



The Parish Magazine

The Anglican Parish of Epping

**Saint Alban the Martyr,
3 Pembroke Street, Epping**

with

**Saint Aidan of Lindisfarne,
32 Downing Street,
West Epping**

**The Season of Lent
and
The Festival of Easter**

February/March 2016

Number 839

*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

This year our path from Christmas to Easter is a short one, but still one worth embracing, given that the destination is our salvation through the death and resurrection of Our Lord Jesus Christ. Join us through Lent, Holy Week and our Easter services.

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Our clergy may be contacted at any time on 9876 3362

Our Vision:

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

“a city on a hill”

Saint Alban's Church is open daily for private meditation. Our parish library is open during office hours. Meeting rooms, various sized halls and other facilities are available. Please contact the parish office.

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Thank you to the authors of the various articles in this magazine, contributors of photographs and our proof-readers. **The deadline for the next edition will be Friday 4 March, 2016.** Contributions may be left at the parish office, or emailed directly to Stuart Armsworth at stundeb@bigpond.net.au.

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 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.

Our Cover: The cover artwork is a photograph of the Bell Tower and Spire of Saint Alban's, Epping

Join us during Lent, Holy Week and Easter

10 February - Ash Wednesday

Holy Eucharist with Ashing Saint Alban's
7.00am, 12 noon, 7.45pm - Saint Alban's

20 March - Palm Sunday

7.00am, 8.00am - Saint Alban's
8.30am - Saint Aidan's Procession, Blessing of Palms and Reading of the Passion
10.00am - Saint Alban's Ecumenical Procession, Blessing of Palms and Reading of the Passion

21-23 March - Holy Week

Monday, Tuesday, Wednesday 7.45pm - Saint Alban's - Holy Eucharist and Reflection

The Great Triduum

24 March - Maundy Thursday

Saint Alban's
10.30am - Holy Eucharist and Anointing
7.45pm - Thanksgiving for the institution of the Holy Communion,
Serving one another and the Watch

25 March - Good Friday

8.30am - Saint Aidan's
Solemn Liturgy of Good Friday
9.30am - Saint Alban's
Solemn Liturgy Commemorating the Death of our Lord Jesus Christ
Preacher: The Reverend Catherine Eaton
Hot Cross Buns and refreshments follow both services

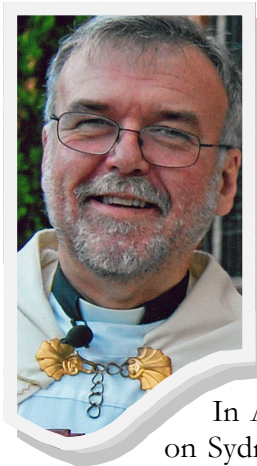
26 March - Holy Saturday

9.00am - Saint Alban's Morning Prayer and Liturgy

27 March - Easter Day

Please wear something white or gold
5.30am - Saint Alban's - The Great Vigil of Easter
with the First Eucharist of Easter *with incense*
Preacher: The Reverend Catherine Eaton
Followed by the Easter party
8.00am - Saint Alban's - Choral Festival Eucharist
Preacher: The Reverend Catherine Eaton
10.00am - Saint Alban's - Sung Holy Eucharist
Preacher: The Reverend Catherine Eaton
Followed by the continuing Easter party
8.30am - Saint Aidan's - Festival Holy Eucharist
Followed by the Easter party

The Acting Rector's Letter



Welcome to 2016. I like to do this while the year is still fresh, before the tide of bad news overwhelms us and we return to the malaise of the year before. A new year always feels fresh to me, a year full of possibilities. A new year is like an open question – we can go anywhere with it. As we look back on past years we can remember some that delivered such good news, news we could never imagine, because it was so wonderful. But, of course, there are those years that bring their tragedy. One hundred years ago, the world was in the middle of the worst war it had seen with three more years of horror still ahead. It was on 7 January last year that two gunmen forced their way into the offices of “Charlie Hebdo” in Paris and unleashed their massacre. The freshness of 2015 didn’t last very long.

In Australia we have much more to celebrate than just a new year. Of course, the spectacle on Sydney Harbour was amazing but how could it not be, it is Sydney Harbour. Look back at photos of Sydney about 70 years ago. What you see is industry, and smoke, and pollution everywhere. Where the Opera House is today stood the tram sheds. It took nearly 150 years of European settlement to almost destroy the most beautiful harbour in the world. But it is back with a vengeance. That is what is truly amazing about Australia – its essential beauty.

As I flew out of the Sunshine Coast just a few days after Christmas I looked through the small airline window at the view. As I looked down the Australian coast all I could see was beach after beach after beach. It looked like paradise to me. The raw beauty was overwhelming. Years ago I drove north of Cairns and again I found another succession of beaches. Most of them were empty mainly because there were so many of them there were not enough people available to enjoy them. And that is just Queensland. It’s the same story in New South Wales. Drive down along the coast from Surfers Paradise to Sydney and the beauty of the land is truly wonderful. We are so fortunate to live here.

