

The Parish Magazine

Epping Anglicans



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

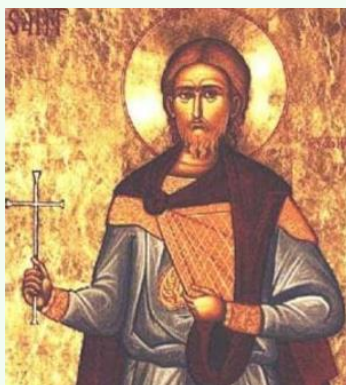
August to October 2020
Number 861



Illustration by Michael Marzano for Zoom service on Day of Pentecost 31.5.2020

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

From the Editor



Saint Alban the Martyr

“Among the roses of the martyrs, brightly shines Saint Alban.”

On 21 June 2020 Saint Alban's, Epping celebrated its 124th Patronal Festival. It was a very different occasion to last year's celebration when we had a colourfully decorated Church, a procession, many soaring musical and choir items, a rededication or commissioning of those who hold positions of responsibility within our Church and a Festival Eucharist. Instead we gathered on Zoom. We welcomed guest preacher Bishop Peter Lin and there was an illustration for the Service [page 20], music and singing from the Church's Couch Choir [page 32], a Eucharist which we shared while in our own homes [see page 8] and a committed Rededication by all parishioners [page 21].

How blessed we are in our COVID-19 restricted lives to be able still to meet on Sundays [see pages 18-19] to share our faith and friendship.

Julie Evans

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

Our vision:

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

“a city on a hill”

To contact us:

Normal Office Hours: Tuesday to Friday – 9.00am – 1.00pm
Due to pandemic, current hours Tuesday and Thursday only
9.00am – 1.00pm

Church Office (02) 9876 3362 and leave a message.
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
Paul Weaver (part-time) 0408 285 776

Under normal circumstances, Saint Alban's is open daily for private meditation and our parish library is open during office hours. Meeting rooms, various sized halls and other facilities are available.

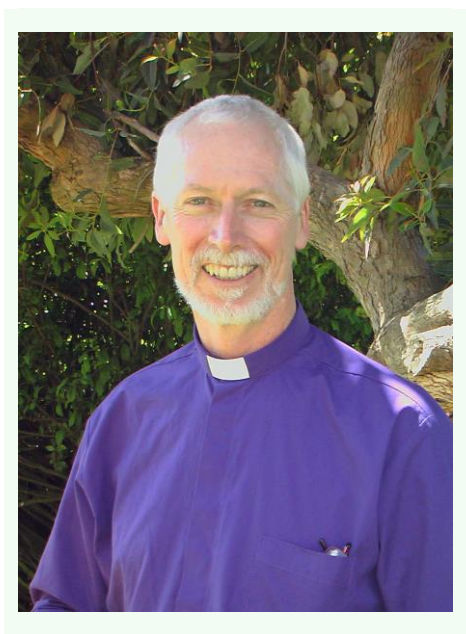
Published by:

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

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Thank you to the authors of the various articles in this magazine. Thank you to those who contributed photographs: Glyn Evans, Julie Evans, Margaret Foster, John Sowden, Amy Taylor and all the parishioners who have written about their time in lockdown. 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 <http://www.eppinganglicans.org.au/keep-informed/parish-magazine/>



Well - it was a very different Saint Alban's Patronal Service this year!

In fact, you could call it unique. Our thanks go to Bishop Peter Lin for his word to us in the sermon and as he led us in the 'Rededication of the People of the Parish of Saint Alban to the Service of Christ'.

Putting together a Zoom service requires a lot of cutting and pasting and careful reading of each PowerPoint slide to ensure nothing has been left out or gets into the wrong position. That meant I read and re-read the words that we were reaffirming in response to Bishop Peter's statements.

So significant were each of these statements that I asked our Parish Editor, Julie Evans, if we could have them in *The Parish Magazine* so that we could all reflect upon the wonderful sentiment and challenge these words present. [Editor's Note: see page 21]

It can be quite easy with any liturgy that we repeat on a frequent basis to let our minds, and most significantly our hearts, gloss over what we are responding to. In our Lectionary readings over the last month, the Old Testament reading has been following highlights of the life of Abraham. And it was to Abraham that God made a covenant that he would be the father of a great nation, with their own land, and that the whole world would be blessed through him. That we are even reading these words is a testimony to the faithfulness of God to that Covenant.

The context for our rededication comes in these words from the introduction by Bishop Peter:

"God made a covenant with the people of Israel, calling them to be a holy nation, chosen to bear witness to his steadfast love by finding delight in the law. The covenant was renewed in Jesus Christ our Lord, in his life, work, death and resurrection. In him all people may be set free from sin and its power, and united in love and obedience. In this covenant God promises new life in Christ. For our part we promise to live no longer for ourselves but for God."

It is that focus on 'no longer living for ourselves' that forms the basis of our call to ministry within the church and the wider world.

As you read the liturgy you will see that it begins with a recognition that we often fail to be the covenant people God calls us to be. But we are urged to move on from that confession by these next words:

"We are always the broken body, but the word to us is that in Jesus Christ we are made whole and given strength to do the task that is asked of us."

And what are those tasks? To weep for the suffering of the world; to be a people of faith, love and hope; to proclaim Christ by word and example; to build a loving Christian community ministering to the glory of God and reaching out with the Good News of Christ.

The conclusion of each of those challenges was our response, *'We will, with God's help'*.

My prayer for the Parish of Saint Alban's and Saint Aidan's is that we will always strive to be faithful to the affirmations we made together in the Rededication on Saint Alban's Day.

The New Testament for Everyone by Tom Wright

Reviewed by Father Paul Weaver



"All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work."

When Paul wrote these famous words found in 2 Timothy 3, he was referring to what we know as the Old Testament; but Christians came to realize that the writings of Paul and the other books of the New Testament have the same divine authority. We come to know the truth about God, about Jesus and about the Gospel, not to mention what it means to live as followers of Jesus, uniquely in the message of the scriptures.

That is why our services give such emphasis to the reading of scriptures, and why our sermons seek to expound the message of the scriptures, rather than anything and everything a preacher may be interested in. It is also why we encourage you to be regular in your own reading and reflecting on the scriptures. Through them we grow in our understanding of God and grow in our relationship with God.

Many of us spend some time each day in reading the scriptures and praying, something I strongly encourage. But while we are familiar with the general message of the scriptures, summed up in the famous Creeds, and reflected in our Prayer Book, and while a large part of the scriptures is familiar, and its message is clear enough, not all the Bible is so clear or easy to understand. Often, we need to think as well as pray when we are reading this written word of God. And it can often be helpful to have resources which will help us to understand complex arguments or unfamiliar ideas, or which will give us background information to help us make better sense of things that are recorded.

There are many resources, including daily reading notes such as those distributed by the Bible Reading Fellowship and Scriptures Union. A visit to a bookshop like Koorong Christian Bookshop at West Ryde will demonstrate the wealth of commentaries and other literature available, aiming to help readers understand the message of the Bible. There is much that is very detailed or technical, but there are many informative commentaries designed for laypeople who want to understand the Bible better. Two such series are *'The Bible Speaks Today'*, and an Australian series called *'Reading the Bible Today'*.

One series of books I have found particularly helpful is *'The New Testament for Everyone'*, by the English New Testament scholar N.T. (Tom) Wright, a former Bishop of Durham. Tom Wright is a highly regarded historian and theologian who has lovely gifts of communication, and this series (*'Matthew for Everyone'*, *'Mark for Everyone'* etc) is unusual in its presentation. Tom Wright divides the New Testament books into paragraphs and presents what is effectively a short sermon on each section. He takes a story or a current issue, or recollects something from his own experience, and leads from this into an explanation of the particular passage with which he is concerned.

It is very readable, and in the process of using his books I have learned much about Wright himself, even discovering his love of walking in the English hills and valleys, and his love and knowledge of music. When I say his books are readable, I emphasise that he wants to get his readers thinking and working hard on some of the strange things Jesus said, and some of Paul's more complex arguments.

He has his idiosyncrasies, and I would not say that I agree with everything he says. But he is also very insightful, and I have often thought: *"That is a great way of putting it"*, or *"I hadn't thought of it like that, but that is very helpful"*.

But whether you use Tom Wright's commentaries, or other resources, keep on reading the Bible, thinking and praying through what you read, and keep growing in your knowledge, not only of the scriptures, but of the great and loving God whose Spirit guided the authors of these sacred writings.

Meet the New Anglican Chaplain at Concord Hospital

The Reverend Emily Carpenter



Hello! My name's Emily Carpenter, and I've just started in the role as Anglican Chaplain at Concord Hospital. Here's a little bit about me.

I'm married to Mark, we don't have any children, but our brothers and sister have beautiful children, and I enjoy seeing my nephews and nieces grow up. I enjoy spending time with my family, and really treasure the times that we do have together. It's not always easy and trouble free, and sometimes it's painful, but I'm very thankful to God for giving me this family.

I was born in Malaysia as my parents were missionaries in Sabah, and we came to Australia when I was 7 years old so I've had the privilege of having a mixed cultural experience, and really love the differences each culture brings.

I thought a good way of getting to know me is to share with you what I would do if I had a 24 hr day in which I could do anything (and didn't have to sleep). My Day would be filled with my family, and my friends around me. I would love to engage in some early morning activities like going kayaking or play any one of my favourite sports: soccer, touch football, cricket, tennis, table tennis, basketball (any kind of ball sports really).

My husband has a love for board games and it's not just your average Scrabble or Monopoly. I've come to enjoy playing all different kinds of board games and my favourites are the party group games, or Escape Room style games. I also enjoy cooking and have just begun getting into learning how to BBQ "low n slow", so throughout my day I'd be working on cooking some American Ribs on a smoker.

My evening/night would be filled with music. I come from a musical family, and I enjoy playing different kinds of musical instruments. I'm interested in all kinds of music except for heavy metal – not quite my style. I'd spend some of my evening playing trumpet in a Jazz Ensemble. Then the rest of my time would be spent in singing songs of praise to God. That would be one of my favourite days!

My role as Chaplain is to support and pastorally care for the staff, patients, patients' families and friends at Concord Hospital. Currently my aim is to get to know the staff of the hospital and to spend time visiting patients throughout my day.

At the hospital where I previously worked, I baked chocolate muffins for the staff, as a thank you and a reminder that I was there to support them. I think I made over 3000 muffins in my first year at Northern Beaches Hospital. After a while, I found out that the nurses called them 'Jesus' muffins'. Here at Concord, I haven't made the muffins due to the pandemic situation.



One thing which has helped staff to get to know me, is that I've been able to play some tunes in the mornings from 7:30am-9am, and the staff have enjoyed the early morning music to start their day. In terms of patients and their families, I'm there as a listening ear and, if appropriate, to encourage them with prayer and God's word.

I have also had opportunities in my time as chaplain, to play music for patients, and that has been an encouragement to them. My prayer is that my actions and words, might point staff, patients and family towards Jesus and his gift of love. I hope to partner with the local churches within the area, so that we can pray for each other as we work together to bring people from our community into relationship with Jesus Christ our Lord and Saviour.

The Reverend Emily Carpenter was the guest preacher at Saint Alban's during the Zoom Service on 26 July 2020.

Children at Saint Alban's

Amy Taylor, Children's Ministry Worker



Over the last twelve weeks of Sunday School, we have been having our sessions over Zoom like the main service. This has been both a rewarding and challenging experience. Being able to stay connected with others their age has been great for the children, especially since they were unable to see their friends at school.

Some of the most delightful moments have involved the children simply chatting together over their screens. Many of our Zoom sessions have involved house tours to show off pets, toys and pieces of recently completed homework.

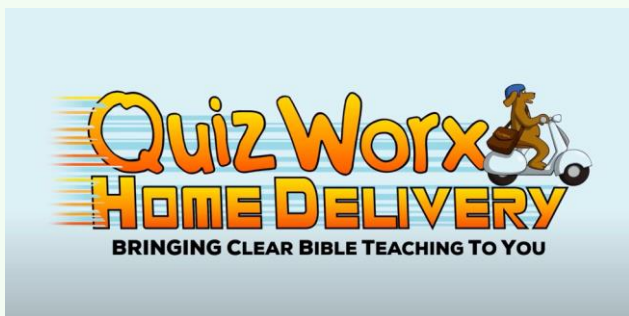
The most challenging part of Zoom Sunday School has been keeping the children occupied during our sessions. Having done most of my university classes over Zoom these past months, I can relate to the kids becoming bored with Zoom activities. However, what makes it easier is that we can work to our own timetable. Some of our sessions have lasted a full 40 minutes, while others have gone for half that time. Having that flexibility definitely makes it easier when the children aren't in the zone some weeks.

Over the past three months we have followed a similar plan for our sessions. Once everyone has greeted each other, we watch a video on what we'll be looking at that day and then the children complete an activity sheet on the same topic.

In the first six weeks we looked at the series *I Am*; a seven-part program about all the things that Jesus told his followers he was. These included, *I am the bread of life*, *I am the good shepherd* and *I am the way, the truth and the life*.



