

The Parish Magazine

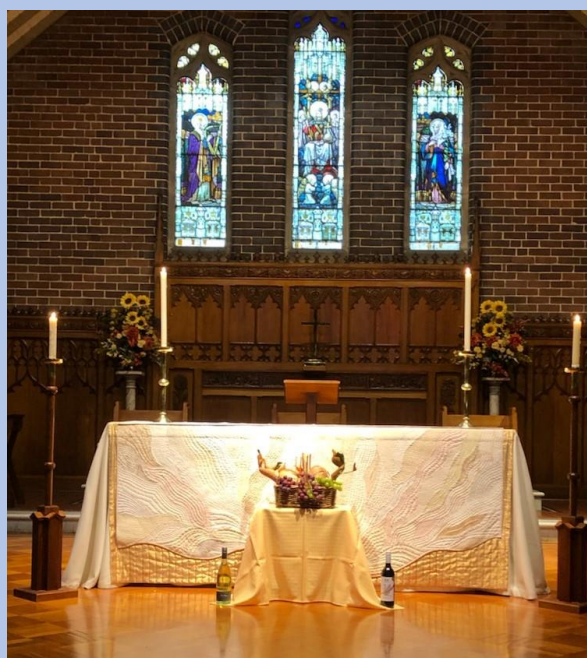
Epping Anglicans



**August to October
2021**

Number 865

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



Harvest Festival 30 May 2021

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



Memorial Flowers 9 May 2021

I am delighted that this edition of *The Parish Magazine* features a number of articles of historical interest. In June we celebrated the 125th Patronal Festival in our much loved and familiar church. It hasn't always looked as it looks now. One article tells us of changes to the Sanctuary and the Chancel in 1991 and another continues the history of music and the choir of Saint Alban's, including the building of the Organ Gallery in 1981 to accommodate the Letourneau organ.

Writing during another COVID-19 lockdown, I find particular relevance in the story of Eyam, the English village that stopped the plague from spreading in 1665. One article tells of group of friends from Saint Alban's who met weekly to play tennis over a fifty-year period. In another a young parishioner tells of his passion for historic photographs. Sincere thanks to those who have contributed. Turn the pages!

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 and Thursday 9.00am – 1.00pm

The Office will be closed during any COVID-19 lockdown. In event of a lockdown, contact administrator at home on (02) 9876 3362 Tuesday to Friday 9am to 3pm.

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

Saint Alban's Church is still not open for private meditation. If there is no COVID-19 lockdown, our parish library will be open Tuesdays and Thursdays 9am to 1pm and meeting rooms, various sized halls and other facilities will be available to hire. Please contact the Parish Office for details.

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 and to those who contributed photographs: Doug Carruthers, Glyn Evans, Julie Evans, Ross Nicholson, Peggy Sanders and Amy Taylor. Thank you also to the proof-readers.

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



This was the long service leave plan - a week in Queensland for General Synod, then drive south to Lightning Ridge, Broken Hill and on to Adelaide. From Adelaide jump on the Ghan stopping off to visit Uluru and Alice Springs before arriving in Darwin. After a few days fly back to Adelaide to visit friends, a week on the Fleurieu Peninsular, before a leisurely drive and camp around the Great Ocean Road ending in Creswick near Ballarat. After a week, jump back in the car for Mt Buller in the Victorian Alps, refresh for the final drive through central NSW and finish our leave with a week in Blackheath.

The wise King Solomon wrote:

"Many are the plans in a person's heart, but it is the Lord's purpose that prevails." Proverbs 19:21

And so went our travel plans. The first axe fell on the General Synod meeting. So we changed the direction of our travels, we'd go to Victoria first then to Adelaide. The second axe fell on the Ghan with a concern that we did not want to be on a train that got us locked down in the Northern Territory.

So off we set for a five-day road trip to Mount Buller with stopovers in Canberra and Albury, confident in our modified plans. And until the second last day of our week in Creswick our confidence was rewarded. Then came the Victorian government's mutterings that the border could close due to a COVID outbreak in Melbourne. With a night to ponder the implications of that, we scarpered for the NSW border, 17 days into eight weeks of Long Service Leave! 'Many are the plans in a person's heart'!

In these COVID times we have all been faced with sudden and dramatic changes to our plans. Plans are made with a purpose in mind. Long Service Leave is a time for relaxing, refreshing, renewing. With family overseas our previous LSL has involved international travel. That is a wonderful blessing, but it has meant we have seen more of North America than Northern Australia. Being confined to Australia meant opportunity for seeing more of our own country. But even this smaller goal was reduced with the Victorian and then the subsequent NSW lockdowns. The planned week in Blackheath became five!

How do you respond to changes in well made plans? Solomon's wisdom reminds us that our life in this world is a two-way partnership with God. We are not independent of his purposes and plans. It is not uncommon to hear people railing against God when circumstances change. That often reflects an impoverished understanding of the goodness of God. Jenny and I were looking forward to seeing new sights, enjoying new experiences, being in different places. All good things in their own right, but the lockdown restricted our movements which meant focussing on the local.

While able to travel we fellowshiped in two different churches, one in Albury and one in Ballarat. In Victoria we shared a meal with the Bishop of Bendigo and his wife, and I had coffee with the Bishop of Ballarat. All experiences of the breadth of our Christian fellowship in the wider Church. But while we were in Blackheath, we were able over a number of Sundays, to worship with a small group of sisters and brothers who we have been starting to get to know. We reconnected with a clergy couple we have known since college days who have retired to Blackheath. All these are serendipities, unexpected blessings, that would not have come with our original plans.

All plans involve trade-offs. Travelling presents wonderful opportunities for new experiences but constantly moving also has its cost. Being in one place meant more reading time for the three books I had been wanting to start. It also provided time to pick up my bass and play some music, and restart a landscape painting I began four years ago!!! Then there was the gardening and woodwork I needed extended time for. Lockdown has been a blessing to needy backyards and DIY projects right across the State!

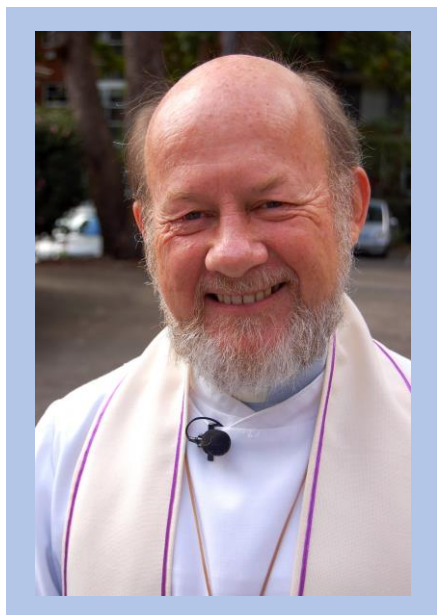
Our first church in Rossmore had a building project which got held up due to heavy rain and soggy ground. Each Sunday for more than three months we looked at the empty timber framework waiting for concrete. Then before a baptism one Sunday, the grandfather of the baby asked what we were doing on the building site? I explained and he handed me a card and said, 'When you need the concrete give me a call.' We did, expecting a bit of a discount,

but to our great surprise he donated the whole pour, six truckloads of cement plus the labour. As frustrating as the delay was, we saw the providence and timing of God. 'It is the Lord's purpose that prevails.'

With all our plans, from simple holidays to complex building projects, we need to be looking below the surface and look for what God is doing. Whether our plans are fruitful or frustrated, if we believe a good God is in total control, we should always be looking for the blessings that will override the disappointments when our intentions are disrupted.

Responding to Abuse in the Church

The Reverend Paul Weaver



Many of you will be aware of stories in the media arising out of the recent release of the National Anglican Family Violence Research Report. Amongst others, Julia Baird, an Anglican herself, has made sure through both the Sydney Morning Herald and the ABC that the report has been widely publicised in the media. You can find the report online by Googling its title.

The report is in three parts: a study of the prevalence of abuse amongst Australians who identify as Anglicans, a study of attitudes and practices of the Anglican Clergy and Leaders, and a study of the experience of intimate partner violence for those who are connected with Anglican churches.

The results of the research are deeply disturbing. Intimate partner violence is apparently at least as prevalent among church-going Anglicans as in the wider community. Faith and church are found to assist but also often hinder those who are experiencing domestic violence. While clergy are willing to assist, only a small proportion of victims actually seek help from the clergy of the church. Many abusers use the scriptures or church teaching to justify their behaviour or manipulate their victim.

Of course, there is no justification for abusive behaviour in marriage or other relationships. Nothing in the scriptures can justify or excuse abusive treatment of a marriage partner or anyone else.

One of the big criticisms made of Sydney Diocese is that its teaching on marriage makes it easier for abusers to justify their behaviour. It is important to know that our diocesan leaders have made it quite clear that there is nothing in their teaching that can rightly be used to justify abusive treatment of one's marriage partner or anyone else.

Much criticism has been expressed about the diocese's doctrine of the husband's headship in marriage, and that the role of a wife is to submit to her husband, along with its rejection of women's ordination to the priesthood on the basis that women are "equal but different". On the latter matter, I am aware that a large minority of clergy in the diocese (myself included) support the ordination of women, and believe that it is not contrary to scripture, as is often claimed by its opponents.

My framework of understanding begins in the account of creation in Genesis 1, where we are told that God made humans male and female, both of them in the image of God. In Genesis 2, where Eve is created out of Adam's rib, the emphasis in the passage is on the fact that Eve is akin to Adam, made out of the same flesh, and that they complement each other. And although in Genesis 3, it is Eve who is tempted first, they both become guilty. One aspect of the results of sin is that the woman's desire shall be for her husband, and "he shall rule over you". What we are being told here is that human relationships will be distorted by sin. It is not suggested that the husband ruling over his wife is God's will, to be obeyed by married couples.

While society in the Biblical world generally regarded male "headship" as the normal pattern, we can find many instances in the Old Testament where there are exceptions to male domination. There is Deborah the judge, and there are female prophets bringing God's message to his people. And the excellent wife of Proverbs 31 is anything but a shrinking violet: she exercises plenty of independent action and authority, and her husband is not threatened, but is delighted in her!

Similarly in the New Testament, Jesus, contrary to the usual patterns, was very happy to have women listen to his teaching and learn from him. And although he did not select any women as Apostles – in those days women’s testimony was not acceptable in court – the first witness to the resurrection and the first messenger of the risen Christ was Mary Magdalene. At Pentecost the Holy Spirit was poured out on both men and women so that they could bear witness to the great works of God and the resurrected Lord. And there are a number of women who had prominent places in the early church.

One of the big passages which is referred to in relation to this issue is Paul’s call for wives to submit to their husbands (Ephesians 5:22). The instruction is part of a long sentence in which Paul tells his readers about the behaviour which is expected of them. In fact, the word “*submit*” actually belongs to the previous instruction in verse 21: “*Submit to one another out of reverence for Christ*”. Paul’s instruction in verse 22 must thus be read in connection with the instruction for Christians to submit to one another. It is quite clear then that “*submission*” has nothing to do with authority and power in this context. It is about a willingness to serve one another: to put the other person’s welfare ahead of one’s own desires. In this sense, a husband is also to submit to his wife. The basic message of submission in this context is about love. Paul does go on to talk about the husband as the head of the wife, but his emphasis even here is on Christ’s sacrificial service of his people as a pattern and example. While Paul’s words may seem uncomfortable, the basic issue is about loving treatment of one another. Paul’s words provide absolutely no justification or excuse for abuse.

One other way that abusers manipulate their victims is by apologising for abusive conduct and then telling them that Christ calls us to keep on forgiving: they may even quote Jesus’ count of “*seventy times seven*”. Forgiveness is one thing but staying in an unsafe situation is another. It is the abuser who destroys the relationship, not the victim! And so, clergy are right to encourage and support people who feel the need to leave an abusive relationship.

It is always possible to select parts of scripture to justify the unjustifiable. Satan tried to do that when tempting Jesus, but Jesus saw what he was doing and rejected his temptations. There are scriptures that Christians may justifiably have disagreements on, and we must always be willing to examine our understanding when we are challenged. But the big picture does not change, and the primacy of genuine love, love that puts the welfare and safety of the other person first, is fundamental in all human relationships for the Christian.

Marriage was designed to be the deepest and most rewarding of all human relationships. And despite all the questions asked of it in these days, it certainly can be! But it takes two loving and committed people to make it work as God designed. It is tragic that abuse has become a part of so many marriages, including Christian marriages. If Ross or I, or our wives Jenny and Sarah, can be of help or support to you or anyone you know, please get in touch with us. We will listen and understand, and we will be confidential. And where more specialised help is needed, we will assist you to find it. You can also find information about available help on notices displayed in the church entrance and the hall toilets.

Children at Saint Alban’s

Amy Taylor, Children’s Ministry Worker



This past term in Sunday School, we’ve been exploring Biblical stories involving animals in our ‘Fantastic Beasts and Where to Find Them’ topic. From the story of the Bronze Serpent to the dove that represents the Holy Spirit, we covered all manner of creatures from both the Old and New Testament.

This coming term we’ll be getting our passports ready to travel around the Bible, visiting the sites where Jesus performed his miracles, where God spoke to His people and where the disciples found themselves throughout history.

We’ll be sailing across the Dead Sea, climbing to the top of Mount Sinai and visiting the Lord’s Temple.

By the end of the term, the children will have a special Sunday School travel bag which will be used for projects throughout the term.

We learnt from Daniel to believe in the power of our prayers.



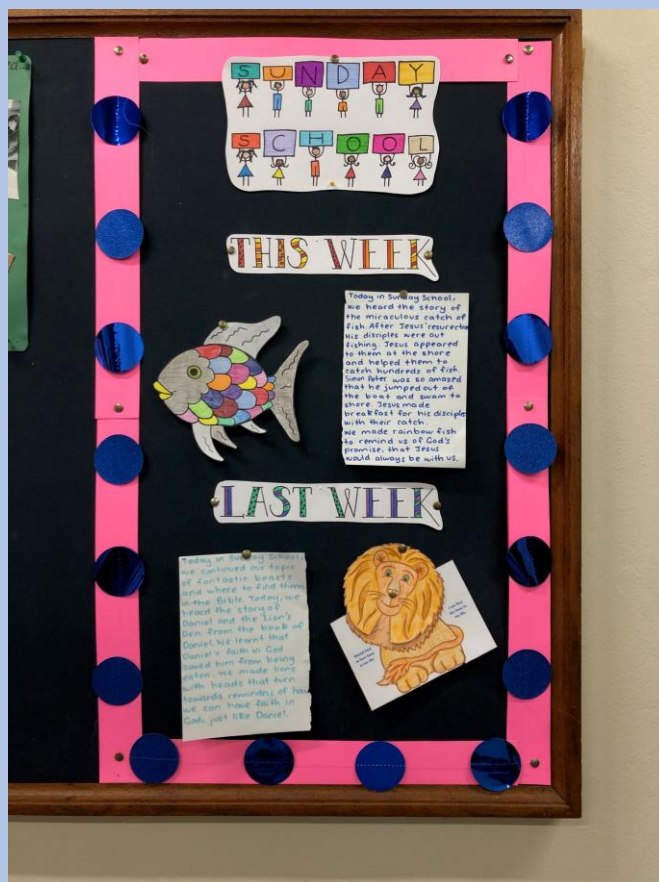
God taught the Israelites that healing required an act of faith.

