

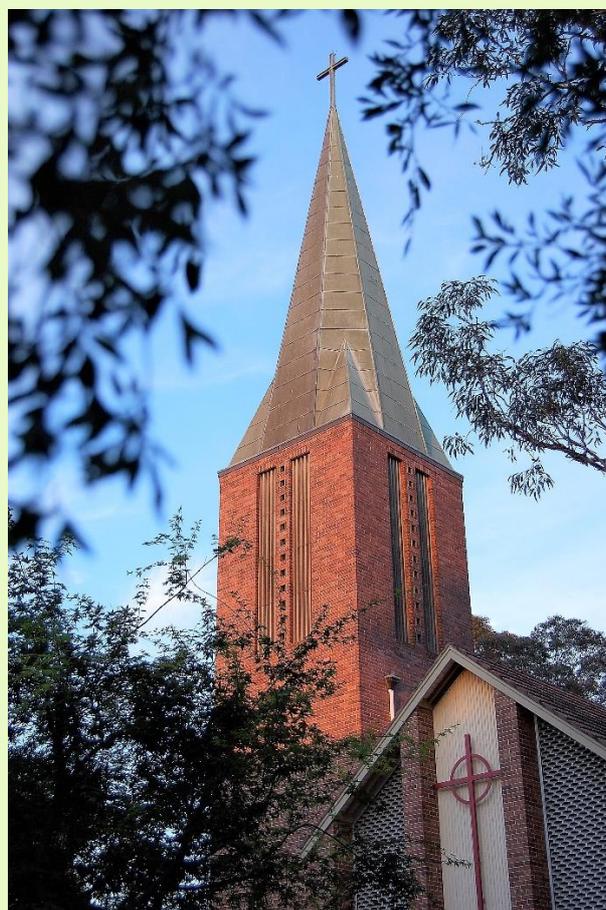
The Parish Magazine

Epping Anglicans

**February to April
2023**

Number 871

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



The Reading of the Gospel Christmas Eve 9.30pm Service 2022



Christmas Flowers

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 year, 2023, is an historic year for Saint Alban's as we celebrate not one, but two centenaries. Although there had been a church on the site since 1896, on 16 June 1923 the Foundation Stone was laid for a new, much larger, church; the current, beautiful building in which we worship today. Amazingly, it took only six months to build and on 20 December 1923 the church was opened by Archdeacon D'Arcy-Irvine. Observers commented on the air of spaciousness in the building and the chancel arch was seen as '*a fine specimen of the builder's art*'.

Another momentous event occurred in October 1923 when the first edition of *The Parish Magazine* appeared. It was to be financed by paid advertisements placed by local businesses. This failed to eventuate due to a misunderstanding, and costs were met by charging one penny per copy. For fifty years the magazine appeared every month, then mid 1975 it was decided to publish once every two months. At that time the cost was 90 cents per year. Since 2019 we have published quarterly, and the magazine has been free for many years.

Today it is an honour to follow in the footsteps of previous editors, and I acknowledge 100 years of contributors, as I offer you Edition Number 871 of *The Parish Magazine* of Saint Alban's Epping.

Julie Evans

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

Our vision:

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

To contact us:

Contact Parish Administrator Tuesday - Friday on

(02) 9876 3362

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

Post Office Box 79, Epping NSW 1710

Email: office@eppinganglicans.org.au

Website: www.eppinganglicans.org.au

Our clergy may be contacted at any time:

Ross Nicholson 0407 916 603

Phil Lui 0433 456 987

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

Published by:

The Anglican Parish of Epping

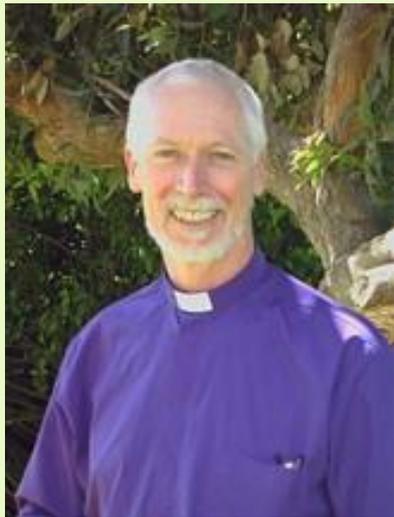
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Thank you to the authors of the various articles in this magazine and to those who contributed photographs: Colin Bannerman, John Carrol, Glyn Evans, Julie Evans, Jennifer Farrer, Mark Gibbs, Jess Li, Tony Naake, Peggy Sanders, Amy Taylor, Paul Weaver and Sarah Weaver. Thank you also to the proof-readers.

The Parish of Epping is a parish in the Anglican Church of Australia. *The Parish Magazine* records recent events in the parish, gives details of parish activities and publishes articles of general interest and articles which set out opinions on a range of matters the subject of discussion within the Anglican Church community. It does not necessarily reflect the opinions of Clergy, Churchwardens or Parish Council.

The editor accepts contributions for *The Parish Magazine* on the understanding that all contributors agree to the publication of their name as the author of their contribution. Articles may be edited for space, legal or other reasons. *The Parish Magazine* is also available online at <https://www.eppinganglicans.org.au/parish-magazine>



The Flawed Faithful

There is much discussion at the moment of an artificial intelligence programme that can write up a University standard essay. My understanding of how it works is that it answers a question put to it by searching a database and connecting various pieces of information about a topic. In other words, it learns!

Not only does it learn, it has also been taught to respond to rewards. Our resident congregational AI expert and sound desk operator, Philip Rowe, could give you a much more detailed and accurate explanation, but what artificial intelligence needs is the input and experience of its creators.

What you know of life and the world has been shaped by what you have learnt and experienced over your lifetime. ChatGPT [see * footnote] mimics how we human beings learn.

Throughout January we did a series of sermons in church called ‘The Flawed Faithful’. The series looked at the heroes of the Bible God has used in powerful ways who were flawed yet praised for their faithfulness. Quite often in our own Christian walk we can be overcome by our own flaws and failings and believe God could not possibly love us, use us or want us. The stories of these heroes provide us with a wonderful way to learn without the pain they experienced.

There are two ways we can learn in this world, from our own experience or the experiences of others. I tell the story of my friend finding a yabby [Australian freshwater crayfish] on a hike through the Blue Mountains. He asked the question whether yabbies bite. As it turned out they do! Both of us discovered that to be true, him by seeing me flailing in pain with a yabby attached to my finger and me by foolishly putting that finger in range of a yabby’s powerful little nippers! One person’s wisdom is another person’s consequence!

Just as ChatGPT had to be taught how to answer a question, so do we real world learners. There are two teachers we can learn from in this world, ‘The Teacher of Wisdom’ or the ‘Teacher of Consequences’. In the book of Proverbs, Wisdom is personified and we hear her words with the writer announcing:

“Wisdom cries out in the street; in the squares she raises her voice. At the busiest corner she cries out; at the entrance of the city gates she speaks.” Proverbs 1:20-21

What these poetic words are revealing is that all around us, at every moment and in every situation, there are wise lessons that can be learnt from what is taking place. What Wisdom is teaching here are the positive lessons that can be gleaned from the experiences of those around us if we are willing to learn.

But in a similarly poetic fashion, Wisdom describes another teacher at work in our world, the Teacher of Consequences.

“Give heed to my reproof; I will pour out my thoughts to you; I will make my words known to you. Because I have called and you refused, have stretched out my hand and no one heeded and because you have ignored all my counsel and would have none of my reproof, I also will laugh at your calamity; I will mock when panic strikes you, when panic strikes you like a storm, and your calamity comes like a whirlwind, when distress and anguish come upon you.” Proverbs 1:23-27

Wisdom holds out to us the best way to live (at the beginning of Chapter 1 it’s laid out in the simple observation *‘The fear of the Lord is the beginning of wisdom’*). Wisdom is willing to guide and direct us in the best way to live. But if we refuse that guidance then consequences follow, calamity, panic, distress and anguish. If we refuse to follow wisdom then we will suffer the consequences.

What we clearly see in the lives of the flawed faithful in the Bible is the mistakes they made in their morals, their choices and their relationships, and the consequences that followed. But through all their faults we see the faithfulness of God.

This is not an encouragement to us to live as we like, but to gain wisdom from their mistakes and avoid the consequences of their failings. Even though their faith was often weak and failing they persevered in their following of God.

In their introduction of ChatGPT, its creators wrote:

“The dialogue format makes it possible for ChatGPT to answer follow-up questions, admit its mistakes, challenge incorrect premises, and reject inappropriate requests.”

It would seem that even computer programmers can see that wisdom can be learnt from the words and wisdom of others.

*Chat GPT, is short for generative pre-trained transformer. It is artificial intelligence technology, a chat bot that is said to be able to converse like a human, drawing on masses of data and knowledge to do so, write in the style asked for, answer questions and solve problems. You type in a request and it responds.

<https://www.perthnow.com.au/technology/what-is-chat-gpt-and-why-are-teachers-and-creatives-slamming-the-platform-c-9517631>

Accessed 25 January 2023 at 11.27hrs



A secure children's playground has been created by fencing part of the lawn beside the Memorial Hall.

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 The 10.00am Holy Eucharist is also streamed via Zoom. 4.30pm 'All in' Church 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

February 2023

Sunday 19 February	Transfiguration Choral Eucharist
Wednesday 22 February	12 noon and 7.45pm Ash Wednesday Eucharist with Ashing
Sunday 26 February	First Sunday in Lent <i>Ashing will be offered to those who wish to receive it.</i>

March 2023

Sunday 19 March	Fourth Sunday in Lent – Mothering Sunday
Tuesday 28 March	7.45pm Lenten Ecumenical Service at Saint Alban's

April 2023

Sunday 2 April	8.00am Palm Sunday Eucharist 10.00am Blessing of the Palms, Ecumenical Procession followed by Choral Eucharist
Monday 3, Tuesday 4, Wednesday 5 April	7.45pm Holy Week Eucharist with Reflection
Thursday 6 April	7.45pm Maundy Thursday Eucharist with Serving One Another
Friday 7 April	9.30am Good Friday – 'Friday' with Eucharist
Sunday 9 April	5.30am Easter Day The Service of Light and Eucharist 8.30am Easter Day Festival Choral Eucharist
Sunday 23 April	Third Sunday of Easter – ANZAC Day Observance

Ecumenical Lenten Services

Tuesday 7 March	7.45pm Our Lady Help of Christians, Preacher: The Reverend Greg Woolnough
Tuesday 14 March	7.45pm West Epping Uniting, Preacher: Bishop Ross Nicholson
Tuesday 21 March	7.45pm Epping Uniting, Preacher: The Reverend Phil Lui
Tuesday 28 March	7.45pm Saint Alban's Anglican, Preacher: Father Jim McKeon



Well! Happy anniversary! We have now completed a year-long loop together as I started at Saint Alban's in February 2022.

I often get asked how I am finding my time at Saint Alban's and whilst 'great' is a true and succinct way to sum it up, I thought that this could be an opportunity for a more comprehensive reflection on my first year here.

Most prominent in my mind as I consider the year, are the people of our church. My thanks to you all as you have received my family with great affection, love and care. Although it has not been a long time yet, it has been a good time and we feel as if we have been welcomed and included in the life of the church.

Learning the liturgical life of our church has also been a significant and enriching part of the year. Early on, a reflection from a friend (Kara Martin, who used to go to church with our Music Director Chris Czerwinski) helped me to appreciate and treasure the formal aspect of our church worship. Her reflection was that the nature of God is both Transcendent (far above us) and Immanent (close to us) and that there is a tension in trying to reflect and communicate both these things in a church service. The 'low' modern and contemporary style of church service is often trying to emphasise the human accessibility of God in that we boldly come before the throne of God clothed in the righteousness of Christ and that we have a High Priest who has suffered every human temptation yet did not sin (see Hebrews 4:14-16). On the other hand, a 'high' and traditional Anglican liturgical style of service is often emphasising the transcendence of God who is worthy of respect, honour, glory and power (see Revelation 4:11). C. S. Lewis tries to capture this tension in the Narnia series where Aslan is described as *"not a tame lion, but he is good"*.