One of the topics from the 'I Am' series



QuizWorks has created a take home program for Sunday School children

<http://www.quizworx.com/about-us/>

For the last few weeks we have been using a program put together by QuizWorx. They have been teaching us about the book of Acts and we've been following along with their videos, songs, puppets and activity sheets. There has been a central idea to our studies so far and that has been our memory verse:

'For the mission of the Risen King Jesus cannot be stopped!'

Acts teaches us that, even though Jesus is no longer on earth, that doesn't mean his mission of spreading the word is over. It is our job to take up the cross and do Jesus' work in our own lives, just as Peter did in Acts.

Patronal Festival of Saint Aidan's West Epping

30 August 2020

On Sunday 30 August 2020 at 9.30am we will celebrate Saint Aidan of Lindisfarne.
Please join us on Zoom.



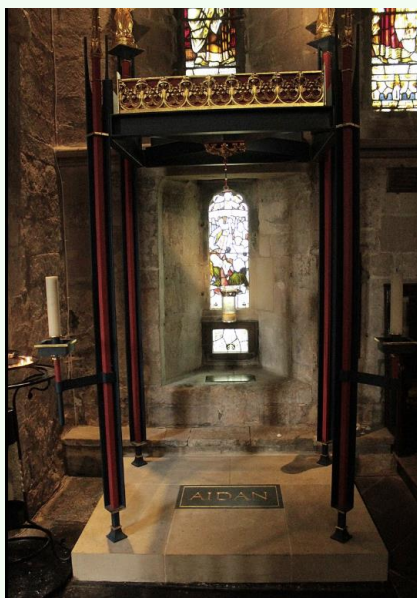
Guest Preacher: The Venerable John Cornish
previous Rector of Epping Parish of Saint Alban's
with Saint Aidan's and currently Acting
Archdeacon of the Sunshine Coast, Queensland.



Saint Aidan's Church - Parish of Epping



Window in Monastic Chapel 1920,
Holy Cross Monastery, West Park,
New York



Memorial to Saint Aidan in Saint
Aidan's Church Bamburgh,
Northumberland, England

Aidan of Lindisfarne was an Irish monk and missionary who is credited with converting to Christianity the Anglo-Saxons of Northumbria.

He founded a monastic cathedral on the island of Lindisfarne and was its first bishop. He travelled throughout the countryside of Great Britain spreading the gospel to both the nobility and the ordinary country people.

He is recognised as a Saint by the Anglican Communion, the Eastern Orthodox Church, and the Catholic Church.

Acknowledgement: https://en.wikipedia.org/wiki/Aidan_of_Lindisfarne Accessed 25 July 2020 at 1307 hrs

Holy Communion in a Coronavirus World

The Most Reverend Dr Glenn N Davies

Archbishop of Sydney

Editor's Note: This article written in March 2020, in response to difficulties caused by COVID-19 restrictions, appeared in the May 2020 edition of VIA MEDIA, the newsletter of Anglicans Together Inc, Sydney Australia. Thank you to the Archbishop who has given permission for it to be reproduced here.

Government restrictions on Church services have been eased by date of publication of this edition of *The Parish Magazine*.



The Lord's Supper is a sacred meal for Christians. It expresses our fellowship within the body of Christ, both among fellow members of Christ's body, and also with the head of that body, our risen Lord

Three elements of the Lord's Supper are found in Paul's instructions to the Corinthians:

Communion: a participation in Christ's body and his blood
(1 Corinthians 10:16)

Remembrance: '*Do this in remembrance of me*'
(1 Corinthians 11:24)

Proclamation: we proclaim the Lord's death until he comes
(1 Corinthians 11:26)

Paul rebuked the Corinthians because they had abused the Lord's Supper. Their conduct failed to recognise the corporate nature of the meal and resulted in divisions among the assembly. He therefore encouraged them to examine themselves and not to eat or drink in an unworthy manner. They needed to discern the body when participating, lest they bring judgement on themselves. This discernment, of course, is recognising the body of Christ gathered, because our participation is a corporate activity, not an individual activity.

For that reason, the rubrics in the *Book of Common Prayer* state that at least three persons should communicate with the priest. However, for the 'Communion of the Sick', the number is reduced to two persons, and, furthermore, '*in time of the plague, sweat, or such other like contagious times of sickness or diseases*' when none other can join, the number may be reduced to one plus the minister.

Therefore, what are we to do in the current circumstances? We cannot meet together in church as we used to. We cannot come to the Lord's Table, as we used to. How do we fulfil our Lord's command: '*Do this in remembrance of me*'?

When I first addressed Sydney Anglicans by video, in the wake of COVID-19, I encouraged us all to be creative and flexible, as we sought to obey the Government's guidelines restricting the number of people meeting indoors and outdoors. Since then, we now find ourselves unable to meet physically at all for public worship and in groups of no more than two in public or private gatherings (other than family households).

Fortunately, unlike the Spanish Flu 100 years ago, we have technology to aid us.

Following the closure of all religious services to the public, many of our churches have produced pre-recorded videos of sermons or live streamed their services so that the word of God continues to go forth via the internet to many people – churchgoers and non-churchgoers alike.

Yet how do we participate in the Lord's Supper in these restricted times?

Just as Cranmer allowed improvisation in time of pestilence and plague in the sixteenth century, we need to improvise in the wake of this pandemic of the twenty-first century. Home communions are clearly an option, where the minister visits the housebound. However, with guidelines for social distancing and fears of contamination, let alone the time constraints upon ministers of the gospel, this may not be sustainable.

Therefore, since we are now live streaming our services, I see no reason why we could not broadcast a minister celebrating the Lord's Supper with the customary bread and wine. Members of the parish could participate in their own homes via the internet, consuming their own bread and wine, in accordance with our Lord's command.

Following the services on screen, as led by the minister, members of a household could actively share in the communion, the remembrance and the proclamation of our Lord's death. Their fellowship with the body of Christ would be no less spiritual and no less real.

We must not fall into the erroneous mindset of thinking that consecration of the elements is only valid for us if we are physically present to consume them, as if there were magic in the hands of the minister. Cranmer's prayer of consecration was a prayer offered to God, that the elements of bread and wine would become *for us*, the body and blood of our Lord. That is, their significance was no longer *mere* bread and wine (as a wedding ring is not *merely* a piece of precious metal).

As we hear this prayer said by the minister, the Holy Spirit, in accordance with God's promises to feed his flock, is the one who communicates to us the spiritual benefits of eating the body of Christ and drinking his blood. We may not be physically present with the church gathered on earth, but we are always present with heavenly assembly (Hebrews 12:22-24; Ephesians 2:6).

Of course, some people may be more isolated and have no access to the internet for live streaming. How can they be nourished in their Christian faith? My answer is to feed on God's word. Keep reading, meditating and praying over God's word that he may bring refreshment to your soul.

As for observing our Lord's command, your reading of 1 Corinthians 11 could easily be used with your own bread and wine in these times of extremity, though it would be preferable to share with one close Christian friend or some family members. It would not be an Anglican service, which requires the presence of an ordained minister, but it would be a Christian service, in accordance with Jesus' invitation to '*do this in remembrance of me*'.

The benefits of the Lord's Supper are not dependent on any priest, but upon the promises of God's Word. Elijah was prevented from celebrating the Passover for more than two years of extremity, but he fed on the Lord's word, accompanied by the sustenance of water from the Brook Cherith and food delivered by the ravens. An unusual time, not unlike Israel's forty years in the wilderness, where they ate the 'spiritual' food and drank the 'spiritual' water from the rock, which was Christ (1 Corinthians 10:3-4), while the ordinary means of grace in circumcision and Passover were suspended.

Let me leave you with one final rubric of the *Book of Common Prayers*' Service for the 'Communion of the Sick' (in slightly updated language):

But if anyone, either by reason of extremity or sickness, or for want of warning in due time to the Minister, or for lack of company to receive with the Minister, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood; the Minister shall instruct them, that if they do truly repent of their sins, and steadfastly believe that Jesus Christ has suffered death upon the Cross for them, and shed his Blood for their redemption; earnestly remembering the benefits they have thereby, and giving his hearty thanks therefore; that person does eat and drink the Body and Blood of our Saviour Christ profitably to their soul's health, although they do not receive the Sacrament with their mouth.

I also encourage you to read and meditate on the words of Jesus, the bread of life, as recorded in John 6:22-71, noting Saint Augustine's comment on this passage: '*Believe and you have eaten already.*'

My Life in Lockdown

by parishioners of Saint Alban's



Lachlan Roots

Life in Lockdown has been great for me. COVID-19 could not have come at a better time! Let me explain why.

On a work front, I started a new role with a global law firm in the last week of February. After an initial two weeks in the office, COVID-19 sent us packing to the confines of our own homes and a remote working environment. This has necessitated daily team meetings, video conferences with clients, long but variable working hours, periods of frantic activity (for example I did one week of 18 hour days in mid-May) as well as of un-frantic activity (for example the week following the one I referred to, it was a patchy week of 3 to 4 hour days).

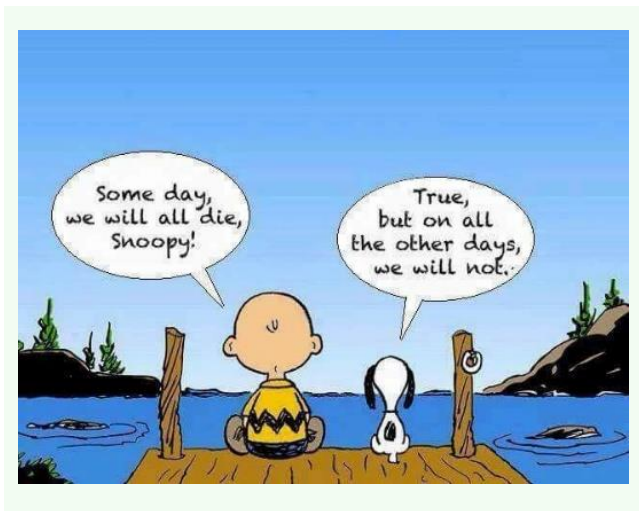
Weirdly, the remote working environment has meant that I have learnt and adapted to many new computer and technology skills which I had not conquered previously and it has also meant that as a team the members of my immediate banking and finance law specialisation have come together in better ways than if we were physically present in the office.

On the home front it has meant that I have been able to spend more time with my mother, who in her late 80's, has really needed me around to help her manage in a range of ways, not least the shopping for groceries and pharmaceutical needs. No doubt she is now finding out the benefit of having children and having them live close by. I have four siblings, one of whom lives overseas and is out of action to help. However, I am the baby of the three remaining on the ground here in Sydney and I'm sure she has chosen me to do the danger runs to the shops for her because she has at least two back-ups!!!

The wonder of technology in our time has largely meant a safe and healthy working and life environment for me, flexibility, but without losing connection, least of all with my Parish congregation. I think we should all very proud of the speed with which Bishop Ross organised our Zoom church services which I have found extremely fulfilling without any real disruption to our spiritual lives.

The only real 'downer' for me was that, having turned the ripe old age of 50 in March this year, Michael Marzano and I had planned a trip to the Salzburg Festival this year as part of that Festival's 100th anniversary celebrations. We had tickets for concerts for performances by Anne-Sophie Mutter, Maurizio Pollini, Martha Argerich and Renaud Capucon, Daniel Barenboim, Mozart's *The Magic Flute* and Richard Strauss' *Elektra*. But 'my health is my wealth and my wealth is my health' (as my mother says), so Salzburg will just have to wait until I am 51!

One of the most joyful and satisfying aspects of the COVID-19 lockdown has been to see Michael turn his attention and lockdown free time to picking up his watercolour set and start pouring out on paper his immeasurable talent as an artist, which is underpinned by his incredible knowledge of history – by reference to art, geography, war, religion, language and an array of other interests. To see this blossom after so many years on the backburner, and just how absorbed in the love of this pastime he has become, and how much a renewed passion it is again in his life, has been mesmerising and transformative not only for me, but I believe for Michael also. Our Parish is richer for his talent in so many ways, not least the images he has created for the slides for our Zoom church services over the past few months.



Amanda and Anou Pearson

As the cartoon says: *One day we will die but on all the others we will not.* Every day is a blessing to be lived as fully as possible. Some days are easier than other days, but all are transient and present opportunities for growth.

We loved our time in lockdown, the different opportunities and experiences that it brought. Given our abundant blessings, we were able to shop locally, buy online, Zoom for school, church and chats with friends. We enjoyed more time for food preparation, conversation and hobbies, less time in traffic jams and senseless queues. Our lockdown meant we were sufficiently quarantined to visit mum (minus the hugs).

Anou enjoyed online learning and the opportunity it provided to demonstrate her independent learning style, while I enjoyed revitalising our garden after four years of working full time.

There is no doubt that it has been a very difficult time for many, particularly those who had endured drought, bushfires, financial and/or relationship stress.

