfect. We are to be **different**: in fact, literally a saint is someone who is different, distinct. But how does this work out in practice? In Chapter 12, Paul points out the character and the actions which express how we will live, if we are truly living this new sort of life. **Humility** is not putting ourselves down but recognising our gifts and abilities as opportunities for service, not reasons for grandstanding.

We all have ways in which we can serve, but we can't do everything! We are to contribute what **we** have to offer, especially in the life of the church, but we are also to accept thankfully what **others** have to offer. We are one body in Christ: let us serve one another faithfully, humbly and generously.

We have been so wonderfully blessed by God's **love** for us – we must reflect it in our lives and relationships. The love we show must be real, not fake. It should be warm, not cold. It must seek the good of others, not their harm. It must be generous both to our Christian brothers and sisters, and also to others in need. This love will be patient and understanding towards those who don't treat us the way we would want; it will be ready to forgive rather than retaliate. Paul calls us to seek to live peaceably with all people: this means that we will find loving ways to respond to those with whom we have differences of opinion, differences of understanding, differences of convictions. We will show love to those we don't actually like!

That refusal to hold grudges or seek revenge, but rather to do good to our enemies, will *"heap burning coals on their heads"*, says Paul. He is quoting from the book of Proverbs, and the point is that our generosity might make these people feel ashamed, so that they see the error of their ways, and perhaps even **change their ways.** We are not to allow the evil that others do to overcome us, but we are to overcome evil with good. Paul also calls us not to flag in zeal, but to be ardent in spirit. The Christian walk is not vaguely sauntering along when and where we feel like it; it is purposeful, and at times it will be sacrificial.

In Chapter 13, Paul comes to a specific area where principles are very important. *"Let every person be subject to the governing authorities",* he writes. The New Testament never thinks of Christians withdrawing from life in this world. We are citizens both of this world and of the kingdom of God. The government at that time was of course the Roman Empire. Nero was emperor, and even if he was not yet at his worst, there were many challenges for Christians, especially with general ignorance about Christians, along with developing moves to assert the divinity of Caesar.

What Paul says here is about **basic principles.** God is a God of order, and for people to live in community, in society, there needs to be order, not chaos. It is God's provision that society has leadership and government, to maintain that order, so that Christians and others can get on with living their lives. Of course, the Roman powers were far from perfect, and they certainly had no interest in God's purposes or God's authority. But they did make laws aimed at preventing and punishing crime, and they did provide many facilities for people as they lived, and even as they travelled. These days, we expect governments to do that as well: we expect roads and schools and public transport and hospitals and police and lawcourts. We expect at least some provision for those in poverty and in need. And that costs money, so Paul called on his readers to obey the laws of society, and to pay the taxes required of them.

But no government is perfect, and the Roman authorities certainly presented problems for Christians. As we read Romans 13, we must not think that what Paul says here is the only thing that scripture reveals on this matter. Remember that Jesus said we are to render to Caesar what belongs to Caesar, **and** we are to render to God what belongs to God. And in the Book of Acts there were occasions when the disciples recognised that the authorities who ordered them to be silent about the Gospel message were opposing God. These leaders had gone against their brief as authorities **under God,** and it was necessary to disobey their orders. *"We must obey God rather than you"*, said the disciples. And in the Book of Revelation, the Roman Empire is presented as the instrument of the evil one, as it demanded that everyone swear allegiance to Caesar as Lord, and persecuted faithful Christians.

There will be few circumstances when we Australian Christians feel compelled to disobey the law. We may make our views felt, take part in protests perhaps, write to Members of Parliament or the media, but we need to be very sure before we try to justify disobedience to the laws of our land. But there are countries where Christians constantly face that sort of challenge under evil governments: we need to pray for Christians under pressure and persecution. And as our Prayer Book calls us to do, following Paul's teaching, we need to **pray** for our government and for all in positions of leadership and power.

To end this section of Romans, Paul comes back to the centrality of **love** as the defining characteristic of the Christian life. Paul has already said that we are to be responsible and honest in paying our debts. But he goes on to say that there is one debt that will always be there for us to keep paying: the debt of **love**. We will never wake up one morning and be able to say, *"I have done all the loving I need to do. My debt of love is fulfilled!"* No, every day there will be opportunities and indeed the need to show love to family, to friends, to our brothers and sisters in Christ, to our neighbour in need, whoever that may be. Love never ends.

