

# The Parish Magazine

## Epping Anglicans



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

**May to July 2020**  
Number 860



Father Paul preaching at  
Ecumenical Service 10.3.2020  
at Our Lady Help of Christians



Sanctuary of Saint Alban's  
Ecumenical Service 17.3.2020

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

## From the Editor



At time of writing all Church buildings are closed and Church services are held via Zoom or live streamed. Schools are closed except for children of essential workers and we are expected to self-isolate.

It is timely to read about Australia's response to the influenza epidemic of 1919 as we face the COVID-19 pandemic of 2019/2020. Thank you to Nigel Hubbard for permission to reprint the article which appears on pages 23-25.

To quote from the *Sydney Morning Herald* of Tuesday 28 January 1919, page 6.

*"It is always wise to hope for the best but to take measures to meet the possible worst. This we have done and all that remains for us is to wait events with a steadfast mind and a heart full of courage."*

I pray that, with God's help, we will all face these unprecedented times with a 'steadfast mind and heart full of courage'. See you next Sunday on Zoom!

**Julie Evans**

Please contact me at [julie.evans@ihug.com.au](mailto:julie.evans@ihug.com.au)

*Our vision:*

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

*"a city on a hill"*

To contact us:

Normal Office Hours: Tuesday to Friday – 9.00am – 1.00pm

At time of writing, for all communication please telephone

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Our clergy may be contacted at any time:

Ross Nicholson 0407 916 603

Paul Weaver (part-time) 0408 285 776

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

Published by:

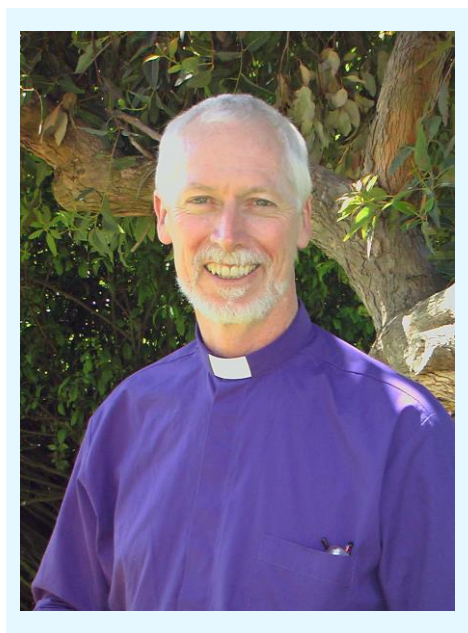
The Anglican Parish of Epping

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Thank you to the authors of the various articles in this magazine. Thank you to those who contributed photographs: Hugh Betteridge, Jan Boyley, Marcia Cameron, Doug Carruthers, Glyn Evans, Julie Evans, Jennifer Farrer, Jan McIntyre, Barbara Meintjes, Peggy Sanders, John Sowden, Amy Taylor and John Thompson. Thank you also to the proof-readers.

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



Each year the Macquarie Dictionary publishers look at all the new words and definitions that have entered the dictionary in the past year. Last year's winner was 'robodebt', and 'Me Too' was the 'Word of the Year' in 2018. These were such frequently used terms in the media and common parlance that they probably didn't need explaining. Unlike 'milkshake duck' in 2017. If you are really interested, you can google that yourself!!!

Anyone want to guess what the 2020 word will be? I suspect it will be COVID-19 or Zoom. Two not unrelated words that have dominated the media for the last four months and will probably continue to the end of the year! We are all very familiar now with the coronavirus' name and Zoom is almost synonymous with social distancing. Covid-19 is just a name but Zoom encompasses so many activities now. Zoom meetings, Zoom church. People even gather for Zoom dinners and order the same take-away. Zoom has turned physical distancing into a surprisingly simple way to continue or enhance relationships. It also doubles as a verb - 'Zoom me!'

Paul wrote:

*"For while we were still weak, at the right time Christ died for the ungodly."* Romans 5:6

Church historians and theologians have reflected upon the idea of the 'right time'. For the theologians the 'right time' is the time of fulfilment that Isaiah prophesied when he wrote:

*"The days are surely coming, says the LORD, when I will fulfil the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring up for David; and he shall execute justice and righteousness in the land."* Isaiah 33:14

The 'time' Isaiah looked forward to was the incarnation and ministry of Jesus. For church historians the 'right time' was the period of history when the 'Pax Romana' or Roman Peace extended across the known world. It was a time of unprecedented stability, rapid communication and safety for travel. It has been argued that these sociological advantages aided the spread of the gospel in the first century. It was the 'right time' for the rapid spread of the gospel and the growth of the Church.

Historians have also argued that a second 'right time' occurred during the period of the Reformation. If it was not for the printing press, Martin Luther's radical ideas would not have gained the popular acceptance that fuelled the reform of the Catholic Church and the birth of Protestantism. An efficient road system was the technological spur for rapid communication in the Roman era. Moveable type was the technical spur for a similar impact upon communication in the 16<sup>th</sup> century. In the providence of God both these technologies brought earth shaking changes within our world.

COVID-19 has certainly had an earth-shattering impact upon our world. Social structures have been undermined, fear has gripped people's hearts, economies have been ravaged. Such dislocations have happened before: two world wars, the Great Depression, even the Global Financial Crisis. But these have not occurred at times when technology has had the potential for rapidly disseminating information at lightning speed. Technologies including Skype and Zoom have created an environment where physical and social distancing can be dispelled with the click of a button.

If we truly believe that God is in control of everything that occurs in this world, that his providence over-rules all that happens in our age, then we should also be looking for his hand at work in our world. If God is indeed good, then even the tragic events that do occur are all within his purposes. Hindsight is always the best way to look for God's hand at work but as his people we can also employ a creative eye to how he might be acting. An efficient transport network helped Paul on his missionary journeys, just as the printing press helped Martin Luther communicate the principles of the Reformation. What might Zoom and COVID-19 be achieving in the spiritual realm that we are yet to see?



Certainly, the most significant impact upon humanity from the corona virus has been the shattering of the illusion of security in the Western world. Even the great stand-by of science has been stymied by this tiny invader, as researchers scramble to come up with a vaccine. Yet that could be many months or years away. The security of work has been undermined as sections of the economy have been decimated and unemployment rises to double digit numbers. Even our freedom of travel and association has been challenged. All these things have made us look again at what is of value and importance. And that is what has made Zoom such a powerful force in our world. Zoom has gone from a business tool to a social lubricant. People who might have only interacted on infrequent occasions have been drawn together.

As God's people we could be facing another 'Pax Romana' or 'Printing Press' moment. The question that stands before us now is - how can we make the most of these times that God has provided for us? How do we in a locked-down world, love the Lord our God and our neighbour as ourselves?

In a world that has suddenly been thrust together through an internet connection, how can we make disciples of all nations? When a virus rules over many hearts, how can we point a needy world to the peace that passes all understanding? These are the challenges and opportunities God is presenting us with now.

How can we make the most of this moment in history?



Using Zoom, Bishop Ross preaches on Palm Sunday 5.4.2020

Parishioners gather via Zoom to celebrate the Risen Christ  
Easter Sunday 12.4.2020





A few days after churches were closed, a good friend of Sarah's and mine, who lives in the Southern Highlands, sent us a sermon from her Minister at Bowral Uniting Church, **The Reverend Michael Earl**.

We both found it very meaningful, encouraging and helpful as we settle into this strange and difficult period of isolation and uncertainty.

Michael has given permission for the sermon to be printed in this edition of *The Parish Magazine*. I hope you, too, find it helpful.

The Reverend Michael Earl writes:

### **“Do Not Worry?”**

Of all the texts we could be considering this Sunday, it seems especially providential that we read from the Gospel of Matthew, chapter 6, verse 25, *‘Do not worry about your life, what you will eat or drink, or your body, or what you will wear.’*

Do not worry. Can we really hear this message today? Is it pie in the sky optimism in the face of a present crisis? There are people dying from a pandemic; countries closing their borders and imposing vast restrictions on movements; livelihoods are at risk; there are fights at supermarkets for toilet paper and other essentials. Whatever has happened to our world, it seems everyone is worrying. Everyone is anxious and struggling to know where to turn, or how to be. It isn't easy.

So, *‘Do not worry.’*? Can we truly hear this as good news? News which may actually uplift our spirits and fortify our faith?

### **The encouragement not to worry is present throughout the Bible.**

I read this week that the phrase *‘Do not be afraid!’* is in the Bible 365 times. Once for each day of the year! It seems we (along with the people of Israel, the disciples, and the early church), really need to hear this message. Do not worry.

It seems fear, anxiety, worry, are universal parts of the human condition. Paul writes in Philippians 4, *‘Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God.’* For those of us inclined to think Paul is being a little unrealistic here, it's perhaps helpful to remember that he's speaking in a time when there was no modern medicine, no public health service, little social assistance if any, the constant threat of war and strife, and when, in any number of ways, life was more fragile than it is today. And still, *‘Do not worry’*, was the Gospel message. If it had traction then, surely it still does now. Do not worry.

### **Underlying this is the Christian trust in an all-powerful, all-gracious, all-loving God.**

A God who never leaves us or forsakes us. A God who determines in eternity to be God for us and God with us. Jesus challenges us, *‘Who by worrying can add a single hour to their lives?’* The implied answer is, *‘none of us’*.

But apart from worry being an ultimately fruitless exercise for our daily living, it actually, subtly, implies we cannot fully trust God for all we need. Or even that God is not finally in control of things. Or worse still, that death and darkness are the ultimate powers in the universe.

Can we remember the words of the Psalmist with hope in the Lord? *‘Where does my help come from? It comes from the Lord, the maker of heaven and earth.’* We need not fear, though the earth give way and the mountains fall into the sea, Scripture teaches, because God is God. The Lord of all, the great creator, redeemer, and sustainer of life.

**And God is love.** Love from beginning to end. Love all the way down and forever. Love that is so much more than the rather superficial picture we're often presented with in the media. Love that is revealed finally and fully in Jesus' death and resurrection. Death, sin, eternal annihilation – that which we fear most, and ultimately where all our worries and fears stem from – has been overcome. Where death, darkness, and the powers of evil did their worst, it was not enough to extinguish God's light of life and love.

Do not worry. Even as we're still subject to mortality, the eternal promise is we will rise immortal. To be with Jesus our Lord for ever. And we, along with all the creation will be made new. The cosmic victory wrapped up in Jesus' death has personal consequences for us all. You, we, really are saved from a fate worse than death, final separation from God, and from each other.