Suggestions by a privileged few that “lockdown is a good thing for society”, fails to recognise the suffering that it has brought to some. Many of us however are blessed with the ability to bunker down in comfortable homes.

We should all be thankful for the social, political and geographical landscape that has enabled Australia to weather the COVID-19 storm better than most thus far.

We hear that Australia is now largely a secular society but what an amazing witness that we were able to pull together as a nation to place the wellbeing of frontline workers, the old and vulnerable ahead of material wealth even as many faced the real risk of unprecedented financial loss. It is this care for others that provides hope for a future where all who live in Australia might try a little harder to make a positive contribution to each other’s physical, spiritual and financial wellbeing.



Source of cartoon: <https://www.facebook.com/MINDFULCHRISTIANITYTODAY/photos/quote-by-per-olov-enquist/1910670055881840/> Accessed 20 June 2020 at 1230hrs



Christopher Lawn

For me, this season of COVID-19 has had its fair share of challenges, but there have also been some positives too. I embraced the freedom of working from home and not having to commute to the city every day, assembling my ultimate home workstation with dual screens.

However, I had barely worked a week from home in my marketing technology consultant role, when on 20 March I was made redundant because the business saw difficult economic times ahead.

It was a shock to the system how serious this crisis was going to be, but I actually didn't feel too demoralised. I was fortunate to have plenty saved up and didn't have to pay rent, so my main concern was simply what I was going to do with myself with so much time stuck at home! And, of course, how was I going to find a new job in this lockdown environment? It was a time when I had to trust that God would look after me and guide me on a new path.

Within only a couple of weeks, things started to turn around. Bishop Ross was very kind in referring me to a business contact of his, and I accepted a short-term contract researching and providing strategy recommendations for a brand-new Christian podcast. Soon after, a client I had previously worked with urgently needed more staff, and offered me a three-month contract with OpenLearning, an online learning platform which had experienced a surge in clients as universities across the globe were trying to move their learning fully online.

In this strange period of lockdown, our home turned into a powerhouse of industry, with three full-time workers and one full-time student. We established our own workspaces and Zoom routines, pushing our internet to the max. Often the only time we saw each other was when we emerged at lunchtime to walk the dog.

I have tried to keep in touch with friends online as much as possible. I had some very late nights playing online games with friends and joining Netflix parties. On the weekends it was great to get outside with some socially distanced bike rides with Alex Taylor and others.

Through having fewer distractions, this crisis has allowed me to spend more quiet time with God. I joined a young adults' Zoom Bible study at Saint Paul's Carlingford and have enjoyed taking various roles in the Saint Alban's Zoom services.

Brian Manton

Our experience of the lock down restrictions has given my wife Jill and me three different Worship experiences. Our first is through our local Anglican Parish of Southlakes where our recently installed Interim Priest has put a lot of work into communication via emails.

Since the middle of March, we have had no access to our Church and instead receive copies of the Sunday service including a pew sheet and the sermon. These come either through email with a video of the Service, or hard copies which are printed by the Parish Office. Living in a Retirement Village, we have been distributing copies to those who have no internet access.

The bonus for us is that we have met more people in the Village as we walk round and distribute these copies and enjoy the exercise!



Another option is Zoom church at Saint Alban's which we are able to access with an old i-pad. We find this more meaningful in terms of Worship and participation, as well as an opportunity to sing along with the hymns and Liturgy and to see many familiar faces from our past days as parishioners at Saint Alban's.

Our third option came about when our daughter, Nicola, who is a parishioner in Molong (Bathurst Diocese), emailed us a connection to the services being produced by Bishop Mark Calder. Mark was recently consecrated Bishop in Bathurst and is recording services, both Traditional and Contemporary, for all Parishes in the Diocese. The Traditional service includes hymns sung by a variety of choirs including St. Andrew's Cathedral, Canterbury Cathedral and local choirs. Bishop Mark's services are from a different Parish church each week, with local Parishioners participating. He is an Eastwood boy who attended Epping Boys High School a few years earlier than our middle son, Jonathan.

The attached photo shows me enjoying morning tea as an Over Beautiful Eighty (OBE) at home on the day the Toronto Croquet Club usually puts on a spread for these very valued members at the clubhouse!



James Von Stieglitz

The Von Stieglitz Household

Thanks to Kay Von Stieglitz

Life has been far from boring in the VS household over the last few months.

We realised lockdown was imminent and rushed to the city on 22 March to do some filming for Charlotte's school major work. It had been interrupted by bush fire haze in January, then rain in February. The third attempt in March was a little rushed.

The streets were empty and the city had a very strange atmosphere like we had never experienced before. It felt ominous, like a science fiction movie.



Charlotte 'at school'

A few days later, James, Andrew and Charlotte all began working and studying from home. We were in the middle of painting and waiting for carpet to be laid in two rooms. There was a scramble to buy screens and desks and find places to accommodate everyone. Charlotte took full ownership of James' desk. James set himself up in the middle of everything at the dining table, but he talks very loudly, and we were all feeling stressed by him so we evicted him to a dark dingy corner of our bedroom.

Andrew transitioned to online lectures and tutorials in his bedroom and very much appreciated less time on public transport. He has also developed a computer game. We tried to coax him out of his room as often as we could.

After a number of technological hitches, Charlotte was able to connect to her school classes via Microsoft Teams. The teachers and school from Arden were brilliant. The biggest challenge for her was not having the support of her friends, missing out on last experiences of her Year 12 school life and being unable to talk through and show her teacher her major work. Every Monday at 5.30 pm the house would shake and reverberate with the sound of loud tap shoes on the wooden floor as Charlotte's tap classes moved to Zoom. We were all thankful that her tap classes returned to the studio late in June!

At time of writing, early July, Charlotte is back at school. Andrew is still studying from home and James is still working from home. This is likely to continue for some time. James has been busier than ever during this time, rarely getting a break from his computer, online conferencing with staff and customers in homes and offices in all sorts of places, from Sydney, Newcastle, Melbourne, Maitland and even Manila. We have finished painting and carpeting the two rooms and James' desk has moved into a better space. I no longer take meals and cups of tea to his desk!

There were a number of birthdays and celebrations during lock down. It was refreshing to not feel the need to find the perfect gift or experience but just to quietly celebrate the occasion with little fuss. We have found ways to get along, to muddle through our lives. Not being able to see family and do the simple things like have a cup of coffee at a shopping centre have been hard. It has been a time to take stock and think about what is important and how we can learn and grow from this experience. Church online has been interesting, mostly in a good way, but we miss the real thing. We feel blessed to be living in Australia and thankful that my brother and his wife, who are living in the UK, have recovered after testing positive to COVID-19.

We are doing well and look forward to when we can travel overseas again. We will appreciate what we have and can do just that little bit more because we have lived through this pandemic.

Judi Martin

My first experience with COVID-19 was on Thursday 12 March.

I received a phone call from the NSW Health Department advising that I had been in contact with someone with the virus and that person was now in the Intensive Care Unit at Hornsby Hospital. He was a member of a group in Beecroft with whom I enjoy singing on Monday mornings. Sadly, he passed away the following Tuesday. As you can imagine, we were all very shocked.

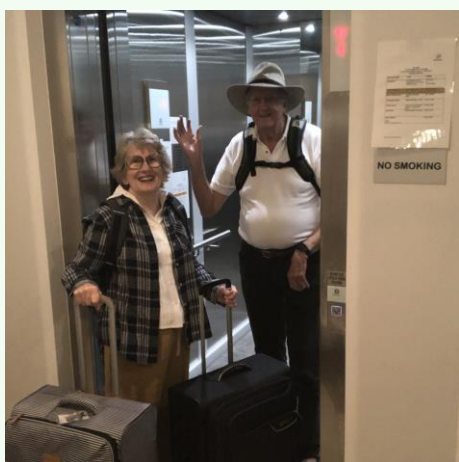
The reality of the crisis had hit home.

Warren and I were then placed in isolation for two weeks. During this time, we didn't leave the house. Our daughter would leave our shopping on the path outside and we would have a chat from a distance. It was all very strange. This then became our new normal.



Judi at a restaurant before COVID-19!

We are blessed with wonderful neighbours who have also ensured our well-being. We didn't leave the house except for going for a walk until mid-June. I didn't find this difficult although Warren struggled a bit. (Maybe because I found lots of little, and not so little, jobs to do around the house!) We were due to travel to Spain and Portugal on Easter Sunday, which of course didn't happen. For fun, we took a photo in the lift with our luggage.



NOT going to Spain and Portugal

The hardest part for us has not being able to give hugs to our family. Our grandson Toby, 8, found this particularly difficult. However, the upside has been learning new technology. Toby started using Kids Messenger so that he could keep in touch with Warren and me. We spent many happy times chatting and playing games.

Another fun game was Scrabble. We have a magnetic set on the fridge and Toby, Warren and I would take turns making words via video link. We even managed to use all the tiles.

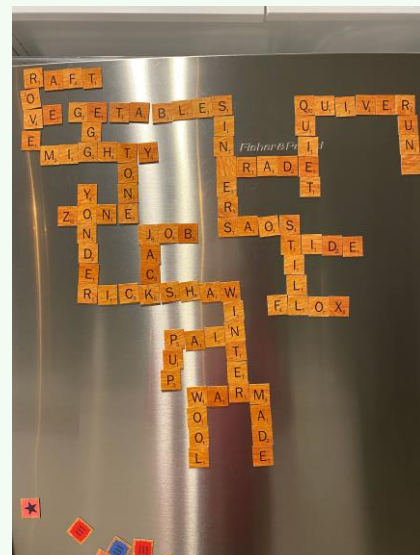
Another big part of our life during isolation has been learning to use Zoom, a fantastic video conferencing app.

Through this we have been able to keep up some social activities. and we have a Friday Night Group who meet weekly to chat, laugh and play some games.

I now host our Singing Group via Zoom. Our pianist plays with his mic on and we all sing along at home, firmly muted. This eliminates the problems with echoes and feedback. Once one overcomes the odd feeling of singing along without hearing the others, it works well.

Our Church Road Less Travelled Group decided we'd Zoom once a fortnight instead of only meeting once a month. This has been great as we have shared, laughed and generally supported one another.

Of course, one of the great bonuses for me has been Zoom Church. I have enjoyed watching podcasts of other services, particularly with some wonderful singing but I don't feel part of the service. However, Saint Alban's Zoom Church has made me feel even more closely linked to our church family. Seeing one another each week and participating in the services has been really special. The breakout rooms have been fun and I've enjoying meeting folk from Saint Aidan's, the Saint Alban's 7 and 8 o'clockers and making new friends in Melbourne, Adelaide and Tasmania.

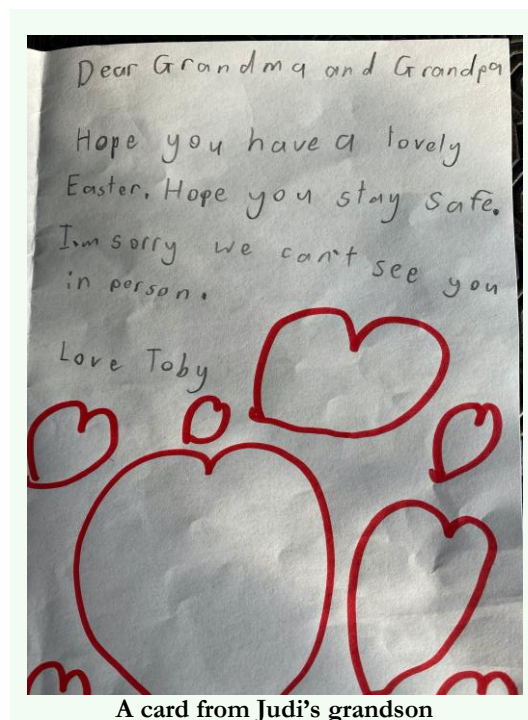


Scrabble on the fridge

Thanks go to Bishop Ross, Father Paul, Peggy Sanders, Michael Marzano and no doubt many others behind the scenes who have made these services possible and meaningful. We have also been very fortunate to have The Couch Choir who have been terrific in leading us in the hymns and our thanks go to the participants and to Amy Taylor for making it happen. For me, this time has been a blessing. I have been able to spend time re-evaluating many things in my life. Being forced to stop, has given me the time to sit and think without the constraints of appointments and activities. I have now removed three activities from my week. Even though they were pleasurable, I found that they weren't really necessary for my well-being.

I am enjoying the greater feeling of community in general. People seem to be much more likely to smile and greet one another on the streets than before and to be making much more of an effort for the general good. The amazing ANZAC Day 'end of your own driveway' commemoration this year was a great example of this. It was one I'll never forget.

I guess we are all enjoying taking time to smell the roses and to just BE.



A card from Judi's grandson

Prayers for our Coronavirus Community

Please pray for governments and leaders throughout the world, including our own Commonwealth and State leaders; for great wisdom in responding to the Coronavirus, especially in the process of seeking to move towards normality.

