

The Parish Magazine

Epping Anglicans



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

February to April 2021
Number 863



Flowers for Christmas



The Nativity in Saint Alban's

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

From the Editor



Last year many new words and expressions, or words with new connotations, expanded our vocabulary. Now they are in common everyday use. We speak about the 'pandemic'. The use of this word, according to the Oxford Dictionary, has surged by 57,000%, making it the most used word in 2020.

We talk about 'strange times', 'unprecedented events', 'social distancing', 'being in lockdown', 'panic buying', 'quarantine', 'work from home', 'herd immunity', 'flattening the curve' and 'elbow bump'. We downloaded the COVIDSafe app to enable fast 'contact tracing', we 'wear a mask' and we 'wash and sanitise our hands'. We 'Zoom' and attend 'Zoom Church'!

We use words and expressions with new or extended meanings but what about well known 'old' words and their meanings in this 'new normal'? Let us all focus on our trust in God and remember to hold fast to faith, hope and love. 1 Corinthians 13:13 [New English Version]

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:

Current Parish Office Hours: Tuesday and Thursday 9.00am – 1.00pm

At time of writing, for all communication please telephone Parish Office (02) 9876 3362 [leave a message if necessary] Post Office Box 79, Epping NSW 1710

Email: office@eppinganglicans.org.au

Website: www.eppinanglicans.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.

Our parish library is open Tuesdays and Thursdays 9am to 1pm. Meeting rooms, various sized halls and other facilities are available to hire. Please contact the Parish Office for details.

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The Anglican Parish of Epping

3 Pembroke Street Epping, NSW, 2121, Australia.

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



Have you ever thought about the different people Jesus encountered? Or maybe, more particularly, the different responses he had to them. What got me thinking about this was the story in Mark 12:28-34 where a teacher of the law came and heard Jesus debating with some of the other religious hierarchy.

It was he who asked Jesus, *'Of all the commandments which is the most important?'* We are all familiar with Jesus' answer but may not remember this inquisitor's reply, that loving God and your neighbour is more important than burnt offerings and sacrifices. When Jesus heard this man's response he said to him *'You are not far from the kingdom of God'*.

Compare that to the conclusion of Jesus' meeting with Zacchaeus the Chief Tax Collector of whom he says, *'Today salvation has come to this house, because he too is a son of Abraham.'* Luke 19:9. Or to the Canaanite woman, who Jesus appears at first to snub, *'Woman, great is your faith! Let it be done for you as you wish'* Matthew 15:28.

Each of those encounters suggests that the person being addressed can be placed upon a spectrum of responses to Jesus' person and the good news. In those cases, it is at the positive end of the spectrum. But that was not always the case. Consider Jesus' denunciation of the scribes and Pharisees in Matthew 23. In a series of admonitions, he calls them hypocrites, blind guides, snakes, vipers and whitewashed tombs. These are clearly people very far from the Kingdom of God, in fact we know that many of them were hostile to the king of that Kingdom.

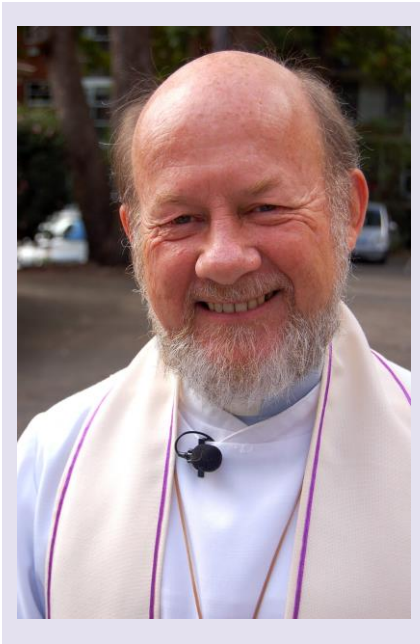
'Hypocrites', 'not far', 'great is your faith', 'a son of Abraham'; there is a clear progression, a progression that is most evident in the lives of the first disciples. We see this unmistakably in Matthew's Gospel where Jesus begins preaching with the message *'Repent, for the kingdom of heaven is near'*. Matthew then tells us that Jesus called a group of disciples saying *'Come, follow me and I will make you fishers of people'*. The Gospel of Matthew concludes with Jesus saying to these disciples who have followed him for three years, *'Go and make disciple of all nations!'*. From casual observers to fully devoted followers of Christ.

It is important for us as we consider our part in the mission of God, to be aware of where people are in their relationship with Jesus. We cannot assume that everyone is in the exact same spot. Jesus both cautioned not to throw pearls before swine and to boldly go into our community looking for the people of peace. But there is also another challenge posed by this spectrum of faith and it pertains to our own ministry. It is the challenge to step up to the next level. Jesus didn't send the disciples out to win the world on that first day he met them. He called them to follow him, to get to know him and his methods. After a while he then sent them on their own to preach to the local villages. But his ultimate goal for them was *'Go to the ends of the earth'*.

As we look into a New Year it is a good time to reflect upon our own discipleship. Where on the spectrum are you? *'Not far from the kingdom? 'Great is your faith? 'Go and make disciples?'* Wherever you are, you have been given a great opportunity to go further. How will you make the most of the faith that God has given you in the year ahead? What spiritual disciplines will you begin, continue or add to in order that you may progress in your spiritual journey?

A Busy Time of the Church Year

The Reverend Paul Weaver



Not all Anglican churches pay a great deal of attention to the church year, but I am glad that Epping Parish takes this tradition seriously. Some churches do not observe much more than Christmas, Good Friday and Easter Day, but I have found that there is great value in observing the whole church year.

Of course, the year starts with Advent, with its theme of preparation, pointing us not only towards our celebration of Christ's birth, but also to the return of the Lord Jesus in glory at a date we do not know. Advent reminds us of the importance of living lives of faith and faithfulness, so that we are always prepared for that day which brings both judgement and the fulfilment of God's wonderful promises to his people. Christmas then focuses our attention on the birth of the One who is Emmanuel, God with us, God entering and sharing our human existence. After the twelve days of Christmas, we come to Epiphany, where we focus on the visit of the Magi, those astrologers from the East, guided to Bethlehem by the movement of heavenly bodies: in the providence of God this meant that Gentiles were able to connect with the Messiah right from the beginning of his earthly life. On the Sunday after Epiphany, we focus on the Baptism of Jesus, effectively his commissioning for service.

After a number of weeks, we reach Ash Wednesday and the beginning of Lent, this special time climaxing in Holy Week with Palm Sunday, Good Friday and Easter Day. Lent is a time of preparation: a period when we might take extra time seeking spiritual growth, or exercise some particular discipline, reminding ourselves that all that we have comes from God, and reflecting on Christ's temptation and Passion. In Holy Week, we especially focus on the death of Christ to bring us forgiveness and reconciliation with God, and on his resurrection, which assures us of eternal life and hope. After forty days, we remember the Ascension of Jesus, as he returns to his heavenly glory, where he intercedes for us and assures us that all his people have an eternal home in the glorious Kingdom of God. And, with Ascension Day, we come to the end of this liturgical outline of the story of Jesus' earthly life and ministry.

Ten days after Ascension Day, which always falls on a Thursday, we have Pentecost, reminding us how the Holy Spirit came in power on Jesus' followers to equip them for witness and service, just as he had promised. And a week after Pentecost comes Trinity Sunday, where we focus on the nature of God who is one God, who reveals himself and carries out his work, as Father, Son and Holy Spirit.

This series of festivals and commemorations takes up about half of the church year, and the logic of the dates and order is quite clear. The dates of Holy Week, Easter, the Ascension and Pentecost, are all linked to Jewish festivals which are referred to in the scriptural accounts. Thus, it is appropriate that churches maintain those dates – although the Orthodox churches use a slightly different means of calculating the dates of these festivals. Because of this, Orthodox Christians often celebrate their great festivals on different dates from Catholic and Protestant churches.

By Trinity Sunday, the most significant events in Christ's life have been commemorated, and the other five months or so flow more smoothly. In the December-May period, our Gospel readings take us through a specific selection of events in Christ's earthly life, as well as some of his teaching. But in the other half of the church year, we move more smoothly through one of the first three Gospels, so that we can get a more complete account of the flow of their narratives. This year is the year of Mark, and by the end of November, we will have heard most of Mark's Gospel in our Sunday readings. Last year was the year of Matthew, and next year will be Luke. Each year, a selection of passages from John's Gospel is also included among the Gospel readings for the year: John has his own distinct approach and it is good to be able to hear some sections of his Gospel each year.

The old *Book of Common Prayer* referred to the "Sundays after Trinity", and there could be Twenty-Five or even more Sundays after Trinity, depending on the date of Easter. With *An Australian Prayer Book* of 1978 came 34 "Ordinary Sundays": these included the Sundays between Epiphany and Lent, as well as those between Trinity Sunday and Advent Sunday. I found this a very odd use of terminology – certainly very uninspiring – and I am

interested that *A Prayer Book for Australia*, which we now use, changed the terminology again to Sundays after Epiphany, and then Sundays after Pentecost. I do not fully understand why the wonderful doctrine of the Trinity, of the God who **is** love, seems to have been side-lined by our liturgical experts, but there it is! In fact, Trinity Sunday has an alternative name in our Lectionary: it can be referred to as the First Sunday after Pentecost!

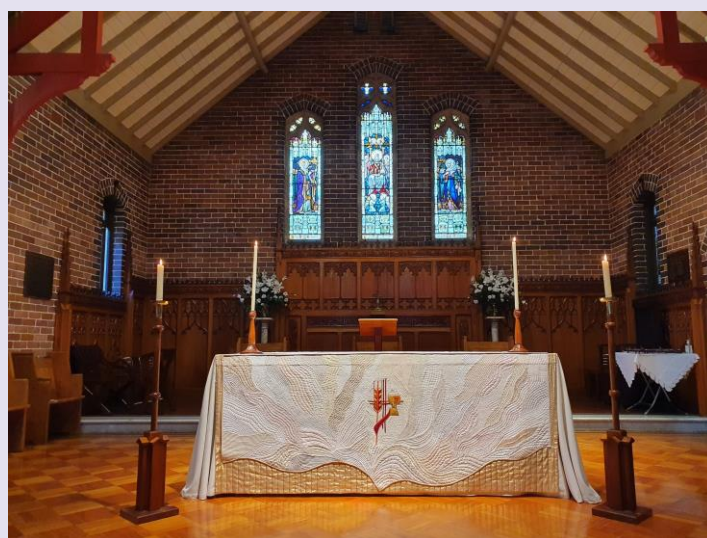
As well as these Sundays which take us through the church year, there are also many Saints' Days and Feast Days, set independently of the flow of the Church year. We may be aware that Saint Alban's Day is June 22, and Saint Aidan's Day is August 31, because they set the dates of our Patronal Festivals. Significant figures in the New Testament, such as the apostles, have their own feast days which have specific readings and collects in the Prayer Book. In some churches, a Saint's Day which falls on a Sunday will replace the set Sunday in the lectionary.

One part of the church year which has a major collection of significant Saints' Days is the period immediately after Christmas. December 26 commemorates Saint Stephen, the first man to be martyred for his witness for Jesus Christ. December 27 commemorates Saint John, with this date chosen because the great opening of his Gospel (*"In the beginning was the word..."*) is traditionally read on Christmas Day. December 28 commemorates the Holy Innocents, the babies of Jerusalem, the first people to die for the sake of Jesus the Messiah. (This date is oddly chosen, for the arrival of the Magi, celebrated nine days afterwards, clearly preceded this terrible event.) And then January 1 commemorates the Naming and Circumcision of Christ. These events deserve to be read at least from time to time, but unless the special day falls on a Sunday, they will probably be omitted. And if they do fall on a Sunday, the decision has then to be made whether they should replace the readings set for the day. As I indicated in my title for this article, it is a busy time of year!

To further complicate decisions, the very significant Feast of the Epiphany of course only falls on a Sunday one year in seven. Churches are encouraged to celebrate Epiphany on the first Sunday in January, which is very fitting for such an important commemoration: but it means that the readings set for the Second Sunday after Christmas are never used in this and many other parishes! Such choices have to be made from time to time. Ross, Peggy and I have recently discussed what to focus on when Sunday April 25 comes this year: we could make the main focus Anzac Day, Saint Mark's Day, **or** the Fourth Sunday of Easter. You will have to wait and see what we decided!