So, there it is. How do we respond to God's mercy in Christ? Saint Aidan gives us an example of the way to respond. We are to give ourselves to God's service day by day: whole-heartedly, humbly, in genuine love. It's quite a challenge, isn't it? As we respond to God's mercy, we are reminded that we will continue to need God's mercy, for we will continue to fall short. As we respond to God's love, we also see the call to show consistent love, remembering how Jesus shows us the depth of the love of God. We have been given the Spirit of God, the Spirit of love. Let us seek to live lives of humble, active, godly love, showing the light of Christ to the world every day. As God's different, holy people in Christ, let us live holy lives like Aidan and so many other faithful saints.

Amen.

Saint Aidan of Lindisfarne

Aidan, who is honoured in our church at West Epping (which is part of our Parish) was a Bishop and Missionary. Aidan was born in Ireland, and died on 31 August 651CE in Bamburgh, UK. His burial place is Iona Abbey and Nunnery, Scotland.

As a missionary, Aidan is credited with having converted the Anglo-Saxons to Christianity. He founded the Lindisfarne Priory (on the island of Lindisfarne) and served as its first bishop. He travelled throughout the countryside, walking from village to village, spreading the Gospel to the nobility and the socially disenfranchised, including children and slaves. He earned a respected reputation for his charity and dedication to the less fortunate.

Aidan is known as the **Apostle of Northumbria** and is recognised as a saint by the Catholic Church, the Eastern Orthodox Church, the Anglican Community and others.



Stained glass window of Saint Aidan in Holy Cross Monastery in New York

Safe Ministry

The Parish of Saint Alban's with Saint Aidan's Epping NSW is committed to the physical, emotional and spiritual welfare and safety of all people, particularly within its own community.

If you have any questions or concerns you can contact the Rector, The Reverend Phil Lui, on 02 9876 3362 or email phil@eppinganglicans.org.au

You can also contact the Diocesan Safe Ministry Team on 02 9265 1604 or email info@safeministry.org.au or to report abuse 1800 774 945 or email abusereport@safeministry.org.au

The Trachyte Foundation Stone of Saint Alban's

Jennifer Farrer, Parishioner



I was very interested to read, in *The Parish Magazine* Number 885, August-October 2026 pages 18-21, Brian Haywood's account from the archives of the laying of the foundation stone at the original Saint Alban's church in June 1896.

The foundation stone was *"a beautiful polished trachyte kindly given by Messrs Loveridge and Hudson, the well-known proprietors of the Bowral trachyte quarries."* [See photo at bottom of this page.]

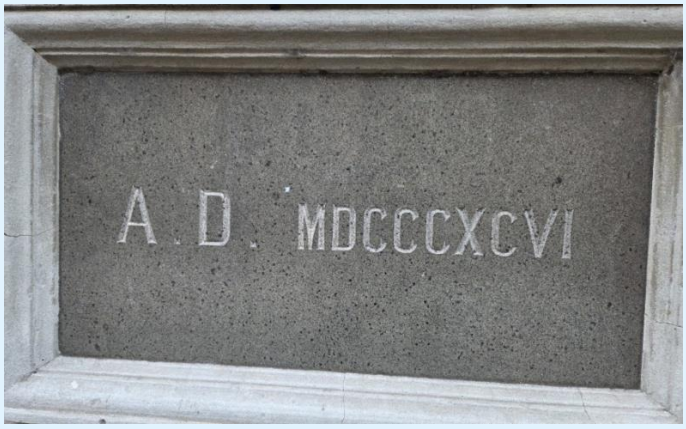
1896, when the first Saint Alban's church was being built, was the beginning of the heyday of Bowral trachyte. In previous years it had become obvious that the favoured yellow block sandstone from quarries in Pyrmont and Bondi was not strong enough for use below ground in cellars, in walls below damp proof course level and for kerbstones on the streets. Hard rock suitable for quarrying was not available in Sydney. For some years bluestone was imported from Victoria but was not highly favoured because of its appearance.

In 1886, trachyte quarrying began at Mount Gibraltar, locally known as 'The Gib', in Bowral in the Southern Highlands of NSW and the City of Sydney began to use the stones from Messrs Loveridge and Hudson's quarries for city works such as kerbs and gutters. Some of these kerbstones can still be seen in Sydney today. Bowral trachyte is not a true trachyte. Geologically it is described as syenite or syenitic granite. The famous geologist and explorer, Douglas Mawson, identified a number of different kinds of narrow veins in the stone which he called "*Bowralite*". In a polished finish of trachyte this bowralite veining can be strikingly decorative.