As we enter this new year we have so much to be thankful for. We have a country which measures up to Goldilocks ideal, not too hot and not too cold. We don’t live in a land where the winters are deadly. We don’t live in a land where the seas could wipe us out. We don’t live in a land where the soils are so poor we are in danger of starving. And we also need to recognise that not many of us do live in this land. There are less than 30 million of us and yet we control a whole continent. Our resources are staggering.

On this large island of ours it is easy to forget the rest of the world. Most of it is such a long way away after all. It is easy to fill our lives with all the good things this country offers. We have the land, we have the food, we have the wealth, we have the safety to enjoy it all. The cries of the needy are so far away they are barely a whisper. The cries of the hungry are so easily drowned out by the noise of the fireworks. The cries of the homeless have to compete with the happy hour of the local pub. Living in this wonderland it is so easy to believe that nothing else matters. Do you know anyone who is starving? Have you met a refugee? Do you have any Muslim friends? When we don’t have direct contact with such people, when we distract ourselves by the pleasures of this life, when we find ourselves, in the words of Neil Postman, amusing ourselves to death, it is so easy to stereotype, to dismiss and to ignore.

The gospel calls on us to repent, to think again, to do the really hard work of looking at the world from someone else’s perspective. This is never easy and it is usually painful but that is the advantage of good liturgy. It forces us to read the gospels and it makes us confront some uncomfortable truths. Take for example the parable of the rich man and Lazarus. If we are to be really honest with ourselves, who are we most like, the rich man, or Lazarus? That is an uncomfortable question specially when we realise that it is only the Lazaruses of this world that enjoy a resurrection.

Tough questions for a challenging year. May God bless you and draw you closer to him now and always.

Ross Weaver
Acting Rector

Our Weekly Services

Weekdays at Saint Alban's

7.00am	Holy Eucharist -	Wednesday
10.30am	Healing Eucharist -	Thursday
5.00pm	Evening Prayer -	Monday to Friday

Sunday at Saint Alban's

7.00am	Said Holy Eucharist
8.00am	Holy Eucharist with Hymns
10.00am	Choral Eucharist - 1st, 3rd and 5th Sundays
	Sung Eucharist - 2nd (with Alban's Angels) and 4th Sundays
6.00pm	Evening Service

Sunday at Saint Aidan's

8.30am	Holy Eucharist with Hymns
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Baptisms, Weddings and Funerals may be arranged with the Acting Rector. Also available is the opportunity for special family services to coincide with re-unions, renewals or special anniversaries. These should be discussed with the Acting Rector. For further information please telephone 9876 3362



The Parish Register

Holy Baptism

Bailey Marie FUTCHER on 6 December 2015
(at Saint Aidan's)

Holy Matrimony

Andrew ARMSTRONG and Peta CARTER-LANNSTROM
on 13 December 2015
Christopher HARVIE and Jacqueline ROMASASA
on 8 January 2016

The Faithful Departed

Nellie (Nell) Catherine GLANVILLE
on 18 December 2015



It was a "Shore" Thing



Under the heading of “Winter Series for Sunday 23rd August” the local paper announced.

“The Anglican Parish of Saint Alban's continues its Winter Series of choral evensongs at 4pm, with Saint Alban's choir being joined by a choir from Shore School, North Sydney. The choral evensong is presented in the Anglican tradition with special settings and motets. The principal of Shore School- Dr Timothy Wright will deliver the address.”

Well there it was, at last after some 19 months it had all come to fruition- but how did this collaborative venture come about in the first place?

I suppose it all goes back to early 2014 when our family heard the exciting news that Kirsten Macaulay, a good friend of ours and especially our eldest daughter, had just been appointed Head of Music at The Sydney Church of England Grammar School (Shore School). A very notable achievement.

During a lunch at our home soon afterwards, Kirsten learnt that some of those present would have to leave early to attend choral evensong at Saint Alban's. Kirsten was enthusiastic at the chance of experiencing a traditional Anglican evensong service. Following the service I was delighted to introduce Kirsten to Father Ross Weaver, our associate priest and to Kent Maddock, our Director of Choirs. It was during this serendipitous meeting that I took the opportunity to suggest that there could be mutual benefits if a choir from Shore were able to combine with Saint Alban's choir for a special service.

Kirsten however had a lot to do in her new appointment. One of which was to audition all the boys in the school!! This of course all took time before the boys could be sorted into their various levels of ability. After a while Kirsten was ready to consider the invitation from Saint Alban's. This led to an offer to our choir director who was very keen to accept, as was our then rector, Father John Cornish.