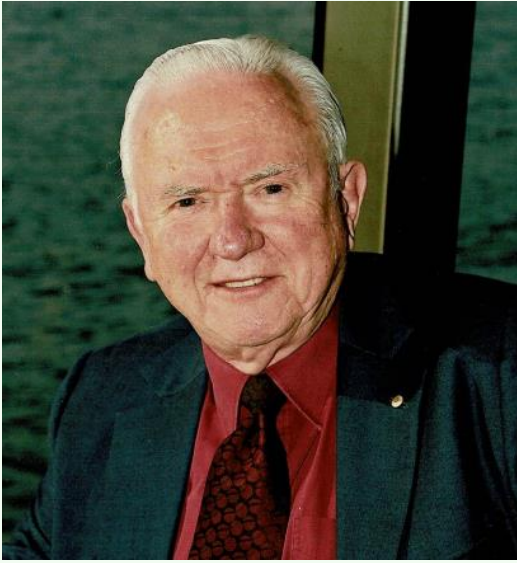
Pray for all who are afflicted with COVID-19, especially those known to us, that they will have the help they need; that they will have God's peace, and that they will be restored to health.

Pray for our Parish as we begin the process of returning to services in church: give thanks for the effectiveness of Zoom services over recent weeks, and pray for wisdom so that all is done to ensure that we are properly prepared for services in these changed circumstances.

Prayers from Parish Bulletin 12 July 2020

There Is Nothing New Under The Sun

Ken Bock OAM



This title is of course a quote from Ecclesiastes, Chapter 1 Verse 9. It is one of the many examples of the peculiar theme that pervades the whole of that Old Testament book and seems quite at odds with the wonderful hope that Christ's sacrificial death, resurrection and ascension and his advocacy role with the Heavenly Father offer to the Christian.

However it is fair to say that the writer of Ecclesiastes (modern scholarship is of the view that it was not King Solomon), in making this statement, was not being cynical or suggesting that there is no hope but, rather was endeavouring to convey the human condition as it exists on Earth following The Fall. Quite obviously, in the past, printing, motor vehicles, Penicillin, radio, TV, computers and mobile phones, to name a few, *were* new having not existed previously.

What Ecclesiastes 1:9 is conveying however, is the idea that basic human nature doesn't change. People are still subject to all the same human traits that have long existed, and all the drives, desires, ambitions (good and bad) that have motivated people don't change. Circumstances from time-to-time might, but people basically remain the same. In Christian terms, we have continually a propensity to sin; after all, each week in our regular worship services we make a confession of our sins.

Now let us consider something else. Conventional wisdom has emerged that life after COVID-19 will differ in many respects from those prevailing prior to the pandemic. The financial media have predicted that given the way electronic payments have proliferated for even simple, low value, purchases of goods and services, money as we know it today will disappear. Accordingly, the end of cash has been predicted. It is foreseen that normal transactions will eventually all be effected using electronic means. It won't happen at lightning speed because, in particular, old people (like me!) won't want to adopt the 'new' technology. Nevertheless, some commentators believe that the die has been cast.

So, imagine what life will be like with no dollar notes of various denominations. Everything electronic. It prompts the question 'What is Money?'. If in 1956 you were preparing for the Leaving Certificate Economics paper, you were taught that money has four characteristics:

- It's a medium of exchange – it facilitates the buying of goods and services and does away with bartering.
- It's a measure of value – it allows the setting of a value of goods and services for commercial purposes.
- It's a store of value – it allows the retention of assets pending other uses. (Of course, during much of the second half of the 20th Century, high rates of inflation caused loss of purchasing power, so this use of money became unpopular. However, in the almost bizarre circumstances of 2020, with low interest rates and the possibility of negative inflation, this use is possibly back in vogue).
- It's a unit of account – it is the basis of recording the value of financial transactions. How did they account when bartering was the commercial system?

So, money is a particularly useful tool that has developed and made life on Earth much easier. There is nothing bad about it. It just exists and does its job.

But.....

In his First Letter to Timothy, Chapter 6 Verse 10, Saint Paul says the oft quoted "*For the love of money is the root of all evils*". Note that he did not say "*Money is the root of all evils*." It's a very important distinction. Money serves a useful purpose. The evil enters when people, bearing in mind the first characteristic of money mentioned above, develop an uncontrolled desire to accumulate much of it because it allows them to acquire many goods and

services and exercise power using money, either for good or bad, and thus satisfy a dishonourable intent. As we all know such a situation leads to the worship of an idol and a diversion from worship of the true God. As our Lord himself said “*You cannot serve God and mammon*”.

I would assume that when Saint Paul was writing, the love of money was easily manifested by the holding of coins in places in home which in later times had the counterpart of hiding notes under the mattress. Indeed, I have read that the reason that the circulation of \$100 notes in Australia is so low is because this is exactly what is happening, the money itself probably having been obtained by questionable means.

In recent times, the love of money has taken the additional form of checking bank balances, checking share market prices, and driving past property investments, all of them representing the ability to obtain material things and/or exercise power.

But, what if cash in the form of coins and notes disappears? How will the love of money be manifested? In a way the means of doing this has happened already. Many people have ceased using cheques and are buying goods and services by means of bank transactions using the Internet. No cash is involved. It is all electronic impulses and lines on a monitor!

But there is nothing new under the sun. The love of money will continue. It will then comprise an ‘affair’ conducted electronically by protagonists who will adore their loved one as a few items on a screen window which, remember, is all founded on a series of zeros and ones in the computer’s binary system!

Will you write an article for the next Parish Magazine?

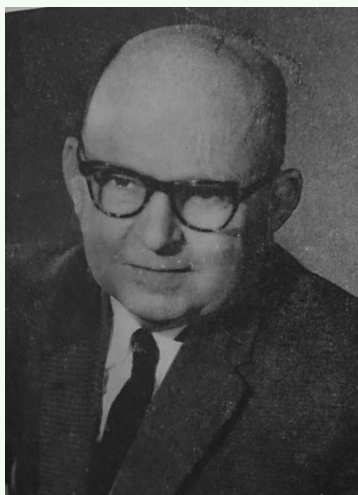
Contributions are invited for the next edition of *The Parish Magazine*.

The deadline for contributions is 2 October 2020.

Ask yourself –

- ✚ What has been my prayerful response to the challenges and restrictions of life during the pandemic in 2020? Have I been able to help others?
- ✚ How am I staying in touch with my Church, family and friends during these times?
- ✚ Do I have an interesting journey of faith? Would others enjoy hearing my story?
- ✚ Is there someone who has influenced me and my religious faith? An author? A preacher? A friend?
- ✚ Is there a Christian book or author I would like to review?
- ✚ What would I like to see in future editions of my Parish Magazine?

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



Stacy Atkins 1905-1985

Apology by the Editor

Sincere apologies to the family of Stacy Atkin whose name was misspelt in the May-June-July 2020 edition of *The Parish Magazine*.

Stacy Atkin was a Church Warden of Saint Alban’s Epping from 1939 until 1982. He also served on the Parish Council as Treasurer.

For fifty years he was the Superintendent of the Saint Alban’s Sunday School.

The Saint Alban’s organ and choir gallery are named in his honour in recognition of his many years of devoted service to the Parish, the Diocese of Sydney and the Anglican Church in Australia.

Celebration of Pentecost, 27 May 2012 and 31 May 2020

On 31 May 2020 we celebrated Pentecost at Saint Alban's. Pentecost is the festival when Christians celebrate the gift of the Holy Spirit. It is celebrated on the Sunday 50 days after Easter (the name comes from the Greek *pentekoste*, "fiftieth"). Pentecost is regarded as the birthday of the Christian church, and the start of the church's mission to the world. The Holy Spirit descended upon the disciples, sounding like a very strong wind, and looking like tongues of fire. The apostles then found themselves speaking in foreign languages, inspired by the Holy Spirit. On this day the congregation was invited to wear something red (or orange) to remind us of these tongues of fire.



2012 photo of the Saint Alban's Pentecost congregation.

The 2020 service was very different - celebrated on Zoom because of the pandemic.
To include all the congregation there are three screen shots.





Thanks to Michael Marzano for his wonderful Pentecost Zoom service illustration which is used on the cover of this edition of *The Parish Magazine*.



Saint Alban's Patronal Festival, 21 June 2020

Jesus said, *"Those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it."* Mark 8.35



The Martyrdom of Saint Alban – thank you to the artist Michael Marzano



We welcomed The Right Reverend Peter Lin as the preacher at the Zoom Patronal Festival Service.

Bishop Peter is the Bishop of the Georges River Region.



Pilgrimage Procession during their Patronal Festival, 2000 at Saint Alban's Cathedral in the UK

A Rededication of the People of the Parish of Saint Alban to the Service of Christ – Patronal Festival, 21 June 2020

Bishop Peter Lin: The Lord be with you.

All: And also with you

Bishop Peter Lin: Today we honour the patron Saint of this Parish, Alban, who was the first martyr in the Island of Britain. We meet as other generations have met before God, to renew the covenant that bound them and binds us to God.

Sisters and brothers in Christ, I invite you again to accept your place within this covenant which God has made with all who are called to be Christ's disciples.

Therefore, let us give ourselves to him, trusting in his promises and relying on his grace.

(silent reflection)

Bishop Peter: O God, we are many times afraid of our calling to covenant relationship with you. We would prefer to travel without responsibility. We would rather not risk being hurt. We find it more comfortable to have structures of power. We sometimes choose to stay with our guilt and separate ourselves from your community.

All: Forgive us, O God, and help us to remember that we are the Body of Christ in the world.

Bishop Peter: We are always the broken body, but the word to us is that in Jesus Christ we are made whole and given strength to do the task that is asked of us. We are to be made a people of dignity.

All: We are those who join the whole communion of saints, honoured of God, loved by Christ and befriended by the Holy Spirit.

Bishop Peter: We are to be a people who weep for the suffering of the world.

All: We truly care about the world in which we live, even as we feel our lack of power and our need for wisdom.

Bishop Peter: We are to be a people of faith, hope and love.

All: Together we will celebrate the moments of new life. Together we will work and play. Together we will give thanks for God's gifts along the way.

Bishop Peter: Will you proclaim Christ by word and example, and seek to serve Christ in every person you meet?

All: We will, with God's help.

Bishop Peter: Will you strive to build in this parish a loving Christian community ministering to the glory of God and reaching out with the Good News of Christ?

All: We will with God's help.

Bishop Peter: Will you strive for justice, peace and the common good, respecting the dignity of all people?

All: We will with God's help.

Eternal God, in your faithful and enduring love you call us to share in your gracious covenant as part of the Body of Christ in this parish. In obedience we hear and accept your commands; in love we seek to do your perfect will; with joy we offer ourselves anew to you.

We willingly offer all we have and are to serve you, as and where you choose. Glorious and blessed God, Father, Son and Holy Spirit, you are our God and we belong to you. May it be so for ever. Let this covenant now made on earth be fulfilled in heaven. Amen.

Bishop Peter: Lord God, nourish and strengthen the people of the Parish of Saint Alban, Epping, as they renew their commitment to your covenant. Enable us all to go out into the world, to give faithful witness and loving service to all people, through Jesus Christ our Lord.

All: Amen

The Virtual Fireplace

Bishop Ross Nicholson

On 29 February 2020 we launched the first 'Fireplace' performance in the lower hall at Saint Alban's. Three weeks later, the corona lockdown put an end to our planned monthly live concerts. However, with some ingenuity and assistance from Tony Moffat, we recorded four artists to be used in 'The Virtual Fireplace'. In keeping with the distancing restrictions, we set up a recording studio in the Memorial Hall around the grand piano.

Sophie Szecsodi, who many will know from the Breakfast Club and 10am service, performed under the stage name SAIN'T. Beth Chant is the musical director of Jubilate who performed for our Rough Edges fund raising dinner last year. She was the second act on the bill and finished her set with a duet with Tony Williams. Tony also appeared at the first 'Fireplace' as the musical arm of 'Carpe Idiotus'. Phil Davidson was also recorded on that day and his performance was streamed on YouTube on 27 June.

The lockdown has forced us all to re-think the various plans we had in mind for this year, but a disruption of our circumstances can also have some marvellous serendipities. It would have been nice to have monthly live performances in 'The Fireplace' but recording the performances has opened up a wider audience for the talented performers who appeared on the show. 'The Virtual Fireplace' has also become a promotional vehicle for the future live shows. This lockdown once again has shown that God's purposes and plans are surprisingly bigger than ours. Even in the midst of chaos, he is still in control and still works all things for good for those who love him and are called according to his purposes (Romans 8:28).



Our very own Sophie Szecsodi performed as SAIN'T.

Sophie explains: My stage name is a portmanteau of 'saint' and the colloquial term 'ain't', meaning 'is not' or 'are not' depending on the context. I wanted to combine the two terms to create a name that effectively means "I'm no saint". It's a direct response to the 'perfectionist' culture that I find afflicts many artists, musical or otherwise. There seems to be a lot of pressure in the current arts industry to do things perfectly – to write perfect songs, create perfect art, take perfect photographs or write perfect stories. With this comes the underlying mentality that if you're not doing something perfectly, you shouldn't be doing it at all.