Many aspects of the Church Year and the Lectionary may seem complex, and yet they work together to help our worshippers to hear a large and representative part of the scriptures read (and often preached on) Sunday by Sunday. They remind us of the great events of the story of Jesus, and the message of the different parts of the Bible. The practice of using readings indicated in the Lectionary is another aspect of the preparations which quietly take place to ensure that our services are as meaningful and helpful as possible. Do pray for Ross, Peggy and myself, and others who are involved in these preparations. There is a rhythm to church worship just as there is a rhythm to life. We can be thankful that these resources are available to help us in our journey of life as followers of Jesus.

[**Editor's Note:** See page 21 for item on the Colours of the Church Year.]



The Sanctuary of Saint Alban's on 10 January 2021
celebrating The Baptism of Our Lord

Children at Saint Alban's

Amy Taylor, Children's Ministry Worker



It was certainly a different end to the Sunday School year than we've had in the past. For starters, there was no Christmas Pageant and when we briefly returned to live services the usual Christmas excitement was significantly lower.

We had planned for our last meeting of Sunday School to involve some Christmas craft, the presentation of books to the children and of course, the party following the service. However, church reverted to Zoom on the Saturday beforehand and we were all left with platefuls of party food, wondering how we were going to get through 60 gingerbread people by ourselves. My living room was full of well-earned gifts for both the Sunday School children and their parents, and the sudden realisation that they wouldn't be received was very disappointing.

After a few tears, I decided that this wasn't going to be the way we finish Sunday School for the year. So, with the help of my family we wrapped the remaining presents and on Sunday morning, I drove round to the families houses and played Santa for a day, dropping their gifts and books round to them.

That Sunday also happened to be my birthday and, unbeknownst to me, word had spread amongst the parents, so every time I handed over a Christmas present, I received a birthday one in return. It was a beautiful, heart-warming morning and it ended up being much more special than what we had originally planned to do. The Christmas love was definitely in the air!



Santa's final stop!

I am looking forward to 2021 with a hopeful heart because I now know that Sunday School will pull through because of the determination and dedication of the families who make it what it is. I cannot sing the praises of the children and their parents enough for their perseverance with Zoom and for their support by turning up each week to ensure Sunday School survives.

I also wanted to take the time to thank everyone in the Saint Alban's and Saint Aidan's congregations for their kind words and encouragement throughout 2020. I've never felt this kind of support before and to say I appreciate it, would probably be the biggest understatement of the year!

We look forward to what 2021 may bring and on behalf of the Sunday School, we hope you had a peaceful Christmas and a hopeful, healthy and happy New Year!

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 is also available there.

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

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

Sunday Services

8.00am and 10.00am Holy Eucharist in Saint Alban's church

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.]*

Thursday Service

10.30am Eucharist with Prayers for Healing is held in Saint Alban's church

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

February, March and April 2021

Wednesday 17 February

Ash Wednesday: 12.00noon and 7.45pm

Sunday 21 February

First Sunday in Lent *Ashing will be offered to those who wish to receive it.*

Sunday 14 March

Fourth Sunday in Lent – Mothering Sunday

Sunday 28 March

Palm Sunday

Holy Week

Monday 29, Tuesday 30,

7.45pm Eucharist with Reflection

Wednesday 31 March

Maundy Thursday 1 April

10.30am and 7.45pm

Thanksgiving for the Institution of the Holy Communion and Serving One Another

Good Friday 2 April

9.30am 'Friday'

Easter Day 4 April

5.30am The Service of Light and Eucharist; 8.30am Festival Eucharist

Sunday 25 April

Eucharist and ANZAC Day Observance

Ecumenical Services

The Covenant Churches are planning to hold our usual Lenten Ecumenical Services throughout Lent on Tuesday evening at 7.45pm on 23 February, and 2, 9, 16, 23 March. The venues for these will be advertised in the Weekly Bulletin and on the Parish website. The joint Palm Sunday Procession is planned to commence at Saint Alban's on Sunday 28 March.

Parish Annual General Meetings

Monday 22 February 11.00am – Saint Aidan's

Sunday 21 March – Saint Alban's, immediately after the conclusion of the 10.00am Service



Advent Candles



Australia Day 2021

Goodbye and Thank You to Jan McIntyre

Pastoral Care Committee



Jan McIntyre Easter 2015

Margaret Cummins

I was invited to join the Pastoral Care Committee in early 2013 to replace Joan Forsythe, who had been Saint Aidan's representative previously. Meetings used to be held in the evening but following much discussion it was agreed to change to daytime meetings.

Working with Jan has been an absolute privilege, and I have learnt so much about her wholistic approach to dealing with the various issues. Jan has been a friend to us all and approachable on whatever we were concerned about, always available and has given of herself wholeheartedly. A living saint in my opinion.

I invited some other committee members to add their thoughts, as this would then provide a broader understanding of Jan's involvement. With Jan's departure, we welcome our new coordinator, John Griffin-Miller. [Editor: John's profile appears on page 12 in this edition of *The Parish Magazine*.]

Helen Cooper

Jan McIntyre has been a kind friend to so many at Saint Albans, and I for one will miss her generous affection. She's a wonderful cook, chairwoman, achiever. She has often seen when I have needed help and has given it.

What I want to say to Jan is that since you came to Saint Alban's so many years ago, you have been there for so many people in the congregation, being a good and loyal friend and giving help with friendship, spiritual aid, food, domestic care and transport. As a member of the Pastoral Care Committee, you've been a cooperative and generous leader, you've been very good at organising and you've given credit to others where due, you've run meetings well, you don't waste time but you have always given your time. You've achieved much and you've helped us all to reach our goals. You have given many years of your life managing the talents of many parishioners and doing much of the work yourself. I have benefited greatly from your kindness and friendship, and I'm grateful to you. I hope to continue our friendship for many years yet.

I am sixty years a parishioner, so I remember others like Jan, people who are good leaders and coordinators and also do a lot of the work. Jan personifies these wonderful volunteers who are so important to our community. I don't remember exactly when Jan came to Saint Albans, but she has been such a wonderful and practical contributor, working with so many others to make a difference.

I will miss Jan's generous practicality and loving care. I hope others will step in and carry on her practical care and assistance to others, and that she too will now have others helping her. Thank you again, Jan.

Ann Malin

Pastoral Care is an integral part of the ministry of Saint Albans and to this end the Pastoral Care Committee was established many years ago by the then Rector. The committee works consistently for the welfare of our church and provides practical help wherever there is a need in our congregation. The committee also reaches out to other causes outside the Parish and raises funds to provide financial help.

For the past twenty years Jan McIntyre has been the Coordinator of the Committee and has been its driving force. Jan's energy, insight, initiative, and practical ideas have resulted in an efficient, hardworking, and far-reaching committee. Each member has had a specific role and reports on it at each meeting, just another example of Jan's organisational ability. She has been an inspiration to each of us. We all agree that it has been a wonderful privilege to serve on this Committee under Jan's leadership. Thank you, Jan. You are indeed '*a good and faithful Servant*'.

Barbara Meintjes

I would like to pay tribute to Jan for her years of selfless devotion and very hard work in leading the Pastoral Care Committee, as well as her personal work in pastoral care for the last twenty years. I was very happy when asked to represent the English as a Second Language outreach [ESL] on the committee. Our meetings have been a time of great camaraderie and always so well run under Jan's leadership.

We will all miss having her at the helm - but will no doubt always maintain our valuable friendship with Jan, a very special person.

Margaret Pearson

First and foremost, I would like to say that Jan has been totally dedicated to the position she accepted as convenor of the Pastoral Care Committee.

Her energy and devotion in her leadership was an inspiration to all members of the committee. Because of Jan's leadership we worked together as a group with one interest – the pastoral care of the parish.

I joined the committee in 2008 at Jan's invitation. My specific task has been to liaise with the Anglican Retirement Villages [ARV] in Castle Hill, arranging for past parishioners to join in worship at Saint Alban's.

The support I have received from Jan has been exemplary. Her technical ability to produce appropriate invitations, date claimer bookmarks, and cards for different occasions has made my task so much easier and indeed possible. Jan has always been supportive of any request, at sometimes, short notice.

She will be sadly missed but because of the example she has set we will continue to serve the parish to the very best of our ability.

Pam Dyball






Apart from my admiration for Jan's service in our parish, I remember her for her friendly greetings, understanding ways and efficiency.

Jan's *Thoughts for Prayer and Reflection* are very special and so much appreciated, made more so as Jan always said, with a smile, how much she enjoyed doing them. Thank you, Jan, you are a special lady.

Sue Armitage

I joined a strong Pastoral Care Committee over fourteen years ago and, unfailingly, Jan has led it with compassion, imagination and a gentle drive to achieve the best outcome and continuing care of parishioners. Pastoral care has also had an outreach component and, whilst sometimes changing in focus, has been the work not only of the committee but that of the whole parish.

It is impossible to sum up the extent of Jan's contribution and here are just a few examples of the way in which her attributes and abilities have shaped pastoral care work in the parish. She has led the committee with:

-  care both in the development of our committee responsibilities and for each committee member
-  ideas for the next project "maybe another sale" ("what, already?!") to support our current outreach
-  creativity in planning and executing our various sales, in designing 'date saver' bookmarks for ARV visitors to the 10am Eucharist four times a year and welcome information leaflets
-  organisation of the venue, often involving food and teamwork for those events that involved hospitality, breakfast and transport rosters
-  concise and precise action as both Coordinator and secretary of the committee with the production of agendas, minutes and reports

✚ humour, always with humour, so that despite the seriousness of much of the items discussed at our regular meetings, we have fun together in a supportive and caring way.

These are just a very few superficial examples of the extent and depth of Jan's leadership that encompassed the care of individuals and a great deal of her time. Much of this was alongside her other responsibilities for years as Warden and as Server and Reader.

For many years Jan has single handedly produced the monthly *Thoughts for Prayer and Reflection* whilst attributing them to the Pastoral Care Committee. These are widely distributed to many outside the parish and are greatly valued. I personally, and many others, will be grateful that Jan will continue to do this for the time being.

Go well, my dear friend Jan, and God's Blessings be with you.



Jan with the Pastoral Care Committee 31 January 2021
L to R: Rev Paul Weaver, Margaret Cummins, Sue Armitage, Helen Cooper (seated), Jan, Margaret Pearson, Christine Hard and John Griffin-Miller the new Coordinator
Barbara Meintjes was absent because of a knee injury



Bishop Ross blesses Jan as she is farewelled by the Parish

In Honour of Jan McIntyre

A tribute given 31 January 2021 at Saint Alban's by Ruth Shatford

Thank you to those parishioners who conspired to invite me to represent us all in speaking in thanks and farewell to Jan today. If I say my heart is not in it, you will understand that it does not gladden me to lose Jan from our community, but along with you all, I have to respect her decision to move on from Saint Alban's.

It is not hard to enumerate so many ways in which Jan has served in the parish. But more important is to recognise the depth of spirituality that underpins all her work and activities and to thank her for that inspiration. I like to see on the assistants' roster that Jan and I are on the same service. Her devotion expressed through every action in that role and her attention to the detail of the liturgy enhance my experience of worship. When she read the lesson this morning I was reminded of what an old Christian Brother colleague of mine said once about the Scriptures not just having been read, but quietly and firmly proclaimed. I have noted the devotion that Jan even puts into brass cleaning at the annual Easter clean-up of the church. Jan never draws attention to herself but takes her place among others in the whole activity that is our worship and liturgical expression.

Every month, we receive *Thoughts for Prayer and Reflection* from the pastoral care committee, the work of Jan's mind, spirit and hands. They draw to our attention and to our prayers saints we may not have known much about and they take the focus of our prayers from being a typical shopping list style to something deeper and broader as we join with Christians across denominations and the world to bring our thoughts into a more reflective and crafted

whole that we take to God. I cannot begin to guess how many hours go into the preparation and printing of this valuable aid to prayer.

