

The Parish Magazine

Epping Anglicans



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

May to July 2021
Number 864



The Reading of the Gospel
5.30am Service Easter Day 2021



Anzac Sunday 25 April 2021

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

From the Editor



Memorial Flowers 7 February 2021

With this edition of *The Parish Magazine* let's look back fifty years when the May 1971 edition carried the cover you see on the front of the May to July 2021 edition. Australia was a country of fewer than 13 million people. Seat belts became compulsory in Victoria and then NSW. The Most Reverend Sir Marcus Loane was the Anglican Archbishop of Sydney.

In 1971 the Epping Parish encompassed three churches: Saint Alban's, All Saints North Epping and Saint Aidan's West Epping. *The Parish Magazine* was issued monthly and cost 90 cents a year to be mailed out. Look at pages 7, 33 - 35 to see articles from that 1971 edition indicating changes in Parish life from 1971 to 2021.

What remains constant is the invitation on that 1971 cover:

"This paper is a silent witness to the work of your Church, and it comes with a warm invitation to share in its worship and witness."

Julie Evans

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

Our vision:

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

"a city on a hill"

To contact us:

Current Parish Office Hours: Tuesday and Thursday 9.00am – 1.00pm

At time of writing, for all communication please telephone Parish Office (02) 9876 3362 [leave a message if necessary] 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:

Ross Nicholson (on leave)

Paul Weaver (part-time) 0408 285 776

Saint Alban's Church is still not open for private meditation.

Our parish library is open Tuesdays and Thursdays 9am to 1pm. Meeting rooms, various sized halls and other facilities are available to hire. Please contact the Parish Office for details.

Published by:

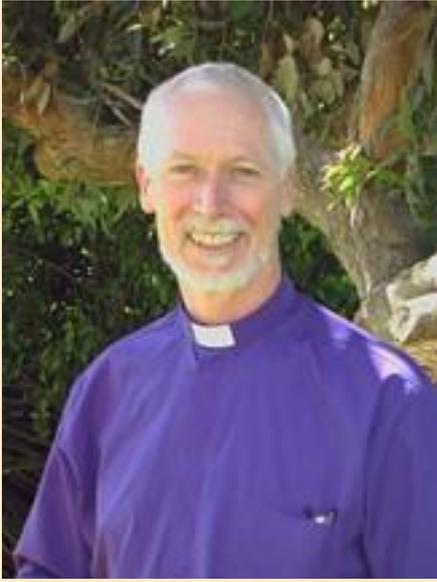
The Anglican Parish of Epping

3 Pembroke Street Epping, NSW, 2121, Australia.

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

Thank you to the authors of the various articles in this magazine and to those who contributed photographs: Glyn Evans, Julie Evans, Chris Lawn, Margaret Pearson and Peggy Sanders. Thank you also to the proof-readers.

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



I became a teenager in 1970. That was a time in scouts when they gave thirteen-year-old boys a tent, sleeping bag and train ticket, and told them to come back the next day. That was also the last year you could put three kids in the back seat of a Kingswood and one on the parcel shelf, with seat belts only becoming compulsory in 1971. Chicken Chow Mein, Honey Prawns and Sweet and Sour Pork were the 'go to' take away dinner, and a Big Mac was still a glint in the Hamburglar's eye!!! Dick Tracy's radio watch was still science fiction fantasy and would remain so for another 45 years.

In this issue of *The Parish Magazine*, we are taking a trip back, down memory lane to church life in the 1970s. The word that should come to mind as you read these articles or view the pictures is 'change'. I once heard a talk where the speaker challenged the widely held view that people don't like change.

His argument was if it is true that people don't like change, why do they get married (a change from single to married), have kids (a change from a couple to a family), undertake studies (a change from unskilled to skilled), accept a promotion, retire? I'm sure you get the point.

The speaker's proposition was that it is not 'change' that we don't like but the way things change, our expectation of the process, a fear of loss, an uncertainty about the outcome, etc, because life is always changing.

In fact a mark of life is change because growth (a change) is essential to life. The next phase after growth is decline and death. We see that not only in the biological arena but in the social, organisational and spiritual realms. And that is the reason why people do embrace change while maybe declaring they don't like it. Deep down we know that we have to change if we want to grow.

Change is also at the heart of our Christian faith. When Jesus told Nikodemus *'You must be born again!'* he was declaring the spiritual truth that just as birth is the beginning of physical life, so rebirth is the beginning of spiritual life. When the Apostle Paul said to *'be transformed by the renewing of your minds!'* he was stating another truth about spiritual growth, it requires a change of thinking. And our resurrection hope is the final change that we look forward to as disciples of Jesus when these feeble earthly bodies are transformed for all eternity.

I hope that, as you read this edition of our Parish Magazine, you will enjoy the visions of the past and that God will give you a greater vision for the future.



Bishop Ross presiding on Palm Sunday 28 March 2021

A Christian Connecting with Jews

The Reverend Paul Weaver



As some parishioners will be aware, I have represented the Diocese of Sydney on the NSW Council of Christians and Jews for the last 20 years, having originally been asked by Archbishop Peter Jensen to take on that role.

The purpose of the Council is to “create opportunities to develop mutual respect and understanding between Christians and Jews by sharing ideas, commemorations and celebrations, building an appreciation of diversity and harmony in the wider community”.

This makes the Council an organisation focused on dialogue rather than evangelism. Of course, the Gospel of Jesus is for Jews and Gentiles, as the New Testament makes clear, and therefore gracious evangelism is a significant Christian activity. However, Jewish people are our neighbours and they are part of the Australian community. And so, dialogue between Christians and Jews to further each other’s understanding, and to deepen our appreciation of each other as people made in the image of God, is also an important expression of Christian love for our neighbour.

The NSW Council is part of an international organisation providing opportunities for dialogue and education across the divide of different faiths and traditions. The NSW branch commenced in the 1980s with a good deal of assistance from Archbishop Donald Robinson. The Jews involved in our branch come from the more open and liberal traditions or are non-religious Jews. The Christians belong to a number of denominations – Catholic, Protestant and Orthodox.

It is an interesting group of people, with differences in their understanding of the Christian faith and of the New Testament scriptures. It is challenging to find helpful ways to express my understanding with grace and reasonable clarity, coming from a more traditional theological framework than a number of the other Christian members of the group.

Nevertheless, I have found my experience interesting, stimulating, and at times eye-opening. At times members show a readiness to point out and question parts of the New Testament which have been used by far too many people to justify anti-Semitic attitudes. In particular, many Jews see themselves caricatured as for all time held guilty of the death of Jesus. There are times when it seems helpful to speak, and times when a quick response will very likely be misunderstood. I am not always sure what is most helpful to say or do.

One particular event that our branch has arranged virtually every year is our Commemoration of the Shoah: the Holocaust, in which 6 million Jews were murdered by the forces of Hitler, with little objection from most mainstream churches. The commemoration is a moving event with a speaker who is often a survivor of the Holocaust, the reading of poems reflecting on this terrible event, appropriate music sung by the Mater Chorale and the Cantor of the Great Synagogue, and the lighting of candles to commemorate those who were killed.

As I mentioned in my article in the last issue of this magazine on the importance of remembering, the commemoration concludes with the call that such a thing must be allowed to happen “never again”.

This year’s Holocaust Commemoration will be held at 6pm on Tuesday 11 May at the Great Synagogue. Interested people are most welcome to attend. Further details are available in the Saint Alban’s Parish Bulletin.

Children at Saint Alban's

Amy Taylor, Children's Ministry Worker

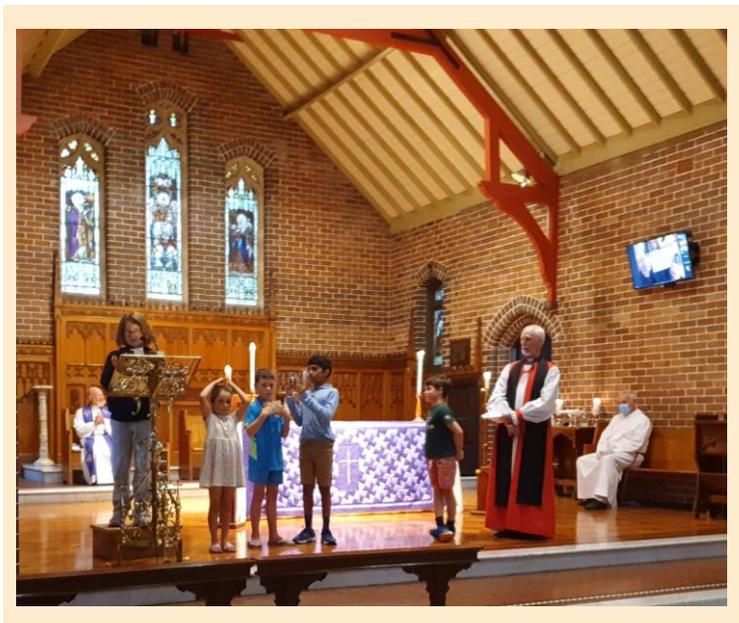


'Superheroes from the Bible' has been our theme throughout Term 1 and the children have enjoyed learning about the people that changed the world during Jesus' time. We learnt that superheroes don't just come from comic books, they can come from the Bible too!

Some of the superheroes we looked at were Queen Esther, Paul the Apostle and of course, Jesus. Their powers weren't given to them by mad scientists or alien technology, they were all given to them by God's blessings!

In Term 2 we will begin our new topic of 'Fantastic Beasts and Where to Find Them'; stories from the Bible that involve amazing animals, like Jonah and the Whale, the parable of the lost sheep and all the creatures on Noah's Ark.

Right: One of the 'superheroes' was Silas the Scribe. He was a brave man and a friend of Paul's who chose to stay in prison and tell everyone about Jesus instead of escaping with God's help.
The children show their models of Silas



This year, the Sunday School has moved up to the Loft above the Memorial Hall. When we were meeting on Zoom we began each lesson with a video related to our topic, and after seeing how popular they were with the kids, we've been able to utilise the TV in the Loft which has gone down a treat.

The big sofa should also get an honourable mention!



On Palm Sunday the children presented their palm fronds made from their own handprints – 'palms made of palms'

It's been great to see some familiar faces returning to Sunday School after the effects of COVID-19 saw our numbers drop significantly last year.

In saying that, I'd like to thank the congregation for their ongoing and much appreciated support of the children, their families and myself. It means the world to us and we can't thank you enough.

Our Services

Information about ways to join us 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 on the Epping Anglicans homepage to 'Watch' – the weekly Service Sheet with readings is also available there.

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

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

Sunday at Saint Alban's

8.00am Holy Eucharist with Hymns

10.00am Choral Eucharist – 1st, 3rd and 5th Sunday

The live 10.00am Holy Eucharist is also streamed via Zoom. *[Information about ways to join us is in the Weekly Bulletin, which can be found on the Parish website.]*

Sung Eucharist – 2nd and 4th Sunday

6.00pm Taizé Service – 2nd Sunday

Thursday at Saint Alban's

10.30am Eucharist with Prayers for Healing held at Saint Alban's

[There are prayers for healing and the opportunity to pray for those named.]