It was the very special appearance of the stone when it was polished that quickly led from it being quarried for kerbstones to its use as a decorative feature in many of the buildings erected in Sydney at the turn of the 20th century. Many of these buildings still stand in George and Pitt Streets between Hunter and Park Streets. Readers will be familiar with many of them – the former Commonwealth Bank building in Martin Place, Challis House also in Martin Place, the former Bank of Australasia, now Paspaley on the corner of Martin Place and George Street and the Queen Victoria Building in George Street The stone is also the base for the Richard Johnson Monument on the corner of Hunter and Bligh Streets which Bill Walton mentioned in his sermon earlier this year.

The decline of the trachyte quarries in Bowral started in the 1930s depression. Trachyte also came to be replaced by concrete. In the 1970s, public opinion favoured conservation of Mount Gibraltar for its natural beauty. The quarries finally closed in 1986. If you are visiting Bowral, you can visit the quarries where there are interpretive signs which tell the story of the quarries and the use of this unique stone in Sydney and other parts of Australia. It is wonderful to think that we have a piece of it here in Epping.

Reference: *Sydney's Hard Rock Story; the cultural heritage of trachyte* by Robert and Noel Irving and Ron Powell
Heritage Publishing 2014



Foundation Stone of the first Saint Alban's Church, still clear on the front of the building now used as the Parish Office.

It only displays the year of the laying of the stone – 1896.

Spotlight on the Saint Alban's Archives

Edward Lawn, Archivist



Since I became the Saint Alban's Archivist in July this year, a few people have asked me about the Saint Alban's Archives Room and the items stored in it. For my first article for *The Parish Magazine* as the archivist, I thought it would be a good opportunity to share what the room looks like and provide an overview of some of the items that the church keeps inside it.

The Saint Alban's archives are housed in a small, locked room located underneath the Church, directly below the Martyr's Chapel. It is accessed through a door off the choir robing room and music library.

The Saint Alban's Archives Room was dedicated by Bishop Cameron at the Patronal Festival in 1977. After almost fifty years, the room has been filled with a treasure trove of interesting material and artefacts.

The Parish Magazines are a very important record of the history of Saint Alban's. The Archives Room has a collection of Parish Magazines in bound volumes dating back to 1928. Most of the magazine issues are present, however some issues from 1928-1929 are missing. *The Parish Magazine* began in 1923, but no copies from 1923 to 1927 have ever been found.



Inside the Saint Alban's Archives Room

Weekly bulletins have also been bound in volumes. After 2018, it was decided that binding the weekly bulletins should cease due to increasingly limited shelf space. Copies are still being kept but are not bound. Digital copies are also being kept. Copies of the monthly newsletters are now kept as well.



The collection of bound volumes of weekly bulletins in the Archives Room



The collection of bound volumes of the Parish Magazines in the Archives Room

There is a large collection of photographs covering more than a century up to the present day. Recently, several boxes full of thousands of loose photographs spanning several decades from the late Doug Carruthers have been donated. Assistant Archivist, Meredith Lawn, and I have begun the huge task of sorting and grouping them for storage in appropriate archival sleeves.

Some of the other items in the archives include:

- Registers of baptisms, confirmations, marriages, funerals and interments
- Minute books of Parish Council, Church Committees, Ministers' Fraternal, and Sub-Committees
- Service registers
- Account books and financial records
- Correspondence files of the church
- Copies of printed publications about Saint Alban's by parishioners
- Official documents, contracts, faculties, plans and working drawings
- Building plans and property management documents
- Memorabilia
- Bound music programmes
- Electronic media on cassette tapes, CDs, floppy disks and USBs
- Archives from Saint Aiden's Anglican Church, West Epping

I look forward to continuing the preservation of the Saint Alban's Archives into the future.



Examples of some of the records kept in the Archives Room

Domestic and Family Violence – DV Sunday
22 November 2026

The Sydney Diocese Synod and the Archbishop asks parishes to raise awareness of Domestic and Family Violence on Sunday on **22 November 2026**, in response to ongoing concern about the presence of domestic abuse in our churches, encouraging churches and congregational members to pray for marriages, families, victim-survivors, and churches.