Jan is a very practical as well as deeply spiritual person. She undertook the role of warden over a period of eight years, seven of them as rector's warden. She not only supported the rector but was never afraid to challenge and question in a way that was valuable to the rector and the parish. She saw to all the practical aspects of a warden's role in organisational and property matters. She is a hard and energetic worker.



Ruth Shatford farewells Jan on behalf of the Parish



Ruth Shatford, Jan and Peggy Sanders

Perhaps Jan is best known in the parish at large for her work as pastoral care committee coordinator. The role as it emerged under her leadership might better have been called "pastoral care inspirer". Jan has had practical ideas that have enabled the committee to express the love of God and the heart of Jesus for our people. She has a heart for the poor, the needy, the dispossessed, the lonely and the refugee. Little groups of people in the parish are aware of some of the aspects of her contribution, but as she works quietly and discreetly, many of us do not know of all she does. Just a couple of weeks ago, I took to some ailing parishioners, a dozen food containers of substantial, beautiful soups, which Jan had cooked, all neatly labelled ready for the freezer. She is not only an accomplished cook, but is very generous in her hospitality, inviting people to her home for a meal or providing many a meal for parishioners who are not in a position at the time to really look after themselves adequately.

Many frail or less mobile parishioners were so glad to have their attendance at Saint Alban's extended, thanks to Jan's giving them a lift or introducing the transport roster she devised and constantly updated, that ran for several years, ensuring they got to and from church safely and comfortably.

I have enjoyed from time to time, working with Jan on the catering for parish events and learnt many tips about food preparation and presentation. The brunches she has organised for the quarterly Anglican Retirement Villages, visits she has instituted, are legendary. She has also quietly gathered together some of the parishioners who are alone and hosted the occasional meal together for them.

Several years ago, Jan told me she was going to do the bishop's certificate in pastoral care being offered in a neighbouring diocese. I suggested it would not be to her benefit and that her time could be better spent. I think she was taken aback by just how elementary the content was and she found that her committee were already doing everything that was suggested and that she was making suggestions that the trainer and the others in attendance had not thought of. She realised that the certificate would not be of high value to her or to the parish!

Jan's computer skills are of high order and she has used them to produce date claimers, brochures, leaflets, bookmarks, items that are very attractive as well as being useful to us all.

Who among those who were in the parish at that time, will forget the cookware sale? To rescue a huge amount of top-class cookware that was headed for the tip, Jan organised a truck to bring it to Saint Alban's, and in a downpour of rain, we formed a chain gang to transfer it all into the hall. Then Jan got to and sorted it all and made stalls for a sale the following Saturday. We kitted out several women's refuges with equipment and sold the

rest. I watched Jan price things sensibly but the way she put aside the super expensive items such as carving knives and fish kettles and then summed up the look of an enquirer before she named a price for them for the item is an example of her good sense and compassion. It was a brilliant project that Jan masterminded. Similarly, one Saturday she oversaw a pop-up second-hand clothing sale.

I regard Jan as a very good friend. Not that we have always agreed on things, but with openness and honesty we are able to discuss and come to a reasoned conclusion. That is partly what makes her so easy to work with. She has good ideas and you know where you stand with one another, working those ideas through. It has made for a very rich aspect of community here at Saint Alban's. One thing that has bothered me in her notes of such discussions is that she takes her notes in shorthand. I think I am a bit envious of that skill and wish the content was not hidden from me!!

I now have a biblical conundrum for you. Tomorrow, the psalmist would say of Jan, that she is "*very strong*". We wish you a very happy birthday for tomorrow and many ahead as well.

Jan, we salute you - the person that you are, the spirituality you represent, the way you express these in awareness of others, in care, concern, in prayer, in hospitality. We are grateful to you and to God for the gift of you in our midst.

We pray for God's richest blessing on you – that you may be guarded and guided by God in the years to come.

Welcome to the new Pastoral Care Coordinator

John Griffin-Miller



My name is John Griffin-Miller. I have attended Saint Alban's Church since 2003 and I have recently been asked to be the Pastoral Care Coordinator for the Parish. I have been asked to introduce myself and tell you a little about my life and my interests.

I was born in Sydney in 1954 and attended Trinity Grammar School, Strathfield, and King's School, Parramatta. I graduated with a Diploma of Teaching from the Ku-ring-gai College of Advanced Education, and subsequently obtained my Bachelor of Teaching and a Master of Teaching.

I taught with the N.S.W. Department of Education at various Sydney North and North-Western schools from 1977 to 1989.

I then moved to Barker College in 1989 to teach in General Primary. My duties included general classroom teaching, various sports coaching, House Management, school theatre productions, and from 2008 I taught Junior School Woodworking, before retiring in 2017.

I have always been a regular church goer. I attended All Saints' Anglican Church, North Parramatta from 1965 to 1995, where I was an Altar Server for 25 years. Since 2003 I have worshipped at Saint Alban's Church, Epping where I am currently a Duty Parishioner.

I enjoy going to the St Ives Men's Shed twice a week where, in addition to working on my own projects, I am assisting a gentleman who suffers with Parkinson's Disease. I am a member of the Epping Probus Club and the Turramurra ParkinSong Choir for people with Parkinson's disease. My other interests include European travel when that is possible. I read extensively (mostly history and non-fiction), I also enjoy music, theatre and art.

For nine years I cared for my elderly mother, who was confined to a wheelchair. We were both given tremendous support and care by the Parish. I am now keen to give back to the Parish some of the generosity of spirit shown to us, which is why I gratefully accept the position of Coordinator.

I look forward to this new challenge and pray that I am able to continue the wonderful work of those who have preceded me.

Welcome to the new Saint Alban's Organist Aleks Mitsios



Our Associate Priest, The Reverend Paul Weaver, writes to introduce our new organist.

When Neil Cameron retired as our Organist early last year, Michelle Lee, Bruce Wilson, Malcolm Lawn and I were entrusted with the task of finding the right person to take Neil's place. We sought to make the position known in the church music community and received a number of enquiries and applications. Just as the Coronavirus restrictions were being established, we found a young man who is a fine organist, with some useful experience from Saint Paul's Burwood.

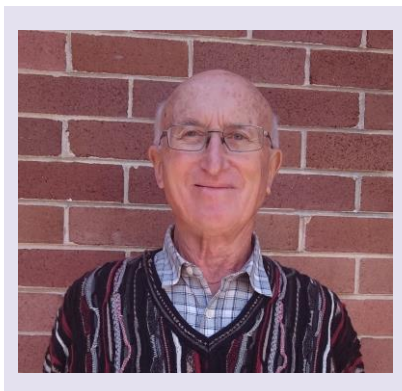
His name is Aleks Mitsios, and he has been playing at Saint Alban's most Sundays during the last few months. We have also been able to offer Aleks the use of Saint Alban's organ for practice. With the disruption caused by the Coronavirus restrictions, it is only at this time that we have been able to formalise Aleks' appointment as Organist.

During this settling-in period, I have found Aleks very capable, willing to listen and to learn, and ready to work co-operatively with us in these uncertain times. We are very thankful to have found this fine young organist and look forward to having Aleks as a vital member of the music team at Saint Alban's as Parish Organist.

Aleks introduces himself: I've been playing musical instruments since 2004, where I started on piano, and played in my first concert the same year. In 2012 I was accepted into the Conservatorium High School on piano, and in 2013 I took up Organ as a minor instrument, studying under Philip Swanton. In 2015 I changed to have Organ be my major study. In 2016 I achieved AMuS for organ, and in 2019 I achieved LMuS. In 2019 I was also accepted into the Conservatorium of Music for tertiary studies and am currently doing a Bachelor's in Music (Performance) degree.

Surprisingly, I only started playing for churches in May 2019, when I received a scholarship to play at Saint Paul's Anglican Church, Burwood. As well as playing the organ I enjoy transcribing music for the organ, usually to analyse. This music can range from easy listening music to music that's accompanied in media such as movies and video games. I enjoy listening to a variety of music and am always trying to expose myself to different genres, but I especially enjoy seeing how the organ can be used in many different genres. I have also attended a lot of communal organ events, such as the Royal School of Church Music's *Sydney Inspires* in 2019, as well as many events organised by the OMSS (Organ Music Society Sydney).





We have seen the end of 2020, a year in which we had many setbacks and saw much suffering. We also witnessed a strong spirit of resilience, trust and hope for a new start in 2021.

This following entry in the 1999 April-May edition of *The Parish Magazine* emphasises how important it is to be positive, to use and treasure our time whatever the circumstances.

“Yesterday is history, Tomorrow is mystery, Today’s a gift”



86,400 SECONDS

“IMAGINE THERE is a bank that credits your account each morning with \$86,400. It carries over no balance from day to day. Every evening deletes whatever part of the balance you failed to use during that day. What would you do? Draw out every cent, of course!

“Each of us has such a bank. Its name is **TIME**. Every morning, it credits you with 86,400 seconds. Every night it writes off, as lost, whatever of this you have failed to invest to good purpose. It carries no balance. It allows you no overdraft. Each day it opens a new account for you. Each night it burns present on today’s deposits. Invest it so as to get from it the utmost health, happiness, and success! The clock is running. Make the most of today.

“To realise the value of One Year, ask a student who failed a grade. To realise the value of One Month, ask a mother who gave birth to a premature baby. To realise the value of One Week, ask the editor of a weekly newspaper. To realise the value of One Hour, ask two lovers who are waiting to meet. To realise the value of One Minute, ask a person who just missed the train. To realise the value of One Second, ask a person who just avoided an accident. To realise the value of One Millisecond, ask the person who won a silver medal in the Olympics.

“Treasure every moment that you have! And treasure it more because you have shared it with someone special, special enough to spend your time. And remember that time waits for no one. Yesterday is history. Tomorrow is mystery. Today’s a gift. That’s why it’s called the present!”

— St. James’ Church, Richmond, Virginia

Deirdre and I visited Chichester Cathedral during a visit to the UK in 2017 and found Saint Richard’s tomb and his much-loved prayer. This entry in the April-May 1985 edition of *The Parish Magazine* brought special memories.

“Richard of Chichester whose feast day falls on 3 April, was born at Droitwich in 1197 and known in his lifetime as Richard of Wich or Wyche. He was elected Bishop of Chichester in 1244 against the wishes of King Henry III and it was two years after that he was able to take possession of his see. He was a reforming Bishop who attacked many of the corrupt practices of his day and held several synods to legislate against abuses such as nepotism and simony. Although strict with clergy, Richard was a man of simple personal habits and happy among the humbler people of his flock. He died at Dover in 1253 and was canonised nine years later. Saint Richard is perhaps most famous for his familiar and well-loved prayer:”

*Thanks be to thee, my Lord Jesus Christ,
For all the benefits which Thou hast given me,
For all the pains and insults which Thou hast borne for me,
O most merciful Redeemer, Friend and Brother.
May I know Thee more clearly,
Love Thee more dearly
And follow Thee more nearly.*



Chichester Cathedral

https://en.wikipedia.org/wiki/Richard_of_Chichester



Sculpture of Richard of Chichester in Rottingdean UK



CHILDREN'S LETTERS TO GOD

Dear God, I read the Bible. What does begat mean? Nobody will tell me. — Love Allison.

Dear God, Are you really invisible or is that a trick? — Lucy.

Dear God, Did you mean for the giraffe to look like that or was it an accident? — Norma.

Dear God, Instead of letting people die and having to make new ones, why don't You just keep the ones You have now? — Jane.

Dear God, Who draws the lines around countries? — Nan.

Dear God, What does it mean You are a Jealous God? I thought You had everything. — Jane.

Dear God, Did You really mean "do unto others as they do unto you?" Because if you did, then I'm going to fix my brother. — Darla.

Dear God, Thank You for the baby brother, but what I prayed for was a puppy. — Joyce.

Dear God, Why is Sunday School on Sunday? I thought it was supposed to be our day of rest. — Tom L.

Dear God, Please send me a pony. I never asked for anything before, You can look it up. — Bruce.

Dear God, If we come back as something — please don't let me be Jennifer Horton because I hate her. — Denise.

Dear God, My brother is a rat. You should give him a tail. Ha ha. — Danny.