We agreed upon the date of 23 August 2015, which fitted into our winter evensong series.

The planning started in earnest and required many calls and emails to and fro. Projects like this do not just happen. Some of the considerations included:-

- the time frame involved
- mutually acceptable music.
- when and where could rehearsals take place
- the logistics of moving a choir of over 30 lads from North Shore to Epping
- the usual parking problems in Epping

- how to feed and refresh the lads
- adequate robing facilities
- most importantly- how to overcome the physical constraints of having a potential choir of over 50 in the gallery at the rear of the church.

This last consideration was ultimately overcome by Father Ross (by now our Acting Rector) being agreeable to moving the choir into the sanctuary area. This would be the first time a full choir would be doing this since 1981 when the choir moved to the gallery when the new organ was installed.

By mid 2015 most aspects were in place, thus allowing both choirs to work towards a common goal. By another serendipitous chance Father Ross was an old friend of Dr Timothy Wright, Shore School's Headmaster, who graciously accepted his invitation to deliver the address at the service.

An event like this needs quite a lot of parish involvement and the response was, as usual, magnificent. The week prior, Kent Maddock accompanied by Neil Cameron, our organist went to Shore School so their choir could have an idea of the format of the service. Kirsten Macaulay graciously handed the overall direction to Kent. A dress rehearsal in Saint Alban's in the week prior to the service confirmed that all aspects were workable.

All was now in readiness.

The music chosen covered many styles:-

Introit - O Lord, the maker of all thing (1548)

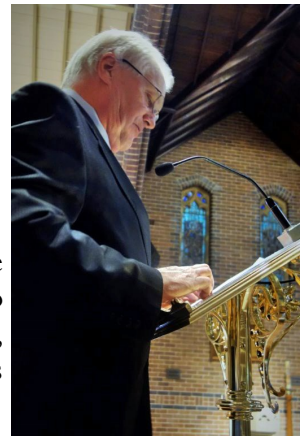
Versicles and responses - Thomas Ebdon of Durham

Psalm 22 - S.S.Wesley

Magnificat and Nunc Dimittis - Charles Villiers Stanford in B Flat

Motet - Cantique de Jean Racine - Gabriel Faure.

Quite a fair undertaking I am sure you will agree but one that inspired the combined choir to perform superbly - resulting in a stunning achievement to the greater Glory. Dr Wright delivered an inspirational and erudite address, delivered with all the authority that one would expect from one of Sydney's leading headmasters.



The evening was a great success thanks to all involved and showed just what can be achieved to the mutual benefit of all. There was a wonderful and appreciative congregation, the size of which we have not seen for many a year.

Most importantly was the benefit both choirs gained from each other. So much so that the Shore School is keen to repeat the evensong during 2016.



Dr Douglas Carruthers

100th Anniversary of World War I

Commemorating the men named on the Saint Alban's World War I Honour Board

This article is the first in a series of profiles to be written about the men whose names appear on the World War 1 Honour Board in Saint Alban's Church, Epping. All these men had a connection to our Church. The Church minutes of the Monthly Parish Council Meeting of 1 August 1916 record that "it has been decided that only those who enlist from Epping or whose parents reside there should have their names on the Honour Board". One hundred years on, finding the link has sometimes been easy and sometimes a challenge. Two of the very easy ones were the sons of the Rector at the time – Charles Mortimer Thomas who was Curate-in-Charge, and then Rector, of Saint Alban's 1908-1925. Charles Mortimer's eldest son is profiled below.



Charles Clarence England Thomas (1892 – 1971)

Charles Clarence England Thomas was the second child and only surviving son of Anna Matilda (nee Piper) and Charles Mortimer Thomas. Known always as Charlie, he was born on 6 January 1892 in Hastings, Sussex, while his parents were on a visit to England. They already had a small daughter, Margaret Annie, known as Madge, who was born in Marrickville, Sydney, in 1891.

A short time after Charlie's birth the family returned to Australia and settled at Narrabri. In January 1893 another child, Joseph, was born. Tragically Charlie's mother died only days after the birth. Madge aged two, Charlie aged one and the ten day old Joseph were then cared for by an aunt and their grandmother in Barraba and Tamworth. In a further tragic loss, baby Joseph died aged only seven months.

In 1894, Charles Mortimer Thomas remarried, to Mary Adela Cadden, and Charlie was raised in this marriage with two half-brothers, Reginald (born and died in 1895) and Hugh Mervyn born 1898. [Hugh's name is also on the Honour Board and his story will be told at a later date.] Madge remained with her aunt and grandmother.