One of the nicest aspects of Sunday School this year has been that it isn't just the children who have been enjoying the craft projects. The parents have been relishing in some colouring in as a way to unwind and relax with their kids after a busy week of school and work. It's been lovely to see everyone enjoying themselves at Sunday School.

You may have also seen the new Sunday School display on the noticeboard outside the main hall. We're using it as a way of displaying our craft projects and the lessons we learnt each week. It also means parishioners can have a closer look at our projects, whilst also showing other users of the church hall what we get up to in the hope of encouraging more families to come along.



Our Sunday School travel bag, specifically designed to cover the weekly topics



The new display on the noticeboard in the Memorial Hall

Our Services

Information about ways to join us is in the Weekly Bulletin, which can be found on the Parish website.

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

You can also join directly just before 10.00am on Sundays by scrolling on the Epping Anglicans homepage to 'Watch' – the weekly Service Sheet with readings is also available there. When COVID restrictions mean that we cannot meet in Church on Sundays a service by Zoom will be held at 10.00am.

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

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

Sunday at Saint Alban's

8.00am Holy Eucharist with Hymns

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

Sung Eucharist – 2nd and 4th 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 – 2nd Sunday

Thursday at Saint Alban's

10.30am Eucharist with Prayers for Healing

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

When not able to meet in church there is a short time of Reading, Reflection and Prayers for Healing on Zoom from 10.30am

August 2021 Sunday 29 August

Fourteenth Sunday after Pentecost and Saint Aidan of Lindisfarne

September 2021 Sunday 5 September

Fifteenth Sunday after Pentecost and the Martyrs of New Guinea Commemoration

November 2021 Tuesday 2 November

7.45pm All Souls' Day

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.

Sunday 7 November

All Saints' Day

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

The Anglican Board of Mission Sydney Diocesan Committee invites you to the Commemoration of the Martyrs of New Guinea

****COVID-19 Restrictions permitting****



ANGLICAN BOARD OF MISSION
Working for Love, Hope & Justice

Date: Saturday 4 September 2021 at 11.00am

Venue: Saint Mark's, South Hurstville, Corner of The Mall and Grosvenor Road

Rector: The Reverend Peter Greenwood

Preacher: The Reverend Andrew Sempell, Rector of Saint James' Church, King Street, Sydney and Chair of the Anglican Board of Mission Board

Peggy Sanders, Secretary

The New Archbishop of Sydney

Russell Powell



This article was published 6 May 2021 on Sydney Anglicans website following the election synod.

The Dean of Sydney, the Very Reverend Kanishka Raffel, has been elected as Archbishop of Sydney, the first person from a non-European background to hold the position.

He's the 13th leader of the Anglican Church in Sydney since Bishop Broughton was first appointed in 1836.

"I'm humbled and somewhat daunted by the responsibility given me by the Synod," Archbishop-elect Raffel said. "We believe that the Lord works through his people — both in making this decision and in enabling the Archbishop to fulfil his role. Like every Christian, I gladly trust in Jesus."

Mr Raffel has been the Dean of Sydney for six years, previously leading a large Anglican church in Perth for 16 years. Kanishka and his wife Cailey have been married for 32 years and have two adult daughters. He is 56.

Born to Sri-Lankan parents in London, Mr Raffel and his family emigrated to Australia from Canada in 1972.

The Archbishop said:

Local Anglican churches in communities and suburbs across Sydney and Wollongong are places of welcome open to all.

"Globally, Anglican Christianity is ethnically diverse and our multiculturalism in Sydney mirrors that. I'm glad that our Diocese reflects the changing ethnic make-up of our cities and values the participation of Australians of all backgrounds in our church life together. Our team of Bishops is almost equal part Asian-background and Anglo. That is contemporary Australia."

The new Archbishop was chosen from a field of four candidates, which included the Bishop of Wollongong, Peter Hayward, the Bishop of South Sydney, Michael Stead and the Bishop of North Sydney, Chris Edwards. The Synod voted by Houses, 362 in the House of Laity, 205 in the House of Clergy and no-one against in either house.

As he and his wife entered the auditorium, the Synod rose to its feet. He was surrounded by staff of the Cathedral and Bishops and prayed for.

In response, he thanked the Synod for its work and said:

**You have elected a weak servant, and you too, are but weak servants.
But we have a mighty Saviour - full of grace, sovereign, sufficient, supreme;
having the supremacy in all things so that through him God was pleased
to reconcile all things to himself by making peace
through his blood shed on the cross.**

**If I can make a pledge it is this - to stand at the foot of the cross,
weak, dependent and forgiven, and from there to seek to serve, as he enables.**

Kanishka Raffel's work as the Dean of Sydney has brought him in touch with ministry to the homeless and vulnerable, recent arrivals to Australia, as well as government leaders. He recently led the service attended by the Governor-General, Prime Minister and Premier after the death of the Duke of Edinburgh.

As a convert to Christianity from Buddhism, the Archbishop-elect has a special passion for explaining the Christian gospel and teaching the Bible.

The Archbishop said:

“COVID-19 has shaken our self-confidence and fractured our everyday world in a way that makes us long for something more than the material. We’ve rediscovered the priority of relationships and community. Local Anglican churches in communities and suburbs across Sydney and Wollongong are places of welcome open to all. We gather to hear God’s life-giving words, seek to serve our neighbours and are glad to introduce them to the hope we have in Jesus.”



Archbishop Raffel and his wife Cailey after his consecration and inauguration 28 May 2021

<https://sydneyanglicans.net/news/no-higher-title-than-child-of-god/51301>

Acknowledgements:

Thank you to Russell Powell, CEO Anglican Media Sydney, for permission to publish this article.

<https://sydneyanglicans.net/news/like-every-christian-i-gladly-trust-in-jesus/51245>

View the Consecration and Inauguration of Kanishka Raffel, 28 May 2021 7pm at St Andrew's Cathedral, Sydney

<https://www.youtube.com/watch?v=VXz7lmqG5Sg>

The Order of Service is available at the following link

<https://drive.google.com/file/d/1EE9QSCBxjTd3djNkvuZhHMwb5UVAmu1G/view>

Pentecost at Saint Alban's - 23 May 2021



The Sanctuary at Pentecost 23 May 2021



Many parishioners wore red in celebration of Pentecost

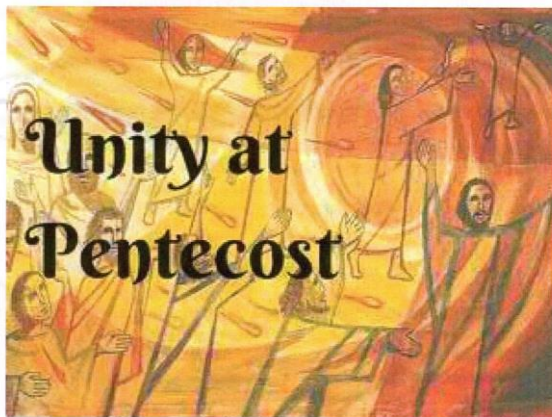
Covenanting Churches of Epping Pentecost Service at Saint Alban's

Tuesday 25 May 2021

Covenanting Churches of Epping Pentecost Service

7.45pm Tuesday 25 May 2021

Anglican Parish of Epping
Catholic Parish of Epping and Carlingford
Epping Uniting Church
West Epping Uniting Church



We acknowledge the Wallamadagal People, the traditional owners of this land.

Order of Service

During this service the Covenant was signed by representatives of the Covenanting Churches:

- The Anglican Parish of Epping
- The Catholic Parish of Epping and Carlingford
- Epping Uniting Church
- West Epping Uniting Church.



Representatives signed the Covenant

Saint Alban's Patronal Festival

"Among the roses of the martyrs, brightly shines Saint Alban."

On 20 June 2021, Saint Alban's Anglican Church, Epping celebrated its 125th Patronal Festival. The celebration included procession, a festival eucharist and the rededication of the Parish. The rededication was led by Reverend Catherine Eaton who was the guest preacher for this special occasion.

A two-year Service Ribbon was presented to server Mark Taylor. All servers and liturgical assistants stood and together prayed the prayer of rededication. All Wardens, Parish Councillors, Parish Nominators, Synod Representatives, the Parish Treasurer and our new organist, Aleks Mitsios were commissioned.



Saint Alban's Church was decorated for the Patronal Festival



Decoration behind the Altar



During the service



Commissioning of Wardens, Parish Councillors, Parish Nominators,
Synod Representatives and Parish Treasurer



The re-dedication of the people of the Parish of Saint Alban to the Service of Christ



The Sanctuary Party after the service
Left to right: David Tait, Reverend Catherine Eaton, Reverend Paul Weaver, Peggy Sanders



Parishioners and guests enjoyed a delicious COVID safe morning tea after the service

Guest Preachers welcomed to Saint Alban's



Emma Gray

Emma Gray preached at Saint Alban's 9 May 2021

Emma told us about herself:

"I grew up in Sydney, but in my mid-twenties, eager to see more of God's world and learn from more of his people, I moved to Vancouver to study theology at Regent College. After graduating, I worked for an organisation that provided affordable housing for seniors. I attended a church that was very much seeking to live out the mission of God in our local neighbourhood.

In 2019 I left the land of tall, straight pine trees and firs and returned to this land of majestic, twisted, scraggly gums. I work for Fresh Hope, the ministry body of Churches of Christ, in the team that supports, encourages and equips people who plant churches or new ministry endeavours.

I am also preparing to begin a PhD in August at the University of Otago, NZ. My research focuses on God's hospitality to us - how he welcomes us as strangers and makes us his guests, how he cares for us and loves us - and how his hospitality towards us shapes us to be people who extend hospitality to others."

While Bishop Ross and Jenny Nicholson were enjoying well-earned Long Service Leave, Saint Alban's was blessed with the presence and words of a number of guest preachers.

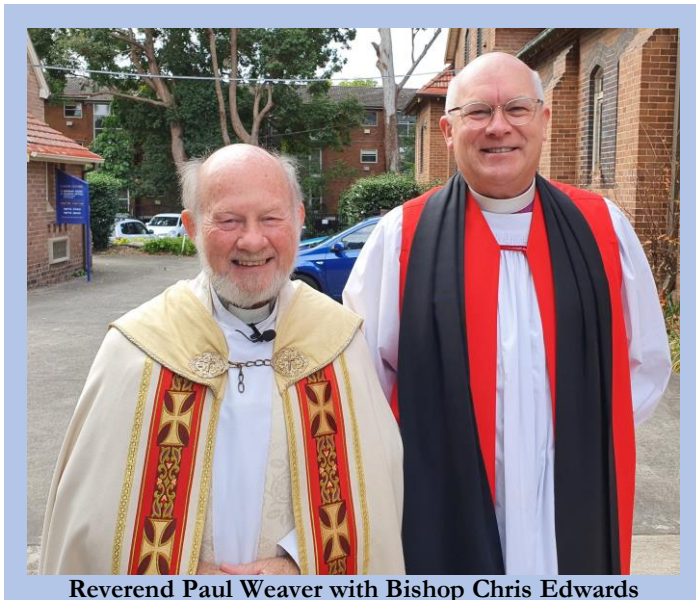


The Reverend Canon Greg Harris

On 16 May 2021 the guest preacher was
The Reverend Canon Greg Harris from Bush Church Aid.



As National Director of Bush Church Aid, Greg encourages and leads the team across remote, regional and rural Australia.



Reverend Paul Weaver with Bishop Chris Edwards

On 30 May 2021, Chris Edwards, Bishop of North Sydney, was the preacher.

Bishop Chris was consecrated 29 March 2014 and commenced his position in the North Sydney region 5 May 2014.

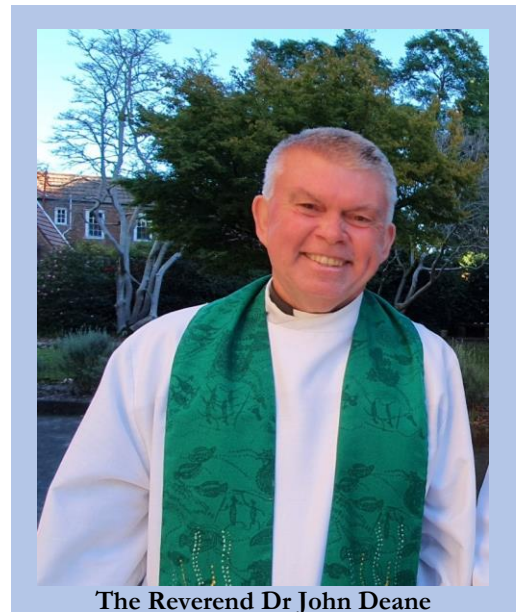
Bishop Edwards was the Director of Mission at Anglican Retirement Villages in Sydney prior to his consecration as Bishop.

On 6 June 2021, The Reverend Dr John Deane was the preacher.

John is the Executive Director of the Anglican Board of Mission.

In August 2020 ABM announced that he had successfully completed his PhD.

His thesis is titled *'The New Song, the New Creation and the New City - the Missional Perspective of the Book of Revelation'* and was undertaken through the Trinity College Theological School, University of Melbourne and the University of Divinity.



The Reverend Dr John Deane



The Reverend Catherine Eaton

The Reverend Catherine Eaton was the preacher at Saint Alban's Patronal Festival celebrated on 20 June 2021.

Catherine is an Anglican Priest and Spiritual Director. She initially trained in Social Sciences and worked as a Community Worker, for much of that time with Anglican churches in the Macarthur region of Sydney and at Saint Alban's, Epping in the 1990s.

In the late 1990s, Catherine moved to Melbourne to complete her theological studies at Trinity College, University of Melbourne.