So, do not worry. No, really, do not worry. God has things in hand.

**We hear this message over and over in church week to week.** It's our 'staple', as it were. The core of our worship, being, service, and witness. But if we're honest, when times are good and things are comfortable, perhaps we don't pay it as much attention as we should. We can get complacent to the good news of eternal hope we hear and preach about Sunday to Sunday. We can take our eyes off the ball. We can bicker over insignificant things. And become very wrapped up in our own needs and wants. We go through the normal routines. We say our prayers. We look out for each other as best we can. All of this is part and parcel of being a Christian community. Yet, perhaps a situation like we're facing now gives us some wider perspective on these things we affirm by faith week to week. And what we seek to bear witness to as a Christian community.

**Perhaps it takes a large disruption we weren't expecting – as we're experiencing now – to jolt us into remembering the Gospel *is a matter of life and death*.** That we handle things eternal. We live and move and have our being amid the final horizon of the Kingdom of God.

When Jesus tells the disciples not to worry, he's not speaking offhandedly, or lightly. It's not a casual reminder to maintain a general state of happiness, like a generic quip you'd find in a Hallmark greeting card. He's saying, in the end, that God is in control of eternity. Of all our future, as of our past. So, live in the light of that reality – always.

Eternity, as it turns out, is not a far-off place, remote to our everyday experience. It's the realm of God's Kingdom that encompasses even your own life and death. Here and now. We are held in God's eternal loving kindness, come what may. Leaning on the everlasting arms. Worrying says ever so subtly, *'Maybe this isn't really true?'* Maybe I do need to look to my own devices, to wealth, or my own industry. Maybe I need to trust in my own strength and wherewithal to see me through. Maybe I can find a way myself to safety and the promised land flowing with milk and honey (and toilet paper!).

Jesus wants us to look again. Where does my help come from? It comes from the Lord. Do not worry.

**We have seen scenes this week of people fighting in the shops. Hoarding massive quantities of essential items.** And an exasperated (no doubt exhausted) Prime Minister telling people bluntly to *'stop it.'* All the while, the wider health crisis goes on. People are dying, hospitals are being stretched to their limit, and organisations everywhere, including the church, are having to alter their practice. As we hear Jesus' encouragement not to worry, it's good to remember that the Sermon on the Mount is supposed to be seen as a whole. It's a sermon after all!

Back at the beginning Jesus called his followers to be *'salt and light'*. To be a presence in the world that conveyed the goodness and grace of the Kingdom. A presence that actually proclaimed something of Jesus' way of love. *'Do not worry'* is not only an invitation to a calmer and less anxious inner disposition. There's a question here about who and how we are in the world as Jesus' followers. This is especially pressing in a daunting and dislocated time.

I was wandering through Coles this week and contemplating how a non-anxious saunter through the aisles could actually be a gift of grace to others. A way of projecting a fear-less (opposed to 'fearful') 'word'. Most people looked harried and stressed as I circumnavigated the supermarket, so it occurred to me that a gentle, unhurried stroll could tell of a different way of being. There were opportunities to smile at people, to wish them a good day, to engage in a human to human contact (even at a regulated distance of 1.5 metres!).

Rather than allowing the scarcity of various things (a scarcity created by fear) to be the framing force, there could be in its place an abundance of human care. A surfeit of gracious relating. A blessing of compassionate being. It might feel as if these are small gestures, and maybe they are. Maybe very few people notice. Yet, what was it Jesus said about a mustard seed? The eternal Kingdom is like...

*'Do not worry'*, means more than *'for my own sake'*. It encourages a love of others in who and how we choose to be. Salt, and light.

**A hard part of all this is that we generally take strength, find comfort, and grow in our faith, by being together.** That's what a church is for, after all. By worshipping and sharing in each other's company, we feed off each other's witness. By the appropriate physical touch of a loving community (handshakes, hugs, pats on the shoulder and the like), we convey the love of Christ who touched the *'unclean'* in order to bring healing.



This week I was told, *'Your whole job is gathering people together.'* Implicit in those thoughtful words was the question, so what happens when we can't be? This is a question we're all facing now, at least for a while. Being together is the primary way we say to each other, *'Do not worry'*. We are truly *'with'* each other, reflecting the fact that God is always *'with us'* in Christ.

So, as we're now physically separated, we need to find alternate ways of connecting. As we read and share these worship resources, we might think of others doing the same. We might pray for them, maybe give them a ring to check in. We might email or text. We might make some meals or get some extra groceries for the food pantry when we shop. By doing this, we become a church – a community of believers – who say quietly, but resolutely, *'we are not afraid'*. We become a people who are heeding Jesus' words – do not worry, about your life, your clothes, what you will eat or drink. Jesus is with us, so whatever challenges we face, we are not alone, but always together in him, with each other.

**I know this is a hard time for many of us, especially the most vulnerable in our midst.** And as a church our leaders are responding magnificently to see that everyone is being supported. But faith was never a promise to a life without trial or suffering. Nor was it ever an insulation against death. We are all mortal, and perhaps at this time that reality is sheeting home to us a little more acutely.

Faith is that firm, enduring conviction that in Jesus, nothing can separate us from the love of God. And if that is true, nothing else really matters. God's love never runs low. It is always in stock, available, all embracing. So, do not worry.

Do not worry. Be strong in faith, and the Lord of heaven and earth, will see us through to eternity, come what may. In Jesus' name. Amen.



**An Ecumenical Service for our Covenant Churches was hosted by Saint Alban's 17 March 2020**

**A group of Alban's Angels, led by our Choir Director Michelle Lee, sang during the Service**



**On Sunday 9 February 2020, a water leak in the Church, caused by heavy rain, high winds and a blocked gutter, necessitated the 8.00am congregation moving part way through the Service and the 10.00am Service taking place in the Memorial Hall**

## Our Services — for further information please telephone Parish Office 9876 3362

*When we are able to meet in our church buildings, our regular services are as follows:*

### **Weekdays at Saint Alban's**

Wednesday 7.00am	Holy Eucharist
Thursday 10.30am	Healing Eucharist

### **Sunday at Saint Alban's**

7.00am	Said Holy Eucharist
8.00am	Holy Eucharist with Hymns
10.00am	Choral Eucharist – 1 <sup>st</sup> , 3 <sup>rd</sup> and 5 <sup>th</sup> Sundays
	Sung Eucharist – 2 <sup>nd</sup> and 4 <sup>th</sup> Sundays
4.00pm	Connect Contemporary Service
6.00pm	Taizé Service – 2 <sup>nd</sup> Sunday

### **Sunday at Saint Aidan's**

8.30am	Holy Eucharist with Hymns
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*Baptisms, Wedding and Funerals may be arranged with the Rector*

While the Church buildings are closed, our Parish is continuing with a single service via Zoom every Sunday at 9.30am. Information about ways to join us for these services is in the Weekly Bulletin, to be found on the Saint Alban's website <https://www.eppinganglicans.org.au/>. The Bulletin also contains the readings for the day and other Parish news.

### **May**

Sunday 31 May	Day of Pentecost
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### **June**

Sunday 7 June	Trinity Sunday
Sunday 21 June 9.30am	The 124 <sup>th</sup> Patronal Festival of Saint Alban the Martyr
	Preacher: The Right Reverend Peter Lin, Bishop of Georges River



The Shrine of Saint Alban in The Cathedral and Abbey Church of Saint Alban in the United Kingdom - a site of national pilgrimage for over 1700 years.



## Children at Saint Alban's

### Amy Taylor, Children's Ministry Worker



During Term 1 2020 in Sunday School we looked at the children from the Bible and enjoyed learning about the stories we weren't so familiar with.

We learnt about the slave girl who saved Naaman. We learned about Samson, the boy with the long hair and about Jesus' journey to the temple when he was a boy.

Term 1 has always been a busy time for schools and the children enjoyed hearing from each other what they've been up to at swimming carnivals and other co-curricular activities.

As the term draws to a close, and Sunday School is no longer able to meet because of social distancing restrictions, we have embarked on Sunday School via Zoom. Our plan is to start each session with a video, which we'll watch together, before working through a craft project that will be emailed to parents beforehand.

On Palm Sunday we learnt the story of Jesus' triumphant arrival into Jerusalem and were able to work through a colouring page, which we were able to show to each other via our screens.



While it's important to continue learning about the amazing things God has done for us, it's also important to make sure that we stay connected with each other throughout this period.

We look forward to seeing everyone's smiling faces via computer screen on Sundays and will continue to pray that we'll all be back soon under the same roof.

One of our craft activities when we were still meeting together involved the children making 'Naaman In A Cup'. We attached Naaman to a paddle pop stick so we could dunk him in the river (ie our cups) seven times to cleanse him from his leprosy.



# Intercessions – the prayers of the people

David Tait



In 2007 I was approached and asked whether I would lead the prayers of intercession at the Sunday services. My initial reaction was terror, but I said I would think about it and get back with an answer. I was working in the city at that time and the following day wandering up Martin Place I dropped into the crypt gift shop at Saint James King Street. Browsing the books, I found *“Let Us Pray”* [1] by Janet Nelson, an Anglican from Victoria. It would be wrong to say this was an answer to my prayers; I was more likely looking for a way out. For here was a book, set to the lectionary and in Anglican style; all one had to do was find the right day and read it aloud. A not too subtle message I thought. A few Sundays later, with great nervousness I led the prayers of the people for the first time.

Over the years in talking with parishioners, some think that the intercessions are written by the clergy and given to the intercessor. With the exception of a number of celebrations during the year, the prayers are left to the intercessor. We are given both the freedom and responsibility to set the prayers as we wish. There is no direction on what can or cannot be included, or review prior to delivery. This is as it should be; the prayers of the people should come from the people. One writer suggests that where a member of the clergy leads intercessions, they “... speak at that time for the whole Church rather than in the exercise of a special function...” [2]

Intercessory prayer is different to individual prayer. As an individual I may speak with God in a more frank manner. I can lay out my inner most fears, concerns, frustrations and needs. I may at times express my disappointment and even my anger. I am often not at my best, but God still meets me there.