All churches services will fall somewhere along the spectrum in communicating these two parallel (although seemingly paradoxical) natures of relating to God and it makes sense, and indeed we have freedom in the gospel, to have a variety of services. In the landscape of our city and geographically, Saint Alban's exists as somewhat of a liturgical jewel, in the landscape of metropolitan Sydney.

Furthermore, as we look globally and cross-culturally, what we see is that for many people a more reverent style of service is often expected in the context of a place of worship. Saint Alban's in my mind has a very special place not just in Epping, but in the God's mission to see disciples made from all nations. We as members of this church should be excited and enthusiastic about the prospect of growing our church and inviting people into our church community.

Today we live in a time and place where mission no longer requires us to leave our home and country and travel to some far-off place to share the gospel with people/groups who have not yet heard the gospel. Geographically, the nations have come to us, and the length of our mission journey may extend as far as crossing the street, if not to our direct neighbours, work colleagues, baristas, etc. Yet whilst many are close geographically, they are still far from the gospel in not being able to hear it in their heart language. But the God of the universe speaks more than English. Liturgy provides both barriers and opportunities in providing accessibility to gospel truth.

To my eyes however, the valued tradition of Saint Alban's extends beyond the liturgy and into the life of the church. It is marked throughout its history with the legacy of a love of Christ. As I read the memorial plaques around the church, I see a deep commitment to the prioritisation of the glory of God and the service of His people, over and above self-centred living. It is my prayer that Saint Alban's continues and perseveres in these rich, gospel motivated traditions for many years into the future and that we would weather the storm and lies of postmodern-selfish-individualism that is rife in the tune of our world today.

I began my reflection noting that it has been the people who have been the highlight of my first year at Saint Alban's and I will bookend this reflection with talking about working with the team at Saint Alban's, which has

been delightful. Bishop Ross Nicholson's leadership and Galatians-style fruity character, Jenny Nicholson's love and wisdom, Parish Administrator Denise Pigot's patience and pastoral knowledge, Senior Liturgical Assistant Peggy Sanders' rock-like commitment and service, Music Director Chris Czerwinski's dedication and missional heart, Children's Ministry Worker Amy Taylor's love for the children and creativity, parishioners Laura and Philip Rowe's boundless joyfulness in Christ, Warden David Tait's knowledge and wisdom, the Wardens' love and humility, Belinda Yeh's capacity for good, all the supporters and new members of the 'All in' service and the Parish Council's fervent love, and the relentless, perseverance of all who serve and support despite all the trials and tribulations they face. Praise be to our great God, who knows how to give good gifts to His people.

So how have I been finding my time at Saint Alban's?

Well - great!

I'm so excited by the future God has put before us of continuing the rich tradition of seeing God glorified in everything and everywhere. I'm immensely thankful for the team and the church which will take us there. In my honest opinion, I wouldn't want to be anywhere else; an opinion I hope many more will share with us in the future.

Lunar New Year Celebrations

22 January 2023

A celebration of the Lunar New Year was held in the Parish Hall on 22 January 2023. All parishioners and friends were welcome. The event included making and eating dumplings; Chinese traditional games; calligraphy; Chinese painting; Chinese dance and music performances; lucky draw, lantern riddles with prizes; red envelopes and more. The next edition of *The Parish Magazine* will have more details of the celebration.



A view of the very busy Saint Alban's Memorial Hall decorated for Lunar New Year

Children at Saint Alban's

Amy Taylor, Children's Ministry Worker



Term 4 for the Sunday School is always a time of upheaval and consequently careful planning. With schools holding end of year events, sporting groups starting up for the summer season and Christmas parties happening left, right and centre, the children and their parents showed admirable stoicism and dedication in showing up to Sunday School each week. It's a wonderful thing for church to be the immovable constant in our busy lives.

Before we launched into rehearsals for the Christmas Pageant, however, we began the term by learning about parables; what they were and how Jesus used them to teach different types of people how to live God-centred lives.

We heard the parable of The Lost Sheep and how Jesus intended the people to learn that God would never leave a single one of them behind.

On 4 December, we embarked on preparation for our Christmas Pageant. It was lovely to see the veteran Sunday School children show our newer families the ropes. While the older group rode the crazy pageant wave, some of the younger ones wore expressions of bemusement at what they saw unfolding before them. However, they all took it in their stride, and we told the story of Christmas, all the while doing so in rhyme – *The Alphabet Nativity*.



Our wonderful actors in their 'green room' – The Loft

The angels and Magi looked regal (left), Mary was ever the doting mother while Joseph planned their next camping trip (middle of centre, note esky and sleeping bag) and Herod looked menacing with the most coveted prop...the sword (far right).



Term 1 in 2023 will begin with the introduction of separate Junior and Senior Sunday Schools. There will be the chance for the children to decide where they feel God is guiding them. Rather than splitting the group solely by age, the children can choose if they're ready for something a little more thought provoking.

Over the year, the Junior Sunday School will look at the main stories and themes of the Bible from Genesis to Revelation, giving them an idea of how God's story progressed historically. While we will still have our video and craft, songs and hands-on activities will be introduced to engage with the younger demographic. For example, 'God the Creator' will be our Week 1 theme and the children will become creators themselves, building a day of creation from Lego.

For the Senior Sunday School, our Term 1 topic will be an introduction to the Bible. The children will learn the layout of the Bible, who wrote it and the different themes each book covers, such as poetry, the law and letters. They will also learn how to study a different Bible verse each week to understand the writer's purpose and how its teachings may be applicable to their own lives.

Both the Loft above the Memorial Hall and the adjoining office have been further redecorated over the holidays to make the spaces inviting and appropriate for children meeting to learn about God. While the division into two separate Sunday School groups is exciting, the first term will also give the children a chance to make suggestions and brainstorm ideas about what they would like to include in their time at Sunday School.

For the decoration of the Loft we were inspired by Galatians Chapter 5 Verses 22-23:

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.



The words from The Fruit of the Spirit quotation have been painted in the Loft to remind the Sunday School what they can embody to live a life like Jesus.



On Sunday 4 December 2022, after the Sunday School Christmas Pageant, Bishop Ross made a presentation of a book gift to each of the children as Amy Taylor, Children's Ministry Worker, read out their names.

Special Services at Saint Alban's



Edward Lawn played the Last Post and Reveille at the Remembrance Sunday Service on 13 November 2022



There was an evening Taizé Service at Saint Alban's Sunday 13 November 2022

Market Day at The Langston 13 November 2022

Parishioners were invited to attend a market day at the recently opened Langston apartment building opposite the church. Saint Alban's set up a stall as outreach to the community and provided facepainting to many eager children. These market days are to become a regular event.



A view of the Saint Alban's stall with purple balloons



Amy Taylor, our Children's Ministry Worker, painted many faces



Save the dates!!

16 and 18 June 2023

On 16 June 2023 the Parish will celebrate the centenary of the laying of the Foundation Stone of the new (current) church building. Several celebration events are planned to mark the occasion, including:

- 6.30pm Friday 16 June 2023 – Choral Evensong followed by supper
- 9.30am Sunday 18 June 2023 – Saint Alban's Day Choral Eucharist followed by a Parish lunch.

Further details of these events will be advised as they are determined.

If you would like to assist with the celebration in some way, please contact Bishop Ross Nicholson or Parish Warden David Tait.



The Foundation Stone is set [centre] in the exterior south wall of Saint Alban's

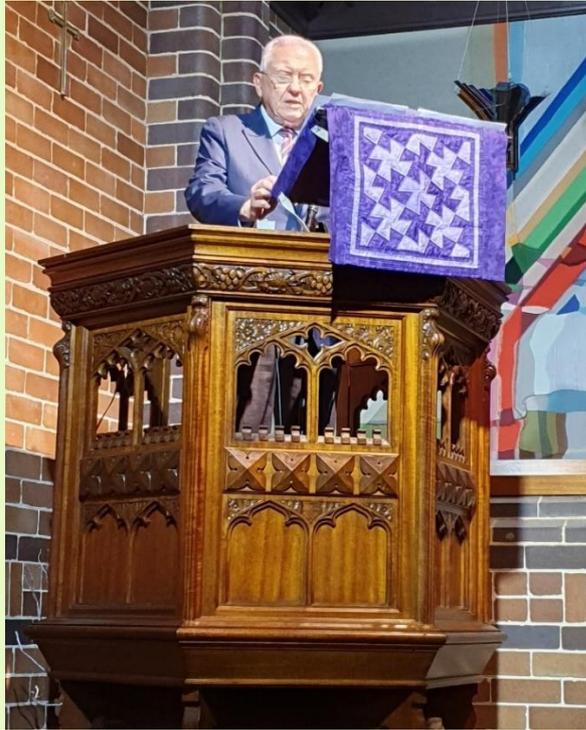
The inscription reads:

**THIS STONE WAS LAID BY
JOHN CHARLES WRIGHT D D
ARCHBISHOP OF SYDNEY
PRIMATE OF AUSTRALIA
16th JUNE 1923**

Advent Lessons and Carols with Jubilate

26 November 2022

At 6.30pm on Saturday 26 November, Bishop Ross Nicholson officiated at an Advent Carol Service. Music Director Chris Czerwinski was assisted at the organ by our two Organ Scholars, Enoch Pan and Isabel Li. Jubilate was our guest group and they sang with the congregation and performed their own items. The Saint Alban's Parish Choir also sang two beautiful pieces – *Christmas Kumbaya* by Jay Althouse and *Listen Children Hear the Angels Sing* by Victor C. Johnson. Ken Bock OAM was the Narrator and Peggy Sanders led the prayers.



Ken Bock was the Narrator



Peggy Sanders led the prayers



Jubilate led the singing of the carols



The Choir singing *Christmas Kumbaya* at Advent Lessons and Carols

Ecumenical Advent Service

29 November 2022



Saint Alban's Sanctuary



LEFT TO RIGHT: Rev Dr David Reichardt, Interim minister of West Epping Uniting Church, Bishop Ross Nicholson Saint Alban's, Rev Greg Woolnough Epping Uniting Church, Rev Philip Lui Saint Alban's and Rev Paul Weaver Saint Alban's

The Story of the Reconciliation Necklace

Anglican Priest Father Vivian Redlich, his fiancée, nursing sister May Hayman, and teacher Mavis Parkinson are three of the twelve Anglican missionaries killed during World War II, while attempting to remain serving God alongside their people in New Guinea in the face of the Japanese invasion. All twelve are remembered as the Martyrs of New Guinea and commemorated on 2 September each year in the Anglican Church.

May Hayman and Mavis Parkinson left for their missionary service in New Guinea following their period of training with the Australian Board of Missions (now the Anglican Board of Mission) in Epping; both worshipped at Saint Alban's during that time. May Hayman taught in our Sunday School and is commemorated in a window on the northern wall. In New Guinea both were stationed at Gona Mission. As the Japanese forces advanced, they had to leave Gona seeking safety, but they were instead brutally killed by Japanese soldiers near Popondetta. Their graves, and a stone Altar erected where they were murdered, continue to be respectfully tended by local women.

It had been assumed initially that Father Vivian, who had been serving at Sangara, was likewise killed by Japanese soldiers, although there had always been some mystery surrounding his death. This mystery began to be lifted from 2005 when it became known that he had been killed by local villagers. This led to Father Vivian's stepbrother, Patrick Redlich, attending a reconciliation and forgiveness ceremony organised solely for this purpose at Popondetta Cathedral in August 2009.

Patrick shook the hands of hundreds of villagers that day, each seeking forgiveness for the actions of their forebears. He also received numerous gifts. Patrick was deeply moved by this outpouring of those seeking forgiveness, many believing that this would 'break the curse' their families had felt since the killing of the missionary priest. Patrick spoke to the people, telling them that his father, Canon Basil Redlich, had preached a sermon on forgiveness on the Sunday in 1942 after he learnt of Vivian's death, and so he too offered the family's forgiveness. 'I cannot break that curse. But our Lord and Saviour can. ... May you all here present go forth and tell the world of the power of the Lord's grace and of His forgiveness to those who turn to Him'. [Page 168 *My Brother Vivian* by Patrick Redlich ISBN: 9780987319906 (pbk) 2012]

This necklace is one of the gifts given to Patrick by the villagers. It was gifted by him to Saint Alban's on 27 November 2022 to be placed in the Martyrs' Chapel. This is a story of the offering and acceptance of forgiveness, following the example of Our Lord.