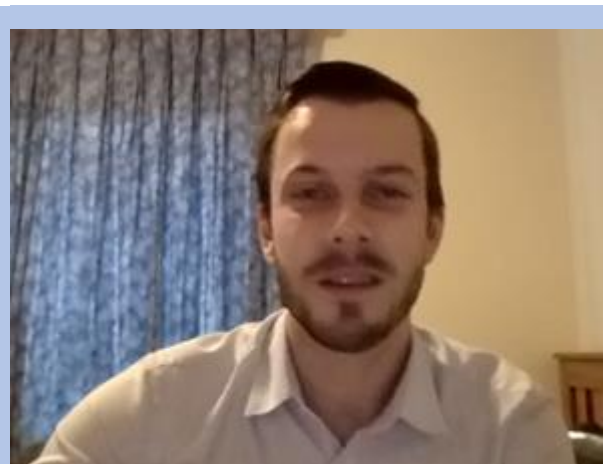
Following her ordination, Catherine spent most of her time in Victoria but now lives in the Southern Highlands where she offers Spiritual Direction, runs a couple of contemplative groups in her home, and assists in a local church community.

On 27 June 2021, Chris Lawn was the preacher when we returned to a Zoom service during the COVID lockdown which started 26 June.

Chris has attended Saint Alban's since 2007. More recently, he served as Youth Leader where he organised a range of lay ministry activities including the Breakfast Club, Sunday School Christmas Pageants, a young adults' Bible study and a youth camp.

During his studies, Chris was regularly involved with Macquarie's Christian Union, serving in multiple ministries there.

He started working full-time in marketing in late 2019 after graduating from Macquarie University with a Bachelor of Marketing and Media. He currently works in the marketing team at Anglicare Sydney, helping to promote their extensive portfolio of retirement villages.



Christopher Lawn preaching on Zoom



Dr Ruth Shatford preaching on Zoom

On 11 July Dr Ruth Shatford AM was the preacher. The lockdown continued into July so Ruth also preached on Zoom.

Ruth has had a long career in education as a secondary teacher, a trainer of infants/primary teachers, a principal and then in running a university hall of residence.

She has been an active member of Saint Alban's for a number of years, being both a Church Warden and Parish Councillor in the past and is authorised as a lay assistant in the parish.

Ruth has also been involved in the work of the diocesan and national church and, over a number of years, was deeply involved in the negotiations with the diocese and consultants about the development of the Saint Alban's site.

★ 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 1 October 2021.

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 2021 and 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 my Parish Magazine?

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

Eyam - The Heroic English Village

Father Robert Willson



In this very difficult time of the coronavirus pandemic, I recalled again the story of an English village named Eyam. Eyam, pronounced 'Eem', is in Derbyshire and my wife and I visited it while on a long camping holiday around Britain in 1975. My Willson ancestors came from the area around Hope, in the same county. I read again the story in a volume of the *'The King's England'*, a book series written and edited by Arthur Mee.

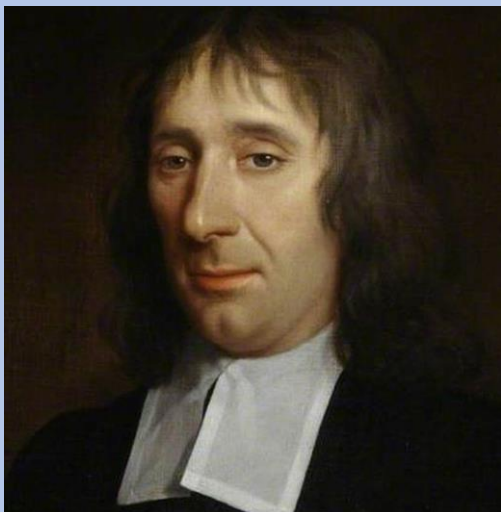
In September 1665, during the reign of Charles II, the bubonic plague had broken out in London and thousands were dying. Samuel Pepys gives a vivid account of it in his diary. The eleven volumes of the famous diary, with accounts both of the Plague and the Great Fire, rest on my library shelves.

In September 1665, a box arrived in Eyam from London, containing cloth and old clothes. That box carried the deadly flea-borne bubonic plague infection. The first victim was the journeyman (carrier) who had opened the box. He was dead within four days. By the end of that month five more people had perished.

For more than a year the pestilence raged in Eyam. Within a year 259 out of 750 villagers had died., including 58 children. It is how the village responded to that frightful ordeal that makes it famous to this day. It was not only a place of grief and despair but also a place of quiet heroism.



George Viccars was Eyam's first victim of the plague
He died on 7 September 1665



The Church of England parish priest, William Mompesson, his wife Catherine, and another clergyman living in the village, set themselves to isolate the village from the outside world and so to contain the infection. With a stick they drew a line around the village, and everyone swore not to cross it.

They arranged for food supplies to be brought from the outside world and left at places on the boundary. They left coins to pay for these supplies, each coin being carefully washed before being taken away. Deaths became so frequent that the church bell ceased to toll and there was no room in the graveyard. In August 1666 Catherine Mompesson, wife of the Rector, died and was buried in the churchyard. A yew tree now marks her grave.

Left: The Reverend William Mompesson 1639-1708/9
Rector of Eyam 1664-1669



Church services were held in the open air at Cucklet Delf outside Eyam
Families stood apart from each other to avoid the spread of infection



Elizabeth Hancock

One Eyam villager, Elizabeth Hancock, lost six children and her husband in a matter of eight days.

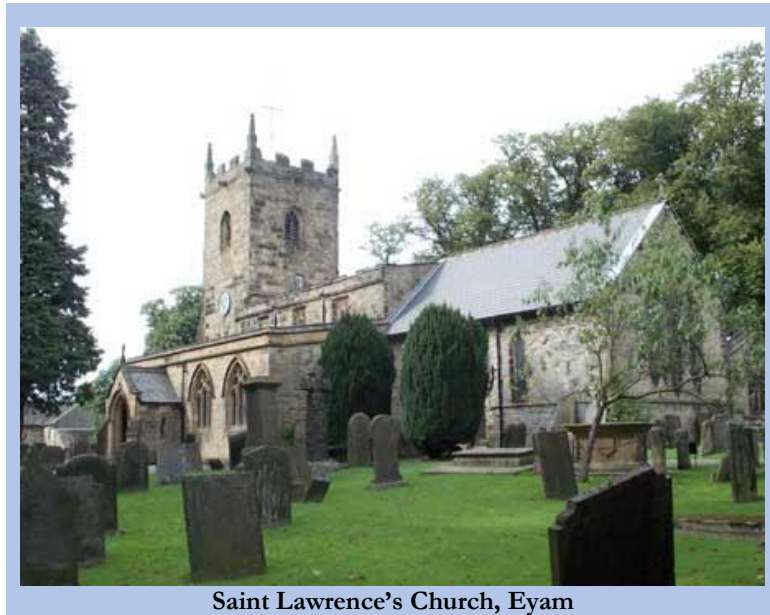
She had no choice but to drag each of her children to a field next to the family farm and bury them.

It is said people from the nearby village of Stoney Middleton stood on the hill and watched her - too scared to help.

There is a story that after burying seven members of her family, Elizabeth ran away to Sheffield to find her remaining son and he took her in to his home.

The heroic sacrifice of Eyam was not in vain. The infection of the plague did not spread to neighbouring villages around Derbyshire. My Willson ancestors, and many others, may possibly have owed their lives to the sacrifice and courage of Eyam.

We visited the Parish Church at Eyam on a beautiful summer day. The quiet beauty of the place today seems to be a world away from the horrors of the plague three hundred and fifty years ago.



Saint Lawrence's Church, Eyam

Much of the ancient medieval church was later 'restored' and sadly the old furniture was scattered. Nevertheless, there are many reminders of the heroism of the village. I remember seeing a beautiful book on display listing the names of every recorded villager in Eyam, those who died and those who survived.

Visitors may see an ancient oak chair carved with the Rector's name "*Mom, 1665*". It is said to have been rescued from a dealer's shop in Liverpool where it had been discarded as junk.

I remember seeing the 'leper's squint' dating from the Middle Ages. A leper would be totally isolated and forced to ring a bell and cry "*unclean*" to warn anyone not to approach him or her. He was allowed to crouch against the outside wall of the church and view the Mass being celebrated on the altar through a hole called the 'leper's squint'.

Since early 2020 the world has been struggling to cope with a coronavirus pandemic, a new plague like the bubonic plague or leprosy, and many have died while scientists desperately struggle to find a vaccine. In the 17th century there was no knowledge of a vaccine but the people of Eyam coped with their ordeal just as we are being asked to do. They kept themselves isolated to protect the people of other villages and many paid for it with their lives.

Our Blessed Lord said, as recorded in John 15: 13, "*There is no greater love than this. That someone should lay down his life for his friends.*"

Acknowledgements:

1. *The King's England* is a topographical and historical book series written and edited by Arthur Mee in 43 volumes. The first, introductory, volume was published in 1936; in 1989, The King's England Press was established to reprint the series. It was said that the series was a modern Domesday Book and that the compilers had travelled half-a-million miles in order to complete their task. The vast majority of the content is a description of churches and associated local worthies.
https://en.wikipedia.org/wiki/The_King%27s_England Accessed 5 June 2021 at 1045hrs
2. *Eyam plague: The village of the damned* by David McKenna BBC News 5 November 2016
<https://www.bbc.com/news/uk-england-35064071> Accessed 5 June 2021 at 1050hrs
3. Photo of Saint Lawrence's Church, Eyam Accessed 7 June 2021 at 1500hrs
<https://www.beautifulbritain.co.uk/htm/outandabout/eyam.htm>
4. Thanks to Eyam Museum for permission to use pictures of Elizabeth Hancock and Cucklet Delf.
5. Thanks to Sheffield Museums Trust for permission to use picture of Reverend William Mompesson.

Piano Music of Popular Composers – 23 May 2021

Concert by Paul Weaver and Bruce Wilson



PIANO MUSIC OF POPULAR COMPOSERS

Music by Dvorak, Grieg, Debussy, Mendelssohn, Brahms, Sibelius, Strauss and more

Pianist: Paul Weaver
Duo-Pianist: Bruce Wilson

Sunday 23 May at 2.00pm
St Alban's Parish Hall,
3 Pembroke Street, Epping

Proceeds to "Rough Edges"
ministry to people in need around King's Cross



Sunday 30 May at 2.00pm
Alan Walker Village,
Dalmar Place, Carlingford

Proceeds to Christian Community Aid, Eastwood

Admission by donation -
all contributions gratefully received



Paul Weaver and Bruce Wilson

The program included solo pieces played by pianist Paul and duets played by Paul and Bruce.

The piano concert at Saint Alban's raised \$1173 to go to Rough Edges ministry of Saint John's Anglican Church, Darlinghurst, reaching out to people in need around Kings Cross. A second concert by Paul and Bruce, held at Alan Walker Village on 30 May, raised \$1032 for Christian Community Aid, Eastwood.



History of Saint Alban's Choir – Part 3

Dr Doug Carruthers

This is the third 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 and Part 2 was published in *The Parish Magazine* Number 863, February – April 2021. This part begins after World War 2.



Doug has been a choir member since December 1966

Well, here we are in 1946 and after six long, tragic and eventful years society is starting to settle back into the life that they had left. Home at last, but would it be the society that many so fondly remembered.?

On the home front there had been much disruption. Essentials were hard to obtain, and coupons were needed to access many of them. Petrol was still rationed. Attitudes towards many long held social values were challenged. Those who fought now wanted to have a freer society and better access to many services in view of the time they had given in the service of their country. Many were still coping with personal loss or chronic medical problems.

The then Rector of Saint Alban's, Reverend Eric Henry Parsons, summed it up when writing in the parish magazine: *"The year 1946 opens up a new phase in the life of this parish and it is hoped that parishioners generally respond to the forward move that is being made."*

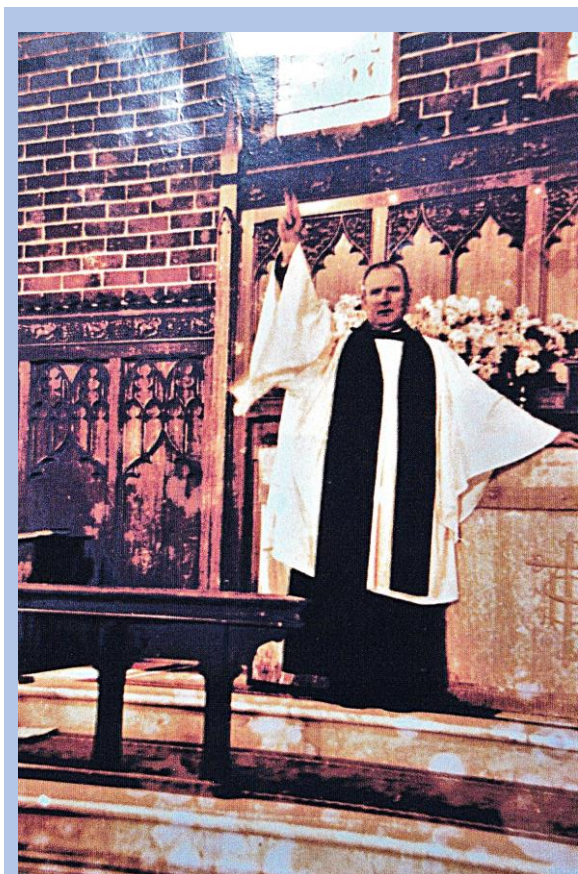
External forces may have been acting on the parish but here at Saint Alban's we were moving forward. Indeed, one of the Rector's first actions was to fill the vacant position of Director of Music following Miss Mason's return to school teaching.

This position was filled by Mr Douglas Callaghan, a pupil of Mr T W Beckett (Fellow of the Royal College of Organists) at Saint Andrews Cathedral. Mr Callaghan had previously played the organ and taken the choir at the cathedral. In speaking of him the Rector said, *"We are confident that Mr Callaghan will maintain the very high standard of church music created and maintained so splendidly by Miss Mason but in this task he will need the loyal support of a strong choir--in the faithful of the present choir he has the nucleus of those excellent voices heard Sunday by Sunday in the congregation who are needed to augment the choir members"*. Mr Callaghan settled in and was soon the recipient of much praise following his handling of a heavy music load over Easter. In response to a request from the mothers of the choir boys, he moved the boys' rehearsals from a weeknight to Saturday mornings thus saving a weeknight disruption. A diplomat as well as a fine organist!

Of interest at this time is a record of the very good training given to a Young Peoples Choir by the assistant priest, Reverend Arthur Lidbetter prompting the editor of the parish magazine to note that *"The music provided by the Youth Choir was 'bright, keen and enthusiastic."* Also, the parish magazine gave much praise to Mr Callaghan's *"atmospheric and proportional playing"* during the Nativity Play. His dedication was further tested, as was that of the choir, when well-known Cantatas such as *"Olivet to Calvary"* and *"The Story of the Cross"* were presented, as well as providing support for the Passion Play!

The Patronal Festival in 1948 was especially important for the Parish. as it also celebrated the end of 14 years of debt on the Parish Hall, the Kindergarten Hall, the Rectory and ground works. Things spiritual were being well covered but things of a more temporal nature were coming to the fore.