The intercessions are gathering up the concerns of the community. The intercessor needs to ensure the petitions are not merely a list of demands. The intercessions may be concrete and specific to the congregation, but they should also look beyond to the needs of the whole Church and wider world. [3] Ultimately all “intercessions must fall under one overarching prayer: ‘God’s will be done on earth as in heaven.’” [4]

Doing and fulfilling the will of God was at the heart of Jesus’ life and prayer, so it must be the heart of the Church’s prayer.” [5] “We pray in response to God’s initiative to love us, opening our lives ... to God’s transforming grace.”. [6] We also “commit ourselves to live in ways that will proclaim God’s glory ...”. [7] Our prayers come with risk; at times our prayers apparently unanswered and confront us that for change to occur in our world, we ourselves must change. [8]

At Saint Alban’s we have a number of tools to assist with preparation of the prayers. Firstly, we follow the lectionary, so you know what the readings are, and this will influence the theme of the sermon. Further, the readings may provide suitable words and lines that can be incorporated into the prayers. More importantly, the lectionary is followed by Churches around the world of many differing traditions. This means that on any given day there are Christians around the world hearing, learning and praying based upon themes brought out in the readings for that day. While the Church in our world is divided on many issues, large numbers of Christians and congregations are in communion through the common readings and intercessory prayer that they offer. [9]

Other tools include the prayer points published in the notices each week which can be incorporated into the prayers and provide an on-going prompt for parishioners throughout the week for their personal prayers. The prayers usually follow a similar pattern. We pray for the world, the Church, our community, those in need and the faithful departed. Our service is structured so we hear the word of God through the scriptures, reflect on that in the sermon and then open ourselves as both individuals and a community to God’s grace through our prayers.

So how do I go about preparing the intercessions? I generally start by sending a note a week before to whoever is preaching asking whether there are any themes or ideas from either the lectionary or their sermon that they would like me to try and include in the prayers. This usually solicits a response ranging from a single word (for example the theme is “love” – a broad canvas to work with), through to the entire sermon. When the sermon is received, I try to pick phrases to use in the prayers, thus reinforcing the message.

I have over the years gathered a collection of books. Some set to the lectionary, many from a similar Anglican tradition, but also from other traditions and a few that are a little “out there”. The prayers I deliver on any week will range from a close copy to the original author through to modified heavily or my own words. Often, I may combine a number of sources. I will scan the books I have to see if any “jump out at me” and make a mental note of those that I like. I then review the readings. Sometimes a prayer just seems right; at other times I feel that something more original is required.

On the Saturday with response from preacher, the readings, books and prayer points in notices (the bulletin being available on our web site on Friday evening) I sit down to write. In writing I need to exercise care. These are not my prayers; it is not an opportunity to preach. I ask myself “Am I including this point just because I want it there?” and “Is this something that the community of Saint Alban’s would want included?”. Of course there is a risk that the prayers could be reduced to a politically correct benign “washing list” of concerns, so sometimes included topics can be controversial or are things that we should pray for even if we may feel some discomfort for it.

In writing I am also conscious of the final form the prayers take. Whilst not enforcing a particular structure I want them to be balanced and have a somewhat poetic nature. The rhetoric should guide the feelings expressed and enhance the understanding.

On the day I check the news to see there are no current events that need mentioning and sometimes on arriving at church you are informed of an event that should be included. On occasions even during the service something is said that I will include in the prayers.

It all then comes together on the Sunday. I still suffer with nerves, have I got the pages in order, can I pronounce that name, and am I standing too close to the microphone. For me, at the lectern, the hardest part is remembering to pray not just say the words.

The prayers should speak to each person in the congregation. At times that “speaking” may be raw and uneasy to those in the congregation and the intercessor. At these times, as the intercessor, you can feel very exposed and vulnerable.

Occasionally people will speak with me and thank me for the prayers. That is both humbling and rewarding. On rare occasions I have heard that someone disagreed with something I have included. I never intentionally try to cause upset, but sometimes words and ideas are open to interpretation. But more often the prayers fit the readings and complement the sermon and they just feel right. The process is always serendipitous. Then it is both an honour and rewarding to have played a small part in the service.

Each of us uses our gifts to serve in different ways, the intercessions are a very public ministry. I would encourage the congregation to pray for and support those who do prepare the intercessions.

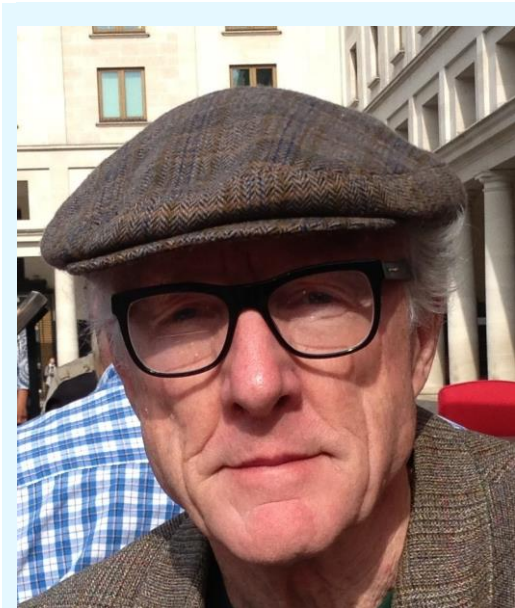
#### Footnotes:

- [1] Nelson, J (1999) *Let Us Pray – Intercessions following the Revised Common Lectionary*, 1<sup>st</sup> ed, Harper Collins Religious, Sydney
- [2] Chapman, R (1997) *Leading Intercessions Prayers for Sundays, Holy Days and Festivals – Year A, B and C – and for Special Services*, 3<sup>rd</sup> ed, Canterbury Press, Norwich, p. 197.
- [3] Scagnelli, PJ (1997) *Prayers for Sundays and Seasons – Year C*, Archdiocese of Chicago Liturgy Training Publications, Chicago, p. xi
- [4] Draves – Arpaia, NJ (1998) *Graciously Hear Us – General Intercessions for Cycles A, B, & C*, Ave Maria Press Inc., Notre Dame, p. 12.
- [5] *ibid.*
- [6] Nelson, loc. cit. pp. v – vi.
- [7] *ibid.* p. vi.
- [8] *ibid.*
- [9] Scagnelli, op. cit., p, viii



## Neil Cameron – Church Organist

Malcolm Lawn



Neil Cameron

Early in March, our Organist at Saint Alban's, Dr Neil Cameron, retired. I'm sure all of you will join me in expressing our great thanks and gratitude to Neil for serving our church so faithfully over the nine years that he has been with us.

Neil was commissioned as Organist at Saint Alban's in February 2011 after many years serving as Organist at Saint Swithun's Anglican Church Pymble. One thing that made Neil especially suitable as Organist at Saint Alban's was the fact that our organ is Organ No. 2 built by Fernand Létourneau of Orgues Létourneau, Québec. Neil just happens to be the proud owner of Létourneau's Organ No. 3!

The position of Organist at a church like Saint Alban's is demanding and requires great faithfulness and dedication. Every Sunday Neil was at church well before 8.00am and was often still there nearly four hours later at 11.30am having played for both the 8.00am and 10.00am services. Additionally, he assisted with choir rehearsals on Wednesday nights.

Neil played for special services throughout the year, notably the Christmas Eve midnight service and the Easter Morning service at 5.30am, and also for funerals and weddings. Every service required the preparation of hymn, psalm, service and anthem accompaniments as well as solo organ preludes and postludes. Neil has a special love for the organ repertoire of the German Baroque, primarily that of J. S. Bach, but also of Buxtehude and Pachelbel. The appreciation of Neil's playing of this repertoire was regularly shown by the number of parishioners staying in the church after the 10 am service to hear Neil's postlude in its entirety.

We thank Neil for his years of faithful service at Saint Alban's and send good wishes to both Neil and his wife, Marcia.



Dr Neil Cameron at the console of the Saint Alban's Létourneau organ in March 2019

## Thanks to Neil Cameron

Ruth Shatford

My first memory of Neil Cameron is when he spoke in synod in 1978 when the bill was being debated as to whether we should allow women to be church wardens. It was quite a memorable night. Since those long ago days, I have been aware just how long and significant a contribution Neil has made to the diocese, especially as a member of synod and its standing committee and as a member of Saint Andrew's Cathedral Chapter on which I served with him for a time.

While Neil expressed the wish, when he joined us as organist at Saint Alban's, to remain active in his parish of Saint Swithun's, Pymble, he has also attended special services and events in the parish, generally with his wife, Marcia and has taken an interest in the affairs of the parish generally. His deep knowledge of the diocese has been very helpful to the parish and at times, he has been like a walking compendium of diocesan regulations. He has been able to clarify for us how things work and the historical background that lies behind any current situation. He has never imposed his views, or too much information, on us but has graciously offered facts and advice when we needed them and asked. He has considerable knowledge about how the standing committee, the executive of the Synod, views things and functions in regard to site developments and appointment of clergy.



Neil at the organ May 2013

As well as his long history with the diocese, Neil's professional training and experience in the law were of great help to us when the wardens and the then rector were seeking to progress the development of the Saint Alban's site leading to the proposal put to the special parish meeting late in 2014. Neil had previously been involved in matters of huge commercial development and was able to warn us of moves that would, for example, attract the imposition of a huge tax bill.

Neil contributed many hours to meetings in the parish, and with consultants beyond, in this phase of planning, pointing out possible pitfalls and dangers that we needed to avoid. He never dominated the meetings but would quietly and wisely make a highly professional contribution that always took the meeting forward.

We thank Neil for the very important, if sometimes not universally visible contribution he has made to the parish, from his ecclesiastical and professional backgrounds, a contribution that has been invaluable and that would not have been readily available to the parish if he had not come as organist. We wish Neil and Marcia the blessings of good health and deep contentment in their retirement from Saint Alban's.

# Reflections on past times in Epping

John Thompson



In his sermon on Sunday 9 February 2020, at Saint Alban's, The Reverend Paul Weaver commented on the impact on Saint Alban's of changes that had taken place in Epping since 2016, when he was acting Rector. He reflected on how, as late as 2016, the steeple of 'the Church on the hill' was a dominant feature of the Epping skyline. Now, in little more than three years, the steeple had become just another shape amid the high-rise blocks of flats that had sprung up in the vicinity.

Paul Weaver's sermon was, as always, interesting and instructive. But it also awoke in me memories of Saint Alban's, and of Epping, that went rather further back than 2016.

I came to Epping as a one-year old potential parishioner in 1940. I lived with my family in our (then) new house in Romford Road, off Ray Road on the western side of the railway line. As a little boy in the early 1940s, I went to Sunday School every Sunday morning in what was the original 1896 church building (now the Church Office). In those days, that building was all open space inside, not partitioned into small rooms as now. All of us children (there were quite a lot of us in those days) were gathered into small groups, according to age, around the inside of the building with our Sunday school teachers to receive our lessons for the week.

