

The Parish Magazine

Epping Anglicans

August to October 2023

Number 873

Saint Alban the Martyr,
3 Pembroke Street,
Epping

with

Saint Aidan of Lindisfarne,
32 Downing Street,
West Epping



**The Choral Evensong Procession - Foundation Stone Centenary
Friday 16 June 2023**

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

From the Editor



This is the third Centenary Edition of *The Parish Magazine* in 2023, our year of centenaries. It contains more memories of those who have been part of the congregation over the last sixty years as well as items about our recent centenary events and church activities over the last three months. Community involvement and service have always been strong forces in Christian life and in this edition we see the ways our congregation and wider community continue this tradition.

Please speak to me about any ideas you might have, or articles you might like to offer, for the November issue.

Thank you to all those who gave articles, photographs, suggestions and support for what is truly a parish magazine.

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

Our vision:

*To be
“a city on a hill” -*

*a worshipping community,
loving Jesus
and
the people around us*

To contact us:

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

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

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Our clergy may be contacted at any time:

Ross Nicholson 0407 916 603

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

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The Anglican Parish of Epping

3 Pembroke Street Epping, NSW, 2121, Australia.

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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>



You will find, following, my Time Capsule Rector's Letter to the future congregation of Saint Alban's in 2123. But now I'm writing to the present congregation after a most wonderful centenary celebration of the laying of the foundation stone of our current church building. It was a great tribute, not only to the people of the past who have made our church what it is today, but to all those who made it such a marvellous and uplifting time.

A standout event for me was the Evensong service on Friday night. But enough of me! Read on in *The Parish Magazine* for more delights!

To our Brothers and Sisters of 2123

It is a strenuous exercise to write to the future. There are many considerations to be accounted for. As believers in the resurrection of Jesus and his return, that may have happened. But then you wouldn't be reading this! Likewise, the Saint Alban's church building could have been demolished and this time capsule destroyed in the rubble. Again, you wouldn't be reading these words.

The Apostles Peter, Paul and James provide no help because they were writing to the churches of their time. But maybe the Apostle John offers assistance. His Book of Revelation is all about the future, a future where Jesus has not yet returned (but he was looking forward to it with expectation), life in this world is continuing and the faithful followers of Jesus are facing extraordinary times.

I am writing after our own extraordinary time where throughout the years of 2020-23 a global pandemic has locked down cities and resulted in close to 7 million deaths. For Saint Alban's it meant the use of technology to maintain our corporate worship and connection with one another. The plagues of Revelation hold a certain resonance for us.

In 1923, the year of the laying of the Foundation Stone of Saint Alban's, Epping was a suburb on the far reaches of metropolitan Sydney. In 2023 it is closer to the centre than that growing edge. In 1923 it had tracts of open land and even some small farms. In 2023 18 storey apartments dominate the landscape. As I write, 4000 workers live within 500 metres of Saint Alban's. Our suburb has changed in 100 years and no doubt has changed even more by 2123.

So back to Saint John. The seven churches of Revelation to whom he wrote no longer exist, they are mere archaeological sites. That may well be the case for the Saint Alban's church as adherence to the Christian faith diminishes in our time. But John reminds us of a greater truth, the church is not the building, as old as it may be, it is those followers of Jesus who have faithfully gathered in this building for the last 100 years and may well have continued faithfully gathering up to your time. Buildings come and go, but the Church is eternal.

So, I leave you with this encouragement as we saints of 2023 look forward to joining with you saints in 2123 on that great and marvellous day;

"After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, 'Salvation belongs to our God who is seated on the throne, and to the Lamb!'" (Revelation Chapter 7 Verses 9-10)

**The Right Reverend Ross Nicholson,
Rector Saint Alban's Epping 2017-2024**

[See more about the Time Capsule and read the Parish's *Letter to the Future* on pages 12-13.]

How can I encourage unknown Gospel descendants?

The Reverend Phil Lui



What in 2023 do I write for a time capsule that will be opened in 100 years?! How can I build up and encourage unknown Gospel descendants, who live in an unseen future?

I have quite literally been lost for words, but I find solace that the timeless Word of God is more than capable of speaking through the generations. Isaiah 43 spoke of the enduring Word of God and over 700 years later the Apostle Peter quoted it in 1 Peter 1: 23-25.

For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. For, "All people are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, but the word of the Lord endures forever." And this is the word that was preached to you.

The eternal word of God that was preached to his people, that caused new birth into the imperishable, was the sufferings of the Messiah and the glories that would follow (1 Peter 1:11).

The word of God reveals to us the way of salvation from empty and perishable ways of life: *For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.* (1 Peter 1:18-21)

It is through the word of God that we hear the wonderful news of salvation, and its costly price of the blood of our Saviour shed on the cross for us. We hear of his perfection and his obedience and his eternal glory only through the grace of revelation by his word. It is only through Christ that we are saved, faith in him is our only hope and only He is worthy of our worship. Whilst the lies of Satan might change from generation to generation, God's Word of truth allows us to stand firm and resist the devil so that he might flee from us. As I think of the coming generation in my heart and in my mind, I would like to leave you with a final scripture that is very dear to me from the second and final letter of Paul to his protégé Timothy. (2 Timothy 4:1-8)

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his appearing.

It has been twenty years, since I first read this passage of Scripture, and every time I read it, without fail I can't help but cry. For these are probably some of Paul's final words as he passed the Gospel baton to Timothy and the Lord called him home.

Timothy then went on to pass that Gospel baton, to our Gospel forebears who have then passed and entrusted that same Gospel to me, and to others, which I hope and pray will have been passed faithfully to you.

Today, as you read 2 Timothy 4:1-8, it is my prayer for you that you will accept the charge that is laid upon you with great solemnity and joy, as you remember the great foundation of the Church of Jesus Christ and the Gospel and the building made of saved sinners, who have poured out their lives as a drink offering, who have fought the good fight, finished the race and kept the faith.

The Reverend Phil Lui, Assistant Minister

Children at Saint Alban's

Amy Taylor, Children's Ministry Worker



For Term 2 in Sunday School, we looked at the story of sin from the Garden of Eden to its removal from our shoulders and on to Jesus'. God made many promises to His people throughout the Old Testament and during Term 3 we will see how these promises were fulfilled through Jesus' life and ministry.

We will see how the effects of sin have changed, from it being our burden to bear to Jesus lifting it from our shoulders and freeing us from its weight.

Due to the growing number of children attending church in the holidays, a form of Sunday School was held during this period. It consisted of a simplified version with a video, colouring pages, a movie, or a single craft project. This ensured that those families who visit us during the holidays felt welcome and catered for.

On the 20 August, we will have a games afternoon in the hall following the 10am service. There will be pizza, gelato, and games with many prizes to be won. On the first Saturday of the third term holidays (7 October) Saint Alban's will be hosting another Fun Day, with face painting, a jumping castle, sausage sizzle, games and craft in the hall, and a cake stall. There will also be a Saint Alban's Collective Stall for those in the parish who enjoy making anything from cards and bookmarks to jams and jewellery where they will be able to sell their items.



Centenary souvenir tea towel created by the artists of the Sunday School



The children were tasked with creating out of Lego something they did during the holidays

Foundation Stone Centenary and 127th Patronal Festival Celebrations at Saint Alban's

Friday 16 and Sunday 18 June 2023

Christine Murray



The weekend of 16 – 18 June 2023 saw the Parish of Saint Alban's Epping dedicated to the celebration of the Foundation Stone Centenary, 100 years since the commencement of the construction of the current church building. Despite the very cold weather, at the appointed times the grounds and church filled with excited guests and parishioners all determined to participate in, and enjoy, the two special services: Choral Evensong on Friday night and Saint Alban's 127th Patronal Festival on Sunday morning.

By 6.00pm on Friday night the Memorial Hall had been transformed into a fairyland. The stage, edged with artistically arranged flowers and greenery was decorated with the three altar frontals not in use for the service, interspersed with mannequins wearing the matching copes. A table running down the centre of the hall bore plates of canapés, awaiting the arrival of the guests.

Two tables with black tablecloths, set at the sides of the hall, bore buckets filled with ice and sparkling wines, and bottles of flavoured mineral waters. Arranged around the hall were white-clothed tables, decorated with candles and small vases of deep red gerberas and baby's breath, where the supper guests would sit and chat.



To one side was a canopy, gaily garlanded with fairy lights, beneath which was a table bearing the carefully selected and prepared centenary souvenir items which would be on sale at the events.

There was a photo book called *The Art of Saint Alban's*; a book by Nigel Hubbard called *Only the Years*, which tells the history of the first 100 years of Saint Alban's; a book containing the profiles of 21 World War 1 soldiers remembered on the Honour Board in the Church; a decorated tea towel created by the Sunday School and bookmarks of five of the glorious stained glass windows in Saint Alban's.

Guests and parishioners began arriving for the service well before 6.00pm and the flower-laden church quickly filled with a bigger congregation than had been seen at Saint Alban's for some time. The service began with the hymn, *The church's one foundation*, which was the hymn sung at the service when the foundation stone was set by the Primate and Archbishop of Sydney, Archbishop John Wright on Saturday 16 June 1923. Lessons were read by Ruth Shatford AM and Ken Bock OAM. The preacher and cantor was The Reverend Dr Daniel Dries, Rector of Christ Church St Laurence, Sydney, a former Director of Music and Organist at Saint Alban's, Epping from 1994 to 2000. In his sermon [see pages 16-17] the Father Daniel reflected on the story of Jacob's dream.

As the people of Epping needed to find hope and stability 100 years ago, so too did Jacob need this turning point—this assurance that God was with him; guiding him through a precarious and uncertain future.

As this service was Choral Evensong, a focus was on the music. Works by Anton Bruckner, Herbert Sumsion, Thomas Ebdon, Charles Wood and J. S. Bach were featured. The specially formed Saint Alban's Evensong Choir was in fine voice, under the able direction of Anne Price, once the Director of Music at Saint Alban's, who

returned to be part of this occasion. The organ accompaniment was provided by Christopher Wagstaff, a previous long-term, and now part-time organist of Saint Alban's.



Anne Price directed the Saint Alban's Evensong Choir

At the conclusion of the service, 110 people repaired to the Memorial Hall for supper. Despite the cold night, guests soon had a drink in hand and were catching up with old and current friends. After Grace had been said by the Rector, Bishop Ross Nicholson, plates of delicious sweet and savoury finger foods were served over the next two hours.



The Memorial Hall stage was decorated with altar frontals and vestments

On Sunday morning, parishioners and guests returned to Saint Alban's to celebrate a Festival Eucharist for the 127th Patronal Festival and Rededication of the Parish. Again, the church filled quickly, with those who went to their accustomed pews, those who had not occupied a pew for some time and those who had come to represent loved ones who could no longer attend themselves. The service began with the hymn, *We will sing a song of goodness*, composed by Richard G. Murray. This hymn was sent to the parish for Saint Alban's Day by Bishop Barbara Darling before her death in 2015. Lessons were read by Christine Murray and Elizabeth Jenkins. The preacher was The Reverend Canon Dr Ben Edwards, Rector of Saint Paul's, Manuka, ACT. Canon Ben was appointed Organist at Saint Alban's in 2000 and married Kate, a parishioner, in 2006. In his sermon [see pages 18-20], Canon Ben reflected on the theme of sacrificial love and how that had manifested itself 100 years ago in Epping.

Today we celebrate that 100 years ago the community here was brave enough to let go of something of its past, to make way for the new, gifting subsequent generations with this evocative church to be a house of prayer and community. This challenge of letting go and moving with God falls to each generation in diverse ways. Alban reminds us that sacrificial love is the hallmark of the kingdom and that through giving so much is to be received.

Canon Ben also conducted the Rededication of the People of the Parish of Saint Alban to the Service of Christ. The music of the latter part of the service featured a composition by Nigel Butterley, ‘one of the leading Australian composers of the second part of the 20th century’ (The Parish Magazine, Edition 868, May 2022) who was appointed Saint Alban’s Choirmaster in 1957. He composed *Missa Sancti Albani* (Mass of Saint Alban) for the use of the Saint Alban’s choir at the time. The *Kyrie* and the *Sanctus* from this work were sung by the choir during the Eucharist. In addition, a young violinist, Jurrien Fornier, played during Communion.

A highlight of the Saint Alban’s Patronal Festival service was the reading of the Letter to the Congregation of the Future, 2123 [see pages 12-13]. This was read by the long-term and distinguished parishioner, Derek Jones. The opening words, ‘Greetings from the Rector, Wardens, Parish Council and Congregation of 2023!’ sent a frisson of anticipation throughout the congregation. They heard a brief overview of the history of the 20th century, the impact of some of these events on the parish and an account of the changes apparent in Epping and in the congregation in recent times.

Derek communicated the assertion that despite the differences that one hundred years will bring, the parish is confident that in handing over the church building to the future, ‘its heritage, its place in the community, its people past, present and future’, God’s will shall be done in the Epping of the future.



Derek Jones read The Letter to the Future Congregation of Saint Alban’s



Jurrien Fornier, violinist, played during Communion

At the conclusion of the service the congregation was treated to a short recital by Saint Alban’s talented young Organ Scholars, Isabel Li and Enoch Pan. [see pages 44-45] They performed works by Bach, Buxtehude and Attridge. Visitors were also encouraged to view the architectural and artistic features of the church using the guide, *A Walk Through the Church*, originally written by Nigel Hubbard’s and recently updated by Peggy Sanders.

At 11.30am, guests began entering the Memorial Hall for the celebratory luncheon. Again, they were met with a magical sight, a hall set up for a full buffet lunch, beautifully decorated tables, fairy lights and a welcoming atmosphere. Parishioners and former parishioners caught up with friends they might not have seen for some time. Stories and updates about children and grandchildren took place over glasses of wine and a pleasant meal. Guests browsed and purchased commemorative souvenirs from the merchandise stall.

Guests were invited to share their thoughts about the Centenary celebrations.

Anne and David Price wrote:

It has been so lovely to be involved in the celebrations.

Neroli wrote:

Congratulations on 100 years. I loved to serve Saint Alban's when I was younger. My father loved this church. God bless.

Gary wrote:

My wife and I came tonight to celebrate our connection with Saint Alban's. My maternal grandmother was sister to The Reverend Eric Parsons, Rector here from 1939-1949. Due to Eric being much younger than my grandmother, he was just several years older than my own mother. Therefore, Eric and Joyce were great friends, uncle and niece. My mother used to tell me wonderful stories of Eric and she was saddened when Eric died prematurely of a heart attack and was buried from Saint Andrew's Cathedral Sydney. My mother died in 2016 at the age of 100 years and six months. In her final years, still residing in her own home, she continued speaking of her uncle Eric, of whom she retained such fond memories.

Editor's Note: The Reverend Eric Parsons became Rector of Saint Andrew's Lismore, NSW, following Saint Alban's. He died very suddenly at the age of 42, on 15 April 1951, after taking a service in Saint Andrew's. His many friends at Saint Alban's erected the pillars at the main entrance to the grounds of Saint Alban's in his memory. The Eric H Parsons Memorial Fund remains a source of funds for assistance for those from our parish training for the priesthood.

Edward wrote:

It is lovely to celebrate 100 years of the 'new' church of Saint Alban's in 2023. I have grown up in this church and it has been a great influence in my faith as well as growing friendships within the parish. I am interested in local history and enjoy viewing old photographs of the area before my time. It is interesting to see all the changes that have occurred in the suburb in the last century. It is incredible to think that the present day will be an historic event in the future. I won't be around for the unearthing of the time capsule, but I may know some of the people who will be opening it. I hope those who open it will enjoy viewing the contents and find it interesting.



LEFT TO RIGHT: Christopher, Malcolm, Edward and Meredith Lawn with Josephine and Gary Bourke

Christopher wrote:

Happy 100 years Saint Alban's!! As someone who's grown up in the church and served as youth leader, it's great to see the friendly and welcoming community is still here. Some of my favourite memories here include playing Nintendo DS's with friends (not always to the liking of the adults), the many family group events and running the kids' nativity play one year – the after parties were always memorable, often feasting, pinatas of course! My prayer is that the next 100 years will be just as eventful and that the church will continue to be salt and light to the Epping community, passionate to serve Jesus, the greatest gift of all to humanity.