Times were changing as society became freer and less tied to previous traditions. Saint Alban's also had to contend with the changes. For example - as well as tennis training and tennis competitions on Sundays there were 'bus' picnics and family outings to test the loyalties to churches and choirs. Saint Alban's was not exempt, however the Rector responded to the challenges, especially as far as the music was concerned, by declaring that *"Music in public worship is too important for us to neglect - it is essential to build it up"*. This was followed by a plea from both the Rector and Mr Callaghan for 20 more choir members with *"devotion and sacrifice"*. It was not only Saint Alban's that was feeling the pinch - choirs everywhere were also in much the same position. Saint Alban's luckily seemed to be faring better than many others.



Reverend E H Parsons in 1948

Meanwhile there were new anxiety factors gathering as eastern and western Europe became divided by what was referred to as an iron curtain with a resultant so called 'cold war'. A fear of yet another war loomed in many minds. So much so that the archbishop requested that the first Sunday in Lent 1949 be set aside as a special day of prayer for peace.

The Rector, Reverend Parsons, now felt it was time for him to step aside, thus ending 10 years of faithful service to the parish during times of development and war. Accordingly, he wrote his farewell letter to the parishioners in May 1949. He had maintained the traditions of the parish and the choir. He also foresaw that the parish would undergo a large development in the post-war years, and I suppose he felt that the input of someone else would give greater impetus to what was to come. We can be most thankful for his appreciation of the essential role of music in the liturgy and thus his strongly encouraging support of the choir. What he gave to the parish is now commemorated by the Eric H Parsons Memorial Training Fund to assist those of the Parish who enter training for Holy Orders.

The vacancy created was quickly filled by the appointment of Reverend William Noel Rook. You may recall from the last instalment that he had previously been the Rector of Saint Paul's at Canterbury [Sydney] when he was the guest preacher at Saint Alban's for Evensong in 1938.

Reverend Rook's induction took place on 16 June 1949 at a time of increasing growth, especially in the northern aspect of the Parish. He had not been long in the Parish when there was the usual plea to enlarge the choir and Psalm 92 was quoted in part - "*It is a good thing to give praise unto the Lord, and to sing praise unto thy name, O most high.*" It was hoped that a junior choir comprising both boys and girls could be formed to augment the senior choir at the 11am service. This was a changing society, and the church was soon to be part of the renewed outlook in liturgy and hymnody. Accordingly, in December 1949, the 'Book of Common Praise with supplement' was introduced. Luckily there had been some encouraging response to the idea of a junior choir. Eight girls and one boy had come forward. To help the congregation become familiar with the new hymn book, Mr Callaghan arranged a special time of 'Community Singing'. Whilst he led the vocal parts he was ably assisted by Miss Mason, a previous director, on the organ. Also, of note at this time, assisting the Sunday school were Mr Jeffrey Colwell on the organ and Miss Meg Alexander on the piano.

For Christmas in 1950 the Rector, Reverend Rook, introduced what was to become a tradition at Saint Alban's - the Midnight Choral Eucharist on Christmas Eve. This service has become most eagerly anticipated each Christmas ever since, some years attracting such crowds that extra seating has had to be placed in the Church and on the concrete apron outside the western doors.

The early 1950s were to see further changes that would impact upon the Church in general on three fronts as they gathered momentum. Firstly, a rise in materialism as money and leisure became more freely available; secondly a decrease in traditional values and thirdly changes within the Church itself as a feeling of the need to define itself as a separate entity from the Church in England, to which it was still bound. All these were to impact on the liturgical and hence music issues of the day. As an example, when Mr Callaghan asked one of the choir boys why his attendance had been so irregular, he simply replied "*My dad bought a car!*" This was a simple reply to what did not have a simple solution!

The early part of the 1950s was a period of great excitement as Australia prepared to greet the newly crowned Queen Elizabeth, following the death of her father King George VI. It was a time of great patriotism with the preparation of appropriate music in churches, schools and homes. Churches especially gave forth renditions from all that the rich music traditions of the English Church repertoire had to offer. Meanwhile at Saint Alban's a request from the Australian Broadcasting Commission to provide the 11.00am service for broadcast on 27 June

1954 was received. The Parish responded in such excellent manner that the ABC was moved to express their thanks for *"services good and interesting - your people sang well- one of the best we have had of late."* The choir was greatly praised for its contribution. One listener was so moved as to donate 100 pounds towards missionary work in Southeast Asia!

Following work changes, Mr Callaghan unfortunately had to relinquish his position at Saint Albans. The Rector when thanking Mr Callaghan noted that - *"He has greatly enriched our church services through his music"* and noted that after some ten years he had endeared himself to a large circle of friends. The Rector then appointed Mr Graham McPherson as choir master.

Mr McPherson had previously had 14 years' experience with the choir at Saint Andrew's Cathedral - having studied pipe organ and voice production with Hugh Bancroft and Kenneth Long. He told the parish that he was keen to train the boys' choir to ultimately take their place with the seniors. As he stated, *"the choir must be balanced and of sufficient numbers."* Mr McPherson also added that *"after some months the boys will add a beauty to the choral part of our worship."* In 1956 the choir of Saint Alban's joined with those of the Epping area to sing Christmas Carols in Forest Park, Epping to help raise funds via the Christmas Bowl Appeal to assist those children who had been left destitute following the turmoil in Hungary.

By 1957 work was ready to proceed at Saint Alban's on the erection of the War Memorial Hall. This was to be a major building not only for Saint Alban's but for the area in general. It was a big venture, with the capacity to seat some 600 people with kitchen facilities and a large stage with storage facilities underneath. It was intended to have included a gallery seating 100, however financial constraints meant that the gallery was never built. There was and still is a provision to add the gallery if needed. As well, upstairs rooms were provided as were full projection facilities. Quite a feat for a church to undertake but one which the Parish was glad to do in memory of those who served in World War 2. The Parish has reaped the benefit ever since. Much music has been made within those walls over many years as well as concerts, film evenings, dances and social gatherings: but most importantly its use as a Sunday School venue catering for hundreds of scholars at a time. Meanwhile the Rector, having become dismayed by parents dropping off their children at 10.00am for Sunday School and failing to return for the service at 11.00am, decided to break with tradition and move the morning service to 10.00am so as to have the whole family at church at the one time.

Under Mr McPherson the adoption of the Royal School of Church Music's method of pointing the psalms and canticles was undertaken. It was noted that it would initially be difficult from the point of view of the congregation but once mastered and applied there would be a beauty which the old pointing lacked. The new form would be so much more rhythmical and pleasing to the ear so there was an encouragement to continue practice so as to transition from the old to the new. Unfortunately, Mr McPherson had the usual battle trying to recommence a boys' choir whilst admitting that there had been some excellent choirs from time to time both of men and boys. He also pointed out that the voices of boys especially need to be trained as they only have a limited functional vocal life. So, starting with mainly 9 to 12-year-old boys, an ongoing program was commenced.

After some two years as Choir Master the Rector announced, in October 1957, that Mr McPherson had resigned. Speaking to this he noted that *"he did particularly well training the choir in the principles of the English School of Church Music."* By a lucky chance Mr Callaghan, the previous Organist, had been moved back to the area and was available to resume duties as from October 1957. This time however there would be very significant changes to the position - ones that would make life a lot easier for those who held the position, changes that continue to this day.

The Choir Master and the Rector had sought to attract new members to sing in the choir but without success. A new approach was needed - one that resulted in the decision to have a separate organist and choirmaster to allow more specific attention to the separate roles involved. Mr Callaghan would remain as Organist and a young and rising musician would be appointed as Choir Master in 1957. Thus, Mr Nigel Butterley was appointed to this position. It was an inspired choice as Nigel Butterley was destined to become one of the most distinguished composers and musicians in Australia. After attending the Conservatorium High School, he spent two years as a chorister in the Choir of Saint Andrew's Cathedral in the time of Kenneth Long. The choral works of English composers, especially Stanford and Byrd, proved to be a formative experience for him. His talents soon led to the award of a special scholarship by the ABC with specialist studies in music composition. His talents were especially shown when he composed a special anthem on the occasion of the dedication of the completion of the extensions and spire of Saint Alban's in March 1961. This received great praise and was later given the title *"Who live in Hope"*. Maintaining the same high standard Mr Butterley went on in 1962 to compose *"Missa Sancti Alban"* (The Mass of St Alban) for use by the choir. After a trip overseas in 1963 he continued to fulfil his role at Saint Alban's with great acclaim.

The combining of the two positions appeared to work well as evidenced in May 1960, on the evening of Good Friday, when an augmented choir presented *"The Passion of our Lord according to St Mark"*, a liturgical devotion by Charles Wood. It received high praise for an excellent performance. Meanwhile the Rector was becoming more alarmed *"by the increasing conflict between those who say that the Church should confine itself to internal Sunday matters only"*. However, he would have been greatly encouraged by the 'buzz' around the Parish in October as plans were getting underway for the dedication of Church extensions as already outlined. The special anthem Mr Butterley was composing for this occasion was set to the words especially written by one of the foremost young Australian poets - Mr Bruce Beaver. It was also hoped that *"a fanfare would be forthcoming"*.

The period 1961-1962 continued to cause the Rector much concern, as it did many people, who continued to worry that *"the free world is truly, actually, literally fighting for its life"*. Meanwhile at Saint Alban's these thoughts were met with the usual resolve when the choir from All Saints, North Epping joined with Saint Alban's to produce a special service of English, German and Australian carols. Poetry readings by Mr John Cowling and a recital of music on a lute, which was said to be the only authentic one of its kind in Australia, added to the occasion. The music at Saint Aidan's was also being well looked after by Mr Barry Rook and Mr A Passmore. Barry Rook was given a special cassock and surplice as a token of appreciation for his playing at the 8.00am services at Saint Alban's as well.

A televised service on the ABC in mid-1962 showed that the choir was performing well as revealed by the plaudits for *"the beautiful rendition of the music"*. Saint Alban's choir was again to the fore in a valuable outreach in 1964 when it joined with that of All Saints North Epping, under the direction of Mr Brian Johnstone, this time on radio 2FC to be followed up by a further telecast. There were many letters of appreciation from various parts of NSW and scores of local telephone calls. At this time the Rector was also at pains to dispel the notion that music in church was an "extra" as it *"provides an expression of reverence and praise above the word and evokes atmosphere suitable to times and seasons of the Church calendar"*.

It was April 1965 when Mr Butterley learnt that he had won a special contract commissioned by a leading publisher to write several works of modern classical music. This was well-deserved praise and evidence already of what he was to accomplish in the future.

Music at Saint Aidan's had grown in the 1960s under the direction of Mr Peter Kneeshaw who had started out as an honorary organist at Saint Alban's and then, accepting the position of choirmaster and organist at Saint Aidan's, had succeeded in establishing a robed Junior Choir. In 1966 he accepted a similar appointment at Saint Andrews, Roseville but generously agreed to continue playing at the 8.00am services at Saint Alban's in the short term. He continued his music career with much distinction.

At the same time, it was with much regret that Nigel Butterley decided to retire from Saint Alban's as his workload at the ABC was steadily increasing. As was recorded in a parish magazine of the time *"We wish to say how deeply we regret his resignation and wish to express our sincere appreciation for all he has done in so many ways"*. We too can be grateful for his ability to set the choir on such a splendid pathway towards the future. He went on to become one of Australia's outstanding composers and teachers - most deserving of an OAM award in 1991 and an Honorary Doctorate at Newcastle University in 1996.

The position thus created was filled by a relative newcomer to the parish - Bruce Wilson who was a talented and gifted amateur musician and one with whom the parish was lucky to have a long and greatly valued association. He was keen to establish a junior choir of both boys and girls. He also looked to the future and expressed at the time *"there is no reason why any vocal and instrumental music should not have a place in our singing at Evensong"*. It was not long before ten new choir boys were in training as established choristers. The choir was becoming well-known and on Education Sunday 1966 they were joined at the morning service by the Normanhurst High School Boys Choir.

Within the Church it was a time of change. The Church of England became the newly created Anglican Church of Australia. Again, those external forces within the community which it was called upon to serve were increasingly causing problems for the churches in general.

By 1967 Bruce Wilson had resigned as Choirmaster. It was said at the time that both he and the Rector had felt *"the crushing blow of frustration in trying to enkindle interest in the work of the choir at St Albans"*. The appeal to the congregation had once again fallen on deaf ears whilst acknowledging that there was no dearth of ability within the Parish.

Bruce Wilson was succeeded by Peter Johnstone who had prior experience at Saint John's Ashfield and in other parishes. It was an interesting time to take up the position as by 1968 the Telford Organ in Saint Alban's had reached the point where a reconditioning of the organ was becoming essential. Messrs Hill, Norman and Beard were selected to carry out the work over six months at a cost of \$4,900. At this time three stops were added as well as a new blower and other essential works were carried out. The work on the organ seems to have had the added benefit of increasing the choir membership. The rededication in October 1968 took place with choral items and a recital by Douglas Callaghan.

In 1969 the Rector, Canon Noel Rook, announced his retirement after twenty years of devoted and dedicated service. At his farewell service on 31 August 1969, he received the deserved plaudits of a grateful parish. He had skilfully managed the increasingly diverse and growing parish whilst maintaining *"the highest evangelical truth with an orderly and reverent ritual"*. The legacy that Canon Rook left was one that would indeed be hard to follow. His backing of the choir and his tireless efforts to improve the size and ability of the choir was a recurring feature. Happily, by the time he departed he could rejoice that the choir was by now filling both sides of the sanctuary. The choir participated at both the morning and evening services as well as special Festival services using the well-loved John Merbecke setting for the Eucharist.

The main problem that the Parish faced was the inevitable disruption that could follow with a change in leadership after a period of twenty years. The acting Rector, Reverend W.G. Coughlan in recognising this wrote in the parish magazine regarding this problem. He referred to this as *"The Slump"* that occurs in many organisations when changes occur. He urged parishioners to stay firm and *"Share in services, organisations, meetings, and Parish activities in general"*.



The Choir of Saint Alban's 1976

A 'slump' did occur, and the choir was also affected.

Fortunately, there was a committed core that remained and went on to become the "New Sound Choir" with rehearsal times to suit younger members of the Parish. Douglas Callaghan stayed on as organist and choir director replacing Peter Johnstone. Mr Callaghan did much to encourage the revival of the choir, sometimes allowing younger members the chance to play a more modern hymn in an effort to encourage them.

The choir kept to the usual pattern of services and continued to wear the same garb that had been worn for years. As one member subsequently described, *"in those early days the choir wore mortar boards, black trousers or skirts with white surplices"*.