In 1896 the family moved to Armidale and it was here that Charlie's father was made a Deacon in the Church of England. This set him on the path to Saint Alban's, Epping. In 1899 Charlie and his family moved to Port Macquarie where Charles Mortimer ministered with great diligence at the convict built St Thomas' Church. He was able to re-establish a strong and reasonably financially secure Church which had been facing low numbers in the congregation and difficulty in maintaining the historic building.

In October 1904 the Thomas family left Port Macquarie for Sydney. At the farewell service Charlie, then aged 12, who was reputed to have a beautiful singing voice, sang a solo during the offertory.

After time spent in both Darlinghurst and Redfern, Charles Mortimer accepted the position of Curate-in-Charge of Saint Alban's and the family moved to Epping.

Charlie was educated at Sydney Church of England Grammar School (Shore) at North Sydney. From school he moved to the north coast of NSW and after some veterinary training worked in a Veterinary Practice in Lismore.

At the outbreak of World War I in 1914, Charlie, aged 22, enlisted in the AIF (Australian Imperial Force) and served in the Australian Army Veterinary Corps, First Mobile Veterinary Section. His Service Number was 138. On his enlistment form he gave his next-of-kin as his father, Charles Mortimer Thomas of The Rectory, Saint Alban's, Epping. His occupation was recorded as farmer.

He underwent his medical and basic training at Liverpool, NSW. His Service Record notes that he was 5 foot 7 inches (1.5 metres) tall, weighing 9 stone 11 pounds (62 kilos). He was of dark complexion, had brown eyes and black hair. He had a scar on his left shin. He was unmarried and gave his religious denomination as Church of England.

After the outbreak of war the Saint Alban's Parish Council decided to send a weekly donation for the church work in the soldiers' tent at Liverpool. During the war, Reverend Charles Mortimer Thomas adopted the practice of ringing the Church bell at noon each day as a call to prayer for peace. We can only guess at the anxiety felt by Charles Mortimer knowing that his sons, Charlie and Hugh, were overseas fighting. Living with the Thomas family in the Rectory at this time was Lillian Kemp, widowed sister of Reverend Thomas' first wife. Lillian had three sons away at the War. [The names of two of these are also on the Honour Board and their stories will be told at a later date.]

On 19 December 1914 Charlie embarked for the Middle East from Sydney on HMAT A31 *Ajana*. The *Ajana* was one vessel in a fleet of **His Majesty's Australian Transport** ships which were leased by the Commonwealth government for the specific purpose of transporting the various AIF formations to their respective overseas destinations. When not committed to military transport, these ships were employed to carry various commodity exports to Britain and France. The fleet was made up from British ships and captured German vessels.



HMAT A31 *Ajana*

The HMAT A31 *Ajana* weighed 7,759 tons with an average cruise speed of 13 knots or 24.07 kmph. It was owned by the Australind SS Co Ltd, London, and leased by the Commonwealth until 12 May 1917.

By coincidence, another person on this vessel was connected to Saint Alban's. Max Henry was a Veterinary Surgeon with the Australian Army Veterinary Corps travelling to Egypt. [Max's name is also on the Saint Alban's Honour Board and his story will be told at a later date.]

Charlie disembarked in Egypt and was based in Heliopolis. We learn of Charlie's whereabouts in letters written home by his cousin Frederick Kemp [also on the Honour Board]. Frederick reports that Charlie was keen to go to Gallipoli but, as Frederick wrote in June 1915 from Anzac Cove, "*He is still in Cairo and likely to remain there. The AAVC [Australian Army Veterinary Corps] are not wanted over here [Gallipoli].*" Perhaps it was Charlie's disappointment at not going to Gallipoli that led to his overstaying leave at Heliopolis in 1915 and consequently receiving "3 extra Picquets" [camp guard duties]. Another cousin, Harold Piper, with his brother Carl, met up in Cairo with Charlie and Charlie's sister Madge who was serving in the VAD [Voluntary Aid Detachment] and had been posted to Egypt.



A photo of a World War I Veterinary training camp in Egypt sourced from <http://www.ava.com.au/13133> on 15 January 2016@1715hrs.

Honour Board continued

By December 1915 Charlie was still in Egypt and the Gallipoli Peninsula had been evacuated. In April 1916 these evacuated troops began arriving in France to reinforce the Western Front. As a part of this, Charlie Thomas was transferred from the First (Stationary) Veterinary Section to the First Australian Army Mobile Veterinary Section in Serapeum before his unit joined with the British Expeditionary Force departing from Alexandria 25 March 1916 on the way to France.

On arrival in France, Charlie was probably stationed at Calais which was the site of the major veterinary hospital in France during the War. He was able again to catch up with his cousin Frederick Kemp who was hospitalised in nearby Boulogne.

After being granted ten days leave in England, Charlie returned to France and was admitted to the 8th Field Ambulance on 18 January 1917, "sick NYD [Not Yet Determined]". He was transferred to an Ambulance Train suffering "debility" and admitted to the Australian Convalescent Depot at Boulogne on 4 February with "deafness".