Susan wrote:

Congratulations on 100 years. I have been in the Parish 27 years and have received the love of the congregation and ministers. Thank you. This is our Church family who have watched my family grow up. Congratulations.

The Beattie Family commented:

We have been part of the Saint Alban's Epping community for 33 years. Our daughters attended the Sunday School, and one was married here. It is with much joy and deep gratitude that we thank the church for its long life in Epping and celebrate the centenary of the 'new' church building.

At both of the Centenary events David Tait, a Warden of the church and Master of Ceremonies, acknowledged the Wallumedegal people of the Eora Nation, the traditional owners of the land on which the Church is built. He also acknowledged the special guests and those who had been unable to attend due to distance, age or illness. It also fell to him to provide the final reflection at the close of Sunday's lunch:

The men and women of 100 years ago could not have foreseen what would become of Epping, or what the Parish would be like. I think they would be well pleased knowing that we celebrated their achievement of 100 years ago.



ABOVE: Christopher Wagstaff was Organist for Friday's Choral Evensong

LEFT: Ken Bock OAM read the New Testament Lesson during the Choral Evensong



Guests enjoying the buffet lunch after Sunday's Patronal Festival Service

Our Services

Information about ways to join us in the church or on Zoom is in the Weekly Bulletin, which can be found on the Parish website <https://www.eppinganglicans.org.au>

You can also join directly just before 10.00am on Sundays by scrolling to 'Watch' on the Epping Anglicans homepage – the weekly Service Sheet with readings is also available there.

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

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

Our regular services

Sunday at Saint Alban's	8.00am Holy Eucharist with Hymns 10.00am Choral Eucharist – 1 st , 3 rd and 5 th Sunday; Sung Eucharist – 2 nd and 4 th Sunday <i>The 10.00am Holy Eucharist is also streamed via Zoom.</i>
	6.00pm Taizé Service – 2 nd Sunday each month
Thursday at Saint Alban's	9.30am Reading, Reflection and Prayers for Healing on Zoom 10.30am Eucharist with Prayers for Healing

August 2023

Sunday 27 August Thirteenth Sunday after Pentecost and Saint Aidan of Lindisfarne

September 2023

1 September – 4 October *Season of Creation*

Sunday 3 September Fourteenth Sunday after Pentecost and Martyrs of New Guinea

Sunday 10 September Fifteenth Sunday after Pentecost Preacher: Julie-anne Laird
Specialist Consultant of Evangelism and Mission with City to City Australia

October 2023

Sunday 8 October Nineteenth Sunday after Pentecost Preacher: Janet Cousens, CEO Act for Peace

Tuesday 31 October 7.45pm All Souls' Service
The list of people to be remembered will be placed on the Altar. You may wish to bring a flower to place on the Altar. Candles will be available to be lit in memory of a loved one.

See page 43 for the invitation to the Anglican Board of Mission Commemoration Service for the Martyrs of New Guinea on Saturday 2 September.

Letter to the Future

To the Parishioners of Saint Alban's Anglican Church, Epping in the Year 2123

Greetings from the Rector, Wardens, Parish Council and Congregation of 2023!

The 16th June 2023 marks the centenary of the laying of the foundation stone of the current church building. The Parish is grateful for the foresight and sacrifice of earlier generations who handed on to us a church building that has served us well and been the focus of Anglican Christian worship in Epping. This date also marks 127 years of Anglican worship on the current site (1896) and 132 years since the first Anglican worship was celebrated in Epping (1891).

Apart from the physical assets the Parish has inherited, we have been entrusted with a rich heritage of worship and of proclaiming and sharing the Gospel, a firm foundation of faith in the Risen Christ.

The building for which the foundation stone was laid in 1923, was approximately half its current length. The church building was extended in 1960 – 1961 to its present size, including the building of the tower and spire. It was completed in 1981 with the building of the choir gallery and new organ, built by Orgues Létourneau of Quebec, Canada.

One hundred years since the laying of the foundation stone of the church is a relatively short period. It is less than half the time of European occupation of Australia and is a mere fraction of the length of Indigenous Australians' occupation of this land. Yet the events and changes that have occurred and shaped the Parish and the community of Epping are such that the Parishioner of 1923 may hardly recognise it and certainly could not have foreseen it.

The one hundred years since the laying of the foundation stone have seen many major world events: the depression (late 1920s – early 1930s); the rise of dictatorships, leading to the Second World War (1939 – 1945); the Nazi Holocaust; the development of nuclear weapons and their threat; the end of empires and decolonisation; the ideological battles of the Cold War (1947 – 1991); humans going into space (1961) and landing on the moon (1969); the age of computers; growing understanding of environmental degradation and climate change; and the devastating COVID – 19 pandemic, an influenza like disease (2020 – 2022). Many of these events had direct impacts on the Parish - those who served the nation during times of war, notably the New Guinea Martyrs remembered in the side chapel; and migration to Australia since 1945 that saw the rapid growth of Sydney and has changed the ethnic mix of the population of Epping.

In 1923, Epping was an outer suburb of Sydney, sparsely settled and with areas of farmland, orchards and bush. The suburb grew rapidly through the 1950s and 60s, with new housing developments filling fields and clearing bush to make Epping a suburb of Greater Sydney. This period saw substantial growth in the Parish with the extension of the church, the building of the large Memorial Hall and the development of two branch Churches in North Epping (All Saints) and West Epping (Saint Aidan's).

Recent past years have presented significant challenges. In early 2020 the world became aware of the COVID – 19 pandemic. This resulted in broad public health responses in Australia and the need to cease physical church services for several months. Over much of 2020 and 2021, activities were restricted. Worship did continue by use of computer audio - visual capability. While most restrictions have been lifted in 2023, the impact of the last three years is still being felt.

The year 2023 sees the Parish considering the future. The church, once the tallest structure in the suburb, is now increasingly surrounded by much taller residential buildings and Epping is now a major transport interchange. The local population that was once predominantly made up of Australians with heritage from Great Britain or Ireland, now includes substantial groups from Southeast Asia, China, Korea, the Indian sub-continent and elsewhere. This is reflective of modern Australia. The Parish is looking at ways to reach out to these people and share the Christian faith. We also continue to work with other local Christian communities through our established covenant with the local Roman Catholic and Uniting Churches, sharing in worship and developing mutual understanding and opportunities to reach out as Christians from diverse heritages.

As a country, we face challenges including responding to climate change and protecting and mending our fragile environment. A referendum is planned for late 2023 to consider changing the Australian Constitution to recognise indigenous people as the first people of this land and to give them a voice to the Australian Parliament.

Like the congregation of 1923, we can try to imagine what Epping and the Parish will be like in 2123 but there will be changes and developments that we cannot begin to understand or contemplate.

To the Parish of 2123 we pass on the resources that through careful stewardship have been built and gathered on this site over generations, not only physical assets of buildings and resources, but also the rich history and traditions of the Parish. The Parish has evolved and changed responding to circumstance, need and our hopes for the future. It must continue to evolve and seek new ways to connect with the local community.

In essence, this community is the same now as it was in the early Church and as it was one hundred years ago when the foundation stone was laid. We are the same, because we are built upon Christ, who “is the same yesterday and today and forever” (Hebrews 13:8). Our forebears gathered as a community and built this temple to the Lord. With confidence, we hand over to the future this building, its heritage, its place in the community, its people past, present and future, knowing that the Parish and Church community was and is built on the sure foundation stone of faith in Jesus Christ. We trust that God’s will shall be done in the community of Epping in future generations.

Grace and peace to you.

From the Parishioners of Saint Alban’s Anglican Church in the year 2023.

<h2>The Time Capsule</h2>	<h2>David Tait</h2>
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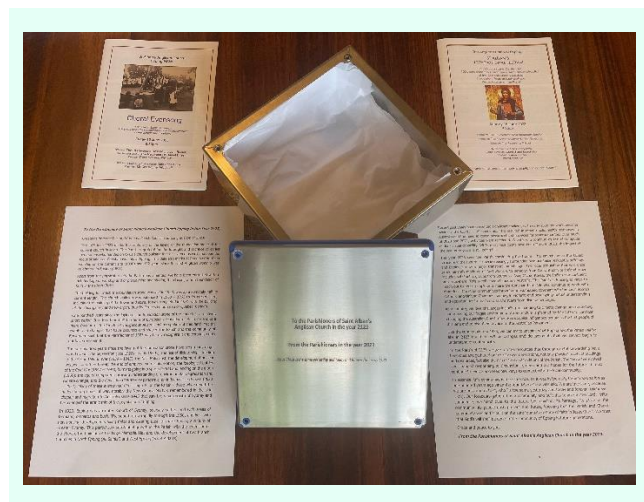
A decision to create a capsule for the congregation of the future was in part driven by records from 1923 indicating that a capsule was placed under the foundation stone at the time of it being set. This was reported in contemporary newspaper articles and Parish records. It is understood from past copies of *The Parish Magazine* that a previous attempt was made to try and locate the 1923 capsule unsuccessfully for the 50th anniversary.

In 2023 bricks were removed from the wall under the Church, behind and under the foundation stone. Cameras to access confined spaces were also used. Despite best efforts, no capsule from 1923 could be located. The organising committee decided that more invasive removal of the foundation stone was not warranted due to the cost and risk of damaging the stone. The capsule may have been removed during extensions of the building in 1960 – 1961 or some other time. Or it may lie waiting to be discovered in the future.

The organising committee decided that a new capsule from 2023 to 2123 would be created and lodged in the cavity created from trying to locate the 1923 capsule. Duplicate copies of a majority of the contents will also be lodged in the Parish Council Minutes and Parish Archives.

A ‘letter to the future’ from the current Parish congregation to the congregation of 2123 was developed for inclusion in the time capsule. The letter is unattributed, it being from the congregation rather than any individual. The letter was read by senior parishioner Derek Jones at the conclusion of the Patronal Festival and was well received. [see pages 12-13]

David Tait was responsible for developing the time capsule. Contributions from various groups have been received in addition to some items from the two centenary services. The capsule will be sealed later in 2023 (after photos and additional items are enclosed) and the capsule will be placed at a date to be determined in late 2023.



The Time Capsule bears the inscription:

To the Parishioners of Saint Alban’s
Anglican Church in the year 2123

From the Parishioners in the year 2023

Jesus Christ is the same yesterday and today and forever.
(Hebrews Chapter 13 Verse 8)

The Letter to the Future, the letter from the Rector and copies of the two Centenary Services are some of the items being gathered to include in the capsule

Closing Comments Saint Alban's 127th Patronal Festival Lunch

18 June 2023

David Tait, Warden – Master of Ceremonies



We are nearing the end of our celebration so how do we sum up these past days? I've been involved in the time capsule piece of work and thinking a lot about the past and the future. So, what can I say? Where will I find inspiration? And in thinking about what to say I started flipping through books I love, a great way to waste many hours!

A question I find very difficult to answer is “*What's your favourite book?*”. Picking just one seems so unfair to all the other books that I love. I can tell you my favourite Australian book is *My Brilliant Career*; best German translation *‘Steppenwolf’*; children's book *‘Swallows and Amazons’*. Authors I love: Thomas Hardy, Graham Greene, John le Carre, George Elliot, Leo Tolstoy, Bruce Chatwin, Anne Tyler. But one book to rule them all? Did I mention *‘The Hobbit’* and *‘Lord of the Rings’*. It is just too hard to choose one!

Certainly, if pushed, in my top ten would be Evelyn Waugh's *‘Brideshead Revisited’*. Many of you have probably read *Brideshead* or know it through the 1981 television production. Some of you, like me, may have paid a pilgrimage to Castle Howard in Yorkshire where the TV series was shot, or the Lygon family seat of Madresfield Court in Worcestershire, the likely inspiration for the book. I have several well-read copies of the book, the DVDs and an audiobook rendering by Jeremy Irons who starred in the TV series. I never tire of reading or listening to it, and I am still discovering things from each reading, despite knowing it so well.

For those who have not read it, or need a quick refresher, the story is told by Charles Ryder who becomes involved with the aristocratic Flyte family, in the period between the two wars. Central to the drama is the centuries old grand family house *Brideshead Castle*; built and added to over centuries. It is sumptuous in its settings and the backdrop for the human dramas presented.

But my message comes from the prologue and epilogue which book end the story. My message to the Parish, and to end these celebrations, is a challenge to the congregation to look forward with hope.

The book opens after Ryder has ended his relationship with the Flyte family and the house. It is the darkest days of the Second World War in Britain and Captain Ryder is dispirited and cynical. He's “*homeless, childless, middled – aged, loveless*” (1). In the dark and cold he arrives at just another army transit camp delaying any active duty in the war (2). He asks where they are and is told that the place is called *Brideshead* (3). It is a magical name to him “*...a multitude of sweet and natural and long forgotten sounds ...*” (4) and memories coming sweeping back “*... of the fierce little human tragedy in which ...*” (5) he played a part. And so, the story unfolds.

We come to the epilogue and Captain Ryder is alone wandering the house and grounds that have been requisitioned by the army (6). The gardens left to grow wild; tracks cut through them for trucks; trees felled for timber, the fountain is fenced off; inside the great rooms are bare of furniture and decoration, neglected and

decaying. “*The place was desolate and ... [it seemed] ... the work all brought to nothing*” (7). And he utters two biblical references: The first in Latin “*Quomodo sedet sola civitas*” (8) from Lamentations Chapter 1: Verse 1 which translates as “how lonely the city stands” (9) followed by: “*Vanity of vanities, all is vanity*” (10) from Ecclesiastes Chapter 1: Verse 2. All seems lost, the past has come to nothing, and it seems there is no future.

But there is an unexpected future. The final place he visits in the house was the chapel (11). Built as symbol of love for a wife once loved from a husband now dead. Built for the exclusive and private use of a privileged family. But as it turns out built for purposes unknown at that time.

The chapel has also been requisitioned by the army and reopened for use by the soldiers. It was used for prayer by men who would never have been expected to find themselves there. (12) And Ryder reflects that the builders, the men of old could not have known how their building would be used. (13). But that use could not have happened but for those builders in the past. (14)

The men and women of 100 years ago could not have foreseen what would become of Epping, or what the Parish would be like. I think they would be well pleased knowing that we celebrated their achievement of 100 years ago. With faith they built a Church and handed on to the next generation responsibility to nurture and spread the faith and we have received their legacy.

Sometimes we can look back to the ‘glory days’ when the Sunday School had 500 and hundreds were confirmed in the church each year. But in comparing now to then we are often saying we have failed. We need to face the future with confidence from the foundations built and left to us and the place in which we find ourselves today. Ultimately, we need to accept that God’s Will determines what will be done in this place.

Our job, our mission, is to have faith in God and pass that faith on to others in the community surrounding us, in whatever form or shape it may take. In 100 years, a group of people, perhaps very different, perhaps like us, may look back and say with thanks, the congregation of 2023 could not have imagined what Epping would be like in 100 years. **But faith was their foundation stone on which they built, so the light lit in ancient days can burn brightly into the future.** (15)

I trust that this centennial commemoration provided you an opportunity for deep and prayerful reflection upon the past. Has been a blessed time of rejoicing and celebration in the present. And may it be a Spirit-filled time of renewal to animate each of us to live and proclaim the Gospel of Jesus Christ into the future. (16)

Thank you for being with us and I trust that you have enjoyed your time.