Dear God, Maybe Cain and Abel would not kill each other so much if they had their own rooms. It works with my brother. — Larry.

Dear God, My brother told me about being born but it doesn't sound right. They're just kidding aren't they? — Marsha.

Dear God, I do not think anybody could be a better God. Well, I just want You to know but I am not just saying that because You are God already. — Charles.

Dear God, The bad people laughed at Noah — "You made an ark on dry land you fool." But he was smart, he stuck with You. That's what I would do. — Eddie.

— from Anglican Digest

Taken from *The Parish Magazine* August-September 1998

A Virtual Nine Lessons and Carols – 20 December 2020

On Sunday 20 December 2020, just after a further closing of churches in the Northern Sydney Region, a virtual Nine Lessons and Carols service, pre-recorded at Saint Alban's Epping, was broadcast on YouTube featuring guest readers and the gospel group Jubilate. The morning congregation at Saint Alban's, forced back to a Zoom service because of a COVID outbreak, watched together. The program is still available at:

<https://www.youtube.com/watch?v=ZzUqtKtpYOY&feature=youtu.be>



James Nicholson, creative artist and draughtsman, and Jacquie Pix, producer for the Seven Network, were hosts for the event



Dr Karin Sowada, specialist in Egyptian and Middle East archaeology from Macquarie University, read the First Lesson



Johanna Nicholson, ABC journalist and broadcaster, read the Third Lesson



Pastor Ray Minniecon, an Aboriginal pastor with roots in the Kabikabi and Gurang-Gurang tribes of Queensland, read both the First Lesson and the Ninth Lesson in Kriol *



The Primate of the Anglican Church in Australia, the Archbishop of Adelaide, The Most Reverend Geoffrey Smith, read the Ninth Lesson



Bishop Ross Nicholson was the 'roadie' and Executive Producer who assisted the Producer/Technical Director Tony Moffat

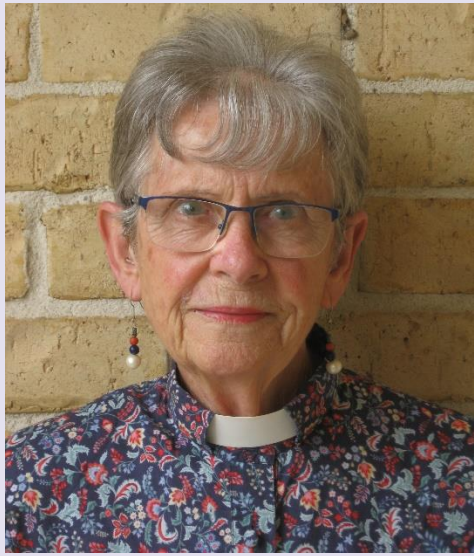
Acknowledgements:

Jubilatte members: Beth Chant, Natira Drayton, Kylie Newland, Tony Williams, Peter Mayrick, Rob Drayton, Adam Robinson, Ben Thomas, Rob Mashiah, Bob Winter, David Cairns, Dave Cox, Warwick Elvery

Readers: Pastor Ray Minniecon, Dr Karin Sowada, Josh Cunningham, Johanna Nicholson, Dr Justine Toh, Richard Grellman, Mark McCrindle, Professor Ian Harper and The Most Reverend Geoffrey Smith

*Australian *Kriol* is an English-based creole language that developed from a pidgin used initially in the region of Sydney and Newcastle in New South Wales, Australia, in the early days of European colonisation. Later, it was spoken by groups further west and north.
https://www.google.com/search?q=kriol+language&rlz=1C1CHBF_enAU889AU889&oq=kriol&aqs=chrome.2.69i57j0l2j46j0l2j0i20i263j0.3460j0j15&sourceid=chrome&ie=UTF-8
 Accessed 27 December 2020 at 1535hrs

Florence Nightingale: The Making of a Radical Theologian Book Review by The Reverend Dr Sue Emeleus



The Reverend Dr Sue Emeleus has had an interesting and varied career. She has been a science teacher in Sydney, Tanzania and Papua-New Guinea; Assistant Minister in two Sydney parishes and Anglican Chaplain to the Children's Hospital in Westmead.

Her doctoral studies concerned theological resources for those who accompany the terminally ill.

We have in previous editions of *The Parish Magazine* enjoyed Sue's reviews of other books. This book tells us about a very well-known woman but how many of us knew about this aspect of Florence Nightingale?

In this article she reviews *Florence Nightingale: The Making of a Radical Theologian* by Dr Val Webb, first published in 2002. Dr Webb is an Australian with a PhD in theology. She has taught in universities in both Australia and America and is the author of ten books.

Sue reports that Val Webb said this book began as a collection which was to cover seven women who contributed to major theological debates in church history but were not recognised at the time. Her research on the *first* woman, Florence, grew itself into this whole book. As 2020 marks the 200th anniversary of the birth of Florence Nightingale it is very appropriate that Sue draws this book to our attention.

Sue writes:

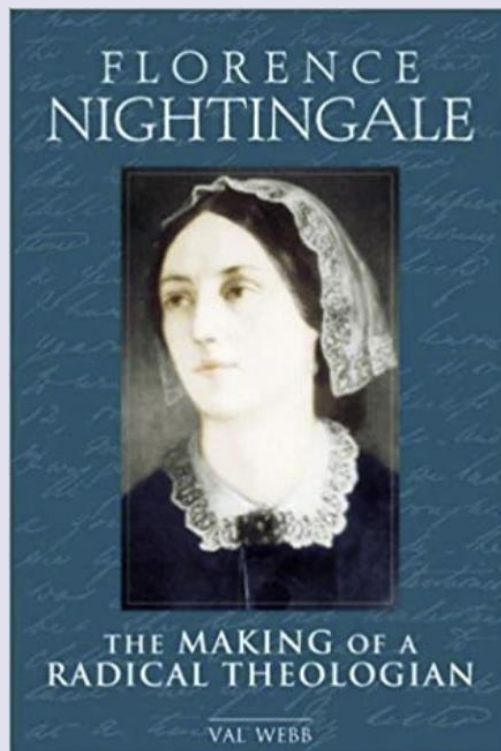
This is a monumental biography about Florence Nightingale, because as well as giving a very detailed picture of Florence Nightingale's life and writings, I think it also gives an overview of 19th Century British History. Florence thought statistics was the first science, so I begin with some statistics. In the **8-page preface**, Dr Webb summarises the book, chapter by chapter. In the **5-page Timeline** for Florence Nightingale, there is a paragraph on most years of Florence's life of 90 years. The book is in two parts, **Part I: Chapters 1-7**, and **Part II: Chapters 8-12**. The page numbers listed in this review are all from Val Webb's book.

Part I: The Story of a Life. These chapters give some details of Florence's life, mentioning some of her writings. Chapter 5 speaks of her article "*Cassandra*" which rails against the demands of the Victorian family on daughters, with Florence's suggestion that there is a need for a female "saviour" (xvi). Florence finally leaves the family in Chapter 6, to become the Superintendent of an Institution for Distressed Gentlewomen in London, and from there she is sent to Crimea. Being of the upper class with her own independent means, Florence's work is all as a volunteer. She has access to the highest levels of society, even to conversations with Queen Victoria and Prince Albert. After the Crimean War, Florence is busy with Army reform, rather than nurse training. She also wants to have her 'religion' for the working class published. How many of us knew that she had already written 800 pages of her ideas for reforming religion? Chapter 7 is a summary of her last 60 years, and her developing theological understanding is the subject of Part II.

Part II: The Evolution of a Theologian. These chapters trace Florence's theological understanding from when she receives her first 'call' at the age of 17. Florence's education came largely from her father, "WEN" (William Edward Nightingale). We need to remember that women could not go to university in Florence's day, and even when they went, they couldn't sit for exams for many years. Val's timeline begins with WEN and his wife, Fanny. When Florence wanted to influence the government programmes for soldiers and army reform, and even for sanitation in India, she always received opposition from her mother, and from Parthe, her older sister. Parthe and Florence were both born in Europe when their parents were on a three-year honeymoon. Parthe and Fanny always thought Florence should be home looking after them, rather than trying to answer the calls she had from God.



Painting of Florence Nightingale
[1820-1910]
by Augustus Egg c1840s



Cover of Val Webb's book

Florence's relationship with Benjamin Jowett of Oxford is fascinating. They wrote letters to each other constantly after Jowett first received a copy of Florence's ideas. Florence, near the end of her life urged that all her letters be burnt, so Val Webb has constructed part II using Jowett's letters to Florence, deducing what Florence must have said to prompt what he wrote next. A few of Florence's letters remained, but there had been thousands. Jowett's biographer says that *Jowett's affections for Florence began growing in 1862, peaking in 1864, when she must have said something to discourage further hope* (264).

The kind of friendship Florence and Jowett had might be illustrated by the fact that at one stage Florence edited Jowett's Plato translation. She then described the perfect relationship between two people: *One of the highest relations in life is friendship (not love) between a man and a woman- not husband and wife, that where marriage is good its goodness is enhanced, enlarged, by the husband having friendship with other women, married or not, and also, I suppose, by the wife having friends among other men. Surely marriage should enlarge and strengthen all other ties, instead of cutting them off as in England* (265).

Jowett visited Florence to give her the sacrament when she asked him to. Val Webb says: *he was now obviously enchanted with his soul mate, whom he chides, is in awe of, and treats as an equal, all in one letter* (265). He had contributed to a group of essays for which he was on trial for heresy, and she writes with a great depth of empathy about his difficulties. Val Webb comments: *in only eight short months of correspondence, the very private Jowett was softening his formal approach and opening his soul a fraction to let out the sorrows of his past*. When Florence shares with him her sadness at the death of two very close men with whom she had worked, Jowett wrote of his concern for her condition, asking if he could help with *further sewing together her "stuff"* (her writings), perhaps knowing that was one thing which might pull her out of despair. (263)

The long theological Part II is followed by an **8-page Glossary**, listing people and writings that are mentioned in the book, giving long paragraphs on people and subjects such as Charles Darwin, Charlotte Bronte, the Church of England, Germ theory, William Gladstone, Benjamin Jowett, Mysticism and Pantheism. I select a few sentences from two of these:

Benjamin Jowett (1817-1893): ...educated at Balliol College Oxford, and stayed on its faculty for life, becoming Master of Balliol in 1870...writing an essay on "*The interpretation of Scripture*" for *Essays and Reviews* (1860)...He became acquainted with Florence when her work *Suggestions for Thought* was sent to him for comment. Their intimate friendship continued until Jowett's death.

Henry Martyn (1781-1812): the distinguished Victorian “scholar missionary”, was educated at Cambridge, experiencing a religious conversion there and emerging with the highest academic honours. After ordination, he went to India and later to Persia as a missionary, translating the New Testament into the languages of both the Hindus and the Persians.

In the **Preface, Val Webb lists edited collections of Florence’s writings, and the list takes a whole page.** There is a Florence Nightingale Museum in London. Val says, *The more I read Florence’s immense literary output, the more I encountered a “God-intoxicated being” whose reform was not her goal in life, but the consequence of her religion.* Florence’s first biographer Sir Edward Cook, wrote of her, *She was not “the lady with the lamp”. She was the lady with the brain - one of those rare personalities who reshape the contours of life.* (page xv).

Florence spent less than two years in the Crimean War, mostly at Scutari Hospital. She was supervising a group of nurses who had been sent by Florence’s friend, Sir Sydney Herbert, a member of Parliament who was Secretary at War from 1845-1846, and from 1852-1855, initiating Army reform. While she was there The Nightingale Fund was set up in England, and it later financed The Nightingale School of Nursing which many hoped she would lead. In the event she didn’t even visit that School of Nursing for twenty-two years, when she went to give an address. Florence was an administrator and a theologian, but not a nurse. When she was 17 she had a call from God to serve the poor, and further calls kept her on that path.