At Christmas Sunday School, there was a large Christmas tree in the hall, with brightly wrapped presents scattered underneath for all the children. I remember that, one Christmas, I was convinced that I knew which parcel was mine, and I sobbed inconsolably when that parcel was given to another child. However, my tears quickly dried up when a kind teacher searched out my present from under the tree and presented it to me with a consoling smile.

As well as attending Sunday School at Saint Alban's, my older brother and I joined the Saint Alban's CEBS (Church of England Boys' Society), together with most of our school friends. There were four groups of six boys in our CEBS branch, each group named after an English saint. I was in the Saint George group, and my brother was in the Saint Patrick group. We met one night a week in the old church hall and participated in a variety of activities, much like the Boy Scouts.

We all wore a special uniform, navy blue shirt and shorts, with a CEBS badge on our shirt pocket and our group badge (in my case, the red cross of Saint George) sewn onto our sleeves. We also wore a white lanyard over our shoulder, tucked into our shirt pocket. We all felt quite grand.

Although it is not obvious these days, the old church hall has, or had, a stage. It is now walled off and comprises another little room now used, I understand, for Sunday School. In earlier days, that space was the old hall stage, as evidenced by the two sets of stairs leading up from the floor of the old hall on each side of the walled off area.



John in his CEBS uniform – mid 1940s



My early education took place at Epping Public School in Norfolk Road, and it was the school's practice in those days for pupils at the end of their last primary school year (then sixth class) to mount an end-of-year play before other school students in the old church hall at Saint Alban's on that stage. I participated in the school play just before Christmas, 1950.

The Rector in those days (the 1940s) was a Mr. Parsons, and my memory, as a child, of him is pretty vague. I have better memories of Mr. Rook, who succeeded him. At that time the church itself had no steeple or choir loft, and the doors into the church faced out from the vestibule to Pembroke Street.

Together with a lot of other 14-year-olds, I attended confirmation classes in 1952, and was confirmed at a church service in that year. Before confirmation, we all had to meet individually with the Rector, who was then Mr. Rook, in his office in the Rectory for a final inquisition. My childhood memory of Mr. Rook was of a rather stern looking man sitting behind his desk in his office as I squirmed and stuttered my answers to his queries. My other enduring memory of Mr. Rook was of him sitting in the lounge room of our home comforting my mother on the day of my father's sudden death. His obvious care for his people on that occasion was very moving.

Epping in the 1940s was almost semi-rural in nature. Residential development was proceeding out from the shopping precinct, but there was much undeveloped land still mainly comprising residual bushland west along Carlingford Road and Ray Road (these were the areas I was familiar with as a child). Along Ray Road, not far past Romford Road, there was a large estate of undeveloped land extending along to Kent Street and back to Fernhill Avenue, occupied by only one large house. Sad to say, we boys often trespassed on this vacant land, as the trees thereon harboured many cicadas of unusual and sought-after varieties in summer.

Proceeding further west along Ray Road from Kent Street, there was little development, particularly past Midson Road. I was often sent to buy fresh eggs from Mrs. Anderson's little poultry farm in Ray Road, just up past Kent Street at the bottom of the hill that leads up to Midson Road. We often woke in the morning to the not-too-distant sound of her cocks crowing.

There was also then a dairy farm in Pennant Parade at the end of Ray Road. There was another dairy farm 'over the gully' (the other side of Devlin's Creek) in Beecroft Road at Cheltenham, where I was also sent on occasions to buy milk. That involved a walk down a bushland track from the end of Barombah Road, across Devlin's creek and up the other side of the 'gully' to Beecroft Road. In those days, of course, there was no such thing as bottled milk, and we carried the milk home in the billy.

Likewise, for bread. Sliced and packaged bread was then a thing of the future, and Epping, like many suburbs, had its own bakery, situated on the southern side of Bridge Street between Rawson and Victoria Streets. Bread was delivered to households all around Epping in horse-drawn Bakers' carts. When we were boys, the driver of the cart often let us ride up with him on his cart for a little way, and we helped out by running from house to house delivering loaves of bread wrapped in paper to houses along his route.

Horsepower, the real thing, was common in those days. The morning milk did not come in bottles but was conveyed in large milk urns house-to-house by the milkman in his horse-drawn cart. We would leave a billy outside the front door with a note as to how many pints we wanted. The money for the milk was wrapped in paper and left inside the billy, and the milkman would deliver the milk from the urn directly into the billy with a pint-measure ladle from his urn.

These horse-drawn services had some benefits not available in modern times. My mother often sent me walking down the street with bucket and spade in hand to collect horse manure off the street for our garden.

And then there was Mr Sonter, this time in his motor van. Before the advent of the ice-cream van, Mr Sonter was an itinerant grocer, who parked his van around the suburban streets and rang his bell to announce his presence. Invariably, many households found themselves in need of some grocery item and he was never short of customers emerging from houses up and down the street. Indeed, many people probably relied on Mr Sonter for most of their weekly grocery shopping.

Although not unique to Epping, I cannot refrain from one other fond memory from childhood, namely, cracker night. In those days, we still celebrated Empire Day on the 24 May every year. Empire Day was just as exciting as Christmas for us children. At school, we would all gather in the playground and make speeches about the great British Empire, and we always got the afternoon off.

For weeks before the day we would be busy gathering dead branches and other wood from ‘down the bush’, and with the supervision (and much help) from parents, we would build a massive bonfire stack in a vacant lot near our homes. Our stack usually reached about eight feet or so high of densely packed brushwood, etc., and was of course tinder dry.

We all stockpiled as many crackers (or fireworks) from the local shops as we could afford in the weeks leading up to Empire Day. On the night itself all the local families would gather around the fire stack, us children would have brought all our cherished fireworks, and all looked forward to a marvellous evening. When all was ready, an adult would set a match to the stack, and a really spectacular bonfire resulted. It was glorious! Then we would all set off our ‘crackers’ and revel in the spectacle and excitement of it all. Eventually, when the fire had died down to embers and been properly extinguished by the adults, we would go on home sleepily to bed.

Sadly, but understandably, this most enjoyable activity was abolished. As happens, increasing widespread misuse of and malicious damage caused by irresponsible use of fireworks brought about this inevitable result.

The Epping town area comprising the shopping precincts on both the eastern and the western sides of the railway line are today little changed from my memories of them in the 1940s (apart from the actual shops, of course). On the eastern side, along Langston Place, little has changed. The bottle shop on the corner of Pembroke Street was there then, as was a little cake shop just along from the corner where, as children, we would walk up from school to buy apple pies with cream for lunch. The now demolished AGC building wasn’t there either, rather there were several other small shops, notable among which, in my memory, was Piper’s bicycle shop. Also prominent in my childhood memories was what we boys knew as Ollie Crandon’s junk yard, which was on or near the corner of Pembroke and Oxford streets, just down from the Rectory.

On the western side, there was, of course, no pedestrian bridge across Beecroft Road from the railway station – that came much later. Approximately midway between Bridge Street and the laneway beside the Epping Hotel was the Epping Theatre, sadly now long gone, although the high façade of the old theatre still remains on the streetscape. The main changes have taken place at the northern end of the shopping centre where the shops finish, along to the intersection of Beecroft and Carlingford Roads. This area is now mostly occupied by a large residential flat complex, but in earlier days the lot next adjoining the shops was cemented over and occupied by a country-style produce store in a large shed, selling all kinds of farming supplies, bales of straw, etc. That store was replaced sometime around 1950 by a Caltex service station. The large end block of land facing Carlingford Road between Beecroft Road and Rawson Street, vacant until the about the early 50s, had a well-marked pathway where pedestrians cut across the land as a short cut from the Ray Road/Carlingford Road intersection up to Beecroft Road and the shopping centre. This land was subsequently occupied by a BP service station until replaced by the existing residential flats.

There has been surprisingly little change in the built face of the Epping shopping centre on both sides of the railway line over the years, but the suburb has of course expanded and changed, and continues now to change significantly from my early recollections. However, Epping was in my time a nice place to grow up in, and I trust that this, at least, will not change.



**John and his wife Christina are regular parishioners of Saint Alban's**

# Good Friday Service – The Passion of Christ

Michael Marzano

**Editor's Note:** These images were used during the Saint Alban's Good Friday Zoom Service. Michael writes:

The story of Good Friday is brutal, confronting and stark, and as such, I wanted to re-create the feelings of pain, betrayal and fear with black and white paint, incorporating grey wash, block black, and rough, crude brush strokes to suggest turmoil and anguish. They are painted on primed high-grade art paper. I wanted to capture the suffering of Our Lord in a way that made the liturgy come to life, to inspire the beholder to pick up one's own cross and walk to Calvary with Him.



Christ washes the feet of his disciples



Christ consecrates the bread and wine at the Last Supper



The High Priests question Jesus



Jesus faces Pontius Pilate



Simon of Cyrene carries the Cross



Jesus' body is laid in the tomb



# The Oberammergau Passion Play 1984

Jennifer Farrer



The Passion Play at Oberammergau has a long history, one borne from the suffering and death that villagers endured during the Thirty Years War [1618-1648]. In 1633 the inhabitants in the small Bavarian community of Oberammergau entreated God to save them from the bubonic plague that was ravaging the region.

They vowed that if God answered their prayers, every ten years in the village they would produce a play about the life and death of Jesus.

At Pentecost 1634 they fulfilled their oath and the tradition has been preserved throughout the centuries. 2020 would have been the 42<sup>nd</sup> time of the staging of the Oberammergau Passion Play. Sadly, under current COVID-19 pandemic circumstances, it has been postponed to 2022.

In this article Jennifer Farrer, a long-standing member of the Saint Alban's choir, shares her experience of The Passion Play.

Since 1634 the Bavarian village of Oberammergau has staged a passion play whose action is the last weeks of the life on earth of Jesus Christ. The original play was staged as a vow the villagers made to God in the hope that the village would be free of the Plague (The Black Death). Miraculously the plague stopped, and the villagers have been performing the play every 10 years ever since. Only people born in Oberammergau or those who have lived there for 20 years can participate in the staging of the play. Since World War II the play has been performed in the last year of each decade. Two casts perform the play which has now become an international tourist attraction. In 2022 the play will be performed for a five-month season – 14 May to 2 October.

In 1984 there was an extra season to commemorate the 350<sup>th</sup> anniversary of the first play. A friend of mine from Saint Luke's Frankston, where I was a parishioner at that time, invited me to go with her. We each had other itineraries planned for Europe that Spring but agreed to meet in Oberammergau. We purchased tickets for 21 May, the first performance for the 1984 season.