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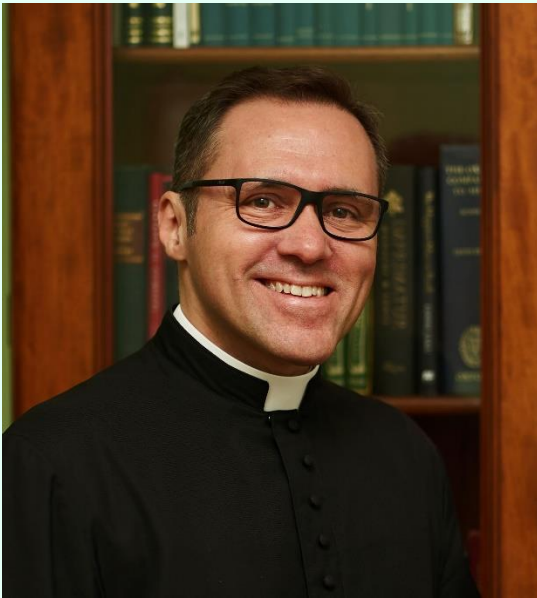
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Centenary of the Laying of the Foundation Stone

Genesis Chapter 28 Verses 10-18

Sermon preached by The Reverend Dr Daniel Dries – 16 June 2023



Editor's Note: Father Daniel was ordained in 2006, in the Diocese of Newcastle (NSW) and after serving in parishes in that Diocese, he was inducted on 21 January 2013 as the eleventh Rector of the diverse and inclusive inner-city parish of Christ Church St Laurence, Railway Square, Sydney.

Prior to his ordination, Father Daniel pursued a career as a professional musician and teacher. Father Daniel was appointed Director of Music and Organist at Saint Alban's, Epping, in 1994 and held that position for six years. His contribution to the musical life of our Parish was greatly lauded and appreciated.

We welcomed Daniel and his wife Peta to our celebrations.

Daniel began his sermon:

May the words of my mouth and the meditations of our hearts be acceptable in your sight: O Lord, our strength and our Redeemer. Amen.

Firstly, I express my thanks to the Rector for his gracious invitation to join you on this very significant occasion, and I bring with me the warm and prayerful greetings of the Parish of Christ Church St Laurence.

100 years ago, today, the foundation stone of this beautiful church building was laid by the Most Reverend John Charles Wright, Archbishop of Sydney and Primate of the Anglican Church of Australia. A century ago, the Parish of Epping was able to commit to constructing approximately half of this present building, an undertaking that would cost the princely sum of almost four thousand pounds. The book *Fourscore*—the history of this parish published in 1977—records that the 16th of June 1923 was a most auspicious day in the unfolding history of St Alban's. However, this new beginning was not without controversy. Evidently, it was considered extravagant to allocate the sum of 62 pounds for the marble steps in the chancel and sanctuary, and an electrician was observed working in the building on the Sabbath Day—an unauthorised and scandalous act that resulted in a stern rebuke from the Rector.

I don't imagine any of us here this evening were present on the 16th of June 1923, and yet we can all be fairly certain that the Epping of 100 years ago would be scarcely recognisable to us, apart from that foundation stone still visible in Pembroke Street. On that occasion—100 years ago today—the Archbishop gave an address, as Archbishops tend to do. The theme of his address was, *"Never was there a time for greater need for faith in Christ."* It's not difficult to imagine what the Archbishop meant. Certainly, 1923 was a time of growth and expansion in this part of Sydney; it was also the year that saw the commencement of the construction of the Sydney Harbour Bridge. However, 1923 would have also been a very, very difficult time for the people of this community. The parishioners of Saint Alban's would have still been coming to terms with the horrific losses of the First World War, and the ongoing scars and trauma of that conflict. It was a time of financial instability and hardship that would ultimately lead to the Great Depression within a few years. A beautiful new church taking shape must have been a much-needed sign of hope, and a beacon of light in the darkness of those days.



Jacob was afraid, and said, how awesome is this place! This is none other than the house of God, and this is the gate of heaven.'

Genesis Chapter 28—this evening's Old Testament Lesson—is about the laying of a foundation stone; in fact, it's about laying on a foundation stone. Jacob has left Beer-sheba, and on his journey to Haran, he stops for the night. Jacob takes one of the stones of that place and uses it as a pillow. I imagine that using a stone for a pillow could result in some

extraordinary dreams, and possibly a very serious hangover the next morning. Jacob does experience a most wonderful dream. He dreams of a ladder or staircase reaching to heaven, with angels ascending and descending. God speaks to Jacob in this dream, promising land and descendants too numerous to count. Jacob woke from this most welcome dream, and took his stone pillow, set it up as a pillar, and poured oil on it. This stone became a symbol of a divine encounter; this stone marker was set apart to identify the place where Jacob had communed with Yahweh.

The story of Jacob’s dream is truly uplifting and full of hope. To a nomadic race struggling just to exist, the promise of land and ancestors was an assurance of survival; it was a promise of permanence—something that Jacob marked with a stone—an ancient symbol of permanence. What this evening’s reading from Genesis does not tell us is everything else that was going on in Jacob’s life.

Jacob had skilfully and shamefully stolen his elder brother Esau’s birth-right; and the blessing of their father, Isaac. Although we are told that this was God’s will, Esau plans to kill Jacob, which is why Jacob finds himself wandering in the wilderness in the middle of the night. Jacob welcomes his celestial vision and hearing the voice of God, but everything else in Jacob’s life is absolutely tumultuous at this point. As the people of Epping needed to find hope and stability 100 years ago, so too did Jacob need this turning point—this assurance that God was with him; guiding him through a precarious and uncertain future.



100 years ago today, a stone was laid on which a church would be built. At the end of the day, a church is bricks and mortar; some Christians claim that church buildings really don’t matter. I cannot agree with that, and I find it devastating that so many church buildings are being deconsecrated in Australia, and in most of the western world. We know why church buildings are abandoned, particularly in declining rural communities. However, it is heart-breaking, because they are the places where people of faith have encountered the living God. Soon after this church was completed, this community faced the devastating hardship of the Great Depression; families gathered here through the dark days of World War II, and several other conflicts. This is the place where people of faith have gathered in bereavement to say farewell to loved ones. In changing and uncertain times, many thousands of people have gathered here, seeking assurance and hope. Of course, there have also been moments of great joy. Baptisms, weddings and countless acts of Holy Communion.

We are not gathered here this evening to celebrate a stone being placed by an Archbishop of Sydney a century ago. We are here to give thanks that people just like us have been meeting on this spot for 100 years and have been held in this building to encounter and experience the living God. We know that Epping 100 years into the future will not look as it does today. We also know that we are facing instability and challenges not unlike those of 1923. However, we give thanks for this place, set apart for the worship of God; we give thanks for those who built it, and cared for it. And we pray that in 100 years another congregation will be here, united in faith, hope and love, and in the belief that *This is none other than the house of God, and this is the gate of heaven.* [Genesis Chapter 28 Verse 17]



Father Daniel as Cantor at Choral Evensong
16 June 2023



Father Daniel preaching at the Choral Evensong
16 June 2023

“Saint Alban Pray for Us”

Saint Alban's Day Sermon 18 June 2023
The Reverend Canon Dr Ben Edwards
Rector of Saint Paul's, Manuka, ACT



Editor's Note: Before his ordination, Canon Ben was Organist at Saint Alban's from 2000 to 2002. It was here he met and married his wife, Kate.

What an honour it is to preach here on this worthy occasion. Saint Alban's is redolent with significance for Kate and me. While my time at Saint Alban's was much shorter than Kate's, it was nevertheless a significant formative time for me. Arriving here reignited the embers of my faith. Some extended periods in France had left me yearning for the spirituality of the beauty of holiness that I experienced in the liturgy there, and I gladly discovered that same ethos coming here.

I found Saint Alban's to be a place where community was more than a buzz word; inclusion, belonging, welcome and hospitality being of the essence of the parish. I also appreciated the honesty and preparedness of this community to engage and wrestle with the challenges of faith and theology in the early 21st century without resort to pre-packaged, formulistic reductions of the catholic faith.

Each of us in our own ways will have found this church and the community which it gathers to be a place of significance and nurture in our own journeys of faith. Little did I know that coming here would lead me on to two sacraments: ordination and marriage. Both because of the organ loft. It was there that I first met Kate. It was also there, on Good Shepherd Sunday one year, that I felt the stirrings of the call to ministry as The Reverend John Cornish preached on vocations. Attending an appointment with John to tell him how the sermon had affected me, I told him that it was as though I was the only person in the Church at the time and that he was speaking directly to me. He replied, “You're the third person this week to tell me that”. Things seemed to have turned full circle when I celebrated my first Eucharist here, while on study leave, completing my PhD.

This is a parish church which has punched above its weight, as it were. Since I moved on from here, I have encountered the significant Saint Alban's diaspora. Saint Alban's connections pop up everywhere. When I was vicar at Molong there was a former Saint Alban's parishioner in the congregation, as well as a churchwarden with a cousin here. In the parish in which I now serve, Saint Paul's Manuka, there are also former Saint Alban's parishioners, some of whom I believe are here today; my rector's warden is a great-nephew of The Reverend Eric Parsons, sometime rector of Epping. I recall too meeting Bishop Neville Chynoweth at a Patronal Festival here – he was a former rector and in retirement an associate priest at Manuka; his wife Joan is still at Saint Paul's. And Saint Paul's, like Saint Alban's, also happens to be a Burcham Clamp designed church. And as you will be aware from your latest parish magazine, the Saint Alban's tentacles spread far and wide through the many priests who, like me, found their call to ministry here.

On this sort of occasion, it is customary to reflect on the past and its legacy and then postulate what the future legacy of the current generation could be. Well, I believe that the history of the parish is well-recorded and well-rehearsed so I don't intend to follow that custom, and I think it would be somewhat presumptuous for a visitor to speculate on your future. So today, as we celebrate the foundation of this church and the parish's 127th Patronal Festival, I'd like to reflect on the theme of patronage through the lens of Alban.

When it comes to selecting the patron saint for a church, there's a vast array from which to choose. The canon of official, capital S saints, is an enormous gallery of halo-headed holy heroes that the Church has built up over the centuries; a diverse panoply of martyrs, monks, mystics, missionaries, miracle workers, apostles, ascetics, anchorites, scholars, philanthropists, hermits, evangelists, crusaders and bishops, not to forget a host of weird and wacky religious oddballs and eccentrics.

The origins of capital S saints trace back to the advent of the cult of martyrs in the 2nd century. Persecuted Christians needed heroes. On the anniversaries of martyrs' deaths, people would gather at the place of martyrdom

to remember these exemplars of steadfast faith. In time, shrines, and later churches, cathedrals or abbeys, were established at sites of martyrdom, martyrdom anniversaries became feast days, and the relics of martyrs became objects of veneration. These honours have all been accorded to Alban.

With the Peace of the Church in the 4th century, the relevance of martyrs as general role models for the faithful diminished, so different forms of Christian heroes emerged. The monastic ascetic enjoyed a good run, but it was the miracle performing holy person that captured the heart of medieval popular piety and became the saintly hero *par excellence*.

Many of the legends associated with these saints are heavily embellished, if not truly fantastical and implausible, and seldom seem to offer much by way of spiritual edification. A couple of years ago I stumbled across one of the most bizarre examples of locally venerated saints: the cult of 'Saint Guinefort' which arose in 13th century France. Local custom had it that babies left at Guinefort's grave would be miraculously healed of ailments. This macabre practice is not the unusual part of the cult of Saint Guinefort. The unusual part is that Guinefort, the locally venerated saint, happened to be a dead dog. Even by medieval catholic standards, this was pushing things a bit far and in 1262 the cult of Saint Guinefort was investigated by the Inquisition. Cases like this prompted the 13th century papacy to centralise quality control over the creation of saints, which until then had been treated as a rather informal matter arrived at by local acclaim. Despite the Inquisition's disapproval of a greyhound being venerated as a saint, and the inquisitor's order that the saintly dog's shrine be destroyed, such was the popular devotion to this saintly dog that Guinefort's cult was observed by local peasants until the 1930s ... and given that dogs have been venerated as saints, I guess it is not so off-piste then that some of the most famous saints probably never existed, such as Saints Barbara, Valentine, Ursula and Christopher. While the legends and hagiography of Saint Alban have not been immune to embellishment, and what is known of him is found at that hazy point where history and legend intersect, we can at least be confident he was at least human.

Before turning to Alban himself, we might consider what is the value of patronage itself? I submit that rather than just being called 'Epping Anglican Church', having a patron reminds us that we are part of the church catholic, inheritors of generations' worth of ministry, witness and service spread all around the world; that we are links in the great chain, called to pass on this tradition to the next generation; with the 100 years of this church belonging to a much older and broader story. So, of all these many saints, this great cloud of witnesses, what might the patronage of Alban, a 2nd or 3rd century martyr, offer to this community and the 41 other parishes in the Anglican Church of Australia that share his patronage? What encouragement can be drawn from his example for the spiritual life?

First, I suggest that Alban is a lesson in the inspirational effect of holiness. Alban recognised something in that persecuted priest that he not only wanted to share but something that was worth protecting, even dying for. Alban responded to the glimpses of holiness, the presence of the Holy Spirit, that he encountered in this man of God: and that response was a sudden and profound change of his whole being. As the Church in the west faces decline it does well to remember that it was the example of holiness that attracted people to it in its infancy, not finding the right sales pitch, moralistic finger wagging or yielding to popular social trends and values. There's no point running evangelistic campaigns, courses and all the rest if people aren't going to encounter something of the holy at work within us.

Second, Alban, I submit, is as an exemplar of the centrality of sacrificial love in the Christian life. While I doubt that any, and hope that none of us, will be called to martyrdom, that most extreme form of self-giving and witness, nevertheless as we follow the way of the cross in discipleship, we are all called to other forms of self-giving love which draw us further into the life of the kingdom and into the paradoxical experience which resonates throughout today's readings: that even death, the giving up of life itself, raises us to new life in the fullness of the kingdom. We might reflect on this notion of sacrificial love in terms of what the church itself could be giving up, letting go of, and sacrificing for the sake of building the kingdom on earth as in heaven, thereby finding renewal and new life for others and itself.

It is very tempting for the Church, in this challenging era, to become preoccupied with trying to hold things tight, preserving and clinging on to its idealised past, structures and non-essentials which no longer serve well or indeed obstruct its mission. Today we celebrate that 100 years ago the community here was brave enough to let go of something of its past, to make way for the new, gifting subsequent generations with this evocative church to be a house of prayer and community. This challenge of letting go and moving with God falls to each generation in diverse ways. Alban reminds us that sacrificial love is the hallmark of the kingdom and that through giving so much is to be received.

In Alban's example we may also see that those who become saints and are used by God to build his kingdom are not always women and men who have followed the Church's *curriculum vitae*, being baptised, admitted to communion, confirmed, and catechised thoroughly, learning the difference between orthodox and heterodox doctrine, learning Bible verses and references by rote. Often they are people drawn in from the edges, with a nascent, elemental but compelling and urgent sense of God. Alban is a symbol of a reciprocity at work in the life of the Church. He reminds us that it's not always about what the Church brings to those outside but can also be about what those outside bring that enriches our common life and how the Church can be open to accept and nurture that which God brings to us in the energy and enthusiasm of fresh experiences of God.

So where does all of this leave us? I think that the patronage of Alban suggests to us a community that is open, one that is responsive to holiness, affirming of the ordained ministry and the calling of God to sacrificial giving in his service and the service of others. It is to be a community that searches for the gift of God in others, a place where those gifts are offered to the service of God and life of the community, and where there is an acceptance and affirmation of the Holy Spirit at work among us.

When I first came to Saint Alban's I found a renewal in my own faith and spirituality. It was stimulated by the sense of the sacred imbued in the life of the parish. Its liturgy, thoughtful preaching, commitment to social justice, pastoral concern and prayerfulness, the rich common life – the family groups, the Dinners for Eight, fundraising for causes, the inclusiveness of the community, as well as the loving care for the fabric of the church – its ornaments, the sacred vessels and vestments, the building itself and grounds (I've never known brass to be polished so much in any other parish) – I saw as emblematic of the community's inspiration and purpose flowing out of its shared Eucharistic life. Under Saint Alban's patronage and through the presence of the Holy Spirit, may this continue to be so.

Saint Alban, pray for us. Amen.



