

The Parish Magazine

Epping Anglicans



**November 2021 to
January 2022**

Number 866

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



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

From the Editor



This is a time of celebration. We are no longer under 'stay-at-home' orders; the number of COVID cases in NSW is dropping; we can see our family and friends and we can get our hair cut! On 31 October the 8.00am service resumes onsite at Saint Alban's and from 5 December the 10.00am service will resume. We will continue to do things differently, and safely, and many restrictions will remain. As a congregation we have learned it is possible to remain strongly connected while being apart and we are grateful for the technology that enables this to happen. We have learned that through difficult times we always have our community of faith and our trust in God.

Thank you to the many contributors who answered my email appeals for articles and who shared their memories, ideas, research and photographs.

See you at church on Sunday!

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 Parish Office Hours:

Tuesday to Friday 9.00am to 1.00pm unless contrary to
NSW Public Health Orders.

Contact administrator on (02) 9876 3362

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Our clergy may be contacted at any time:

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

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The Anglican Parish of Epping

3 Pembroke Street Epping, NSW, 2121, Australia.

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



The long investigated plan to redevelop the Saint Alban's site has been put aside. As Scottish poet Robert Burns would say *'The best laid schemes o' Mice an' Men / Gang aft a-gley.'* [from Robbie Burns' *To A Mouse*]. But what I have learnt over many years in ministry is that our plans often go awry, but not so God's. God's purposes and plans will push ahead regardless of human plotting or failings.

'Disruption' is a popular term in the economic and financial worlds. Big Tech, Uber, After Pay have all been described as disrupters because of how their business models have interrupted the best-laid plans of whole industries and even economies. 'Disruption' can create very negative connotations for those who are wedded to doing what they have always done. But disruptions can also be positive ways to force us to rethink what we have been doing or planning and refocus on what may be a more profitable course of action. A disrupter can take off the blinkers from the past and give a wider perspective on the choices we may need to make for the future that lies before us.

A redeveloped Saint Alban's site would have given us a number of benefits for the future but there is always a trade-off between the costs and the benefits. One of the costs would be the disruption (there's that word again) to the mission we have to the neighbourhood surrounding our church. We would have been put into a holding pattern as plans went before council, as the community had its say, as we moved from Saint Alban's to Saint Aidan's. We would have been off the Saint Alban's site for another two years as the building progressed. Relations with Miss Jane's Dance School, Big Child Care, the Garden Club and other Memorial Hall users would all have been interrupted. The economists would call that 'opportunity cost', the price you pay for taking one course of action over another.

But we should not overlook the 'opportunity benefits' that arose because we had been pursuing even a failed development plan. For the development to go ahead with the Anglican Church Growth Corporation's Urban Renewal Pilot Program, we needed to devise a mission action plan. It was a way of moving our gaze from the short-term project of erecting a building to the eternal plan of building a people of God and extending God's Kingdom.

When I was Rector of Saint Stephen's Willoughby, we initiated a program called 'Building for Life'. It was connected to a building project that we were going to undertake. But the real focus of 'Building' was not on a physical structure, but the spiritual life of our congregation. 'Life' was spelt with a capital 'L' because the life we were wanting to focus on was the 'Life' we had in Jesus. Our hearts' desire as a worshipping community was to grow spiritually, to experience the abundant life that Jesus promised in John 10:10.

'Building' is a very common metaphor in the New Testament. We are all familiar with Jesus exhorting his followers *'to build your life upon the rock'* or Paul's reminder that the church is *'God's field, God's building'*. It is used as a verb to describe the actions taken to grow God's Kingdom and the people within it. It is also used as a noun to describe those people as a building that is growing as we serve one another and God.

Whatever the use, the message is clear. The Christian life is a dynamic one. It begins with us coming into a relationship with Jesus where our sins are forgiven, and the Holy Spirit enters our life. To use the biblical metaphor, we are built on the foundation which is Jesus. But it does not end there. The foundations are just the beginning of a building, they are not the end. The building grows and takes shape, transforming bricks, timber, concrete and steel into a habitable structure that serves the purposes of the designer.

With the development behind us, now is the time for us to turn our attention *'to the city that has foundations, whose architect and builder is God'* (Hebrews 11:10). Let us renew our vision for our church at Saint Alban's and Saint Aidan's to be a *'city on a hill'* and use the resources that the Lord has poured upon us to *'to equip the saints for the work of ministry, for building up the body of Christ'* Ephesians 4:12.

Reflections on the Pandemic

The Reverend Paul Weaver



At the beginning of last year, we thought we had a sense of how the year would go. No doubt some of us had travel plans or special occasions to look forward to. We had an established pattern at church, with the hope that a new afternoon service might reach out to new people, including younger families.

But how different the year turned out to be! And at the end of last year, as we looked forward to a return to a form of “normality”, along came the Delta variant. Hence this year seems to have been even more difficult than last year for so many people.

As Christians, we remember that sickness and frustration and death are part of life in this world which has been affected by sin. This is God’s world, and it has so much that is beautiful and wonderful. This also our world, and there is much that is wrong. But God’s promise through Christ is that there will be a transformed and new creation, the establishment of God’s kingdom in all its glory, where pain and fear and death will be no more, and where love will hold sway for eternity. The pandemic reminds us of all these truths, and God’s word encourages us to keep going in difficult times, trusting in God’s presence here and now, and in God’s great promises.

During the pandemic we have seen the best of people and the worst of people. We have seen people in the medical and caring professions working hours long beyond what might reasonably be expected of them, often risking their own health and giving generously of themselves to care for those who are suffering. We have often (not always!) seen political leaders putting politics aside to give the best leadership they can in a difficult time. We have seen scientists working at high pressure to find better ways to respond to the pandemic and to treat the suffering. We have seen ordinary people ready to help their neighbours and being patient in frustrating times.

But sadly, we have also seen people using the pandemic for their own ends: companies making inappropriate profits from Government assistance and happy to get away with it, political leaders stirring people up and encouraging foolish and dangerous actions and attitudes, and people using social media to spread confusion and misunderstanding, putting people into danger. I guess it is all a reminder of the mixed - and mixed-up - nature of this world and its people.

But one clear message in the Bible is that when evil is at work in the world, God is still at work. He is a God who brings good out of evil. He does not always miraculously remove the evil, but he is working his purposes out. And therefore I am not surprised to see positive things coming out of the pandemic.

I have seen more and more people out and about, going for walks and learning again to appreciate the beauty of God’s world. I have seen people greeting one another in a friendly way – perhaps even getting to know each other – when in previous times they may well have ignored each other. And as I write this during spring, I am noticing so much more the wonder and beauty of plants and flowers and trees: reminders of the wonder of our great Creator.

I am seeing so many people who go out of their way to show love to their neighbours, and to support those who are struggling. Despite the reality of sin in us all, the image of the righteous and loving God has not been obliterated in people.

I have also seen so many people who have been struggling personally, socially or financially, but who nevertheless handle difficulties with grace and a positive outlook. And I give thanks that at this stage in history, there is the knowledge to deal with the pandemic more effectively than would have been the case in previous generations.

And of course, I am also thankful for the progress in communications which has enabled so many people to contact each other in ways which were not available until recent times, and to see each other face-to-face even when they can’t get together physically.

As a minister, I am conscious that for our Parish, Zoom has provided a wonderful means for a large proportion of our congregation to share in meaningful worship and fellowship – in a way that would not have been possible only a few years ago. Of course, it has not been the same as being together actually in church, but it has also enabled a number of people who for one reason or another could not get to church to share in worship with the congregation. Of course, Zoom has not been possible or appropriate for everyone, but for many of us it has been a joy to see how many parishioners join in the Zoom services week by week. And it has been good that many of us have been able to stay afterwards for a while after the services to share fellowship and conversation informally.

Of course, as the restrictions are lightened, a greater effort and more time will be required for us to actually come to church again and physically gather for worship. I trust that we will be ready to make that effort! And I look forward to seeing again a number of people who have not been able to join in the Zoom services, and who are particularly missing our services in church.

One of my great sadnesses from this pandemic has been the overflowing of frustration that has led to foolish and dangerous gatherings, and even violence and rioting. I have said before that freedom is always a limited thing. And in society, governments are always called to make decisions that provide appropriate freedoms for people, and yet also protect people from those who will abuse their freedom and do harm to others. In the pandemic, we were indeed “all in this together”. And sacrifices were certainly required for the general good. I am thankful that most people saw this and responded appropriately, but there were those who were more interested in spreading anger rather than understanding and wisdom.

Of course, governments and others have made mistakes. Some of them arose out of people’s lack of experience in dealing with this kind of crisis, and the limited knowledge that was available. Some mistakes clearly should not have been made. But by and large, our governments have done well, even if we might say there are ways they could have done better. In saying this, we need to acknowledge that “could have done better” is a reasonable description of any human being, including us. Our leaders are human and fallible like the rest of us!

What the future holds is far from clear. We hope that the year ahead will be much more straightforward: that people will be able to resume a more normal form of life and activity and relationships; and that God’s church will be able to focus on its real priorities of worship, fellowship and service.

Do continue to pray for our world, our governments, our society and our church. As we look back, let us not only pray about the hardships, but also give thanks for God’s provision in so many ways. And let us keep on seeking to spread the love of Christ, not only within our church community but in the wider community.



Wisteria at the Rectory

The Festival of Saint Aidan, Bishop and Missionary, was celebrated in a Festival Eucharist on Sunday 29 August 2021. The Guest Preacher was The Reverend Bruce Hunter. Bruce was formerly a Priest in the Diocese of Newcastle and is now living at the Anglican Retirement Villages, Castle Hill. He has presided and preached at Saint Aidan's a number of times and joined us on other occasions. Bruce and his wife Carol were warmly welcomed to the Zoom Festival Service by all parishioners. Bruce's sermon was greatly appreciated and is reproduced below.



Today, Saint Aidan's Day is a day to be happy! To be happy because we have good news to share. As we gather around our screens wherever we maybe, we have good news to share.

We are called to be that person in Isaiah 52:7, who comes over the mountain bringing good news, to announce peace, to announce salvation and say to Zion, to God's people, that Your God is King! Your God Reigns!

Aidan was sent out by God to proclaim that message. We too are to share the same good news of Saint Aidan who in the 7th century brought the Gospel to Northumbria, in what we know as northern England and south-east Scotland. That was thirteen to fourteen centuries ago - in the 7th century, the Dark Ages.