Our booking included staying in the home of one of the villagers for two nights. We arrived independently the day before and settled in with the other guests at 8 Kaspar Schisler Gasse.

The guests were a couple from the United States, a single man also from the USA, a father and son from Frankfurt and Marion and me from Australia. Our hosts were Hanna and Tulio. Kaspar Schisler is said to be the person who brought the plague to Oberammergau.

We started the next day with a hearty German breakfast and at 8.45am our host walked us down to the theatre. It was exciting to see so many people walking to the theatre from all directions. It felt as though we were on a pilgrimage.



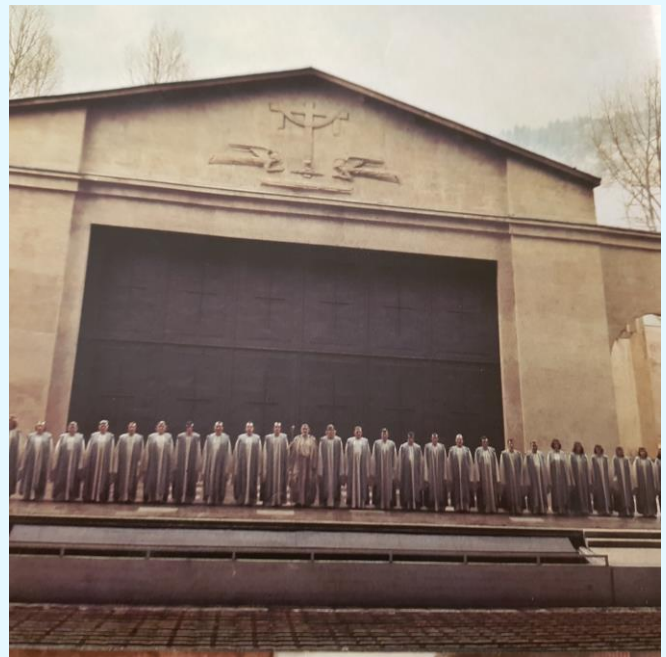
8 Kaspar Schisler Gasse in 1984

The theatre stage is in the open air, so you still get the atmosphere of the churchyard where the play used to be performed. The area where the audience sits is covered but it is not heated. We hired blankets to keep warm.

The theatre seats 4000 people. The play is performed in German. I bought a copy of the script beforehand which made it easier to follow as the language was quite old fashioned.

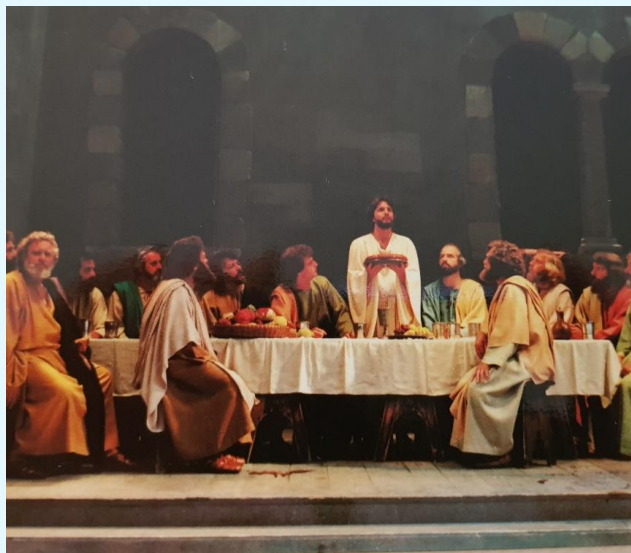
The action includes a choir and a full orchestra. The music was composed in 1815 by Rochus Dedler an Oberammergau schoolteacher. It is very pleasant, reminiscent of Weber or Mozart, but there were no great musical moments.

The play's action is on three levels: choral and spoken commentary on the action, tableaux of Old Testament scenes which parallel the Passion story and the actual action of the Passion starting with the entry into Jerusalem and finishing with the Resurrection.



**Theatre stage**

It was hard to believe that all the performers were amateurs. Up to 1700 villagers are involved with staging the play, including the schoolchildren who participate in the famous crowd scenes. Up to 800 people can be on the stage at certain times. Everything seemed to move to split second timing. All the men had long hair and beards. The women also had long hair. There was no makeup and most of the time no lighting but the style and colour of the costumes were stunningly effective. There was also very little amplification which made some of the women hard to hear.



**The Last Supper**

The first part lasted for two and a half hours and the second part for three hours. I found the action absolutely absorbing. It was hard to come back to the real world when there was a three-hour break for lunch which was a restorative meal of three courses of solid German food back at our hosts' house. This was very welcome as the day was quite cold.

After lunch it started to rain and, although the rain continued for the rest of the afternoon, the action on stage continued.

Profits from the play are reinvested in the village's infrastructure. We visited the Ammergau House, a recreation centre, which was built from the profits of the 1980 play.

Tickets to the Passion Play were hard to get even in 1984. 460,000 tickets were available, but 1.5 million people applied. We had applied nearly a year beforehand.

It was certainly worth the wait.



# World Day of Prayer

Jan Boyley



On Friday 6 March 2020 Saint Alban's hosted the World Day of Prayer for the Epping, West Epping and Carlingford area. Thirteen churches took part in the beautiful service prepared by the people of Zimbabwe.

There were 51 people present, both men and women.

This is a global ecumenical movement of informed prayer and prayerful action in 170 countries around the world. It began in the 19th century when Christian women of the United States and Canada initiated a variety of activities in support of women's involvement in mission at home and other parts of the world.

Here in Australia alone, 190 churches hold a service on the first Friday in March each year. The service is prepared by a different country each year, and what started out to be the Women's World Day of Prayer has become a time of prayer for all people. The theme for the day was *'Rise! Take your mat and walk!'* from John 5 verses 2-9a.

We decorated the church with the Zimbabwe flag which was beautifully made by Marge Jenkins from our Parish.

This was displayed on the front of the Altar. As you can see from the photo it has horizontal stripes of black (the black majority of people of Zimbabwe), red (the blood spilled in the fight for independence), yellow (the mineral wealth of the country) and green (agriculture and vegetation).

On the left is the white triangle containing the country's national emblem, the Zimbabwe Bird.

The white of the triangle represents peace in the country and the red five-pointed star symbolizes hope for the future.



**The altar decorated with the flag of Zimbabwe**

Our speaker was Professor Deryck Shreuder who was a parishioner for a number of years at Saint Aidan's. Deryck was born in Malawi in South Africa and was a teacher of history in Zambia during the African Independence. He migrated to Australia with his family in 1977. He is an Educator and former Vice Chancellor of two Universities. His special interest is in global History and the making of modern universities. He has many titles to his name in this field. Deryck is an Emeritus Professor in the School of Education at the University of Sydney where he was formerly the fourth Challis Professor in History in the School of Education.

Deryck delivered a very interesting talk on the history of South Africa and also of Zimbabwe. He said that a great deal has been done but Zimbabwe still has a long way to go as a country.





At the entrance of the church we had the colours of the Zimbabwe flag as a backdrop to the display of artefacts.

As people entered the church, they were offered a cup of water, as water is a precious commodity in Zimbabwe, and offering water is the way people greet visitors to their home.

The monetary collection from the day will support groups for mothers whose child has a disability; create income-generating workshops; provide assistive devices such as wheelchairs and hearing aids and train local churches to welcome and include children with disabilities and their families.

At the conclusion of the service we enjoyed lunch and a time of sharing and fellowship together in the Memorial Hall.

My thanks to the Saint Alban's Mothers' Union members and parishioners from Saint Aidan's for all their assistance on the day.



Easter Morning 2019 5.30am Service

## From the Saint Alban's Archives

Brian Haywood - Archivist



Saint Alban's Church archives were established on the initiative of Nigel Hubbard and Bruce Martin who formed a Church Historical and Archive Sub-Committee which was confirmed at a meeting of the Parish Council on 20 April 1976.

Twelve months later the Archive Room had been established in a small room under the current Martyr's Chapel and was dedicated by Bishop Cameron at the Patronal Festival in 1977. Its aim was to undertake the "restoring and preserving of parish's historical records".

The Historical and Archive Sub-Committee comprised parishioners Nigel Hubbard, Bruce Martin, D Mc Kenzie, R Richies and J Tierney. Nigel Hubbard took on the role of Archivist.

Nigel was later succeeded by parishioner Emeritus Professor Brian Fletcher who had provided much advice on the management of archives. Another parishioner, Max Boyley, became the next archivist in 2011 and subsequently I took over in 2018 following Max's death. The following scan from the Epping Parish Magazine, Oct-Nov 1985, Page 6 gives details of the establishment of the Archives Room and the materials held at that time.

### AROUND OUR PARISH CHURCH— No. 12

#### ST. ALBAN'S ARCHIVES ROOM

St. Alban's Historical and Archives Committee was established by the Parish Council in 1976 and immediately set about the task of restoring and preserving the parish's historical records. It was decided to utilise the space under the organ chamber, as an archives room and this was dedicated by Bishop Cameron at the Patronal Festival 1977. Then and at subsequent Patronal Festivals, many people have taken the opportunity to inspect the room and its holdings. Briefly, these are:

1. Baptism, wedding and funeral registers, complete from 1892;
2. Minute books of Parish Council, Church Committee, Ministers' Fraternal, Sub-Committees — virtually complete.
3. Service registers (from 1892, missing one volume 1912-1933);
4. Parish Magazines in bound volumes. Almost complete 1930 to date; some issues 1928-29;
5. Account books and financial records — almost complete;
6. The correspondence files of the church;
7. A large collection of photographs of St. Alban's, Epping district, church activities, clergy, laymen, etc.;
8. Printed matter — a number of parish histories; Diocesan Year-books;
9. Official documents, contracts, faculties, plans and working drawings;
10. A quantity of printed and photographic material concerning Alban, the first British martyr and St. Alban's Abbey in England;
11. Miscellaneous material — newscuttings, weekly bulletins, programmes of stewardship campaigns, past jubilees; records of organisations such as the scouts, the servers and the choir.

The Historical Committee is always anxious to enlarge and improve its holdings. If you possess any additional material which you feel may be of value, please contact Nigel Hubbard (85 6902) or Bruce Martin (86 3492). If you wish to retain the original, copying can be arranged.

The Historical Committee has also produced three books on the history of St. Alban's and these are available from St. Alban's Church, 3 Pembroke Street, Epping, 2121. Each is \$2.00 plus 85c postage.