May 2021

Thursday 13 May

Ascension Day

Sunday 16 May

Sunday after Ascension

Sunday 23 May

Day of Pentecost

Tuesday 25 May

Ecumenical Service for Pentecost 7.45pm at Saint Alban's

Sunday 30 May

Trinity Sunday and Harvest Festival

June 2021

Sunday 20 June

9.30am The 125th Patronal Festival of Saint Alban the Martyr

Preacher: The Reverend Catherine Eaton



The Reverend Catherine Eaton

The Reverend Catherine Eaton is well known to our parish. Between 1991 and 1997 she was our Parish Community Worker, and she has returned on a number of occasions as a guest preacher.

In the late 1990s Catherine moved to Melbourne to complete her theological studies at Trinity College. Following ordination, Catherine spent most of her years in Victoria on the Mornington Peninsula, first as Vicar of the parish of Sorrento and Rye, and then at Saint George's, Red Hill.

Catherine moved back to NSW in 2015 and now lives in the Southern Highlands where she offers Spiritual Direction, runs a couple of contemplative groups in her home, and assists in a local church community.

We welcome Catherine's return among us.

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

The Parish Register

Holy Matrimony

Jason **CHO** and Claire **GHI**
on 13 February 2021

Philip **ROWE** and Laura **GLASE**
on 24 April 2021

The Faithful Departed

Nola Dawn **MANICKAM**
on 28 January 2021

Norma Gladys **GOUGH**
on 13 February 2021

Sydney Lorraine **DENT**
on 18 March 2021



Our Parish Magazine

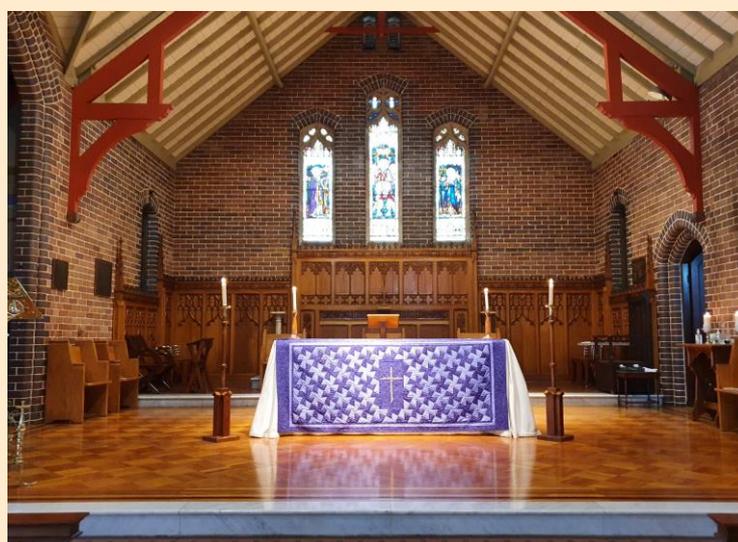
It costs us about \$100 each month to print and distribute the Parish Magazine. It is our pleasure to make this available free of cost each month to those who regularly subscribe in one way or another to Church funds.

We are deeply indebted to those who make a gift each month or each quarter to the Street Hostess who brings the magazine to your home.

In some cases we post the magazine and this of course adds to the cost — quite considerably now that postage rates are so high.

Our records indicate that many who receive the magazine through the post and otherwise have not subscribed for quite some time. No doubt the matter has been overlooked — it is so easy to forget the small things — and if, dear reader, you are in that category, please reach for your cheque book now and send a contribution to mark your appreciation of what ST. ALBAN'S EPPING PARISH MAGAZINE means to you and your family to our Parish Treasurer, Mr. Stacy Atkin, 30 Stanley Rd., Epping. 2121.

The Parish Magazine August 1971 Page 5



The Sanctuary in Lent 21 February 2021

A View of Saint Alban's

Thank you to the artist Michael Marzano

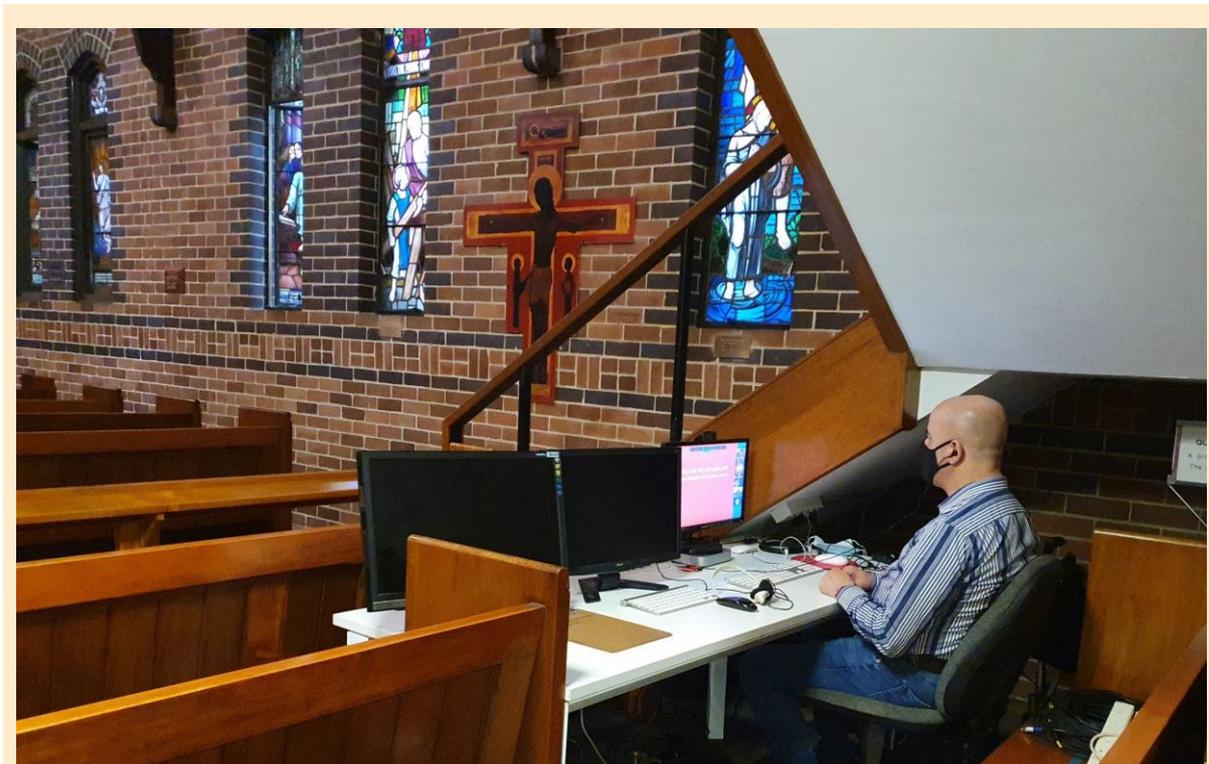


A Statement from the Artist:

Peggy Sanders approached me to commission an artwork as a gift for Jan Macintyre's farewell [See 'Goodbye and Thank You to Jan McIntyre' in *The Parish Magazine* Number 863, February to April 2021 pages 8-12.]

Peggy wanted it to be a memorable piece of art that summed up Jan's contribution to our community. Peggy suggested an image of the church.

As Jan had admired my Good Friday black and white pieces [see *The Parish Magazine* Number 860, May to July 2020 page 17] I decided to create the image with that in mind. The rays emanating from the building represent Jan's outreach and work at and for Saint Alban's and her parishioners. I used thick and fine tipped black marker pens as I wanted to highlight Jan's contribution to our community, expressing her 'black and white' commitment to her work, never compromising or half hearted. She was true to herself, and she was tireless in her efforts to ensure that our community was one of love, acceptance and respect for all.



Michael Marzano operating the Zoom component of the service 14 March 2021

Resurrection

Even such is Time, which takes in trust
Our youth, our joys, and all we have,
And pays us but with age and dust;
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days:
And from which earth, and grave, and dust,
The Lord shall raise me up, I trust.

Sir Walter Raleigh
(1554-1618)

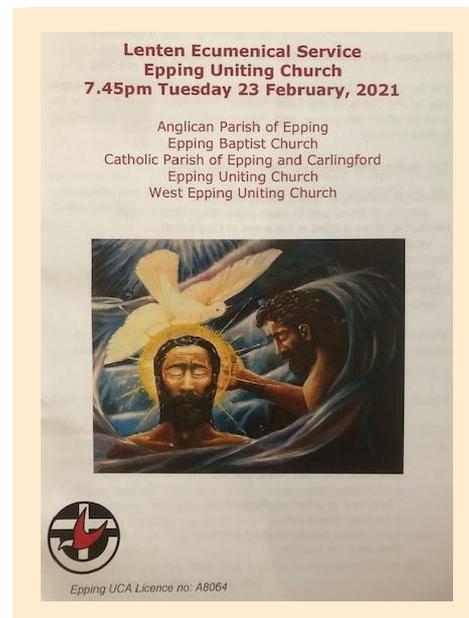
Ecumenical Lenten Services 2021

A covenant which fosters Ecumenical activities in the Christian Churches of Epping and Carlingford area has existed since Pentecost 2004 and is currently shared by the Catholic Parish of Epping and Carlingford, the Anglican Parish of Epping, Epping Uniting Church, West Epping Uniting Church and Epping Baptist Church. This year members of the Covenant Churches met for their annual Ecumenical Lenten Services.

Tuesday 23 February 2021 7.45pm

Epping Uniting Church

**Speaker: The Reverend Andrew Hall
(Epping Baptist Church)**



Tuesday 2 March 2021 7.45pm

Epping Baptist Church

**Speaker: The Reverend Tammy
Hollands (West Epping Uniting
Church)**

Tuesday 9 March 2021 7.45pm

West Epping Uniting Church

**Speaker: Father Jim McKeon
(Epping/Carlingford Catholic Church)**





Tuesday 16 March 2021 7.45pm

**Our Lady Help of Christians
Epping**

**Speaker: The Reverend Paul
Weaver
(Saint Alban's Epping)**



Tuesday 23 March 2021 7.45pm

Saint Alban's Epping

**Speaker: The Reverend Greg
Woolnough
(Epping Uniting Church)**

**BACK The Reverend Greg Woolnough,
The Reverend Andrew Hall, Father Jim
McKeon, Bishop Ross Nicholson
FRONT: The Reverend Paul Weaver,
The Reverend Tammy Hollands**



Thanking God for Glenn

Russell Powell



"It's been a joy to serve as Archbishop and as I lay up my pastoral staff, it comes to an end of a particular season for me but one which it has been a great joy for me to exercise and one which I trust in God's goodness has brought blessing to others."

Archbishop Glenn Davies

Archbishop Glenn Davies and Mrs Di Davies sat in the centre of Saint Andrew's Cathedral before a COVID-capped audience which included former Prime Minister John Howard, the Lord Mayor Clover Moore and representatives of Federal and State government as they were given a diocesan send-off to remember. It was fitting that the Cathedral was given an exemption to allow singing as Dr Davies' term had been extended due to COVID, and he had campaigned for churches to be allowed to serve their communities as much and as safely as possible.

Tributes at the [live-streamed service](https://www.youtube.com/watch?v=UVdSh6ryT6M) that is <https://www.youtube.com/watch?v=UVdSh6ryT6M> came from all corners of the diocese, on behalf of the laity, organisations, bishops and clergy. More than two dozen bishops were present, including the Primate, Archbishop Geoff Smith, bishops from other parts of the country and from the province of New South Wales. Former Archbishops Harry Goodhew and Peter Jensen were also there.