Most mornings, like me, you may tune into the 11 o'clock news on the ABC and then later in the day to the World News from Afghanistan and other distant parts. It's usually not that encouraging - although sometimes they try!

I long to hear good news, don't you? To hear news of amazing rescues, of salvation for the many who face the terrors of this world: pandemics, poverty, homelessness, wars, rumours of wars - the distress in Kabul and further afield. There are many of us who are locked-down, locked-out perhaps physically and spiritually at this time.

And so we long for peace, rescue and salvation: *"How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion 'Your God Reigns'."*

We long, all the nations and the 'ends of the earth', long to see the salvation of our God. And so we shall, so we shall, if we are his.

So, reason enough to celebrate the coming of Saint Aidan and his missionary colleagues in the 7th century AD.

For we know that Saint Aidan travelled far and wide spreading the Gospel message to rich and poor alike. Aidan lived at a time of conflict in the British Isles (not so different to our times today). There was conflict between Christianity and the pagan religions of the Picts and Scots - wars and rumours of wars.

Like us, Aidan was not alone in his quest to bring God's good news to the people. King Oswald of Northumbria was determined to bring Christianity to the people of that land. He sent to Iona, to the monks for a missionary to

bring the good news of the Gospel to the land. First, they sent Cormac, but he found the people unteachable and stubborn. (Do our leaders find us unteachable and stubborn? Just listen to our news conferences to find out.)

Nevertheless, the good folks at Iona persevered. They reassessed their endeavours and it was Aidan who suggested that a gentler approach was needed. So, Aidan got the job and he was dispatched with twelve monks to Lindisfarne where he built a monastery, to train, to fast and to pray that Christ's Kingdom would come.

Aidan's work prospered and led to the restoration of the Christian faith, the rule of Christ's Kingdom in that part of the British Isles. In all, Aidan spent sixteen years in Northumbria, seeking out those that were lost, those that were deaf and blind to Christ's rescue plan for the world.

Aidan sought too, to encourage and build up the believers, to share the good news with all he could. Now, that was not easy, it took courage, faith and perseverance and it took action on Aidan's part. He had to step out in faith to encourage and to rebuke when it was needed, even Kings.

So, what was his message? The message shared by Aidan in the 7th century in Northern England and Scotland in the Dark Ages, and how did he share it?

First, he had to take a risk to speak to others about the Gospel. It's not always easy to speak to neighbours, family, strangers, friends, to those in authority - especially if you fear rejection or even outright hostility. But Aidan spoke to all, none were excluded from hearing the message: rich, poor, beggar, unbeliever or ruler, all were offered the good news.

Jesus in speaking to the Pharisee, Nicodemus, in John Chapter 3 had to remind him of the good news *'that whoever believes may have eternal life'*. *'For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.'*

Good news, good news for all that have ears to hear and eyes to see!

Today with COVID, Kabul, and all the challenges of life itself we need to hear this good news afresh and so do our neighbours near and far.

So even if we can't tread the highways and byways, over the mountains, or into our neighbouring LGAs as much as we would like, we can still make use of the many other highways and byways that the Lord has provided: notes, letters, texts, emails, FaceTime, Zoom meetings and the like. Like Aidan we can encourage and support fellow Christians on the mission field and in good works: Anglicare, the Mobile Community Pantry, Bush Church Aid in outback Australia, Church Missionary Society, Anglican Board of Mission and many others.

Aidan spoke to and encouraged people where he could and so can we. He was direct, but also loving, compassionate. Like Saint Paul he provided *'milk where it was needed'*. And he was gentle - but direct when he needed to be direct, even with kings. All things to all people for the sake of the Gospel, never for his own enrichment. Aidan sets us a good example to follow - after all he was following his Lord and Saviour, Jesus Christ, as best he could and so should we. The history books tell us that in his final illness Aidan set up a tent next to the church: a humble man, not rich by worldly standards, but rich as a child of God, an inheritor, I trust, of God's Kingdom and Eternal life.

How do we live life like Saint Aidan in the 21st century today? Well, I don't think it's about browbeating our neighbours or family with a big Bible. But I do think it's about being winsome and responding to people with the right word, at the right time. And to do that we, like Aidan, need to know the Scriptures and read them. Like Jesus we need to be able to have good news for people like Nicodemus when they ask. To be there for people in times of need and not walk away, like the rich young ruler (in Matthew 19) when the situation is difficult. Remember Jesus has promised us his Spirit and to walk with us in these times.

The Venerable Bede says of Aidan:

"He never sought or cared for any worldly possessions, and he loved to give away to the poor who chanced to meet him whatever he had received himself - he gave to others."

And it wasn't just possessions he gave. He gave his time, his love and his compassion - reaching out to all with the greatest of gifts.

The gift of 'new life', to those who would accept it and turn to Christ, who would put Christ first and follow Him, and in the end receive eternal life in Christ's Kingdom.

Maybe you think that's okay for Saint Aidan, or in theory, but it's a bit too hard for me. Well, Jesus also answered that problem, put to him by his disciples in Matthew 19:26 when Jesus said: *"For mortals, it is impossible, but for Christ all things are possible."* Like Aidan we need to trust and follow.

What's it to be, trust in Christ and follow him; or like the rich young ruler in Matthew 19:12, *"turn aside, grieving and walk away"*?

But if you have accepted Jesus as your Lord and Saviour, then Rejoice! For this is Saint Aidan's Day and you are a child of light, called to walk with the Lord, this day. Yes, Jesus loves us but let's make sure that we stay yoked to him and not walk away from Christ's love, forgiveness and salvation.

Jesus says in Matthew 19:28 and verses following *"Everyone who has left houses, or brothers or sisters or father or mother, or children, or fields for my name's sake, will receive a hundredfold and will inherit eternal life...Many who are first will be last and the last will be first."*

So, this Saint Aidan's Day, are we prepared for the Day of the Lord's Return? Have we accepted Christ's gift of grace? God's riches at Christ's expense? To be as it were a 21st century Saint Aidan, a child of God?

For know this: The Lord longs to feast with you at His table on this Saint Aidan's Day and for all eternity.

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



Part of the Zoom congregation on Saint Aidan's Day

Many parishioners wore white to celebrate the Festival of Saint Aidan. White is the joyful colour used at the great Festivals of Easter, Christmas and Patronal Sunday as well as Confirmation. It teaches that believers are justified with God; they are the new creation. On Patronal Sunday at Saint Alban's, we use the colour red as Saint Alban was a martyr.



Part of the Zoom congregation on Saint Aidan's Day



SEASON OF CREATION

The **Season of Creation 2021 Prayer** was prepared for use by churches in many places and of different traditions.

Creator of All we are grateful that from your communion of love you created our planet to be a home for all. By your Holy Wisdom you made the Earth to bring forth a diversity of living beings that filled the soil, water and air. Each part of creation praises you in their being, and cares for one another from our place in the web of life.

With the Psalmist, we sing your praise that in your house “even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young.” We remember that you call human beings to keep your garden in ways that honour the dignity of each creature and conserve their place in the abundance of life on Earth.

But we know that our will to power pushes the planet beyond her limits. Our consumption is out of harmony and rhythm with Earth’s capacity to heal herself. Habitats are left barren or lost. Species are lost and systems fail. Where reefs and burrows, mountaintops and ocean deeps once teemed with life and relationships, wet and dry deserts lie empty, as if uncreated. Human families are displaced by insecurity and conflict, migrating in search of peace. Animals flee fires, deforestation and famine, wandering in search of a new place to find a home to lay their young and live.

In this Season of Creation, we pray that the breath of your creative Word would move our hearts, as in the waters of our birth and baptism. Give us faith to follow Christ to our just place in the beloved community. Enlighten us with the grace to respond to your covenant and call to care for our common home. In our tilling and keeping, gladden our hearts to know that we participate with your Holy Spirit to renew the face of your Earth, and safeguard a home for all.

In the name of the One who came to proclaim good news to all creation, Jesus Christ. Amen.

A Service of Thanksgiving for the Life of Helen Cooper 18 February 1926 – 27 July 2021



Helen Marion Cooper
Photo by Amber Kelly-Ringrose

On Friday 6 August 2021 at Macquarie Park Crematorium a service of thanksgiving celebrated the life of Helen Cooper. The number of attendees was severely restricted because of COVID-19 regulations and the service was streamed so that all who wanted to share the service could do so. Three of the four photos in this article are from that streamed service.

Helen was a long-term parishioner of Saint Alban's. She was well known and well loved by all who knew her and her contribution to the church over more than 50 years cannot be overstated. She was the first female Warden at Saint Alban's and served her church in various roles until shortly before her death. Helen's four children all attended Sunday School at Saint Alban's and the three sisters were all married at Saint Alban's.

Helen's funeral service was led by The Reverend Paul Weaver who has known Helen and her family since the 1970s. In a twist of fate, the previous Rector, The Reverend John Cornish, friend to Helen and her family, was stranded in Sydney at the time because of COVID-19 restrictions and he was able to participate in the funeral service.



Meredith McNab

Owing to the limit on the number of mourners, only the following members of Helen's family could attend:

Helen's daughter Bryce and her partner Tom Dlugosch

Helen's daughter Alison Fillery, and two of her children, Dylan and Rachael

Helen's son Guy Cooper and his partner Deni Simkin.

Helen's other daughter, Meredith McNab, gave her eulogy by video from Brisbane.

Several eulogies were given at the service and the following, by Helen's daughter Bryce, is reprinted with permission.

Near and Far

My earliest memory of Mum was of Meredith and me sheltering in her voluminous 1950s skirts as a steam train roared through Epping station with horn blasting and steam billowing. Mum was delighted.

A train memory of hers I learned of much more recently was when she travelled across the Nullabor in about 1950 to teach physical education at the Presbyterian Ladies' College Perth. A group of politicians invited her to play strip poker with them -- she didn't know what that was, and they didn't take advantage of her innocence, but it still makes me chuckle. It was so like her.

To those of you, near and far, who cannot be here today, we few people in this room are here on behalf of you all as we say farewell to our mother, Oma, sister, aunt and friend.

Especially, our uncle Geoff and our aunts Peg and Anne, and Mum's six other grandchildren Gareth, Kaithlyn, Danika, Heather, Nick and our son Alex, and also my stepdaughters Deborah and Katrina.