This year we are asked to focus on these three areas, to

- **Pray** — bringing marriages, families, victims and churches before God.
- **Learn** — building awareness, recognise signs, understand abuse and misuse of Scripture.
- **Respond** — taking practical, safe, compassionate action.

The Archbishop's Prayer for Those Affected by Domestic Violence

Gracious God, we come before you in sorrow and humility, grieving the pain and injustice suffered by those who live in fear within their own homes. We acknowledge with thankfulness that the Lord Jesus came to bring peace, not violence, healing, not harm. He welcomed the vulnerable, protected the weak, and stood against all that crushes the human spirit. We pray for women, children, and men who are victims of domestic violence. Comfort them in their distress. Shelter them in your love. Give them courage to seek help and surround them with people who will act with compassion and wisdom. We pray for those who perpetrate violence. Confront them with the truth of their actions. Lead them to repentance and transformation by your Spirit. We pray for our churches, communities, and leaders. May we be places of refuge, not silence; of justice, not complicity. Help us to speak with clarity, act with conviction, and love with the heart of Christ. Lord, hasten the day when homes are havens of peace, and relationships reflect your grace. We ask this in the name of the Prince of Peace, Jesus Christ our Lord.

Amen.



Prayer from https://sydneyanglicans.net/files/DVSunday_introduction_script.pdf
Accessed 25 October 2026 at 1500hrs

Karibu* from Kenya

Ian Ratcliff

Following God's call to a nation of beauty and need



Ian and Theano Ratcliff with Trinity and Ollie July 2026

Editor's Note: Ian and his parents, David and Jan Ratcliff, were longstanding parishioners of Saint Alban's from 2002 to 2015, Jan also in the 1960s; and Ian 1995 – 2001 as well as being an occasional visitor after this. Ian was a member of the Saint Alban's choir, was on the Reading Roster and was a volunteer in the Parish Office among other ministries. According to Ian, *Karibu means 'welcome' but it is a word that is used when you are inviting someone into your house, offering tea, asking someone to sit down, or in response to someone thanking you. It has a range of uses beyond the mere translation. Ian and Theano are serving in Kenya with SIM Australia https://sim.org.au/ratcliff/

Ian now writes: It seems such a short time since I and my family had the blessing of worshipping with the Saint Alban's community and sharing about our ministry here in Kenya. Yet, as I write, we have already been back in Nairobi for 2 months!

Much has happened during that time but for this magazine, I am going to update you on some of the impacts of my creation care (environmental) ministry.

As I write, the Season of Creation 2026 has just ended. The Season of Creation began with *the Feast of Creation in Christ* on 1 September 2026, a celebration of God as Creator and a time to inspire us to care for the gift of the created world. [https://www.feastofcreation.com/]

The Season of Creation [https://seasonofcreation.org/] runs each year until 4 October, commemorating the feast of Saint Francis of Assisi, who is renowned for his care for animals and birds. This year the theme was 'Living Water', drawn from Ezekiel 47:1-12 and it was also the 800th anniversary of Saint Francis' death!

The Season of Creation has provided me, as the global lead for creation stewardship and care for SIM, with a key opportunity this year to encourage communities within and beyond SIM to reflect on why creation care is an integral part of our faith and discipleship; and to challenge a greater practical engagement with creation care as part of our life.

In Nairobi, my family attends a church called 'Renewal'. Last year, I persuaded one of the elders to have a 'creation care theme' in advance of the Season of Creation. This year, on 4 October, we built on this 'precedent' and, in keeping with the Season of Creation theme, Mwangi preached an inspiring sermon on the theme of Living Water. Mwangi's testimony reflected the impact of my ministry here in Nairobi: [https://www.youtube.com/watch?v=Goxuft4699I]

He began his sermon with the words: "*About a year or so ago I had an interesting conversation [with Ian] … who really helped me open up my mind towards what does stewarding of creation look like and what place does it have in the Bible.*"

Afterwards, we held a panel discussion about the why and how of creation care. One of the questions posed to me was about the relative importance of creation care in following Jesus was: "*couldn't we find something more spiritual to talk about today*?" My response was: "*The very short answer is to start reading God's story with eyes and ears attuned to what the Lord says about His creation."*

Throughout the Bible, there are places where God reminds us of His own care for His creation and also His people's responsibility toward it. This theme starts in Genesis and flows through Deuteronomy, the Psalms, Job, great prophets like Isaiah, Hosea and Ezekiel … in fact, for a series of books which many might understand to focus on God's great plan of salvation and restoration for humanity alone, there is a surprising amount of material concerning the wider creation and God's and our relationship with it.