Bishops gathered for an official photo

The Rector of Hurstville Grove, Matt Yeo, spoke for clergy when he said *"There are so many things that your clergy are thankful for - your confidence in leading Synod, in dealing with difficult issues in the public sphere, your preaching and your pastoring of the clergy and particularly in the last 12 months. We as clergy knew that there was a competent hand at the tiller of the boat."*

Mr Yeo spoke of Dr Davies time as a lecturer at Moore College and the qualities he brought to the office of Archbishop in 2013.

“There was a humble dependence on God's mercy to sinners and a joy and a thankfulness in life in response to that mercy. Glenn taught that and I think Glenn epitomises that — humble dependence and joy in living for Jesus.”

He also referred to Dr Davies' last Southern Cross [‘Archbishop Writes’ column](https://sydneyanglicans.net/news/archbishop-davies-final-archbishop-writes/51126), that is <https://sydneyanglicans.net/news/archbishop-davies-final-archbishop-writes/51126> saying he had begun and ended with prayer.

Speaker after speaker referred to the range of issues with which the diocese had to grapple in the past 8 years, and Dr Davies personal influence in a variety of situations including the response to the Royal Commission into Institutional Responses to Child Abuse.

Barrister Michelle England spoke on behalf of the laity of the diocese, describing Dr Davies as *“..an Archbishop who is led by conviction, who is passionate about the truth of the gospel, who looks to Christ for all that he trusts in, whose foundations are bedded so very deep and who has prodigious skill to wield his convictions into confident assured leadership in following Christ.”*

After he had preached his final sermon as Archbishop, Archdeacon Kara Hartley and the Administrator of the Diocese, Bishop Peter Hayward, unveiled a portrait of Dr Davies by artist Andrew Sullivan.



Archbishop and Mrs Davies listen to tributes

In final comments, the Archbishop paid tribute to his wife Di, who had earlier been thanked for her extensive work with ministry wives.

“God's been good to me. It's more blessed to give than to receive but tonight I feel very blessed in receiving your gifts, your love, your affirmation and I bring it all to the glory of God.”

Acknowledgements:

<https://sydneyanglicans.net/news/thanking-god-for-glenn> Accessed 29 March 2021 at 14:20hrs

Reprinted with permission. There will be a fuller report with more photographs in the May edition of *Southern Cross*.

An Archbishop Retires

From The Reverend Paul Weaver

A week before Good Friday, I joined Bishop Ross and Peggy Sanders representing the Parish at a Farewell and Thanksgiving Service for Archbishop Glenn Davies, as he laid up his pastoral staff and officially retired as Archbishop of the Diocese of Sydney

The Cathedral was full, given the COVID limitations applying at the time, and special permission had been given for the congregation to join in the two selected hymns, which were sung with great enthusiasm by the congregation. The Cathedral Choir was present, with David Drury the outstanding organist, and enriched the evening with beautiful music. (You can find the service on YouTube – see link on page 12 in previous article.)

The Archbishop was the preacher, reflecting on his ministry and emphasising the power of the Gospel of Christ and the importance of prayer. Afterward, speeches of thanks were given to both (by then) Bishop Glenn and Mrs Di Davies for their faithful and generous ministry. A gift aimed at enabling them to have a well-earned holiday was presented, and a painting of the Archbishop was unveiled, which is planned to be hung in Saint Andrew's House, after being submitted for inclusion in the Archibald Prize.

We have many reasons to be thankful for Archbishop Glenn's ministry. He has been active in his support for our Parish, both as Archbishop (2013-2021) and in his earlier role as Bishop of North Sydney (2002-2013). We can be especially grateful for his commitment to churches during the COVID pandemic, where he kept ministers regularly informed, and maintained close connections with the government, ensuring that the needs and questions of churches were considered at all times. He was strong in his commitment to the Gospel and the scriptures but showed much grace in seeking to express views which were not always popular.

About the time that this magazine is published, an Election Synod will take place to choose the next Archbishop. Four people have been nominated: Bishop Chris Edwards (North Sydney), Bishop Peter Hayward (Wollongong), the The Very Reverend Kanishka Raffel (Dean of Sydney) and Bishop Michael Stead (South Sydney). Please pray for those nominated, for the Synod process, and for the one who is elected, that our next Archbishop will have the faith, wisdom and grace to fulfil this challenging role and provide the leadership that is needed by our Diocese.

From Peggy Sanders

I felt privileged to represent the Parish at this Thanksgiving Service on Friday 26 March at the Cathedral – a service that respectfully gave thanks for the ministry and leadership of Archbishop Glenn and his wife, Dianne, for their faith and for their willingness and readiness to serve others, and for the grace shown by them. Their daughters, Michelle and Simone, each read a lesson. The 'words of thanks' following the service were given on behalf of the ministry wives, the laity, the clergy and the bishops, and both Dianne and Glenn graciously responded.

New Archbishop for Sydney Diocese

As of 10:00am 24 March 2021, four Nominees for Archbishop of Sydney have completed the nomination process in accordance with clauses 7-8 of the Archbishop of Sydney Election Ordinance 1982.

According to the Sydney Synod website, the following is the list of the persons nominated (in alphabetical order).

- The Rt Rev Chris Edwards
- The Rt Rev Peter Hayward
- The Very Rev Kanishka Raffel
- The Rt Rev Dr Michael Stead.

Please uphold each of these candidates in prayer in the days ahead and pray for the Archbishop Election Synod which is planned to be held from **Tuesday 4 May 2021** until **Friday 7 May 2021**.

Acknowledgement:

https://www.sds.asn.au/sites/default/files/List%20of%20Nominations%20for%20the%20Office%20of%20Archbishop%20of%20Sydney.1%20April%202021.pdf?doc_id=NDc0Njk=

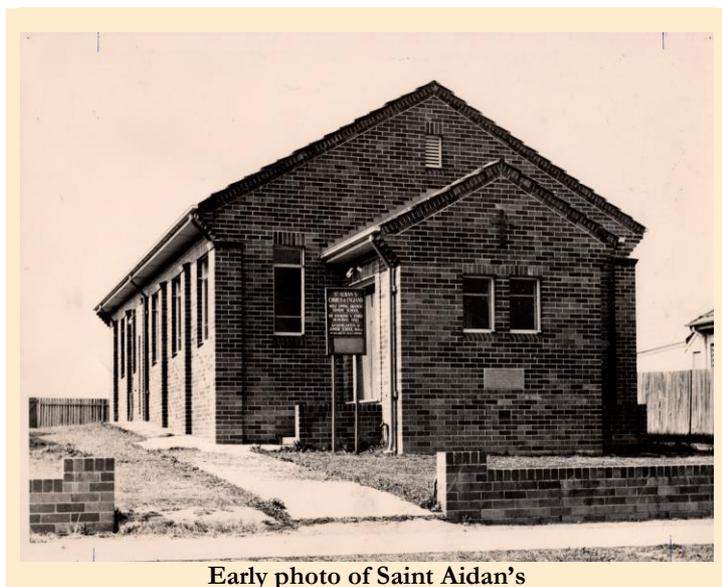
Accessed 11 April 2021 at 1700hrs.

Saint Aidan's West Epping

Ken Bock OAM Former Rector's Warden

The cessation of services at the West Epping branch of the Parish saddened me, although as the prime mover of the motion advocating such cessation at the AGM held during February 2021, I took that action sincerely believing that the time had come for such action to occur. For some years prior, I and my co-Wardens had recorded in our Annual Reports presented to the AGMs that parishioner numbers had been slowly declining for some years. In recent times, typical service attendance had shrunk to an average of 17 or 18 people. The pandemic acted as a catalyst in bringing the situation to a head and after discussion with the Rector, Margaret Cummins and I submitted a motion for consideration at the AGM proposing cessation and this was passed at the meeting, albeit with the slimmest possible majority. It is now a fait accompli.

My sadness is prompted by more than one consideration.



Early photo of Saint Aidan's

Primarily I regret that the inaugural work put in by the 'founding fathers' at the 30 Downing Street West Epping site in setting up initially a Sunday School by Raymond Ford and later carried on by George Arkell, has now been 'written off'. I have the utmost respect for people such as they who see the need for the Gospel to be conveyed in areas where it has not been preached previously and who show great initiative by putting in intense work in establishing an appropriate means of passing on the 'Good News'. I admire those who had the vision of erecting the current church building on the site. The foundation plaque set in the front wall of the porch records that Bishop Hilliard dedicated the building on 28 November 1953.

There was progress in the use of the hall and 'unofficial' church services were commenced in September 1954. In 1962 with continuing growth a licence was issued by the Diocese for services using the name Saint Aidan's West Epping and soon after the adjacent residence at 32 Downing Street was acquired for use as the curate's residence. Similar later vision saw the building of the current hall which was opened by Bishop Frank Hulme-Moir in 1971. My understanding is that a previous Warden, Les Greenham, was one of the prime movers of having the hall built and that parishioner Norm Stretton, a professional builder, 'sacrificially' constructed the building at cost. Despite this dedication, a bank loan needed to be arranged to finance the construction and the debt remained for some time and still had a balance owing when I became Treasurer following Charles Farrar in the late 1980s. Others in their articles will refer to the annual fetes at Saint Aidan's. These were organised by Les Greenham and were a vital vehicle in raising funds to reduce the bank loan until it was eventually extinguished.

My wife, Lynn, and our family joined the Saint Aidan's congregation in May 1972 when I was transferred back to Sydney from an inter-state posting in my employment. Lynn's father, the Reverend Ken Shelley was Rector at Sans Souci Parish in the early 1940s, and for a time, the Reverend Geoffrey Feltham was his Catechist. When we moved to the Epping area, the Reverend Feltham was the Saint Alban's Rector and so, Lynn's father alerted him to our family's having arrived and he, Reverend Feltham, introduced us to Saint Aidan's. Thus, apart from another two year out-of-Sydney posting I subsequently had in London, our family has had almost 50 years membership of Saint Aidan's.

During that time, I have observed the work of many fine Christian people at our West Epping location who have dedicated their lives to the Faith in many and varied ways. To name a few, I think of Les Greenham as Rector's Warden, Ken and Brenda McLeod, both Wardens and involved with the Sunday School, Ken and Margaret Basden (Sunday School teacher and Lay Reader), Wal Havill, Nancy Peck and Joan Forsythe in the Sunday School and Bill Sheather, a dedicated Warden. In more recent times, Lance Fatcher, Terry Mayhew and John Boyd have also rendered sterling service. There are, no doubt, many others whom I have over-looked but should have mentioned. My apology to them.

Much more could be observed about Saint Aidan's, but the sad thing is that the ending of services there is the end of an epoch in the Parish's history. In recent years Saint Aidan's had regrettably become one of the best-kept secrets in the Diocese and numbers slowly fell away. Its worship style was perfect for anyone wanting Anglican worship in a straightforward, uncomplicated structure and I'm sure would have suited many Anglican Christians whose preference may have been for that style.

Nevertheless, time will move on and, subject only to our Lord's second advent, I hope that Saint Aidan's will resurge when the Pembroke Street redevelopment takes place. It is expected that for a time several Parish activities, both liturgical and non-liturgical, will take place at the West Epping premises and that once this has become established, Saint Aidan's will again be an active place of Anglican worship and witness.

Parishioners write about Saint Aidan's

Lynn Bock

How does one write an article about the closure of a church that has been part of my life for 49 years?