After discharge from Boulogne Hospital, Le Havre, France 13 February 1917, Charlie was posted to "Base Details – Unfit" on 18 February. He received further treatment at a New Zealand Aid Station before returning to duty at the No 4 Vet Hospital at Calais. He continued to serve "in the field" in



France with the First AAMVS [Australian Army Mobile Veterinary Section] for several months. After continuing health issues, further leave, and other hospital stays in Boulogne, he was classified by a Medical Board assessment as B1 [Able to march 5 miles, see to shoot with glasses, and hear well] and returned to the Australian Veterinary Hospital at Calais. Despite the B1 classification, deafness was now an ongoing problem for Charlie. For a time during 1918 he was stationed at the General Base Depot near Le Havre.

[Australian General Base Depot in Havre, France \(c.1918\)](https://www.pinterest.com/pin/483644447460901392/) sourced from <https://www.pinterest.com/pin/483644447460901392/> on 15 January 2016@ 1725hrs.

By 7 June 1918 the war was over for Charlie. Returned to England, he was then medically re-classified as B3, [only suitable for sedentary work]. He was now medically unfit with a diagnosis of chronic otitis media which is an inflammation of the middle ear resulting in deafness.

On 31 July 1918, Private Charles Clarence England Thomas sailed for home on the D 17, possible Hospital Ship No 17. He disembarked in Sydney on 18 October. He was awarded the following medals: 1914-1915 Star No: 23858; the British War Medal No: 5824 and the Victory Medal No: 5692.

In 1919 with the assistance of a Returned Soldier Settlement Loan, Charlie purchased land in the Bellingen area as per the Registers of Settlement held by NSW State Records at Kingswood. Further land was purchased in 1923. For a time Charlie was manager of a timber mill. The family moved to Sydney about 1924-25 and lived in Stevens Street, Pennant Hills.

In 1922 Charlie married Mary Grace Russell in Urunga, NSW. They had three sons: Russell, Hugh and Brian. Each son was given Mortimer as his second name in honour of their grandfather, Charles Mortimer. There is a family story of Russell's baptism in 1925, which was to be performed by The Reverend Charles Mortimer Thomas. Russell aged not yet two, presented himself with the words "Grandfather, I've come to be baptised".

After his return to Sydney, Charlie was employed by the NSW Government Railways until his retirement.

Charles Clarence England Thomas died in Pennant Hills on 15 December 1971, aged 79. His wife, Mary Grace, predeceased him by two months. The following are from the Sydney Morning Herald,

Charlie's notice on 17 December 1971 and Mary's on 22 September 1971.

THOMAS, Charles Clarence Eng-
land. — December 15, 1971, of
Pennant Hills, loved husband of
Mary Grace (deceased), beloved
father of Russell, Hugh and
Brian, fond father-in-law of
Annette, Merran and Rosalind,
loved grandfather of their child-
ren and fond brother of Hugh
and Madge (deceased).

THOMAS, Mary Grace.—Septem-
ber 21, 1971, of Pennant Hills,
beloved wife of Charles, loved
mother of Russell, Hugh and
Brian, fond mother-in-law of Ann-
ette, Merran and Rosalind, loved
grandmother of their children,
and fond sister of Stuart (de-
ceased), Muriel and Enid.
Aged 72 years.

Lest We Forget.

*Julie Evans,
Parishioner*

Acknowledgements:

1. Sincere thanks to Annette Thomas, wife of the late Russell Mortimer Thomas, son of Charles Clarence England Thomas and to Andrew Thomas, grandson of Charles Clarence England Thomas
2. Thanks to Patricia Dewey from the Hornsby Historical Society who provided contacts and information
3. *The Piper Family Parts 1 and 2* and *The Great War – 1914-1918* compiled and published by Peter and Lyn Burgheim, Crows Nest, Queensland in 2007 (acknowledging much material from the Thomas and Piper families and the Australian War Memorial records in Canberra).
4. World War 1 Letters written by Frederick Kemp recorded in *The Great War – 1914-1918*, courtesy of David Duncan-Kemp
5. World War 1 Letters written by Harold Piper recorded in *The Great War – 1914-1918*, courtesy of Shirley Toms
6. *Clergy of St Alban's Epping* by Nigel Hubbard
7. *Fourscore – A Short History of Saint Alban's Anglican Church, Epping* by Nigel Hubbard
8. The Australian Veterinary Association website accessed 23/10/2015 <http://www.ava.com.au/13133>
9. Australian Light Horse Research Centre website accessed 23/10/2015 http://alh-research.tripod.com/ships_lh.htm
10. State Records of NSW
11. New South Wales Births Death and Marriages Records
12. Photo of Australian General Base Depot in Havre, France (c.1918) Courtesy of Springfield College, Babson Library, Archives and Special Collections accessed at 27 October 2015 <http://cdm16122.contentdm.oclc.org/cdm/ref/collection/p15370coll2/id/2931>
13. The **Australian Army Veterinary Corps** (AAVC) was a corps of the Australian Army which was formed in 1909 to replace the veterinary department of the Commonwealth Military Forces. Following the establishment of a number of permanent artillery batteries and a remount department to supply them with horses, a permanent section of the AAVC was formed in 1911. Responsibilities included veterinary care of horses and the training of farriers and non-commissioned officers in shoeing, horse care and veterinary first aid. During the First World War 120 officers of the AAVC served overseas with the Australian Imperial Force. However, due to the effect of mechanisation there was only a limited role for specialised veterinary services during the Second World War. The corps was disbanded in 1946. https://en.wikipedia.org/wiki/Australian_Army_Veterinary_Corps Accessed 22 October 2015.
14. Parish Council Minute Books and Parish Magazines from the Archives of Saint Alban's Anglican Church, Epping