I wanted to fight this and make a clear statement that my music and my songs aren't immaculate, but they don't need to be. I make music to express myself and simply because I like to sing. I don't do it to fit someone else's idea of 'right'. I might not be a saint, but I'm doing my best and enjoying myself while I do it! I can only hope that anyone listening enjoys my music too and gets something out of it.



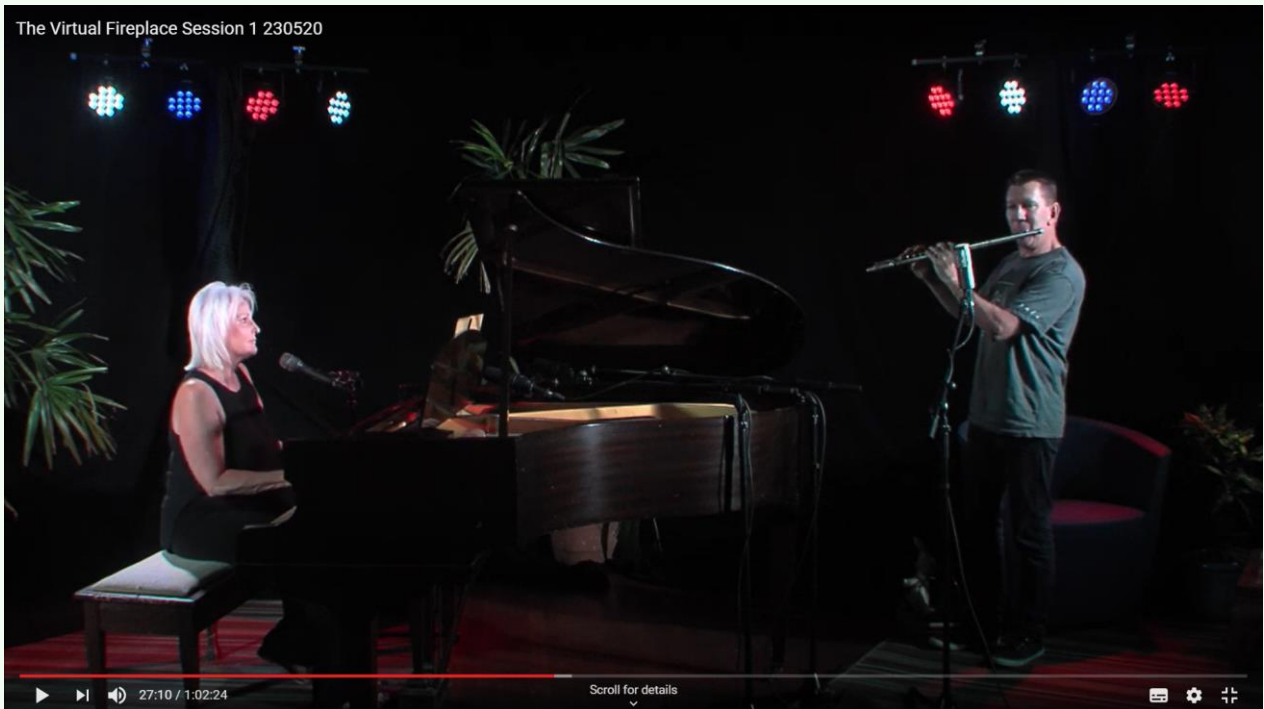
Recording studio for The Virtual Fireplace - set up in Saint Alban's Memorial Hall.



Beth Chant



Tony Williams



Beth Chant accompanied by flautist Warwick Elvery



Phil Davidson - 27 June 2020

The next performance of The Virtual Fireplace is planned for Saturday 25 July 2020, after the deadline for this edition of *The Parish Magazine*. This event will feature the music of Pat Drummond and the comedy of Carpe Idiotus.

From the Saint Alban's Archives

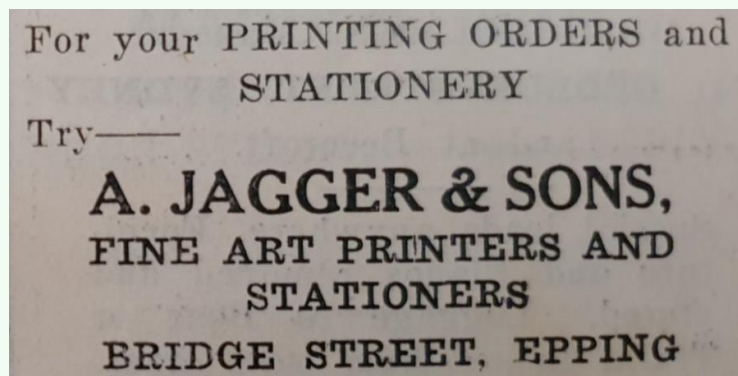
Brian Haywood - Archivist



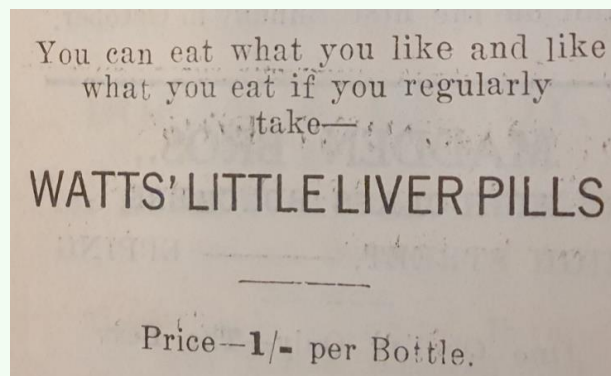
In the last edition of *The Parish Magazine* I promised to share interesting items from previous issues.

The earliest copy held in the archives is Number 61, 1 November 1928. The foundation stone of the current church was laid on 16 June 1923 and it was dedicated on 20 December of that year. It seems likely that the first monthly issue of *The Parish Magazine* was published in October of that year. In order for it to remain financially viable, *The Parish Magazine* cost 1d (one penny) per copy and included advertisements from local businesses.

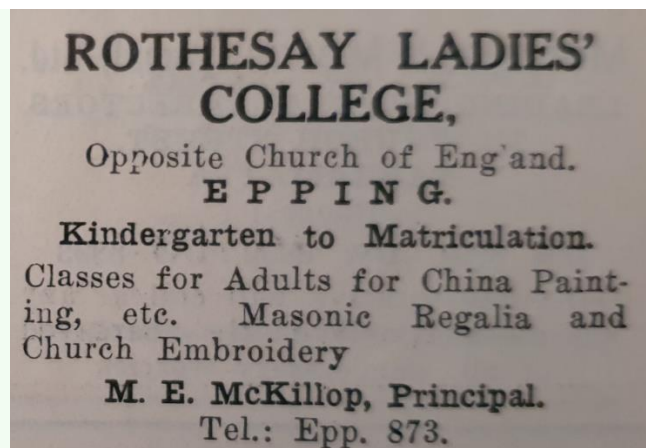
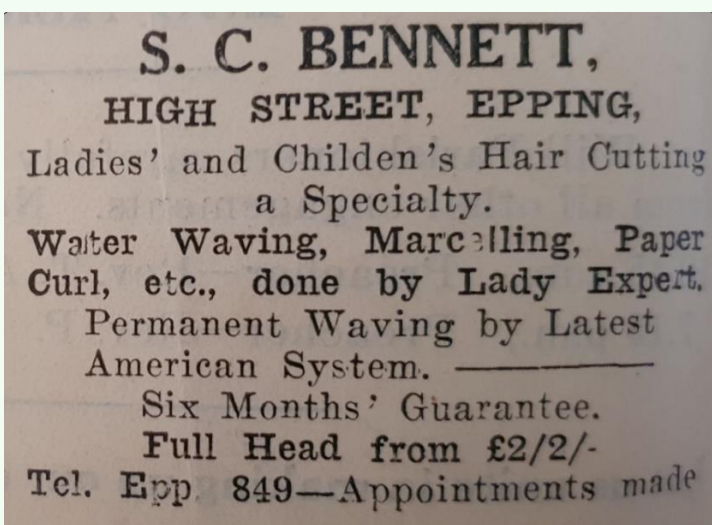
Here is a selection of those advertisements from the November 1928 edition.



The Jagger family printed *The Parish Magazines* for many years. The names of two sons of the family, Albert and Leonard, appear on the WW1 Honour Board in Saint Alban's.



I am not sure what conclusion one draws from this advertisement for Watts' Little Liver Pills!



We do not have any copies of *The Parish Magazine* prior to November 1928. I know that there have been earlier appeals for anyone who might find any amongst their family treasures, but this is another such appeal. Perhaps you or a family member have a box tucked away which may have early copies? We'd love to have them.

We have over three hundred issues of *The Parish Magazine* covering 92 years in the life of the Parish. This is a wonderful historical resource for Anglican Witness in Epping, but the big problem is that we have no index! There is still much work to be done, in particular collating and listing information from the Parish magazines, sorting photographs, and listing material available in the archives. I would love to hear from anyone who has some time available and is interested to contributing to this work. Is this something you would like to do? It could be as much or as little as you have time to spare.

During this time of isolation, we have all been frustrated by the 'Lockdown' and the fact that we have been unable to travel for holidays. *The Parish Magazine* April/May edition 1983 provided a 'Travellers Guide to Heaven' which will give us a welcome alternative for consideration in the time of COVID-19.

The Travellers' Guide to Heaven - *The Parish Magazine* – April-May 1983 Page 11

Accommodation: Arrangements for first class accommodation have been made in advance.

"In my Father's house are many mansions ... I go to prepare a place for you." John 14:2

Passports: Persons seeking entry will not be permitted past the gates without having proper credentials and having their name registered with the ruling authority.

"But nothing that is impure will enter the city, nor anyone who does shameful things or tells lies. Only those whose names are written in the lamb's book of life." Revelation 21:27

Departure Times: The exact date of departure has not been announced. Travellers are advised to be prepared to leave at short notice.

"It is not for you to know the times or the occasions that are set by the Father's own authority." Acts 1:7

Tickets: The ticket is a written pledge that guarantees your journey. It should be claimed, and its promises kept firmly in hand.

"Whoever hears my words and believes in him who sent me has eternal life. He will not be judged but has already passed from death to life." John 5:24

Customs: Only one declaration was is required when going through customs.

"I declare unto you the Gospel ... that Christ died for our sin according to the Scriptures; and that he was buried, and that he was risen on the third day." 1 Corinthians 15:1,3,4

Luggage: No luggage whatsoever can be taken.

"We brought nothing into the world and it is certain we can take nothing out." 1 Timothy 6:7

Air Passage: Travellers going directly by air are advised to watch daily for indications of imminent departure.

"We which are alive and remain shall be caught up together them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thessalonians 4:17

Vaccination and Inoculation: Injections are not needed, as diseases are unknown at the destination.

"He will wipe away all tears from their eyes. There will be no more death, no more grief or crying or pain."
Revelation 21:4

Currency: Supplies of currency may be forwarded ahead to await the passenger's arrival. Deposits should be as large as possible.

"Lay up for yourselves treasures in Heaven, where moths and rust cannot destroy, and robbers cannot break in and steal." Matthew 6:20

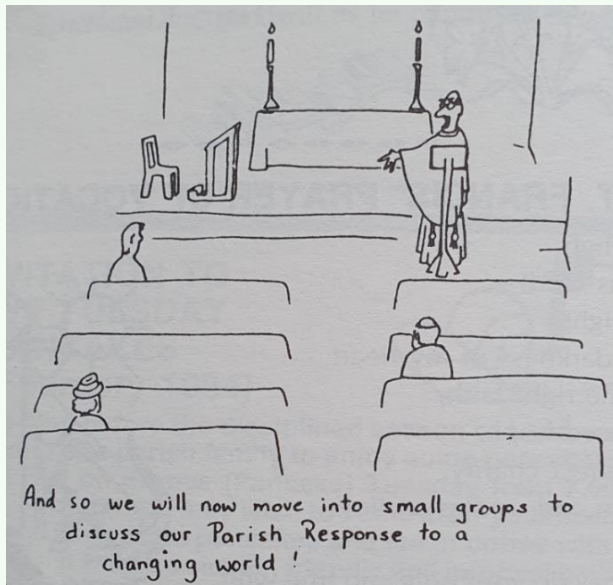
Clothing: A complete and appropriate new wardrobe is provided for each traveller.

"He has clothed me with the garments of salvation, he has covered me with the robe of righteousness." Isaiah 61:10

Reservation: Booking is now open. Apply at once.

"Now is the accepted time; behold now is the day of salvation." Corinthians 6:2

These cartoons from a past copy of *The Parish Magazine* are a remarkable prediction of life under Zoom! Original copyright unknown.