**The Reverend Canon Dr Ben Edwards
on Saint Alban's Day Sunday 18 June 2023**



Greetings from Canberra where I am now an Honorary Priest at All Saints' Ainslie, which was originally the well-known Mortuary Railway Station located at Rookwood Cemetery in Sydney. After falling into disuse, and being vandalised, the railway station was sold in the late 1950s and transferred stone by stone to become a beautiful church in Canberra.

I have wonderful memories of my ministry at Saint Alban's and am always pleased to receive a copy of *The Parish Magazine*. I was delighted to read in a previous edition of the Centenary celebration of the opening of the existing church building which took place in June this year. That has caused me to think about my time at Saint Alban's and my involvement in the first Centenary celebrations that were held in 1996 to honour the establishment of the parish.

My journey at Saint Alban's began in March 1992. My ordination to the priesthood had only taken place a month before at St Saviour's Cathedral Goulburn and it was seen as a watershed moment fraught with controversy as the famous eleventh-hour legal battle of Scandrett versus Dowling prevented the ordination of eleven women to priestly orders and of course the media had a field day! Those women, however, were fortunately to be ordained later that year.

I was deeply touched when so many from Saint Alban's attended that occasion to share in what became an historic moment for the church and to support us ordinands and ultimately to become my very good and long-lasting friends.

After being interviewed by the Bishops in Sydney, the acceptance of my appointment to the Diocese came with the proviso that I would "*return from whence I had come at the end of my appointment*". Generally, it was thought I would be at Saint Alban's for two to three years. As it turned out I served in the Diocese of Sydney for 22 years, from 1992 to 2014, seven of the those at Saint Alban's.

A positive aspect of working in such a large parish was its diversity in offering so many different areas of ministry. For myself, going through the process of priestly formation, this was an excellent place for such development and experience. At the time of my joining Saint Alban's a great number of ministry initiatives were well established under the leadership of Father Ian Crooks, Rector and Catherine Eaton, Community Worker, so life was busy right from the start.

I lived at West Epping next to Saint Aidan's and one of my initial responsibilities was to care for that community and to take the services there on the majority of Sundays. Consequently, I became very close to that small group of faithful parishioners and developed many friendships. I remember the making of the Celtic Wall Hanging, which was created by Evelyn Gray and installed on the East Wall behind the Altar, and the enthusiasm of all in ensuring the buildings of both church and hall were well maintained. Also, Saint Aidan's strongly supported the parish in all its activities and was active in its outreach to the wider church. I give thanks for their great care of myself and likewise have shared in the sadness of the closing of Saint Aidan's in recent times.

Father Ian was naturally pleased to have an additional priest to support his workload and initially I had a great deal of contact with the Thursday Healing Eucharist Group which numbered about ten people. After a few weeks I made the suggestion that maybe we should look at the possibility of having a morning tea after the service. My thinking was that this group of mainly mature aged people made all the effort to come to the service, only to go straight back home again without the opportunity of a cuppa and some fellowship. My idea was received warmly so I said I would consult the Rector. I remember it was suggested we would discuss it at the next staff meeting. On arriving the following Thursday and before receiving the Rector's imprimatur, I was informed the morning tea was all organised and was to happen that day! Over a period of time and with the introduction of some music and a few short hymns, the Thursday Healing Ministry grew significantly and at one time averaged 25 to 30 people. It

became obvious that both the spiritual and social content were equally important in serving the needs of those who attended. I am pleased to know it is still an important and ongoing ministry in the parish. One of my other responsibilities was that of pastoral care which was devoted to 'serving the aged, the sick, the lonely etc' by visiting and taking the sacrament to the local nursing and retirement homes, hospitals and to those shut in. The parish also made provision for a drop-in centre for local youth by providing a space in the lower hall as a meeting place and there were often occasions when Darlene, who was a social worker in charge of 'The Shack', called on us for counselling advice and other support.

In addition to my involvement in confirmation training and getting to know the younger members of our parish, I took over as the spiritual director of the Emmaus Group. This group (of teenagers) was both social and spiritual in nature and met regularly, often in someone's home to share food and to talk about a wide range of issues that were currently affecting their lives, including their own spiritual journeys. A monthly activity was the development of a Sunday night youth Eucharist which was less formal, with music provided by the group. We also had the opportunity of meeting with other Emmaus groups at various times from Saint James' King St, Saint Luke's Mosman and the parishes of Woy Woy and Parkes. We were all most thankful when the parish was able to provide for a youth worker and Jono Williams joined to focus on this important ministry.

In 1993 Father Ian and Margaret Crooks went on 3 months long service leave and I was made Acting Rector. The nature of the parish demanded two priests and we were greatly blessed at that time by the ministry of Father Toby Klein together with his wife Margaret. Who amongst us could forget Father Toby's great sense of humour, his ability to tell a story and his sense of compassion and pastoral skills? Both of them touched so many as they endeared themselves to us all and we were sad to see them leave us to return to Nambucca Heads after such a short time.



Saint Alban's Patronal Festival 1994 LEFT TO RIGHT: The Reverend Toby Klein, Margaret Pearson, Sarah Burrows, Ian McKenzie, Alison Hayes, Ian Burrows, The Reverend James Butt

Saint Alban's had been and still is a parish with a reputation for good Anglican liturgy and music and I for one was most thankful for the opportunity of being part of it. As one who embraced the high standard we always pursued I was always impressed with the number of committed people who were involved in making our worship work. Whilst we had all those in the sanctuary, there was also the beautiful music made possible by our dedicated organists and choirs. Well led worship requires good teamwork and with the size of Saint Alban's and five services on Sundays in the parish, it was a very busy day. In addition to that there were those who worked so hard on the many special occasions that occurred throughout the year. If I dare to mention one name who was so special, it was our beloved Jean Poole (with her team) who tended and beautified the church for many decades with wonderful and creative flower arrangements. There was not a day when Jean wouldn't be there checking that all was in order. I was also deeply touched when the Servers' Guild made me an honorary member and presented me with their medal.

It was during Father Ian's time that the parish developed a vision statement that set us on a definite and challenging path. In essence it *"proclaimed that as Christians we will seek to build on our present awareness of, and commitment to, personal and spiritual growth together through lay education, formal and informal and there will be a development of our traditional liturgy and the exploration of other forms of creative worship. In Faith we will make financial provision to extend our ministry of outreach into the community, identify and develop ways to welcome and include those not already involved and extend the efforts of the church to reach out and help people in crisis by providing skilled counselling and other resources. Finally, that our efforts will be supported by continually reviewing programmes, physical resources and ministries and to endeavour to create closer and spiritual bonds within and beyond the parish"*.

It is true to say that we did follow that vision statement and achieved a great deal.

As a result, our vision did empower a large number of lay people to become involved in the ministry of the parish and when we looked down the list of activities that existed it highlighted the diversity and complexity of our community of faith.

In the monthly calendar there was always a diverse range of ministry activities occurring from English Conversation (to help newcomers to our country), Prayer and Meditation Groups, Plus One for mature singles, EFM (Education for Ministry), Family Groups, Anglicare Counselling, Pastoral Care, and Sue's Kitchen where anyone in the community was invited monthly to lunch in the hall. At that time there was demand for a large number of weddings throughout the year which involved preparation courses and planning. As well, there was our daily rhythm of evening prayer and formal worship several times a week. It could be said that we as staff were all kept busy both day and most nights! It is pleasing to know that the ministry of Saint Alban's continues with many of these activities still in place and also with new initiatives in response to evolving needs.

St Alban's Anglican Church, Pembroke St, Epping
celebrates its

Centenary Year in 1996

- Sunday 2nd June
The Sacrament of Confirmation (6.00pm)
with Bishop Donald Cameron
- Wednesday 19th June
Centenary of the Foundation Stone Ceremony
Centenary Festival Choral Eucharist (7.30pm)
Preacher: The Archbishop of Sydney
- Sunday 23rd June **Centenary Patronal Festival**
7.00am & 9.30am *The Reverend Walter McEntee*
6.00pm Choral Evensong *Canon Barbara Darling*
- Friday 28th June
Centenary Celebration Dinner (7.30pm)
- Friday 27th September
Centenary Ball (8.00pm)
- Tuesday 8th October
The Inaugural Lecture
St Alban's Centre for Community Issues (7.45pm)
- Sunday 13th October
Centenary of the Opening of the First St Alban's Church
*Preacher: The Reverend Canon Christopher Foster,
Sub-Dean of the Cathedral and Abbey Church of Saint Alban*

PLEASE PLAN NOW TO COME AND JOIN US
IN THESE SPECIAL CELEBRATIONS

St ALBAN EPPING
1996
ONE HUNDRED YEARS

Leaflet advertising all the Centenary Events planned for 1996

It was in 1996 that we were to celebrate the Centenary of the establishment of the parish and so our activities began with a Choral Evensong on 28 April 1996, with the renewal of marriage vows of members of Saint Alban's. That was followed by the ancient English tradition of the beating of the bounds on May 26 followed by Choral Evensong with Bishop Donald Robinson (retired Archbishop) as guest preacher. Then on June 2 there was a Choral Eucharist with Holy Baptism and Confirmation with Bishop Donald Cameron presiding. On June 19 our Archbishop Harry Goodhew arrived by train (as it was presumed the Primate did in 1896) to celebrate the setting of the Foundation Stone of the original church and on June 23 our celebrations continued with a Choral Eucharist and Evensong for the Patronal Festival on Saint Alban's Day. Father Walter McEntee and Canon Barbara Darling, both former parishioners, were our guest preachers.

On June 27 there was a Centenary Dinner and on June 30 1996 a farewell to Father Ian and Margaret Crooks as they moved to the Diocese of Melbourne. At that time, I became Acting Rector, a position I would hold for the next twelve months, and Father Paul Dunn joined us to assist in the daily ministry of the parish.

It was during the time between the two centenary celebrations (one being the laying of the Foundation Stone in June and the other being the opening of the original church in October) that I suggested we should think about some sort of centenary gift that we as a parish could give to mark this occasion. After much deliberation it was decided we could replace the carpet in the church which was 'looking its age'. A committee was formed from the women's guild to look at the various options available and a decision ultimately made. In addition to replacing the existing carpet it was decided to completely fill in the narthex area to make it more user friendly for parents with young children. An appeal was initiated and the amount of approximately \$10,000 was quickly raised through the generosity of our parishioners. The carpet was installed and dedicated in the first part of 1997, and I am pleased to know after many years that it has served the church well.

So much in such a short time! But there was more to follow – in October 1996 was the celebration of the opening of the original church to which The Reverend Canon Christopher Foster, who was Sub Dean of the Cathedral and Abbey Church of Saint Alban in England, was invited as our special guest. The Reverend Canon Foster was subsequently consecrated as a Bishop in October 2001 in Saint Alban's England and served as Assistant Bishop then as the Bishop of Portsmouth before retiring in 2021.

The Centenary Choral Eucharist for the opening of the original church (now the church office complex) took place 9.30am 13 October 1996. Before the 9.30am Service that day, the congregation gathered outside the original Church building and prayed:

Bountiful God, to whose glory we celebrate the dedication and opening of our first church building in thanksgiving for Alban, we praise you for the many blessings you have given to those who have worshipped here and all who have gone before us, and we pray that all who seek you in this place may find you, and being filled with the Holy Spirit may become a living temple acceptable to you, through Jesus Christ our Lord. Amen

We then processed into a full church to the hymn 'Christ is made the sure foundation'. I remember Canon Foster carrying with him a beautiful red rose which he then placed on the Altar. At the same time that day we dedicated a Green Cope in memory of Joan Hayes, one time Parish Secretary and much-loved parishioner.

Canon Foster began his sermon with the words "Among the roses of the martyrs brightly shines Saint Alban" and that statement, he went on to explain, came from the words of a monk called William of Newbury some 900 years ago.

Canon Foster in his sermon reminded us "that today we honour not what our predecessors said or hoped for, but what they did for the sake of the gospel in building the original Saint Alban's here. Today we recall in remembrance not what Jesus said in the sermon on the mount and his teachings, however right and true, but rather what he did as we bring to the Altar bread and wine, tokens of his death and signs of his resurrection. Today we recommit ourselves: We are God's servants working together, not just in word but in deed." The service was followed by a parish lunch in the hall. That night there was Choral Evensong, our preacher again being Canon Foster. The following week a number of parishioners offered further hospitality to our visitor including a few enjoyable dinners and some sightseeing. It was a truly uplifting, fitting and memorable celebration of thanksgiving to those who had the vision and faith in establishing the parish all those years ago.



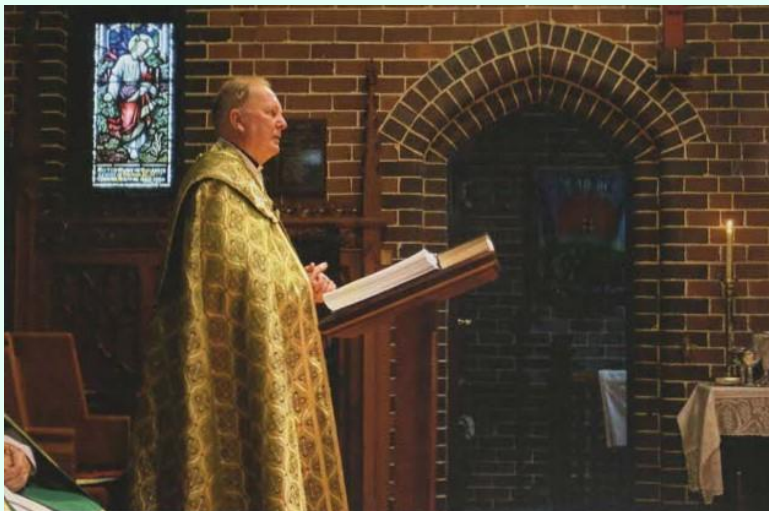
13 October 1996 Centenary of the opening of the original Church at Saint Alban's.
Group at left, LEFT TO RIGHT, John Middleton, Stuart Armsworth, Canon Christopher Foster, The Reverend James Butt, Margaret Pearson. Group at right, LEFT TO RIGHT– Ruth Jones, unknown, Bronwyn McKenzie, Ian McKenzie

At that time we were seeking a new Rector and after due process it was announced that Father John Cornish was to be inducted into the parish in June 1997. It was time then for me to step back and be the assistant priest again. Father John was most gracious, and gave me the title 'Vicar', and I spent the next 18 months working very happily with him until moving to become the Rector of Saint John's Balmain in 1999.

From the words in the book *The God of Surprises*, by Gerard W Hughes, is the statement that *"To preserve the church will see the church die. It is by serving the church it will live"* and it is true to say that Saint Alban's has always been, and continues to be, faithful to that statement.

I conclude by expressing my gratitude to you all for many fulfilling and happy years as we shared in truly being a Serving Church and the Body of Christ in that place. May the roses of the martyrs and Saint Alban shine upon you as you celebrate the Centenary of the opening of your current church building and may God's richest blessing be upon you as you continue to journey in His name.

Grace and Peace.



Father James returned to Saint Alban's for nine weeks in 2016 to fill a locum position when the Parish was between Rectors, and our Acting Rector, Father Ross Weaver, was on leave

Commissioning of 2023 – 2024 Parish Office Holders

7 May 2023

At the 10.00am service on Sunday 7 May 2023, office holders within the Parish were commissioned. Longstanding parishioner, Judy Carruthers, presented the office holders to the congregation, indicating her belief in their preparation for, commitment to and knowledge of their duties and responsibilities within the parish. These members then affirmed their commitment to “faithfully and reverently execute the duties of their ministry to the honour of God, and the benefit of the members of the Saint Alban’s congregation.”