When we first moved into the Parish in 1972, the Reverend Geoffrey Feltham visited us and asked us to join the congregation at Saint Aidan's, West Epping. Unfortunately, we were only in the Parish for 18 months before Ken was asked to move to England for two years. When we came back in 1975 we became more fully involved in the life of this church. The children went to Sunday School and went on to become confirmed - although the confirmation took place at Saint Albans.

Originally there were three services at Saint Aidan's on a Sunday, plus the Sunday School and in later years the Fellowship group used the downstairs room to meet in the afternoon. As with a lot of families in this area, people move away and young people look further afield to make their homes. Epping is an "older" suburb. So the Sunday School gradually diminished. The Evening Service was the first service to be dropped, and then one of the morning services.

I am not sure when the 8.30am service became the one service on a Sunday, but this was the Congregation which became unique in its own way. Of course in later years the numbers have dropped considerably owing to the age of the members and the death of some very significant members.

But this small congregation was always involved in all that everyone was either celebrating, or coping with, in their lives – usually celebrated with a cake on the first Sunday of the month.

I am not sure how many small churches can boast of having four organists to play regularly, but that is what Saint Aidan's had. I have had the privilege of being one of those for the best part of 40 years.

I have been a member of many churches during my lifetime, always because of moving during my childhood, and also in my married life, but I have never been in a church which has shown as much care and support as Saint Aidan's has. I will miss it.

Joy Mayhew

My husband Terry and I moved from North Bondi to Epping in January 1964 with our family of four.

Our older boys, Stephen and Glenn, joined the Sunday School at Saint Aidan's and later Gilbert and Susan followed suit having been on the Cradle Roll since the age of four. So great were the numbers of children in the Sunday School (well over 100), that a hall had to be built. Norm Stretton was the builder and Terry joined with other male parishioners to assist in the task. What a blessing it has been for many happy events – meetings, after Church celebrations and dinners. Many people will remember the wonderful Morning Teas provided by the Ladies Auxiliary after Patronal Festivals. Owing to the good management of Lynn Bock, the hall has proved to be a valuable asset in these later years.

I remember Saint Aidan's bell ringing out each Sunday to call us to worship. Sadly, one day it had to be removed due to complaints from nearby residents.

The fetes were exciting times for families as stalls were erected for sweets, cakes, clothes, books, old wares and lots of potted plants. I started my garden from the latter, most of which have grown into huge trees and bushy shrubs. It gives me great joy when I work in my big garden, as I feel close to those dear friends who have now passed away. I am so happy that I bought those potted plants all those years ago!

Sunday School picnics were also a major part of the life of the church.

My daughter, Sue, her friend Jacky and other girls enjoyed going to the Girls Friendly Society gatherings and to this day they remember the wonderful leadership of Heather McLeod. Heather's father, Ken, was also very involved in mentoring the youth in Church procedures.

Flower arrangements were another wonderful part of Saint Aidan's – ably led by Brenda McLeod. Fresh flowers were put into the church each Sunday and, for special occasions, they were augmented by donations from our parishioners. In later years Richard Ryan grew his prize dahlias in the grounds of Saint Aidan's to be used for special celebrations. It was so thoughtful of him.

The making of a cake for the first Sunday in the month was another lovely idea and unique for Saint Aidan's. This was to celebrate important milestones, i.e. birthdays and wedding anniversaries, which were occurring in that particular month.

Our little church has been very blessed to have had diligent Wardens over the years. I just mention Bill Sheather as one of those quiet workers, spending many hours looking after the premises. There are so many other people I could mention that have been part of this little church, that it would take up the whole magazine, but I would like to mention that my husband, Terry, made the wooden stands for the crosses and the Baptismal Font. These are still in use today and made extra special as the Font was used to baptise two of his great-grand-children.

I have enjoyed the life-long fellowship with my church family. All the memories are very precious, especially now that times have changed and that we have come to the end of an era. Sadness still prevails, but our little band of Saint Aidan's folk are close, so we will always look back on those happy days and look forward to keeping in touch in the future.



Left to right: Lynn Bock, Joy Mayhew, Ken Bock, Enid Telfer, Ian Telfer

Enid Telfer

Being a member of Saint Aidan's Church has enriched my life in many ways. My adult life began there 56 years ago when I was invited to join the congregation. At the time, I was waiting for our daughter to come from Sunday School, and the inviter is still a member of our Parish. I soon became aware of the friendships developing and how sincere and comforting they have been to me, so that when it was time for some members to leave and retire elsewhere Ian and I were able to call in to see them on our holidays.

I have always appreciated the efforts our Wardens have carried out in their duties with many of these duties unknown to us but carried out discreetly. The many Associate Priests who have passed through our Church have given me a good grounding in my spiritual life through encouragement and kindness and now with a degree of sadness we must leave Saint Aidan's and move on.

Lonza Jeffery

My husband Bill and I had been parishioners of Saint Alban's church since 1965, except for a couple of years that we were living in Goulburn following a bank posting for Bill. However, we had to rethink our church attendance in mid-2000 when Bill suffered a stroke and found he could no longer cope with attending the big church. Also, the service at Saint Aidan's was at 8.30am, and so a far better time for us, as we used to attend the 7am at Saint Alban's in previous years.

We had transitioned to the Saint Aidan's congregation via our joining the Saint Aidan's Open Age Fellowship which had allowed us to get to know the congregation there very well.



We thoroughly enjoyed that group and the activities we were able to participate in as it moved around the various homes each month. The only entry fee was some food for those less fortunate than ourselves, and we used to collect a very large quantity of tinned and packet food for distribution by Christian Community Aid at Eastwood.

We found the people attending all very friendly, and the services were very moving, which we appreciated and it meant a lot. During our years attending Saint Aidan's we assisted with working bees, preparing morning tea when my turn came up on the roster, and washing up afterwards. Bill was a source of great interest in that he could wash up in water so hot no one knew how he could put his bare hands into the water.

I was a member of Saint Aidan's Friendship Group, formerly the Ladies Auxiliary. We used to meet monthly and hold our business meeting followed by morning tea, to which some of the husbands who had brought their wives would also be invited to participate.

It was very special to hold Bill's funeral service in Saint Aidan's in April 2020, just at the start of the COVID-19 pandemic. Sadly, we were very restricted with the number who could attend, at that time it was only ten.

Our three sons, Phillip, Lloyd and David used to attend with us from time to time, especially for days like Mother's Day, Father's Day or other meaningful family occasions.



Saint Alban's Choir singing at a Patronal Festival service in Saint Aidan's

Joan Craven



Pam Chambers and I were members of the congregation at Saint Peter's, a branch church of Saint John's, Beecroft. It was a small church where we were all members of a true Christian family and, as such, shared many of our joys and sorrows. It was a very caring community, so it was with great sadness that Saint Peter's was forced to close. The question arose 'where to go?' I had friends at Saint Aidan's and knew it was a branch church similar to Saint Peter's, so we decided to attend there. The first reaction from other friends when we told them of our decision was "*where is that?*"

From the first visit we were made very welcome, and it wasn't long before we found ourselves involved in the Morning Teas. Pam became unofficial washer upper and I poured tea. We had become part of the Saint Aidan's family. We had made a good decision.

We have enjoyed the fellowship and now have a circle of new friends.

But history has repeated itself and now Saint Aidan's is closing. Why? Besides the obvious reasons of age of parishioners and demographics, many are unaware of its existence. Most churches are 'on view' but Saint Aidan's is situated in a side street among suburban homes. Perhaps it has not received enough publicity. Pam and I and Pat Fearey were the last new members to join the church and we started attending seven years ago!

However, time marches on and we have now 'signed on' at Saint Alban's and have been welcomed by several ladies. We look forward to meeting more friends in the future.

Joan Forsythe

The fact that the church was in the side street behind West Epping School is the way I was introduced to Saint Aidan's, then followed a long and varied journey ahead. Each Sunday morning found me at Downing Street West Epping Memorial Hall, which was then divided into two.

The eastern section was used as a junior Sunday School and the larger western end for services and senior Sunday School, eventually needing to expand. The Community Hall in the adjacent park on Sundays housed the Sunday School until the cottage next door was utilised. Kindergarten Sunday School was conducted in the garage of the cottage and other classes in the living room and bedrooms.



When the new extension was added to the Memorial Hall the fence was removed and the kindergarten Sunday School moved into the basement of it, and other classes into this new hall and senior classes were held on the stage. What then had been known as The Memorial Hall in due course became the Church and was dedicated for formal services each Sunday.

Saint Aidan's has been supported by Churchwardens, Ladies Auxiliary, Men's breakfasts, Girl's Brigade, street stalls and fetes.

Young people from the Senior Sunday School used to move to Saint Alban's for Confirmation and Fellowship, and of course we cannot forget Sunday School picnics and many other social gatherings.

Margaret and Robin Cummins



We have memories of Saint Aidan’s from the time we were first married at Saint Alban’s at the end of the 1960s and were living in North Epping, at that time attending All Saints, North Epping, which was the other daughter church of Saint Alban’s.

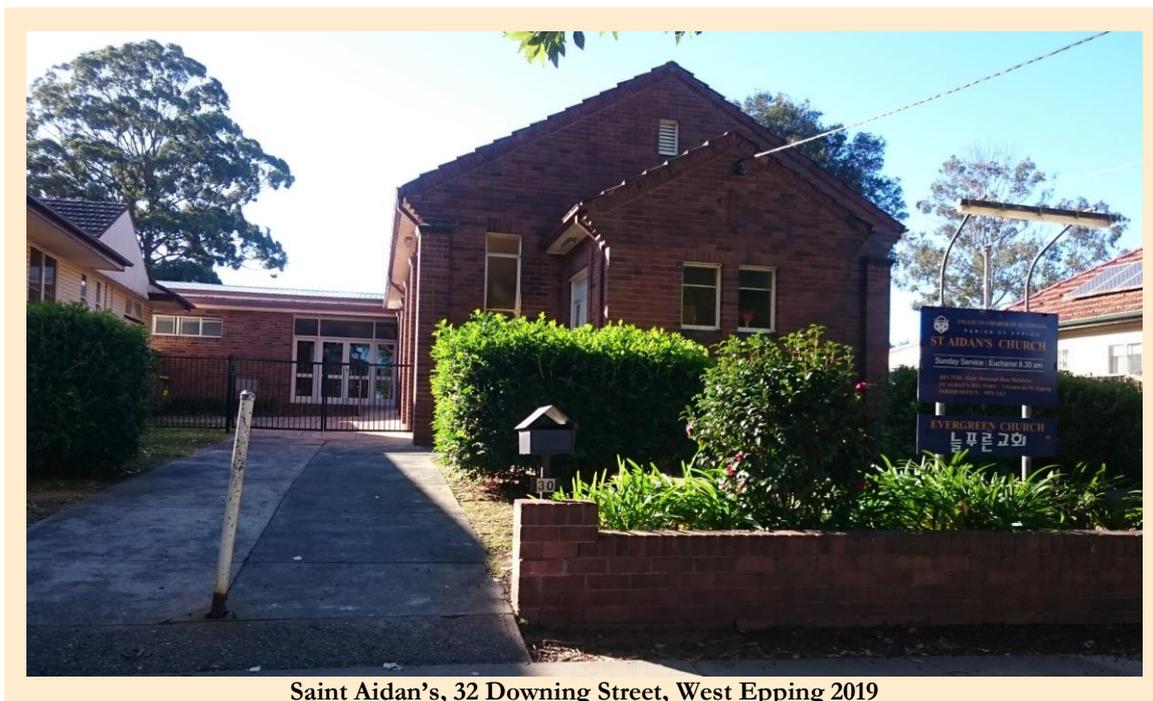
We remember the Saint Aidan’s Fetes, when we would attend and have dinner on the Friday night, then come back again on the Saturday morning to spend our money on all manner of hand-made goodies.