**Fourscore: A Short History of St. Alban's Epping  
Clergy of St. Alban's Epping  
Almost a Martyr's Fire: Everard Digges La Touche,  
1883-1915.**

Page 6

Epping Parish Magazine—Oct.-Nov., 1985



It is my intention to start a new series, *From the Archives of Saint Alban's*, for inclusion in future issues of *The Parish Magazine*.

*The Parish Magazine* has been published since 1923 and we now look forward to celebrating its centenary in 2023. Some 300 issues have been published in this time and they provide a wonderful picture of the life of Saint Alban's during this period. I will share extracts from these in future issues.

To begin, I share an article written by Nigel Hubbard for the December 1988-January 1999 issue, pages 11 - 14:

*Bolsheviks, Larrikins and the Pneumonic – Saint Alban's Epping in 1919.*



In 1919 Saint Alban's Epping referred to the old church building, now the Kindergarten **[Editor's Note: this is the Church Office building]**.

Epping was a parochial district and the Priest-in-Charge was the Reverend Charles Mortimer Thomas; services were at 8.00am Holy Communion, at 11.00am Choral Eucharist or Matins, 7.30pm Evensong; there were no servers and the choir was not robed. The annual income was £217.

**[Editor's note: estimated to be approximately \$18,000 in 2020].**

The shadow of the Great War which had hung over the world for four years had been lifted with dramatic suddenness in early November 1918. Hundreds of people left their homes and thronged the streets in gleeful procession. It was not the peace, but the rumour of the 'false peace' which swept the world.

*"We rang bells, we banged kerosene tins, we shouted, we waved flags, we squealed, we burned the Kaiser's effigy: in short we all went mad on Saturday and Monday. I'm feeling fair done up."*

**[Editor's Note: Unattributed quotation]**

On Monday 11 November 1918 the Parish Council met to discuss tennis courts and market days but there is no mention of the great event of that day, the signing of the Armistice to end World War 1. The community enjoyed a public holiday on Tuesday 12 November. 'The Boys' came home.

*"Welcome Home" was the inscription at Epping Station on Sunday when Sergeant Melville Humphries and Driver H Saunders returned from the Wars. A bevy of nice girls threw rose leaves and petals over the gallant young Australians. Sergeant Humphries is 6ft 2 in in height, 21 years of age and, best of all, single and covered with honours (sic). He is an Anzac and has been in the forces four years. He was wounded five days after the landing at Gallipoli."*

**[Cumberland Argus and Fruitgrowers Advocate, Saturday 4 January 1919, page 5]**

Humphries was a Methodist and received a rousing welcome home at the School of Arts. Saint Alban's appeared to be lagging behind rather than leading the ardent patriotism of those days. The rhetorical question was asked in Parish Council, "Had the Church ever in one single instance given these returned boys a 'Welcome Home' as had been done by all the other denominations in Epping?"

The horror of German militarism was subdued for the time being, but the editor of the local paper was busy inveigling against the new menace of Bolshevism – 'the enemy within'.

The overcrowded troopships brought back to Australia the pneumonic influenza which soon assumed epidemic proportions; in Eastern Australia 11,500 died. Jamie, the central character of Ronald McKie's novel *The Mango Tree* saw it thus:



*People called it the influenza or the pneumonic or just the disease. The word Pandemic, which Jamie looked up in the dictionary, began to be heard. At school, boys and girls brought alarming rumours from their homes. You went black or choked. Or your insides came out ... ..*

*Jamie also noticed how the influenza was impartial and irrational. It struck every family in one street and ignored and continued to ignore another. Or one person in a family got it and the others escaped. For some patients whose influenza never turned to pneumonia, it meant only a week in bed and slow unsteady convalescence. For others, pneumonia, the heliotrope blotches and quick death in a coma. Some people had only a mild attack and developed the dreaded pneumonia, even when they were almost well. Others started with pneumonia and died quickly not marked with purple but with jaundice.*

[This extract from **The Mango Tree** by Ronald McKie was used with the permission of Collins Publishers, Australia.]

The Sydney Morning Herald of 3 February 1919 announced Government decisions to ban the opening of libraries, billiard rooms, theatres, schools, music halls, and all indoor entertainment. Bargain sales were prohibited, and no church services were held on Sundays 2 and 9 February 1919.

The wearing of face masks became a compulsory precaution and on 16, 17 and 23 February services were permitted out of doors provided that they were limited to 30 minutes in duration and the worshippers sat at least one metre apart from each other. Similar restrictions with a 45-minute service were also in force during April.

What could these services have looked like? The local paper gives us some idea –

*Big masks, medium sized masks, little masks, white masks, bag-like masks, blue and creamy masks, flat masks that stand out with a whalebone outlie. One old and hugely be-whiskered gent in Parramatta had a tiny little mask the size of a lid of a mustard pot stuck under his prominent nose and acting as a flap to his nostrils. It just reached to his lower lip.*

*Another old gent had a miniature pillow slip attached to his face and into it he packed the whole of his face fungus. The Police Court looked particularly funny on Monday with magistrates, solicitors, police prisoners and public all be-masked. .... Some smokers wore masks fitted with a flap through which they could suck their pipes.*

[Cumberland Argus and Fruitgrowers Advocate Wednesday 19 February 1919 Page 2]

There were misgivings about the common cup and many people stayed away from the Eucharist or from Church altogether. A nearby parish advertised ‘*Spiritual Communion according to the rubrics of the office for the Communion of the Sick which provides for this in extraordinary circumstances ... masks must be worn*’. Another parish organised worshippers to pursue their religious exercises at home using Psalms 51 and 91.

The winter was wet and in July the influenza was ‘raging’ once more. A vaccination centre was set up in the Cambria Hall (later the Epping Cinema) and 327 people were inoculated in two sessions.

Epping in 1919 was rapidly making the transition from rural village to outer suburb. Unlike some other Northern line villages, it boomed throughout the war. Locals attributed this to the brick paving and concrete guttering laid down by Dundas Council. “*For what businessman or woman cares to wade through mud going from home to office and so get their clothes soaked?*” The rapid opening of new estates could not meet the demand for homes and one agent reported selling £10,000 (\$796,263) worth of property in a fortnight.

A regular bus service was commenced to link Epping with Carlingford and Parramatta, but the main means of transport was the railway to the city. There were the usual complaints that the trains were overcrowded and the fares too high. People claimed that the ticket office was seldom open at the regulation time and this caused congestion of passengers with a consequent rush to the train.

The high altitude attracted many people to Epping for their retirement. The village was conservative and a little reclusive in disposition. Newcomers to Saint Alban’s were heard to complain that it was many months before the other worshippers spoke to them.

A resident of Kent-street complains of larrikins perambulating the streets at night, yelling questionable songs up till a late hour, much to the annoyance of people who come to live in a suburb like this for peace and quietness. The delinquents are not boys, but youths of about 19 or 20 years of age.

Law and order occupied the minds of many people as shown in the *Cumberland Argus and Fruitgrowers Advocate*, Saturday 22 March 1919, p8

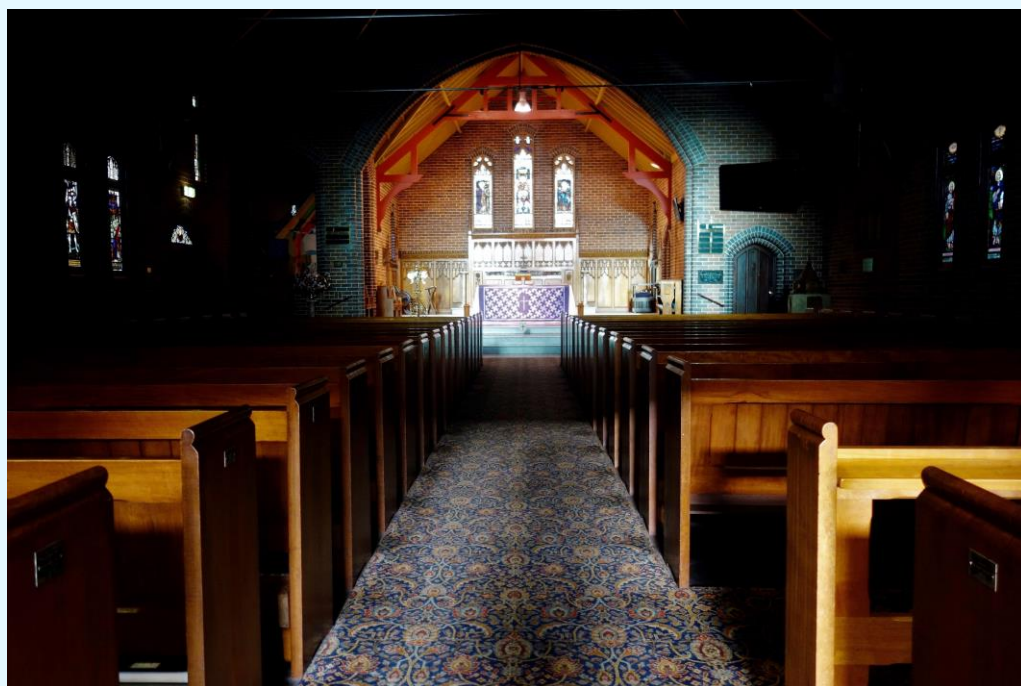
The agitation for a policeman fell on deaf ears. The Inspector General of Police was reported as saying that “*the District was so law-abiding that there was no need for a policeman to be stationed there.*”

Reports of ‘unseemly and offensive behaviour’ continued and it was reported that two-up was frequently played in full view of the public. Another objectionable feature remarked upon was that young men hang about the railway station and insult young women. The Inspector General persisted in his belief that the area was ‘free from crime’ and that available police were needed elsewhere until a spate of burglaries convinced him otherwise. It was not long before Constable Arthur George Dymond was appointed. He and his family were parishioners of Saint Alban’s and lived in a small brick cottage which stood at the corner of Bridge and Victoria Streets, Epping. This building also served as the Police Station. When Constable Dymond left in 1925 he was not replaced.

The property boom meant much to Saint Alban’s; congregations and offertories increased and in 1920 it was raised to full parish status. The Reverend Charles Thomas became the first Rector and he, together with Mr Harry Pepperday and Mr Harry Williamson, took their places in the Diocesan Synod of that year. A Synod assessment of £4/6/9 became payable.

With confidence the Parish faced the new decade of the ‘Roaring Twenties’. A lifetime later everything has changed but is it so very different?