Mum and Dad together bequeathed to me two essentials: the first, was unconditional love and no judgement, and the second was to embrace the wider family of our fellow humans, and our animals too, to "*only connect*" as the author E.M. Forster said.

In almost 70 years of living in Epping, Mum must have known someone on every street. Through our family, Cheltenham Kindergarten, our schools, schoolgirl hockey, Saint Alban's church, and the English conversation classes, Mum and Dad knew people beyond Epping and Australia, all over the world.



Bryce Cooper giving her eulogy

Because of them, I am connected to family and friends in countries including the United States, Scotland and England, France, Germany, Italy, Iran, India, China, Singapore, Malaysia, Colombia and New Zealand.

I've long known that our family are not the only ones to call our mother Mum, Oma, sister and aunt. I do mean "Mum" as Alex calls me, and as Tom too called Mum, putting aside his American accent to call her Mum in 'Strine'.

In these past weeks, through your letters, cards, emails, and words, I've learned of so many more people who regarded Mum as their honorary mother and Oma.

Mum's last train trip with Tom and me was when the new Metro opened, and we went all the way to the terminus at Tallawong. Mum was as delighted as all the children on the train, as she was so many years ago at Epping station.



Two of Helen's grandchildren, Dylan and Rachel Fillery



Father Paul leading the Service of Thanksgiving

Editor's Note:

Helen's most recent contribution to our parish magazine was 'Memories of Saint Alban's' in which she described her arrival in Epping with her husband Roy in 1953, and briefly her subsequent 65 years involved in the parish. *The Parish Magazine* Number 862 November 2020 to January 2021.

Our Services

Information about ways to join us in the church or on Zoom, and on how we are transitioning to have more services in the church, is in the Weekly Bulletin, which can be found on the Parish website.

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

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

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

For all services held in the church, COVID safe procedures and NSW Public Health Orders are being followed.

Our regular services

Sunday at Saint Alban's	8.00am Holy Eucharist with Hymns 10.00am Choral Eucharist – 1 st , 3 rd and 5 th Sunday; Sung Eucharist – 2 nd and 4 th Sunday The live 10.00am Holy Eucharist is also streamed via Zoom. [Information about ways to join us is in the Weekly Bulletin, which can be found on the Parish website.] 6.00pm Taizé Service – 2 nd Sunday
Thursday at Saint Alban's	9.30am Reading, Reflection and Prayers for Healing on Zoom 10.30am Eucharist with Prayers for Healing <i>The last service for 2021 will be Thursday 16 December. Services will resume Thursday 3 February 2022.</i>

November 2021

Tuesday 2 November	7.45pm All Souls' Day <i>The list of people to be remembered will be placed on the Altar. You may wish to bring a flower to place in the Sanctuary. Candles will be available to be lit in memory of a loved one.</i>
Sunday 7 November	All Saints' Day
Thursday 11 November	Remembrance Day
Sunday 14 November	Twenty fifth Sunday after Pentecost and Remembrance Sunday
Sunday 21 November	Christ the King
Sunday 28 November	First Sunday of Advent

December 2021

Friday 24 December	Christmas Eve – <i>times of services will be advised in the Bulletin and on the Website</i>
Saturday 25 December	Christmas Day - <i>times of services will be advised in the Bulletin and on the Website</i>
Sunday 26 December	First Sunday after Christmas

January 2022

Sunday 2 January	Second Sunday after Christmas and observance of Epiphany [Thursday 6 January]
Sunday 9 January	Baptism of Our Lord
Sunday 23 January	Third Sunday after Epiphany and observance of Australia Day

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

The Advent Ecumenical Service will be at 7.45pm on Tuesday November 23 at Our Lady Help of Christians.
Bishop Ross Nicholson will be the preacher.

Commemoration of the New Guinea Martyrs at St Mark's Anglican Church, South Hurstville Saturday 4 September 2021

The day commemorating the Martyrs of New Guinea is marked in the Anglican Calendar every year on 2 September and a service is held in Sydney on the closest Saturday. On Saturday 4 September 2021 at 11am, the Reverend Peter Greenwood and Saint Mark's Church, South Hurstville hosted this year's Martyrs Day Service. The preacher was The Reverend Andrew Sempell, Rector Saint James' Church, King Street and Chair of the Anglican Board of Mission. Under normal conditions the service attracts ABM supporters from around the Diocese and further afield. This year, it was a live-streamed Service on Saint Mark's YouTube site.



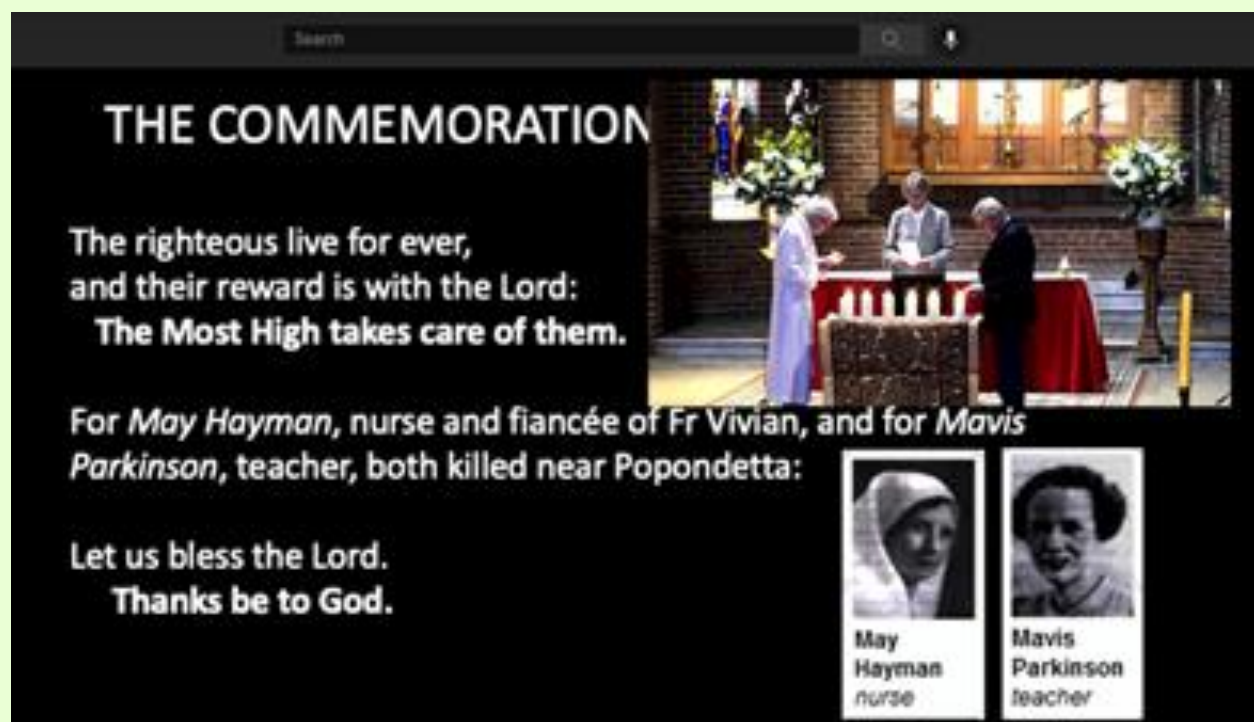
Sanctuary of Saint Mark's Hurstville



Preacher - The Reverend Andrew Sempell



Reader: Peggy Sanders from Saint Alban's



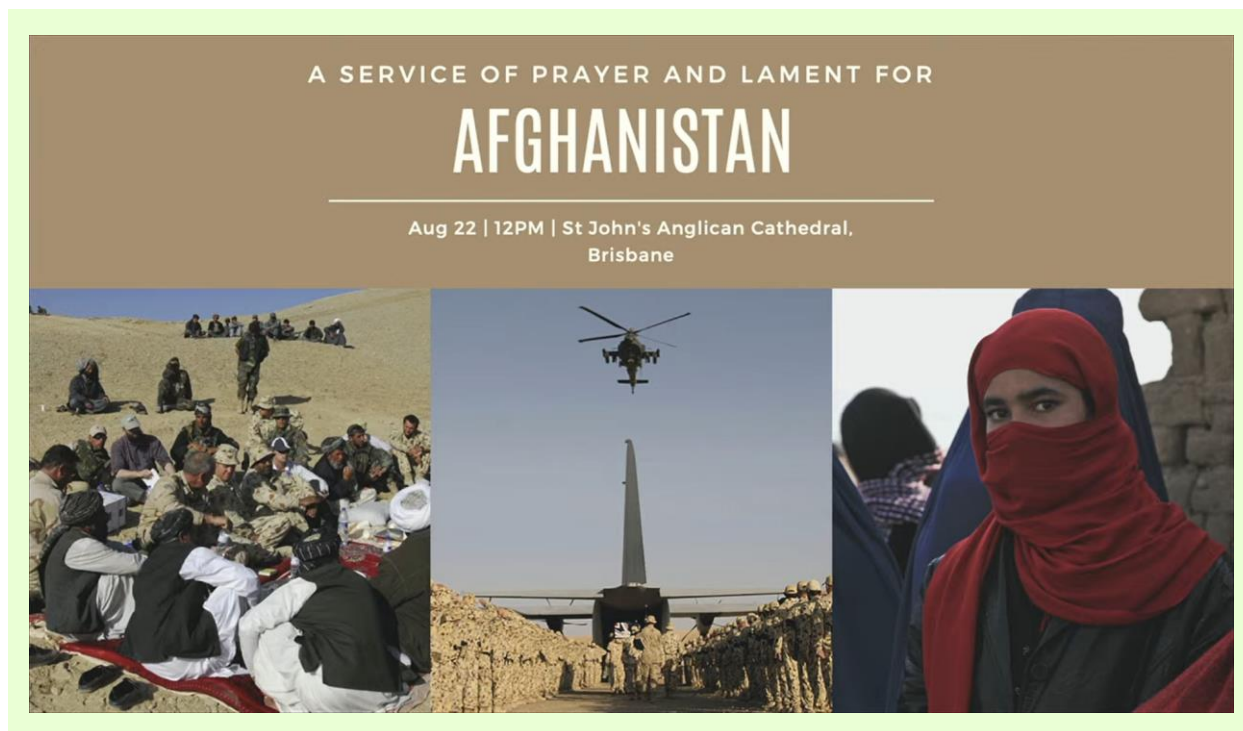
Slide of Commemoration for Martyrs May Hayman and Mavis Parkinson, both having a connection with our Epping Parish during their time training for the mission field



The lighting of the candles to commemorate the martyrs took place in Saint Peter's Anglican Church Cremorne and was linked into the service which was streamed from Saint Mark's Hurstville

A Service of Prayer and Lament for Afghanistan

22 August 2021



On Sunday 22 August 2021 A Service of Prayer and Lament for Afghanistan was held at Saint John's Anglican Cathedral, Brisbane. Brisbane was not in a COVID lockdown so there could be a congregation in attendance. The service was also streamed to enable all those interested to 'attend'.