By 1974 the Choir had started using 'Australia 1973', an alternate order of communion approved as a trial after the formation of the new Australian Anglican Church, but the year was to have a much greater potential for change. Into the parish had arrived Christa and David Rumsey, both organists who had studied overseas under some of the world's outstanding teachers. They were destined to have a remarkable effect on the music of the parish and hence the choir. In June 1976 Mr Callaghan had decided to 'call it a day' after 29 years of dedicated and faithful service - not only to the music but also the Parish as a whole. He was greatly thanked for his *"sustained contribution to Parish life"*.

The Rector then asked Christa Rumsey to assume the role of Music Director at Saint Alban's which she willingly accepted in August 1976. Christa Rumsey was already a highly accomplished organist having studied at the Vienna Academy of Music under the celebrated Anton Heiller, graduating in organ performance in 1966. She had come to Adelaide from Austria and she married fellow organist David Rumsey before their move to Sydney.

In Sydney Christa began the teaching of organ music prior to her appointment at Saint Alban's. She soon proved just how talented a musician and organist she was. Her organ playing of hymns and anthems could not help but make one feel that they had been privileged to have either heard or participated in something special. Under her the choir felt secure in their abilities due to her encouragement and professionalism. During this time, her reputation as one of Australia's gifted organ performers was growing.

Indeed, the parish magazine in 1976 records that the *"80th Patronal Festival Evensong was a day that will be long remembered by all privileged to be present"*.

The service had been a sensation, especially as the choir had been augmented by a group of brass players from the Sydney Conservatorium of Music.

The parish magazine of August 1977 was soon full of further praise for Christa Rumsey when it glowingly recorded:

"We would like to place on record our congratulations to Mrs Rumsey on the success of her recital on the Sydney Town Hall Organ".



Christa Rumsey

In 1977 the parish and the choirs had been thrilled to learn that a former choirboy, Graham Pushee, after training under the Australian tenor David Parker, had been granted a Churchill Trust Special Award for 1978 to spend one year studying in Basel, Switzerland and another in England being tutored by the famous countertenor, Paul Esswood. He subsequently became renowned for roles in works by Vivaldi and Handel and was for some time associated with the Australian Brandenburg Orchestra. His formative training in Saint Alban's Junior Choir stands as a testament as to the importance of music in a youngster's musical development or as the parish magazine of the time put it *"This is a time to remind ourselves of the obligations we have to do our part in maturing young church musicians...both a duty and a privilege to put our musical resources to fullest use"*.

It was in 1978 that the Parish decided to adopt the newly released Australian Hymn Book. The choir was steadily regaining its prior ability and was able to participate in such events as The Festival of Saint Cecilia at Saint Kevin's, Eastwood and Evensong at Saint Andrew's Cathedral. In March 1978 Christa spent some ten weeks in Europe catching up with her family and giving some recitals. Back at Saint Alban's her duties were taken over by her husband, David Rumsey who had become Director of the Department of Organ and Church Music at the Sydney Conservatorium of Music. It was also during this time that Bruce Wilson had successfully re-established the Junior Choir to sing at the 10.00am service.

Unlike Christa, David was locally born. Both parents had been involved in vocal music and enjoyed singing in choral societies. David attended Newington College and thence went to the Sydney Conservatorium of Music where he studied organ under Norman Johnston. He attained the distinction of being Student of the Year graduating in 1963. After graduation he left for Europe to seek further progress of his organ studies. Studying under such greats such as Marie-Claire Alain in Paris then Anton Heiller in Vienna, he graduated from the Vienna Akademie where he first met Christa in 1966. After their marriage and move to Sydney David was invited to found the new Department of Organ and Church Music at the NSW State Conservatorium of Music. He filled this position for some decades and fostered many acclaimed organists. Whilst he had been in Europe, he discovered that there was an evolving movement for the revival of older organ repertoire and organ building. He became fascinated by the resurgence of the organ as a solo instrument in its own right and not just for use as a liturgical instrument. Allied to this there was a new outpouring of modern organ music. Combined they were to present a whole new environment in which organists could excel.

Meanwhile at Saint Alban's in Christmas 1978 the Saint Alban's choir combined with the choir of Saint John's Dee Why and the Hills Singers to render Charpentier's *"Midnight Mass for Christmas"*. At Easter our choir, which was by now nearly 40 strong sang *"Declare his Honour"* by Henry Purcell. The choir brought much comment as to their overall high standard and ability to present a major anthem at all services. The choir had been re-robed in blue cassocks replacing the black ones.

It was during this time that changes within the church were taking place - changes that would ultimately lead to exciting developments not only in music but in the interior of the church. During a service, where there was a full congregation, as the procession reached the back of the church it was quite evident that the organ was hard to hear. This led to a committee being set up to examine the problem and report back. After some 18 months of deliberation the verdict was that the Telford organ was being expected to do things for which it was never designed. It was also pointed out that in its current position in the recess off the Sanctuary a lot of the music

escaped through the roof with the sound further being dampened as it tried to pass around the brickwork. At its current rate of use the organ would be out of action within ten years.

The cost of a major rebuild could not be justified and the purchase of a new organ was recommended to the Church Committee. This was initially rejected. However, following a couple of vestry meetings there was agreement that a project for a new organ should go ahead. Accordingly on 18 October 1978 the following motion was passed – “*That this vestry meeting acknowledges the motion passed by our Church Committee supporting the installation of a pipe organ in a western gallery of Saint Alban’s and requests the church or the church committee to open an organ fund and produce a brochure and to proceed if the project is financially viable*”. There was a proviso that the organ would be a ‘tracker-action’ pipe organ. David Rumsey was appointed to act as consultant with Bruce Wilson as the subcommittee chairman. The project was under way with much relief and excitement. This after all would be the largest project since the church was enlarged and the spire added. By September 1979 \$20,000 had been subscribed.

In 1978 the book “*An Australian Prayer Book*” (AAPB) was released. Both Christa and David used their talents to adapt music to accompany the changes therein with much success. By 1979 the new AAPB was being used for all services. The junior choir had increased from 10 to over 20 with the introduction of girls from 1972. By 1979 the junior choir was advanced enough to sing “*The Mass of St Francis*” by Philip Green at a 10.00am service. It was also a special time for Christa when she was chosen to be one of the first organists to give a recital on the newly installed organ in the Sydney Opera House.

Over Christmas 1979 there was a special exhibition - “*Christmas in the Colony*” held in Elizabeth Bay House, an historic mansion on the Sydney Harbour foreshore. One of its features was a magnificent marble staircase which matched an equally stunning interior. It was from this staircase that Saint Alban’s choir sang during the official opening by the Premier, The Hon Neville Wran. What an honour for the choir. Sadly, it was to be a final and fitting farewell to Christa as she had accepted an academic position in Adelaide. Her departure was deeply felt, especially after all she had done for the choir whilst holding an appointment at the Conservatorium and raising a family but especially by the many friends she had made. Some friendships last even to current times. Again, the parish magazine summed it up – “*All of Saint Alban’s is immensely grateful for all she has done for us and wish her the best of luck in her new academic appointment*”.

To fill her position, the Rector approached David Rumsey who accepted, thus setting the choir and the music in general in a most interesting direction. It was to prove a time in which there would be quite a change in the content and direction of the repertoire for the music involving liturgical aspects and organ music in general. But first it was essential that the new organ was built and installed.

By early 1980 \$30,000 had been raised and the Standing Committee of the Diocese approved the project and authorised a \$50,000 mortgage. Following review by the organ committee, it was decided that the quotation of Orgues Letourneau in St Rosalie, Québec, Canada should be accepted. This enabled the church to sign the contracts on the 24 May 1980. Now that the full details of the proposed organ were known, the specifications of the gallery in which it would be placed could now commence. Mr John Noller [snr] was appointed architect for the design aspects. Overall, the organ would cost Canadian \$94,000 to build but luckily for Saint Alban’s the favourable exchange rate at the time equated this to Australian \$71,350. Other costs were added such as transport, legal fees and import duties. The projected cost of \$20,000 for the gallery meant that the total expenditure would be Australian \$106,000. One novel way of helping to defray the loan was to ask people to consider lending money specifically to help defray the interest on the loan. The projected completion of the organ was now October 1981, and the gallery aspect could now go ahead. When the back of the church had been extended there had been some footings set in place in case a gallery was ever needed thus now saving some cost and time. The gallery was envisioned to cater for 36 choristers with individual seating but with space to add extra seating when needed for larger numbers and instrumentalists as required.

The specific details of the organ will be provided in a later edition of *The Parish Magazine* for comparison with the previous Telford organ. Of interest though, was a special treatment used on the principal 8-foot pipe whereby a recently rediscovered unique tinning process from the 17th century was applied. This was to produce a gentle but a strong and beautiful sound overall. Of interest also is the fact that the organ contains 1,158 individual and specifically designed pipes.

By 6 June 1981 the organ had been assembled in a local monastery in Québec. David Rumsey went to Canada to give the organ its inaugural recital. He sent the following cable to Saint Alban’s.

"ORGAN ABSOLUTELY TOP RATE. WONDERFUL INVESTMENT FOR ST ALBANS. NO TROUBLE SPARED BY LETOURNEAU. LOOKS AND SOUNDS SUPERB".



Component parts of the new organ prior to installation



David Rumsey

All that remained now was to await the organ's arrival and then assemble it in the completed gallery in the church. The dedication was set for 18 October 1981. It was a gala day late in late August when the large transporter arrived at Saint Alban's to be received by a crowd of willing and eager unloaders who soon had all parts securely laid out in the church. The casing was soon in place and the organ skilfully assembled by Fernand Letourneau and an assistant from Canada. Meanwhile, the finishing touches to the gallery had been completed by the generous labours of many skilled parishioners. It was a time of increasing anticipation as the organ became a reality.

The Rector, Reverend Geoffrey Feltham, informed the parish that the organ and gallery would be named as a tribute to Mr Stacy Atkin OBE as a testament to his unique and lasting dedication to the parish over many years. Mr Atkin graciously accepted the accolade. It was also announced that His Grace the Archbishop of Sydney, Marcus Loane, had agreed to dedicate the organ and gallery. He had taken a keen interest in the project ever since approving the Faculty for it to proceed.

Evensong on 18 October 1981 was followed by the first recital, with the honour being given to Brett Leighton one of David Rumsey's up and coming pupils. There followed a special week-long festival, attracting many organists and choirs. It was a resounding success, all thanks to David Rumsey supported by the Organ Subcommittee under the guiding chairmanship of Bruce Wilson and with the invaluable support of so many members of our parish.

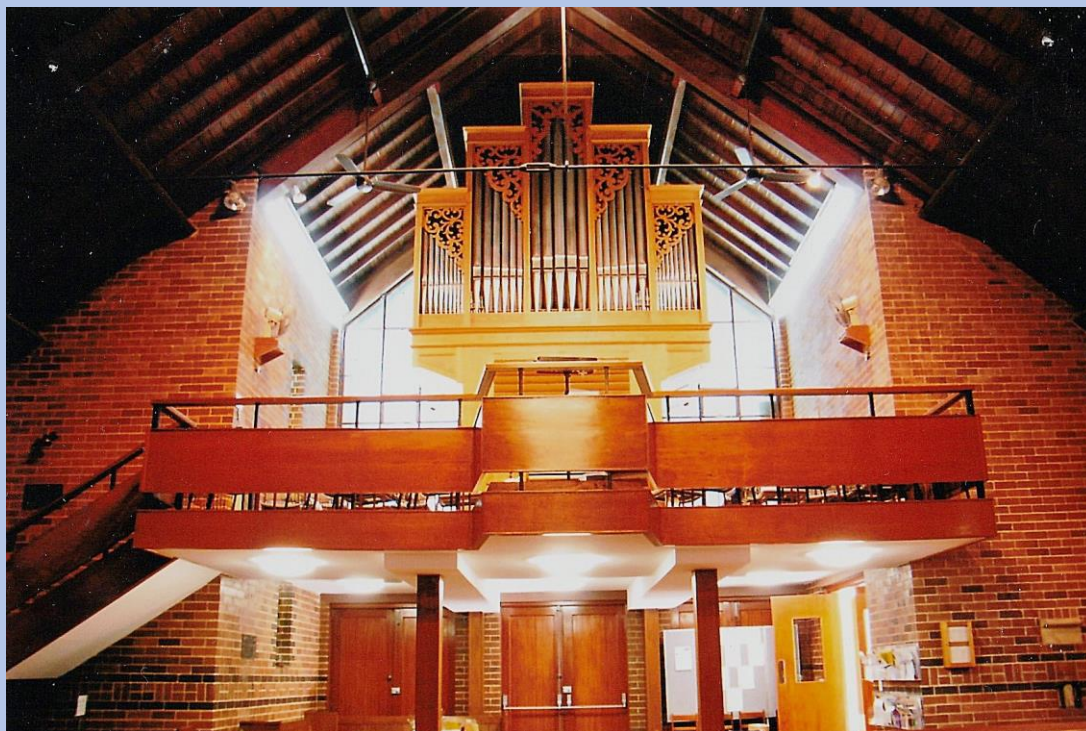


Final meeting of the Organ Subcommittee 1981

Standing left to right:
Nigel Hubbard, Bruce Wilson (Convenor), Bill Jeffrey, Robin Cummins, Doug Carruthers, Doug Pearson, David Rumsey, Bruce Martin, Brian Haywood
Sitting left to right:
The then Rector Reverend Geoffrey Feltham, Stacy Atkin, Peter Cole, Helen Cooper



Fernand Letourneau and assistant during organ installation 1981



The organ installed in its new Gallery – October 1981

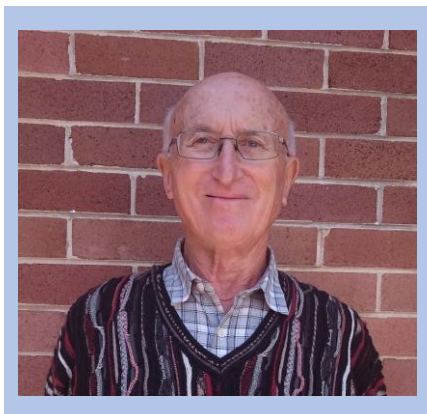
The next instalment in this historical series proposes to examine the effect our new organ was to have on the parish and its music.

Acknowledgements

1. Editions of *Epping Parish Magazine* from 1937-1981
2. Nigel Hubbard - Past Parish Archivist - for permission to use extracts from the following publications
 - a. *Fourscore - A short History of Saint Alban's Anglican Church Epping* 1977
 - b. *Clergy of St Albans Epping* 1980
3. Brian Hayward - current parish archivist for access to parish records
4. Julie Evans - current editor of *The Parish Magazine* for providing extra material
5. Photos of Rev EH Parsons and the Choir in 1976 are from the archives and were taken by Bruce Martin. Photos in colour are from the author's personal collection

From the Saint Alban's Archives

Brian Haywood - Archivist



We celebrated the 125th Patronal Festival of Saint Alban's on 20 June 2021. It was a great occasion [see pages 12-14]. I was reminded that Saint Alban was chosen as our Patron in 1896 after much discussion amongst parishioners at the time as to the name of the new Church.