The reconciliation necklace, the story of the necklace and photos of Vivian Redlich, May Hayman and Mavis Parkinson framed on the wall of the Martyrs' Chapel in Saint Alban's



This window in the northern wall of Saint Alban's is in memory of May Hayman



Patrick Redlich presented the necklace to Saint Alban's. It was received by Peggy Sanders. After prayers of acceptance and forgiveness, Bishop Ross Nicholson hung the framed necklace on the wall of the Martyrs' Chapel. Advent Sunday 27 November 2022



Prior to the presentation of the necklace, members of Saint Alban's Choir, under the direction of Music Director Chris Czerwinski, sang *Jisas yu holem blong mi*, a song written and sung in New Guinea Pidgin. This language is the most widely used language in Papua New Guinea.



Sermon at Saint Alban's Church, Epping

Readings:

Isaiah Chapter 2 Verses 1-5

Psalms 122

Romans Chapter 13 Verses 9-14

Matthew Chapter 24 Verses 36-44.

I thank Bishop Ross for his invitation to preach today. It is good to be with the people of Saint Alban's once again!

Last time I was here I came as Rector of Saint James' King Street, but that is now in the past. Today I am here in my role as the Chair of the Anglican Board of Mission.

This day is Advent Sunday when we begin a new church year and also commence the preparation for the celebrations of the incarnation at Christmas. Today, through the placement of the 'reconciliation necklace' in the Martyrs' Chapel, we are also remembering the Martyrs of New Guinea and more particularly the Reverend Vivian Redlich. The necklace was a gift to Vivian's brother, Patrick, and was presented by some New Guinea villagers whose ancestors were involved in the murder of Vivian during the Second World War. Patrick's book on the matter has corrected the record on what was thought to be the end of Vivian's life. It also provides an insight into the business of reconciliation, which is my theme for this sermon.

Reconciliation

Reconciliation within Melanesian culture is a vital process. I experienced it myself on the island of Bougainville, where I served with the army following the civil war there. A major aspect of the peacekeeping operation was the business of helping people who were once fighting one another to reconcile. It is something we westerners do not do well, and the reason for this arises from our differing cultures.

Australia developed out of the western British culture. We are quite used to an adversarial way of conducting the business of government and in the operation of the law. It means that there is often ultimately a winner and a loser in conflicted decisions. We tend to live with the results, even if we might not like the outcome - nevertheless we live with it. In contrast, the Melanesian culture has a consensual approach to making decisions. This means that everyone must come away from the process with a sense of having won. If there's a winner and a loser, the problem is not resolved. So, part of the peace-keeping work in Bougainville was helping people to meet and talk out the issues of the conflict.

Now this reconciliation process was a pretty robust experience. People would argue, accuse each other of wrongdoing, make demands, and negotiate. It could therefore take a long time before getting to a moment where people were willing to reconcile. In the matter of peacekeeping, reconciliation eventually came, but it was necessary to work up from the lowest level within a village and build up through the wider community and families, and eventually to the regions.

Interestingly, for Melanesian people reconciliation is as much a spiritual exercise as a pragmatic one. It ends with a reconciliation service that includes people shaking hands, making compensation, feasting together, prayers, and doing symbolic things to indicate that they have moved on. Having reconciled, they then put the experience in the past and start a new phase of life. You can appreciate that in a village culture reconciliation is quite important for the village to maintain cohesion.

I think we could learn a lot from the approach taken in Melanesian reconciliation. It would benefit our own culture, even our church! I mean, wouldn't it be wonderful if we didn't have to keep dividing from one another and arguing in a way that requires there to be winners and losers. Rather, we could hold together despite our differences finding Christ present within our communities and within each other. These things are part of my own experience but Patrick Redlich, of course, had a much more profound experience in the Cathedral at Popondetta where the people sought reconciliation with him.

Reconciliation is a basic human need and can be extremely powerful when administered correctly and with sincerity. True reconciliation is transforming and helps us to become the people that God wants us to be – people of peace, love, justice, and mercy. To be sure, it is captured in the dreaming of the Prophet Isaiah when he wrote:

For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

(Isaiah Ch 2: Verse 4)

This is God's desire for a world that is all too full of conflict, inequity, and prejudice. It is especially prescient at a time of escalating conflict in Ukraine and rumours of war centring upon Taiwan. Can we live in peace – which, in itself, is salvation? Unsurprisingly, our attitudes, beliefs, and behaviours give us the necessary insights into the possibility of reconciliation and transformation both individually and corporately in our own times. They are manifest in our expectations.

Expectations, Attitudes and Behaviour

Expectations arise from our view and understanding of the world physically, mentally, and spiritually. For example, there are many times down through history when people have thought it to be the end of the world:

- in the fourteenth century most thought it of the Black Death;
- in the seventeenth century some thought it would arise from the continued religious wars across Europe;
- a little later The Reverend Thomas Robert Malthus predicted that the world would starve because of population growth;
- in the twentieth century the fear of world destruction focused on nuclear war;
- and in more recent times we are confronted by the effects of climate change, pandemics, and the possibility of more global conflict.

Fear of total demise would appear to be part of the human condition – and sometimes with good reason.

It is a truism to say that 'left to their own devices, people tend to do whatever they want to do'. The choices that people make are a product of their beliefs, values, attitudes, and understandings of the world around them. These factors are drawn together in the context of a community that helps to create and maintain a set of expectations and views about life.

We therefore tend to make decisions about our lives as a result of these expectations and based on our underlying motivations of either fear or love. It is only in times of crisis that we are sufficiently challenged to be open to new ways of believing, thinking, and understanding, which may then give rise to a new set of expectations and a new behaviour.

Advent and Expectation

The season of Advent marks a time of preparation and expectation leading up to the celebration of Christmas. During this time we reflect on the expectations of the Messiah, recounted in both in the Old and New Testaments. Yet, we also recognise the anticipation of the return of Christ into the world and the end of time. It is appropriate to ask, 'what does this all mean for us now?'

It may seem a little odd; on the one hand we prepare for the celebrations of a new beginning for humanity when God broke into the world in Jesus, but we also anticipate the end of the world as we know it with Jesus returning to bring judgement. Is this not a paradox?

Jesus' words in today's Gospel reading come after his prediction of the destruction of the Temple in Jerusalem, which happened in 70 AD. Jesus went on to talk about the end of all things and called for his followers to be aware and discerning about what was happening around them.

Of course, part of the problem with the New Testament is that people like Jesus and Paul seemed to expect the end of the world to happen soon, even in Paul's own lifetime; but here we are two thousand years later. Was it an unrealistic expectation or have we missed the point?

The End of Time

The theological study of 'last things' or 'end times' is termed 'eschatology'. Its major themes (among others) include death and afterlife, heaven, and hell, the second coming of Jesus, the resurrection of the dead, and the end of the world. Now, it must be remembered that Judaism had a linear concept of time (with a beginning and an end), which contrasted with the surrounding pagan cultures of the day that had a circular view (based on the seasonal cycles). The Greeks therefore tended to understand time as eternally recurring whereas the Jews understood it as finite.

Theologians have therefore grappled with the concept of end-time for thousands of years. What is clear is that it has something to do with the 'kingdom of God' – which is God's rule over all things. Many views have emerged of which four may be described as follows:

1. The kingdom of God is the next world (which is beyond history) – in other words it is a deferred future beyond our current circumstances,
2. The kingdom of God is now (within history) – also known as 'realised eschatology' in that it is something that has already happened,
3. The kingdom of God is an individual or existential experience that finds its fulfilment in death, and
4. The kingdom of God is a communal or cosmic thing focussed on the body of the faithful (the church) rather than the individual and operating both now and more fully at the end of time.

There are good arguments for all of these perspectives, and perhaps all four are expressions of the relationship between the kingdom and the last days. Nevertheless, it seems clear from today's Gospel passage that we will not know when the end will happen – it is a secret known only to God. What we are called to do as God's people is to be ready, or as it is often stated: 'be awake' - with eyes wide open!

This is about the need for awareness and discernment, which is to say that, on the one hand, we live our lives as if they are our last days (faithfully focussed on God), but also, on the other, we must not be distracted by those that make unrealistic claims about God or the nature of the world in which we live.

Martyrs and Hope

What God offers us is a hope that transcends the limitations of our world. We need not fear death, nor need we worry about what the future holds; for God has entered the human condition in Jesus and through him he has overcome that which has the ability to destroy us. The challenge is to remain focussed on God, to be discerning, and to be willing to change, so that we may become the people that God wants us to be. Which brings me back to the New Guinea Martyrs.

Most of us do not encounter martyrdom often, if ever. For us, it tends to be something that happened in the past when religious conflict dominated the world, or perhaps a result of cultural conflict that arose from the work of missionaries in the eighteenth and nineteenth centuries; but martyrdom continues in our own times.

High profile twentieth century martyrs include Dietrich Bonhoeffer, Oscar Romero, Martin Luther King Jnr, and Janani Luwum. It also includes the lesser-known martyrs such as whom we remember today, one of them being Vivian Redlich. Yet, recent events in Afghanistan, Iran, Myanmar, and many parts of the Middle East and North Africa are still seeing the deaths of people because of their religious convictions.

The Gospel of Matthew was written for a church that faced persecution, and the words of Jesus were designed to help them understand and find encouragement in the face of suffering and the possibility of death. As it was for the disciples and the early church, so it is for us when following Christ; there are moments when we face the challenges of doubt and discouragement. For some, there will be times of confrontation, persecution, and even the possibility of death. These are moments of decision about what matters and what we hold on to for support.

New Guinea in 1942 was caught up in the chaos of the Second World War. It was an apocalyptic moment for much of the world, and it was especially for the Papuans, as well as those missionaries who found themselves in the face of the advancing Japanese Army. A decision had to be made – to fight, to stay, or to flee.

Those who decided to stay knew that they would not be in control of their circumstances but nevertheless chose to remain. In doing so they faced the betrayal, terror, and violence that comes in the fog of war. Theirs was a martyrdom that came from seeking to follow Jesus by serving the needs of the people with whom they had been bound, but they were eventually swallowed up by the events around them.

Their deaths were not political or ideological, nor did they involve grand statements of faith before witnesses. To some, they were the wrong people in the wrong place at the wrong time, but what they demonstrated was a pastoral heart that was self-sacrificing in the face of danger, even in the face of death. It was a moment of taking on the life of Christ.



**After the Service - LEFT TO RIGHT: Felicity, Colleen and Jenny McCullum, Rev Andrew Sempell, Patrick Redlich, Bishop Ross Nicholson, Christine Lonergan and Robin Newing.
Felicity, Colleen, Jenny and Christine are relatives of May Hayman**

Festival of Lessons and Carols

Sunday 18 December 2022

On Sunday 18 December 2022, Saint Alban's held the annual Festival of Lessons and Carols. This very popular service consists of a series of nine readings and six carols, interspersed with prayers and items from the Saint Alban's Parish Choir under the direction of Music Director Chris Czerwinski. Isabel Li sang the first verse of the carol *Once in Royal David's City* as the Sanctuary party entered the dark church. A single candle was lit, as a symbol of God's light breaking upon the whole of creation and rekindling anew for us the birth of Christ. The Paschal Candle was lit from this candle and then all parishioners' candles were lit from this one source. It was a moving and evocative beginning to the service.

Organ Scholar Isabel Li played during the service, as well as for the postlude as the Sanctuary party left the church. Violinist Jurrien Fornier, a former music theory and singing student of our Music Director, entranced the congregation with his accompaniment to some of the carols.



The candle-lit Sanctuary



The Choir sang *Glory to God* from *The Messiah* by G F Handel



The reading of the Gospel



Isabel Li played the Postlude

Organ scholar, Isabel Li, accompanied three of the seven congregational carols, accompanied the choir when they sang two parts of Handel's *Messiah*, and played Bach's *Postlude in Bb Major* at the conclusion of the service.