God tells us to care, he tells us why we should care – not because we are little saviours but because we incarnate His message and witness to His love for all - and God gives us a vision of a renewed and restored creation where all live in harmonious relationship (Isaiah 65-66; Ezekiel 47; Romans 8:19-21; Colossians 1:16-20; and finally, Revelation 21-22 – a redeemed and renewed heaven and earth).

Even the way Jesus himself used nature to illustrate the love of the Father and His provision for all things is evident of his own love of the 'very good' creation. I mean, Jesus pretty much said 'go birdwatching' and 'take time to appreciate the flowers' (Matthew 6:26, 28).

We can see our role in relation to the wider creation as any or all of our love and obedience to God (Genesis 1:28, 2:15); love for our neighbour – because our neighbours flourish when the world around them flourishes; or spreading the message of reconciliation that we are called to do (2 Corinthians 5:17-19).

So in that context, the better question is probably 'why don't we care more?' I think that has much to do with the fact that the church has not been having the sort of discussion that we are having today.

I am looking forward to seeing what happens next with my local church's engagement in creation care as a practical aspect of discipleship.

As Renewal extended this theme of creation care to the youth, it was encouraging to hear that one group had agreed amongst themselves to join together to plant and maintain a tree on the church grounds – reflection on what it means to care for creation leading to practical action.

So how did you celebrate the Feast or Season of Creation? Do you see creation stewardship as part of your discipleship and what does this look like in your own life?

Sowing into Creation Care Networks



Nairobi Creation Care Network meeting

What do a Kenyan missionary with SIL (a language focused Christian organisation https://global.sil.org/about/), a Pentecostal pastor who works for a commercial bank as the representative for faith-based organisations; and an entrepreneur involved with the Evangelical Alliance of Kenya have in common?

Remarkably, each of them has a passion to see creation care become an integral part of their local church's life and ministry.

During the time I have been living in Nairobi, the Lord has connected me - sometimes remarkably - with other Christians with a similar vision.

This September, I began to meet face to face with some of my Nairobi-based Creation Care Network, to explore what the Lord might want to do through us. Mostly, I listened as people shared their stories and vision. But by the end of our first meeting, I could sense the joy of a shared vision and a real desire to carry the network forward into common action in time for next year's Season of Creation. We discussed raising up and training 'champions' in local churches, visiting one another's churches to encourage ecumenical engagement in practical creation care and several other ideas. I look forward to sharing with you the next instalment in *The Parish Magazine*!

Expanding Farming God's Way

One network member, a Pentecostal pastor, shared that he owns land in seven counties in Kenya and wants to see them become 'centres of transformation', focused on sustainable agriculture. This prompted me to make the introduction of The Reverend Tobias to my friend Craig, who runs Creation Stewards International (CSI https://www.creationstewardsint.org/), an organisation based in Kijabe (about an hour or so from Nairobi). CSI teaches Farming God's Way, a form of small-scale farming without ploughing, chemical fertilisers, or pesticides but using 'God's blanket' to restore soil and retain moisture.



Craig speaks with The Reverend Tobias and farm workers about Farming God's Way

Farming God's Way combines farming methods with biblical teaching. It's an amazing and practical community outreach. The Reverend Tobias was so excited by listening to Craig explain Farming God's Way, as we walked around their demonstration site; that he has already begun to introduce others to Craig, with a view to a training session, so that they can learn Farming God's Way and expand food security and transformation in their communities.

My networking often feels like the planting of small seeds. It's a very biblical analogy, but sometimes it feels like seed planting in a subtropical area – the growth and fruit take me by surprise just like the size of the Farming God's Way cabbages!



Ian (RIGHT) with Craig from CSI and the Reverend Tobias

For Prayer

- Praise God for all that he is doing to build creation care networks and understanding in the churches of Nairobi!
- Pray that as congregations hear the message about the importance of caring for their environment, they will feel stirred to engage in practical actions in their communities.
- Pray for the continuing establishment of strong creation care networks in Nairobi and throughout SIM.

Contact Ian and Theano, or contribute to their work in Kenya, by visiting https://sim.org.au/ratcliff/

Acknowledgements: All photos are used with permission.