We recall many Progressive Dinners where the main course was always served at Saint Alban’s and the entrée and dessert were either at Saint Aidan’s or All Saints.

Whilst attending Saint Alban’s, where we worshipped from the late 1970s, we became involved with the Saint Aidan’s Open Age Fellowship, from its inception by the late Ken McLeod in the mid 1980s, when Robin was a Saint Alban’s Church Warden, until its eventual closure in February 2010. Other Saint Alban’s parishioners also joined at the time. This was a group that spent one Friday night every month for all those years enjoying each other’s company, having numerous richly rewarding experiences.

Our attendance at Saint Aidan’s did not commence until late 2004, and from that time on we participated in all facets of the church life. We both served as a Warden, on separate occasions, Lay Assistant/Server and all other duties that were necessary for the smooth running of the church. There are so many faces that come to mind when you think back over all the years we had our association. It has been the spiritual home of innumerable people, now sadly no longer with us.

We have happy memories of the years spent worshipping at Saint Aidan’s, and now look forward to our latter years at the ‘big’ church, which is where I attended from 1956. We were married there in December 1968, and it is where our two children were baptised and confirmed.



Saint Aidan’s, 32 Downing Street, West Epping 2019

Saint Aidan's Thanksgiving Service

Sunday 18 April 2021

A service of thanksgiving was held for Saint Aidan's Church, West Epping, honouring its worship, fellowship, service and witness over many years and the blessings experienced through its ministry and worship.



The Reverend Bruce Hunter read from the Book of Revelation



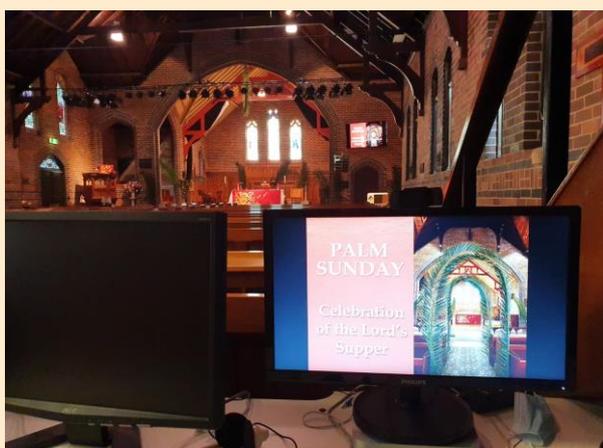
ABOVE: The Reverend Paul Weaver shared memories of Saint Aidan's as part of his sermon



RIGHT: The Sanctuary Party – Ken Bock, Margaret Cummins, The Reverend Paul Weaver and Bishop Ross Nicholson



Recollections were shared over afternoon tea



The 10.00am service was both in the Church and on Zoom



The Sanctuary

The 10.00am Service began with an Ecumenical Procession



Above: Bishop Ross Nicholson welcomes everyone to Saint Alban's before the procession

Right: Reverend Greg Woolnough, from Epping Uniting Church, reads the Gospel



The Reverend Paul Weaver begins the Liturgy of the Palms



The Procession returns to Saint Alban's

Three Reflections During Holy Week 2021

Building Community in a Post COVID World

James Von Stieglitz 29 March 2021



Let us pray.

Lord Jesus, with your spirit amongst us, lift us up from a time of world pandemic and help us in our journey to build your community here in Epping. Bring us all closer together while helping us to reach out widely. Amen.

When I read the readings for today, I found them insightful and valuable. Guess what? I am not planning to focus on them but will be reflecting on Building Community in a Post Covid era.

At Christmas I received a smart watch. While a fantastic product I think the word 'smart' is perhaps misplaced. Sometimes it tells me to breathe, when clearly, I am already breathing. Sometimes it tells me to stand while I am behind the wheel of the car.

What this watch did do was help me to decide to get fit and to join what can loosely be called the running community.

One thing I have quickly learnt is that the huge majority of people in society don't find talking about running particularly interesting. Yes it's one foot in front of the other slightly quicker than walking!

In my experience, there is a similar situation with Christian witness. Sure; there are runners that just want to talk training techniques and Christians that enjoy practicing their bible quotes with each other but for the huge majority of us there is a wariness of intensity, especially early in a relationship or involvement in something different. With this facet of human nature in mind, as the dangers and our concerns over Covid 19 subside, how do we build and grow our community here at Saint Albans?

With much of our world being thrown into chaos a little over a year ago, one of the things that struck me was how some aspects of community grew while others were really challenged. In the case of church communities and our parish in particular, we were especially challenged. Things were just so different, so unsettling, so unenjoyable, so deflating and worrying. We could all name something that just wasn't quite right.

I believe that we all need community, and it is important that as a parish community we live up to and build community. I also reflect on the way that we struggle to provide an environment that comfortably and respectfully accommodates all aspects of our Parish Vision. I can't say I am big into memorising and quoting organisation vision statements as my working life has been one of having to overtly support various company vision statements, right up until they are changed. Our Parish vision statement, while solid and clear, helps highlight just how far we were from attainment even before Covid hit.

While all aspects of our vision need to work together, I am especially challenged by and am focusing on that of being a Christian Community. Well, you might ask why? Why do we need to build community? What will that community look like? Don't we have plenty of opportunity for community, if only people took it up? And a whole lot of similar questions.

Before I attempt to answer a few such questions, I will take a small diversion. Many people obtain strength from being alone. Every two or three weeks I come up to the church on a Friday evening to ensure that candles are trimmed, the right colours are displayed, the communion items are ready for Sunday and the like. What I get is an opportunity for some really peaceful and reflective time. I guess you could call it NON COMMUNITY time! I can light a candle, sit in silence right there, pray or I can keep myself busy with the tasks to be done. It is my choice and any which way I am experiencing quiet time.

For some of us it becomes especially hard to see the value of community when we get so much energy from being alone.

So back to why I think we need community and need to put effort into building community.

Now I am going to put it out there – Firstly Community is fun.

Christian and fun. This is such a hot topic I think I will leave it to Ross and Paul or in 10 years' time when I am allowed back to the microphone. Anyway, I could find references to fun, joy and community in the bible, I struggled to find something succinct to support the view that Community is Fun. The best I could find via the internet was Psalm 133 (NIV) which includes, *"How good and pleasant it is when God's people live together in unity!"*, which I think I could link to many thoughts.

The second reason we need community is that **Community is helpful and encouraging.**

Hebrews Chapter 10 Verses 24 and 25, *"And let us consider how we may spur one another on towards love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another - and all the more as you see the Day approaching."* (NIV)

Or from 1 Corinthians Chapter 12 Verses 25 and 26, *"...there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it."* (NIV)

The third reason I believe we need to build community is that **Community builds Love and deepens our understanding.**

This is another one to leave to Ross and Paul but from Paul's letter to the Galatians Chapter 6 Verse 2 *"Carry each other's burdens, and in this way you will fulfill the law of Christ."* (NIV)

The ultimate reason why I think we need to build community is that **Community attracts the Holy Spirit.**

One of my favourite passages is Matthew Chapter 18 Verse 20 and while many say this is not the real meaning of this verse, I think it can have multiple purposes. Otherwise, I am sure you can find dozens of other acceptable references. *"For where two or three are gathered in my name, there am I in the midst of them."* (RSV)

So how do we build community? Is having morning tea building community? Is running the Fireplace building community? Is running a family group building a community? The answer to all of these is of course – YES and there are literally dozens of other examples very specific to building community in the context of our parish. To me, to build community, with God's help, there are two practical ingredients needed:

- 1) that something is organised to create community, and
- 2) that each of us work on the subtleties needed to build community.

What does this mean? Well let's take an example to see the importance of both. Given I am reflecting on community, let's take morning **tea**. While I was keen to get an onsite church service up and running as soon as possible, I have been a little reserved when it comes to venturing back into the hall. I guess I am being illogical, but I suspect there is a real range of feelings on virtually everything we are currently doing. As we do loosen up in a Post Covid world what does it mean to build community via morning tea?

So, for the first ingredient morning tea is organised to occur - an amazing and much appreciated effort on everyone's part.

Now for the second ingredient, which is more difficult to define. To explain this, I will again take a small diversion. When I first attended Saint Albans, I can remember heading into the hall and not knowing anyone. I would take a cup of tea and stand. Sometimes I would show interest by standing near others talking. Sometimes I would stand alone. My guess is that we have all felt this experience at one time or another when attending something where we don't know anyone, whether it be a school function, a party or maybe even a running event! A couple of hellos and nods but far more silence. Remarkably, I can vividly remember the first few weeks, stepping beyond those awkward moments I described just now. I still remember the warm welcome and discussions with the two Dougs: Doug Pearson and Doug Carruthers. These two people were engaging, caring and really helped to draw me into the community. They did not put me on the spot but so helped to bridge the gap between knowing no one and the other longer-term connections such as joining the Servers' Guild.

When we see a couple, or an individual standing outside the church or in the hall, it is so valuable for us to step out of our comfort zone and start a conversation. This goes for newcomers but equally for people that you may have seen hundreds of times before but can't even remember their names. This ingredient extends to the tables

and the need to get the balance right between communing with the known and reaching out to offer others to sit with us. Getting this ingredient right is challenging but to make our Christian community grow in a post Covid environment, we need to work at being outside our own comfort zone.

I stress that this example is just that, an example, and that I could apply similar principles to just about every aspect of our parish life. That is; it still comes back to having something organised and then doing something additional that engages and connects. When we reach out and we get some form of knock back or less than equal connection it can feel deflating but in totality, the experience, in my experience, is hugely positive.

To conclude, I just want to reflect on my Park Run experience last Saturday. No, I am not going to talk about whether it was a PB (personal best) or if my split times were balanced or any of that. What I did experience was the farewelling of a couple of people who had been running in, and helping coordinate, the Parramatta Park Run since its inception almost 10 years ago. This couple were moving to live on the central coast. Similar to this, a couple of weeks earlier another person had decided that after some years they were stepping back from their volunteer duties. These events mean that organising a free Saturday morning run is more challenging but that does not mean it is not the right thing to do. This is true of our Parish too.

Amen

Breakfast and Morning Tea Resume



Breakfast and Morning Tea 14 March 2021



Morning Tea 14 March 2021



Kitchen Crew 21 March 2021



*O Lord how manifold are your works!
In wisdom you have made them all;
The earth is full of your creatures.*

*When you send forth your spirit, they are created
And you renew the face of the ground.
May the glory of the Lord endure for ever,
May the Lord rejoice in his works.*

I love this Psalm. The Psalmist is rejoicing in the wonders of God's creation. Wonder is not something we talk about very much in modern life. We do not seem to allow wonder to lift us up out of our own self-interest and help us to understand others and the natural world better.

From my earliest years I have revelled in the opportunity to get my hands dirty in the garden or to walk in the bush. In the last 17 years I have made a career from my love of nature, taking people on walks in the bushland reserves around Sydney. We are very fortunate to have so many areas close to Sydney where you can get in touch with nature.

The Psalmist lived in an agricultural society. He would have observed the cycle of the seasons at first hand. In 21st century Australia this is not the case. Many people are totally divorced from our weather patterns. It is possible to live each day moving from airconditioned house to airconditioned car to airconditioned office/shopping centre, totally unaware of the weather conditions or the change of the seasons outside until of course we have extreme weather such as that experienced last week.