Judy Carruthers presented those who came to be commissioned



Wardens: LEFT TO RIGHT David Tait, Ted Chang and Noel Christie-David



Parish Council: LEFT TO RIGHT FRONT Glyn Evans, Christine Murray, Corey Chen, Peggy Sanders, Gillian Taylor
LEFT TO RIGHT BACK David Tait, Ted Chang, Noel Christie-David, Margaret Cummins



**Synod Representatives:
Corey Chen and Gillian Taylor**



**Parish Nominators: LEFT TO RIGHT Meryl Smith, Glyn Evans, Peggy Sanders,
Ruth Shatford AM and Graeme Durie**

ABSENT

Ken Bock OAM and Elizabeth Jenkins – Parish Councillors
Shane Christie-David - Treasurer



Since Federation in 1901, there have been 44 referendums seeking to alter our Constitution. Only eight have passed: accepted by more than half of all Australian voters, as well as over half the voters in at least four states. It is not easy to change the Constitution. So it is far from certain that the coming Referendum on the Indigenous Voice will pass, especially as there is significant opposition to it from a number of quarters.

And yet as a Christian, I want to encourage people to view this proposal as positively as possible. This is in fact what the Synod of our Diocese – not known for being trendy or “woke” – is encouraging Anglicans to do. In addition, our Archbishop, Kanishka Raffel, has written in support of the Referendum proposal.

Whereas many people want to be convinced to vote in favour, I believe that we need to have good reasons NOT to vote “Yes”. I do not deny that many people will have genuine reasons for voting “No”, but I believe that we need to start from the assumption that the request from the Indigenous people of Australia that led up to this referendum is a positive way forward for them.

The process which led up to the gathering at Uluru in 2017 involved a series of consultations with Indigenous people in all parts of Australia, so that those who came together at Uluru were able to report and reflect the views of the widest possible range of Aboriginal people. The Uluru Statement from the Heart is posted in our church entry, as well as being easy to find on the internet. It is as representative as possible of the aspirations and desires of Indigenous people.

And when we consider the impact of British settlement – seen by many as British “invasion” – on their country, we have to recognise the harm and injustice they have experienced. It took two centuries to acknowledge that the claim that this continent was “terra nullius”, and therefore rightfully claimed by the British, was false. And through our history the treatment of indigenous people has been ignorant and arrogant, and far too often brutal. Because we have never made a Treaty with them, many will argue that Australia is still an “occupied land”. I am reminded that it was on 26 January 1938 that the first request for Aboriginal representation and equal rights was formally made. At a Constitutional level, due to the 1967 Referendum, the only progress that has been made since then is that Aboriginal people can be counted in the Census, can vote, and can have laws made about them by the Commonwealth Parliament. It is very limited progress!

The Referendum requests that we recognise Aboriginal and Torres Strait Islander people by the establishment of an Indigenous Voice to Parliament. Why does this matter? Over the years, State and Commonwealth Governments have made laws, and sometimes established organisations to deal with aboriginal people. So often what has been done by Governments has been harmful. Furthermore, changes have often been made without appropriate consultation with the people affected. We know that there is still much suffering, including educational and health problems, and terrible numbers of indigenous people in prison.

The aim of a Voice to Parliament is to have an established and representative group of indigenous people who have knowledge and experience, who can make representations to Parliament on matters affecting indigenous people. Their power will be limited, and they will certainly not be a ‘third house of Parliament’ as some have claimed. Why put this in the Constitution? So that there is no threat that such a Voice can be abandoned by a government that does not want to deal with them. The idea of a Voice is not spelt out in detail in the Referendum proposal because such detail is not the purpose of the Constitution. Details and arrangements need to be put into legislation, and these will be worked out through the Commonwealth Parliament. And if there are changes that will be helpful, they can also be legislated. Nevertheless, the Government has indicated the general form of the Voice, and the issues that might be taken up, but ultimately the details will be determined by Parliament.

Remember that the proposal for a Voice did not come from any political party. It was put together by those who came together at Uluru to represent our indigenous people. If we normally vote for a particular political party, we need to examine this issue independent of what the various political parties might be saying. We should not be

surprised, for instance, that there are many prominent Liberals standing up in favour of a “Yes” vote, without denying their Liberal convictions.

Why then are there prominent Aboriginal people, including Members of Parliament, opposing the Amendment to the Constitution?

As I look at what they have said, most of them are frustrated at the limitations of the proposal. They may want to see a Treaty, or they may want more sweeping changes. I understand that many are frustrated. However, the only thing we as Australians can deal with **right now** is this proposal. A “No” vote will only do harm to the indigenous cause, whereas a “Yes” vote at least enables some modest steps forward to be taken. Of course, other issues may well be considered further down the track.

Does the proposal divide Australia? I do not believe so. Australia is clearly divided already in regard to the well-being of our indigenous people. They do have a unique place in our country’s history, and we owe them a debt for their care of the land over tens of thousands of years. Our leaders have so often failed to listen to them and have so often ridden roughshod over them and their needs. Surely, we need to learn to listen to them. Remember that there are many other groups who have ready access to Government and Members of Parliament.

As Christians, we know that we are called to love our neighbours, and our indigenous peoples are our neighbours – even if they are not next-door neighbours for most of us. I hope that Australians everywhere can vote on an informed basis, seeking what is best for our indigenous people. If you need more information, there are books available which can clarify issues and answer questions, and of course, there are helpful internet sites - although we need always to be sure that we avoid racist and extremist sites. I encourage you to have enough understanding to make helpful comments when the subject comes up in conversation, and I encourage you to pray – even if you disagree with my views - that the outcome of the Referendum will indeed be for the good of our indigenous people, and indeed for the welfare of all Australians. May God’s blessing be on our country, and in particular on its first peoples.

Advance Notice:

A Forum on the Voice is being sponsored by the Epping Uniting Church, Chester Street, Epping.
Tuesday 26 September 2023 at 7.00pm
Parishioners from Saint Alban’s are invited.

Reference: The Uluru Statement from the Heart

<https://ulurustatement.org/the-statement/> Accessed 10 July 2023 at 1100hrs



National Aboriginal and Islanders Day Observance Committee [NAIDOC] Week occurs annually in July, and celebrates the history, culture and achievements of Aboriginal and Torres Strait Islander peoples.

In 2023 NAIDOC week was 2-9 July and the theme for the Week was ‘For Our Elders’.

https://www.commongrace.org.au/naidoc_week_2023

Each Sunday the prayer at Saint Alban’s was:

In celebration of Aboriginal and Torres Strait Islander Elders, pray for their leadership as cultural knowledge holders, community builders, teachers and advocates paving the way in their communities through their love, strength, and wisdom.

Pray that we will take time to listen deeply to the voices of Aboriginal and Torres Strait Islander peoples and take a step forward, accepting their invitation to walk together towards healing.

My Time in the Parish of Saint Alban's

Jan Boyley



In January 1965, my husband Max was transferred from South Australia by the company Rheem Australia to work in New South Wales. It was just three weeks after our marriage. We had both grown up in South Australia. Truly it was a new start in life!

Our first Parish was Saint Alban's Epping where we were very warmly welcomed. At that time The Reverend Noel Rook was the Rector. Saint Aidan's West Epping and All Saints' North Epping were part of the parish. I remember it as very active parish. We had both been very involved in our respective parishes in SA. Max was a server and vergar at Saint Margaret's, Woodville. My home church was Saint Bede's, Semaphore. I was a choir member, Sunday School teacher and secretary of the Youth Fellowship. We felt very much at home at Saint Alban's when we arrived.

At the end of 1965 we bought our first home in Braidwood Avenue, North Epping and started to attend church at All Saints'. It was a very young church, and we made many friends.

Both Max and I got involved as Sunday School teachers, but Max didn't feel that he was cut out to do that! Mr Frank Bailey was the backbone of the parish and, if I remember correctly, it was he and his wife who opened their home for church services and Sunday School until All Saints' church was built. Each year they had a big fete to raise money to pay off the church debt. Frank had a plant Nursery and used to bring hundreds of plants for the fete and people from all around the district came to buy them. He and his wife were very loving, generous people.

North Epping was quite a different area from today. Howards Fireworks had a factory out there, and there was a poultry farm opposite where the shops are now.

In 1966 Max was transferred to Lae in Papua New Guinea for a period of 18 months which was a great experience for us both. Our first child Deborah was born at the end of that year back in South Australia and baptised at Saint Bede's where I grew up. We never really felt comfortable in the church in Lae, as the PNG folk had to give up their seats for us and sit on the floor.

On returning to Sydney, we once again joined the All Saints' congregation and took up a few minor roles. Our second daughter Narelle was born in 1969 and baptised at All Saints' by The Reverend Owen Thomas, minister at the time. I joined the Young Wives Fellowship and Max the Men's Group. In 1969 The Reverend Geoffrey Feltham came as the Rector of the Parish; Reverend Owen Thomas was assistant and Reverend John Seddon the curate.

In 1972 our son Mark was born, and he was also baptised at Saint Bede's Semaphore before we moved yet again. This time Max was transferred to Wellington in New Zealand. We then moved to Auckland in 1975 with Rheem. With each of these moves we were soon involved in church activities and found that we made some lovely friends.

In late 1977 we moved back to Sydney and settled in Essex St, Epping and became members of Saint Alban's once again. Not long after this, The Reverend Paul and Sarah Weaver joined our parish, so we have known them for a long time.

I became President of the Women's Fellowship soon after our return. A few years later the fellowship group closed and many of us joined the Mothers' Union group. I have been on the flower guild ever since the days when Gladys Feltham was in charge in the 1980s; helped in the parish office; cooked and served lunches for Sue's Kitchen. I was a duty parishioner and welcomer; ran the English Conversation class for a number of years and was a member of the Pastoral Care team. Max was on the Parish Council; Warden for a couple of years; assisted in the Sanctuary; was a reader and gave the intercessions during the Sunday service. After Nigel Hubbard relinquished the job of Archivist, Max took on the position, which he really enjoyed. He did a lot of other jobs around the parish over time and also worked in the office. He passed away in 2017 after a long illness.

When Max retired in 1997, we travelled around Australia with our camper trailer for 14 months. The Reverend Greg Thompson, a parishioner at Saint Alban's, was Regional Director for Bush Church Aid for the Sydney and Canberra Dioceses at the time. We were looking to do something for the church on our trip. Greg organised for us to visit and work in eight or so parishes on the way. We usually spent two or more weeks in each parish and found there was a huge need for practical help in regional and outback parts of Australia. We really enjoyed doing this work and when we returned suggested to BCA that many others might enjoy helping on their travels and hence we were asked to set up the BCA Nomads. Max was the coordinator, and we went out working several times from 2000 to 2011 when we passed the job on to another couple. This work is still being carried on to this day.

We have seen a number of Rectors in the parish since 1977: The Reverend Geoffrey Feltham, The Reverend Ian Crooks, The Reverend John Cornish and Bishop Ross Nicholson. Also, as Assistants we have had The Reverend Paul Weaver, The Reverend Cliff Stratton, The Reverend James Butt, The Reverend Don Dobinson, The Reverend Aub Pedwell, The Reverend Ross Weaver and The Reverend Phil Lui. Catherine Eaton and Colleen O'Reilly from our parish were priested in Melbourne and, among others, two of our previous organists, Daniel Dries and Ben Edwards went into the priesthood.

Over the years we have been blessed with a number of clergy retiring into our parish and making a large contribution to our worship. Changes occurred in the church, such as the organ gallery being built, and the present organ installed. Where the organ had been was made into the Martyrs' Chapel, the choir stalls removed, and the choir moved to the gallery. The Altar was moved forward so that the Minister could stand behind it and look out at the congregation. This was a very well accepted move.

Saint Alban's parish has been a part of my life for 58 years and 52 years of Max's life. I have met many lovely Christian people in that time for which I am very thankful to God and my life has been enriched spiritually. My closest friends of many years are from Saint Alban's. Two of our children have answered God's call to the ministry and I have learnt much from them and their trust in the Lord and for that I am very thankful too.

Thanks be to God for his love and guidance in my life.

Epping Parish Magazine — April-May, 1991

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Around Our Parish Church No. 47

The Martyrs Chapel and re-developed Sanctuary

The Chapel and Sanctuary were dedicated by Bishop Paul Barnett, Bishop of North Sydney on Sunday 14th July 1991. The project was made possible in the first instance by a substantial gift from John Couch and family. The gifts of furnishing were as follows:

CHAPEL ALTAR AND CARPET	JOHN COUCH	IN THANKSGIVING
CHAPEL WALL HANGING	BRUCE MORTLEY AND MARGARET GUY	IN MEMORY OF IDA LYDIA MORTLEY
CHAPEL CRESCENCE	THE LOVELL FAMILY	IN THANKSGIVING
CHAPEL FURNITURE	DEREK AND RUTH JONES	IN THANKSGIVING
CHAPEL CANDLE AND BOOK STAND	THE REV'D CANON WM NOEL ROOK	IN MEMORY OF PHYLLIS ROOK
CHAPEL CRUETS	MAVIS JOHNSTON AND FAMILY	IN MEMORY OF JOHN ERIC JOHNSTON
CHAPEL CRESCENCE CUPBOARD	JOHN AND ELAINE RAWLING	IN THANKSGIVING
THE WALL HANGING	PRAYERFULLY SEWN BY EVELYN GRAY AND MARGARET MATSINOS	
LECTERN	GLADYS FELTHAM AND FAMILY	IN MEMORY OF THE REV'D GEOFFREY FELTHAM
SANCTUARY ALTAR	BRUCE MORTLEY AND MARGARET GUY	IN MEMORY OF IDA LYDIA MORTLEY
SANCTUARY ALTAR CLOTH		IN THANKSGIVING FOR PHYLLIS RUBY MIDDLETON
CANDLE STANDS	THE HAYES FAMILY	IN THANKSGIVING
PROCESSIONAL CANDLES	THE GUMBLEY FAMILY	IN THANKSGIVING FOR EILEEN GUMBLEY AND TONY GUMBLEY
CRESCENCE TABLE TOP	MAY MCLEOD AND FAMILY	IN MEMORY OF REG MCLEOD AND BRUCE MCLEOD
SANCTUARY RAIL KNEELERS	FELICITY BOUGH	IN THANKSGIVING AND LOVE
SEDILIA AND SANCTUARY CHAIR	C. OF E. FELLOWSHIP SYDNEY SECTION	IN MEMORY OF THE REV'D W. G. AND NORMA COUGHLAN
SANCTUARY CHAIRS	GLAD AND DUDLEY HUGHES	IN THANKSGIVING
SANCTUARY CHAIR	JIM AND LUCY GELLETT	IN THANKSGIVING
SANCTUARY CHAIR	JEAN BELL KERR	IN MEMORY OF CLIVE BATHURST KERR
SANCTUARY CHAIR	NORMAN COSTELLO	IN MEMORY OF FRANCES WESTON COSTELLO
SANCTUARY CHAIR	DR DOUGLAS CARRUTHERS AND FAMILY	IN MEMORY OF DR HARRY AND JEAN CARUTHERS

**The Redevelopment of the Sanctuary and creation of the Martyrs' Chapel as Jan mentions in her article
From the *Epping Parish Magazine* April-May 1991 page 19**



In the mid-1980s, prior to the Organ Gallery being built and well before the redevelopment of the Sanctuary at Saint Alban's, I decided to make new communion kneelers. The previous kneelers only had canvas backing and were in a very worn state which is why I thought of replacing them.

I took the pattern of the Sanctuary rail kneelers directly from those previously in use, adding a border to allow for the inclusion of a cushion.

At this time the shape of the front of the Sanctuary was different and the Font was below where the Pulpit is now. Three kneelers of thirteen flowers would have been required.

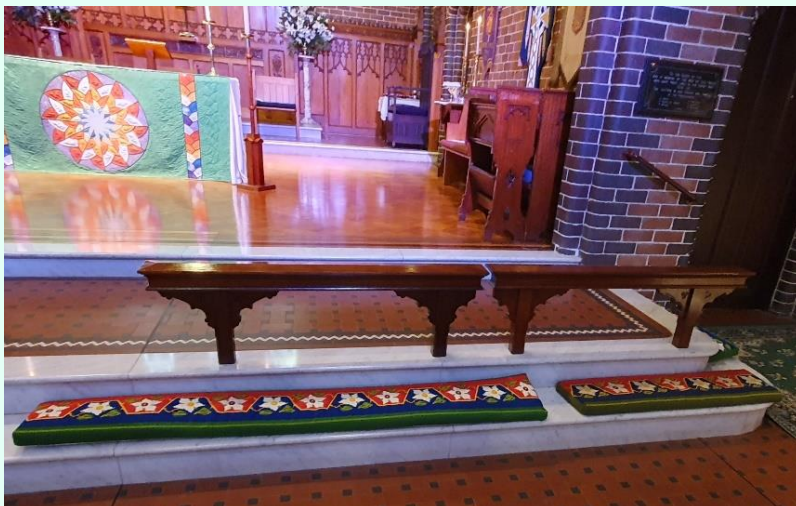
Once the organ loft was built the choir stalls were also relocated to the loft and in 1991 the shape at the front of the Sanctuary changed with the redevelopment of this area and the establishment of the Martyrs' Chapel. The sanctuary rail lengthened into its current state, requiring approximately double the length of kneelers.