After her return from Crimea, Florence spent almost sixty years, the rest of her life, in seclusion. Claiming to be an invalid, she could escape the life expected of single women in Victorian England. She did make overseas trips with friends, and she wrote a huge number of books and articles, mostly on theology. The description of many of them forms part of this biography. When explaining why she used the word “radical” in the title of the book, Val Webb says *Florence’s theological ideas could be categorized by a number of technical terms - liberationist, revisionist, feminist, process, deconstructionist, constructive, contextual or liberal as they exhibit features of all these approaches now honoured with titles. I choose “radical”.* Dictionary definitions of this word all fit Florence’s work. *As a radical theologian, Florence challenged the stagnation of organised religion in the Church of England.* (196)

The book is not for the faint-hearted, but rewards time spent reading it.



Henry Hering’s portrait of Florence Nightingale c 1860



The Florence Nightingale window - originally at the Derbyshire Royal Infirmary Chapel and now removed to Saint Peter's Church, Derby and rededicated 9 October 2010

Acknowledgements for the book review by The Reverend Dr Sue Emeleus Pages 16, 17 and 18

1. *Florence Nightingale: The Making of a Radical Theologian* by Dr Val Webb, Chalice Press, St Louis Missouri, 2002
2. Portrait of Florence Nightingale https://en.wikipedia.org/wiki/Florence_Nightingale Accessed 23 November 2020 at 0824hrs
3. Painting of Florence Nightingale https://en.wikipedia.org/wiki/Florence_Nightingale#/media/File:Florence_Nightingale_by_Augustus_Egg.jpg Accessed 26 November 2020 at 1550hrs

The Parish Register

Holy Matrimony

Christian **BAHAMONDES** and
Jasmine **WEHBE**
on 12 December 2020

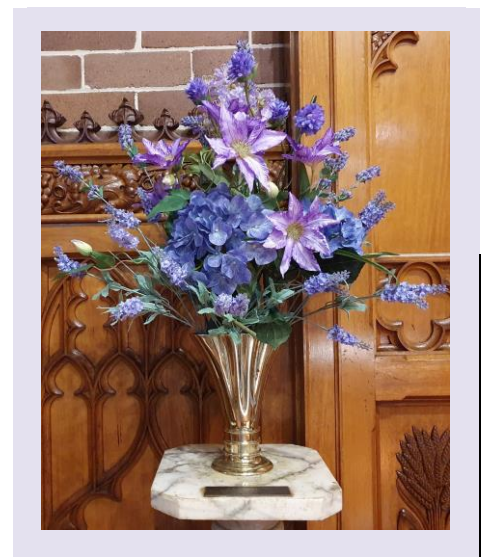
Yona **CHOI** and
Sajeerut **NETIJIRAPHUN**
on 12 December 2020

The Faithful Departed

Catherine Greenwood **TAYLOR**
on 14 December 2020

Michael Charles **STANNARD**
on 18 December 2020

Jean **KATELARIS**
on 23 January 2021



The Colours of the Church

In common with many Christian churches, Saint Alban's and Saint Aidan's make use of seasonal colours and each colour has a definite message. These colours are used on the altar frontals, the 'fall' for the pulpit, and the copes and stoles.

VIOLET is the penitential colour used during Lent and Advent. It teaches us to repent, to turn from the 'old' life to the new life in Christ.

WHITE is the joyful colour. It is used at the great Festivals of Easter, Christmas and Patronal Sunday as well as Confirmation. It teaches that believers are justified with God; they are the new creation. [NOTE: On Patronal Sunday at Saint Alban's we use the colour red as Saint Alban was a martyr.] On Good Friday the altar and sanctuary are bare of all decoration.

RED is the colour of the Holy Spirit. It reminds us of the gift of the Spirit to all believers. It is the colour of sacrifice and is used on Palm Sunday to remind us of Christ's sacrifice. It is the colour of the Holy Martyrs who laid down their lives for Christ and so it is a challenge to Christian witness.

GREEN is the colour of growth. It challenges us to use all the means of grace - prayer, the Bible and the Sacraments - regularly so that we may grow in the knowledge of God. Green is used on the Sundays after Epiphany and Trinity.

[Reprinted from *The Parish Magazine* August -September 1986 page 15]

Ecumenical Advent Service 2020

A covenant which fosters Ecumenical activities in the Christian Churches of Epping and Carlingford area has existed since Pentecost 2004 and is currently shared by the Catholic Parish of Epping and Carlingford, the Anglican Parish of Epping, Epping Uniting Church, West Epping Uniting Church and Epping Baptist Church. On Tuesday 24 November members of the Covenant Churches met for their annual Ecumenical Advent Service. In 2020 the service was held at Our Lady Help of Christians Church, Epping.



Clergy of the Covenant Churches left to right: The Reverend Andrew Hall from Epping Baptist Church, Father Peter Dowd from Our Lady Help of Christians, Catholic Parish of Epping and Carlingford, The Reverend Paul Weaver and Bishop Ross Nicholson from the Anglican Parish of Epping, The Reverend Tammy Hollands from West Epping Uniting Church and The Reverend Greg Woolnough from Epping Uniting Church



Lonza Jeffery and Graeme Durie from Saint Alban's light one of the Advent Candles on the altar



Advent Candles on the altar at OLHC Church 24 November 2020



The preacher was The Reverend Tammy Hollands from West Epping Uniting Church



The Reverend Paul Weaver from Saint Alban's led the Prayers of the People



The congregation was socially distanced as required

New Chair of the Anglican Board of Mission



Father Andrew Sempell has recently been appointed Chair of the ABM Board, replacing Bishop Garry Weatherill who retired from the role after serving two three-year terms. Andrew has been a Director on the ABM Board since 2019. He has worked in the dioceses of Armidale, Grafton, and Bathurst before taking up his present position as Rector of Saint James', King Street, Sydney. He has also worked in a variety of capacities in military chaplaincy, including four months as part of the Peace Monitoring Group in Bougainville in 1999. He is married to Rosemary, Archivist at the New South Wales Parliament, and they have an adult daughter, Kate.

Father Andrew was interviewed by ABM's Dr Julianne Stewart, who is also a one-time parishioner at Saint James.

[Editor's Note: Julianne, with her husband Fr. Martin Davies, also attended Saint Alban's Epping for a period of time.]

<https://www.abmission.org/news.php/538/new-chair-of-the-abm-board>

Accessed 2 December 2020 at 1745hrs

Reprinted with permission.

What qualities do you think will make you a good Chair of the ABM Board?

I have governance experience in the church and elsewhere. I am interested in overseeing the operations of ABM, but particularly in looking at the strategic visioning. It's important to keep focussed on the big picture. ABM has competent, committed staff who make things happen, but it's the Board's job to determine the priorities and to ensure ABM has the resources to fund its priorities.

What led you to take on this role?

It really emerged out of my context, especially the existing connection between St James' and ABM. And Bishop Garry Weatherill convinced me to do it! For me it is an opportunity to reflect on the mission of the Anglican Church, and what is God's mission in the world today. I feel we (the Anglican Church) have been far too institutionally bound, even self-focussed and self-serving. We seem frightened, wanting to control things. But, of course, this achieves the opposite of what the church might want.

What will be your main tasks?

Strategic visioning and addressing what I see as the church's crisis in the wider world, in an open and honest way.

Do you have a particular vision for ABM?

Our focus on the Five Marks of Mission has been good. I've even convinced St James' to embody these. The Five Marks are common sense really. I think ABM could model for the church a new way of understanding and doing mission. We could be a catalyst for change in the broader church which is currently marginalised and largely disengaged from Australian society. I see ABM doing some of this engagement work for both the church, and for the common good.

What do you see as the particular strengths of ABM?

ABM's partnerships are a key strength. We work with others to achieve mutually agreed outcomes for the common good. We can model the importance of respectful relationships to the wider church. Sadly, much of the church has cast aside relationships for the sake of doctrinal correctness and purity. ABM models the concept of the church as family. A family we are "stuck with" in all its loving and unloving, rich and poor, functional and dysfunctional ways. It is our shared experiences of life in this family that binds us together. We can't walk away from each other, and we shouldn't try to exclude people. Relationships are risky to establish and you can't control them. We need to take these risks. We need to remember that we are all in the process of becoming what God is calling us to be. So, ABM's engagement with its partners is always a work "in progress".

What are ABM's main challenges?

One of ABM's main challenges is the increasing marginalisation of the Anglican Church in our society. This impacts on the amount of support the church is able to provide to ABM. The most obvious aspect of this is financial support. ABM is very locked into government policy right now, since we accept funds from the government. This is both a strength and a vulnerability, since government policy can change very quickly. Our current work in applying for Public Benevolent Institution (PBI) status is one strategy for addressing our vulnerability in this area. [With PBI status, ABM can receive tax-deductible donations for work in Australia, responding to humanitarian emergencies that occur here, such as bushfires and floods. This will enable ABM to diversify and build on the strengths of its existing work in responding to disasters overseas.]

ABM's aging demographic makes it difficult for many very loyal supporters to continue to give their time and energies to ABM's activities. We need to encourage a younger generation of supporters who see the work of mission as a challenge. It's encouraging to see how many young people have such a positive view of social justice. But, sadly, many young people don't see the church as part of any social justice work. Mission should be seen as something which is done for the common good. It should be transparent, honest and accountable.

How do you envisage helping ABM to meet those challenges in your new role?

It's key that we understand what mission is, and that we reinterpret mission more broadly for the wider church. Our concept of mission must incorporate diversity, much like a healthy ecosystem does. Mission must have a capacity to change over time, just as species evolve biologically. ABM has a role to help the institutional church overcome its crisis of adaptation to a changing world.

What aspects of mission would you like to explore further as Chair of ABM?

I'd like to explore three main theological aspects in the context of mission:

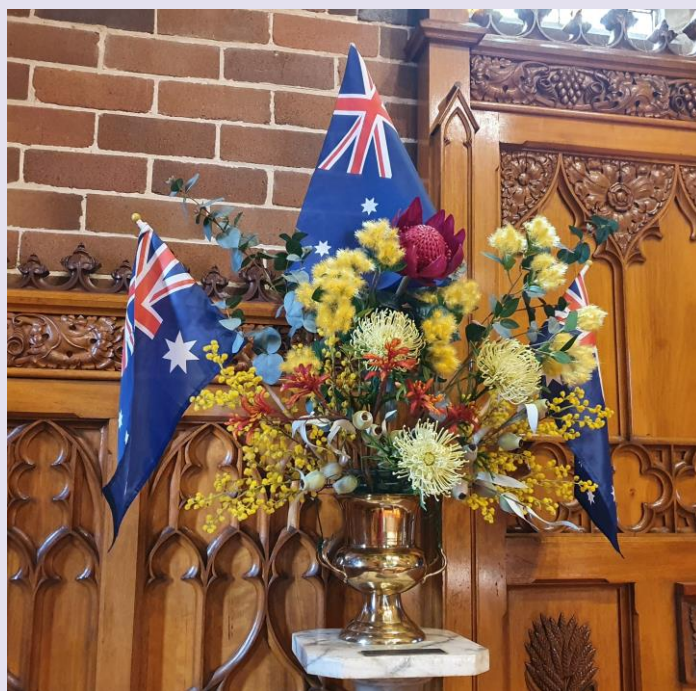
1. *God and the Creation.* What does this mean for our relationships, both human and theological?
2. *Covenant.* I'd like us to recover the concept of covenant, what binds us together. In developing a statement of what binds us together, it will be important to avoid the usual human power plays. God seeks out a relationship with people, not power plays. The Gospel of Christ provides a model of how we can relate to each other.
3. *Koinonia or community.* This is about justice and the need to acknowledge God, acknowledge one another, and acknowledge the environment. How do we show hospitality in the context of this kind of acknowledgement?

I'm fascinated by the idea of God's mission, and how we discern this for the church's engagement with the world.

Thank you, Father Andrew. ABM looks forward to this exciting new phase in its long history.



2020 Christmas tree in Saint Alban's



Sunday 24.1.2021 - Sanctuary Flowers for Australia Day

Reflections of a Retiring General Practitioner

Dr Sarah Weaver



When I was 8 years old I decided I wanted to be a doctor! I can't remember any particular reason why, but over the years, despite assurances I could change my mind, I didn't. Medicine in the 1960s was an undergraduate degree of 6 years (I made it 7 by failing and repeating 2nd year – as many did!). Between 5th and 6th year we had a 'vacation term' – a chance to do something medical (or not!) of your choice. I spent 2 weeks 'shadowing' a GP and knew then that that was what I wanted to do. (Oh, and I also got married!). There was no official GP training program then, so after graduating and 2 years of hospital residency, I got a job in a practice in Balmain – somewhat terrified of seeing patients on my own!