The congregation enjoyed fellowship, and a delicious supper, at the conclusion of the service.

Christmas at Saint Alban's



LEFT TO RIGHT: Enoch Pan on saxophone, Bishop Ross Nicholson on guitar, Rebecca Lui vocalist, Isabel Li on drums, Chris Czerwinski on keyboard
Christmas Eve Family Service 6.00pm



The blessing of the crib – Christmas Eve
9.30pm Service

A Parish Picnic lunch in the church grounds was planned for New Year's Day. Inclement weather meant that the Memorial Hall was the venue. Everyone brought their own food and drink and spent a relaxing afternoon with friends. There were about forty parishioners who attended the event.



LEFT TO RIGHT: Pam Chambers, Jennifer Farrer and Barbara Stanton



LEFT TO RIGHT: Margaret and Robin Cummins, Jan Boyley and Barbara Meintjes

Mingalabar – Myanmar Lunch and Learn

6 November 2022 at Saint Alban's

Dr Colin Bannerman



Colin Bannerman addressed parishioners at the Saint Alban's lunch

The giving and receiving of hospitality is a familiar theme in the Bible. Elijah received the hospitality of the widow of Zarephath (1 Kings 17). Elisha was hosted by the Shunammite woman (2 Kings 4). God's judgement came to Belshazzar as he 'made a great feast for a thousand of his lords' (Daniel 5). Jesus was criticised for receiving hospitality from and with 'tax collectors and sinners' (Luke 19, Mark 2). He gave hospitality to a crowd of followers (Matthew 14) and cooked breakfast for a group of disciples (John 21). The Eucharist is the supreme example of hospitality and meal sharing.

The shared meal—as an act of nurture, hospitality, honour, celebration or commemoration—is deeply embedded in most cultures. The ability to offer hospitality has never divided rich from poor, since true hospitality is marked by generosity of spirit rather than lavishness of provision. Despite being typecast as penny-pinchers, Scots are famous for their generous hospitality (1). It was said of my grandfather—a dirt-poor Australian farmer during the great depression—that he would never allow a tramp to pass his little rented patch without offering to share whatever meagre provisions his family had on hand.

My love of Myanmar and its people was born of hospitality. Not mine, but theirs.

Herein lies a paradox. Myanmar is a country that has been at war—mostly with itself—forever. It is a diverse nation of more than 130 distinct ethnic groups, struggling to build a sense of national identity. It was once prosperous, but since 1962 has been under almost continuous military rule. Throughout that time, the military's first priority has been staying in power. Its second has been enjoying the fruits of power. The health, education and welfare of the people have not been high priorities. As a result, Myanmar is now ranked among the world's poorest nations (2). It is not a place where one could expect to be overwhelmed by hospitality. Yet the common form of greeting—heard dozens of times a day—is Mingalabar! To which the proper response is also Mingalabar! It is used for both 'hello' and 'goodbye' at any time of day. It can be translated formally as 'blessings be upon you'.



A rice paddy



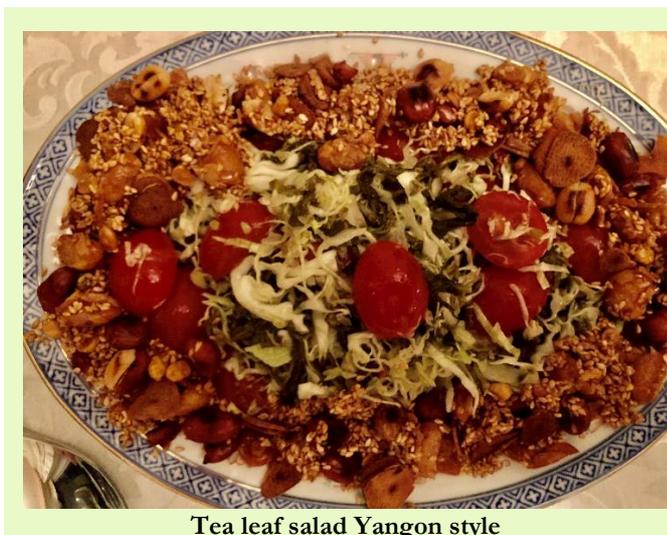
Country transport

The Anglican Board of Mission (ABM) is the mission agency of the Australian church; its community development arm is called Anglicans in Development (AID). ABM's association with Myanmar stretches back 30 years or more. Under the military dictatorship there was little opportunity for close involvement, but in partnership with local Anglicans, the Church of the Province of Myanmar, ABM has been able to support a few projects. When, from about 2011, the military finally moved towards some pretence of democracy, the prospects

for further engagement began to look promising. So in 2020 a group of ABM supporters, 'Myanmar Pilgrims', including my wife Lyn and me, visited Myanmar to gain a better understanding of the local church and its community development work.

On our first night in Yangon we dined outdoors beside the hotel garden. It was a lovely warm evening; even the mosquitos seemed content. One of the dishes on the menu grabbed my attention: an appetiser called 'tea leaf salad' (*lahpet thoke*). This unlikely-sounding concoction was indeed made of fermented green tea leaves and is unique to Myanmar. As a food historian I tried to make sense of it. How did it begin? Years under military rule had reduced Myanmar to poverty. Poverty meant relentless economy and making do. Perhaps someone noticed spent leaves, fermenting in the summer heat in the bottom of a teapot, and thought 'don't waste them; try them in a salad'. Was that it?

No, that was not the origin of the dish. Pickled tea leaf is an ancient delicacy, served as a symbol of hospitality and peace, not of poverty. (Just think about that: *a national dish that symbolises hospitality and peace*. What does the meat pie or hamburger say of Australia?) I tried the salad - and fell in love with Myanmar, its food and its people from that night.



Tea leaf salad Yangon style

Tea leaf salad comes in two forms. The most popular, known as Yangon style, is a mixed salad eaten as part of a meal. I began my first Myanmar dinner with it. The more traditional form is a ceremonial dish served as a gesture of hospitality to end a formal meal. I encountered it when we dined at the home of the Bishop of Taungoo and his wife. It was a splendid meal. Just when I thought I could eat no more, another platter was placed before us. It was made of traditional Burmese lacquer-ware, divided into small compartments. In the centre was pickled tea leaf; the surrounding compartments were filled with various crunchy nibbles. The bishop and I were both sitting near one end of a long table. As the conversation flowed, the tea leaves disappeared—until there was little to pass along.

Soon after arriving in Myanmar, we made our way to Yaytarley, a village not important enough to rate a mention on Google Maps, yet home to a couple of hundred people. It was an interesting drive through scenes of town and village life typical of Southeast Asia. Thick smog and the honking horns of city traffic gradually gave way to chaotic village markets, then peaceful fields and rice paddies. We saw people packed into open trucks with no apparent concern for safety. Three, four, even five people on a single motor bike. Bicycle riders balancing loads that would fill a small utility. And the occasional bullock cart loaded with bamboo poles.

After several hours we stopped. The road ahead was just a narrow, dusty track between fields, too rough for our small bus. We completed our journey on a couple of agricultural contraptions the like of which one doesn't see around here—a sort of tractor with a primitive diesel engine in front and an open tray behind that could carry a few bales of hay, half a dozen pigs or the same number of pilgrims.

There has been an Anglican presence in Yaytarley for more than a century. Contact with the diocese was lost during the previous military regime, but a group of Anglicans continued to meet in homes. There are now 10 families with a priest who also provides pastoral care to surrounding villages. With his encouragement, the community built their own little church.

Our purpose in visiting Yaytarley was to see an example of a Water, Sanitation and Hygiene project (cutely called WASH).



In Yaytarley church

WASH is a powerful example of community development programs in action. It begins with a demonstration project which the community then builds on. In this case, the village had seen a need for clean water. The Anglican church in Myanmar marshalled the necessary practical expertise, ABM provided seed funding and villagers did the work. The project was to build three pipe wells and twenty latrines with septic tanks. This is not high technology but can make a huge difference to the quality of village life. In a remote setting, low-tech is often good. An important part of the WASH program is teaching basic hygiene such as handwashing.

As with all ABM community development programs, the beauty of WASH is that, having acquired the skills and knowledge, Yaytarley has since built eight more wells and fifteen latrines. The whole community benefits. And I like to think that better hygiene helped the village through the COVID pandemic.

On a previous visit to Myanmar, one of our number, Tony Naake, had been fired up with enthusiasm for the potential of WASH to provide reliable clean water in remote areas. On return to Australia, he accepted the challenge of raising \$50,000 to support the program. That target was comfortably exceeded (3).

The people of Yaytarley had generously prepared lunch for us, setting out the best they could provide. We were treated like royalty. At such gatherings, the Myanmar customarily sit on the floor, but chairs were provided for us. None of our hosts spoke English, yet the diocesan staff who accompanied us didn't need to do much translating - we got on very well. We sang songs - they in Burmese, we in English. They showed us their village. We shared the same faith and the same aspiration—a world where love, hope and justice would prevail.

Previous decades of oppression by military rulers had not been forgotten, but made those values of love, hope and justice precious to the Myanmar. The lasting impression left by Yaytarley, and its lovely people was not of remoteness or of primitive village life, but of true hospitality, simple faith and hope for the future. That is why the latest military coup provoked such an outpouring of grief and frustration. They no longer felt loved. Hopes were dashed. Justice was denied.

And then there was COVID 19. The country was ill-prepared. For many people access to health services was already poor. U San Lin, the much-loved head of the church's development program, had visited Yaytarley with us. He caught the virus and died. His wife, Joy, carries on his work. Our friend and tour guide, Saw Fabian, caught COVID and survived. He was one of a number of volunteers who queued for hours to fill oxygen cylinders to help victims who had no hope of hospitalisation. They were frequently harassed by the military for unlawful assembly. When vaccines became available, many people could not access them.

Our partnership with the Church in Myanmar remains strong. ABM launched an appeal for funds to help the church through the twin emergencies of military oppression and COVID. Inspired by Tony Naake's Myanmar Water Challenge, Lyn and I joined with him and fellow pilgrim Paul Lee to help promote that appeal by surrounding it with hospitality. The idea was to gather together a group of Anglicans, share with them a simple, but delicious meal of authentic Myanmar food and talk to them about what we had seen.

After a year's delay caused by the second outbreak of COVID-19, we made our first presentation at Christ Church St Laurence in Sydney in May 2022, followed by similar events at Holy Cross Anglican Church in Hackett, ACT and **Saint Alban's, Epping**. On each occasion we were supported by a team of enthusiastic helpers. We are planning to share our experience of Myanmar with other parishes in 2023.



All the helpers at the Saint Alban's Lunch and Learn



Saint Alban's parishioners enjoyed the lunch

Although Myanmar is not always in the news these days, many people are keenly interested to know what is going on there. And when they do know, ‘mindful of the needs of others’ they respond. I don’t believe one can encounter the people of Myanmar and come away untouched. But just sharing pictures and stories of our Myanmar experience and drawing attention to how people in Australia can help has brought an immediate and generous response.

For Lyn and me, friendship and meal-sharing have always been inseparable. Hospitality has the power to bring together and energise people. Its attraction is not simply the offer of a meal. In the fellowship of the table we come together to share both food (and wine), and also ourselves. For it is impossible to eat together without giving away something, however small, of ourselves. Our Lord was made known to his disciples in the breaking of the bread. When people come together with common purpose the power of hospitality is multiplied. One thinks, of course, of the Eucharist. When Jesus broke bread at Emmaus, when he cooked breakfast for the fisherfolk at Galilee, he was preparing his disciples to go into the world.

A shared meal makes a good preparation for a mission of working for love, hope and justice. You can share this mission by donating at www.abmission.org/supportmyanmar.

Mingalabar!