The Service can be viewed at <https://www.youtube.com/watch?v=bYuzc9GsgwE>

As the front of the Service Booklet explained:

"Many in the Australian community are concerned for family, friends and former work colleagues. Members of the Australian Defence Force served, and some died, during the twenty years of Australian involvement in the war in Afghanistan. Many people in that nation are now displaced. Many fear for the future. We will gather to offer our solidarity and support."



The Dean of Saint John's Cathedral
The Very Reverend Dr Peter Catt



The reading of the Gospel



**The Venerable Rob Sutherland, Archdeacon to the Australian Army,
delivered the Reflection**



**Chaplain Cameron West
A prayer for those who served and are serving**



**Chaplain Stephen Briggs RAN
A prayer for the fallen**

Prayers were offered for the people of Afghanistan, for those who served and are serving, for those who have lost loved ones, for the fallen, for our leaders, for the refugees, and for the peacemakers.



All present at the service were invited to light a candle

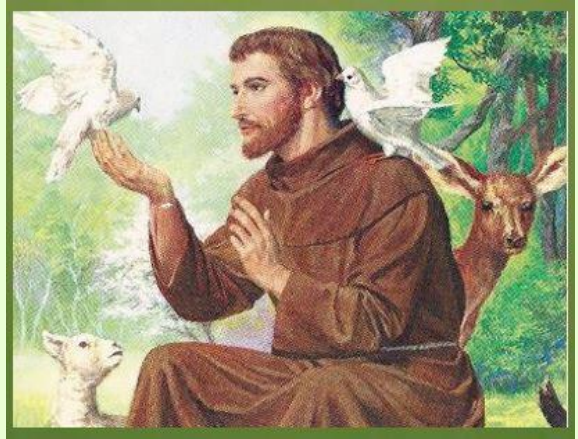
**The Archbishop of Brisbane, The Most Reverend
Dr Phillip Aspinall AC gave the blessing**



On the day before Saint Francis' Day, and to end the month-long celebration of the Season of Creation, Saint Alban's celebrated a Eucharist and a Blessing of the Pets. Parishioners were invited to make their pets visible to receive the blessing during the Zoom service.

"Pets and animal friends, may you be a blessing. In the Name of the Father, and of the Son, and of the Holy Spirit. May you and your owners enjoy life together and find joy with the God who created you."

Given the adage about working with animals, the editor attempted to screenshot parishioners and their pets. Here are the results!





★ 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 7 January 2022.

Ask yourself–

- ✚ In what ways does my faith help me to endure the vicissitudes of life and the difficulties of COVID-19?
- ✚ Have I been able to help others?
- ✚ Have there been lessons I have learned?
- ✚ What am I looking forward to in 2022?
- ✚ How am I staying in touch with my Church, family and friends?
- ✚ Do I have an interesting journey of faith? Would others enjoy hearing my story?
- ✚ Is there someone who has influenced me and my religious faith? An author? A preacher? A friend?
- ✚ Is there a Christian book or author I would like to review?
- ✚ What would I like to see in future editions of *The Parish Magazine*?

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

History of Saint Alban's Choir – Part 4

Dr Doug Carruthers

This is the fourth instalment in the series on the history of the choir and choral music at Saint Alban's. Part 1 was published in *The Parish Magazine* Number 861, August – October 2020, Part 2 was published in *The Parish Magazine* Number 863, February – April 2021 and Part 3 was published in *The Parish Magazine* Number 865 August – October 2021. This part looks at the history from the early 1980s.



Doug has been a choir member since December 1966

By the end of the previous instalment of the history of Saint Alban's Choir, published in *The Parish Magazine* Number 865, August - October 2021, the Letourneau organ had been installed in its position in the new gallery, thus bringing to fruition a remarkable effort within our parish.

This was followed by a week-long Festival of Music and choral concerts which proved to be a great success, highlighting just what a superb instrument we had, and still have. A good deal of the accolade was duly given to the then Director of Music, David Rumsey.

Considering the time he gave to the project one could be excused for thinking that this was all he was doing in the parish but, as will become evident, this was not the case.

David took his position very seriously and used his remarkable talents and boundless energy to remarkable effect. It is important to note that during all he achieved in the parish he was the founding head of the School of Organ and Church Music at the NSW State Conservatorium of Music (now known as the Sydney Conservatorium of Music) with all that entailed, both as an educator, a performer and as an administrator.

Within the parish David raised the choir to a new level of proficiency by initiating, amongst other things, the first choir weekend away. This was held in the Blue Mountains west of Sydney. It was here that the choir practised voice production, sight reading and learning to sing Britten's *Rejoice in the Lamb*. They also sang the morning service at Saint Hilda's in Katoomba before repairing to the accommodation at Blackheath where some hungry basses joined David in providing a BBQ lunch whilst there was a light dusting of falling snow! It was from this innovation that the annual weekend away became a much-anticipated feature of the choir's year, right up to current times. This had the desired effect of bonding the choir into a tight-knit group.



David Rumsey

A look at 1980 is worthwhile as David had to also fit in a study leave of 10 weeks overseas. During his absence the choir was under the direction of Allan Hurley who had previously had some connection with the choir.

During his brief period, Allan managed to introduce some new anthems and motets. His skills and devotion earned him many friends and an invitation to sing at a lunch-time concert at Saint Stephen's Presbyterian Church in the City. His time at Saint Alban's was followed by a temporary appointment at Saint Andrew's Cathedral upon the death of their organist Michael Hemans.

Following David's return he was busy trying to produce a cassette recording of the choir singing a Choral Evensong plus anthems. Alas, there were persistent technical problems especially as the recording had to be done in the sanctuary. Unfortunately, the project never came to fruition.

By 1981 the choir was expanding as was their repertoire with such anthems as “Ave Verum Corpus” (Byrd), “This is the Record of John” and “Come Holy Ghost” (Gibbons). At the same time the choir was preparing to sing the “Messiah” (Handel) with harpsichord and small orchestral accompaniment.

David was an effective communicator as was evident with his production of “Saint Alban’s Music News” every few weeks, especially in regard to the organ project. However as stated previously, David ensured that the choir should be exposed to new music as well as the usual pieces. The choir was soon to learn that it had been chosen to perform a new piece, “Sanctus” by Ron Nagorcka [<http://www.ronnagorcka.com/biography>], to be performed at The Sydney Conservatorium of Music in April 1981. The sounds were produced by each chorister making all sorts of vocal musical sounds as the microphone was being passed around which were then fed into a synthesiser to produce the final mixed result. It was quite a departure from Tallis etc but an interesting experience to say the least. It was also to much relief that a year-long experimental use of new psalm settings in a more modern mode was finally laid to rest: with much relief to many, both choir and congregation.



December 1980 Saint Alban's choir recording session with David Rumsey

David was lucky in that at this time an exceptionally talented young student of his, Rosemary Blake, had become associated with Saint Alban's. Her undoubted musical talents led to her being awarded a Churchill Scholarship to study overseas but not before taking up a position as an assistant organist. As will become evident, her final recital in September 1988 would not be her last as far as our church was concerned. To fill the void left, Betty Randall and Mark Quarmby were appointed as assistant organists with Bruce Wilson to manage as choir master.

David was also the official organist for the Sydney Symphony Orchestra. How would you like to play before an audience of around 100,000 people? Well David did. On a memorable night whilst the Sydney Symphony Orchestra played Saint Saens Symphony no 3 (The Organ Symphony) in the Sydney Domain, David played the organ part on the Hill Grand Organ in the Sydney Town Hall on the other side of the city, being relayed via microwave link. It was a resounding success. However, David also liked the lighter side of music at times. This was well shown when at the end of the Australian premiere of Ligeti's *Volumina* he appeared to collapse across the console as the organ was turned off giving a wheezing discordant sound. This gave rise to some screams from the audience until he stood up to accept the deserved applause.

Thanks to David and Christa Rumsey's help, given to assist the establishing of 2MBS-FM (now Fine Music), Sydney acquired a community run FM station for classical music. This also led to some recordings and CDs. David was a pioneer in FM radio and music broadcasting which gave him much pleasure. Under him were produced a large number of fine organists as well as harpsichordists and ABC music broadcasters. Not only did

David record he also composed. To his credit were two settings of the Holy Eucharist (2nd order) prompting one critic to reflect that in the music one could hear the agony of Christ's bones breaking! He also produced new settings of the Magnificat and Nunc Dimittis for use in the evening service, these being essential to coincide with the newly released *An Australian Prayer Book*. It was in late 1982 that David was asked by the ABC to arrange a recording by the choir of *English Mass* by Anton Heiller - originally written for the Episcopal Church of the USA for broadcast in early 1983.

By mid-1983 a young and upcoming organist, Craig Warton, a local parishioner, was advanced enough to become the Assistant Organist. We will learn of his valued contribution soon but meanwhile we must briefly return to 1984 when on the 17 February David Rumsey's setting of the second order of the Holy Eucharist was featured in the weekly ABC series *In Quires and Places*. During most of the rest of the year David was overseas thus leaving Craig Warton as Acting Director of Music.

Upon David's return the parish was saddened when he announced his intention to resign as from February 1985. He had given so much of himself and achieved so much for our parish. He had initially given 18 months assisting his wife Christa fulfil her role with the choir and then 5 years as our Director of Music and Organist. I will leave it up to this quote from *The Parish Magazine* to sum up the genuine appreciation of all he had done.