The Building Site Committee passed a motion to name it 'Christ Church'. However, after a heated debate which said that all churches were 'Christ's Church', a motion was put to endorse the name **Saint Alban's**, being the Saints' Day nearest to 19 June, the date set for the dedication of the church. The motion was passed by one vote!

In July we celebrated the 30th anniversary of the completion of the Sanctuary/Chancel re-development which, in retrospect, is one of the most significant projects undertaken in recent times at Saint Alban's. It included the idea of moving the Altar forward so that the Celebrant of the Eucharist could face the congregation; the placement of a new Sanctuary Rail across the width of the Chancel; the conversion of the area previously occupied by the Telford Organ into a small Chapel which was to become the Martyrs' Chapel, and removal of the choir pews which were no longer required.

The project was inspired and encouraged by the progressive leadership of the then Rector, the Reverend Ian Crooks. The Redevelopment Committee was chaired by Bruce Martin who led the whole project to fruition in 1991. The story of the redevelopment project was told by Bruce Martin, in the *Epping Parish Magazine* October – November 1991 Pages 9-10 and December – January 1992 Pages 16-17. What follows is an abridged version of those articles.

Saint Alban's Sanctuary/Chancel Redevelopment

From the articles written by the late Bruce Martin in 1991 and 1992

The inaugural Meeting of this project Committee was held on 7 August 1988, under the Chairmanship of Dr Ken Basden. The members of this original Committee were then given the task of proposing ideas and plans for changes in the Sanctuary and Chancel area of the Church, and for utilising the area previously occupied by the old organ. Other members of the Committee as proposed by the Rector, The Reverend Ian Crooks, were Robin Cummins, Nigel Hubbard, Bruce Martin, Lindsay Newton, John Noller [senior] and Fred Silvester.

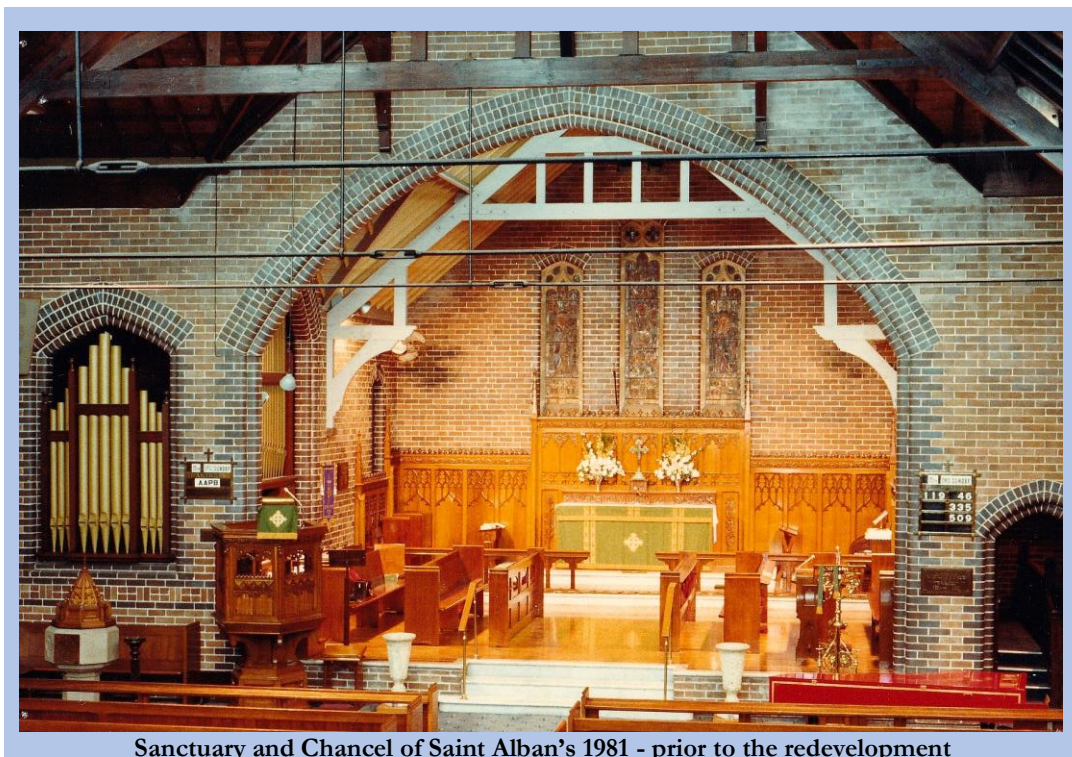
The project itself, although discussed at various times, was not given serious consideration because of financial constraints, but this was to change dramatically with the receipt by the Rector of a letter from a then anonymous donor who offered "to make substantial funds available towards achieving the objects of extending the available space in the Chancel and including a stained glass window in the northern wall of the area occupied by the previous church pipe organ". It was also a condition accepted by the Committee that the extended Sanctuary (ultimately The Martyrs' Chapel) would be a memorial to Bessie Couch (died 1973) and the window to commemorate the ministry in this Parish of Reverend Canon William Noel Rook, Rector 1949-1969. We applaud with gratitude Mr John Couch and his family for this wonderful gift.

Following much discussion and debate, the inaugural committee finally came to the conclusion that the proposal to be brought to the Church Committee would include:

- the idea of a 'westward' facing position for the Celebrant of the Eucharist.
- a new sanctuary rail across the width of the Chancel.
- conversion of the area once occupied by the organ to a Chapel.
- Chancel choir pews, now no longer used, to be removed.
- other items be examined which may be donated to allow completion of the project.

Sunday 9 April 1989 was selected by the Rector for an experiment when at all Services on that day, parishioners were asked to stand for acceptance of the bread and wine at the Chancel steps, and all who were present were asked to complete a short question sheet. Two weeks' notice was given of this experiment and the Rector preached on the subject of change, to give perspective and background to all present on that Sunday.

Architect Geoff Danks (Woodhouse and Danks) was asked to take, and accepted, the position as our adviser and plans were drawn and re-drawn, exhibiting different aspects of the proposal and finally one plan was accepted for costing. Preliminary drawings were commissioned, and architecture student Geoff Deardon built a model which was used not only for showing to the Church Committee and all parishioners, but also to support our application for a Faculty when that decision finally was submitted. A Faculty is a consultative process that churches need to take if they intend to make any alterations within the church or to place any monument or memorial within the church or on Church Trust property. The preliminary plan had the unanimous approval of the Sanctuary/Chancel Committee and the Churchwardens. The model and plans were then placed on display in the church for three consecutive Sundays for comment and consideration, beginning on Sunday 10 November 1989 and a Special Vestry Meeting was called for Sunday 10 December 1989 at 11.45am. At this well attended meeting the proposal was passed without a single dissenting vote, with the whole project to be funded by special gifts from the parishioners and/or relatives and friends.



Sanctuary and Chancel of Saint Alban's 1981 - prior to the redevelopment

The plan and its associated notes were presented to the Diocesan Architectural Panel for approval and Paddy Robinson, artist in glass was asked to present her ideas for the stained-glass window and complementary wall hanging. Architect Geoff Danks again addressed the Committee on the subjects of the timber, the re-utilisation of the old choir pews, the relocation of the Pulpit and Font, and the need for working drawings to be prepared for the construction stage, scheduled for July/August 1990. An Application for Faculty was presented to the Diocese for approval, and this was given in a letter dated 21 August 1990.

Mr Peter Johnstone (Claremont Joinery) was commissioned to implement the timber and joinery construction and alteration, and Mrs Evelyn Gray and Mrs Margaret Matsinos offered to organise and work the wall hanging, a most important decision as they would be required to interpret artist Paddy Robinson's plans and drawings. The Church was closed for three weeks for the completion of the new stairs and marble edging, tiling, re-siting the Pulpit and Font, and restoration of the timber chancel flooring. On Sunday 4 November the Church re-opened in time for Commitment Sunday, and the Sacrament was received for the first time with all standing or kneeling at the new position of the Sanctuary Rails, at what was previously the entrance to the Chancel.

It was now evident that many other items would need to be financed if the complete project was to be opened with all the furnishings integrated. Items such as new chairs, a Sedilia, Chapel Altar, Chapel Credence, Lecterns, new Sanctuary Altar Cloth, Chapel Cruets set, Sanctuary kneelers, Chapel Candle and Book Stand, were all

required if the project was to be finalised before Dedication. We give thanks that all these items were donated by a large number of present and former parishioners in memory or thanksgiving, and this necessitated the opening and Dedication to be scheduled for 14 July 1991. The Chapel was to become known as the Martyrs' Chapel, not only because our Patron Saint is Saint Alban, but also because two parishioners, May Hayman and Mavis Parkinson were amongst those martyred in World War 2 during the Japanese invasion of New Guinea.

The new stained-glass window and the wall hanging were to show these close links in a symbolic form. The wall hanging itself was now completed and ready to be framed and hung in the new chapel.

The dedication of the Martyrs' Chapel and Redeveloped Sanctuary by the Bishop of North Sydney, the Right Reverend Dr P W Barnett, on 14 July 1991, is certainly a most significant and historical event in the life of Saint Alban's Epping. It will also be a most important step forward in our liturgical traditions, as we attempt to embrace new concepts and ideas in our worship of God.

[End of Bruce Martin's article]



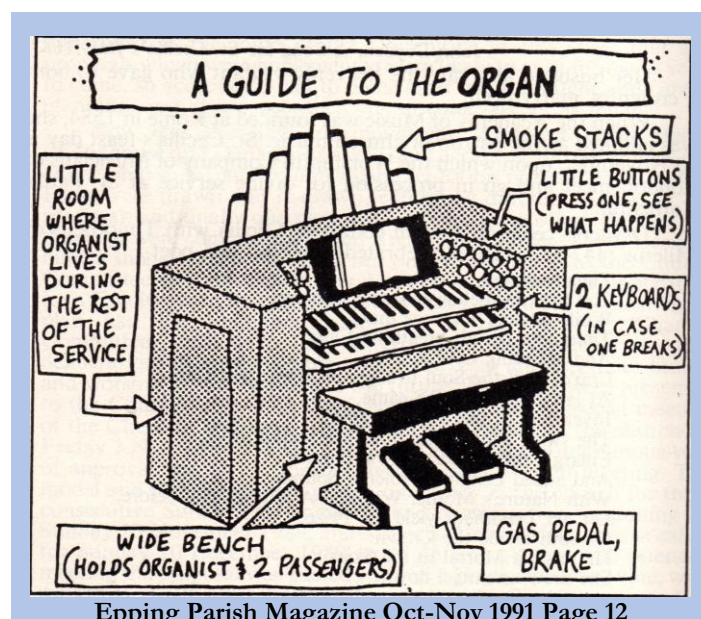
Taken for Granted

*The long-distance runner is lonely, we're told but lonelier still to me
Is the organist on Sunday whom you hear but rarely see.
Up in the gallery he plays the music you expect,
Familiar hymns, the tunes you like, the harmony correct.
But not for him the friendly chat before the service starts,
And the church is almost empty when he finally departs.
At times I know he's tempted to play a lively tune,
Some Beatles music drowned in Bach just to relieve the gloom.
Would the people even notice from their comfortable pews?
'cause they hurry home each Sunday and never once enthuse.
The saints in stained glass windows stare, sometimes one half believes
That they bestow their blessing on God's worker as he leaves.*

Anonymous

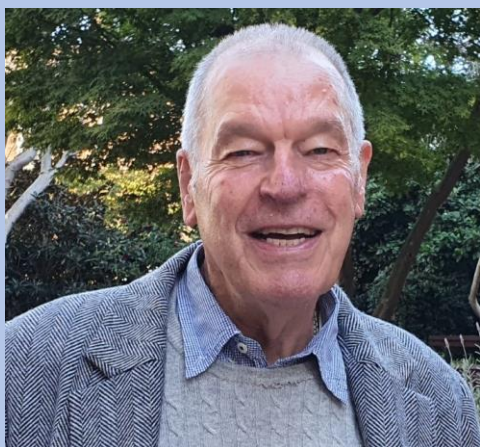
Epping Parish Magazine Aug-Sept 1984 Page 5

At the Patronal Festival in June 2021, Aleks Mitsios was commissioned as organist at Saint Alban's. He is making a wonderful contribution to music during the services and is playing exceptional organ voluntaries, but we, the congregation, must also do our part. We must ensure that we get to know him and not take him for granted!



Epping Parish Magazine Oct-Nov 1991 Page 12

Harry Goodhew – Archbishop, Godly Radical, Dynamic Anglican Author Stuart Piggin Book Review by Graeme Durie



The old saying is that you can't judge a book by its cover. In the case of this biography, you can certainly judge the subject of the book by its cover. There is Harry Goodhew, the regional bishop of Wollongong, dressed in his clerical collar and bishop's shirt – and a Wollongong Steelers jersey on top. Not just that, but he's holding a rugby ball in his right hand, raised ready to throw the ball in. All staged of course, but the smile on his face is genuine and not put on for the camera.

Harry Goodhew was the seventh Anglican Archbishop of Sydney. Although very much in the Sydney evangelical school of churchmanship, he was popular across the diocese. The book recounts the parishioners of Saint Alban's bursting into applause at the news of Goodhew's election.

That popularity remains twenty years after his retirement. Were he to walk into any church next Sunday, he'd be greeted warmly by parishioners anxious to shake his hand and welcome him. How this book succeeds in capturing this man as well as setting out the basic details of his life is the topic of this review. Stuart Piggin is well placed to write it. A strong supporter of Goodhew in the election and closely involved in diocesan affairs, he knows the man and his environment.

The opening chapter is not at the beginning of Harry's life, but rather at a high point. Piggin was not just a strong supporter of Harry in his election to Archbishop, he was heavily involved in campaigning on Harry's behalf, organising votes and also organising other supporters to round up voters across the electoral synod. In the long run, this lack of detachment from his subject detracts from Piggin's success with his biography of Harry Goodhew.

Harry's childhood and youth was in the inner west suburbs of Sydney. Far from the fashionable place it is today, in the 1920's and 1930's it was home for working-class families, such as the one into which Harry was born. Very quickly, we're told of his family, his attendance at church, his schooling and subsequent education, and employment. It's a history that would have fitted many young people from a similar background at that time. What made Harry different is that he experienced a calling to ministry. Rather than following a career sitting at a desk in a vast open-plan office, he had to return to education and from there go to Moore College.