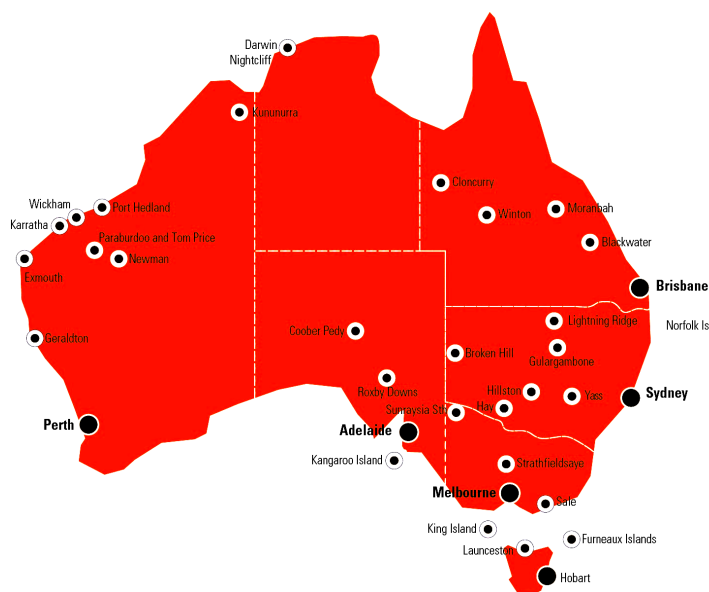
On a wet night in May 1919 a group of 26 people met in the chapter house of Saint Andrew's Cathedral in Sydney to discuss how the conscience of city Christians might be educated and stirred, to support the work of the gospel in remote and rural places across Australia. Since that day nearly 97 years ago the Bush

Church Aid Society has been reaching Australia for Christ by sending Field Staff and supporting gospel ministry in nearly every Diocese across our nation.

Over the years BCA has sought to respond to the opportunities that changing times and people's needs bring. From the early flying medical services, to roving patrol ministers travelling on hot, dusty, lonely roads, through to today's rural school and mining chaplaincies, drought family support workers or remote island ministry, BCA field staff are compelled by the love of Christ to go the distance for Him who came all the way from heaven to earth and then to the cross to rescue us.



As the society approaches its centenary, we are committed to continue bringing the gospel of Christ to the outermost parts of our nation, so that all Australians, no matter where they live and work, are able to hear the life-changing message of Christ. We are committed to developing a new generation of culturally diverse Christian leaders. We currently have two BCA couples training in the field; Joel and Hannah Hill at Roxby Downs, and Roger and Amanda Kyngdon who are about to commence in Bluff Point in North West Australia.



We are committed to engaging young people, 'disciplining' them in the faith and encouraging them in ministry so they can lead others to Christ. Partnerships with organisations like Soul Survivor NSW's *Soul in the Bush* events or the schools Dusty Boots program, enable young people to have a taste of rural life and ministry.

We are committed to supporting ministry by Aboriginal and Torres Strait Islander people so they can serve Christ in ways that are Biblically faithful and culturally appropriate. Alfrene Wright serves as Chaplain at Gulargambone Central School, showing Christ's love to students, many from very difficult home situations. Neville and Kathy Naden lead the

Living Desert Church at Broken Hill, seeing the broken lives of their people restored by the power of the gospel. Their son Nathaniel Naden is currently being supported in part by BCA as he trains at Moore College for future ministry amongst his people.

As many rural churches are struggling, planting and renewing sustainable churches is vital. We are committed to establishing vibrant and outward-looking gatherings of Christ's people. A great example of this is the Goodacres' ministry in and around Launceston in Tasmania. Andy and Liz lead and disciple their team who lead half a dozen missional communities, each of which develops contextually appropriate ways to reach others for Christ.