Things We Forget – Exodus Chapter 17

A reflection by The Reverend Doctor Peter Davis after hearing The Reverend Phil Lui preach on Exodus Chapter 17 on 27 September 2026

There are things
we forget by accident.
And there are other things
we forget
because fear has become louder
than memory.

Israel is thirsty.
It is a real thirst.
Desert thirst.
Three-days-and-you-die thirst.
And suddenly Egypt
looks different in the rear-view mirror.

The sea has been crossed.
The chains are gone.
Manna lies on the ground each morning.
Cloud still moves before them by day,
fire still burns by night.
But all they can see
is the empty cup.
Give us water.

Why did you bring us here?
Did you bring us out
only to kill us
Fear becomes accusation.
Need becomes entitlement.

Is the Lord among us
or not?
Selective forgetting.
Remembering the thirst,
forgetting the sea.
Remembering the absence,
forgetting the manna.
Remembering what God is not doing
this minute,
forgetting everything
he has already done.
Perhaps this is how unbelief begins:
not always by denying God, but by forgetting him.

Moses walks ahead
with the staff in his hand
the same staff,
the river staff,
the plague staff,
the sea-opening staff,
a piece of wood
heavy with memory.

Remember.
Remember Egypt.
Remember the sea.
Remember the bread.
Remember who has brought you here.

And God says,
I will stand before you
at the rock.
Not far away.
Not watching from heaven.
Before you.
With you.

And Moses strikes the rock.
Water comes.
Not from a spring,
not from a well,
not from careful planning,
but from stone.
Life from the impossible place.

They called it Massah and Meribah
Testing and Quarrelling.
A name for what happens
when fear forgets grace.

We have our own Massah.
Our own Meribah.
The job.
The diagnosis.
The money.
The relationship.
Tomorrow.

And somewhere inside us
the old question rises:
Is the Lord among us
or not?

So we remember another hill.
Golgotha.
A body struck.
A tomb sealed.
And three days later,
life came
from the place
where life should not have been.
The cross still stands.
The tomb is still empty.

So tell the children.
Tell them about the sea.
Tell them about the bread.
Tell them about water from stone.
Because one day
they too will be thirsty.

And when that day comes,
may they remember
what God has done
and know
that he is still
among us.

Thank you to The Reverend Doctor Peter Davis for permission to reprint this reflection.
The Reverend Doctor Davis is Master of Robert Menzies College at Macquarie University.

Reference: https://theafterword.blog/2026/09/27/things-we-forget-exodus-17/#
Accessed 17 October 2026 at 1400hrs

The Parish Register

Holy Baptism

Ezekial **THEVASEYAN** on 9 August 2026
Jan **SHI** on 9 August 2026
Puria **KHEIRDOSH** on 9 August 2026
Pegah **KHEIRDOUSH** on 11 October 2026
Behzad **ANSARI** on 11 October 2026
Nikzad **ANSARI** on 11 October 2026



Holy Matrimony

Oluwaseun (Samuel) **ISHOLA** and Ronda **SHEHATA**
on 11 October 2026

Funeral

Dorothy Ruth **JONES** on 2 October 2026

Service of Thanksgiving

for the life of Ngaire Rose **YOUNG**
on 24 September 2026

200 Years of Saint Anne's Ryde Anglican Church

Julie Evans, Editor



Saint Anne's Ryde Anglican Church

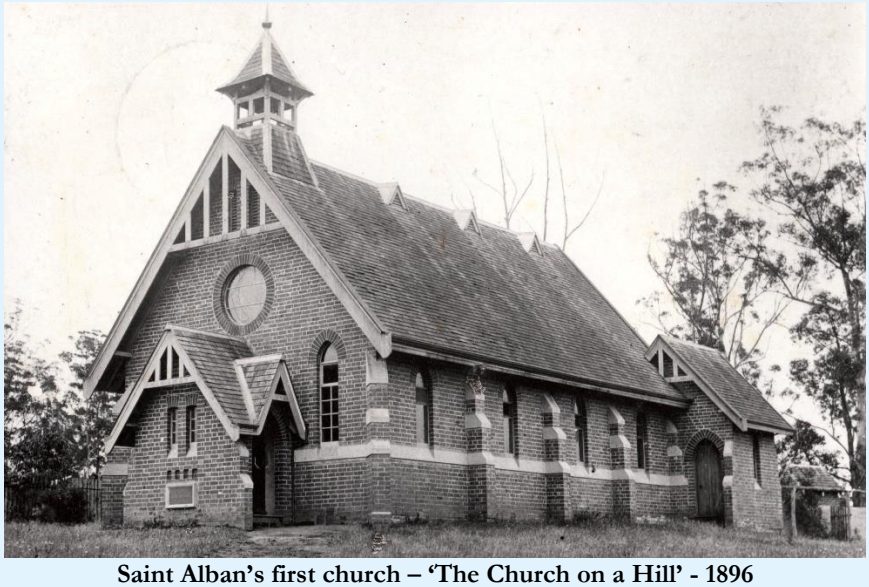
This year, Saint Anne's Ryde Anglican Church is celebrating their 200-year Anniversary and had an open day on 22 August 2026.