David, who is one of Australia's most eminent organists has given generously of his time and ability in the service of this, his parish church. He has brought the choir to a very high standard and Sunday by Sunday the congregation is able to enjoy very fine liturgical music. He has composed two settings of the Holy Eucharist and one of the evening canticles which have been sung in our services from time to time. David was also responsible for the specifications of our magnificent Le Tourneau pipe organ (1981) and devoted much effort to overseeing its installation. David Rumsey has built upon and enriched the fine musical traditions of this parish and his contribution to the church life will be sadly missed. [Epping Parish Magazine, February-March 1985]

Saint Alban's was delighted to learn that David would still be available to play for other services as needed, especially as he was living just across from the church and was still an active parishioner. A special aspect of David's continuing involvement, which is often forgotten, was his ability to attract musicians from overseas, many of international standing, to perform in the church. The rector in recognising this extra load on David had asked the music committee to help with the logistics. The writer of this history was asked to set it up, especially as he had prior experience with arranging pre-service recitals from the local schools and music teachers as well as a local recorder consort in which he played. David's involvement in the church continued until 2000 when he left Australia to settle and pursue organ research in Basel, Switzerland. It was evident that David would be a hard act to follow, considering what he had achieved in some 6 years. The question now was who could succeed him and continue the high standard and direction of the choir in the future.

The church was again fortunate in that there was a lot of musical ability in the parish. Out of this talent a young organist stepped forward. Craig Warton had arrived on the scene at just at the right time. Craig had grown up in the parish and, at an early age, he realised his dream of joining the choir. He did more than that. After attending the Conservatorium High School, he went on to gain associate diplomas in church music and music teaching at the NSW Conservatorium of Music whilst studying organ music under both Christa Rumsey (1976-1980) and David Rumsey (1980-1985). Wanting to expand his talents, he spent some time overseas studying under eminent teachers such as Prof. Michael Radulescu, an Austrian-German composer, organist and conductor in Vienna. On his return to Australia, Craig filled teaching positions in organ and piano at schools such as Barker College, Knox Grammar and Abbotsleigh as well as teaching privately.

Having grown up in the parish Craig had two advantages. Firstly, he was firmly familiar with the role of liturgical music in our services and secondly, he was well known and supported within the parish. The announcement on Easter Day 1985 that the rector, The Reverend Geoffrey Feltham, had appointed Craig Warton to the vacant position as Director of Music and Organist was warmly received.

Craig was quick to reassure the choir that he did not have any plans to change the overall direction that our choir was taking. Rather, like others before him, he would build upon the music and encourage the younger people to join in and become involved. Craig's friendly and encouraging personality assured him of this support.



Craig Warton was appointed Director of Music in 1985

During 1985 the choir began to learn a new setting of the Holy Eucharist composed by Michael Dudman of Christ Church Cathedral in Newcastle. This congregational setting was to ultimately gain wide acceptance and is still used in Saint Alban's for special occasions. 1985 was another occasion to give thanks as the debt on the new organ project had been paid off in record time. This saved the parish many thousands of dollars in interest repayments and ensured that the project did not detract from the parish's missionary giving.

The next year produced other changes, especially with the introduction of late-night shopping on Thursday nights which had been the choir's rehearsal night for many years. This would now have to be moved to Wednesday nights and still continues to this day. This year also saw a welcome increase in choir members. The sale of the old Telford organ from its chamber in the sanctuary to the Uniting Church at Dural took place leaving some thoughts as to what could fill the space that was left, but this will have to wait for another time to examine as meanwhile we were delighted that Craig had been selected to attend a course of study at the Royal School of Church Music in England from June to September 1986. During Craig's absence the music was under the direction of Ian McLeod who was an "old boy" of Saint Alban's having already served as an assistant organist and as an ex-server. Ian had already had experience at Saint Michael's Cathedral in Wollongong. His services were greatly appreciated with much acclaim for the excellent music and many new motets and anthems.

Craig returned from the UK with much music still resounding in his head. Memories of King's College in Cambridge, Magdalen College in Oxford, Saint Paul's Cathedral and Westminster Abbey encouraged him to put what he had learned into practice. This was not long in coming. In fact, in February 1987 the choir was invited to participate in the 5th Nepean Choral Festival in Penrith. Before a packed house our choir's contributions were "Day by Day" (Martin Howe), *For the Beauty of the Earth* (John Rutter) and *Sing a Song of Sixpence* (Diack with apologies to Handel) all unaccompanied. After intermission all the choirs assembled to give a performance of Handel's *Dentingen Te Deum* with full orchestral accompaniment. It was a resounding success and as the Parish Magazine October-November 1987 stated: *In a word Saint Alban's Choir was magnificent.*

Craig was fond of music of the Baroque era and following this visit he was keen to introduce some of the fine music that was sourced from the Royal School of Church Music in the UK. This he was able to do at the annual choir camp in 1987 at the Morpeth Conference Centre on the Hunter River. It was there that our choir joined forces with the excellent choir of Saint Peter's, East Maitland, for a Choral Holy Eucharist in the magnificent neo gothic church designed by Edmund Blacket. The result was a stunning service, even receiving applause from the congregation after the introit!

Craig was becoming very busy at Saint Alban's, especially as he had started a school of musicianship and 1988 had arrived. It was Australia's Bicentenary with all its celebrations. Amongst these Saint Alban's choir was honoured to be chosen to be part of a large choral festival to be held in the historic Greenway designed Saint James' church in the city which is highly regarded for its music excellence.

This was for a special edition of *Songs of Praise* to be televised both in Australia and the UK. It was a wonderful experience to sing in such a gathering.



1987 Choir rehearsal at Saint James' Morpeth

It was also in 1988 that the old Telford organ, which had been sold to the Uniting Church in Dural, had been sold on to Saint Mark's, Granville. After suitable modifications it was duly installed and during a choral evensong on the Feast of Saints Philip and James, May 1988, our old organ was dedicated to continue its faithful service.

The same year in September the choir was again away at the annual choir camp, this time at 'Bishophthorpe', the previous residence of the Bishops of the Canberra/Goulburn Diocese. The highlight was the singing of a Choral Holy Eucharist in Saint Saviour's Cathedral. The same year also welcomed Christa Rumsey, a previous Director of Music, on a visit to Sydney. It was a delight to hear her once again give a recital on the LeTourneau organ which was given glowing praise from those who were lucky to have heard her. All those attributes that make her an internationally acclaimed artist were on display on an instrument that had itself attracted much praise. One critic even described the organ to be the finest church organ in Sydney.



Christa Rumsey

There is an old saying that 'what goes around comes around' and this was to prove true when members of the Nepean Choral Society paid our church a visit in November 1988 to join with our choir to perform Handel's *Messiah*. This performance was accompanied by organ, harpsichord and chamber orchestra. It was a memorable afternoon to say the least.



Nov 1988 Nepean Choral Society pays a return visit to meet again with Saint Alban's choir

Unfortunately, 1988 ended with the Rector announcing with deep regret the resignation of Craig Warton. As was said at the time, Craig would be missed from the life of the parish, not only as it related to his musical ability but as a valued member of the parish. The parish had much to be grateful for, especially for the immense amount of time, dedication and hard work which he had given to his church in his four years as Director of Music. Craig had done much to ensure that the standards and traditions achieved over many years were faithfully preserved and enhanced. In this he successfully introduced the choir to new ideas whilst maintaining what had gone before him.

Craig went on to become Deputy Organist and Choirmaster at Saint Andrew's Cathedral and as an accompanist for the Cathedral Singers. The search for a new Director/Organist will lead us into the next instalment where things get very interesting.

Acknowledgements:

1. Editions of *Epping Parish Magazine* from 1971-1993
2. Brian Hayward - current parish archivist for access to parish records
3. Julie Evans - current editor of *The Parish Magazine* for assistance in sourcing some material
4. Photos used in this issue come from the author's personal collection unless otherwise noted

Note: - The details of the week-long Festival following the installation of the Letourneau organ in 1981 will be featured in a separate article at a later date.

Memorable Places of Worship – an armchair travel guide



Ruth Shatford AM writes:

In the small French town of Melle, due east from the Atlantic coast town of La Rochelle, but not far inland, is the former Abbey Church of Saint Hilaire.

For years, I have had a large poster of this beautiful Romanesque church with a large equestrian statue on the facade. I have had in mind for a long time to visit and was able to do so a couple of years ago, when we could still travel. But I got more than a simple Romanesque church with a statue on the facade.

The church seems nestled down into its surrounding ground and the elevated position of the main doors gives a wonderful overview of the whole interior as you enter this cool, stately, noble building. It has a long aisle and as you approach the sanctuary, you realise that the area has undergone a modern transformation. In the 12th century the current stone church replaced a previous wooden one. It was built in two stages - in 1109, the choir and transept were begun and then in 1150, the nave and facade.

As you gently descend into the building and walk forward, you expect to see the stone floor continuing for the length of the church, but your eye is taken by a stepped sea of undulating white marble that fills that whole sanctuary of the church.

It is as if a white marble sea has been floated in, right up to the surrounding sanctuary pillars and the waving, stepped design of the marble raises your eyes from the floor to take in the height of the building. The furnishings are minimal, with simple but elegant alabaster altar and lectern whose colours match beautifully the colours of the stone pillars of the church.



The Sanctuary



The Baptistry

The font is not raised nor sculpted, but is a smallish pool set down in the stepped marble. One guide speaks of how this creative modern marble stepped floor fits in with what he describes as the perfection of the Romanesque geometry of the church.

Although not on a main tourist route nowadays, this former abbey church is as Michelin guides always say, "worth the detour"! It was listed as a Historic Monument in 1914 and then as a World Heritage Site in 1998. It is on the Camino, the Pilgrim Way of Saint James to Compostela in Spain and so is not unimportant.

It is an inspiring haven of quietness and peace where you have the sense that not only are the stones saturated with the prayers offered there over hundreds of years, but that the church is alive and active and that modern day parishioners find that the ancient building, with the transformed sanctuary, is a place that helps incline and shape their prayers and is conducive to their engaging with God in worship - either personally or in community.



The beautiful equestrian sculpture on the facade

Relevant website:

Former Abbey Church of Saint Hilaire - <https://www.dezeen.com/2011/05/19/st-hilaire-church-in-melle-by-mathieu-lehanneur/>



Christine Murray with her son Patrick and daughter-in-law Samantha

Christine Murray writes:

In November 2015, my husband Tim and I were visiting our son, Patrick, and his family who were living in Richmond, Virginia. Patrick was deployed with the US Army at Fort Lee in Petersburg. As a pre-Christmas activity, we visited the First Baptist Church in nearby Hopewell for their 'Walk Through Bethlehem'. Since it began in 2005, the Walk has been very popular, drawing over 3,000 guests each year.