The Parish Magazine - February-March 1994



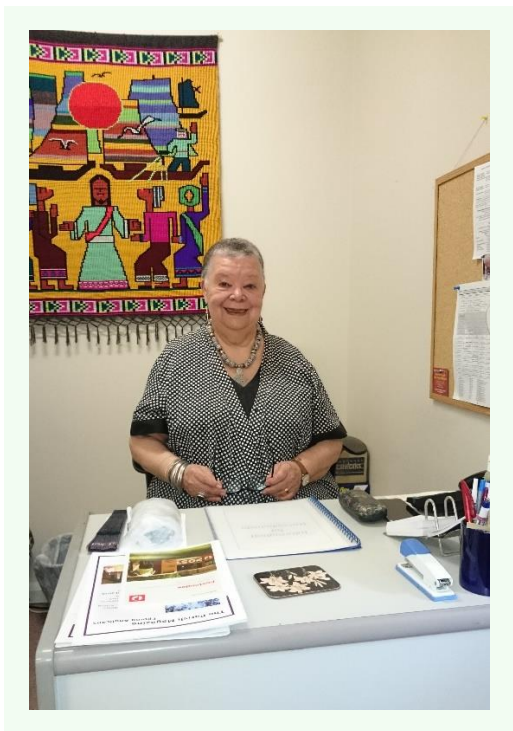
The Parish Magazine - February-March 1994



The Rectory and winter flowers 12 July 2020

Volunteering in the Church Office

Barbara Meintjes



There are thirteen volunteer receptionists who help Denise Pigot, our Church Administrator, with various tasks in the Church Office and I am writing on their behalf. We are rostered fortnightly on a designated day and are on duty from 9am to 1pm. I have always enjoyed being in the office and I am sure the others would echo that sentiment.

I have been doing this now for 16 years. I was asked to join the team after one of the ladies had passed away. I asked for a job description and when I was told what was expected it was a task made in heaven for me as I had recently lost my doctor husband and therefore my position as Practice Manager of our surgery in the city.

What this Church job entailed suited me as I already knew the phone system and the photocopying machine. We were warned that we needed to be very professional on the phone and not have personal conversations with those who rang in to speak to Denise or the Rector as mostly they were parishioners we knew.

We answer all incoming phone calls and can then transfer them to Denise in her office. We also handle all the calls we can without disturbing Denise as she is always very busy. Enquiry calls or simple questions about church services we can deal with ourselves. For enquiries about weddings or baptisms we ask people to come to church on Sunday to any of the services and introduce themselves to the Rector or priest who will advise them as to what needs to be done. Enquiries about funerals, or people wanting to speak to the Rector, we put straight through to Denise. We are sometimes required to make phone calls. They might be calls that Denise would not have time to make, ones where you can sometimes wait for 15 minutes for information or a specific person.

We take outgoing mail to the Post Office and collect all mail from the mailbox. The Post Office has the details of all of us so we can sign for any parcels.

We regularly check the church to make sure that the votive candles are replenished and that all posters in the church porch and on the board in the hall are current. We add any new ones and remove all outdated ones. We check that the cupboard in the church porch has all the latest bulletins and copies of *The Parish Magazine* and is tidy.

Often we have to collate the Welcome Folder, quite a complex folder with lots of information about what our Parish provides. These folders are kept on the Welcome Table at the back of the Church to be handed out to all newcomers or visitors by the Welcomer on duty each Sunday.

When each edition of *The Parish Magazine* is published there is the task of addressing envelopes and sending the magazine out to the many readers we have on our mailing list. Other interested people will read *The Parish Magazine* online.

In March and September, we count the monies in the Bush Church Aid donation boxes held by many parishioners, renew the labels and replace the empty boxes in the pigeonholes in the church porch pigeonholes ready for collection.

Each day in the week is different and tasks vary slightly. On Tuesdays the weekly staff meeting takes place in the office and the Meditation Group meets in the Seminar Room. On Thursdays the Healing Service takes place and after this service those parishioners who attend gather in the Seminar Room for morning tea. On Fridays Denise prints off the weekly church Bulletin and the Friday volunteer inserts any separate leaflet or notice. I volunteer on alternate Wednesdays which have their own specific set of tasks.

At 10.30am we have a break for morning tea with Denise and whoever else happens to be visiting the office. Our contribution as Office receptionists is very enjoyable and rewarding, and Denise is the most pleasant 'employer' to 'work' for!



Illustration for Zoom Service on Trinity Sunday 7 June 2020 – thanks to Michael Marzano

The Parish Register

The Faithful Departed

Jeanette **TAYLOR**
on 29 April 2020

Doreen Joyce **BUNKER**
on 6 July 2020



My Early Life at Saint Alban's

Margaret Foster nee McCallum



I was interested to read John Thompson's reminiscences in the last edition of *The Parish Magazine* [Number 860, May – July 2020]. His article brought back memories of my own early life in Epping, at Saint Alban's, and at Saint Aidan's.

My family moved to Epping in 1946. We lived in Mountain Street, West Epping, further up Ray Road from Romford Road where John Thompson lived. I attended West Epping Public School and well remember avoiding the cow pats on the way to school across the paddock where Mr Mobbs grazed his dairy herd.

In the early days when you got off the bus at Mountain Street you could smell the peach blossom from Ray's orchard. We sometimes bought bags of oranges from another orchard at the end of Midson Road after exploring the creek near Cheltenham Oval on Sunday afternoons.

My mother sent us to the West Epping branch of Saint Alban's Sunday School which was held in the Seventh Day Adventist Church hall in George Street, Epping. Mr George Arkell was the Superintendent and Mrs Peck one of the teachers. The Reverend Eric Parsons was the Rector at the time. This was a continuation of my Sunday School attendance, which began at the age of 3 at All Souls Leichhardt. The Reverend Parsons also taught scripture at the primary school I attended.

The Sunday School in George Street closed because there was a disagreement between the Rector and the landlord of the George Street Hall, The Seventh Day Adventist Church, and we then walked or caught a bus to Saint Alban's until Saint Aidan's was built several years later. Mr Stacy Atkin was the Sunday School Superintendent at Saint Alban's and by this time The Reverend William Noel Rook was our Rector.

Bishop Hilliard from Saint John's Parramatta confirmed me at Saint Alban's on Sunday 27 September 1953. I still have my Communicants Manual but forgot to note my confirmation text.

Together with another 8am parishioner Marion Martin (nee Costello), I made my debut in the School of Arts Hall in about 1957. The Saint Alban's War Memorial Hall was not built at this time. My partner was Geoffrey Atkin and we led the procession of debutantes because I was the shortest of the group.

We carried muffs instead of bouquets of flowers which was considered very stylish! Each debutante paid for and wore a gown of white made to her own design. Our partners wore a tuxedo.

Bob Parker, also of the 8am Saint Alban's congregation, partnered another of the deb.

**Margaret (McCallum) Foster with Geoffrey Atkin,
son of Saint Alban's Church Warden Stacy Atkin**





**Saint Alban's Debutante Ball
about 1957**

**Marion (Costello) Martin
far right and
Margaret (McCallum) Foster
behind pageboy on his left**

I was heavily involved in Sunday School and by the age of 15 was teaching the younger children in what is now the Parish Office. When The Reverend John Holle joined Saint Alban's as a Curate, his wife Moya introduced a *Heralds of the King* group for girls and thus began a long association with the work and mission of ABM [*Heralds of the King* was the youth branch of Anglican Board of Missions].

I became a junior leader of this group and eventually took over when Moya moved with John to Saint Paul's Burwood. Margaret McGregor and Hilary Harris were the other leaders. The group met on Friday nights and had an average attendance of 20 or so young girls of the parish. We had a short service at each meeting and our text was from Matthew 28: 19-20. "*Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all that I have commanded you*".

We all looked forward to the Sunday School picnic held each December at Neilson Park. What an effort from the Women's Guild, under the guidance of Mrs Edna Atkin to convey the ingredients for a sit down salad lunch, dessert, and tea for the adults, and sandwiches and cordial for the children, to the wharf at Meadowbank and load that onto the ferry which landed at the wharf at Neilson Park. John mentions a bus taking us to the wharf, but I only remember catching the train and then walking to the wharf.

I also have a long association with Breakfast after the 8am service at Saint Alban's. At the time Sunday School teachers were encouraged to attend the 8am service prior to Sunday School commencing at 10am. I can't recall who introduced the habit but do know I buttered many slices of toast and did the washing up by hand in the old Parish Hall. I don't care how much an automatic dishwasher costs!

I married at Saint Aidan's on Boxing Day 1964 and was the Church's first bride. The Reverend Rook took the service and a combined Saint Albans and Saint Aidan's choir sang. I was presented with a beautiful white bible to commemorate the occasion. Saint Aidan's was decorated with purple and white agapanthus and Christmas bush for Christmas and the flowers just needed topping up before the wedding.

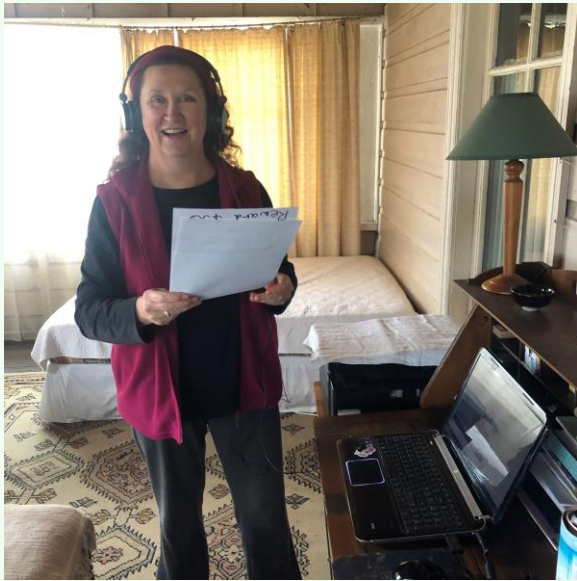
My mother was very active at Saint Aidan's and contributed to the popular monthly street stalls held in Beecroft Road Epping. My mother was a very good cook and customers lined up before the stall opened to buy jars of her choko pickles and three fruits marmalade.

I left the parish of Epping in 1964 and lived in Hobart, Canberra and Wollongong. I did not think I would ever return to Saint Alban's but did so in 2011 for that universal reason - to be near the grandchildren.

I am delighted to be back.

The Saint Alban's Couch Choir

Gillian and Amy Taylor



Gillian Taylor

In mid-April, after a few weeks of Saint Alban's 9:30 am Zoom church services, the cry came up from many parishioners *"Can we have some hymns?"*.

Those of us who were familiar with Zoom knew that when a group of scattered choristers all try and sing at once, it sounds like the Tower of Babel!

It was suggested by Bishop Ross that we could attempt a 'Couch Choir' - where we would record ourselves separately, and then a sound editor would blend us all together into a coherent ensemble.

Sounds easy doesn't it?

We started with just three singers, providing two soprano lines, one alto and one bass. Editing enabled a singer to effectively sing more than one part or have the line duplicated. By week three we had our full complement of six singers - three sopranos (Lynn Bock, Sonya Carruthers, Michelle Lee), one alto (Gillian Taylor), one tenor (Paul Weaver) and one bass (Malcolm Lawn), and thus it has remained.



Lynn Bock



Michelle Lee

At the end of May we got highly creative and recorded the full Dudman Setting of the Communion Service. The short pieces were fiddly to record and edit, but we knew that we only had to do it once.

Our weekly routine is thus. Early in the week Father Paul Weaver chooses the hymns, and an MP3 file of the organ playing the hymn and a PDF file of the music and words are located on the following website: <https://smallchurchmusic.weebly.com/>. Amy Taylor, our sound editor, set up a Dropbox folder called Zoom Music which we can all access, and this is where all the music files are shared between choristers.



Sonya Carruthers



Malcolm Lawn

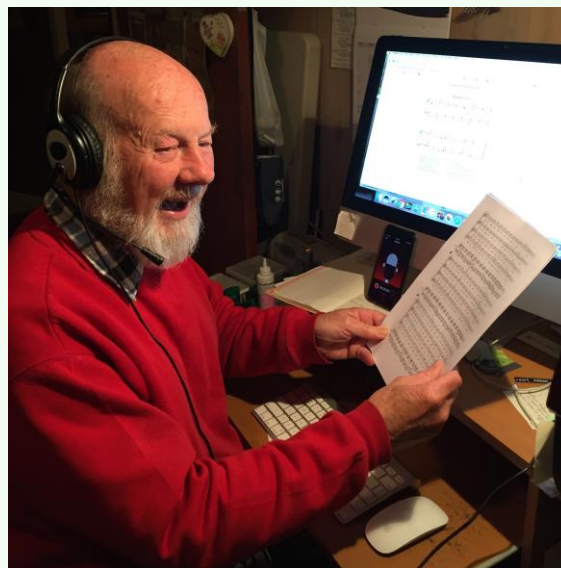
We asked our singers for comments on their experiences.

What did you find most interesting about recording music for the Couch Choir?

Many said that attempting and succeeding at something different was an interesting process.

Paul commented that he thought it might be helpful to join the Couch Choir because he knows how good it is for people to sing along with a group, even if the group has been recorded. He said that as he is the person who is responsible for selecting the hymns, there was a certain appropriateness: if he selected it, he needed to be prepared to sing it!