On their Facebook page over the year, they have been featuring aspects of their history. On 6 August it was the turn of Saint Alban's Epping to be mentioned. I quote the Facebook page below.

"Long before Epping became the busy suburb we know today, it was known as East Carlingford—and it was part of the parish of Saint Anne's Ryde. In 1892, our Rector, The Reverend Henry Ham Britten, travelled from Ryde to conduct the first recorded church service in Epping. The congregation met in a simple hall in Essex Street built by local lay reader Robert Hilliard. Getting there wasn't easy. There were no bus services, no Metro, and certainly no GPS! As the district grew, so did the need for a permanent church. Just four years later, in 1896, the foundation stone was laid for a new school church named Saint Alban's, East Carlingford. It quickly became the centre of a growing Christian community, and by 1900 it had become its own church district. The impressive Saint Alban's building that still stands today followed in 1923.

Looking back, it's wonderful to see how God used Saint Anne's to help establish churches across the northern suburbs. Rather than keeping everything in one place, the parish sent people, leaders and resources so new communities could flourish. Today we're thankful for our friends at Saint Alban's Epping and for more than 130 years of gospel ministry that began with a small gathering in a humble hall. It's a reminder that healthy churches don't just grow—they help others grow too. What a wonderful legacy of God's faithfulness across generations."

Happy 200th Birthday to Saint Anne's Ryde and Happy 130th Birthday to Saint Alban's Epping!



Saint Alban's first church – 'The Church on a Hill' - 1896

Concert of Music for Pleasure 26 July 2026

MUSIC FOR PLEASURE

St.Alban's Parish Hall, Epping
Sunday 26th July 2026 at 2pm

Pianist: Paul Weaver
Clarinetist: Emily Horspool

PROGRAMME

TO BEGIN
Prelude in C Sharp Minor — Sergei Rachmaninoff

CLARINET AND PIANO
Sonata for Clarinet and Piano — Camille Saint-Saëns
First Movement: *Allegretto*
Second Movement: *Allegro animato*
Fourth Movement: *Molto allegro - Allegretto*

A TRAVELLING ENGLISHMAN
Two Negro Melodies — Samuel Coleridge-Taylor
Deep River
Bamboula

NOT QUITE A JOPLIN RAG
Waltz: Bethena — Scott Joplin
Ragtime Nightingale — Joseph Francis Lamb

Interval – 20 Minutes

CLARINET AND PIANO
Five Bagatelles — Gerald Finzi
Prelude
Romance
Carol
Forlana
Fughetta

A FANTASTIC SONATA
Sonata No. 14 in C Sharp Minor — Ludwig van Beethoven
Adagio sostenuto
Allegretto
Presto agitato

A CLARINET SHOWPIECE
Solo de Concours — André Messager

Many thanks for your donations to Rough Edges,
assisting people in need around Kings Cross,
in association with St.John's Church Darlinghurst.
If you have not yet made a donation,
you are encouraged to go to the Rough Edges website,
and support their wonderful ministry.

On 26 July 2026, in the Main Hall at Saint Alban's, a large audience was treated to a concert of *Music for Pleasure*. The Reverend Paul Weaver was the pianist, presenting another of his always enjoyable concerts to raise money for charity. This time he teamed with a talented young clarinetist, Emily Horspool. They performed together, and separately, to the delight of those in attendance. The range of pieces was extensive from the gay Finzi bagatelles to lively ragtime; from the Negro Melodies of Samuel Coleridge Taylor to the concluding Clarinet Showpiece of Andre Messager.

Donations were made to support the work of St John's Darlinghurst as they assist people in need around Kings Cross through their Rough Edges and Banksia Women programs. A total of $1365 was raised in the afternoon.