Even at this early stage of the book, Piggin stresses Harry's evangelicalism, his following of the traditional teachings of the diocese. In doing so, Piggin uses evangelism and evangelicalism interchangeably, a blurring of terms which for me is unfortunate. We are all called to be evangelists, but evangelicalism has by now become a term to describe just one school of thinking in Anglicanism. For me, that blurring is unfortunate.

Having seen Harry ordained, Piggin follows him through his ministry until his election as Archbishop. Goodhew served in a variety of parishes from suburban Brisbane to the vast spaces of Ceduna. He also had parishes in Sydney, including Carlingford. The problem for me is the speed with which Piggin moves through 62 years of Harry's life. That speed means that we hear very little from those whom Harry served in these parishes, and then in his time as bishop in Wollongong. We have the not surprising conclusion that Harry was hard-working and popular but miss out the work behind that summary.

The pace also means that we do not hear much of his family. Certainly, they get a mention here and there, but not in much detail. I'd be surprised if that reflected Harry's approach at all. I'd have liked to hear more about them and also how Harry helped them through the itinerant life of a young clergyman.

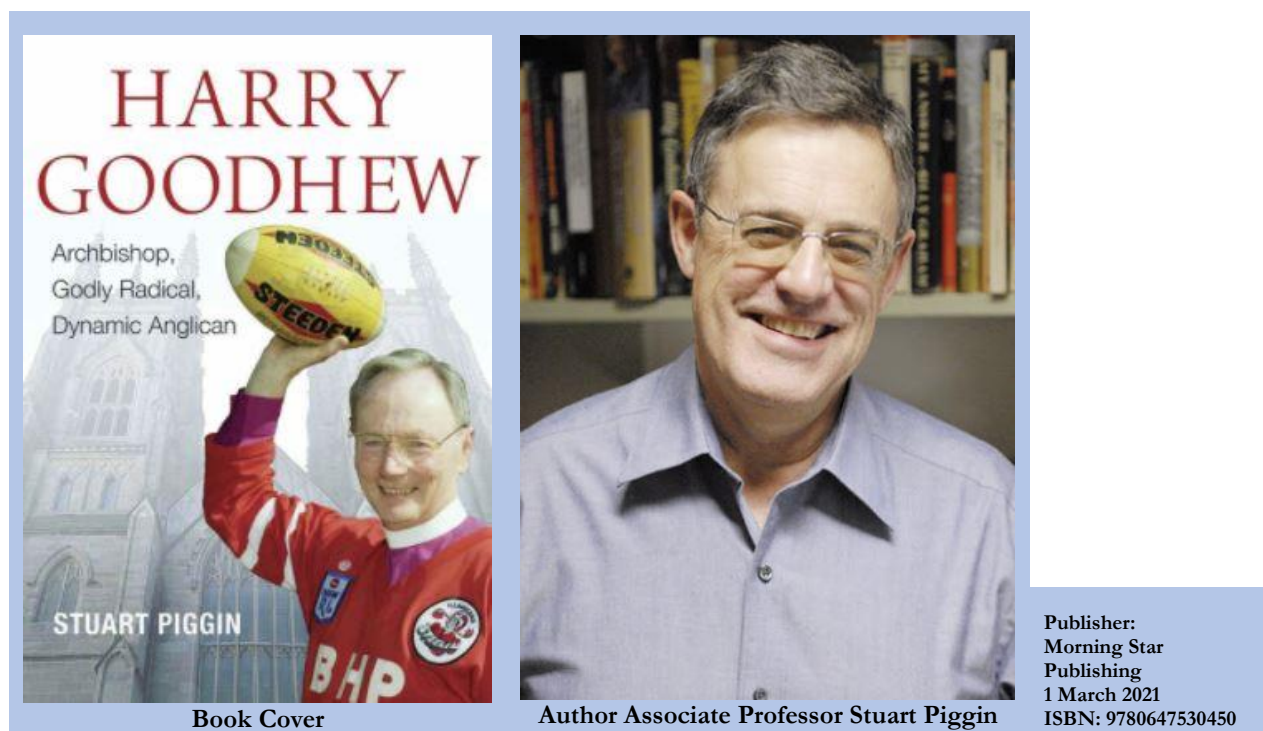
There are some little oddities in this section as well. We're told that a neighbouring parish in Brisbane was High-Church. Now, that's no surprise, but the evidence given for it is that services started with a procession behind a cross. Piggin has fallen into the common Sydney error of confusing the substance of churchmanship with the externality of ceremony and form. Again, in describing Brisbane, Piggin describes Harry's parish of Coorparoo as being "*big and used to doing things in a big way. The upper crust of Brisbane society worshipped there*". My understanding of

Brisbane is that while Coorparoo is a suburb of comfortably well-off people, they are not the Brisbane “upper crust”. Not a big point at all, but indicative of a rush to conclusions before grasping the substance.

The major section of the book covers Harry’s period as Archbishop, with some chapters covering general matters (including the difficulties of living at Bishops court) followed by a separate chapter for each year. From the preceding chapters, it appears that the Goodhews had lived a simple life, centred on their family and their church. When Harry became Archbishop, they moved into Bishops court. Although Piggin does not say so directly, it’s clear that their lives became much less their own and more what was expected of them. What does come through each chapter very clearly is the deep faith each had and how they knew that that faith would get them through.

Harry had great difficulties with Synod. We are perhaps inclined to see the members of Synod as a block, that block coming from a different tradition of Anglicanism to that which Epping, and most of the rest of Australia, follow. What Piggin’s book shows is that that block is not monolithic and that there are different streams in it. These streams do not differ much in ideology but are based around people and the exercise of power. Probably, when someone writes the biography of Peter Jensen, much the same issue will be prominent. Piggin writes movingly of the stress Harry experienced from the attitude of many in Synod and in particular the Standing Committee.

Many would think that an archbishop was removed from the daily affairs of a parish. Sadly, Harry was confronted with the great difficulties which emerged in Pymble. A new Rector was appointed in the ordinary course of events, but unfortunately the parish was divided over him. Friends of mine were parishioners there and I can recall their great distress. The problem soon found its way to the episcopal desk and stayed there for a long time. Unfortunately, the Rector and his opponents dug themselves in and Harry had to find a path through. Ultimately, he did, but he was then required to provide his support to the departing Rector and to the parish. Piggin sets this out very clearly, with the pastoral skills exercised by Harry emerging at every twist and turn.



On the wider scene, Harry was concerned with events in the United States Episcopal Church. Bishop Jack Spong had been the Bishop of Newark in north New Jersey since about 1980. His views had become more and more radical as time went on - views very much at odds with those Harry, and many others, espoused. Harry aligned himself with those in the Episcopal Church most opposed to Spong and gave them pastoral and intellectual support. This interference in the affairs of another church in the communion was not supported by all, but Harry considered it as his duty both to oppose Spong and his opinions, and to support those on the ground in the US who joined in his opposition. Again, Piggin describes the role Harry took on both intellectual and pastoral levels.

Harry was involved in the Anglican Community on a much broader level than the Spong diversion. Especially notable was his support for the Anglican Church in Ethiopia at a time when the ancient Ethiopian Church was under great attack from the then government of that strife-torn country. Harry visited Ethiopia to examine the

problem on the ground and work through solutions with the local church. The detail set out in the book is not only interesting of itself, but also shows the breadth of Harry's interests.

These last matters show a concern for the Anglican Church in its wider context, in contrast to the diocesan problem at Pymble. The final matter I'd like to note is the support Harry gave to the Evangelical Sisterhood of Mary. An Anglican order of nuns is not what many would expect to receive the attention of an archbishop of Sydney. However, Harry considered the nuns to be part of his care, and he and his wife Pam visited the nuns at Camden.

I have chosen to mention these aspects of the biography not just because they show an archbishop with a diverse range of interests, but also because Piggin sets them out clearly and in a very open manner. His writing is not that of a closed mind, but one as open as that of his subject. The final chapter of the book is called "*A Legacy of Graciousness and Generosity*", a description with which many would agree. The great value I see in this biography is not just that it is well written but that it successfully captures the character of its subject and conveys that character to the reader.

The Parish Register

Holy Baptism

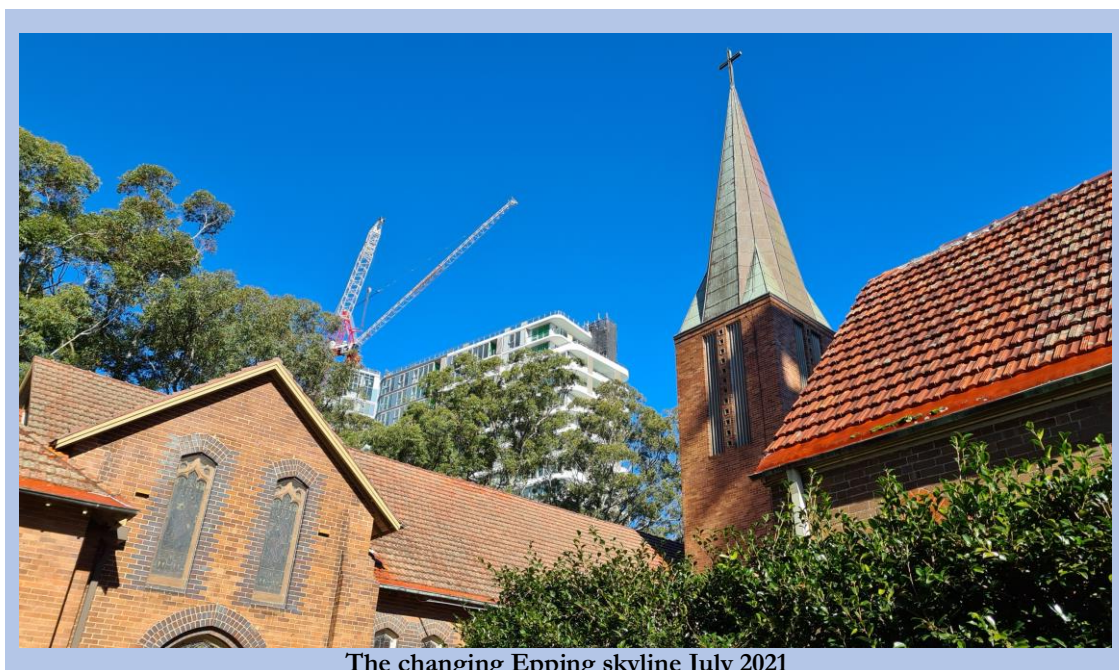
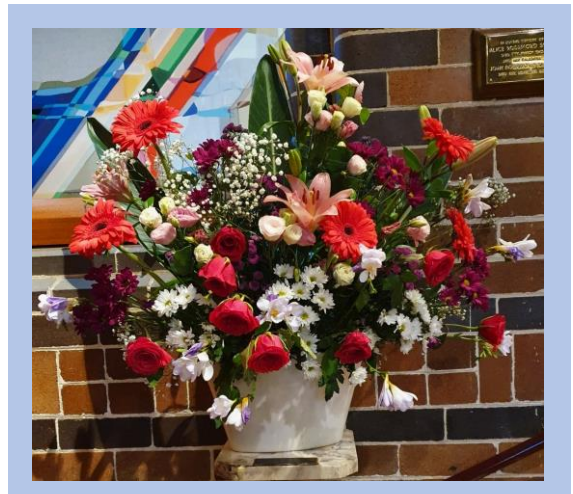
Chloe Elise **COUGHLAN**
on 13 June 2021

Holy Matrimony

Jaymes **WHITE** and Jessie **COX**
on 17 July 2021

The Faithful Departed

Florence **CONTINI**
on 22 April 2021
Janene **WINSTANLEY**
on 7 March 2021
Henry **LUNNEY**
on 15 June 2021



The changing Epping skyline July 2021



In the late 1960s, a group consisting of some members of the congregation of Saint Alban's spearheaded by Rob Baxter decided to have a game of tennis. Rob had access to a private court in Muriel Avenue, Epping and so the unofficial club had its origins. The court was of clay, very rough with stones on the surface and plastic lines which were also a hazard.

Some twenty years ago, new owners of the court upgraded it to an artificial grass surface which was well maintained and a pleasure on which to play.

From then until only recently tennis has been played there every Saturday afternoon, except on wet days and days considered to be too hot. Because numbers had decreased, and some moved away, it was decided to end the activities of the club.

Original members included Rob Baxter, Tom and Merrilee Arthur, Don and Jean Down, John and Elaine Rawling, Harold Webster, Bruce and Marion Martin, Bruce and Ida Wilson, Ron and Ngaire Young, Rob and Margaret Cummins, Doug and Judy Carruthers. Others over the years included Brian Haywood, David Nyholm, John Noller, John Gumbley, John Hemsall, Warren Grey, John Jewell, Norman Hayes, Barry Rook. More recently there were John and Christine Cornish, Paul and Sarah Weaver, Neil and Marcia Cameron, Felicity Rawling. Also, at times, there were friends who were not Saint Alban's members.

Several years ago it was realised that some seventy people had played over the years and we were able to arrange a barbecue hosted by the Cornishes in the Rectory garden and most of that seventy attended.

Accompanying this article is a photo of the remaining eight members who played their last game of tennis on the Muriel Avenue Court on Saturday 17 April 2021.



LEFT TO RIGHT:

Neil and Marcia
Cameron,
Paul Weaver,
Felicity Rawling,
Sarah Weaver,
John Rawling,
Bruce Wilson and
Janine Joseph

Memories and Hopes - Ecclesiastes 3:1-8; Revelations 21:1-7

Sermon preached by Reverend Paul Weaver



The Service of Thanksgiving, and parishioners' memories of Saint Aidan's, were featured in *The Parish Magazine* Number 864, pages 15 – 21.

A Service of Thanksgiving for Saint Aidan's Church, West Epping and its worship, service and witness 18 April 2021

Each of us comes today with our own memories and thoughts. Some of us have been members of Saint Aidan's for many decades. Others of us joined in more recent years. Some of us have been at services week by week, while others have come from time to time, or visited on particular occasions. But I think that virtually all of us could say we have a soft spot in our hearts for Saint Aidan's.

My first clear memory of Saint Aidan's goes back to April 1976, when I played the organ for the wedding of Sarah's cousin Jane to Garth Cantrill. This service was conducted by John McGee, whom some of you will remember. It is lovely to have the Cantrills with us today, 45 years later.

Of course, quite a few of you go back way before then. As I understand it, the church building was opened in 1953, and licensed for public worship in 1962, although there had been an Anglican Sunday School for West Epping since the late 1920's, meeting in a number of locations - including tents for a couple of years! The hall was completed at the beginning of the 1970's.