The design represents the Saint Alban rose Each petal is a misshapen Bishop's mitre with a cross within each petal (not discernible in this photo)

When the first kneeler was completed, the man doing the upholstery side of the construction, making it into the 'cushion cover', suggested for insurance purposes that each flower panel should have an estimate of 40 hours work to complete. I have since timed the stitching process and found this estimate to be very accurate.

My father made me a wooden frame, which I have used for all the kneelers over the years, based on the measurement of the canvas to diminish the effect of the canvas pulling out of shape, which is a common issue with any form of tapestry. Personally, I find the process of stitching in general to be very relaxing and feel a sense of achievement when each section is complete. Now they are all complete I hope they will be used and enjoyed for many years to come.



Sanctuary Rail kneelers in place

Editor's Note:

With the final two tapestry lengths, and the cushion cover and backing completed, all Sanctuary kneelers were ready for use for Easter 2023.

The Parish is grateful to Felicity for this beautification of our church, made over so many hours *'in thanksgiving and love'*.

[see previous page for item recording gifts made after redevelopment of the Sanctuary]

The Unexpected Benefits of Parish Membership

The Very Reverend Thomas Leslie Dean of Saint Alban's Cathedral, Griffith



In the years 2001 – 2007 I was a regular worshipper at Saint Alban's Epping. One of the great strengths of Epping Parish was that the parishioners and clergy were exceptionally good at encouraging people to get involved in various groups within the Parish.

It is no surprise therefore that, in the few years I was associated with the Parish of Epping, I was involved in the Parish Choir, the Servers' Guild, I occasionally helped with the Flower Guild (usually only as an extra pair of hands at Easter) and after Father Cliff Stratton left to take on Rectorship at Saint Mary's Waverley, I briefly filled the role of editor of *The Parish Magazine*.

Interestingly, all of these various tasks have since served me well in enriching and enabling my ordained ministry.

Some of the benefits you can easily imagine – singing in one of the best Anglican Parish Choirs North of the Parramatta River.

With David Wheatley Directing and Chris Wagstaff and Rosemary Blake as Organists I was exposed to an enormously broad range of choral and organ repertoire (which has helped greatly in supporting music ministry in three different cathedrals so far – as a Verger at Saint Paul's Cathedral Melbourne, as Chaplain and Curate at Holy Trinity, Wangaratta and now as Dean of Saint Alban's Cathedral, Griffith). Training in a Parish Servers' Guild meant that I was well equipped to work in Saint Paul's Cathedral as a Verger, as well as working through Server training in my own Parishes over time. Basic floristry skills have more than once ensured that at a funeral the casket cover was straightened, or wilting church flowers quickly tidied.

What has struck me when thinking about the benefits of serving as Parish Magazine editor is that, when Father Cliff handed the role over to me, he had to teach me how to use a (to me still 'new') computer program; Microsoft Publisher. This particular software enables you to see the layout of a double page as it will look when printed: a benefit which has made creating and printing service booklets a much less frustrating process. Whilst my publishing and layout skills have vastly improved since that first stint of editing (and, indeed, the formatting and presentation of the Parish Magazine has improved significantly under the editorial guidance of various of my successors in the role), it is Saint Alban's Epping, and its magazine, I have to thank that the process of creating a funeral booklet or weekday service sheet is not a daunting task in my ministry.

I am not sure that Father John Cornish or Father Cliff Stratton pointed out such a benefit when they approached me to take on the editorship, but I am indeed thankful for the various unexpected benefits of responding to the encouragement of Saint Alban's parishioners to get involved in the life of the Parish. Saint Alban's helped to nurture and upskill my vocational calling in many and various ways, just as it began to become clear that this call was to ordained vocational ministry.

One final benefit of my time - not only as magazine editor at Saint Alban's, but as an Epping Anglican - is that I am now in another parish under the patronage of Saint Alban, and the saint feels like a familiar old friend. Here, at Saint Alban's Griffith, it is comforting each year on our Patronal Festival to think that the journey of ministry so far has led me back to contemplation of Alban, that inspirational early English Christian, and the lessons of his faith: lessons I first learned about in the vibrant Christian community of Saint Alban's Epping, twenty years ago.



Father Thomas at Saint Alban's 2013

Saint Alban's – My Reflections from 1971 to 2023

Margaret Pearson



The first eight years of our married life were lived very happily in country New South Wales. As Doug (my husband) was employed by the Department of Agriculture, we spent some time in West Wyalong, Narrabri, Temora, and then Wollongbar, near Lismore. By the time we left Wollongbar in September 1971 to take a move to Sydney, our family had increased to five. Our children then were Amanda, 7, Andrew, 6, and James, almost 3. Although we were sorry to leave the beautiful North Coast area, a good promotion for Doug and better education opportunities for the children made it the sensible thing to do. We had three weeks to buy a house and move. God was with us as we found a lovely old federation home at Normanhurst. Our main hopes were for a big backyard (our children were used to being completely unrestricted), and walking distance to the train station and a primary school. All three of those wishes came true with this home, and so we settled into our new life very quickly.

The next important thing was to find a church so we could continue our habit of regular worship. After a couple of attendances at the local church, we found ourselves returning to Saint Alban's where we had been on occasions at Christmas when we had been visiting family at Epping. We very soon decided that Saint Alban's was where we were all happy. Fifty-three years ago we received the same caring, all-embracing welcome it continues to offer to-day.

The rector then was The Reverend Geoffrey Feltham. He, his wife, his teenage son, and daughter were very much the typical rectory family of that era. Always ready to help and advise, support, and give. They were much loved by the parishioners. During this time, we as a family were involved with the many activities of the church. We attended services regularly and the children became regular members of the superbly run, very large Sunday School. There was no shortage of adults to teach the many children who made up three well-attended sections – kindergarten, primary, and senior, and then a fellowship for those of high school age.



Amanda Pearson and Sian Hayes at their Confirmation

At 14 years, the children were prepared for confirmation. In those days, the confirmation groups were of twenty-thirty girls and boys, and it was always a big parish occasion. At that time the girls all wore white dresses and veils. However, the year Amanda was confirmed there were only three girls wearing veils. After that the wearing of veils was discontinued and white dresses were not compulsory.

My life was quite busy with three school age children. My involvement with the church in a service capacity was as a member of the morning tea roster. However, I was very happily involved with the more social events including Women's Guild and Wives' Fellowship. It was here that I made a lifetime friendship with Merrilee Arthur and many others, some of whom have now passed away. They will never be forgotten.

There were so many families like our own with two, three, or four children and we all grew together and made one big Saint Alban's family. I recall with much love and pleasure, the family names Warton, Arthur, Anstee, Bough, Wilson, Martin, Cardin, Jeffery, Cummins, Carruthers, Cooper, Coles, Rawlings, and others – the list is long.

Although so many parents have passed on it is always a pleasure to catch up with those children who are now the parent generation, or in some cases, grandparents! From this list it is easy to see why the Sunday School and Fellowship numbers were extensive.

While I was enjoying the social side of church life, Doug was seriously involved with the more important roles, such as Parish Council, Church Warden, Parish Nominator, New Organ Committee, et cetera. These many functions extended over many years with new rectors as they came to the parish.

The Reverend Ian Crooks became our rector in January 1988, and we saw some changes, mostly accepted happily by the parishioners. It was a time of growth and development. A community worker was employed. We were joined by Catherine Eaton who led us in developing new groups and services that greatly extended and developed parish life. There was always an assistant priest employed and at that time, there were many retired clergy available to help out when needed. A Social Committee was formed, also a Pastoral Care group, and study groups for different ages. From a Lenten Study group led by Catherine Eaton in 1993 grew the RLT group that is still together meeting regularly in the homes of members to study a book with spiritual content. Some members have died but mostly their place has been filled and the group number is kept at ten-twelve members to allow for the convenience of meeting in homes. [The RLT group was named after the first book studied by the group *The Road Less Travelled* by M Scott Peck and the name has remained through all the years and all the many different books.]

During 1989, I joined the Liturgical Assistants' group and in 2000 when Bruce Martin resigned to travel overseas, I took on the role of Senior Assistant. The Head Server at that time was Ian McKenzie and together we wrote a training manual for lay assistants that tied in with the training manual for servers. All servers and assistants were fully trained so that the routine of the services was carried out with co-ordination and dignity. We made sure that all servers had their own robe available and an increased number of robes in the seasonal colours were made available for the liturgical assistants. I continued in this role until 2012 and finally, although reluctantly, retired fully in 2018. Being so involved in the liturgical side of the services meant a great deal to me and I still miss it very much. [See pages 22 and 25 for other photographs of Margaret as a Liturgical Assistant.]



Margaret far left at the Confirmation Service of 2014 From her left: Bishop Chris Edwards, Stuart Armsworth, The Reverend John Cornish, John Noller, Alex Taylor, Chris Keast, Edward Lawn, Bastian Dunn and The Reverend Ross Weaver

During the 1990s and early 2000s I served for ten years as a member of Parish Council and during that time, convened the Mission Committee. As the years passed and circumstances changed my life pattern has had to change in some ways. However, my involvement with Saint Alban's continues through regular worship, membership of the Pastoral Care committee, the Flower Guild, the Linen Roster, as a member of RLT, and as always, through friendship and fellowship.

As I reflect upon the past fifty-plus years, my prayer for the future is that whatever the culture of those who make Saint Alban's their spiritual home, they will always hold fast to the Creed and Sacraments of Anglicanism and know and feel the presence of God in their lives as I have done in this sacred place.

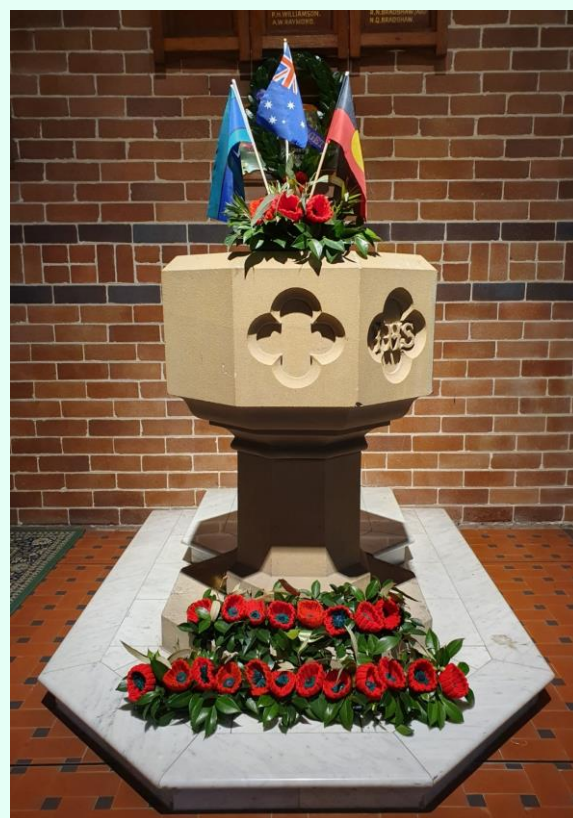


Robin Cummins read the Ode
From *For the Fallen* by Laurence Binyon



Edward Lawn played
The Last Post and Reveille

ANZAC Day decorations in Saint Alban's



Music Across the Atlantic with Pianists The Reverend Paul Weaver and Bruce Wilson

A highlight of the Saint Alban's calendar was the piano concert held on 28 May 2023, featuring our two wonderful parish pianists Rev Paul Weaver and Bruce Wilson. These regular concerts are held to raise money for the Rough Edges Ministry of Saint John's Darlinghurst, which assists people in need in the Kings Cross area. The audience generously donated over \$600 for this cause and were treated to music from France, Norway, the United States, The Caribbean, Spain, Morocco, Brazil and Argentina, Ireland and England played by Paul. Bruce joined Paul in a series of duets. The audience were happy to have braved the cold to enjoy such variety.



Bruce Wilson and The Reverend Paul Weaver

Goodbye to the Rowe Family

On 14 May 2023 Saint Alban's said farewell to Philip, Laura and Elijah Rowe. The Rowes had been regular parishioners of Saint Alban's since their marriage at Saint Alban's in 2021 and had taken on various roles in that time. Elijah was baptised in January 2023. Their willingness to be active in the parish, their kindness and their friendship, will be missed. We wish them well in their move to be closer to Philip's workplace. The Reverend Phil Lui blessed them, and the congregation prayed for them as we said goodbye.





My wife, Ida, together with our daughters; 3-year-old Helen Rose and 7-month-old Carol, settled in Epping over the long weekend of June 1962. We had bought a house in Lewis Street and were concerned to locate a church. Investigation found that Saint Alban's conducted a Sunday School at the same time as the 10am service so that is how we came to choose Saint Alban's as our church. Incidentally, we were married in Saint Alban's, Highgate, a suburb of Perth and our house in Epping carried the nameplate, "St Albans". With time, our family grew to include Rhonda and Allan. In 1968 we built and moved into our present home in Pennant Parade.

It was not long before I became involved with Saint Alban's Choir when The Reverend Noel Rook was Rector and Doug Callaghan was organist. So began my regular commitment to the choir and music of the church.

During the late 1960s and early 1970s there was a significant group of boys interested in singing and so a boys' choir was formed consisting of some dozen or so boys. This choir flourished for some time until, as does happen, their voices broke. After this time girls also joined the choir. This choir sang at the Morning Prayer 10am service for a number of years.

Once a month the Sunday School attended the Morning Prayer service. So that the children could actively participate in it, I attended the Sunday School to teach them the hymns and canticles which were to be sung at the service. I am still reminded of those days when occasionally meeting with some of those children, now adults.

With the passage of time, I became aware of musical abilities amongst younger members of the congregation such that a wind quintet was formed consisting of Geoffrey Burgess, oboe, Helen Rose Wilson, flute, Carol Wilson, clarinet, Jennifer Bradford, bassoon and Margaret Bradford, French horn. This group performed at the 10am service for several years as did the violinist, Jurrien Fornier at the recent Patronal Festival.

The Patronal Festival of 1976 was significant as it was at that service that the inadequacies of the then current organ, located in what is now the Martyrs' Chapel, was giving inadequate support to the congregation. Consequently, the Rector, The Reverend Geoffrey Feltham, commissioned a committee to investigate acquiring a new organ. With the guidance of Christa Rumsey and consultant David Rumsey we now have the Le Tourneau organ opus 2 installed in October 1981 in the gallery at the rear of the church. We also now have the Martyrs' Chapel next to the Sanctuary.