Forty-seven years later, I made the decision last year to retire from general practice work. (I am still maintaining my mental health practice – both seeing patients and teaching health professionals.)

Those 47 years have been filled with experiences, learning, change, even some failures – but most of all with people. As I look back there are so many things to remember and reflect on – let me share some of these with you.

General practice turned out to be a wonderful choice – especially for me, as it offered the flexibility to embrace different aspects of my life – being a clergy wife, motherhood, job satisfaction, meeting people, outside interests... I chose not to own a practice myself (not knowing where Paul might end up working), and generally to work part time – varying my hours over the years depending on my children's needs. This has also spared me the hassle of having to meet the increasingly complex business-running aspect of GP!

The changing nature of medicine and general practice. When I went through university and started in practice one had to commit so much information to memory. To source answers we had textbooks and through libraries access to medical journals, but in the room with a patient you needed to know your stuff. One tip I was given: if you don't know on the spot – act on the most likely, instruct the patient to come back tomorrow if they were no better – and madly look it up that night! Now there is an impossible amount to know and myriad resources from Dr Google, and both patients and doctors can be quite comfortable looking things up in the consultation. (Many patients arrive with the results of their searches and tell you what is wrong!). Of course, the exploding amount of knowledge and new things in medicine meant a good deal of time had to be spent on keeping up to date – lectures, journals, learning groups and, increasingly, online publications.

A growing understanding of the core nature of general practice – and what the doctors 'healing tools' are. Of course, a thorough knowledge of diagnostics, diseases, treatments etc is essential but I have realised over the years just how important the relationship between doctor and patient is. Over time I got to know patients, their families, their work, their interests and so much more, and the growing trust between us together with my ability to listen empathically, played a big part in their health. What a privilege!

Following on from this I found myself more and more interested in mental health. I have done numerous courses including a Masters degree and for the last 25 years I have been able to combine both a medical and a psychological approach, and this seems to have been appreciated by patients. It is also very rewarding for me. Alongside this I have worked with the Black Dog Institute [a research, clinical and educational organisation aiming to improve the understanding and treatment of mental health in Australia] helping to train other doctors (especially GPs) and psychologists in good management skills for patients with mental health issues.

This last year presented a whole new challenge with the COVID-19 pandemic. A huge change came with the introduction of Telehealth! Previously the government insisted we see patients face to face to qualify for any Medicare rebate. Suddenly we needed patients to stay away! It was quite stressful – learning how to 'do business' over the telephone - but it actually worked very well. I even got patients to take photos and email them to me. I managed to see and treat rashes, lumps and bumps, and even a sore throat this way. Of course, some people still

needed to have a face-to face consultation – and then full PPE [personal protective equipment] was required – in short supply early on. (As a high-risk over 70-year-old I did less of the early face to face work!). I think Telehealth in some form is here to stay!

My Christian faith has I hope informed my work over the years. Many ethical dilemmas both large and small arise in medicine. I remember very early in my career a young unmarried girl asked for an abortion and I was very unsure of what to do or say. Gradually I have come to understand that I do not have a right to impose my standards or values on another. If given the chance I can state what I believe and why – but as the doctor they have come to for help, I have a duty to ensure they have access to best possible care for their choice. I have learnt also it is important to uphold my own values and not accede to requests for such things as fraudulent medical certificates or other documents. Over the years a number of patients have been referred to me because I am a Christian and opportunities do arise to share my faith and the implications of it and to help the patients see things through a Christian lens. (But the doctor's surgery is not a platform to preach!)

Being a GP for so many people over the years has been an immense privilege and I will take many happy (and some not so happy) memories of them with me.

Now I have made the decision to hang up my stethoscope! It has not been an easy decision and has taken me a few years to get here. Apart from financial considerations, a lot of my identity for so long has been as a doctor, and in the care-giving role that that entails.

Who would I be if I gave that up? How would I use my time? An understanding that my worth does not depend on what I do for others and that there are new possibilities if I look for them has been helpful. And I do love spending time with my family – my 6 grandchildren are a delight (most of the time!) and I look forward to developing my creative side – after a thorough declutter of the house!

I believe that God has led me to this decision and am amazed how good it feels to put down the responsibility. I am also thankful that I can continue using my mental health skills and experience. My aging body – and brain – are ready for whatever God has in store for me next.



Easter Morn

Joy Brann

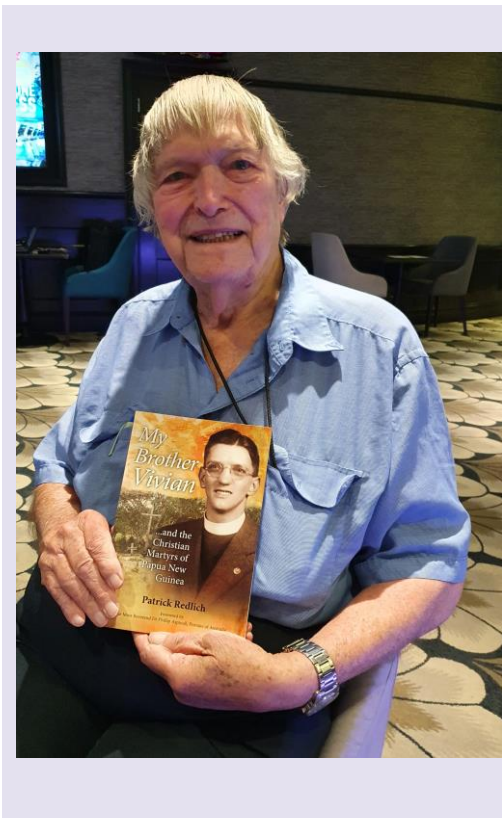
*Easter morn the Son has risen
Hallelujah!*

*Gone the lonely dark of night
Gone the chill of sunless days
Let our voices give him praise
Hallelujah!*

*Christ has risen Christ now lives
His great love to all he gives
Hallelujah!*

My Brother Vivian – New Guinea Martyr Reconciliation Ceremony in Popondetta Cathedral

Patrick Redlich



Editor's Note: In the previous edition of *The Parish Magazine*, Number 862, November 2020 – January 2021, an article was published commemorating the Martyrs of New Guinea. One of these martyrs, May Hayman, is commemorated in a window on the northern wall of Saint Alban's. Another martyr is The Reverend Vivian Redlich who was the priest at the Sangara Mission in New Guinea. He and May Hayman were engaged to be married. For many years it was assumed that Vivian had been amongst the group who had been beheaded by the Japanese invaders on Buna Beach on 14 August 1942 during World War 2. No definite evidence emerged, and Vivian Redlich's name was never precisely linked to this atrocity, but there seemed to be no other explanation. *"Then, after almost 50 years of silence, rumours started to circulate that what had always been assumed to be the truth might not be so and that, although Vivian's death occurred at that time, it had happened differently to what was supposed"* [page xviii *My Brother Vivian* by Patrick Redlich].

"Decades of secrecy among the villagers around Popondetta began slowly lifting from 2005 to 2009 when the truth of the murder by local villagers was confirmed. It culminated in The Reverend Redlich's surviving relative, Patrick Redlich, a parishioner at Saint Matthew's ... West Pennant Hills ... travelling to Papua New-Guinea in 2009 for a forgiveness and reconciliation ceremony, which finally lifted 'the curse' that local villagers believed existed since the 1942 murder." (Quote from *anglican focus*)

Patrick Redlich tells the story:

It was on 31 August 2009 that I flew to Port Moresby on my way to attend the Service of Reconciliation in Popondetta Cathedral with the descendants of those who had killed my brother Vivian in 1942. The visit was in answer to an invitation from Bishop Joseph Kopapa and it was only made possible by the unsolicited gift of the airfare by a lady whom I knew as we were both members of the Pennant Hills Bridge Club. Only Our Lord knows how she was aware her help was needed!

The visit was the culmination of a long series of events originating when one of my cousins, Ivor Canon, met Bishop David Hand in 1997 at the dedication of the ten statues of Christian martyrs over the west door of Westminster Abbey. Ivor passed on to me Bishop David's request that I make contact and in his reply he asked if I would be willing to attend a Service of Reconciliation. It took 12 years for Bishop David's dream to be fulfilled and by then he had gone to be with Our Lord.



Patrick is welcomed to New Guinea by Bishop Joe Kopapa – Bishop of Popondetta and later Primate of Papua New Guinea, the Deputy Governor Mr Oliver Ambo, Bishop Rhynold Sanana and Professor John Weiko

I had absolutely no idea what to expect when I arrived in Popondetta. I was met at Port Moresby Airport by Father Danny, one of the Anglican ministers in the city, and taken to The Lutheran Transit House for the night and taken back to the airport the next day.



Ceremonial welcome at the airport

Looking back, I must have felt in the hands of The Lord as I had no idea of what to do other than go on the plane to Popondetta. My concerns were removed when a smartly dressed short gentleman introduced himself as Professor John Waiko who I later learned was a retired Department Head from the University of Port Moresby and author of note.

He told me that he had come to accompany me on the plane to Popondetta and with great relief I placed myself in his hands and allowed myself to be guided last onto the plane and for us to be seated in the two seats nearest the door. Immediately behind us was seated an Australian man who I later found out was Liam Fox, reporter with the ABC.

After we had landed and the plane parked, I was led off and onto a carpet of tapa cloth and welcomed by Bishop Kopapa and many others and a garland of flowers placed around my neck. I was then led, always walking on tapa cloth to a large group who performed a dance of welcome. Next, I was ushered into a four-wheel drive for a short drive towards Popondetta.

We stopped at a delightfully small and perfectly maintained garden which memorialised the place where May Hayman and Mavis Parkinson had been killed and where prayers were said. I was then led onto one of a pair of chairs on a platform and with Bishop Rhynold Sanana seated beside me were hoisted into the air by eight men and accompanied by a considerable crowd we proceeded on our way.



Welcome at Sangara Parish where Vivian Redlich had been the priest

As we neared the town a group of fierce armed and warlike warriors sprang out of the bush and held up the procession. This I learnt later was the traditional challenge made to people entering another's land. Shortly after we arrived at the large open space in front of the Cathedral where around the perimeter of the field were many small food 'kiosks'. The Bishop and I were set down in front of a large open-sided hall and I was led up some steps. But the last step but one was a fat pig who I was reluctant to step on and on the last was an earthenware jug. My duty I gathered was to step on the soon to be barbecued pig and to smash the jug but to assuage my doubts I was given some help.

After dinner I sat with Bishop Joe Kopapa and local dignitaries and chatted and watched a festival of local dancing. So far I had been carried or walked on tapa cloth and my feet had yet to touch the ground.

In due course after the festivities I was taken to the Birdwing Butterfly Transit Lodge for my stay. Now a word for visitors who might venture to Papua New Guinea and not stay in the tourist hotels. All the local accommodation you might go into have no hot water and the beds are stretchers just three inches off the ground! But apart from that I could not have been looked after better and the fully cooked breakfast was more than you could desire.

The next day I was taken back to the Cathedral for the Service of Reconciliation for which I had come. And I noticed that all the 'kiosks' and the hall had vanished overnight. The Cathedral seats some 700 people and is

ideally suited to the local climate. It has a high roof and is open all around except for a metre-high perimeter wall. And a high screen behind the altar on which is a magnificent carving of Christ on the cross. The floor is concrete with the frontal area in front of the altar raised up some centimetres. Stark and simple the architecture might be but in no way does it detract from the atmosphere and sense of a House of God.



Before entry into the Cathedral. Mothers' Union members in blue and white carried the Cross followed by the Ordinand and the village priests in red robes



Patrick addresses the congregation, giving the forgiveness of his family to those responsible for his brother's death. With him is Bishop Joe Kopapa

Every seat on the rows of simple benches were taken and as many people again stood looking in over the surrounding walls. After a short wait a procession entered the 'Cathedral' and moved up towards the altar. It was led by three members of the Mothers' Union in bright blue robes covered by brilliant white surplices and with the central lady carrying a cross on high and her two companions holding up large candles. They were followed by two theology students dressed in white and then by many priests and lastly by Bishop Joe and Bishop Rhynold in full regalia with two attendants who were beautiful girls in full traditional dress.