BCA is committed to equipping local leaders for fruitful ministry – supporting Christians ‘on the ground’ so they can be salt and light for Christ. Many BCA field staff would share Brad Henley’s vision as he ministers on Kangaroo Island with his wife Jo: “We want to make disciples, who make disciples, who make disciples”.

BCA also has a strong history of providing care in Christ’s name. Through droughts, floods or bush fires, thanks to our supporters who respond to timely appeals, we are able to be there to provide Christ-centred pastoral care for those in crisis. Ran and Jenny Mitchell travel round parts of the drought ridden north west NSW, often coming across farmers suffering from the depression that comes after repeatedly seeing crops fail, or stock having to be killed. To have a visit from a couple who understand the ups and downs of farming, offering pastoral care and a prayer, can literally mean the difference between life and death.



Our Field Staff love having visitors. Working in isolated parts of the country makes fellowship, support and encouragement from outside all the more important. BCA’s Nomad program connects people who are travelling around Australia with our Field Staff. Nomads offer short-term help and support using whatever gifts they have; be that painting a fence, helping with office work, or giving a talk at a gathering of some kind. Last year I spent some days with a group of Nomads on a mini-mission at Lightning Ridge. We reached out to all campers in the park each day, ran an outreach breakfast in support of local farmers, and enjoyed encouraging the congregation at the BCA supported Lightning Ridge Community Church.

BCA’s mission over so many years would not have been possible without thousands of God’s people across Australia who want to see the name of Jesus honoured and for people in the bush to hear and experience the life giving message of the gospel.



If you are already a BCA supporter I would like to thank and bless you for your support and prayers. If you are not, then could I ask you to prayerfully consider partnering with us? There are a number of ways to do this. You could sign up to receive our quarterly magazine: *The Real Australian* and the associated Prayer Notes. You will be encouraged by some great stories and can pray daily informed prayers for our Field Staff. You might want to go visit our Field Staff and see first-hand, as a Nomad or on a bus tour or short-term mission trip.

You might want to prayerfully consider supporting BCA’s work financially through direct debit, a one-off gift, or by leaving a legacy to BCA in your will. The Lord Jesus encourages us to use our worldly wealth to make friends in heaven.

I spoke at a church recently where a gentleman prayed enthusiastically for BCA saying: “Thank you Lord for BCA, an Australian icon, like the Flying Doctor service, Qantas and Vegemite!” I’m not sure what proportion of the latter two are still Australian owned, but Bush Church Aid has been and, God willing, will continue to be, supported by Australians committed to sending Field Staff to reach Australia for Christ until Jesus returns. Visit our website bushchurchaid.com.au

The Reverend Peter Adkins
Regional Officer NSW/ACT

Why the Sydney Diocese is the way it is



I've been asked to explain the Sydney Diocese and its particular and peculiar character on many occasions, before and after I wrote my book *Sydney Anglicanism: An Apology*. I should say from the outset that I consider myself a "Sydney Anglican", and that I am thankful to God for the heritage in the Christian faith that that designation has given me. But I also know that "Sydney Anglicanism", or "the Sydney diocese" is, like any church group or movement, a human invention as much as a work of God. It is not at all unsurprising, if you understand the way God works in the world, for that to mean that contradictions of holiness and sinfulness can be contained within the one entity.

Sydney Diocese has its critics. Sometimes, these criticisms are deserved. But very few of those actually try to understand what makes the diocese tick with any sympathy. This to me is a very great pity, since I see a great deal which is vigorous, and godly, and good in the diocese – and it could be a great encouragement to others, if they had the eyes to see.

To understand the trajectory that the diocese has taken is of course a larger task than I have room to explore here. The fact that evangelicals were the churchmen who funded and manned the first chaplaincy in NSW is crucial to the story. Other dioceses were founded when the Oxford Movement was in the ascendency. What many people would say is 'normal' Anglicanism is really the product of that high church movement of the 1830s and beyond. The contrast with the evangelical movement – a movement of longstanding within the Church of England – means that people reject evangelicals as 'unAnglican'. Never mind that several Archbishops of Canterbury, including the current one, have counted themselves as committed evangelicals!

But here's my summary version:

Sydney Anglicanism is built on three crucial convictions, each of which is rooted in the history of the Anglican church and in orthodox and mainstream Christianity.

The first of these is the supreme authority of Scripture in matters of salvation. Following Article 6 of the 39 Articles, Sydney Anglicans hold Scripture as the first authority in the Christian life. This means that an argument based on religious experience, or tradition, or cultural conventions is unlikely to persuade them.