While we waited to be escorted in small groups to Bethlehem, we enjoyed wonderful Christmas music in the sanctuary performed by members of the congregation and the community. It was great to see the large number of beautifully costumed children participating.

When it was our turn, we were given a shortened version of the Christmas story, then guided to Bethlehem, where we encountered the sights, sounds, and smells of the ancient town. My young granddaughters were not too impressed by the smells!



Village of Bethlehem



The Nativity

We met Roman soldiers, beggars, shopkeepers, live animals, shepherds, and angels before finding the Baby Jesus in the arms of Mary, attended by Joseph and an angel. After our walk we were served refreshments, including hot apple cider and hot chocolate in the Fellowship Hall.

I was particularly impressed by the way in which this event enabled the church to reach out and share the story and message of Christmas with the community. It seemed that everyone in the congregation had a role: from the children performing and taking on roles in the town, to all who constructed the town, its shops and buildings and then role-played the inhabitants, to those who cooked the cakes for supper and served the drinks. Our 'Walk through Bethlehem' was truly an unforgettable experience.

Relevant website:

First Baptist Church in Hopewell, Virginia, USA - <https://fbchopewell.church/>

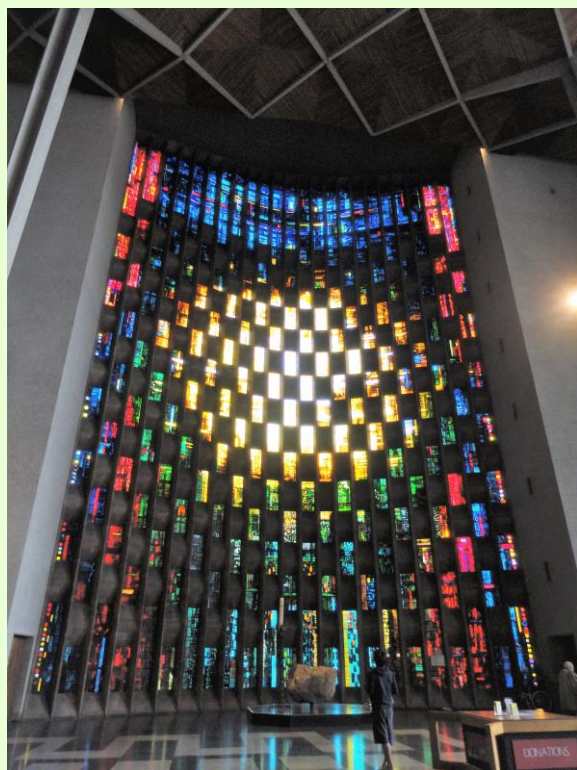


Malcolm and Meredith Lawn write:

Like many other parishioners at Saint Alban's and Saint Aidan's who have had the privilege of travelling in the UK and Europe, the great cathedrals have featured highly in our itineraries. The historic gothic cathedrals are beautiful and awe-inspiring; however, it is the modern Cathedral Church of Saint Michael in Coventry that has left the most lasting impression on us.

Many will be familiar with the story of how the old cathedral was destroyed in the Coventry Blitz on the night of 14 November 1940 which also killed 568 civilians and destroyed 4,300 homes. The ruins of the old cathedral have been preserved as a moving monument to the forgiveness and reconciliation to which all Christians are called.

The modern cathedral was constructed during the late 1950s on a site adjacent to the ruins of the old cathedral. The best British architects, artists and sculptors of the mid-twentieth century contributed works to this new cathedral; Basil Spence was the architect, the artist Graham Sutherland designed the huge tapestry *Christ in Glory* which hangs behind the altar, John Hutton designed the great west window *Screen of Saints and Angels*, and Benjamin Britten composed his *War Requiem* to be premiered at the cathedral's consecration on 25 May 1962.



Coventry Cathedral's stained glass Baptistry window

With none of the nationalist trappings of some of the older cathedrals, notably Westminster Abbey and Saint Paul's in London, the modern Coventry Cathedral is a theologically rich witness to the Christian faith.

Two features which stood out for us were, firstly, the awe-inspiring floor to ceiling stained glass Baptistry window designed by John Piper.

With the window designed so the brightest light comes through the centre, directly above the font, the congregation is made fully aware of God's blessing of baptism.

Though not as spectacular, the eight *Tablets of the Word* by the German sculptor and letter carver Ralph Beyer, are perhaps the most thought provoking, inspiring and challenging of anything in the cathedral.

Mounted on the walls around the nave, these stone tablets display sayings of Jesus in a script evocative of the first century AD. The power of the design invokes in the viewer a feeling that they can almost hear Jesus say these words directly to them.



One of the eight *Tablets of the Word* mounted on the walls of the nave of Coventry Cathedral

We found it impossible not to spend some time in front of each of the tablets in contemplation and meditation.

Coventry Cathedral is a rare testament to how modernist architecture and modern art, when undertaken with care and understanding, can create a beautiful and powerful witness to the Christian faith. We are hoping that any architects involved with a development of the Saint Alban's site might draw indirectly on the inspiration of Coventry Cathedral to create a built environment with a similarly powerful Christian witness.

Relevant website:

Coventry Cathedral <https://www.coventrycathedral.org.uk/wpsite/>



**Lynn and Ken Bock with
Westminster Abbey in background**

Lynn Bock writes:

It was going to be difficult to write an article entitled 'A Church I Will Always Remember'. I have sung in so many churches during my lifetime I do not think I could pick out only one, so I thought I would mention them.

The word 'sung' for me means to sing in a choir or choral situation. I have had the privilege of doing three tours to England to sing in various Cathedrals during their Summer holidays. This is when choirs in big Cathedrals are on holidays, and many choirs from around the world put in requests to sing at that time.

The Cathedrals like to continue their Choral tradition during this holiday time, so welcome overseas choirs, so long as they meet a certain standard. Sometimes this must be planned two years in advance, as there are many choirs wanting to visit.

I have sung in twenty-three places of worship in England during my three overseas tours.

These include:

Large Cathedrals – Bath Abbey, Wells, Salisbury, Peterborough, Winchester, Ely, Litchfield, St Paul's, Portsmouth, Edmundsbury, Norwich, Leicester, Ripon, Southwark, Bristol, Westminster Cathedral (Roman Catholic)

Royal Peculiars – Westminster Abbey

Minsters – York

Smaller churches – Bedford (Methodist), Christchurch Priory, St. Katharine Cree (City of London)

Colleges – Cambridge, Churchill



Ely Cathedral



Frontal and Reredos in Bath Abbey

Then there are those closer to home – Saint Andrew's and Saint Mary's in Sydney, plus many suburban churches which continue with the Choral tradition of Choral Services. I have also had the joy of singing in Saint Paul's Wellington (NZ) and in ChristChurch Cathedral (in Christchurch before the earthquake). This is not to mention Canberra, Brisbane and some regional centres in NSW and I am not referring to those where I sang before I was married.



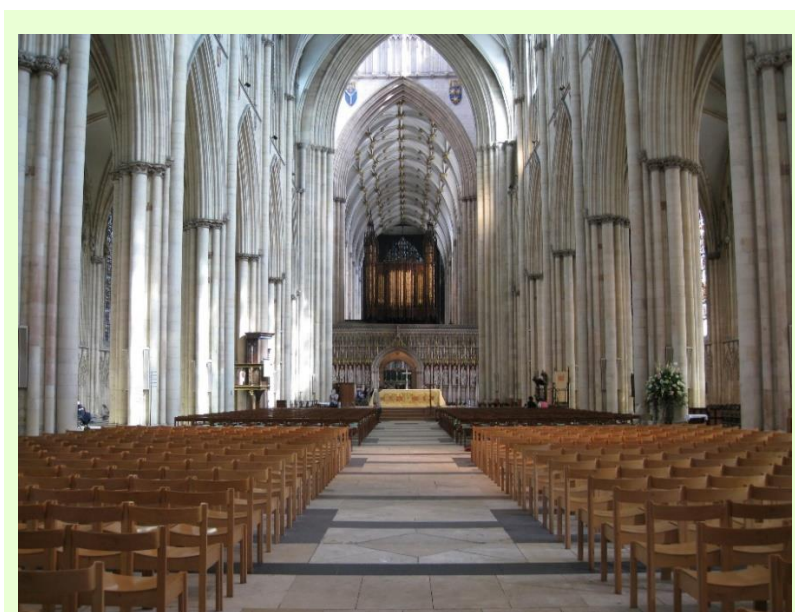
Salisbury Cathedral



Wells Cathedral

But having said all that, Salisbury Cathedral is the one special to me. It was the first big Cathedral I saw when Ken was transferred to England in 1973. We called into Salisbury on our way home from a family holiday in Wales in April 1974 and went into the Cathedral. It is set in a wonderful green area which one walks into through a stone archway. It is one of few Cathedrals which does not have a Rood Screen to separate the Quire and Sanctuary from the Nave, so it looked “enormous” to me.

Little did I think at the time that I would sing in the Quire of this Cathedral with a Sydney Choir 34 years later! We have been back there a few times since, one time going to Evensong on Saturday evening, and then to Morning Prayer on the Sunday. It was at this Service that a Sidesman spoke to us, and, finding out that we were from Sydney, asked if we knew his brother!! He was Robert Key, Member for Salisbury in the House of Commons, and his brother was the Reverend John Key. In fact, Ken did know him, through his then involvement with 2CBA-FM [now the FM radio station Hope 103.2]. Amazing what a small world we live in.



The Nave of York Minster

Relevant websites:

Bath Abbey - <https://www.bathabbey.org/>

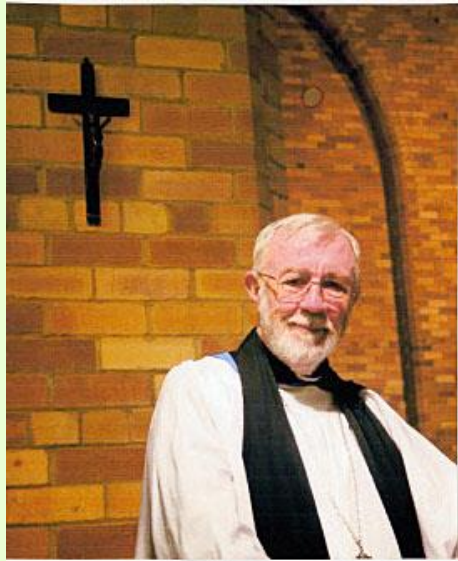
Ely Cathedral - <https://www.elycathedral.org/>

Salisbury Cathedral - <https://www.salisburycathedral.org.uk/>

Wells Cathedral - <https://www.wellscathedral.org.uk/>

Westminster Abbey - <https://www.westminster-abbey.org/>

York Minster - <https://yorkminster.org/>



The author, Father Robert Willson, is a retired priest in the Diocese of Canberra and Goulburn. His articles for *The Parish Magazine* are always appreciated by the editor and enjoyed by readers.