The Reverend Paul Weaver with fellow performer Emily Horspool

Guest Preacher at Saint Alban's 13 September 2026



On Sunday 13 September, Saint Alban's welcomed Lachlan Shead to preach to us.

Lachlan is exploring entering the ministry and is currently undertaking a ministry apprenticeship at Macquarie University.

Lachlan has been a parishioner at Sant Alban's since the beginning of 2026.

LEFT: Lachlan with the Rector, The Reverend Phil Lui

WILLS AND BEQUESTS

Have you considered adding a clause to your will that will grant a bequest to our Parish?

Doing so is a very easy way of supporting the Parish in meeting its financial needs even though when the Parish will receive the benefit is usually unknown.

The Rector, Wardens and Parish Council invite you to give this serious consideration. If you are about to prepare a new will or would be willing to add a codicil to your current will, they ask that you include or add a bequest in favour of the Parish. It is important, of course, that your principal beneficiaries be made aware of what you propose.

The possible wording of a suitable clause to go into your will could read as follows: -

"I give devise and bequeath the sum of (amount in words) Dollars ($xxxx.xx) to the Anglican Parish of Saint Alban of 3 Pembroke Street Epping in the state of New South Wales for its general purposes. I direct and declare that the receipt provided by a Warden or the Treasurer at the date of payment of the bequest to the Parish will be a full and complete discharge to my Executor."

To insert the bequest wording into your new will, or to add it to your existing will, you should consult your legal adviser.

Should you wish to discuss this in general prior to taking any action, please contact initially any of the Parish Wardens or members of the Parish Council.

Everyday English Classes

Everyday English classes are held at Saint Alban's each Wednesday during NSW school terms. The classes are from 10.00am to 12.00pm. Classes cater for all levels of spoken English and new students are always welcome.

Any parishioner who would like to assist in any way with the Everyday English Classes is invited to speak to Rema Gnanadickam or the Parish Administrator, Denise Pigot at office@eppinganglicans.org.au or on 9876 3362.

Parishioners enjoying morning tea 18 October 2026







Dr Ruth Shatford AM greeted Ken Bock OAM after the 10.00am service 18 October 2026 at which she preached



Isabel Li, one of the Saint Alban's Organ Scholars, played during the 10.00am Service on 18 October 2026

Parish Directory

Rector	The Reverend Philip Lui BAppSc, BD
Honorary Priest	The Reverend Paul Weaver BA,BD,ThL, AMusA
Assistant Minister (part-time)	Bill Walton BEng (Hons), BD (Hons), PhD Student University of Sydney
Student Ministers	Doris Awad BA, BEd, BTh Student at Moore Theological College Gloria Walton BMed/MD (Hons), BTh/MTh Student Moore Theological College Aimee Wong BMus, MA, BTh Student Moore Theological College David Wong BSc, ACA, Adv Dip Student Moore Theological College
Indonesian Congregation	Pastor Kian Holik BSc, MTS
Chinese Congregation	The Reverend Simon Pei BE Arch; M Arch; BTh
Lay Assistant	Ruth Shatford AM (Diocesan)
Sanctuary Assistants, Servers	Godfrey Abel, Ross Beattie, Licette Bedna, Pranat Bhonsle, Ken Bock OAM, Anne Lawson, Peggy Sanders (Senior Liturgical Assistant), David Tait, Amy Taylor, Mark Taylor, Christina Thompson, 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	Ken Bock OAM, Glyn Evans, Meredith Lawn, Selina Leung, Jonathan Malota, Christine Murray, Peggy Sanders, Amy Taylor, Gillian Taylor, John Williams and Yosua
Parish Nominators	Glyn Evans, Peggy Sanders, Ruth Shatford AM, James von Stieglitz
Synod Representatives	Doris Awad, Gillian Taylor
Safe Ministry Representative	Sarah Weaver
Music Director	Chris Czerwinski Perf. Dip., BMus, MMus (Birmingham), MMus (Sydney)
Assistant Organist	Christopher Wagstaff B.Mus (Hons, First Class), L.Mus
Organ Scholars	Isabel Li and Enoch Pan
Caretaker	Kari Hewitt
Editor	Julie Evans **Proof-readers** Glyn Evans and Peggy Sanders
Archivist	Edward Lawn BDes, MInfoStud (Rec&ArchMgt) assisted by Meredith Lawn BA (Hons) USYD, GradDipIM – Archives UNSW

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