**Editor’s Note:** Thank you to Nigel Hubbard for permission to reprint this article. It is timely to read about Australia’s response to the influenza epidemic of 1919 as we face the COVID-19 pandemic of 2019/2020.



A darkened Saint Alban’s before the Ash Wednesday Service 26.2.2020



**L to R: Wendy, Pamela and Joanne  
granddaughters of Rachel Burke.  
Elder sister Maureen absent.**

**Editor's Note:** On Sunday 12 February 2020, after the 10.00am service, I noticed three women closely examining one of the beautiful stained-glass windows in the northern wall of Saint Alban's. Ever curious, I asked them if the window had significance for them. After our conversation they promised to provide me with their story, and it appears below. They have asked that their surnames be withheld for privacy reasons.

The window of Rachel Burke was dedicated to our grandmother by our step-grandmother Mavis Burke nee Eather and our Grandfather John Patrick Burke.

Our grandfather, John Patrick Burke married Rachel Rimmer and had three boys John, James and Raymond. Rachel passed away from a heart attack at 47 years which devastated the boys who were still very young. Grandpa had a big hole left in his heart and the boys desperately missed their mother. Grandpa was a businessman and needed someone in his life to fill the void and help with the boys.

John, James and Raymond went to Newington College. One of their teachers was Mavis Eather, a returning missionary from New Guinea. As time passed, she became familiar with the boys and the fact that Rachel had passed away. She invited the boys for afternoon tea and included Grandpa in her invitation. Family lore says that as soon as Grandpa and Mavis laid eyes on each other "they were gone".

Grandpa (John Patrick) and Grandma Mavis Eather married shortly after and went on to have a daughter Patricia.

Mavis knew she could not replace the boys' mother and with our grandfather, John Patrick, arranged for a window at Saint Alban's Church to be dedicated to Rachel so the boys had a place of peace to come and remember their mother.

Our father, John Eric Burke, passed away on Mother's Day 8 May 1982 - his ashes were interred in the memorial garden at Saint Alban's. Our mum Margaret Burke always felt dad never got over his mother's death and went to be with her on that Mother's Day in 1982.

Grandpa started the first Cash and Carry grocery store in NSW with about three branches, one in Eastwood. Dad helped for many years whilst Jim and Raymond went on to become Real Estate Agents. At this stage the family lived at 10 Smith Street Epping. At Christmas time, Dad would take us and go down to Rowe Street Eastwood to turn on all the decorative lights that criss-crossed the road. It looked so pretty.

Grandpa sold his business or retired or Coles or Woolworths started up as competition – I'm not sure. Dad (John Eric Burke) bought the Eastwood-West Ryde bus run from Mr Jim Griffiths and then, a few years later, bought North Epping Bus run from Mr Carl Tattam and ran the two services until 1975. Seven years later dad passed away. On 10 February 2020 Margaret Burke died and her funeral was held at Saint Alban's on 18 February. Her ashes are also to be interred in the Memorial Garden. Mum and Dad had four daughters and all eight grandchildren were christened at Saint Alban's.

I live in Melbourne and walking into Saint Alban's for the first time in well over twenty years was like walking into a familiar home. The Church is beautiful. I love the brick work, the windows, the layout – it is a place of reverent peace. How comforting.





Christopher Tait lights a candle Easter Day 2019



Saint Alban's decorated for Palm Sunday 2019



Image by Michael Marzano used in Zoom Church  
ANZAC Day commemoration 26.4.2020

# Pastoral Care in our Community

Jan McIntyre



## A little bit of history

The Pastoral Care Committee has been a feature of Saint Alban's for many, many years and, like its members, it has changed and matured over the years.

I became the co-ordinator of the Committee in 2000, taking over from Marion Martin. When explaining to John Cornish, our Rector at the time, that I was a bit overwhelmed by the task but more particularly by the skills of the committee members, he replied, "Me too!"

The Committee's main focus is on the wellbeing and care of our parish community and this is achieved in many and varied ways including communication, visiting, transport, involvement of former parishioners in quarterly activities and small social events.

Over the years we have broadened our focus to include work beyond the immediate Parish with a number of outreach activities.

These have included long-term involvement and support for:

- the asylum seeker and refugee charity *House of Welcome* with an annual food drive
- *Rough Edges* in Darlington, an organisation which cares for people experiencing homelessness and marginalisation
- the Nganmarriyanga community in the Northern Territory
- weekly English as a Second Language classes and
- activities and fund raisers such as producing a cookbook, organising a giant kitchenware sale and creating and producing Christmas cards.

## Celebration

The members of the Pastoral Care Committee lunched at the Epping Hotel last December to celebrate the success of the B Sale, selling beads, bags, boxes, bangles and bracelets and candles, [yes I know that's a 'c' but they were beautiful] which had been held at Saint Alban's the previous month and more particularly to thank Barbara Meintjes for her amazing efforts, which resulted in a clear profit of \$1,025.00. Barbara had spent many months creating elegant, attractive items. These works of art literally walked out the door after each of the services.

### From left to right

Barbara Meintjes (ESL and the B Sale)  
Margaret Cummins (Saint Aidan's and the Village community)  
Margaret Pearson (Anglican Retirement Villages Days and Keeping in Touch)  
Christine Hard (House of Welcome)  
Alix Sowden (Welcome Team)  
Jan McIntyre (Co-ordinator)  
Sue Armitage (Brunch Plus)  
Pam Dyball (Friends Together)







### Money for Jam

Our jam makers are a diverse group whose activities range from making marmalade, lemon butter and jams of all persuasions; selling fresh mulberries and delicious mulberry and apple pies; providing jam ingredients and jars; zesting lemons and also making chutney. During 2019 they raised the astonishing amount of \$1,112.20. We were to have a photo to accompany this article but unfortunately the outbreak of the corona virus put a stop to that.

### Rugs for Rough Edges

Another outreach is our work with *Rough Edges* in Darlinghurst and last year we were able to provide 46 rugs, 53 beanies and 6 scarves. Our team of knitters is as varied as the colours of their creations and is made up of parishioners and friends and relatives of parishioners.

**Margaret Pearson (left) is seen here with her neighbour Margaret Croker who has donated many beautiful rugs.**

### Thoughts for Prayer and Reflection

Another outreach of the Committee is the production of *Thoughts for Prayer and Reflection*. This is a pamphlet which had its genesis at a committee meeting in 2005 when the then Associate Priest, Cliff Stratton, tabled a similar sort of document and asked if we thought we could make something of it. The challenge was accepted and 15 years later it is still a feature of the work of the Committee. Like the committee, it has matured, widened its focus and discovered the magic and mystery of other faiths, ancient wisdom and poetry. Its circulation now includes not only Australia, but also Sri Lanka and Europe.

### In a nutshell

The committee had a very busy year and was constantly amazed and thankful for the tremendous support received from within and without the Parish.

During 2019 the Pastoral care Committee was able to support:

- Saint Alban's Children's Ministry \$250.00
- Anglicare's Homeless Older Australians \$200.00
- Lost Children of Jonglei Scholarships \$300.00
- Archbishop's Bushfire Appeal \$500.00

as well as funding its own many and varied activities. This was made possible by the undertakings and generosity of various groups: Brunch Plus, ESL, the B Sale and our jam makers.

Pastoral care activities are changing and endeavouring to be even more flexible and relevant to cope with the strange new Coronavirus world in which we live. It will be a challenge - and the whole team is geared to meet that challenge.

### Would you like to become involved in Pastoral Care ministry?

Think about people who are in need and take time out to talk to one of the Pastoral Care Team to see how you can contribute.

For more information, or to offer assistance, please contact the Parish Office on 9876 3362.



# Memories of Epping

Hugh Betteridge



Hugh Betteridge was born in 1947 to Gordon and Margaret (nee Broughton) Betteridge who lived in Park Street, West Epping. When Hugh was two his parents divorced, and Hugh, his brother and mother lived with his grandmother at 9 Epping Road.

Hugh's family worshipped at Saint Alban's and Hugh attended Epping Public School until 1960, continuing to Epping Boys High School and sitting for the Intermediate Certificate in 1962. He joined the RAAF in 1963.

Hugh was in the RAAF for 21 years and then worked in the aviation industry for most of his life. After moving in 1974 to the RAAF Base at Amberley near Brisbane, Hugh has remained in the Ipswich region.

Hugh recently rediscovered the photos which illustrate this article and was reminded of his strong connection to Saint Alban's. Here he shares his memories with us.

I'm old enough to remember the hall being built and we had Epping Public School concert nights therein. The scout hut had to be moved to the back fence, behind the old hall, to make room for the new hall. It is now a coffee shop/drop-in centre? Though it's been a number of years since I poked my nose in!! **[Editor's Note:** This building is The Shack, managed by Christian Community Aid as a Drop-in Centre.] I recall the spire of Saint Alban's being hoisted onto the new extension on the church with those big cranes!

I have fond memories of many Sunday School picnics: a bus to Meadowbank, ferry under the Harbour Bridge, on to Neilson Park, harbour swimming and lunch then the return trip, tired and relaxed. Those days were halted when one of the (Stacey) Aitkin boys was drowned there in 1956. A sad occasion indeed! [Stacey Aitkin was a warden of Saint Alban's.]

Another fantastic 'offshoot' for me was attending Camp Howard, many times. I'll never know how Mum (bless her) afforded the six pounds for each week of camp, though I went for many weeks over the years. A great time and a great place. **[Editor's Note:** The hugely popular Church of England (sic) Camp Howard youth camps began in 1957. Over time, the Anglican Youth Department saw significant expansion of its sites and camping ministry.]

My parents were married at Saint Albans in 1942, my brother and I were baptised and confirmed there, my grandmother had her funeral there. I attended Saint Alban's for Sunday School, Fellowship and scouts. I recall walking around with Mum as a 10 or so year old delivering the Parish Paper to people in the area (also becoming bored as she'd talk and talk!)

Cubs, then Scouts was the highlight of my week! Being affiliated with the church we had many Church Parades. In later years (still pre 1963) after the church parade we'd hike to Brown's Waterholes, along Terry's Creek for a sausage sizzle, then home in the afternoon. Over the years I've taught many people how to do their knots and splice rope, learnt in those days!

One church parade/morning service was televised, I assume by the ABC. This may have been in 1962. This was similar to the BBC programme, 'Songs of Praise'.