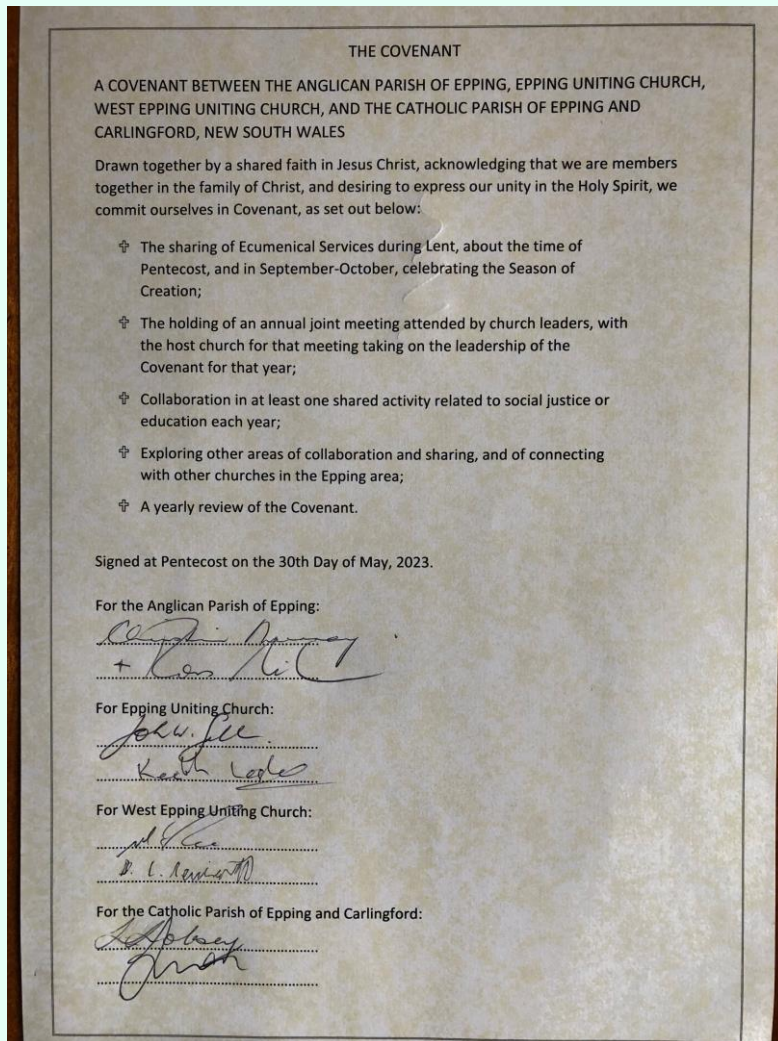
So the music and choral tradition of Saint Alban's continues with many directors and organists contributing to that tradition. I have been involved as chorister, organist and director for some sixty years. May the tradition long continue.

Another memory might answer a question posed by more recent members of the Saint Alban's congregation. Many have noticed a series of pennants on the back wall of the Memorial Hall. The CEMS (Church of England Men's Society, Epping) flourished for a number of years, firstly as a regular discussion group but then as a regular Monday night indoor bowls group. It subsequently was invited to participate in the Uniting Churches Indoor Bowls Association competitions. The pennants represent the round robin and knockout competitions won over several years. We played against teams from Beecroft, Ryde, Carlingford, Concord West, Strathfield and Wentworthville. The knockout competitions were held in our Memorial Hall when eight mats were in use for the initial rounds.

Ida and I have worshipped at Saint Alban's for over sixty years.

Pentecost Ecumenical Service

held at Our Lady Help of Christians Catholic Church 30 May 2023



The Covenant was signed by the clergy and a parish representative from each of the Covenant churches

On Tuesday 30 May at the Pentecost Ecumenical Service, the Anglican Parish of Epping, the Epping Uniting Church, the West Epping Uniting Church and the Catholic Parish of Epping and Carlingford reaffirmed and signed the Covenant between the Churches.

To the following questions the congregation answered, "We do" on behalf of their parishes.

- * Do we desire the unity of Christians so that we might be the sign of unity to the Epping Community?
- * Do we desire to continue the spirit of fellowship between our churches?
- * Do we agree to meet in worship every year in Lent, Pentecost and the Season of Creation?
- * Do we recommit and renew our desire to work together for learning and justice?

Christine Murray, the Secretary of our Parish Council, and Bishop Ross, signed the Covenant on our behalf.

Let us pray that with the constant work of the Holy Spirit inspiring, guiding, challenging and refining us, we can work together to strengthen our unity and witness in the Epping Community.



Christine Murray, second from left, signed on behalf of the Saint Alban's Parish

The Covenant between the local churches was developed in 2004, and the wording has been discussed annually by the combined Parish Councils' meeting and reaffirmed by the signing at the Pentecost Service by both a minister and a lay person from each parish.

Mothers' Union Active in the Parish

Elizabeth Jenkins



Elizabeth Jenkins and Jan Boyley Absent: Jane Bryant

Saint Alban's Mothers' Union has a long history with the church, having been established in Epping in 1925. In 2023 we are an active and committed group of eleven women, who champion the cause of marriage and family life as part of Christian life.

A practical way in which we serve the Lord is visiting the maternity wards of North Shore Private Hospital (Jan Boyley and Jane Bryant) and Norwest Hospital (Jane Bryant and Elizabeth Jenkins). We present a small handmade gift to each mother and baby, together with a card expressing the blessing of a baby from God.

There is a team of talented ladies managed by Mothers' Union Sydney who knit, sew and crochet little teddies, bootees, matinee jackets, caps, bibs, and the like. The teddies are particularly popular, and we often give one to a young sibling if they are there visiting their mother and new brother or sister. Parents are almost always appreciative of our greeting and gesture, and it is a rewarding experience for us as well. It is often these small things which eventually lead people along the path to finding God.

There may be other women in the Parish who would be interested in joining our group. If you would like to join, you would be welcomed. We meet on the second Tuesday of each month, at 1.30pm in the seminar room. We have Bible studies, guest speakers, and raise money towards a specific cause each year. In the past we have contributed to the purchase of sewing machines for girls in Africa to enable them to find skilled work and avoid a life of poverty.

We have raised money for a Christian School in Lebanon. We have also raised money to provide young children in Africa with an egg each day, which goes in part to address hunger and malnutrition in those regions. Mothers' Union Sydney, our parent body, supports two family workers in Southwest Sydney and provides funding for the support of various Christian projects in our indigenous communities. There is a Mothers' Union shop in the arcade at Town Hall which is staffed by volunteers and sells a range of merchandise to raise money for these worthwhile programs.



During Volunteer Week 2023, both Jane and Elizabeth received a certificate recognising their visits to the maternity ward at Norwest Private Hospital



Thank you to all parishioners who contributed donations of food for the display in the Church as part of our celebration of Harvest Festival and thank you also to those who made cash donations.

All donations were gratefully received by Christian Community Aid (CCA) at Eastwood. CCA is a non-denominational not-for-profit community service organisation that has been delivering services in the Epping and Eastwood area for over fifty-seven years. Its focus is to be “problem solvers and game changers combating poverty, violence, discrimination, and inequality. United we work for the health, wellbeing, education, safety, and financial stability of every person in our community”.

For more information about CCA, please visit www.ccas.org.au





On Sunday 25 June Chris Jones, third from the left, was the guest preacher at both the 8.00am and 10.00am services. Chris is a member of the Youthworks Ministry Support Team who partner with local churches to equip, educate and grow ministries to children, youth and families. Chris is the Northern Region Youth Ministry and High School Special Religious Education (SRE) Advisor.

Chris has served in long-term youth ministry, most recently for 11 years as the Youth Minister at Saint Stephen's Anglican Church, Normanhurst. He is passionate about equipping and supporting young people in local churches to love and serve Jesus. We were blessed to have Chris as our preacher. We are encouraged to pray for, and support, our Children's Ministry Worker, Amy Taylor, in her teaching and nurturing of the children in our Sunday School.

The 10.00am service on 25 June was Morning Prayer and Baptism. Archer Frank Keech was baptised by a family friend, The Reverend Tim Collison, Assistant Minister, Saint Mark's Camberwell, Victoria. Tim is third from the right in the above photograph.

The Saint Alban's Sanctuary Party were, from the left, Mark Taylor, Crucifer; David Tait, Assistant; Bishop Ross Nicholson, President and Peggy Sanders Assistant.

Anglican Board of Mission (ABM) and Anglicans in Development (AID)



Sydney Diocesan Committee (Peggy Sanders):

You are invited to the annual Celebration of the Feast of the New Guinea Martyrs, hosted by the ABM Sydney Diocesan Committee, will take place on **Saturday 2 September 2023 at 11:00am** at **Christ Church St Laurence**, Railway Square, Sydney.

The visiting preacher will be The Right Reverend Murray Harvey, Bishop of Grafton.

The service will be followed by refreshments in the CCSL Parish Hall.

Sydney Auxiliary (Jane Bryant):

There will be a Bring and Buy Stall in the parish hall on Sunday 20 August to raise funds for one of the Anglicans in Development projects - the Sri Lankan Women and Children Resilience Project 2023, providing support to women and children suffering from the country's economic crisis. The weekly Church Bulletin will tell us how we can all assist with this stall.

<https://www.abmission.org/projects/sri-lanka/women-and-children-resilience-project/>

Was Saint Alban's part of your journey of faith?
Have you recently joined the parish?
Would you like to contribute to the next edition?

In this edition of *The Parish Magazine* there are articles by current and past members of the Saint Alban's community. If you have memories of your time worshipping at Saint Alban's or thoughts on why you chose Saint Alban's as your Church, please contact the editor who hopes to continue such features in the November 2023 Edition of *The Parish Magazine*.

Photographs are also welcome.



The Reverend Geoffrey Feltham, (Rector 1969-1987), with his wife Gladys and daughter Roslyn 21 June 1987

**The deadline for
contributions is
6 October 2023.**

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

Organ Scholars of Saint Alban's and some Sydney organs Contributed by a Member of Sydney Organs Group

On Sunday 5 February 2023, Organ Scholar Enoch Pan joined a team of organists to make video recordings of the Telford organ at Saint Mark's Anglican Church, Granville. This organ once occupied the space now known as the Martyrs' Chapel at Saint Alban's after the building of the Organ Gallery in 1981.



Enoch Pan at the Telford Organ 2023

These recording sessions are under the auspices of the Sydney Organs Group which aims to record and promote the pipe organ and provide opportunities for local organists to play many fine instruments. The Group has a Facebook page and a dedicated YouTube channel:

<https://www.youtube.com/@sydneyorgans3250>

A Short History of the Telford organ

It was originally built during 1890 and inaugurated in February 1891 in the schoolhouse at Holy Trinity, Kelso, a suburb of Bathurst NSW. It is the only example of this Irish builder's work in Australia. In 1935 it was moved to Saint Alban's, Epping, where it was rebuilt and enlarged by Charles Leggo. The firm of Pitchford and Garside added a Fifteenth to the Great, a 3 rank Mixture to the Swell and the Pedal Bourdon rank was further extended to provide a Flute 4'.

When Saint Alban's installed the new Létourneau organ in the new west gallery in 1981, the Telford was sold, and in May 1988 it was installed and dedicated in Saint Mark's, Granville, where it has been in regular use since.

Credit for above two paragraphs: Organs of Sydney website
<https://www.sydneyorgan.com/StMarksGranville.html>

About the organ builder

William Telford (b Warwickshire, 1809; d Dublin, 1885), Irish organ builder. He established himself as William Telford, Organ Builder, in 1830, with the name of the firm changing in 1847 to Telford & Telford, and in 1870 to Telford & Sons. The firm built a number of organs during this period, ranging in size from the 47-stop instrument for Saint Peter's College, Radley, to small church barrel organs. Other important organs include those for Trinity College, Dublin (1838), Killala Cathedral, County Mayo, Ireland (1838, still in original condition), the church of Saint Malachy, Belfast (1847), and Saint Eugene's Cathedral, Derry (1872).

Although the bulk of his work was in Ireland, Telford was known and respected in England and abroad. He was a close personal friend of the famed French organ builder Aristide Cavaillé-Coll, having attended the inauguration of the organ of Ste Marie-Madeleine in Paris in 1847. Two organs were built by Telford for churches in New Zealand. He was awarded the gold medal of the Royal Dublin Society in 1847 for his work and in 1851 he was one of the adjudicators of musical instruments at the Great Exhibition held at the Crystal Palace, where the first prize was awarded to the young and talented organ builder Henry Willis.

Credit for above two paragraphs: Clare Sargent, MA MCLIP, Head of Library & Archives, Radley College, Oxfordshire UK

Videos

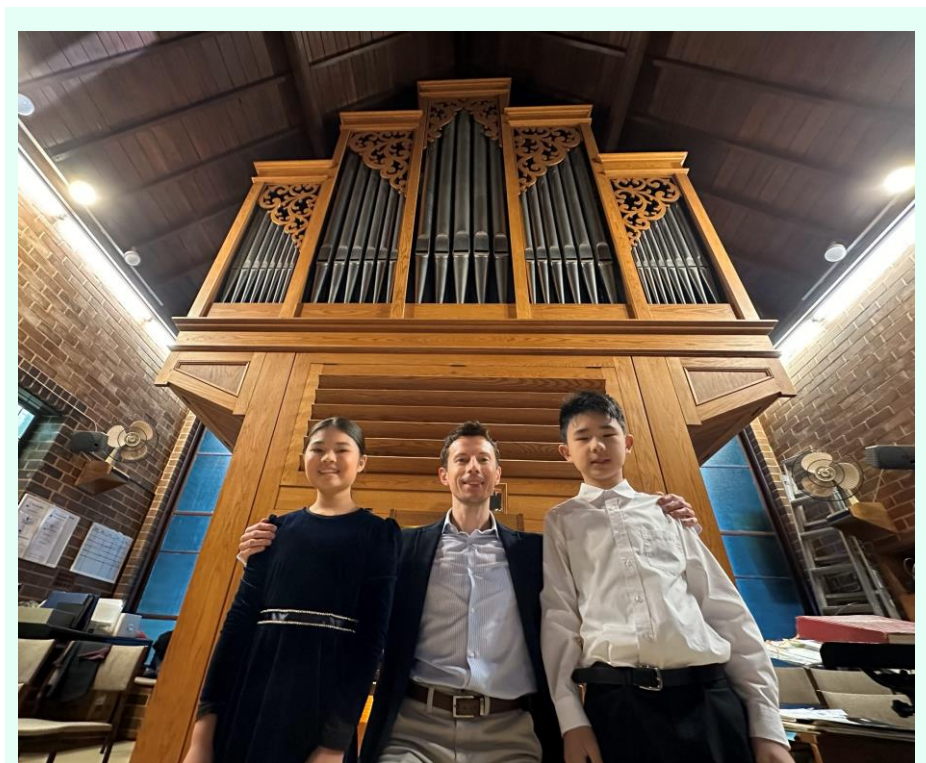
Enoch's performance, and others, at Saint Mark's can be watched on the YouTube Channel "Sydney Organs" (@sydneyorgans3250) in the Video Playlist titled Saint Mark's Granville. Further information about the recording team and process can be found at facebook.com/groups/sydneyorgans

On 18 April, Organ Scholars Isabel Li and Enoch Pan played the Norman & Beard organ in the Chapel at Saint Joseph's College, Hunters Hill, as part of the on-going video recording program of the Sydney Organs Group. Isabel played pieces by Bach and Attride, and also sang a Latin hymn accompanied on the organ by Pastór de Lasala. Enoch played pieces by Bach and Mendelssohn. The scholars were joined by 12-year-old organ student Rory Martinic, who plays at Saint Matthew's Anglican Church, West Pennant Hills. The performances have been uploaded to the Sydney Organs Group's YouTube channel @sydneyorgans3250.



Recording team L to R: John Hanna (Sydney Organs Group member), Rory Martinic, Isabel Li, Enoch Pan, Pastór de Lasala OAM at Saint Joseph's College Chapel, Hunters Hill

Organ Recital after Patronal Festival Sunday 18 June 2023



Saint Alban's Music Director Christ Czerwinski with his students, Organ Scholars Isabel Li and Enoch Pan [see recital details on page 8]

The Parish Register

Holy Baptism

Archer Frank **KEECH** on 25 June 2023

Holy Matrimony

Eric Taeyoung **SON** and Soyoung **KIM**
on 15 July 2023

The Faithful Departed

Margaret Robin **ARNOLD** on 18 June 2023

Dorothy Anne **GILLING** on 27 June 2023



Vale Ian McLeod

Peggy Sanders



Ian McLeod died suddenly on Friday 30 June 2023 at his home in Beecroft. He attended the Centenary Choral Evensong at Saint Alban's on Friday 16 June. He grew up at Saint Alban's – he was a Server, Sunday School Teacher, and an Assistant Organist under Doug Callaghan. During a period of several months during 1986, the music of Saint Alban's was under his direction '*...to much acclaim for the excellent music and many new motets and anthems*', according to Doug Carruthers in his recent Choir History series in *The Parish Magazine*.