Last year we saw an amazing change in the way we live our lives on many levels. The physical and emotional toll of the Corona virus saw thousands of people suddenly out walking and cycling, putting enormous pressure on well-known walking areas such as the Blue Mountains and coastal walks. This phenomenon has galvanized doctors, researchers and others to tap into nature's therapeutic effects. Spending time in the woods — a practice the Japanese call *'forest bathing'* is strongly linked to lower blood pressure, heart rate and stress hormones and decreased anxiety, depression and fatigue. The nineteenth century medical superintendents of the Gladesville and Callan Park Hospitals were on the right track when they planted gardens to *'soothe troubled minds'*. Even just the view of a garden seems to hasten the recovery of seriously ill people. I have experienced the uplifting effects of nature for many years. So did the Psalmist.

If we delight in nature and find joy there, hopefully we will not so carelessly plunder, neglect and destroy it. The needs of humans, just one of many species on this planet, have become paramount. As Christians we recognise this. The Good Friday liturgy may include the words –

"My people what wrong have I done to you? What good have I not done to you? Listen to me.

I filled the earth with all that you need, so that you might serve and care for one another, as I have cared for you, but you have cared only to serve your own wealth and power".

[These lines are from the 'Improperia', a series of antiphons and responses, expressing the remonstrance of Jesus with his people. Also known as the 'Reproaches', they are said or sung as part of the observance of the Passion, usually on Good Friday. This type of liturgy goes back to the Middle Ages.

<https://en.wikipedia.org/wiki/Improperia#Anglicanism> Accessed 9 April 2021 at 1600hrs.]

In Australia we have just lived through the darkest year of my life. We have had bushfires, floods, disease, and if you count the panic buying of supplies – famine. No wonder cartoonists called to mind the Four Horsemen of

the Apocalypse. I am surprised and dismayed that our church leaders have not had more to say about the role human behaviour has contributed to these disasters. Unlike the Old Testament prophets, no one not even the Pope, has been brave enough to call out the reason we find ourselves in the midst of a global pandemic. Instead, he and others have remained fixed on issues of individual morality such as same sex marriage.

The role of prophet has been taken by secular scientists who have been telling us for decades that human activity is causing the temperature of the Earth to increase with dire consequences for our future. One of the activities causing this increase in temperature is the clearing of our forests to create pasture for our flocks and fields for our crops. The decrease in forests has meant loss of habitat for wild animals who are now living closer to us humans allowing viruses such as AIDS, Ebola, Hendra and now Coronavirus to jump species. They tell us to expect more pandemics like this one in the future.

Australia is a top performer when it comes to destroying the habitat of native species. We clear more native vegetation each year than any other developed country. Since Europeans came here a little over 200 years ago, 66 native species have become extinct. 10% of the mammal species here before European settlement are now extinct. This is the worst extinction rate for any country in the world.

Personally, I believe that as Christians our responsibility includes just stewardship of our land. Some say that Psalm 9 verse 6 *"You made him ruler over the works of your hands; you put everything under his feet"* gives man the right to exploit the earth. However, I would suggest that those who rule are responsible for the wellbeing of all whom they govern. The Psalmist could never have imagined the industrial exploitation of the sea and land that we see in the world today.

Christians need

- To call out practices which endanger the continued existence of our unique animal and plant life.
- To live sustainable lives, living as Gandhi said: *"to live simply so that others may simply live"*.

This is how I try to live my life - not only working to interpret nature and teach people how to care for our natural areas in a sustainable way but also by supporting conservation organisations both financially and as a volunteer and occasionally in a street protest.

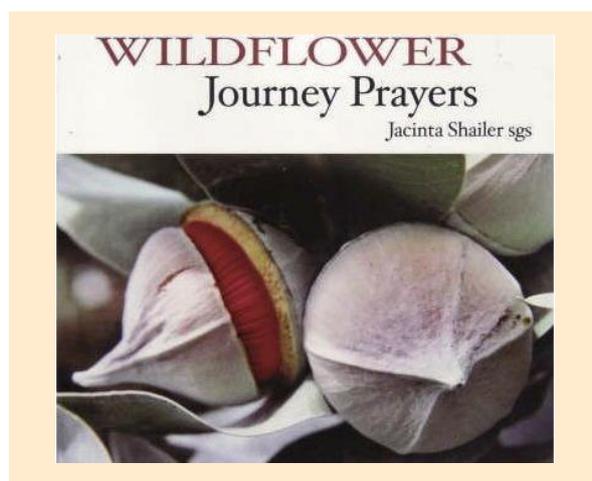
I would like to conclude by reading two prayers from *'Wildflower Journey Prayers'* written by Jacinta Shailer, a Sister of the Good Samaritan.

O God of the morning light,
mantle Mother Earth with your protective cloak.

Fragile ecosystems, wetlands, rivers,
forests, farms, seas, and desert plains, call
out for helping hands and hearts, to rid the
world of unthinking greed.

Show us the way of championing creation
with creative ways of restoring her
abundant splendour and enriching life.

O Cosmic Word of the Soundless One,
as wind whips the waves in froth and foam, and rocks
resound in discordant shrieks of surprise,
may we hear the melody of your message calling us to new
endeavours,
stretching us to new limits, as we search to transform our
sacred earth,
and seek new ways to enhance the lives of those who walk
her shores.



https://www.koorong.com/product/wildflower-journey-prayers-jacinta-shailer_9781863551175



Hebrews 12, Verses 1-3 describe the race Jesus ran to make it to Heaven. It's the same race that Christians have been running for centuries and it's the same one that we all run now.

Sometimes, this race will feel more like an obstacle course, trying to dodge out of the way of things and people that try and prevent us from reaching the finishing line. But when we hit these hurdles, we should look to Jesus' example and how he ran the race.

If we follow his lead, we will make it too.

This isn't just any race; this is a marathon - a marathon that lasts a lifetime. But before the starting gun goes off and we take our first steps, in verse 1 we're told that we are "*surrounded by such a great cloud of witnesses*". These witnesses are the people in the stands, cheering us on, they're the people at the water stops, ready to fill us up when we're running low. They're the ones who have run the race, gone before us and won. These are veterans of faith and they're there to encourage us and see us to the end!

As the verse continues, we're told to throw off everything that hinders us, all the unnecessary things in our lives that we think may be important to improve our race but will ultimately prevent us from finishing. In the race, these may be things like fancy sports shoes and Bluetooth headphones, but in our marathon, this refers to sin. At the end of Verse 1 we're told to "*run with perseverance, the race marked out for us*". The one who marked out this race was Jesus. Now, these are big shoes to fill, but we're told to persevere, not to be perfect. We will trip and fall, but what matters is that we get back up again and keep going.

At the start of Verse 2 we're advised to keep our eyes on Jesus, so, during our race, when we come to a fork in the road that's poorly signposted, all we must do is look to Jesus' example. WWJD? What would Jesus do, were He in our position?

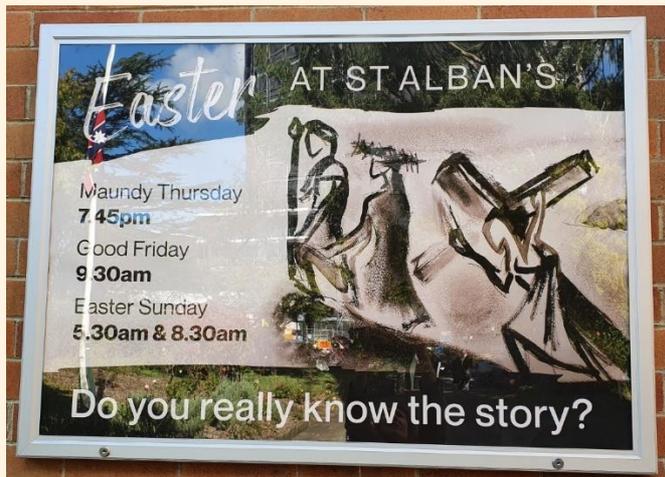
And why should we follow Jesus' path? Because 'he never lost sight of where he was headed - that exhilarating finish with God. He knew the joy and life that was waiting for him once he crossed that finish line. With that excitement, he could put up with anything along the way; the Cross, shame, ridicule, they were tiny things when compared to God's promise.

At the end of Verse 2, Jesus has made it to the finish line, He has won and He's enjoying the grand prize; "*sitting down at the right hand at the throne of God*". He made it, and so can we if we follow His example.

Verse 3 says, "*consider him who endured such opposition from sinners, so that you will not grow weary and lose heart*". It tells us that when we find ourselves waning in our faith, to go over that story again of all that Jesus endured, item by item, that long litany of hostilities and know that, if Jesus can make it through all that, then so can we!

To make it to God, we aren't *told* to be perfect, we're *asked* to persevere. God knew Jesus' marathon wouldn't be easy and without its trials, and He knows ours will be the same. He has watched people run for so many years and He won't move the goalposts when we stumble. He's our biggest supporter.

So, just as 2 Timothy Chapter 4, Verse 7 says - "*fight the good fight, finish the race, keep the faith*" because God is waiting at that finish line with the wonderful prize of His great promise.



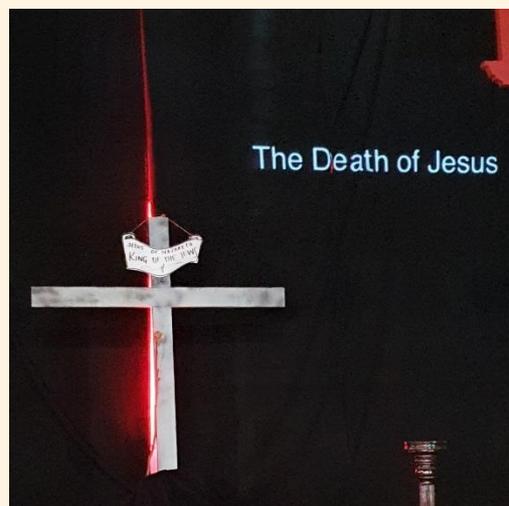
Easter Poster at Saint Alban's



The Narrator Ken Bock



Jesus faces Pilate



Jesus dies on the Cross



The curtain of the temple was torn in two



Service at 5.30am on Easter Day



Lighting of the Pascal Candle



The Gathering of the Congregation



The Candlelit Church



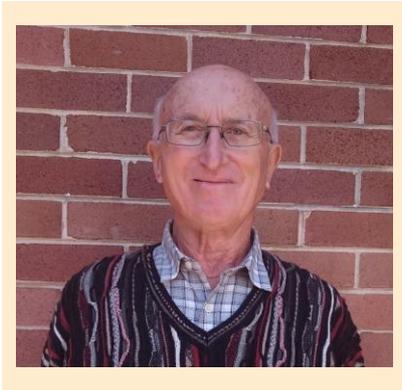
The Renewal of Baptismal Vows



The Sanctuary on Easter Day

In John Chapter 11 Verse 25-26 Jesus said to Martha:

“I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?”



Delving back into the Saint Alban's Archives I found some items of interest from 1971, 50 years ago, which still have relevance today.

The first is from the writings of J Sidlow Baxter, an Australian theologian who authored as many as thirty books analysing the Bible and advocating a Christian theological perspective. His most popular work was *Explore the Book*, a 1760-page tome that analyses and summarises each book of the Bible.