**Photo taken just before the televised church parade, Hugh on the left, a friend Paul Weingott on the right with the Australian flag and the scoutmaster, Ted Charles in the centre.**



I was in the Cubs and Scouts at 2<sup>nd</sup> Epping and was troop leader until I enlisted into the Royal Australian Air Force in January 1963. I remember Brian Page and ‘Spud’ Aitkin (Stacey’s son) were scout masters and later Ted Charles took over. The 1960/61 Jamboree at Landsdowne was a bit of a highlight for me and I have a number of photos of that occasion. It was a ten-day affair, if I recall.

Anecdotally, when I was in the RAAF I was posted back to Wagga (in 1969) for a number of years as a trade instructor. Part of the job was to teach rope splicing and knots to the students for use when tying down aircraft. At one stage, no other instructor had any knowledge of knots or splicing; so who had to teach them and where had I learnt it?!

Camp Howard was another great time for me and many others. Attending as often as possible until I joined the RAAF in 1963. There was sailing, canoeing, rifle shooting, hiking and all sorts of other activities in the Royal National Park. Boating seemed to be my forte and a special ‘boat trip’ was organised by a couple of the instructors at Camp Howard. We were to row up the McDonald River from Wiseman’s Ferry to the village of Saint Albans. This was undertaken, unbeknown to us, while the river was in flood, seven feet and rising. The official record is available! I’m still in casual contact with the Reverend John Wyndham, who was one of the organisers and leaders of the trip and a great inspiration to me from Camp Howard. He has recently uncovered some slides from the excursion.

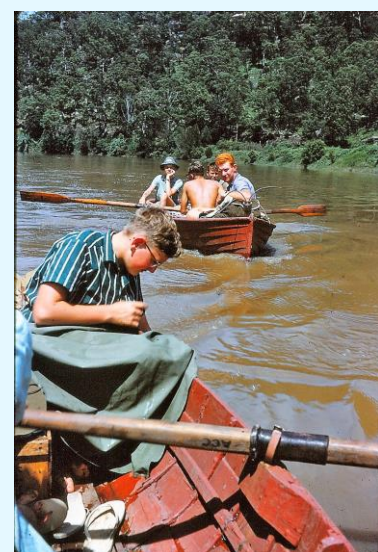
My close connection to Epping ceased when my mother and grandmother moved to Eastwood in 1974 but my wife and I still visit Saint Alban’s when in the area to refresh the many pleasant memories of my early years in Epping.



**Epping’s contingent at the 1960/61 Scout Jamboree at Landsdowne,  
Hugh is sitting, fifth from the left**



**Memorabilia from Camp Howard**



**Hugh[foreground] in a rowboat on the  
McDonald River, riding down river in the flood tide**





In the last edition of *The Parish Magazine*, we enjoyed Sue's reviews of two books she recommended to readers. She has offered another for our interest.

***Disorderly Women and the Order of God: An Australian Feminist Reading of the Gospel of Mark*** by Michele Connolly, T & T Clark, London, June 2018.

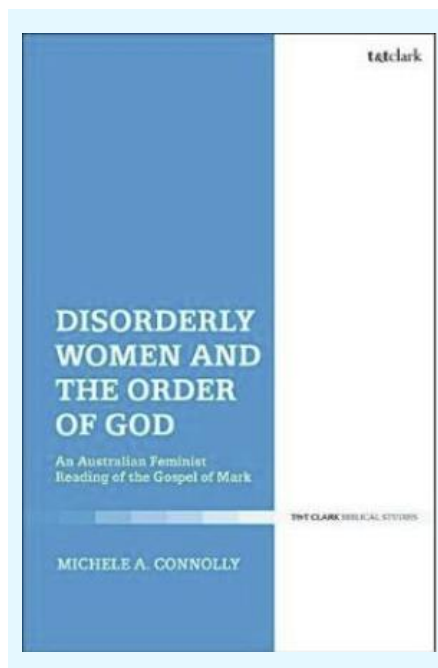
Dr Michele Connolly is a lecturer at the Catholic Institute in Strathfield, and on 6 February 2020 she led a seminar on this book at the Uniting Church Theological College in Parramatta.

Not only does this book have an unusual title, it is a most unusual commentary. Mark, in Palestine, under the Imperial power of Rome wrote about the life, death and resurrection of Jesus. Dr Connolly, a Sister of St Joseph lecturing at the Catholic Institute in Strathfield says, *the foundation of my own nation and the founding events of my religious tradition took place within an imperial-colonial relationship* (p2).

She thus wanted to construct a specifically post-colonial *feminist* lens with which to read the Gospel of Mark for the way it evaluates human beings on the basis of their gender.

She produced such a lens by studying two foundational 'events' of Australian history, both of which relate strongly to Australia's experience of the British Empire. In both narratives the characters are evaluated on account of their gender. The two events studied are

- (a) the foundation of the colony of Sydney by convicts, particularly female convicts condemned to transportation to the unexplored continent, and
- (b) the participation of the new Nation of Australia as a former colony of Great Britain, on the side of Great Britain, in World War I, as seen by studying carefully *The Anzac Legend* by C.E.W. Bean and other documents of the same time. (These two events are the subjects of chapters 2 and 3.)



Connolly studied religious feminism in the USA in the late 1990s and found that much of the religious feminism she found in Australia was directly imported from USA. She was really searching for a feminism that emerged out of the history and concerns of Australia. I found these two historical chapters quite riveting.

In chapter 4, titled ***The Gospel of Mark, a Christian Narrative of the First Century CE***, Connolly suggests that the Gospel is written in contrapuntal style where there are two melodies playing at the same time. The main melody concerns Jesus' public ministry, his journey to Jerusalem and the passion narrative. In the first twelve chapters he teaches, heals, exorcises, argues, feeds and converses with his disciples who accompany him.



The second melody narrates the interruptions by women along the way. In the first twelve chapters the women are described in familial terms such as mother and daughter, rather than by name. They are usually isolated, marginalised, denigrated and silent. The woman with the haemorrhage speaks to herself, and only the Syrophenician woman in chapter 7 converses with Jesus in direct speech. Nor do the women usually speak to each other, except for Herodias and her daughter who plan the beheading of John the Baptist. Mark 7-12 contain only two stories about women. Jesus is intensely preparing his male disciples to assume responsibility. Jesus observes the widow in the Temple at the end of chapter 12. Connolly suggests that the first twelve chapters are framed by widow stories, of Peter's mother-in-law in chapter 1 and the poor widow in chapter 12. Chapter 13 contains Jesus' apocalyptic homily that predicts the end of the Temple, of the city of Jerusalem and of the entire world.

The passion narrative is contained in Mark chapters 14-16. Connolly suggests that the women mentioned in the passion narrative have functional roles, rather than familial ones. Each story is told very movingly. Suddenly in Mark 15:41, we learn that from the time when Jesus was in Galilee, all the way to Jerusalem *they and many other women followed him and served him*. Connolly asks why is this not mentioned in the chapters where no women were mentioned (p174); why weren't their services mentioned? In chapter 15 they are seen as the only ones who have not abandoned him. But even though they are now named, they still have no voice. For this reason and for several others, Connolly suggests that it is Mark's description which is *disordered*, not the women (p177).

In the final section of Connolly's commentary, she points out that during his passion Jesus is isolated, marginalised, denigrated and silent. *When the Gospel of Mark depicts Jesus subject to this onslaught of disordered evil, the recognised characteristics of his demeanour are those the Gospel of Mark has constructed as female* (p170).



**Doctor Michele Connolly**  
**Religious Sister of Saint Joseph**

#### **Qualifications**

BA (Australian National University, Canberra, ACT) – 1976  
Dip. Ed. (University of New England, Armidale, NSW) – 1982  
B. Theology (Hons.) (Yarra Theological Union, Melbourne, Vic) – 1990  
M.A. (Theol.) (Catholic Theological Union, Chicago, IL, USA – 1991  
PhD (Graduate Theological Union, Berkeley, CA, USA – 2009)

Photo from

<https://www.cis.catholic.edu.au/faculty/faculty-staff-whos-who/105>

## **The Parish Register**

### **Holy Baptism**

Riley Elizabeth **MORRISON**  
on 3 November 2019

### **The Faithful Departed**

Mervyn **WARNER**  
on 24 January 2020  
Kathleen Jean **WALTER**  
on 31 January 2020  
Margaret Elizabeth Mary **BURKE**  
on 10 February 2020  
William Noel **JEFFERY**  
on 15 April 2020



## Damage and repairs to the Church office



On 3 January 2020, during a storm, a huge branch from a Sydney blue gum fell onto the Church Office.

There was considerable damage to the roof of the Office and the porch. Electrical wires were pulled low.

The tree had dropped branches before this and was considered to be dangerous.

It was removed on 29 January 2020.

The large pile of mulch after the removal of the tree



Roof repairs completed



## 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 3 July 2020.**

### Ask yourself –

- ✚ What has been my prayerful response to the natural disasters and the viral epidemic of 2019/2020? What helped me to endure? Have I been able to help others?
- ✚ How am I staying in touch with my Church, family and friends during the Coronavirus pandemic?
- ✚ 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](mailto:julie.evans@ihug.com.au)

## Decorating the Paschal Candles 2020

Jill Gumbley, parishioner of Saint Alban's, has always decorated the Saint Alban's Paschal Candle. I admired one of her candles one day and said I would love to know how it was done. Jill invited me to her home one Holy Week to see exactly what was involved in decorating the candles. I was immediately inspired to try to work with the sheets of wax which she used.

Watching Jill shape the designs with a scalpel was such an eye opener. I started my first candle that evening and brought it home to finish with wax Jill had kindly given me.

I have been decorating the Saint Aidan's Paschal Candle for several years and it is an activity I enjoy very much. I inherited the responsibility from Jan Boyley.

One is able to purchase the sheets of wax at the Rudolph Steiner shop in Sussex Street in Sydney. The wax sheets are imported from Germany. A box of twenty small sheets of different colours is fairly expensive but I find it does last a very long time. I still have some of the original box I purchased all those years ago.

Early in Lent I start planning my design for the candles. I now decorate the Paschal Candles for both Saint Alban's and Saint Aidan's. I really love doing this, so much so that this year I decorated 12 smaller candles as well so people could have their very own Easter candle. The funds realised from the sale of these smaller candles has gone to the Pastoral Care Committee to assist in their activities.

I was so pleased that the 2020 Paschal Candle was used and lit during our ZOOM Easter service. I will always be very grateful to both Jill and Jan for teaching me a skill that gives me so much pleasure.



Paschal Candle for Saint Alban's

**RIGHT: Paschal Candle for Saint Aidan's in centre surrounded by other smaller personal Paschal candles.**





# Parish Directory

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