Whenever I repeat the Creed, *suffered under Pontius Pilate*, I am reminded of the portrayal of Pilate by the American actor Rod Steiger in Franco Zeffirelli's television miniseries, *Jesus of Nazareth* (1977). We used the film as a teaching resource in divinity classes when I was Chaplain at Canberra Girls' Grammar.

In the film we see Pontius Pilate dramatically riding into the Roman Headquarters in Jerusalem in a cloud of dust, at the head of his escort. He leaps from his horse in a towering rage. Quintilius, whom he had left in charge, advances at his most obsequious, to use a good Latin word, and says *Welcome, Pilate*.

Pilate shouts, *I go away for one week and I come back to find rioting in the streets of Jerusalem, and you stand there and say 'Welcome!'* I knew that Pontius Pilate, who disliked Jerusalem intensely, had made Caesarea, a town on Israel's Mediterranean coast, his headquarters and only came to Jerusalem when he was forced to.

Under the skilful hand of director Franco Zeffirelli I think it is a brilliant portrayal of the Roman Governor of Palestine. He was desperately trying to avoid getting involved in the attempt by the Jewish religious leaders to have Jesus of Nazareth executed because he was a threat to their power. They were not allowed to execute such a man so must enlist the Roman authorities to do the dirty work, leading to the Cross of Calvary. Pilate wanted no part of it.

Many years ago my wife and I spent two weeks touring the Holy Land. A memorable part of that tour was to visit Caesarea Maritima, on the coast of the Mediterranean. Caesarea Maritima was a Phoenician trading colony until the Romans took control and all Judea was awarded by Rome to Herod the Great in 30 BC. Herod became a 'client king' of the Romans and named the place 'Caesarea' in honour of the Roman Emperor Augustus Caesar who had given him his position. Our month of August commemorates Augustus.

There are archaeological remnants of great interest and when we arrived in Caesarea I was confronted by a giant naked foot. That foot is said to be a surviving fragment of a very large statue of the Emperor Augustus. We also photographed the massive Aqueduct that carried water to Caesarea in later years.

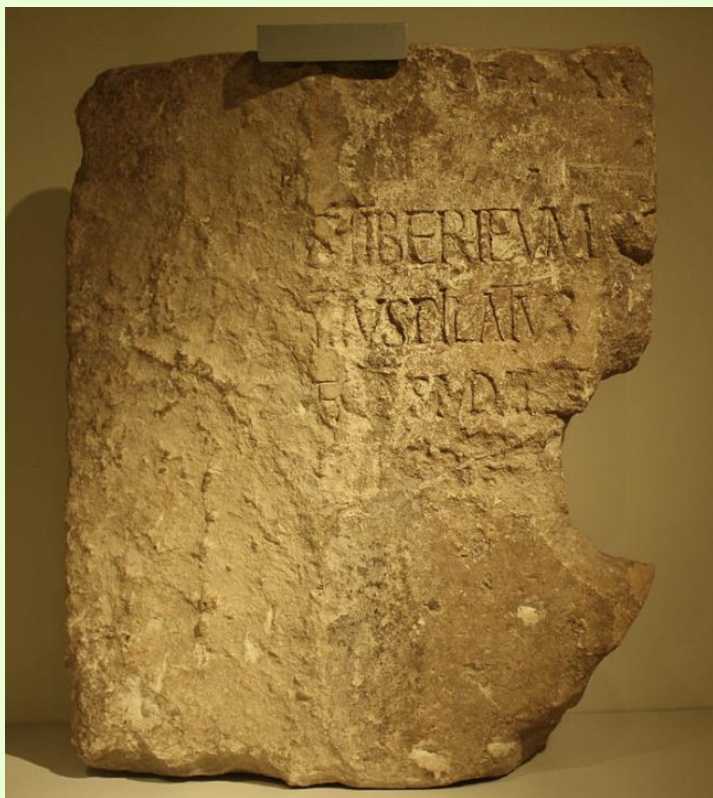


Ancient Roman Aqueduct in Caesarea Maritima. It dates from the time of Emperor Hadrian



The author sitting in an arch of the Roman Aqueduct at Caesarea. Photo taken in 1975 by Elizabeth Willson

We also saw a replica of a fascinating archaeological discovery made some years before our visit. In 1961 scholars were excavating the steps of the theatre in Caesarea and uncovered a damaged block of limestone which had been used as a step.



The Pilot Stone

When it was turned over, an inscription was revealed. It mentions Pontius Pilate as having dedicated the stone to the deified Augustus and Livia. It refers to *this Tiberium*, probably a temple dedicated to the Emperor Tiberius by Pontius Pilate. Pontius Pilate was Roman Governor for ten years, AD 26-37. Apart from Augustus all references to Caesar in the Gospels are to Tiberius who reigned after him.

The inscription constitutes the earliest surviving record of Pilate, created by him in his lifetime. To us, of course, his name is well known in the accounts of the trial and death of Jesus in the New Testament. He also gets a mention in the writings of Josephus and Philo and Tacitus.

Coins of Pontius Pilate have also been found, as well as a cheap ring with his name on it, but the Caesarea inscription is unique and most important. The original stone, in photo at left, is in the Israel Museum in Jerusalem and we saw a plaster-cast replica.

As we read again the Gospel accounts of the trial of Jesus before Pilate we wonder what sort of a man the Roman governor was. Some later historians say that he was extremely cruel to the Jewish subjects of Rome. Pilate simply did not understand them and had contempt for them. At one point in the film I mentioned before he says to himself: *How does one govern such a people?* but it is clear that Pilate was a shrewd judge of character. He knew that Jesus had been delivered to him by his enemies out of envy and that he was innocent of the charges made against him. A careful study of the Passion narrative shows that six times, in different ways, Pilate tried to avoid condemning Jesus. He wanted to release him.

Some readers will be surprised to know that two ancient Christian churches, the Ethiopian and the Coptic churches, honour Pilate as a saint. They believe that he was converted to the Faith of Christ in later years. They do not believe that he was a bad or incompetent ruler in Palestine. They point out that he was governor for a long time, so he could not have been as incompetent as some have claimed. Eventually he seems to have been recalled to Rome by Tiberius but the Emperor died on the Isle of Capri before Pilate arrived.

Some recent scholars have speculated about the threat to Pilate by the crowd at the trial of Jesus, as recorded in John's Gospel. They shouted, *If you release this man, you are not Caesar's friend*. In Latin it is very powerful: *si hunc dimittis non es amicus Caesaris*. Obviously, this was a very dangerous threat. But there is a fascinating background to it in Roman power politics. Some scholars remind us that by this time the aged Tiberius had retired from Rome to the Isle of Capri near Naples. Beth and I visited it and saw ancient ruins from the Romans who lived there at that time. Tiberius had appointed a man named Sejanus, head of the Praetorian Guard, to be in charge of administration in Rome. But it appears that Sejanus had got too big for his boots. Power went to his head. He dreamed of being the next Emperor and seems to have joined a plot to have the old man done away with.

Tiberius heard about this conspiracy. He sent Sejanus a letter and ordered him to read it aloud in the Senate. It began by thanking Sejanus for his loyal service and devotion to the Emperor. Then the voice of Sejanus died away as he read of his own condemnation and guilt. That was the signal for soldiers to rush in and arrest him. He and all his children were put to death and their bodies thrown into the Tiber.

It appears that the appointment of Pilate to Judea had been signed not by the Emperor but by Sejanus so when Sejanus was executed as a traitor all those appointed by him were also suspected of treason. Pontius Pilate might be on that list and the threat of the crowd would be very dangerous to him. Not all scholars accept this scenario, but it seems possible and gives a sinister glimpse to Roman power politics even touching the trial of Jesus.

After his years of service as governor of Judea Pontius Pilate faded from history and we know nothing about his later life with certainty. There is a legend that he spent the rest of his life everlastingly washing his hands. As I think about this powerful Biblical narrative my mind goes back to Shakespeare's Macbeth where Macbeth is tortured by his guilt for the murder of Duncan. He asks: *Will all great Neptune's ocean wash this blood clean from my hand?* We remember one of the Seven Words from the Cross: Jesus said: *Father, forgive them, they know not what they do.*

References:

1. Caesarea Maritima https://en.wikipedia.org/wiki/Caesarea_Maritima Accessed 26 August 2021 at 1220hrs
2. The Pilate Stone https://en.wikipedia.org/wiki/Pilate_stone Accessed 27 August 2021 at 1430hrs
3. Ancient Roman Aqueduct in Caesarea Maritima
4. [https://commons.wikimedia.org/wiki/File:Ancient_Roman_aqueduct_in_Caesarea_Maritima_in_Israel_\(1\).JPG](https://commons.wikimedia.org/wiki/File:Ancient_Roman_aqueduct_in_Caesarea_Maritima_in_Israel_(1).JPG)
Accessed 27 August 2021 at 1435hrs

The Parish Register

The Faithful Departed

Helen Marion **COOPER**
on 27 July 2021

Noelle Mary **BRINDEN**
on 28 September 2021

Geoffrey George **TRAVIS**
on 29 September 2021

Walter Spencer **BOUGH**
on 27 October 2021



"Mission will not happen unless the Church goes beyond its own life out into active care in the local neighbourhood."

Words of the late David Sheppard, [1929-2005], Church of England Bishop of Liverpool, who was an active broadcaster and campaigner, especially on the subjects of poverty and social reform.

[Taken from the *Epping Parish Magazine* December 1990 – January 1991 Page 14]



In the last edition of *The Parish Magazine*, Doug Carruthers described the arrival and installation of the Letourneau organ from Quebec.

On 18 October 2021 we celebrate the fortieth anniversary of the dedication of the new organ and the inaugural recital by Brett Leighton.

On the evening of 18 October 1981, a dinner was held in the War Memorial Hall at Saint Alban's to celebrate the installation and the article appearing here is the address given on that occasion by the late Bruce Martin who was a Church Warden at the time.