Everyone agreed that it was interesting to see how difficult it was to record hymns well.



Paul Weaver

Malcolm observed that usually the choir doesn't rehearse the hymns as much as the other parts of the service such as the psalm and communion motet, where we are more "exposed". Gillian found the whole process fascinating, as she was in the enviable position of living with the editor, so could see the whole procedure from go to whoa.

What did you find most challenging about the process?

Where do we start! For many of our singers, the technical aspects of recording were a steep learning curve. Working with DropBox, loading an App onto their phone to enable them to record and learning how to use the headphones correctly on the computer were a challenge. Listening to music whilst also reading words and music were tricky for many, especially the harmony parts. Hearing yourself singing solo with the organ, with no other voices to cover any gaps and without a conductor, was quite nerve-wracking. Our singers realised how much "cover" they get from their usual co-singers, so trying to breathe well and in the right places was a challenge.

Many are perfectionists with their singing, so there was considerable pressure to 'get it right' and so for some, many takes were necessary. However, over the weeks it became slightly easier, as the choir saw that our editor could really blend our voices well, and cut out any gaps, crackles and glitches. But only slightly easier! However, all felt that the effort was worth it when they heard the hymns put together on Sunday morning.

Were there any amusing aspects to recording the music?

Constantly forgetting to turn on the microphone and having to re-record was amusing for some, but rather exasperating. Malcolm had a problem with the sound of his blow heater - recording a good take only to find he'd left the heater on and having to re-record the whole thing. Trying to find a peaceful place to record away from noisy family and screeching parrots was a challenge for two choristers, one ending up in the garage and another in the kitchen. Paul says it has been fun, although he much prefers singing hymns to listening to himself singing hymns! Making reasonably accurate recordings has been a test of his patience. Every so often Sarah hears loud expressions of frustration from the computer room when he is recording.

Now a word from the sound editor - Amy

Once everyone has placed their recordings into Dropbox, I take the files and upload them to the sound editing program, GarageBand. I begin with the organ file and one of the Soprano lines to create a 'pattern' for the rest of the recordings to follow (see Figure 1). Once all the parts are in, I line them up and listen to the piece in its entirety, stopping along the way to make small changes to the parts.

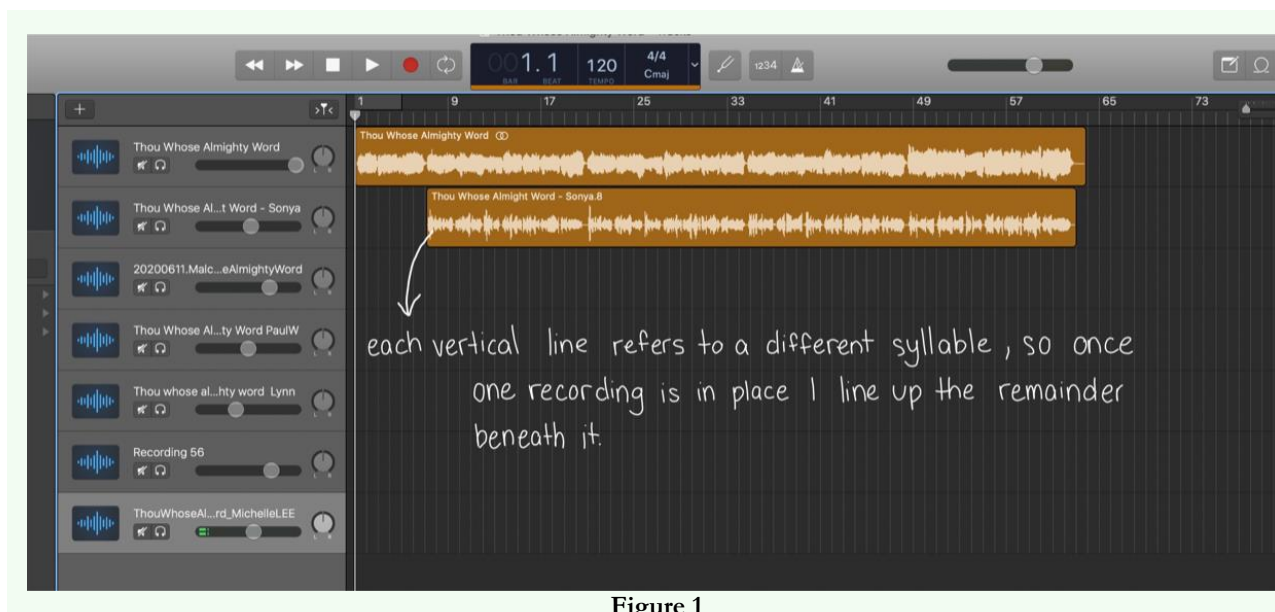


Figure 1

Some of the changes I make include:

- † Cutting some notes in half if they are held longer than other choristers.
- † Cutting some words out completely if they do not merge together.
- † Shuffling phrases together so everyone starts a new verse at the same time.
- † Removing the last letters of words (often 's' and 't'), bar one to make it sound like everyone finishes together.

After the cutting and pasting spree, I then change the volumes of each recording to ensure the choir blends together. Some recordings may be louder than others depending on the sensitivity of the recorder on the phone and how close it's held. Often, I turn the sopranos down, because there are more of them, and leave the harmonies as they are.

Once all the editing is complete, the hymns often look like a collage art project. I've included an image of what the final cut looked like for Amazing Grace, with notes to explain what each part means (see Figure 2).

Once I've played the final piece to my family for the tick of approval, I then export the file to iTunes where I can then upload the hymn to Dropbox for Bishop Ross to add into the services each week.

Virtually conducting the choir has had its share of both rewarding and sometimes alarming moments. One time after re-opening one of the hymns in GarageBand, I found that the program had somehow locked the volume and speed of the singers to ten times their original pace, making it sound as if the choir had all turned in to chipmunks.

Some pieces require more editing than others, especially if they are particularly wordy but, over the weeks, I've found that the hymns require less and less editing, due to the choir becoming more comfortable with their recordings.

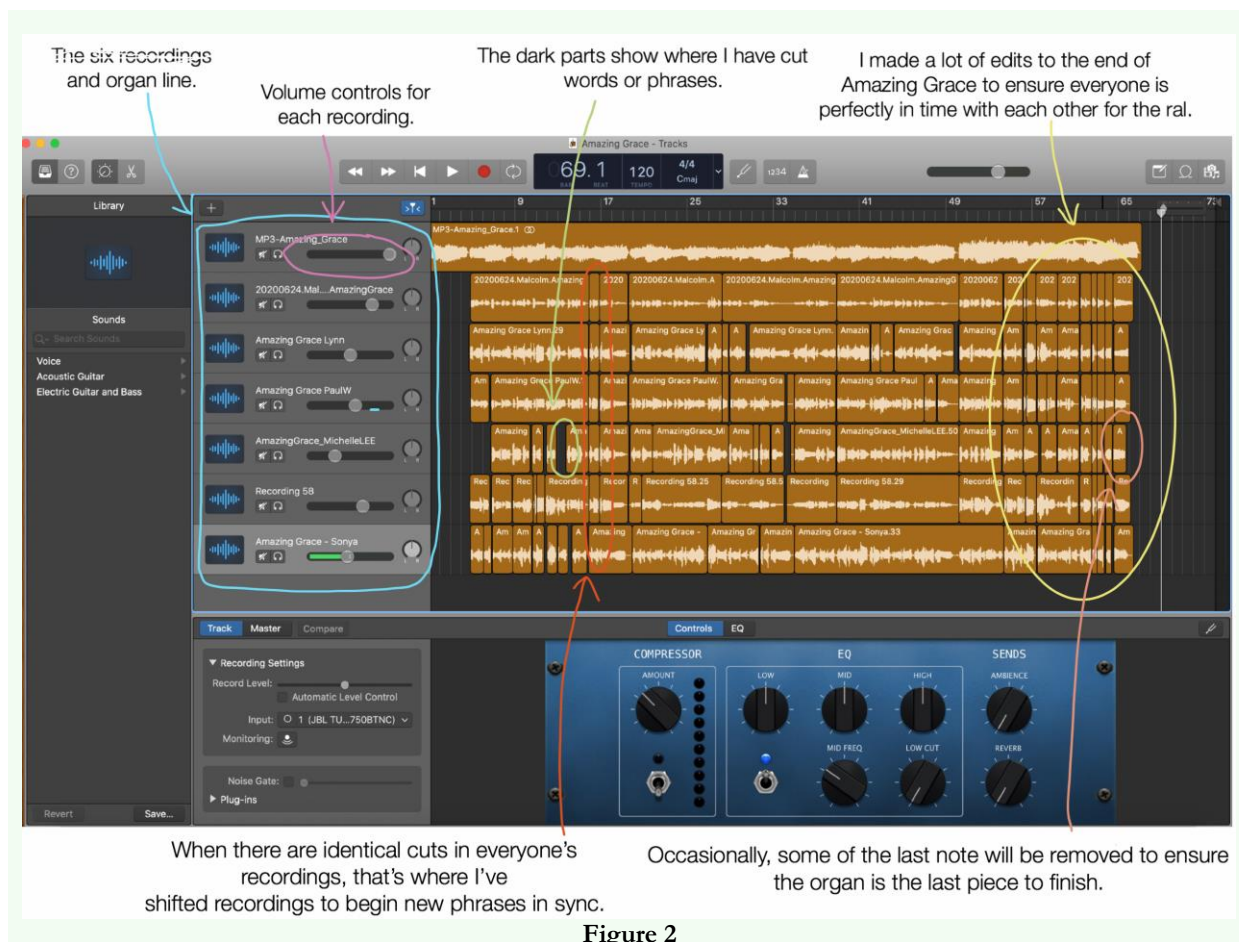


Figure 2

One of the most interesting parts of this experience has been learning how each member of the choir sings. Some may pronounce words differently to others, some sing more fluidly and others like to sing with plenty of gusto, which sometimes accounts for what I now call 'diplomatic editing'! What goes into the editing room stays in the editing room.

Undoubtably, the most rewarding part of this project has been hearing the finished piece. It is heart-warming to imagine everyone sitting in their homes, preparing their recordings each week, to eventually be brought together in song.

It goes to show that being physically apart doesn't mean we can't be together.

On behalf of the Parish, the Editor expresses sincere appreciation for the Couch Choir's wonderful contribution to our Zoom services.

Thank you, Amy, Gillian, Lynn, Michelle, Sonya, Malcolm and Paul.

Our Services

For information on our services please refer to the Epping Anglicans website

<http://www.eppinganglicans.org.au/>

or telephone the Parish Office 9876 3362.

Baptisms, Weddings and Funerals may be arranged with the Rector

While the Church buildings have been closed, our Parish has continued with a single service each Sunday at 9.30am via Zoom. Information about ways to join us for this service is in the Weekly Bulletin, which can be found on the parish website.

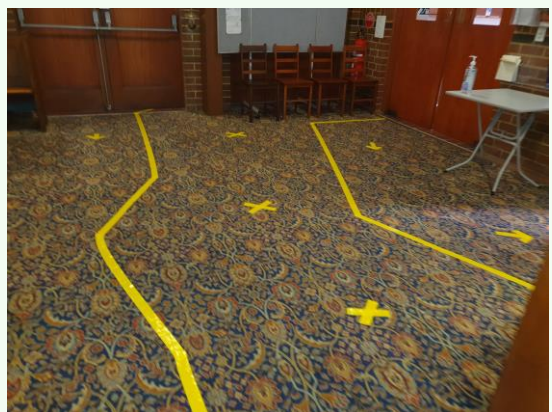
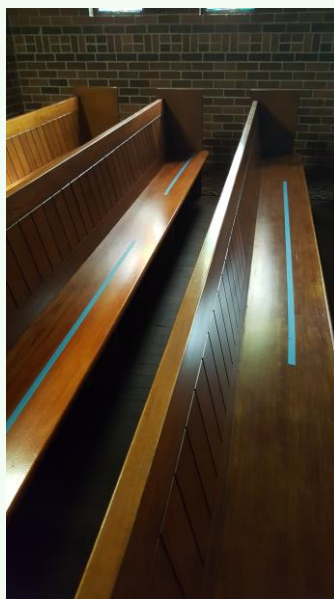
Each Thursday a regular Eucharist with Prayers for Healing is held in Saint Alban's church at 10.30am. There are prayers for healing and the opportunity to pray for those named during the time of prayer. COVID-19 safe procedures are being followed.

It is intended that at least one Sunday service at 8.00am in the church will commence as soon as it is felt responsible and possible, and for the Sunday Zoom service to continue for a period of time. While the guidelines and advice on resuming services in the church is changing it will be wise to consult the website or phone the Parish Office for the most up to date information on 'Our Services'.

On Sunday 30 August 2020 at 9.30am via Zoom we will celebrate
the Patronal Festival of Saint Aidan's West Epping.