Ian and Natalie were married at Saint Alban's on 28 August 1961, not long after the church extensions were completed. Both spent time as missionaries with Anglican Board of Mission (ABM) between 1971 and 1973 in the Diocese of Polynesia. Natalie died in 2015. In *The Parish Magazine* February – April 2022 (No. 867 page 37) we recorded the awarding of the Anglican Board of Mission Coaldrake Award to Ian, and posthumously to Natalie.

AT LEFT: The ABM Executive Director Reverend Dr John Deane (left) presented the Coaldrake Award to Ian McLeod

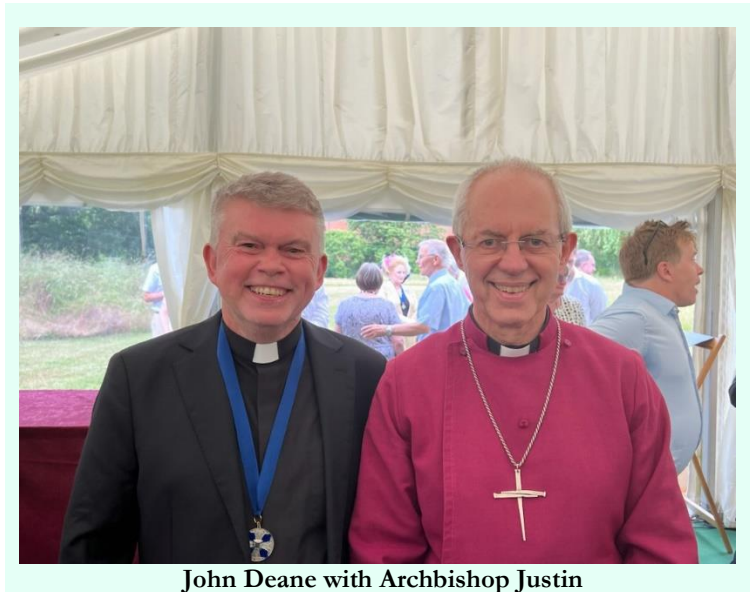
The Coaldrake Award recognises exceptional service to God's mission and honours the contribution of former missionaries, volunteers and staff.

Ian had been until his death a parishioner and organist at Saint John's Anglican Church, Beecroft. At his funeral held at Saint John's on Friday 7 July, members of the congregation were able to hear Ian playing the organ, a recording which had been recorded by 'Sydney Organs' [see pages 45-45], at Saint John's as recently as 23 June – just before his death. Liebster Jesu, wir sind hier, BWV 731 (Bach) and Magnificat (Fugato), BWV 733 (Bach). These two recordings are available on <https://youtube.com/watch?v=xjldQ4fjm6k> and <https://www.youtube.com/watch?v=ABAozQ5pgGI>

ABM and AID Executive Director Honoured by the Archbishop of Canterbury

The Reverend Andrew Sempell, Chair of the ABM and AID Boards writes on their website:

Lambeth Palace is pleased to announce the awarding of the Cross of St Augustine to The Reverend Dr John Deane, the Executive Director of the Anglican Board of Mission and Anglicans in Development by the Archbishop of Canterbury, The Most Reverend and Right Honourable Justin Welby.



John Deane with Archbishop Justin

The citation reads:

The Reverend Dr John Deane – the Cross of St Augustine for Services to the Anglican Communion.

For his outstanding leadership in the Communion in the area of holistic mission, including leading the Anglican Board of Mission, Church of Australia, for over 20 years and playing a leading catalytic role in the formation of the Anglican Alliance.

The Cross of St Augustine, named after the Benedictine monk who led the evangelisation of England, is an award of merit given at the discretion of the Archbishop of Canterbury, his successor. It is awarded to members of the Anglican Communion who have made significant contributions either to the life of the global Communion, or to a particular autonomous church within it. The Cross can also be awarded to Christians of other traditions who have made a conspicuous contribution to ecumenism. Created in 1965 by Archbishop Michael Ramsey, it is the second highest international award for service within Anglicanism.

Source of Article:

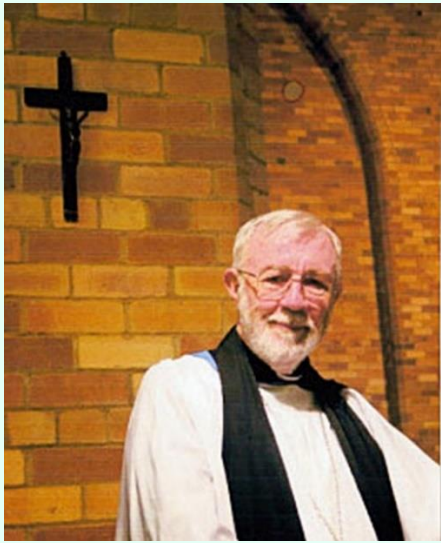
<https://www.abmission.org/news/latest-news/executive-director-honoured-by-the-archbishop-of-canterbury/>

Accessed 22 July 2023 at 1500hrs



Henry Baker Tristram – Biblical Explorer

Father Robert Willson



One day about 1869 the English priest and explorer Henry Baker Tristram had a long ride in the desert of Palestine with a Bedouin sheikh. The name 'Bedouin' means 'desert dweller' and these people are nomadic Arab tribes. The majority are Islamic but there are Christians among them.

It is not clear what language the two men used together but Tristram and the Sheikh could converse well. They spoke about Bedouin marriage customs. Tristram said that he had his wife and seven children in England.

The sheikh had displayed for Tristram a beautiful 15-year-old girl, possibly his granddaughter, and offered her to Tristram. The sheikh said that if the nubile girl did not please the Englishman he could discard her. Tristram politely declined but admitted that she was very attractive.

Lately I have been reading *The Land of Israel, a Journal of Travels*, written by Henry Baker Tristram, **and** published nearly 150 years ago. In it we follow in spirit a very determined Englishman who described the lands of the Bible for Christians who had never been there.

Just over two hundred years ago, on 11 May 1822, there was born to the Anglican Rector of Eglington, near Alnwick, Northumberland, a son, Henry Baker Tristram. The boy was given the names of his father. In the 21st century most people have never heard of him, but Henry Baker Tristram deserves to be remembered as an Anglican priest, explorer, Biblical scholar, Fellow of the Royal Society, and writer.

Lately on my Kindle reader tablet I have managed to download two of his books, now long out of print, describing his exploration of Palestine and the lands of the Old and New Testaments. Reading his books, I have enjoyed his company and his knowledge of the country and people.

Tristram's Grackle

I first heard Tristram's name while on a tour of Israel thirty years ago. My wife and I were on the top of Masada, a mountain top fortress overlooking the Dead Sea. It was the scene in 74AD of a Roman siege against the Jewish zealots. There I photographed a small black bird. Later I was told that it was 'Tristram's Grackle' and I wanted to meet Tristram through his books, as well as birds named after him.

Tristram's starling also known as Dead Sea starling or Tristram's grackle

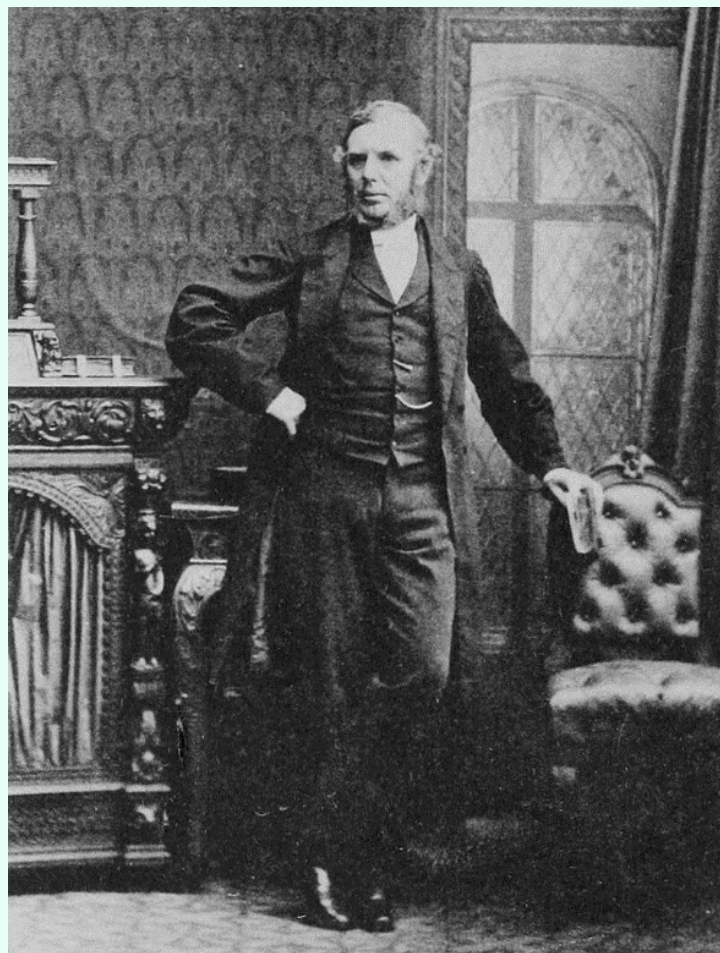


This energetic priest studied at Durham School and Lincoln College, Oxford, and in 1846 was ordained an Anglican priest. But he was not destined to spend all his days in a comfortable English country Parish. The record of his travels and scientific discoveries in the Middle East, and especially Palestine, in an age when such travel was difficult and dangerous, is quite amazing.

Tristram made a point of visiting places that were central to our Lord's Ministry. Everywhere he was made aware that Palestine was then part of the Roman Empire but there were no followers of Islam. It was not until centuries after Christ that Muslims carried their faith across the known world. There were reminders of the long and ancient history of the whole area. Tristram travelled with a party on horseback. They would travel by day and often enjoyed hospitality from a local Sheikh at night. If it rained conditions would be very uncomfortable. When they camped, they hoisted a British flag on a pole, and settled down for the night.

Tyre and Sidon

Visiting Tyre and Sidon on the Mediterranean Coast, they heard tales of the discovery of a large collection of gold coins of the time of Alexander the Great. He and his army had conquered that area three centuries before Christ. The peasants who found the hoard of ancient coins tried to keep their discovery a secret but news of it soon leaked out. When they refused to reveal the location, torture was the answer. As Tristram records, a smart application of the Bastinado [caning on the soles of the feet] did wonders, and the victim soon talked.



Henry Baker Tristram 11 May 1822–8 March 1906
Clergyman, Bible scholar, traveller and ornithologist

The Sea of Galilee

Perhaps one of the most evocative passages in Tristram's book describes the first sight of the Sea of Galilee by Tristram and his party.

For nearly three hours we had ridden on with Mount Hermon in front, sparkling through its light cloud mantle, but still no sight of Galilee. One ridge after another had been surmounted. Then on a sudden the calm blue basin, slumbering in placid sweetness beneath its surrounding wall of hills, burst upon us, and we were looking down on the hallowed scenes of our Lord's Ministry. It was Galilee.

At our feet lay the city of Tiberius, the only remaining town on its shore, enclosed by crumbling fortifications, with shattered but once massive bastions.

Opposite...was the scene of the feeding of the 5,000. On some one of the slopes beneath us the Sermon on the Mount was delivered. The first gaze of the Sea of Galilee, lighted up with the bright sunshine of a spring afternoon, was one of the moments of life, not soon or easily forgotten.

Tristram gives us so many vivid details of places visited, but there is space for a record of only a few. In Matthew's Gospel, Chapter 17, we have a detailed description of the Mount which was the scene of the Transfiguration of Christ. Some have claimed that this was on top of Mount Tabor but this is unlikely. Mount Tabor was surmounted by a fortress and a castle. Tristram accepted that Mount Hermon, not far from Caesarea Philippi, was the correct place.

Mount Hermon

Hermon is nearly 10,000 feet high, and is at the junction of Israel, Syria and Lebanon. My wife and I visited the Golan Heights, on the slopes of Hermon, and the scene of recent conflict between Israel and Syria. Unexploded land mines make it a very dangerous place in modern times. Tristram and his party described the ascent of this great mountain. It took them five hours to ride nearly to the summit. Tristram writes: *We spent a great part of the day on the summit but were before long painfully affected by the rarity of the atmosphere.* Mount Hermon is snow clad in winter and breathing is very difficult at that height, but it is a memorable experience.

Masada

Reading Tristram's book I was quite certain that he would include the great fortress of Masada in his tour. It is at the southern end of the land of Israel, on the shore of the Dead Sea. Tristram states that he circled Masada and then climbed it using the Roman ramp, built to conquer it over two years, and still remaining 2,000 years later. He seems to have explored every part of the Fortress and quotes from the historian Josephus who describes the mass suicide of the zealot defenders, rather than submit to Rome.



Masada is a rugged natural fortress in the Judean desert overlooking the Dead Sea

I was amazed at Tristram's courage and stamina in exploring and mapping the palaces built by Herod the Great as a kind of bolt hole in case of attack by his many enemies. We had come to Masada in a comfortable cable car, but earlier visitors like Tristram did it the hard way. The Internet will give you images and narratives of the whole story. See <https://israel.travel/masada/> for the history of this site.

A tour of the Holy Land in the 21st century is a very different experience to that of Henry Baker Tristram, but following in his footsteps is still a memorable experience.

References:

1. Henry Baker Tristram https://en.wikipedia.org/wiki/Henry_Baker_Tristram
Accessed 10 July 2023 at 1540hrs
2. Tristram's Grackle https://en.wikipedia.org/wiki/Tristram%27s_starling
Accessed 10 July 2023 at 1610hrs
3. Masada <https://israel.travel/masada/> Accessed 10 July 2023 at 1630hrs

Parish Directory

Rector	The Right Reverend Ross Nicholson BCom, BTh, Dip A, MA
Assistant Minister	The Reverend Philip Lui BAppSc, BD
Children's Ministry Worker	Amy Taylor
Lay Assistant	Ruth Shatford AM (Diocesan)
Sanctuary Assistants, Servers and Intercessors	Godfrey Abel, Ross Beattie, Licette Bedna, Ken Bock OAM, Margaret Cummins, Margaret Foster, Anne Lawson, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), David Tait, Mark Taylor, Kim Turner, James Von Stieglitz, Sarah Weaver
Sacristans	Ross Beattie, Mark Taylor, James Von Stieglitz
Parish Administrator	Denise Pigot Telephone: 9876 3362 Email: office@eppinganglicans.org.au
Honorary Parish Treasurer	Shane Christie-David
Churchwardens	Ted Chang – Rector's Warden Noel Christie-David – People's Warden David Tait – People's Warden
Parish Councillors	Ken Bock OAM, Corey Chen, Margaret Cummins, Glyn Evans, Elizabeth Jenkins, Christine Murray, Peggy Sanders, Gillian Taylor
Parish Nominators	Graeme Durie, Glyn Evans, Peggy Sanders, Ruth Shatford AM, Meryl Smith
Synod Representatives	Corey Chen, Gillian Taylor
Safe Ministry Representative	Sarah Weaver
Music Director	Chris Czerwinski Perf. Dip. (Wieniawski School of Music, Poland), BMus (Eastman School of Music, New York, USA), MMus (Royal Birmingham Conservatoire, Birmingham City University, England, UK), MMus (Sydney Conservatorium of Music)
Organ Scholars	Isabel Li and Enoch Pan
Caretakers	Jaymes and Jessie White
Editor	Julie Evans
Proof-readers	Glyn Evans and Peggy Sanders
Archivist	Brian Haywood

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Epping Anglicans



David Tait as Master of Ceremonies at the Patronal Festival Lunch Sunday 18 June 2023



After the Centenary Choral Evensong Friday 16 June 2023 guests enjoyed a variety of canapes, sparkling wine and soft drinks while chatting to old and new friends.