As they entered, a single voice with a guitar proclaimed the first line of a well-known hymn and the following unaccompanied singing was beautiful beyond words.

After a short time, I was led out to speak. I told how my dad on hearing of Vivian's death, then believed caused by the Japanese, had preached perhaps the sermon of his life. It was on forgiveness. So, there I stood to offer my family's forgiveness to those who wished to receive it and to present a plaque to the 'Cathedral' to mark the occasion. A chair was placed, looking down on the congregation and those seeking our family's forgiveness were asked to come forward.



Patrick sits to receive those who seek forgiveness. This man's family had been involved in the death of Vivian Redlich



Some people came in their best clothes, others in traditional attire. They came standing, some kneeling, some even crawling and some with tears streaming down their cheeks



Ten or perhaps twenty were expected to come up but the line was so long that people were asked to come in pairs. Many had come in the belief that their family had been cursed for the killing of the missionaries and that forgiveness would break that curse.

Men came forward in business suits or full tribal regalia with feathered headdresses. Women, some with children, were dressed in traditional or modern dress and some nuns and others in Christian uniforms, or Mothers' Union robes, were in the line.

Some came forward sobbing or on hands and knees, and those I lifted up.

I had my hand shaken, my nose rubbed, and my body hugged. Everybody brought some kind of gift either in cash or in the form of traditional work. But perhaps more significant was the total silence in the 'Cathedral' until the last person had left me.

During the last few days of my visit all leaders of the group that had investigated Vivian's death made themselves known to me. The reasons behind Vivian's death were also discussed. It seemed as I listened that the Orokaivian people, who had not been reached by the Mission and had hardly any contact with white people, were confused by the events surrounding the invasion by the Japanese. Not knowing much, if anything, about the very few white people they had seen but rarely and feeling overwhelmed by the seemingly enormous numbers of the then apparently powerful Japanese, it was easy to imagine how they had bowed to the deeds required by what must have seemed to them to be the greater authority. Then, suddenly in doubt, they buried the evidence of their action, but an increasing sense of guilt must have overcome the tribe.

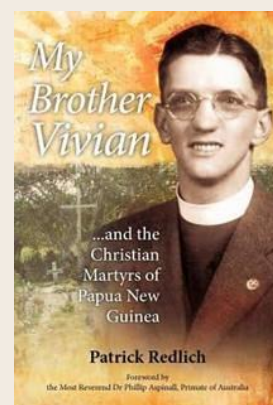
I was offered money as compensation for my family – 3000 kina which is about \$AU1100 today. I could neither refuse or personally accept this offer and it was agreed in discussion with Bishop Kopapa that it would be placed in a 'Vivian Redlich Trust Fund', which the Diocese would set up. My personal hope was that this could be developed for education purposes, possibly for teacher training, as it was explained that a critical shortage of teachers existed in the village. [Editor's Note: The final three paragraphs of this article are quoted from page 115 of *My Brother Vivian*]

I trust that God's will had been done.

AT RIGHT: Patrick Redlich published a book in 2012 *My Brother Vivian, and the Christian Martyrs of Papua New Guinea*. Books cost \$25 and can be ordered through Peggy Sanders at Saint Alban's.

The Martyrs Prayer

And so we give you thanks for the whole company of your saints and martyrs in glory, with whom in fellowship we join our prayers and praises; by your grace may we, like them, be made perfect in your love. Blessing and glory and wisdom, thanksgiving and honour and power, be to our God for ever and ever.
Amen.

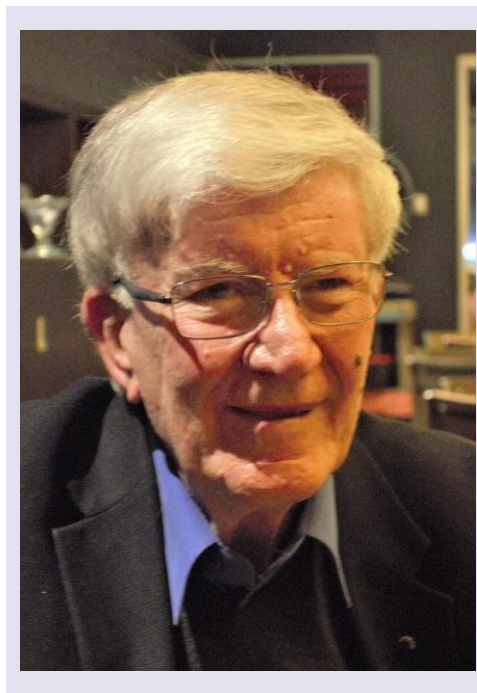


Acknowledgements:

1. *My Brother Vivian* by Patrick Redlich and self-published in 2012 - ISBN 9780987319906
2. *anglican focus* <https://anglicanfocus.org.au/2019/09/02/anglican-church-remembers-missionaries-on-new-guinea-martyrs-day/> Accessed 30 December 2020 at 1420hrs
3. Thanks to Patrick Redlich for access to photographs and documents.

History of Saint Alban's Choir – Part 2

Dr Doug Carruthers



In the first instalment of this series [*The Parish Magazine* Number 861, August – October 2020] the factors involved in the formation and subsequent development of the strong music heritage at Saint Alban's were examined. I had proposed to continue the narrative from the immediate post World War 2 era. However, upon further research it became evident that there was much to be learnt from an examination of the late 1930s and then to review how music at Saint Alban's was faring during the war. For this I will begin with 1938 and 1939 and then proceed to 1943 as this was around the mid-point of the war.

Amidst the gathering concern of a possible war, the Rector, Reverend Oscar Abram (1931-1939), had managed to maintain a good standard of churchmanship which meant that the choir would have to have been maintained in good order as well. It was under the direction of the organist/choir master Reginald Pitt-Owen (1937-1939) that an augmented choir had performed Handel's Messiah in late 1937. It was of such a high standard that the editor of the Parish Magazine was moved to wax lyrical... *"never have I heard better music in this church---the chorus work was of high order"*.

Mr Pitt-Owen was a well experienced city organist who must have had previous experience in choral works. By March, the debt on the Telford organ had been paid off to the relief of the parish. This initiated a series of monthly organ recitals by well-known organists with associate artists.

In an unrelated aside, it was noted that the preacher at evensong on 21 August 1938 was one Reverend William Noel Rook, Rector of Saint Paul's, Canterbury, who was destined to become the Rector at Saint Alban's in 1949.

During the latter part of 1938 world tensions were mounting as the thought of yet another war started to become a real possibility. In November, following a worldwide prayer for peace, there was immense relief with the now historic proclamation of *"peace in our time"*. Life at Saint Alban's continued amidst the rapidly changing efforts going on around the world to maintain peace and as ever to faithfully administer the services of the church. Of note were Festival Evensongs with processions at both Easter and Christmas services.

Thus arrived 1939, a year that was to have such grave consequences for all the world. Mr Pitt-Owen decided to leave, and the organist/choirmaster position was taken up Mr R Pepper for only a very short term until 1940.

Meanwhile as the year progressed there were to be important changes at Saint Alban's. In early March the Rector, Reverend Abram and his wife left our shores for a long-awaited trip to England. However, whilst he was away, the parish received, with genuine regret, notification that he had accepted the position of Rector of Saint Jude's, Randwick. As the clouds of war became ominously darker, Reverend Abram cut short his leave and returned home to take up his new appointment. The time that he spent at Saint Alban's saw a period of consolidation and growth – a time which the choir would greatly appreciate in view of the forth coming events in the world.

Following Reverend Abrams' departure, he was succeeded by Reverend Eric H P Parsons (1939-1949) who was a virtually unknown priest who would be taking up his first position as a Rector of a parish. What a time to assume this position! His induction on 14 September 1939 took place as the invasion of Poland was about to commence. Soon the war was to engulf everybody's lives.

The war saw much dislocation at Saint Alban's. Many men and women enlisted, materials become scarce, petrol became rationed and night-time blackouts became a problem affecting evening services. A more pressing problem was the severe dislocation of the choir, especially due to the lack of men. This resulted in the choir being able to manage only works in unison or two-part harmony at first. It was during this initial period that the choir was under the direction of George Boulton (1940-1942). He had extensive experience in church music in various parts of Sydney and was highly regarded by both the Rector and the parishioners alike.

Moving to 1943, about midway through the conflict, there were some encouraging signs that maybe the tide of war was turning. On the choir front there came a new organist but this time a choir mistress, Miss Jean Mason (1942-1945). She was a wise choice as not only was she a proficient musician but also an experienced schoolteacher. There were still some male voices, enough for Saint Alban's choir to join with the choir of Saint Mark's Darling Point to perform Handel's *'Messiah'* in late 1942. Miss Mason set about to revitalise the choir. In 1942 there were six boys in the choir and by 1943 she had increased that to nearly twenty. This was quite a feat under the prevailing circumstances, but she also managed to improve their vocal ability and cohesion. Reviewing the choir in the *Parish Magazine* in early 1943 the editor wrote *"It is not often that a choir has so many activities that it deserves a large portion of space in the Parish Magazine"*.

During much of 1943 the Rector was on active war duties and the parish was looked after by the Reverend A H Ledbetter who became a popular figure around the parish and appeared to be supportive of the choir. On Palm Sunday the choir rendered a section of *"Olivet to Calvary"* at evensong with the *Parish Magazine* stating *"We are very pleased at the progress in singing and in the musical knowledge that the boys have made under Miss Mason's guidance"*. Unfortunately, Miss Mason was ill at Easter and Miss Greville filled in, even for the rendition of Stainer's *"Crucifixion"* by the choir at evensong on Good Friday.

In April 1943, the Rector whilst still on war duty reported that *"It was very pleasing to hear the praise of the clergy of the choir whose faithful service does not get as many bouquets as it deserves"*. Great praise indeed but as he also reported in July *"Music is such an important adjunct of public worship"*. Following an inspection of the organ it was evident that it needed some attention and some further stops installed. Overall, the cost would be 50 pounds and the choir offered to raise the money.

During 1943 it is evident that the services were maintained and indeed increased, especially the service of Communion as war progressed. In the same context, the figures for confirmation were outstanding - pre communion service 500, communion service 600 and first communion 400. Likewise, the Sunday School had expanded to 300-400 and the church had run out of space. Some classes had to be moved into the church itself but at least the cost of a new piano for the Sunday School had been paid off.

Overall, in August the Rector was able to report that the *"financial position of the parish has never been better"*. Likewise, the choir had attracted enough money to allow the necessary work on the organ to proceed.

The arrival of Christmas 1943 gave hope that the war would soon finish. At Saint Alban's prior to Christmas the choir presented *"A Christmas Message"* written by Miss Moss, a member of Saint Alban's choir. Leading singers were utilised along with Dr Jarman on the organ. Quite an undertaking by any standards even in peace time. On Christmas Day there were carols at the 7.00am and 8.00 am services whilst the 10.30am service was fully choral with a setting by Roland Smart. The next day at Evensong the choir returned to render carols and excerpts from Handel's *"Messiah"*. One could say the year was certainly ending on a musical *"high note"*.

1945 arrived and the war was at last over. As society started to readjust there were also a few adjustments the choir had to make. For example, Miss Mason resumed weekly practices for junior and senior members on Thursday evenings. However, she had another problem in that many of the boys' voices were now breaking so in June she made a plea for parents to encourage boys and girls to join the choir to assist with future church services whilst gaining sound musical training.

It was with great regret by all that Miss Mason decided to resign. The job she undertook at Saint Alban's was taken as a wartime one. As noted in the *Parish Magazine* she had made great sacrifices to perform so loyally with much success. However, she would be facing a large teaching load when she resumed her teaching duties and obviously felt she could not continue with her duties at Saint Alban's as well. She stayed on until 31 December 1945 making sure that the Christmas services were taken care of prior to her departure. The Rector thanked the choir and praised Miss Mason for preparing the choir so well for Christmas, especially the Choral Eucharist at 10.30am on Christmas Day.