When I started my ministry as Assistant Curate under Geoffrey Feltham in 1977, my home was in North Epping. We had three centres at that time, and for much of my 4.5 years there were only two full-time clergy. Often on Sunday mornings I would be going to and fro between West Epping for the 7am service, rushing back to All Saints' in time to preach at the 8am service, and sometimes then coming back to Saint Aidan's for the 10am service. By that time, the Sunday School numbers were no longer as large as they once had been, but the church was usually full for the Family Services, and for other special occasions. And for regular Sunday services the church was well occupied. People like Fred Rice and George Coughlan often presided at services in those days.

There were many stalwarts who continued on over the years. I dare not start mentioning names - there are too many - although I will mention Ken McLeod, a real character, a ball of energy who served with enthusiasm and dedication; and I will also mention his very patient and hard-working wife Brenda. Ken was the one I turned to when I wanted to do something a bit crazy in those family services. But there were so many who came, who gave, who served, and who smiled, and who gave Saint Aidan's its very special character.

When I started coming again to Saint Aidan's to preside and preach from time to time about 17 or 18 years ago, there was much that was very familiar: not only the building, but many members of the congregation. For some reason they seemed much older than I remembered them from 20 years before! Of course, they weren't the only ones who looked older! And the numbers in the congregation were lower and the average age much higher.

As we know, that is the way things have continued. Many faithful and committed members of the congregation have died over the years, and over the last four years or so since I again became a member of parish staff, I have conducted funerals for quite a few people who had been regular members of the congregation, while many others are no longer mobile and well enough to come along. Unfortunately for a variety of reasons, there have been very few people joining the congregation in recent years.

And yet there has continued to be something special about the congregation here. Both Ross and I have always enjoyed our times at Saint Aidan's. The simplicity, the warmth, and the real sense of fellowship and family have made this church a place and a congregation we have very much warmed to. Sadly, the difficult question has been there in the background for quite a few years. What is the future for Saint Aidan's? How long will it be able to keep going?

It has been a difficult and uncomfortable question. And in one sense it took the COVID pandemic to force a decision. Over the past year, we were so pleased to see many regular members of the Saint Aidan's congregation

finding their way around the technology and joining us all at our Parish Zoom services when we were not able to gather for public worship. But what was to be done once it was possible for live services to start again?

A church is not simply a weekly service. There are things that have to be looked after and tasks to be carried out. And it became clear that Saint Aidan's no longer had sufficient people who were well enough and active enough to do all that would need to be done. It is time to take a break from public services at Saint Aidan's. I use that term carefully. It is not time to close the church - let alone to think about vacating the property. It is expected that as the planned development at Saint Alban's gets underway in the next few years, Saint Aidan's will once again be a very active centre of worship and other activity for the Parish.

And beyond that, there is the expectation that there will be new things happening, new opportunities for outreach and connection with the community. Our hope is not for a closing of Saint Aidan's, so much a renewal and perhaps a reinvention.

But Saint Aidan's as we know it is on pause, and we are sad about that. The sense of community here has been very special, and I am delighted at the way people have kept in touch with each other over these difficult times, and the opportunities that members have been taking to get together for fellowship and celebration. And I have also been delighted at the willingness of members to come regularly to services at Saint Alban's, continuing their regular involvement in Parish worship. Saint Alban's is different in certain ways, but not too different: and people will get to know each other better, and to deepen the already real connection we have as members of God's family here in Epping Parish.

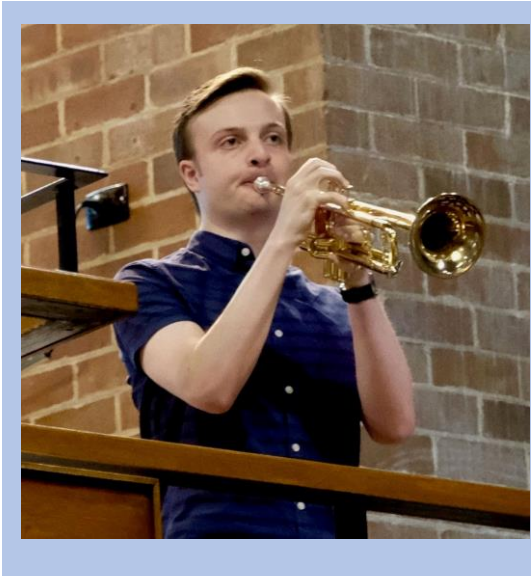
Our first reading today brought us the thoughtful words of the Preacher, Ecclesiastes, reflecting on the ups and downs of life in this world. Good things happen and tough things happen; there are times of joy and times of sadness; life has its blessings and its challenges. That is life in this world. As the preacher knew, God is always there, but many things happen that we don't understand. And there are many questions to which we don't have the answers. How then do we live?

The preacher's practical answer is to get on with life and live it in the best way you can. But that means to remember God, and to seek to live your life in a way that pleases God in this world, in his world, with all its problems and uncertainties. The mood of the Book of Ecclesiastes often reflects the frustrations that are so much a part of this life. This is the life God has given us here and now. But it is not the end of the story. And that is the point of our second reading, from the Book of Revelation. As I was thinking about what Bible readings to choose for this service, I considered the many passages which talk about the life of the church. And in a sense that is what I have chosen, even if it is not so obvious.

We would like things to be different here and now. But what the Book of Revelation keeps telling its readers, is that things may well be tough for God's people here and now. We might not be facing the persecution that the original readers of this book were experiencing. But we have our own problems, partly because we live in this mixed-up world, partly because of the sin that is part of life in this world. But the day is coming when things will be very different for all who are members of God's family, for all believers and followers of Jesus Christ. The church that we know today, with its struggles and weaknesses and failures, is not the church as it will ultimately be. The day is coming when heaven and earth, God's renewed creation, will be a true unity: when there will be no barriers between us and God; when all those questions will find their perfect answers, when death and tears and sorrow will be no more. This is God's gift to all who are victorious in the Christian walk, those who trust in Christ and remain faithful to him.

Yes, there is sadness here and now. But we are also thankful for all the blessings we have received through our membership or our connection with Saint Aidan's. And there are still tasks for us to continue. The challenge to stay faithful to Jesus in our own circumstances. The challenge to keep caring for those who can no longer join us regularly face to face. The challenge to keep on encouraging and supporting and loving one another, as we join with a larger community of brothers and sisters – already friends in Christ, but now friends whom we can get to know better.

And there is hope. Hope specifically for Saint Aidan's, in a new future down the track. But there is also eternal hope for us all as God's believing and forgiven people. We look forward in faith and hope to that day when we shall share in the glorious worship of God's kingdom, as members of his eternal family the church, and as we share also in the love and service and joy which are eternally ours through Christ our eternal Saviour. Amen.



My family has been attending Saint Alban's since 2007. As many of the Parish know, my family is very musical. Meredith, Malcolm and Christopher all play string instruments, but I am the odd one out who plays a brass instrument, the trumpet.

I have an interesting backstory as to why I chose to play the trumpet. Years before I was born, Mum purchased an antique bugle on a trip to Ballarat which she kept as an ornament on a shelf. As a curious five-year-old, I would reach up high and grab the bugle off the shelf and try to play it. To Mum's surprise I was able to get a decent sound out of the bugle.

When I was in Year 3 at Arden Anglican School, there was an evening event for students to try out and select an instrument to learn. Mum thought it would be a good idea if I chose the trumpet because of the previously mentioned bugle experience. Had Mum not purchased that bugle, I imagine I would have learnt a string instrument instead like the rest of my family.

I began having lessons, playing in school soirees, doing AMEB exams and playing in school bands which I continued throughout my schooling.

Braces can be quite troublesome for trumpeters. In Year 5, I had braces put on my top teeth to correct my bite. This made playing the trumpet with its small mouthpiece challenging and at times quite painful. Some trumpeters with braces can manage, but I found it too uncomfortable. A teacher suggested I try the euphonium instead, which had a larger mouthpiece, making playing not as difficult or painful with braces. We hired a school euphonium and I adjusted well to it. Once the braces came off, it was a difficult choice whether to continue with the euphonium or return to the trumpet as I really liked both. In the end I returned to the trumpet and had to adjust back to its smaller mouthpiece.

Playing the trumpet gave me many opportunities throughout High School at Arden. I played in both Jazz and Wind Ensemble bands. In 2014, when I was in Year 8, I went on a school band tour to China. I enjoyed it so much that I went on the next tour to China three years later in 2017 when I was in Year 11. There were also various school music ensembles nights and concerts. Every year the Wind Ensemble would compete in the NSW State Band Championships.

It is of course a trumpeter's duty to play the Last Post. I began playing it for my school as well as at Saint Alban's for Anzac Day and Remembrance Day, which I continue to do. Last year was different with church being online so Mum and I went to the church one day to film me playing the Last Post so that it could be replayed on Zoom for the Anzac Day service and later in the year for Remembrance Day.

Throughout High School I was taught by Ms Jeanne Hope who also conducted the school bands and went on both China Tours. She was also involved with the local Golden Kangaroos band. I really enjoyed lessons from her, and she helped me gain confidence in playing the trumpet. Jeanne played the Last Post at many events and taught me how to play it. It came as a great shock to me and her other students when she was diagnosed with cancer and sadly passed away in early 2018. This was while I was completing my final year of High School. I still think about her a lot when I play the trumpet.

At the end of High School, the school was preparing to undergo major renovations. This meant that many rooms had to be cleared and some items disposed of that were no longer needed. The art classroom had numerous old instruments which had been used for still life drawing. They had been unused for years and were quite dusty, some were damaged and in need of service. I enquired about the brass instruments with the art teacher, and she was kind enough to let me have them. They were likely to be thrown out otherwise. I was able to acquire a cornet, a trombone, a baritone and a euphonium. After giving them a bath and oiling, I was able to get them playing well again. They are now on display in our music room at home. I was really pleased that I could play the euphonium again and I experimented with the trombone too. After High School, I joined the FilmHarmonia Orchestra, in which Christopher had been playing the Cello. They play music from films and video games which are of interest to both of us. I am thankful to God for giving me all these opportunities to play the trumpet.

My Photography

Throughout High School I was interested in art, and this extended into university with my studying a Bachelor of Design at the University of New South Wales. I am also interested in history. I am quite fascinated with a type of photography called 'then and now' where the location of an historic photo is retaken in the present day and shown side by side. I am a member of a large Facebook Group called *Sydney Then and Now* where members retake old photos in the present day from all around Sydney.

For a school art project in Year 11, I made a 'then and now' series on Epping, Cheltenham and Beecroft. There is a surprisingly large number of early photographs of Epping and surrounding suburbs from the early 20th century by the Hazlewood family. It is fascinating seeing how familiar places looked long before I was born and to see how much the suburbs have changed in the last century and even more so in recent years. I shared my 'then and now' photos on local Facebook groups and I was amazed at how much the community enjoyed seeing them. I was also invited by the Hornsby Shire Library to display them at the launch of their website Hornsby Shire Recollects and subsequently I have contributed to the following website.

<https://hornsbyshire.recollect.net.au/nodes/browse/?tax=eyJudGlkcYI6W10sInZhbHVlIjpBkNvbnRyaWJ1dG9yc1xuRWR3YXJkIEExhd24iXX0=>

I also uploaded a video to YouTube showcasing the photos which has now had over 21,000 views.

https://youtu.be/ci0p_ydguw

In Year 12, I made a 'then and now' film recreating shots from a 1957 film about Parramatta from the National Film and Sound Archive's collection. This has now had over 8000 views on YouTube.

https://youtu.be/P80_aSpPeCw





This year I was asked to present a reflection at one of our services in Holy Week. Some of you will have read it in the last edition of *The Parish Magazine*. My main theme was that I believe that as Christians we are responsible for wise stewardship of our environment and should be expressing concern about our selfish First World lifestyle which is leading to global warming.

After that service, our Rector said to me “*I have a job for you*”.

He had received an invitation for a representative from Saint Alban’s to join the Bennelong Group of Christians Together for Climate, a movement of Christians in the Bennelong electorate who care about climate justice and are advocating for Australia to play a bigger role in tackling climate change.

Their campaign is called 2050LOVE. On 1 April this year [2021] they met with Bennelong MP John Alexander to share about the urgency of reducing emissions to zero by 2050. Here he is with the campaign leaders with a 2050LOVE giant tennis ball.



Member of Parliament for Bennelong, John Alexander at right, with members of the Christians Together For Climate group

In September 2020 Common Grace, a movement of people pursuing Jesus and justice [<https://www.commongrace.org.au/>] put out a call for Christians across Australia to knit scarves that stylistically show climate change. The coloured stripes graphically represent the rise in global temperatures across the last 101 years, telling the story of our warming world in a hauntingly beautiful way. This call for creative climate action was overwhelmingly answered! By June 2021, passionate Common Grace advocates had knitted 280 scarves which were given to our political leaders, starting on Monday 21 June. The date chosen is the Winter Solstice.

We hope and pray the gift of these scarves will:

- **demonstrate** that Christians are deeply concerned about God’s creation and passionately desire climate justice
- **remind** leaders of the urgent need to address the climate crisis
- **encourage** decision makers to listen to those most vulnerable to the impacts of a warming world, and to the wisdom of Aboriginal and Torres Strait Islander peoples and our Pacific Island neighbours

- **spark conversations** about our warming world, the risks of climate change and how to love our neighbours through climate action
- **inspire** everyone to pursue a safe, just, and sustainable tomorrow.

The number of scarves knitted so far has been sufficient to give one to every member of the House of Representatives and some staffers and journalists who have requested them. It was great to see MP's wearing the scarves at Question Time on 21 June. More scarves are needed to be able to present one to each member of the Senate and others. You can register to knit a scarf and receive the instructions at

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



Bennelong Christians Together For Climate
present John Alexander with his Show Your Stripes scarf
at Parliament House Canberra 21 June 2021



A Show Your Stripes scarf

The scarf pattern represents the average global temperature across 101 years, from blue to red to show the progression from cool to warm.

The next important date in the campaign is 21 October, when together we will be calling for our Federal Parliamentarians to **#WearTheScarf** and take bold, ambitious and urgent action on climate change. This is a significant date as it is the last joint sitting day in Parliament before the United Nations climate conference in Glasgow, COP 26. This will be the most important climate conference since Paris in 2015 (COP 21).

We want to send a gracious message of support to our nation's leaders for Australia to attend in a spirit of leadership, ready to commit to bold, courageous and just action on climate change. We want to encourage our Federal Parliamentarians to step up and commit to ambitious emission reduction targets. We want to inspire leaders across the political spectrum to listen to and be led by those most impacted by our warming world, Aboriginal and Torres Strait Islander peoples and our neighbours, the people of the Pacific Island nations.

Acknowledgements:

Thank you to Erin McCoy, a Coordinator of 2050LOVE, for providing the photographs included in this article.



Memorial flowers 18 April 2021

Parish Directory

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