Parishioners during the presentation

Footnotes:

1. See, for example, James Boswell, *Journal of a Tour to the Hebrides with Samuel Johnson, LL.D*, 1785.
2. The 2021 coup and COVID-19 effectively reversed what modest economic and social gains were made earlier in this century.
3. See, for example <https://www.abmission.org/news/supporter-stories/fundraise-by-doing-the-things-you-enjoy-says-tony-naake/> and <https://archive.abmission.org/pages/tony-naakes-myanmar-water-challenge-april-2020.html> [both accessed 17 June 2022]

Photo credits: Colin Bannerman, Tony Naake, John Carrol and Julie Evans

Editor’s Note: Thank you to all who attended and assisted at the Myanmar Lunch and Learn. The generous lunch provided by the ‘ABM Myanmar Pilgrims’ was enjoyed by everyone. An amount in excess of \$2,500 was raised for projects overseen by Anglicans in Development and the Church of the Province of Myanmar to assist people in need. The amount raised meant the project qualified for an additional \$2000 from an ABM benefactor. There is still opportunity to donate through ABM www.abmission.org/supportmyanmar

Myanmar Memories

Jennifer Farrer Parishioner



The recent stories presented at the Myanmar Lunch and Learn at Saint Alban's by the Anglican Board of Mission Myanmar Pilgrims [6 November 2022 – see pages 24-27] brought back memories of my only visit to Burma, as it was called then, in January 1976.

The country had only recently opened to tourism having been closed to the world following a military coup in 1962. Visas were only granted for a week and the information about the country was nine pages in the first edition of the Lonely Planet *South East Asia on a Shoestring*.

It seemed that the military government only wanted tourists in the country for the money that they would spend. All valuables and foreign currency were thoroughly checked on arrival and departure. The little tourist infrastructure which existed was competed for by the travellers who arrived once a week on the plane from Bangkok.

Only some hotels had a permit to accommodate foreigners. On our first night in Pagan [an amazing deserted city of fabulous pagodas on the banks of the Irrawaddy River south of Mandalay and now a World Heritage site] we slept in the guesthouse dormitory on bamboo mats on the floor. The exchange rate was set in the government's favour.

The only way to keep costs reasonable was to trade on the open black market where locals eagerly purchased goods smuggled in from China and Thailand.

On arrival at every new destination, we had to register with the local police station so they could keep a check on where we were. Burma was once a wealthy country, but poverty was on view everywhere we went. Vehicles from World War II plied the streets of Rangoon, now called Yangon, and in the provincial towns a taxi was a horse and cart called a tonga.

In a recent article in the *Sydney Morning Herald Traveller*, Lee Tulloch posed the one question to ask before you travel. "Will the locals rather see you or not?" The answer to this question in 1976 was a definite "Yes". We had no idea how isolated the country had been. Locals were starved of news from the outside world and also wanted the simple things in life which we took for granted. As we waited for a bus to take us into Rangoon (Yangon) from the airport, people came up to us and asked if we had a copy of *The Bangkok Post*, the daily English language paper in Thailand.



I purchased this beautiful opium weight in exchange for a lipstick

Everywhere we went there would be a young man who would attach himself to us as our local guide, asking nothing in return except the opportunity to speak English and learn about where we came from. In Rangoon it was Nyi Nyi, whose wife was a dancer in the Burmese National Theatre and who had been on cultural exchanges to Russia and Germany.

On arrival at the train station in Mandalay we met a student, Maung Tin Win, who managed to find us a hotel where we were the only foreign guests. Each day he helped us to use the local buses to get around and to tell us which temple had a festival that night.

He also showed us the black market and arranged for us to buy sapphires and jade stones which we had set by a jeweller in the local market.



Maung Tin Win's most important introduction was to the Aye family who had a shop in Mandalay. Their daughter Rita had a friend who had migrated with her family to Melbourne.

They wanted us to take presents back to Melbourne for them which we did. To thank us we were invited to their house for dinner one night.

At the Man Myo Daw Hotel we met one of the residents, U Mwo Lim, an ethnic Chinese, who had his own foreign language school. He taught French, English and Chinese. He invited us to come and talk to his English class.

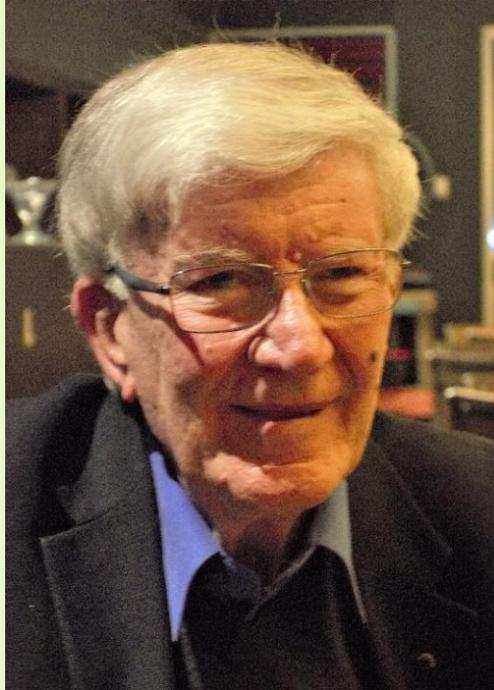
We were very impressed with his dedication and ingenuity in using his limited resources. To thank us he took us to a Chinese breakfast of noodle soup on our last morning in Mandalay.

We sent magazines to him on our return to Australia, but we never heard from him and have to assume that they never made it through the strict censorship at that time.



Over the years I have often wondered what happened to the friendly people we met in Burma. Back then their life was a struggle but since then the deliberate exploitation of the people by their own government has become much worse.

A Service of Thanksgiving for the Life of
Douglas Ewan Carruthers
2 October 1939 – 3 January 2023



The eulogy was delivered by Ron Newland at the Service of Thanksgiving with Holy Communion held at Saint Alban's on Thursday 19 January 2023.



Ron Newland

I know you will all agree with me that Doug Carruthers had a very colourful personality and that he enriched the lives of everyone here today as well as the lives of many who have been unable to attend, especially his family in the United Kingdom, Canada and Spain. I also see it as particularly fitting that this service is being held at Saint Alban's Church, an institution which played such an important part in Doug's life.

As many of you will know, I am Doug's brother-in-law. We first met in 1960 when we were both third year medical students. In retrospect that meeting led to very significant outcomes for both of us.

Turning the clock back even further, Doug was born in Cambridge, England on the second of October 1939, just one month after Britain declared war on Germany. His birth was to have been in Paris where his Father, Harry, was undertaking post graduate medical studies in bacteriology at the Louis Pasteur Institute. The war intervened so Doug's parents took refuge across the Channel. Harry then taught and did research at the University of Cambridge. Later, for safety reasons, the family moved to a small village near Cardiff and Harry taught at the University of Wales.

The family boarded the first ship bound for Australia after the allies declared victory in Europe. Doug was almost six at the time. Doug valued his British passport, and he remained a committed anglophile and royalist throughout his life.

Much of Doug's childhood was spent at Point Piper where he and his two brothers, Andrew and David, had ready access to Sydney Harbour. They spent a lot of time outdoors, swimming and sailing. Doug was an excellent student and he succeeded in gaining a place at the prestigious Sydney Boys High School. On the sporting field he enjoyed cricket and was a very good sprinter. As a member of the school cadets, Doug demonstrated that he was an excellent shot with a rifle, ranking third in the state. He served as drum major both with the school cadets and later with the Sydney University Regiment. These skills were put to further use when he was called up for national service training.

When our paths first crossed Doug and I immediately got on well. Doug liked to talk, and he had a fertile imagination. I was a good listener. He also was a great raconteur and had an encyclopaedic repertoire of jokes. On one memorable occasion Doug invited me to his family home which was situated in the grounds of Concord Hospital. Doug's father, who was employed there as a microbiologist, took me on a grand tour of the hospital. I remember being very impressed both by Harry, who himself was a most unforgettable character, and by the hospital. It was not completely co-incidental that some years later I came to work in the same Pathology Department as Doug's father.

I repaid Doug's hospitality by asking him to my home in Strathfield. It was then he first met my sister Judy. So began a relationship which extended over 61 very happy years. Their almost fifty-eight years of marriage was blessed by the birth of two daughters, Lyndal and Sonya, and then by the arrival of granddaughter Zara. For Doug family was everything. He always took a keen interest in all of Lyndal and Sonya's activities, particularly those involving music. Both have reaped the benefit of his encouragement in that Lyndal is now a music teacher and Sonya joined Doug as a member of Saint Alban's Choir. Zara, his only grandchild, was 'the apple of his eye'. Son-in-law Alasdair completed the close family circle. Ali and Doug fired off each other and their presence was always marked by raucous laughter.

Doug also had a very strong bond with his brothers. With Drew settling in England and David in Canada family reunions were necessarily infrequent but always memorable. Notwithstanding this physical separation, lengthy phone calls were regularly made and the bond between the three families remained strong.

After graduating Doug stayed on the staff of Sydney Hospital for a number of years. One highlight of that time was a country term spent at Wagga Base Hospital shortly after Judy and Doug were married. After commencing general practice in Fairfield, Doug continued his connection with Sydney Hospital by conducting a regular Thursday afternoon Dermatology Clinic. There is no doubt Doug was very well suited to general practice as he was a good communicator and he loved meeting and helping people. I often wondered how he managed to maintain a viable practice given his penchant for conversation and his apparent disregard for the passage of time. One must now nominate in advance whether you wish to have a short or long consultation. With Doug I doubt whether a short consultation would ever have been possible.

While in practice in Fairfield, Doug became actively involved in some of the organisational aspects of general practice. He was able to make some significant contributions, especially during his time as Head of the South-West Sydney Division of General Practitioners.

When Doug joined the Peter Gill Medical Practice at Epping he concentrated on aged care. In that role he was greatly valued by the elderly as a compassionate doctor and one of the 'older school'. His work was recognised by the Hornsby/Ku-ring-gai/Ryde Division of General Practice by the organisation presenting him with the "Commitment to the Aged Care Award" in 2007.

In addition to patients in his private practice, Doug treated my own three boys, who affectionately referred to Doug as Uncle Drug. He also treated the children of some of our close friends. This was much appreciated by their parents. In the case of after-hours home consultations Doug was often rewarded by them with the offer of a glass of sherry or even a gin and tonic. Meanwhile Judy was at home trying to keep Doug's dinner hot. Doug had an excellent relationship with his in-laws, my parents. For him I think they filled a gap created by the loss of his own parents who passed away at a relatively young age. He and Judy were regular visitors to my parents' home at Bateau Bay. During these visits my elderly relatives, who also lived at Bateau Bay, would line up to be checked by Doug for skin cancer. When necessary, they were treated on the spot by Doug with his liquid

nitrogen unit. He doubtless saved them many trips to their local doctor. Mum's sister, my Auntie Edna, in particular enjoyed interacting with Doug on these visits and hearing his latest jokes.

Doug had a wide range of interests beyond medicine. These included a life-long love of music. He played the guitar, recorder, sang and enjoyed performing in the Sydney Hospital Reviews. When Doug and Judy moved to Beecroft he joined Saint Alban's Choir and remained a member for over 50 years. Without going into detail, weekends spent on Choir Camps apparently were a source of particular enjoyment! Over recent time Doug spent many hours documenting the history of music at Saint Alban's. His involvement with Saint Alban's went well beyond membership of the choir. He was a Church Warden for one year and a member of the Parish Council for many decades.

Dating back to his student days, Doug developed a keen interest in Riley cars. Over time this interest grew to the extent that he became National President of the Riley Car Club. In all he owned a total of nine Rileys. Doug enjoyed attending many Riley Car Club rallies which were held in widespread locations. One of his vintage Rileys was used for several of our family weddings. I think Doug relished his role as bridal chauffeur. There is no question that Doug had a very special relationship with Riley cars. They came to form part of his persona.

For as long as I can recall Doug was an avid photographer. I suspect somewhere in Doug's study there is a treasure trove of historic photos waiting to be discovered. Doug's extensive collection of information on his family history will be another area to be explored.

I often thought of Doug as a 'belt and braces man' in that he tended to take extreme precautions. For example, when Doug mowed the lawn for protection he dressed like an astronaut. His visits to the beach involved the application of copious quantities of sunscreen to the very few areas of skin which he allowed to remain exposed. Packing to go on holidays required the inclusion of clothes to meet every possible climatic and social situation. He carried around with him what could be described as a mobile pharmacy in order to meet unforeseen medical needs.

In his retirement years, Doug became an active member of the Epping Probus Club and served for a term as President. Given his gregarious nature he was a natural for that position.