Our guest preacher will be The Venerable John Cornish previous Rector of Epping Parish of Saint Alban's with Saint Aidan's and currently Acting Archdeacon of the Sunshine Coast, Queensland.

Signs of the Times



Saint Alban's has been prepared for the resumption of services. Yellow tape tells us where to walk and blue tape tells us where we can sit in order to maintain appropriate social distancing. All necessary precautions are being taken.

History of Saint Alban's Choir

Nigel Hubbard and Doug Carruthers

"O sing to the Lord a new song. Break into singing and make melody."

Doug Carruthers writes: These words from Psalm 98 say it all. Music is one of the foundational features that defines our humanity. It provides expression to what we say, how we communicate or empathise and is a means by which a large group can find unity of expression. Is it any wonder then that music has played such a pivotal role in the formation of the liturgy at Saint Alban's Epping? How did it all begin?

In a series of articles, I propose to return to the roots of our musical traditions by following a chronological pathway commencing in 1891 and examine the roles of our directors of music and organists in this development. This will take place via a series of articles which I hope will produce a sense of pride in what has been achieved at Saint Alban's and provide a lasting account for future reference. Let's get started!

We are indeed fortunate to have to hand an excellent article, researched by our then archivist, Nigel Hubbard, which was written for *The Parish Magazine* in October 1981 at the time of the dedication of our current pipe organ. I am indeed grateful for his permission to reproduce it and I also acknowledge the help provided by Graeme Rushworth in its preparation.

This article will cover the period 1891 to 1945. The next will start to cover more familiar territory as we move into the post war era, an era which was to provide most significant changes in the liturgy and music.

Nigel Hubbard's article begins here:

The first services were held at the home of Mr Robert Hilliard in 1891. The following year services were transferred to a small hall built by Mr Hilliard and were conducted there until the first Saint Alban's Church (now the Church Office) was opened in 1896. Mr Hilliard possessed an harmonium which he made available for accompanying the services. In 1893 the congregation purchased an 'American' or reed organ. Both Harmoniums and reed organs produce sound by driving air through reeds, the only major difference being that an harmonium operates by compression of air and a reed organ by suction. The air was supplied by pedals. By October 1896 when the first permanent church was opened, a choir had been formed and at Evensong on the opening day they sang their first anthem, *How beautiful upon the mountains*.

The first choir at Saint Alban's lasted five years. A Mr Melrose was the choirmaster and Miss Hilliard was organist. *Hymns Ancient and Modern* was used and the Psalms and Canticles were sung from Mercer's chant book. A worshipper at Saint Alban's in the 1980s, accustomed to hearing music by William Byrd, Thomas Tallis, Christopher Gibbons, Dr Christopher Tye, Johann Sebastian Bach or George Frederick Handel would scarcely recognize the repertoire. The main composers represented included Sir Joseph Barnby, George and Stephen Elvey, John Ebenezer West, Thomas Edward Spinney, Felix Mendelssohn and Myles Foster. The music would seem very sentimental by modern standards, however in those times there was little interest in Restoration music and the style of performing Tudor anthems was not known; in any case suitable texts were not available.

A motion expressing appreciation of the organist, choirmaster and choir "*for their services to the church*" was passed at the Annual Vestry Meeting of 1901. Thereafter the choir vanished from the scene.

The Period 1901-1945

For the first decade of the 1900s there was no choir and all services were said. Soon after The Reverend Charles Thomas became Curate-in-Charge in 1908, a new reed organ was purchased from Palings, a big music store in Sydney. It was very much larger than its predecessor and required to be blown by hand. The Church Minute Book for May 1909 records that the Verger was being paid £12/10/- per annum, "*the extra £2/10/- per annum being paid for blowing the organ*". Later this was increased to £16, conditional upon the Verger attending choir practice.

The Rector's wife, Mary Thomas became the organist and in 1912 the Minute Book contained the following entry: "*The chairman drew attention to the item £15 honorarium to the organist and said that it should not appear on the balance sheet as Mrs Thomas had no intention of accepting it during our present financial trouble.*" By June 1913 the choir had been re-formed and sang *Now Christ is Risen* by West at the 11.00am service on Easter Day. This second choir persisted for ten years and the practice of intoning Evensong and the singing of monthly Choral Eucharists was begun.

In 1923 the new Saint Alban's was opened, and the reed organ was installed in the organ chamber of the new church, now the Martyrs' Chapel. It remained here until 1935 when the Telford pipe organ was installed. In 1923 it was decided to do something about the "*unsatisfactory state of the choir*" and so a meeting of parishioners was held on Sunday 21 October 1923 to discuss the formation of a proposed new boys' choir. Two donations of £10 were received towards the appointment of a qualified organist and choirmaster. The meeting agreed to attempt to raise the remainder of the first year's salary for such a person. The new choir was to be all male and consist of eighteen boys and "*some gentlemen*". The position was advertised in **Church Standard** on 2 November 1923. Later that month Mr William Chaplin was appointed to the position at a salary of £50. At the opening of the new church on 20 December 1923 worshippers beheld for the first time in Saint Alban's a surpliced choir singing in procession as they entered to the strains of the hymn, *We Love the Place, O God*.



FOURTH ROW L to R: J Wotton, G Butler, E Bailey, J Baldock, N Robertson, A Bailey, F Fearnside, E Hadfield
THIRD ROW L to R: H Hunt, R Wotton, H Hunt, F Paul, M Smith, T Fleming, M Brown, C Maher, F Waites
SECOND ROW L to R: A Langston, O Hunt, J A Wotton, W R Chaplin [Organist and Choirmaster], Rev C M Thomas [Rector], H Poole [Secretary] C V Michael, C H Ludham
FRONT ROW L to R: J Coverdale, J Roffey, H Baldock, D Wotton, R Wotton, A Wotton

Soon the electricity was connected to Saint Alban's and on 18 March 1925 a tender of £30 was accepted for the installation of an electric blower for the reed organ. This replaced hand blowing which had of recent years been carried out by a boy for five shillings per week.

On 6 July 1927 the Parish Council resolved that "*steps should be taken to replace the present organ*". *The Parish Magazine* solicited the support of parishioners and promises amounted to £219. In November negotiations were commenced with Saint Matthew's Manly for the purchase of their pipe organ following a favourable report by the Saint Alban's organist and choir master Mr Chaplin. (In 1981 this instrument was believed to be in Saint Alban's church in Five Dock.) In December the parish of Manly decided to defer the sale of their organ and the negotiations came to nothing.

In 1927-28 the Congregational (now Uniting) Church in Chester Street Epping purchased a new pipe organ from the Adelaide builder, J E Dodd. Mr Dodd visited Saint Alban's at the request of the Parish Council and pronounced that Saint Alban's choir chamber was most suitable for an organ. There was some dismay, however, when he quoted £1,100 less £200 for the reed organ. The onset of the Depression caused the postponement of further plans for some years. In 1930 it was decided that there were insurmountable problems in obtaining

sufficient boys to maintain an all-male choir. Following the admission of women to the choir the Vestry was divided in two (to provide a women's changing room).

During 1934-35 Saint Alban's built a new parish hall and rectory and it was believed that a new organ was beyond their resources. Yet the need was becoming urgent. In 1933 the organist and choirmaster, now Mr W R Eager, had written to the Parish Council complaining that *"the entire instrument is commencing to wear out ... In the present condition I am finding it very difficult to accompany services and further it is making the choir sing very flat"*. In *The Parish Magazine* of August 1935 the rector The Reverend O V Abram announced himself as being *"on the lookout for a new organ, or if necessary to have one built for £500 which will form the foundation upon which to build for the future"*.

The cheapest pipe organ on offer, by Whitehouse of Brisbane, cost £750 so second-hand instruments were investigated. The Davidson organ at the Hunters Hill home of the former Cathedral organist, Joseph Massey, was offered at £350. It was found to be *"mellow and sweet"* but *"lacking in power and brilliance"*. It was Mr Roland Eager who discovered the Telford organ at Holy Trinity Kelso. That parish asked £300 but eventually accepted an offer of £50 down and a further £150 in six months' time. This was an endeavour on the part of Epping Parish Council to avoid going into debt. Yet it was largely unsuccessful; in March 1936 Mesdames Beveridge and Oakes were asked *"to implement their respective guarantees of £100 and £50"*.

The dedication of the Telford organ took place in December 1935 in the presence of a large congregation, the first part of the service being accompanied on a small organ. The *'Te Deum'* was the first piece of music to be publicly accompanied on the new organ and the first anthem was *'Glorious is Thy Name'* from Mozart's Twelfth Mass. Archdeacon Langley, who dedicated the Telford organ to the service of the church also preached the sermon and described *"the growth and use of the pipe organ – its dignity and helpfulness in public worship"*. The first public recital featured Frank E Johnston, organist at Saint John's Parramatta and for some months regular recitals were given by some of Sydney's most eminent organists.

Since the establishment of the surplice choir the organists of Saint Alban's have been:

- 1923-31 William R Chaplin
- 1931-34 W Roland Eager
- 1934-35 Merton Giles
- 1935-37 Athol Angel
- 1937-39 Reginald Pitt-Owen
- 1939-40 R Pepper
- 1940-42 George Boulton
- 1942-45 Jean Mason.

William Chaplin was a most accomplished musician who did much to encourage anthems and special music. His successor Roland Eager carried on this high standard and there were regular renditions of *'Messiah'*, *'Olivet to Calvary'* (Maunder) and the *'Crucifixion'* (Stainer) as well as more modern music. At Easter 1933, the choir sang *'The Passion of Our Lord According to Saint Mark'* by Charles Wood. In 1934 Roland Eager went to a position at Bathurst Cathedral but the tradition of keeping in touch with more up-to-date trends in church music was carried on by Merton Giles who came from Saint James King Street where he was Deputy Organist to George Faunce Allman.

Reginald Pitt-Owen was a well-known city theatre organist and George Boulton was organist in a number of suburban churches over very many years. Upon his departure, the Rector wrote that *"his unfailing courtesy and transparent goodness endeared him to the hearts of all with whom he came into contact"*.

Standards had continued to improve during the late 1930s but the coming of the Second World War brought about great dislocation. Miss Jean Mason accepted the role of organist and Director of Music during these difficult years when two-part and unison singing largely replaced four-part church music. *'Messiah'* had been performed regularly during the 1930s and in 1942, the tradition had been kept alive by a combined performance with the choir of Saint Mark's Darling Point.

Doug Carruthers concludes with these words: I hope you have enjoyed our trip into the past and now understand how the rich music tradition of Saint Alban's evolved. In the next edition of *The Parish Magazine* we will see post World War 2 trends and the way they affected our liturgy and the interior of our church.

ACKNOWLEDGEMENT: Nigel Hubbard - Epping Parish Magazine October-November 1981 pages 16-20
References and quotes come from various editions of *The Parish Magazine* and the Minute Books of the Saint Alban's Parish Council.

Parish Directory

Rector	The Right Reverend Ross Nicholson BCom, BTh, Dip A, MA
Associate Priest (Part-time)	The Reverend Paul Weaver BA, BD, ThL, AMusA
Honorary Priests	The Reverend Jane Chapman BA, MBA, CertIPP, Dip AngOrd, Dip Th The Reverend Valerie Tibbey ThDip
Children's Ministry Worker	Amy Taylor
Lay Assistant	Ruth Shatford AM (Diocesan)
Sanctuary Assistants	Godfrey Abel, Sue Armitage, Ken Bock, Noel Christie-David, Margaret Cummins, Robin Cummins, Graeme Durie, Jill Gumbley, Anne Lawson, Michael Marzano, Jan McIntyre, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), David Tait, Amanda Turner, Kim Turner, Ian Walker, Sarah Weaver
Servers	Ross Beattie, Licette Bedna, Margaret Byron, Shane Christie-David, Graeme Durie, Judi Martin, Michael Marzano (Master Server), Jan McIntyre, James Simpson, Christopher Tait, Mark Taylor, Penelope Thompson, James Von Stieglitz
Parish Administrator	Denise Pigot Telephone: 9876 3362 Email: office@eppinganglicans.org.au
Honorary Parish Treasurer	Noel Christie-David
Parish Councillors	Glyn Evans, Felicity Findlay, Malcolm Lawn, Christine Murray, Peggy Sanders, Penelope Thompson
Parish Nominators	Robin Cummins, Graeme Durie, Peggy Sanders, Ruth Shatford, Meryl Smith
Synod Representatives	Michelle Lee, One vacant position
Churchwardens	
Saint Alban's	Noel Christie-David – Rector's Warden Graeme Durie – People's Warden Elizabeth Jenkins – People's Warden
Saint Aidan's	Ken Bock OAM – Rector's Warden Margaret Cummins – People's Warden Richard Ryan – People's Warden
Choir Director	Michelle Lee L.T.C.L., BTh, MBA, Cert IV TAE
Organist	Vacant
Assistant Organists	Lynn Bock, Tony Malin, Richard Simpson, Bruce Wilson
Caretaker	Jaymes White
Editor	Julie Evans
Archivist	Brian Haywood
	Proof-reader Peggy Sanders