<http://articles.ochristian.com/preacher23-1.shtml>

Accessed 6 April 2021 at 1500hrs

FOR THOSE UNDER PRESSURE

"And God is able to make all grace abound to you; that ye, always having all-sufficiency in all things may abound to every good work."
— 2 Corinthians 9:8.

There is a pressure about life to-day. Businessmen tell of the strain in modern commercial life; and all too often the strain "tells" on them. In the professional sphere things are keyed up to tension point. Home life is beset with nerve-wearing problems such as the worry of children who, having been brought up amid unprecedented social conditions and godless psychological theories, refuse many of the healthy restraints which beneficially conditioned family and social life in the younger days of their parents.

Much of the pressure to-day is the product of uncertainty. There is uncertainty about the big things — international issues; and the repercussions from this tremble right down to the individual worker and housewife. Uncertainty engenders anxiety. Below the surface of many lives to-day there is a state of chronic suspense arising from a sustained chain of uncertainties. Life itself becomes anxious. Anxiety breeds worry. Worry means tension, strain, pressure. Paul has an expression, "pressed out of measure" (2 Corinthians 1:8). It is poignantly up-to-date.

To the Christian, these days are both exacting and challenging. The true Christian life was never easy. It is least easy perhaps just now. Cries of outward persecution often call forth spectacular heroism, but day after day of inward pressure tends to wear one down both nervously and spiritually. A non-Christian may become impatient or sour or sullen, and nothing be thought of it except the nuisance of it; but the spirit and temper of the Christian when under pressure always reflects upon the Christian faith. Does our Christian joy, peace, patience, survive under such strain? The prince of evil will make Christ's people his priority-target these days, seeking to wear out our patience, disturb our peace, smother our joy, undermine our spirituality, and silence our witness. His device is to pre-occupy the mind with cares, and swerve the gaze away from Christ. "Pressed out of measure"; take that word with its prefixes — depressed, suppressed, repressed, oppressed — all these are states into which the adversary would bring us through pressure.

But over against all this is the all-sufficiency of our triune God; the Father above us, the Son beside us, the Spirit within us. "God is able to make ALL GRACE abound toward you, that ye ALWAYS having ALL-SUFFICIENCY in ALL THINGS may abound to every (or all) good work." He can keep us serene amid strain, and patient through trial. On the desk of a busy London editor not so long ago, there stood a small clump of lavender. It had been sent, along with a cheery letter, by a poor and almost blind old lady living alone in Northamptonshire village. Under its influence, the stuffiness gave away to fragrance. Attached to one of the little lavender branches was a scrawly note: "Pressure brings out the perfume."
—J. SIDLOW-BAXTER.

This could be a parable for our pressure-filled days.

**TEACH THE CHILDREN TO SAVE — START A TRUSTEE ACCOUNT
WITH THE ANGLICAN (WEST EPPING) SAVINGS FUND**

May, 1971

"The Parish Magazine"

Page 7

The Parish Magazine May 1971 Page 7

We live in an unprecedented time of materialism, selfishness and atheism. In the June 1971 edition of *The Parish Magazine* there was a parable which goes straight to the point.

THE ATHEIST AND THE PEASANT WOMAN

Some years ago, an atheist lecturer was pouring out his barrage against the very thought of God, and heaping ridicule upon all those he deemed foolish enough to believe in God and in the Bible as the Word of God.

On one occasion he addressed a group gathered in a large hall, where his wordy eloquence stirred them to a high pitch. Proudly considering himself master of the situation, he hurled a challenge to Almighty God. If there be a God, he challenged Him to reveal Himself by smiting the lecturer to death. When God did not do this, the man turned to his audience and exclaimed, "See, there is no God!"

Thereupon a little peasant woman, with a shawl about her head rose to her feet. She addressed her remarks directly to the lecturer, as follows:

"Sir, I cannot answer your arguments; your learning is beyond me. You are an educated man, while I am merely a peasant woman. With your superior intelligence, will you answer me one question.

"I have been a believer in Christ for many years. I have rejoiced in His salvation, and I have enjoyed my Bible. His comfort has been a tremendous joy. If when I come to die I learn that there is no God, that Jesus is not the Son of God, that the Bible is not true, and that there is no salvation or heaven; pray, sir, what have I lost through believing in Christ during this life?"

The room was very still. The audience quickly grasped the logic of the woman's question. Then they turned to the atheist, who by that time was taken aback by the woman's simplicity. In quiet tones he made answer, "Madame, you will not stand to lose a thing."

Hearing this, the peasant woman spoke again. "You have been kind and have answered my question. Permit me to ask another.

"If, when it comes time for you to die, you discover that the Bible is true, that there is a God, that Jesus is His Son, and that there is a Heaven and a Hell; pray, sir, what will you stand to lose?"

The logic, of course, was so overwhelming that the crowd leaped to its feet and shouted in ecstasy. The atheist was silent. He had no answer.

The Bible speaks of such folk in Psalm 14:1, where it says, "*The fool hath said in his heart, there is no God.*"

THE ANGLICAN (WEST EPPING) SAVINGS FUND
THE MODERN DUAL BENEFIT GROWTH FUND

Page 10

"The Parish Magazine"

June, 1971

The Parish Magazine June 1971 Page 10

A Man May Go To Heaven... ..

Without health

Without wealth

Without fame

Without a great name

Without learning

Without big earning

Without culture

Without friends

Without a thousand other things,

But he can never go to heaven

Without Christ!

Anonymous

The Parish Magazine July 1971 Page 9

Epping was a very busy Parish in 1971.

CALENDAR for MAY

- 1.—Saturday: St. Phillip and St. James.
Holy Communion, 7 a.m.
Annual Fete, Church of England Retirement Villages, Castle Hill.
- 2—Sunday: EASTER 3.
First meeting of final Confirmation classes, St. Alban's, 3.45 p.m.
Parents' Meeting, 3.45 p.m.
- 5—Wednesday: St. Alban's Guild, 10.30 a.m.
Annual Meeting, C.E.B.S. Parents' Auxiliary, St. Alban's.
- 6—Thursday: St. Aidan's Women's Auxiliary, 10 a.m.
Annual Vestry Meeting, St. Aidan's, 8 p.m.
- 7—Friday: Annual Diocesan Tea and Festival, Sydney Town Hall,
6 p.m.
- 8—Saturday: St. Alban's Street Stall.
- 9—Sunday: EASTER 4.
Confirmees' Tea, St. Aidan's, 6 p.m.
- 11—Tuesday: Mothers' Union, 2 p.m.
Annual Meeting of Parishioners, St. Alban's, 8 p.m.
Annual Vestry Meeting, 8.00 p.m.
- 12—Wednesday: All Saints' Guild of Service, 1.30 p.m.
- 13—Thursday: Spiritual Therapy, 10.30 a.m.
- 16—EASTER 5.
"Contact 71" begins.
- 18—Tuesday: All Saints' Wives' Fellowship, 7.45 p.m.
- 19—Wednesday: St. Alban's Guild, 10.30 a.m. and 1.30 p.m.
- 20—Thursday: ASCENSION DAY.
Holy Communion, 7 a.m. and 10.30 a.m.
- 23—Sunday after Ascension.
Youth Service, St. Alban's, 5 p.m.
- 27—Thursday: Wives' Fellowship, St. Alban's, 8 p.m. Topic,
"Abortion."
- 28—Friday: Garden Lovers' Club, 8 p.m.
- 30—WHIT-SUNDAY.

GARDEN CLUB NOTES

We staged another very successful Autumn Show in March. Not up to our usual standard as far as blooms were concerned, but the floral work was a joy to behold, especially the one depicting our Silver Jubilee.

Congratulations to Mrs. Mountford for Champion Free Expression and Mrs. Irvine for decorative. Deane Mediud, of Green Valley, won the Grand Champion for her depicting thoughts of Easter.

On the 10th July is the Camellia Show, the biggest, brightest and best in N.S.W. There will be hundreds of blooms on display, and exciting free expression.

The show opens from 2 p.m. to 8.30 p.m. Come and see the queen of flowers shown to perfection.

DULCIE IRVINE }
IVO KERSHAW } Joint Hon. Secs.

**PAY YOUR RATES WITH ZEST
THROUGH THE ANGLICAN (WEST EPPING) SAVINGS FUND**

Page 12

"The Parish Magazine"

May, 1971

F. S. PACKY & SONS PTY. LTD., PARKES STREET, RYDE, N.S.W. 2112 PHONE: 80-0291

The Parish Magazine May 1971 Page 12



Now that the immediate danger of COVID-19 seems to be retreating, at least for us in Australia, perhaps we can begin to reflect on the way in which we've come to a better appreciation of the good things we have, and which we may have previously taken for granted.

Because of family exposure, I had already done a ten-day isolation before the general lockdown was enforced here. I was quite reticent about saying how much I'd found it an easy, even enjoyable experience, given how many were suffering privations quite out of their control or expectation.

Really the only things I missed in any meaningful way were visiting my father in person and attending Church!

Attending church in person again was therefore very special, and even more so once we were allowed to sing!

Even with a mask, singing remains a special part of worship for me, even more so than music which is listened to. It's the taking part which is important.

It made me think back on my childhood and school years which were full of singing. On any longish car journey (long before car radios and portable 'sound' systems) my mother encouraged us to sing. We learnt all the Scottish songs, silly ditties and favourite hymns. At boarding school, we sang every morning at assembly, hymns of course, many of which have remained life-long favourites. Of course, the school choir also gave me a wonderful opportunity to sing all kinds of music, probably quite old-fashioned by the sixties, but again their beauty defied fashion.

That is why a return to singing hymns has been a joy. But I wonder when we'll be able to sing the liturgy again? There are other churches who have wonderful choirs who sing the liturgy without the congregation joining in, but I would prefer, most of the time, to join in this act of worship. In singing we are stripped of all our worldly thoughts, our position, our status and our cares, and we offer to God what's in our hearts.

For many things, words can only provide an approximation of the meaning, and into this void comes music. With words and music we sing our love of God with songs stretching from the tomb of Easter morning, through all history until now, in all the Pentecost languages, in chants and hymns of all faiths throughout the ages, connecting us all in the great family of Faith.

Joy is the only word to describe this feeling. *Kyrie eleison...*



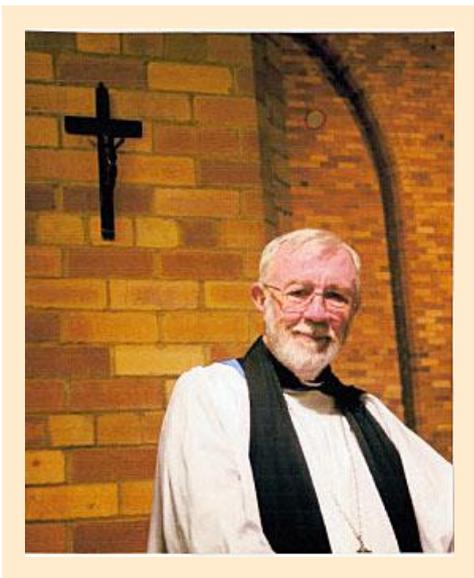
Memorial Flowers
14 February 2021



Memorial Flowers
21 March 2021



Memorial Flowers
28 March 2021



I am writing this article on 30th January 2021. My Lectionary of Readings in the Church lists many saints and holy men and women and for today it simply says: ‘Charles, King of England (d. 1649)’.