The celebration of Christmas was always a very important event for Doug. Thankfully he was well enough to join our family gathering on Christmas Day 2022, just over a week before his passing. As usual Doug was asked to say grace. He did a very professional job and afterwards I remarked to him that he would have made a good minister. I was not completely surprised when he replied that many years ago he had considered the ministry as a possible vocation.

It is now just over ten years since Doug was found to have heart failure and for this reason it was necessary for him to retire from medical practice. At the time he told me that his life expectancy would be only a couple of years. Subsequently, Doug was also found to have advanced skin cancer. That he was able to continue to lead a reasonably active life until a few days before his passing I think can be attributed to two things: firstly, the high standard of his medical and hospital care. In this regard, the SAN [Sydney Adventist Hospital] deserves special mention. Secondly, and most importantly, the great support given by Judy, Lyndal and Sonya and Judy's close friends and neighbours. I have nothing but the greatest admiration for the quality of love and care Judy continued to provide for Doug till the very end.

Doug was very aware of the serious nature of his illness, nevertheless, he always maintained a very positive attitude to life. He will be remembered with gratitude by his patients and the organisations he served; with affection by his wide circle of friends and finally, he will always be loved by Judy, Lyndal, Sonya, Zara, Ali and all the members of his family.

A sermon preached by the Reverend Dr Daniel Dries Requiem Eucharist for Doug Carruthers – 19 January 2023



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.

Mid-January 1993—precisely 30 years ago—I was commissioned as the Organist and Director of Music of this beautiful parish church. Long before I was ordained, I remember my first experiences here like it was yesterday. It was here at Saint Alban's that I had my first real experience of a very unusual species. Like a young Sir David Attenborough, I remember studying this species with a sense of awe and fascination. The species to which I am referring is commonly known as 'the Anglican'. As a life-long Christian, I had certainly heard of Anglicans; it possible that I had come into contact with Anglicans without even realising it. But it was here in this parish that I had my first personal encounters with this very distinctive species or breed of Christian.

I remember being greatly impressed by the reverence and dignity so evident in the liturgy of this parish; but what really fascinated me about this previously undiscovered species or tribe was the way it interacted after church. After they had gathered around the altar here—to my surprise—these people all moved over to the parish hall where the eucharistic fellowship continued. This community overwhelmed me with its warmth, its humour, and its unconditional welcome; and I share this with you today because I remember a certain Dr Doug Carruthers as being absolutely integral in this treasured experience.

I came to associate Anglicanism with reverence, warmth, enthusiasm, humour and joy—characteristics that were so evident in Doug's life. Doug delighted in Anglicanism so much that he always seemed to have a camera in his hand in an attempt to have a permanent record of every significant moment... and there were many. In my experience, Doug's love of his church and his church community, was only surpassed by his love of family—although these two areas in Doug life were largely inseparable.

From the 14th Chapter of the Gospel according to John, we read the words spoken by Christ to his disciples:

'Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places.'

These familiar words are part of what is known as the Farewell Discourse—Christ's final words or farewell speech to his disciples. Immediately after these farewell remarks, Jesus is betrayed, and he begins the excruciating journey to the cross. Importantly, Christ acknowledges the grief that inevitably comes with any painful separation; but he also compels his disciples not to lose heart; not to give up hope. It would be very helpful for the disciples—and for us—if Christ had provided a little more detail about life after death at this point in John's Gospel; it would have been very helpful if he had provided us with a little more clarity about what happens after death.

But, of course, that's what faith is all about. To live with faith is to accept uncertainty and ambiguity, while holding on to the belief of eternal life in Christ. Christ tells his disciples that he is the Way, the Truth and the Life. He doesn't promise that they will be free from suffering and pain; but he does assure them that trusting in him will be enough to glimpse the Kingdom of Heaven here on earth; and he tells his disciples that trusting and believing in him will be enough to assure them of life in the eternal and loving presence of God. To follow Christ—to become his disciple—does not come with any promises of world domination, power or prestige. But it does come with this mysterious promise of eternal life, which, of course, is what we gather to affirm today, here in Doug's spiritual home.

Jesus said, 'Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places.'

These words were addressed by a teacher to his disciples as he prepared them for a bereavement, but these words could be addressed to each of us here today. Of course, our hearts are troubled as we gather for the funeral of a

much-loved human being, but these words call us to move beyond our grief with hope, and in the assurance that death is not end. In gathering to farewell our dear friend Doug, we gather to celebrate the faith that sustained and transformed him.

There is no doubt that Doug lived his life with a vision of the Kingdom of God. This vision transformed him into the perfect specimen of a life-long Anglican; but this faith made a far greater impact on Doug than that. Doug's faith in Christ clearly underpinned the boundless love expressed so openly for his family; it shaped his career in which he brought the gift of healing and hope to so many; it provided the structure for his friendships and relationships. Doug's was a Christian life very well-lived; he allowed his life to be guided by a glimpse of the Kingdom of Heaven. Today, above all else, we give thanks that this glimpse of God's mysterious Kingdom has now been revealed in perfect clarity for Doug, as indeed it will be for all God's children.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.



Current and former members of Saint Alban's Parish Choir farewelled Doug, their choir colleague. They were directed by former Choir Director, Anne Price. The organist was Aleks Mitsios, a former organist at Saint Alban's and now at Saint Stephen's Macquarie Street.



The Crucifer, acolytes, assistant and clergy lead the hearse out of the church grounds and down Pembroke Street

Recapturing Joy Amidst the New Normal

A personal reflection on “*The Book of Joy*” by His Holiness the Dalai Lama and Archbishop Desmond Tutu with Douglas Abrams

Amanda Pearson - parishioner



In the summer of 2019/20, there was a sense of universal horror as we watched Australia burn and grappled with the implications for our people, fauna and flora - our responsibility to country and our collective future. At the same time, we were thinking about the emerging coronavirus and its potential implications.

This horror expanded as we saw how a new disease ravaged communities with sophisticated health systems such as Italy and the USA. We came to realise that it represented a threat to our collective mortality not experienced since the 1930's – that whatever suffering it brought to the developed world would be miniscule compared to the havoc it would wreak amongst communities with less sophisticated health, economic and social welfare systems. We gained a greater appreciation of the work and sacrifice of those who had suffered through and triumphed over the Ebola pandemics.

Global supply chains began to break down. As the world ‘bunkered down’, its inextricable connectivity and collectiveness became increasingly apparent. The importance of tolerance, co-operation, and selflessness at a local, through to an international, level was highlighted.

COVID gave us an opportunity to see what could be achieved through co-operation. Doctors still marvel at the speed at which vaccines were developed and approved. Community leaders worked with government to disseminate education, welfare, and vaccination programs. Individuals prioritised the greater good over personal objectives. Empathy, compassion, and sacrifice triumphed over cynicism and selfishness.

Sadly, as we emerged from COVID lockdowns into our ‘new normal’, old factional selfishness returned with, perhaps, a more virulent determination to marginalise those who would not acquiesce to one's beliefs. Examples ranged from Russia's invasion of Ukraine, political ‘witch hunts’, demonstrations blocking access to public infrastructure, and even splits within religious communities.

In August 2022, I walked into a bookstore despairing at the lengths some people were going to in their quest to marginalise others. The first book I saw was “*The Book of Joy*”. A book written in collaboration with two of the world's greatest spiritual leaders had achieved the best place on the shelves of a secular, mainstream bookstore some six years after it had been published. Clearly, they had valued advice on the subject.

And what a joy reading this book was! A homecoming! It felt like the literary equivalent of a warm hug by a wise, loving parent. Reading this book was not only a joyful and enriching experience, but educational, encouraging, and inspiring.

Two sages who had retained their faith despite witnessing human atrocities and suffering, sought to share their wisdom on the importance of compassion and empathy, while embracing difference and building community through reconciliation. They shared wisdom and skills that encouraged empathy, compassion, authenticity and being lovingly present in each moment.

They explained the role of righteous anger and how it differs from self-righteousness, their understanding of heaven and ways of responding to loss with love as the central recurrent theme.

Two elderly men push through their frailty to share what they have learnt about strength. Archbishop Tutu and the Dalai Lama show us how to view difference, referring to each other as his *“mischievous spiritual brother”* (page 1) *“inspiring millions as they refuse to give in to fashionable cynicism”* (page 3) and *“decrying any form of oppression or discrimination, wherever he (Archbishop Tutu) finds it”* (page 17).



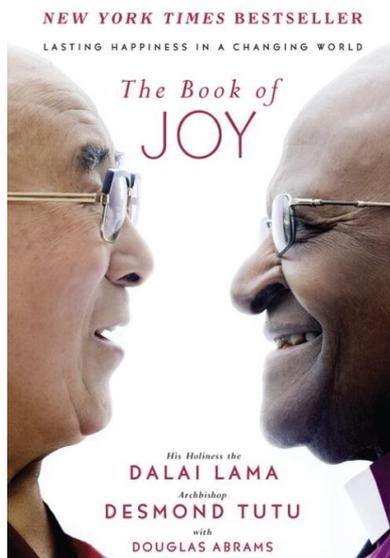
His Holiness The Dalai Lama



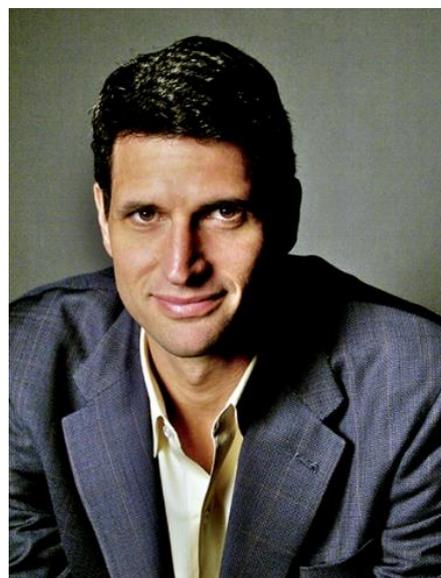
Archbishop Desmond Tutu

In their wisdom, they openly acknowledge their faith differences and that they *“also share values at a place where the core of all religions meet”* (page 21). They share their *“hope that the world will become a better place, more hospitable to goodness, more hospitable to compassion, more hospitable to generosity, more hospitable to living together so we don’t have what is happening now between Russia and the Ukraine, or what is happening with ISIS, or what is happening in Kenya and Syria. Noting that these things make God weep”* (page 22). As I read these words, I thought what do I do that might make God weep? Do I do enough to stand up against oppression, marginalisation, and disempowerment? As we decry the atrocities against young women in Afghanistan, are we doing enough to protect young women in Australia, for example?

The leaders look at the science of emotions. They note the evolutionary benefits of there being three negative emotions namely, fear, anger, and sadness and one positive emotion namely, joy, arguing that we all come *“factory equipped for co-operation, compassion and generosity which can be harnessed personally, socially, and globally”* (page 57) and in addition they caution the reader that *“If you are thinking how you can exploit ... then you can never develop trust in others”* (page 62).



Cover of *The Book of Joy*



Douglas Abrams

In response to the question that the editor was most often asked to put to these leaders; “*How do I find joy in the midst of such large world problems?*” (page 115), Archbishop Tutu concludes his reply by quoting Theodore Parker, who said “*The arc of the moral universe is long, but it bends toward justice*” and the Dalai Lama recounts his response to the Chinese crackdown at the 2008 commemoration of the Tibetan Uprising Day – “*to practise forgiveness and compassion*” (page 118).

Optimism through faithfulness and disciplined thinking is evident throughout the entire book.

The wisdom and selflessness of each man is evident in his determination to give without receiving. It struck me that, while the book does not seek to bring the reader to a particular belief system, it is because of its honesty, that it is at its core, a distillation of Christ’s message of love that all can understand. Furthermore, the generous inclusion of their practical techniques allows the reader to improve their daily practises to develop empathy, compassion, love, joy and gracefulness.

At one point, the editor reflects that the book’s authorship was akin to an old joke – “*a Christian, a Buddhist and a Jew walk into a ...*”, Douglas Abrams being of Jewish heritage. While perhaps an old joke, we can pray that such collaboration becomes part of the new normal as we all learn that our commonality is far greater than our difference and the world grows to be a smaller, more compassionate community enriched, not divided, by difference.