In review we have so much to thank those who worked so hard under many constraints to ensure that the music tradition of Saint Alban's would be kept alive in such good order. Despite the initial concern at the departure of many choristers for war service the choir was able to function smoothly and provide support for the effective running of the services. It is to those who nurtured the choir that we owe so much. What a wonderful basis upon which our choral tradition could continue to grow and flourish in the post-war era. This will be the theme of the next instalment in this series.

Acknowledgements

1. Editions of *Epping Parish Magazine* from 1937-1946
2. Nigel Hubbard - Past Parish Archivist - for permission to use extracts from the following publications
 - a. *Fourscore - A short History of St Alban's Anglican Church Epping* 1977
 - b. *Clergy of St Albans Epping* 1980
3. *Epping Parish Magazine* October-November 1981 pp 19-20
4. Brian Hayward - Current Parish Archivist for access to Parish records



The COVID safe choir sang for us when we returned to an onsite 10.00am service on Sunday 29 November 2020



The Christmas Eve COVID safe choir – Sonya Carruthers, Gillian Taylor, Julie Olston, Jennifer Farrer and Malcolm Lawn (the photographer) with our new Organist Aleks Mitsios

Happy 250th Birthday Beethoven



Paul Weaver [piano] and Lachlan Roots [baritone]

On Sunday 13 December 2020 an audience of over seventy people, both parishioners and visitors, gathered in the Saint Alban's Memorial Hall to celebrate the 250th birthday of the composer Ludwig van Beethoven. The concert aimed to raise money for Christian Community Aid in Eastwood to assist them as they provide a diverse range of support services to families in need in the local area. Admission was by donation and the amount raised was over \$800.

BEETHOVEN 250

A SUNDAY AFTERNOON RECITAL OF WORKS BY
LUDWIG VAN BEETHOVEN
(born c. 15/16 December 1770)

Sunday, 13 December 2020 at 2pm | St Alban's Parish Hall, Epping

LACHLAN ROOTS, Baritone | PAUL WEAVER, Piano

Please ensure that you have checked in: either by using the QR code
or by writing your details on the attendance list at the entrance.

- | | | | |
|----|---|------------|---------|
| 1. | "Zärtliche Liebe" (Ich liebe dich) | Herrosee | 1795 |
| 2. | "Morgensong" | Goethe | 1796 |
| 3. | Two Minuets WoO 10: in C, in G | | 1795 |
| 4. | Six Eccossaises WoO 83 | | 1806 |
| 5. | "Die Ehre Gottes aus der Natur" | Gellert | 1801/2 |
| 6. | "Gottes Macht und Vorsehung" | Gellert | 1801/2 |
| 7. | Two Bagatelles Op.33: No. 1 in E Flat, No. 2 in C | | 1801/2 |
| 8. | "Adelaide" | Matthisson | 1794/95 |

Brief Interval - 5 minutes

- | | | | |
|-----|---|------------|---------|
| 9. | "L'amante impaziente"
(Arietta buffa) | Metastasio | 1809 |
| 10. | "L'amante impaziente"
(Arietta assai seriosa) | Metastasio | 1809 |
| 11. | Sonata in C Sharp Minor Op.27, No.2 ("Moonlight")
(Adagio sostenuto - Allegretto - Presto agitato) | | 1802 |
| 12. | Song Cycle: An die ferne Geliebte | Jeitteles | 1815/16 |

Many thanks for joining us for this celebratory concert, and for your donation supporting the wonderful work of Christian Community Aid, Eastwood. If you have not yet made a donation, we invite you to do so, using the email address: ccas.org.au

Paul and Lachlan presented a varied program of music which was greatly enjoyed by everyone present



The appreciative and 'socially distanced' audience

The Parable of the Talents - Matthew 25: 14-30

Jennifer Farrer



On a Sunday in spring last year the Gospel reading was the Parable of the Talents. Originally a unit of weight or currency, this parable changed the meaning to a special skill or ability.

As I listened to the reading that morning, I remembered an experience in my early teenage years at the Sunday School I attended in Box Hill, a suburb of Melbourne, which was designed to be a practical demonstration of the parable.

If you visited the Arthur Streeton exhibition at the Art Gallery of New South Wales this summer, you will have seen paintings of Box Hill. This was the location of the first artists' camp before Streeton and his fellow artists moved on to Heidelberg. When I was very young there were still rural areas of Box Hill but by the time I left school, the orchards and fields had been subdivided into suburban blocks. Box Hill had been a village on the edge of Melbourne with its own identity and this was still evident in the 1950s.

There were many children in the Sunday School. Some were not the children of church members as it was common practice for parents to use the Sunday School as a baby-sitting service on Sunday mornings. This meant that there was an extended community of residents who had a loose connection with the church through their children. Funding for a large Sunday School was quite considerable. There were the prizes given out at the Sunday School Anniversary, the Annual Sunday School picnic, School holiday activities and the weekly Sunday activities. Over the years there had been several projects to raise money for the Sunday School. I remember a paper drive where we all collected newspapers which were then sold to local shopkeepers for wrapping paper. (Oh the joys of finding the peas you were rostered to shell, wrapped in pages of *The Melbourne Truth*, a paper which was otherwise never brought into our house!)

In my last year at Sunday School the teachers devised a very adventurous fundraising project. After teaching us the Parable of the Talents, every child was given five shillings and told to use this money to generate more money for the Sunday School, like the servants in the parable. It was stressed that no one was to just put it in their money box and bring it back in three months' time.

This was an amazing venture for the Sunday School to embark upon. Five shillings was quite a lot of money. It was twice as much as my weekly pocket money. The total amount handed out to the children would have been quite considerable. However, it wasn't quite as risky as it sounds because every teacher became the leader of their class' money-making efforts.

Our teacher, Miss Padgham, was a single lady who we thought was quite old but she was probably only in her thirties. We had already formed a close bond with her as she aided and abetted our teenage romantic fantasies by lending us novels from her vast collection of popular romance writers of the day. Probably not the fare our parents expected us to receive in Sunday School!

There were five or six regular attendees in our class. We chose to embark on window cleaning as our initial venture. We invested the seeding funds in buckets, squeegees and detergent and received quite a few assignments from church members, their friends and neighbours. I remember one house where all the windows had been recently painted and we had the job of scraping paint off the windows before we could clean them.

At some stage we must have thought that window cleaning was too much like hard work because a new idea began to take shape. Why not put on a play in the Sunday School hall? Miss Padgham found a play which we thought we could manage. It was a Chinese fable which had lots of opportunities for improvisation and slapstick. We had been raised on the films of Charlie Chaplin and Laurel and Hardy, so had a good idea of how to make it

entertaining. The play was not long enough to sustain a whole evening of entertainment, so we approached other friends and church members to contribute to the evening with songs, recitations and solo performances. Now we had rehearsals for the play and tickets to sell. If that wasn't enough to do, we also decided that we would sell items such as handcrafts and cakes at interval. I was already a keen knitter and set myself the goal of knitting a pair of gloves each week to sell at the stall. My father became seriously concerned that I was not doing any schoolwork. This was indeed the case. Like many Year 9 students, I was disengaged from formal lessons and he had yet to find out that I was spending a lot of time being sent out of class for disruptive behaviour. The Talents Project was much more engaging than schoolwork and we were learning new skills.

We had no trouble selling tickets for the concert. These were the days before television (it arrived later that year). Several of us had extended family in the church as well as sympathetic friends and neighbours. We filled the hall and the evening was a great success.

When the day came for everyone to return their Talents, our class had raised the most money. I have forgotten how much it was. What I do remember was the fun of working together as a team and the thrill of making money for the first time in my life.



<https://catholiccourier.com/articles/jesus-tells-the-parable-of-the-talents-0>

Accessed 5 January 2021 at 09.00 hrs

Anglicare Christmas 2020 Toys 'n' Tucker Appeal

Toys 'n' Tucker is an annual initiative through which supporters such as our Parish can contribute new gifts and non-perishable food to the Anglican hamper program, which benefits those who would otherwise go without at Christmas. The photo below shows the items donated by parishioners of Saint Alban's. Some packing up had already occurred, note the boxes stacked near the door, and more gifts are ready to be packaged before collection.

Thank you to all those who contributed.



COVID and Great Southern Nights

Ross Nicholson

We are all well aware now how COVID has affected so many aspects of our lives. Many industries have been damaged, but the worst impact fell upon the entertainment industry to the point where March 13 is known in the industry as Black Friday. Musicians, technicians, actors were immediately retrenched with most having to go on JobSeeker because JobKeeper actually required a job!

As the restrictions started to ease, Destination NSW and the Australian Recording Industry Association (ARIA) devised a plan to inject some money to kickstart the live music scene.



This initiative was Great Southern Nights, the 'night of a thousand gigs'. The government offered \$2500 to venues to promote COVID safe live performances. Just on spec we applied to be included in the program as an opportunity to relaunch 'The Fireplace'. To our surprise we were included and were informed we could do four shows.

One of the conditions for the funding was that \$1500 had to go to the performers and \$1000 to technicians. This became a wonderful opportunity for Saint Alban's, through 'The Fireplace', to give financial support to the artists and technicians who were so supportive of our aim to get a regular live venue operating in Epping.

As followers of Jesus we are the children of a Creative God. Music, the arts and even our regular daily work are expressions of the creative nature of God. Human beings were created in the image of God and when we express our creativity we are reflecting to the world that aspect of our being.

Saint Alban's has a strong connection to the arts if you think about our weekly worship and the talents of so many of our church family. Although Great Southern Nights was a government initiative it allowed us to encourage, strengthen and nurture that creative spirit within us.



Damaged Spire at Saint Alban's



Strong winds on Sunday 29 November 2020 ripped off panels of cladding on the spire at Saint Alban's. Plans are underway to repair this wonderful symbol of our faith

Our website has had a facelift!

Many thanks to Christopher Lawn who organised the design and upgrade of the Parish website. Bishop Ross and our Parish administrator Denise Pigot gave valued assistance. We also thank Malcolm Lawn, our webmaster, for his continued maintenance. Why don't you have a look? www.eppinganglicans.org.au

Will you write an article for the next Parish Magazine?

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

The deadline for contributions is 2 April 2021.

Ask yourself –

- ✚ What has helped me to endure the difficulties of 2020? Have I been able to help others? Have there been lessons I have learned?
- ✚ What am I looking forward to in 2021?
- ✚ 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

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	Godfrey Abel, Sue Armitage, Ken Bock, Noel Christie-David, Margaret Cummins, Robin Cummins, Graeme Durie, Anne Lawson, Michael Marzano, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), David Tait, Amanda Turner, Kim Turner, Ian Walker, Sarah Weaver
Sacristans	Michael Marzano, Mark Taylor, James Von Stieglitz
Servers	Ross Beattie, Licette Bedna, Graeme Durie, Judi Martin, Michael Marzano (Master Server), James Simpson, Christopher Tait, Mark Taylor, Penelope Thompson, James Von Stieglitz
Parish Administrator	Denise Pigot Telephone: 9876 3362 Email: office@eppinganglicans.org.au
Honorary Parish Treasurer	Shane Christie-David
Parish Councillors	Glyn Evans, Felicity Findlay, Malcolm Lawn, Christine Murray, Peggy Sanders, Penelope Thompson
Parish Nominators	Robin Cummins, Graeme Durie, Peggy Sanders, Ruth Shatford, Meryl Smith
Synod Representatives	Michelle Lee, One vacant position
Churchwardens	
Saint Alban's	Noel Christie-David – Rector's Warden Graeme Durie – People's Warden Elizabeth Jenkins – People's Warden
Saint Aidan's	Ken Bock OAM – Rector's Warden Margaret Cummins – People's Warden Richard Ryan – People's Warden
Choir Director	Michelle Lee L.T.C.L., BTh, MBA, Cert IV TAE
Organist	Aleks Mitsios
Assistant Organists	Lynn Bock, Tony Malin, Richard Simpson, Bruce Wilson
Caretaker	Jaymes White
Editor	Julie Evans
Archivist	Brian Haywood
	Proof-readers Glyn Evans and Peggy Sanders