Editor's Note:

In recent weeks the organ has undergone extensive refurbishment. An article on this subject will be published in a future edition of *The Parish Magazine*.

"AN OCCASION OF THANKSGIVING AND CELEBRATION"

(Extracts from an address given by St. Alban's Churchwarden, Bruce Martin at St. Alban's Celebration Dinner on 18 October, 1981)

Distinguished guests, visitors, fellow parishioners, today is an occasion of thanksgiving and celebration in our parish. Today we celebrate the arrival of our new pipe organ, the handing over and acceptance of the instrument, together with the first and very delightful recital. Today we give thanks for the thinking which led to the proposal to have a new pipe organ erected in a gallery, for the work involved in implementing this proposal which has bound together and enthused so many people. We give thanks to God for the gift of music and outreach it allows; to those who make the music, those who play it with their hands and those who sing it with their voices. We give thanks for the gifts of time and money which have allowed this project to succeed.

The word "Dedication" means to separate, to hallow to devote a thing to God; to set apart for a sacred or solemn purpose. Today we have dedicated our new organ and gallery project. We have named it in honour of Stacy Atkin, O.B.E. Let us not forget, however, that it stands in our church. It has been dedicated or set apart for the worship of God through music in this place.

In trying to give you all some ideas of the trials and traumas, the joys and pleasures and the devotion and desire that have led us to this day, I should like to thank those who have given such wonderful voluntary service to this whole project.

How did it all start? It all began at St. Alban's Worship and Liturgy Sub-Committee meeting on 4 July 1976. **Christa Rumsey**, then our organist, passed on to the Sub-Committee the view expressed by parishioners that the old organ could not be heard when the church was anything like full. The old instrument was under-powered, it was poorly located; it would be expensive to renovate it. From here the matter passed to the Church Committee which, on 21 February 1977 announced the establishment of an **organ fund**. An organ Sub-Committee was established under the convenership of Bruce Wilson. Three times during the period 1977-79 there were special Vestry Meetings called to enable the fullest possible discussion by all members of St. Alban's. The Organ Sub-Committee began a tour of Sydney organs to evaluate the alternatives, we heard electronic organs and pipe organs of various actions. **Mr. John Noller** was involved in these early discussions and later made a wonderful donation of his time and talents as honorary architect and overseer for the project. The plans and specifications have been his work.

Finally on 15 December 1979 six specifications from four builders were evaluated by St. Alban's Church Committee. Our new organist and Director of Music, **David Rumsey** gave his professional

opinion free of charge and a firm decision was made to select an instrument of 18 stops by Orgues Letourneau of Canada. (We thank David, too, for the enormous amount of time he has given in the leading and training of choirs for this occasion, for arranging the musical programme for the coming week and for looking to the future with this wonderful organ, both in its solo capacity and in its backing for worship in choir and congregational use). The organ contract with Orgues Letourneau was then signed by the Churchwardens, following the passage of an Ordinance through the Standing Committee of the Synod of this Diocese. We give special thanks to **Mr. Neil Cameron** (now the advocate of the Diocese) and **Arch-deacon Fillingham** for assisting the passage of that Ordinance. Mr. Cameron is now the proud possessor of a Letourneau organ which arrived on the same ship and in the same container as our St. Alban's organ. We should also like to thank **Mr. David Kennedy**, our Church's solicitor who had the difficult task of guiding us through contracts and clauses and keeping us aware of our rights and responsibilities.

THE GALLERY — The contract was let to the Glebe Administration Board builders. **Mr. B. McGee** had the job of administration of this project and we thank him for his care and concern. The foreman on the job was **Mr. Sid Carpenter**. The final result will surely attest to his work and watchfulness. We thank them both.

Work on the gallery could not have proceeded at such a rate had it not been for the voluntary assistance of some of our parishioners. We must thank **Ossie and George Hulbert** (woodworkers extraordinaire), **Don Down, Peter Johnson, Tom Arthur** and our electrician **John Bardsley** and his father, together with **Lloyd Jeffery** who removed and relaid the carpet. All these people gave freely of their time and talents and we thank them sincerely.

THE ORGAN ARRIVES — When the organ was finished (ahead of time!), our organist David Rumsey was flown to Canada at the expense of Fernand Letourneau and the Canadian Government, to play an inaugural recital on the instrument in the monastery where it had been assembled... We thank the Canadian Government and M. Letourneau for meeting this cost and also the brothers of the monastery where the organ was housed.

The organ arrived via Japan and passage through customs and delivery to St. Alban's was expedited by **Norm Hayes**, another of our parishioners. We thank Norm and his firm for their concern and assistance. Arrival was just after 7.30 p.m. and about forty parishioners turned up to assist with the unloading. One and a half hours saw the whole container emptied of its two organs... Our thanks go to the young and old who turned up that night and who helped in the following days to assemble the case and wind chest of our new organ. Fernand says that he was able to get underway with the actual voicing work on the organ much faster than would otherwise have been possible.

I think it is appropriate at this juncture to commend **Fernand Letourneau** and his assistant, **Ivan**, for doing us so proud here at St. Alban's, in presenting us with such a beautiful organ. The organ looks and sounds superb, but above all it will be a testimony to

the workmanship of Fernand Letourneau, workmanship and technical skill of which he can be so rightly proud. We all wish him well for the future and hope that the Letourneau name is attached to many more organs of this quality and workmanship in the years to come.

MORE THANK-YOUS — I would like to thank now some of the other people who have contributed their time and skill to make this day possible and who are often taken for granted in the smooth-running of these occasions. I would like to thank **Rob Cummins**, our Organ Fund Treasurer who has had charge of our banking negotiations . . . Rob has guided our borrowing and carefully watched over our expenditure with a quiet but reassuring hand. We thank too our Church Secretary, **Nigel Hubbard** who has handled all the correspondence and the minutes of both the Church Committee and the Organ Committee and who has devoted hours of his time to produce our special souvenir edition of our parish paper.

We thank too the members of the **Church Committee** and the **Organ Committee**. There have been many late nights, much soul-searching, intense investigation, many motions which have been won and lost. Ideas have been brought forward, evaluated and assessed and a very firm feeling of achievement has been generated over the years. We all thank God for the guidance which we believe has come to each and all of us. We remembered too, **Mrs. Judy Carruthers** who managed our advertising, **Peter Cole** and **Brian Haywood** as leaders of the property and working groups who prepared the church and grounds. One can only guess at the number of voluntary hours these people have given . . . And we remember too the leader of the Women's Fellowship, **Mrs. Deidre Haywood** and her able assistants who prepared and presented this dinner here tonight . . .

OUR RECTOR — Finally on the long list of persons to be thanked comes our Rector. Geoffrey Feltham has been a firm yet tolerant chairman of our Church Committee. His guidance and leadership during the long and protracted negotiations have been very much appreciated. His support for the whole scheme as an on going outreach as well as an impetus to worship has been wholehearted and keen. St. Alban's should be known for its encouragement of varying styles of worship and improving standards of music . . . It is no easy matter for the Rector of a parish as large as this to steer a course which keeps everyone happy. But I am sure that he has done this in a manner which everyone appreciates . . .

DONATIONS — Please don't stop now!! We need to continue the flow of money which is helping to offset the borrowings made to purchase the Organ, and to construct the Gallery. Organisations such as the MLC and AGC (Epping) have assisted us in this way. We need more interest-free loans and donations from parishioners. Please continue to help us and pray about the continuing work for God in this area and beyond, that our music can make viable.

May we pray that, through faith, this instrument will be used for the worship of God in a wonderful way . . . that through our music we may glorify God here in our parish of Epping and as well, reach out into the wider sphere of the city of Sydney.



These photos from the celebratory dinner, held on 18 October 1981, were provided by Bruce Wilson.

LEFT TO RIGHT: Stephanie Watts, Unknown, Ken Bock, Nigel Hubbard, Deidre Haywood, Brian Haywood



LEFT TO RIGHT: Maree Watts, Graeme Watts, Helen Cooper



LEFT TO RIGHT: Bruce Wilson, [Organ Committee Convenor] John Noller [Snr], Architect for the gallery, Marlene Noller, David Rumsey, [Consultant for organ], Ida Wilson [partly obscured]

In November we celebrate the anniversary of the death of the Christian martyr Saint Cecilia who died in Rome in 230 AD. She came to be associated with church music and in particular the organ. This entry in the 1991 October/November edition of *The Parish Magazine* briefly describes her life.

A SAINT FOR NOVEMBER

CECILIA

Saint Cecilia was a Christian martyr who died at Rome in 230 AD. She is said to have been forced to marry in spite of her vows of celibacy. She converted her husband to Christianity and eventually both suffered martyrdom. Cecilia's story is told in Chaucer's "Second Nun's Priest's Tale" in the **Canterbury Tales**.



In the middle ages Cecilia became the patron saint of the blind and she also came to be associated with church music in particular the organ which she said to have invented and played. According to tradition an angel fell in love with her for her musical skill.

But bright Cecilia rais'd the Wonder higher
When to her organ vocal breath was given
An angel heard and straight appear'd
Mistaking Earth for Heaven.

— John Dryden, *A Song for St. Cecilia's Day* (1687)

Her husband also saw the heavenly visitant who gave to both a crown of martyrdom.

When the Academy of Music was founded at Rome in 1584, she was adopted as the patron of church music. St. Cecilia's feast day is 22 November, upon which the Worshipful Company of Musicians of London meet and go in procession for divine service at St. Paul's Cathedral.

Dryden's celebrated poem compares Cecilia with Timotheus of Miletus (447-357 AD), a celebrated musician and poet.

Thus long ago,
'Ere heaving Bellows learn'd to blow,
While Organs yet were mute,
Timotheus, to his breathing Flute
And sounding Lyre,
Cou'd swell the Soul to rage, or kindle soft Desire.
At last Divine *Cecilia* came,
Inventress of the Vocal Frame;
The sweet Enthusiast, from her Sacred Store,
Enlarg'd the former narrow Bounds,
And added Length to solemn Sounds,
With Nature's Mother-Wit, and Arts unknown before.
Let old *Timotheus* yield the Prize,
Or both divide the Crown:
He rais'd a Mortal to the Skies;
She drew an Angel down.

— John Dryden, "*Alexander's Feast or the Power of Musique, an Ode in Honour of St. Cecilia's Day*" (1697)

Parish Directory

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