Reading *The Book of Joy* helped me recapture joy amidst the new normal and perhaps, equally importantly, look forward to the next new normal as the arc of the moral universe bends further toward justice.

Acknowledgements:

1. His Holiness the Dalai Lama (1935-) is the exiled spiritual leader of the Tibetan people. He was awarded the Nobel peace prize in 1989. He is the author of many books about Buddhism. He lives in Dharamsala, India
Photo: <https://www.booktopia.com.au/images/author/1123.jpg> Accessed 8 January 2023 at 1530hrs
2. Desmond Tutu (1931-2021) was a South African Anglican bishop and theologian, known for his work as an anti-apartheid and human rights activist. He chaired South Africa’s Truth and Reconciliation Commission.
Photo: https://en.wikipedia.org/wiki/Desmond_Tutu Accessed 8 January 2023 at 1730hrs
3. Douglas Abrams (1967 -) has worked as co-author, and/or editor and literary agent for Desmond Tutu and the Dalai Lama as well as many other world leaders including Nelson Mandela, Stephen Hawking and Jane Goodall.
Photo: <https://www.bookshopsantacruz.com/book-of-hope> Accessed 8 January 2023 at 1740hrs
4. *The Book of Joy* published by Cornerstone UK 2016 ISBN 178633044X
<https://www.angusrobertson.com.au/images/9781786330444.jpg?width=250>
Cover photo Accessed 8 January 2023 at 1800hrs

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

In this edition of *The Parish Magazine* there are articles by many members of *The Parish Magazine* community. Would you like to have an article in the next edition?

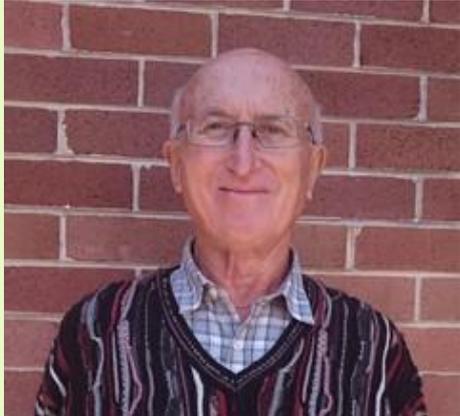


The deadline for contributions is 7 April 2023.

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

From the Saint Alban's Archives

Brian Haywood - Archivist



In 2023 we celebrate 100 years since the laying of the foundation stone of the current church.

On 16 June 1923, the Most Reverend John Charles Wright (1861-1933), Archbishop of Sydney and Primate of Australia, was present at the ceremony and the theme of his address was "*never was there a time for greater need for faith in Christ*". That theme remains very relevant one hundred years later.

A Centenary is always special celebration, but it also serves to remind us of the history of Anglicanism in Epping, formerly known as East Carlingford.

Our greatest resource in the archives is *The Parish Magazine* which was published for the first time 100 years ago in October 1923. We have no copies of any of the editions of *The Parish Magazine* in the first five years, 1923 -1928 and I would appeal to anyone who might come across any originals to consider letting us make copies for our records.

One hundred and thirty-two years ago, Robert Hilliard, a local businessman who had been born in England and who came to Sydney from Victoria in the 1880s, set up a Sunday School for his neighbours' children. Soon after, Robert Hilliard began to hold services in his own home in his capacity as a Lay Reader and later he erected facilities at his own expense to accommodate the increasing size of the congregation. Thus, the seeds of Anglicanism were planted and continue to flourish in Epping today.

One hundred and twenty-seven years ago, in 1896, the foundation stone of the first church was laid and the building was in use later that year. This original church is now used as the Parish Office and Seminar Room.

In 1973, the then Rector, The Reverend Geoffrey Feltham, expressed his thoughts in the July issue of *The Parish Magazine* on the occasion of the Jubilee of the laying of the foundation stone of the current church of Saint Alban's. [see opposite page].

Now that we are planning to celebrate, in June 2023, the centenary of the laying of the foundation stone please make a note to join us in the celebratory events. For more information check regularly on the Saint Alban's website <https://www.eppinganglicans.org.au/> or refer to the weekly bulletin.

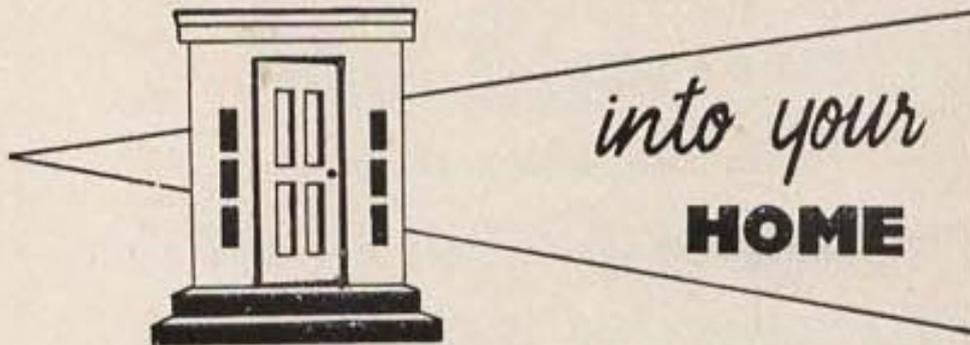
Now, in 2023, we see Epping being transformed into multiple 'vertical villages' and we face new challenges to encourage residents of these towers to worship with us at Saint Alban's.

Acknowledgements:

Historical details taken from *Fourscore, A Short History of Saint Alban's Anglican Church* by Nigel Hubbard Published by Saint Alban's Anglican Church Epping, NSW 1977 ISBN 0 909625 07 7

Pages scanned from *The Parish Magazine* June and July 1973

The Rector writes . . .



Thoughts on a Jubilee

Fifty years ago — St. Alban's Day, 1923 — the Archbishop of Sydney set the Foundation stone of our parish church. We celebrate this year the Jubilee of the service of this House of God for worship. How many have met God there, in Christ! How many have been received into the Family of God in Baptism and pledged their Christian discipleship in Confirmation! How many have heard God's Word and found the way to His presence in prayer and praise! How many have received Christ Himself in the Holy Communion! How many have pledged their vows in marriage, or have been mourned at their passing from this life! Of this building it can truly be said on behalf of a multitude of worshippers — "This is none other than the House of God and this is the Gate of Heaven."

Our Jubilee year serves to remind us of them and of the heritage they have left us. They wanted a place to meet together — as Christians are meant to do. They wanted to honour the Lord's Name and His Day. They wanted, in this case in the Anglican tradition, to make a witness before the whole of our district and community for the reality and the supreme place of the "things of God." The splendid tower and spire added in 1961 is both a landmark and a heavenward mark. The beauty of the garden is both a reminder and a thanksgiving for God's good gifts to us in His creation.

Our parish church has been graced within by many worthy gifts and memorials. They serve the purpose of aiding us in our worship. They help us to find God in an atmosphere of reverence and peace.

Let nothing detract us from the reason for all these. This building, and all we use in it, are to be appreciated not just for themselves but for their purpose. Our thankfulness for our privilege of worship and for our place of worship is to be expressed in regular use, not in distant admiration. May all the labour, all the sacrifice, all the giving and all the service expressed by St. Alban's be realised, in the coming years, as a blessing in the lives of this generation.

GEOFFREY FELTHAM.

YOU ARE INVITED —
(YOU ARE EXPECTED!)

ST. ALBAN'S PARISH CHURCH
**FOUNDATION
JUBILEE SERVICES**

Sunday, 17th June, 1973

(ST. ALBAN'S DAY AND TRINITY SUNDAY)

Holy Communion 7 a.m. and 8 a.m.

Preacher — The Rector.

Holy Communion (Choral) 10 a.m.

Preacher — Rt. Rev. Donald Robinson, M.A., Bishop
in Parramatta.

Festal Evensong 5 p.m.

Commencing with Dedication of Victor Hughesdon
Memorial and followed by Fellowship Hour in the
War Memorial Hall (light tea provided).

Preacher — The Most Reverend Marcus L. Loane, D.D.,
Archbishop of Sydney.

June, 1973

"The Parish Magazine"

Page 4

LEFT: *The Parish Magazine* June 1973 page 4

If you were present at Saint Alban's for the
Foundation Jubilee celebrations in 1973, please
contact the Editor to enable your experiences
to be recorded. julie.evans@ihug.com.au

RIGHT: *The Parish Magazine*
July 1973 page 8

MEMORIAL GIFTS

It is pleasing to report two gifts to our parish church as
memorials:

1. The new sawn stone path with commemorative plaque from
the church to the Rectory.

This is a parish and Diocesan memorial to . . .

VICTOR CHARLES HUGHESDON,

former Churchwarden and
Treasurer of the parish
and Diocesan Advocate
and Standing Committee member.

2. Two Cruets for use in the services of Holy Communion.
These are the gift of Mr. Alex Maclean and family, in memory of

MRS. CHARLOTTE MACLEAN,

late of Dawson Street, Epping
and a communicant of this
parish till the time of her death
last September, in her 91st year.

These were used for the first time at the Jubilee Services on
June 17th.

Young Organists' Day at the Town Hall 28 December 2023



Isabel playing with Enoch and Chris assisting



Enoch Pan, Isabel Li and their teacher, Saint Alban's Music Director Chris Czerwinski

Enoch Pan and Isabel Li, Organ Scholars at Saint Alban's, took part in the Young Organists Day organised by Robert Ampt, the retiring City of Sydney Organist. Nine young organists performed on the magnificent Town Hall Organ. A quote from the program says it all: *"Based on what we will hear today, it is fair to claim that Sydney can anticipate a healthy and exciting organ future."* Enoch and Isabel performed with distinction.



The Sydney Town Hall Grand Organ – installed in 1890

The Baptism of Jesus

Sarah Weaver - parishioner



Paul and Sarah renewed their baptismal vows

In our church calendar we recently celebrated the baptism of Jesus by John in the River Jordan.

While Paul and I were in Israel in 2009 we visited sites associated with this event. The most likely site is on the eastern (Jordan) side of the river in the south. Today there is little water still flowing there as it has been diverted for irrigation further up – refer to photo below.

In northern Israel there is a section of the river that many pilgrims visit to commemorate the event. It is possible to stand in the shallows surrounded by eucalyptus trees from Australia, have one's toes nibbled by little fish, and renew one's baptismal vows – and we did this!

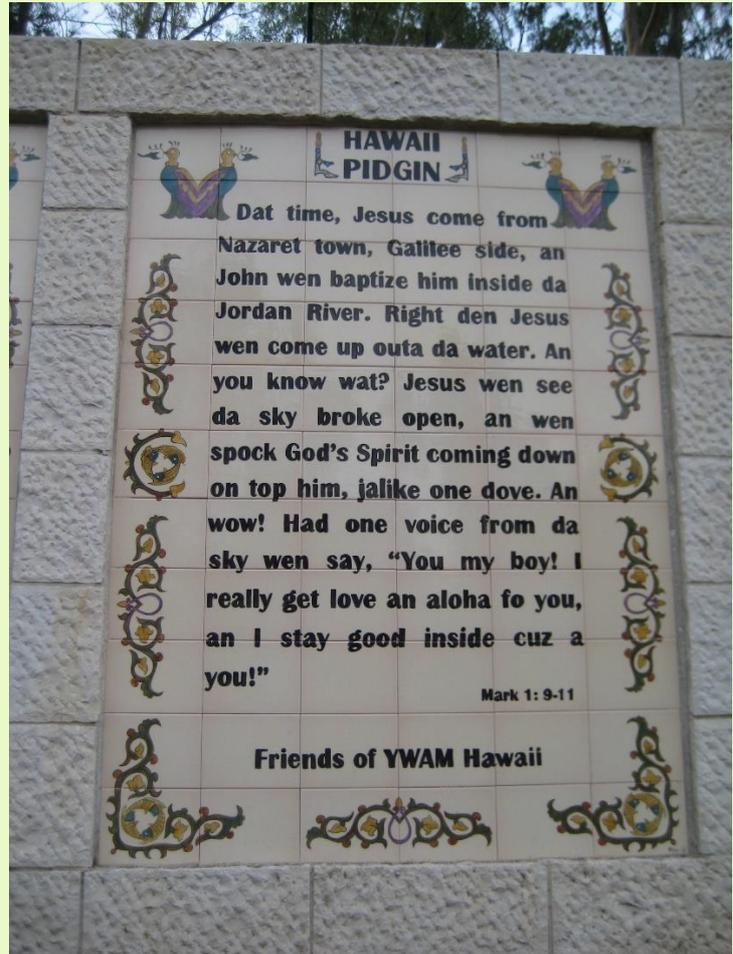
Leading down to the river at this point is an avenue with panels quoting the baptismal passage from Mark [Chapter 1 Verses 9-11] in multiple languages. What really caught our eye and delivered an emotional punch was the Hawaii Pidgin translation – refer to photos opposite page.