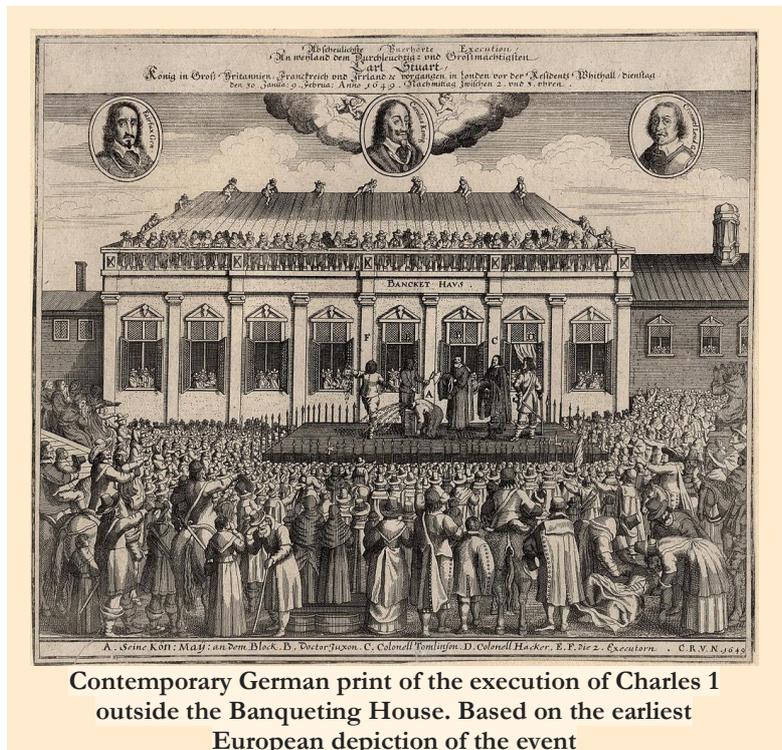
On this day 372 years ago Charles 1 of England was led through the Banqueting Hall in Whitehall, London, and out to a platform erected in the street outside. Great crowds groaned in agony as their king was beheaded. The Parliamentary and puritan forces that had ordered his execution allowed him to be buried in Saint George’s Chapel, Windsor. Our daughter once showed us his grave just before a Christmas Eve service we attended there.

While he was a foolish and arrogant king, Charles was also a deeply moral Christian man. I once preached a sermon to commemorate his martyrdom. Charles died because he was a stubborn man who believed he was an absolute monarch, answerable only to God, but he was personally a good man in spite of that.

This event was the climax of the English Civil War.

Lately I have been watching the splendid television series on the History of Britain by Simon Schama and reading again the accompanying books. Schama begins his discussion of 17th century English history by reminding us that the first shot in that terrible Civil War was in Saint Giles Cathedral in Edinburgh on 23 July 1637. The shot was not a cannon ball but a foot stool. It was a riot over an attempt to introduce to the Scottish Church a Book of Common Prayer, like the book used in the Church of England every Sunday.

Jenny Geddes, a Scottish market-trader in Edinburgh, is said to have hurled a footstool at the Cathedral Dean. She is said to have shouted “*Villain, dost thou say mass at my lug? [in my bearing]*”. More people shouted and threw stools, before leaving.



Contemporary German print of the execution of Charles 1 outside the Banqueting House. Based on the earliest European depiction of the event

King Charles I, like his father King James who was the son of Mary, Queen of Scots, wished to prescribe fixed forms of liturgy and prayer, especially for the administration of the Sacraments, into Scotland as were in use in England. He was stubborn and determined but the great majority of the Scottish people were equally determined to resist him. They were influenced by Calvinism and puritan ideas and were deeply afraid of any ceremonial that might lead Scotland back to Roman Catholic ideas. Perhaps they were bigoted, but we must admire them for their determination. Their Christian faith really mattered to them.

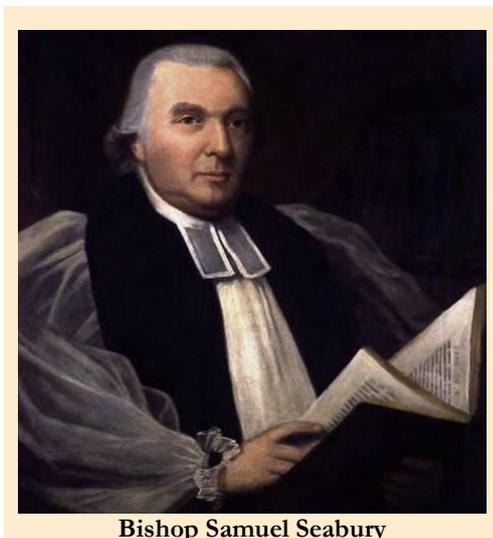
So, in 1637 there was the famous riot in Saint Giles, and in other churches, and the new Prayer Book was never generally used in Scotland. As a consequence, when we worship in any Presbyterian Church in Scotland or Australia to this day, we will be given a Hymn Book and possibly a Bible but there will not be a Book of Common Prayer. A so-called ‘Book of Common Order’ has been produced but it is only for the clergy.

In the years that followed, Presbyterianism was firmly established over most of Scotland and the 1637 Prayer Book that had caused the riot was apparently in the trash can of history.

But there were a significant minority of Scottish people, perhaps ten percent, who liked the more ordered style of worship and remembered the Scottish Prayer Book. They liked the fact that it was a formal liturgy. They retrieved it from the trash can and continued using it, printing various editions. They retained their bishops in the Apostolic Succession, and we call them the 'Scottish Episcopal Church'. Today they are a vibrant and growing community, part of the world-wide Anglican fellowship.

My wife and I once spent a week in Edinburgh. Just around the corner from our flat was Saint Mary's Episcopal Cathedral. Every morning I was up early to walk around to the Cathedral and share in the Eucharist. After doing so we were able to travel the few miles to Dunfermline Abbey, Church of Scotland, for traditional Presbyterian worship. King Charles I was born at Dunfermline.

That old Scottish Prayer Book is part of the fascinating history of the Church in the United States. When the War of Independence came and the break with Britain was complete, the American Anglicans found themselves with a serious problem. They had no bishops of their own, but they believed in the apostolic succession. Samuel Seabury was a leading Anglican and a strong loyalist who opposed Alexander Hamilton. He made the long voyage to London seeking episcopal ordination from the Church of England bishops. They were sympathetic but could do nothing because he would be required to take an oath of allegiance to the British Monarch, which he could not do.



Bishop Samuel Seabury

Then someone had a brilliant idea. Seabury went north to Scotland where the Scottish Episcopal Church had valid bishops but no laws about taking an oath of allegiance to the English king. I have seen the upper room in Aberdeen where Seabury was consecrated the first American Episcopal Bishop.

He was encouraged to use the 1637 Book of Common Prayer as the basis for the new American Prayer Book. Seabury became Bishop of Connecticut, and the Prayer Book that once had once caused a riot is now adapted and in regular use in the United States Episcopal Church. The present US Primate is Bishop Michael Curry who preached that dramatic sermon at the royal wedding of Prince Harry and Meghan Markle in Saint George's Chapel Windsor on 19 May 2018. That is where King Charles, who caused all the trouble over the Prayer Book long ago, is buried.

Today Christians of all traditions share worship. In the Presbyterian Hymn Book there are many hymns by Anglicans and Catholics and other denominations.

I love the old verse I once saw carved in a stone church:

*There are some that pray from the printed book,
And some from the heart alone.
And some that pray by the work of their hands,
And carve their prayers in stone.*

Acknowledgements:

1. Contemporary German print of the execution of Charles I outside the Banqueting House. Based on the earliest European depiction of the execution. https://en.wikipedia.org/wiki/Execution_of_Charles_I#/media/File:The_execution_of_King_Charles_I_from_NPG.jpg Accessed 13 March 2021 at 1200hrs
2. Information on Jenny Geddes <https://reformationhistory.org/jennygeddes.html> Accessed 13 March 2021 at 1210hrs
3. First American Episcopal Bishop Samuel Seabury https://en.wikipedia.org/wiki/Samuel_Seabury Accessed 13 March 2021 at 1220hrs.
4. Information on 1637 Prayer Book http://justus.anglican.org/resources/bcp/Scotland/BCP_1637.htm Accessed 13.March 2021 at 1230hrs.

Votive Candles

Candles burn in an empty church
while coffee talk fills the Parish
Hall across the path.
Our prayer remains,
still working while
attention is elsewhere.
God the light welcomes
these fragile flames
as tokens of our sincerity
even when we are absent.



Acknowledgement: Reprinted from *The Parish Magazine* August-September 2002 Page 2

Our website has had a facelift!

Many thanks to Christopher Lawn who organised the design and upgrade of the Parish website. Bishop Ross and our Parish Administrator Denise Pigot gave valued assistance. We also thank Malcolm Lawn, our webmaster, for his continued maintenance. Why don't you have a look? www.eppinganglicans.org.au

Will you write an article for the next Parish Magazine?

Contributions are invited for the next edition of *The Parish Magazine*.

The deadline for contributions is 2 July 2021.

Ask yourself –

- ✚ In what ways does my faith help me to endure the vicissitudes of life? Have I been able to help others? Have there been lessons I have learned?
- ✚ What am I looking forward to in 2021?
- ✚ How am I staying in touch with my Church, family and friends?
- ✚ Do I have an interesting journey of faith? Would others enjoy hearing my story?
- ✚ Is there someone who has influenced me and my religious faith? An author? A preacher? A friend?
- ✚ Is there a Christian book or author I would like to review?
- ✚ What would I like to see in future editions of my Parish Magazine?

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



Parish Directory

Rector	The Right Reverend Ross Nicholson BCom, BTh, Dip A, MA
Associate Priest (Part-time)	The Reverend Paul Weaver BA, BD, ThL, AMusA
Children's Ministry Worker	Amy Taylor
Lay Assistant	Ruth Shatford AM (Diocesan)
Sanctuary Assistants and Intercessors	Godfrey Abel, Sue Armitage, Ken Bock, Noel Christie-David, Margaret Cummins, Graeme Durie, Margaret Foster, Christopher Lawn, Anne Lawson, Michael Marzano, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), David Tait, Kim Turner, Sarah Weaver
Sacristans	Michael Marzano, Mark Taylor, James Von Stieglitz
Servers	Ross Beattie, Licette Bedna, Graeme Durie, Judi Martin, Michael Marzano (Master Server), Christopher Tait, Mark Taylor, Penelope Thompson, James Von Stieglitz
Parish Administrator	Denise Pigot Telephone: 9876 3362 Email: office@eppinganglicans.org.au
Honorary Parish Treasurer	Shane Christie-David
Parish Councillors	Ken Bock, Margaret Cummins, Graeme Durie, Glyn Evans, Christine Murray, Peggy Sanders, Gillian Taylor
Parish Nominators	Ken Bock, Graeme Durie, Ruth Shatford, Meryl Smith, David Tait
Synod Representatives	Michelle Lee Gillian Taylor
Churchwardens	Noel Christie-David – Rector's Warden Elizabeth Jenkins – People's Warden Michael Marzano – People's Warden
Choir Director	Michelle Lee L.T.C.L., BTh, MBA, Cert IV TAE
Organist	Aleks Mitsios
Assistant Organists	Lynn Bock, Bruce Wilson
Caretaker	Jaymes White
Editor	Julie Evans
Proof-readers	Glyn Evans and Peggy Sanders
Archivist	Brian Haywood