Very little water now flows at the most commonly accepted site of Jesus' Baptism



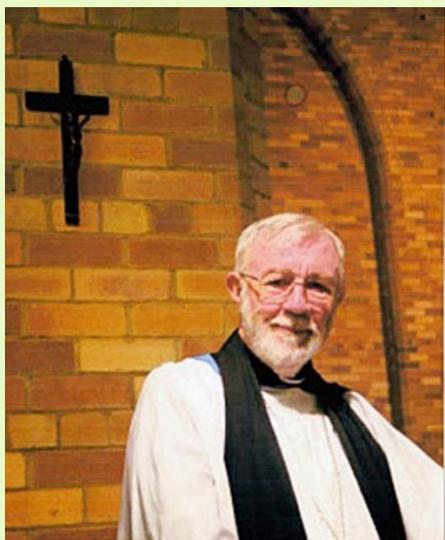
Avenue of panels quoting the baptismal passage from Mark in multiple languages



Hawaii Pidgin translation

Lacock Abbey Over the Centuries

Father Robert Willson



This is a story of Christian faith, romantic love, and a remarkable scientific discovery. It is the story of Lacock Abbey in the beautiful English County of Wiltshire. To explore the story of Lacock is an unforgettable experience. Every day we see the results of the great scientific discovery made there.

In its 800 years of history, Lacock has been an Augustinian Abbey, a Tudor family home, the birthplace of photography, and a film and TV location.

Lacock Abbey was founded in 1229 by Ela, Countess of Salisbury. In 1215, her husband, William Longespee, had been one of those barons who forced King John to sign Magna Carta at Runnymede. The king was enraged but Magna Carta showed that his power was not unlimited. A later copy of Magna Carta is now in Canberra and is a national treasure of our democracy.

William, husband of Ela, served three kings and was a devoted and faithful husband, but he was often away at the wars. When nothing was heard of him for years, everyone assumed that he was dead. But Ela was convinced that one day he would come home, and her dream came true. However, he was worn out by shipwreck and privations.

When he died, in 1226, he was laid to rest in the nave of the new Salisbury Cathedral, the first man to be buried there.

Augustinian Nuns

His sorrowing widow founded the Abbey at Lacock, a community of Augustinian nuns. Ela became abbess and served there for 35 years, having carried on her work for God until her death. The sacristy and the chapels where she prayed, and the chapter house where she zealously governed the nuns, and the cloisters where she walked, are all still there, though many of the buildings have been replaced.

For the next three centuries the nuns of Lacock Abbey followed the rule of Saint Augustine, Bishop of Hippo in North Africa. Many times they would have chanted in Latin the words of the First Epistle of John (1: 5): *"This is the message we have heard from Christ: that God is light, in whom there is no darkness at all."*

Christ said that he was the light of the world. The imagery of light and darkness is central to the Scriptures. Centuries after the Christian community of nuns at Lacock were dispersed, and the Abbey buildings fell into secular hands, these words were fulfilled in a different, and remarkable way.

William Longespee [c.1167-1226] from his monument in Salisbury Cathedral



Dissolution of the Abbey

The community founded by Ela, and all the religious communities of the land, were dissolved by order of King Henry the VIII in the 1530s. Henry sold the abbey to Sir William Sherington for about eight hundred pounds. Sherington demolished the abbey church, and the abbey was converted into a home for him. However, the

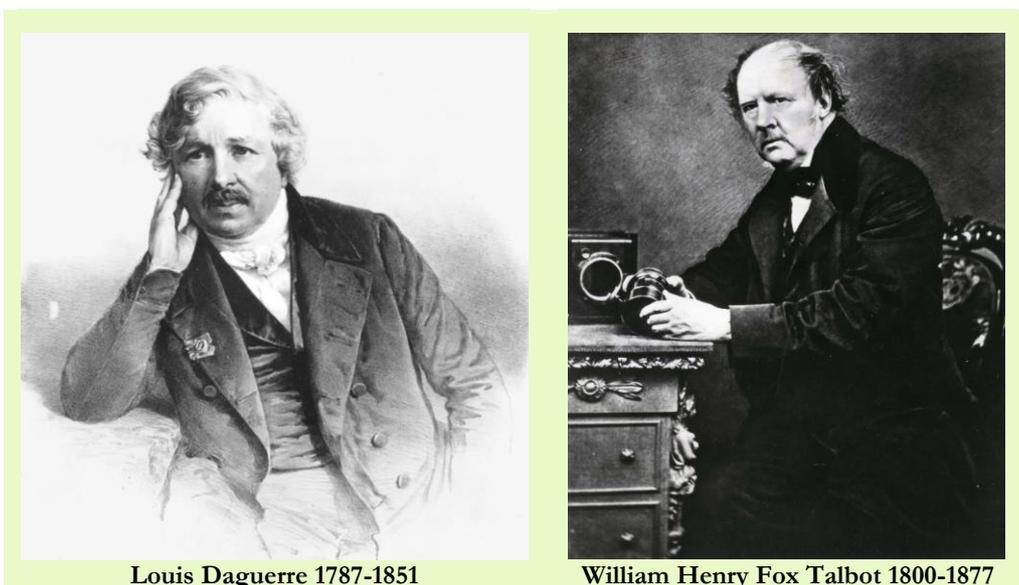
original cloisters and other buildings still stand. Today Lacock Abbey is described as a mishmash of various styles of architecture.

Eventually Lacock Abbey passed to the Talbot family. In 1800 William Henry Fox Talbot was born at the Abbey. He grew up to achieve fame as a mathematician and scientist. He was an expert in archaeology and helped to translate inscriptions discovered in the Middle East by archaeologists including Austen Henry Layard, an English Assyriologist, traveller, cuneiformist, art historian, draughtsman, collector, politician and diplomat.

Daguerre

As a scientist Talbot was aware of the experiments of other scientific thinkers, including Daguerre in France. Louis-Jacques-Mende Daguerre was born in 1787. He became celebrated as a painter, with a special skill in theatrical illusion. He invented the diorama. After much experimenting he invented the process of photography known after him as the daguerreotype. The earliest images of my ancestors, taken in Bathurst NSW in 1852, appear to be of this type.

Fox Talbot's triumph was that he could take photographs which could be duplicated in the form of prints. So, while both Daguerre and Fox Talbot deserve credit for these remarkable achievements, the Englishman established the new science of photography as a commercial proposition.



Louis Daguerre 1787-1851

William Henry Fox Talbot 1800-1877

French scientists greatly admired Fox Talbot for his discoveries, in spite of the fact that he outran their own Daguerre. At the Paris Exhibition of 1867 he was awarded a gold medal.

So our Creator God caused the light to shine out of darkness and modern scientists harnessed that light to record the faces and scenes of the Creation. Someone has claimed that Fox Talbot loved the beauty of his native Wiltshire village and wanted to preserve and share the images of it with the world. Today we could scarcely imagine a world without photography. Fox Talbot died in 1877 and I vividly recall finding his grave in the gathering darkness at Lacock.

My wife and I went to Lacock knowing little about Fox Talbot. His home remained in the possession of the Talbot family for many years but is now a National Trust Property. There is a splendid museum, detailing his experiments, early examples of his photographic images, and much else. I recorded in my diary the beauty of the medieval, unspoiled village, with the Avon flowing gently past. The soft green of the hills around, and the mellow walls of the abbey reflecting the setting sun, made a marvellous picture. No wonder Fox Talbot dreamed of recording such scenes and made that dream a reality.



Lacock Abbey from the south, Wiltshire, United Kingdom

Editor's Note: Lacock village and Lacock Abbey are owned by the UK National Trust.

<https://www.nationaltrust.org.uk/visit/wiltshire/lacock>

Houses are leased to those whose families may have lived in them for generations. The Abbey's cloisters give focus to medieval and fantasy drama for example the *Harry Potter* series. The abbey provided the background for several scenes set in Hogwarts School where the cloisters were used as corridors and classrooms. Lacock Abbey is also seen in the Harry Potter companion series *Fantastic Beasts: The Crimes of Grindelwald*. The Wiltshire village's timber-framed houses lend themselves to authentic street scenes and in 2015 the main street was transformed into a 1920s livestock show in the TV series *Downton Abbey* and in 2018 the village streets set the scene for a royal parade when the King and Queen visited *Downton Abbey* in the movie of the same name.



The cloisters at Lacock Abbey

Acknowledgements:

1. Lacock Abbey from the south By Diliff - Own work, CC BY-SA 3.0, Accessed 20 December 2022 at 1650hrs
<https://commons.wikimedia.org/w/index.php?curid=33017591>
2. William Longspee Monument Accessed 19 December 2022 at 1655 hrs
https://en.wikipedia.org/wiki/William_Longspee%26%203rd_Earl_of_Salisbury
3. Lithograph of Louis Daguerre <https://www.britannica.com/biography/Louis-Daguerre> Accessed 20 December 2022 at 1640hrs
4. Photo of William Henry Fox Talbot
John Moffat - <https://www.eastman.org/node/6733> Public Domain,
<https://commons.wikimedia.org/w/index.php?curid=92656037>
5. Photo of cloisters Dawn Marie Angel <https://lh3.googleusercontent.com/p/AF1QipPX1akg-oY0BOVISaVNwLdwI29FI7tN-xNGaG3D=s680-w680-h510> Accessed 6 January 2023 at 1730hrs

The Parish Register

Holy Baptism

Aurora Maree **SIMPLICIO** on 20 November 2022
Nicole **EDWARDS** on 20 November 2022
Elijah William **ROWE** on 15 January 2023
Adalyn Morgan **ARNOLD** on 15 January 2023
Harper Reid **ARNOLD** on 15 January 2023

Holy Matrimony

Jackson **SARGEANT** and Jennifer **CROKER**
on 15 January 2023

The Faithful Departed

Douglas Ewan **CARRUTHERS** on 3 January 2023
Betty Joyce **FARRAR** on 14 January 2023



**The Sanctuary of Saint Alban's at the All Souls' Day Eucharist
7.45pm on 1 November 2022**

The All Souls' Day Service provided an opportunity for parishioners to worship God as they remembered loved ones who have passed to eternal life. Lit candles and flowers were placed on the Altar and a list of people to be remembered was placed in front of the altar.

Parish Directory

Rector	The Right Reverend Ross Nicholson BCom, BTh, Dip A, MA
Assistant Minister	The Reverend Philip Lui BAppSc, BD
Children's Ministry Worker	Amy Taylor
Lay Assistant	Ruth Shatford AM (Diocesan)
Sanctuary Assistants, Servers and Intercessors	Godfrey Abel, Sue Armitage, Ross Beattie, Licette Bedna, Ken Bock OAM, Margaret Cummins, 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
Parish Councillors	Ken Bock OAM, Margaret Cummins, Graeme Durie, Glyn Evans, Christine Murray, Laura Rowe, Peggy Sanders, Gillian Taylor
Parish Nominators	Graeme Durie, Peggy Sanders, Ruth Shatford AM, Meryl Smith, David Tait
Synod Representatives	Michelle Lee, Gillian Taylor
Safe Ministry Representative	Laura Rowe
Churchwardens	Noel Christie-David – Rector's Warden Elizabeth Jenkins – People's Warden David Tait – People's Warden
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