Secondly, Sydney Anglicans hold to the Reformation conviction that men and women are justified by faith alone. This was Luther's teaching, which Cranmer enshrined in the Book of Homilies, the Book of Common Prayer, and the Articles. It means that salvation is not on the basis of human good works, but by the merits of Jesus Christ alone. This is the heart of the gospel, as far as Sydney Anglicans are concerned.

Thirdly, Sydney Anglicans believe that the church is not so much the denomination or a world-wide entity, but primarily the *local* church. The denomination is secondary to the local church as a true expression of the gathered people of God on earth. Local theologians DB Knox and DWBR Robinson (later Archbishop) taught this, but they were not teaching something novel. They were reacting to the rise in denominationalism in the 1940s and 50s. For them, the action is in the parish, not with the bishop.

These three convictions mean:

Evangelicals first, Anglican second. For Sydney Anglicans, the content of the gospel means

more than the denominational affiliation. They have a long history of associating and co-operating with like-minded Christians from other denominations. But they are less interested in co-operating with other Christians simply on the basis of belonging to the same denomination. Denominations don't mean that much.

Preachers first, liturgists second. For Sydney Anglicans, who believe that faith in Jesus Christ comes from hearing the Word of God, the primary activity of the gathered church is the preaching and reading of the Scriptures. The sacraments are understood as another form of the Word of God, and take second place to it.

Evangelists first, activists second. For Sydney Anglicans, the primary work for the churches of Jesus Christ in the world is the proclamation of the gospel, so that hearts may be changed. It is right to do good to all, but the gospel is not proclaimed in the doing of good works.

Biblical doctrine first, reason, tradition, experience second. Along with the great teachers of the Reformation, and even a moderate like Richard Hooker, Sydney Anglicans hold that what Scripture teaches, read in a scholarly and careful manner, matters most in Christian doctrine. They are not interested in simply accepting a diversity of views. Comments like 'Anglicanism is about diversity' they hold to be unhistorical and unbiblical. They are less interested in preserving a plurality of views than in searching for the truth and holding on to it, come what may.

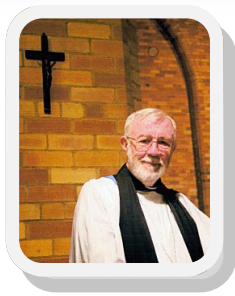
Now here's the thing. Under pressure, these 'firsts' become 'onlies'. This is when I think Sydney Anglicans sometimes become what their critics say they are, unfortunately. I hope that this has given you a window into the psyche of local Anglicans, and explained why sometimes the Diocese seems abrasive to those who disagree with it. Perhaps with less defensiveness on all sides, a more fruitful conversation may develop?

The Reverend Dr Michael Jensen
Rector Saint Mark's Anglican Church, Darling Point
Dr Jensen spoke at a recent Parish Men's Breakfast



Photo: Father Ross blesses the crib at our midnight service Christmas Eve 2015.

Bishop Barker in the Bush



One hundred and sixty years ago, in the year 1855, a ship called the *Telegraph* arrived in Sydney Harbour with the newly consecrated Anglican Bishop of the Diocese of Sydney on board. The new Bishop was a striking figure. Frederick Barker was an immensely tall man and the Sydney siders soon ironically nicknamed him “the High Churchman”, a comment both on his stature and his extreme low church and evangelical churchmanship. In 19th century Sydney patrons in pubs would ask for a “Bishop Barker” when they were very thirsty and wanted a tall glass of beer.

Bishop Barker’s wife, Jane, was also very Calvinist and evangelical in her views. She was horrified to discover that the two main churches in Sydney, Saint James and Christ Church, were occupied by priests who were distinctly high church, even Anglo-Catholic, in their views. There was tension right from the start. Bishop Barker wanted clergy who were of his thinking and he set about importing them from Ireland. He was simply unable to work with those who followed a sacramental view of the Church of England.

His Diocese was vast and, apart from the Diocese of Newcastle, it covered most of New South Wales. Born in Derbyshire in 1808, Frederic Barker was 47 years old when he arrived in the Colony and both he and Jane were enthusiastic travellers. After only a few months they decided to make a long expedition into the bush. The first railway in Australia, Sydney to Parramatta, was only then being built and roads were primitive or non-existent. The Barkers had one servant, Morgan, and they travelled in a two-wheeled vehicle with a covering called a “Lansdowne”.

The Gold Rush

That was the era of the gold rush and people were flooding into the Colonies from all parts of the world. The Barkers headed west over the Blue Mountains to the Bathurst district, where the first gold had been found four years before. They were by no means the first clerical visitors to that area. Bishop Broughton had made the journey in 1851, in spite of his own failing health. He managed to get a prefabricated church built on the fields. When it was erected by voluntary labour he climbed up and nailed a cross to the steeple and then preached on the text: “It was the third hour and they crucified him”. Soon after, Broughton sailed for England where he died and Frederic Barker was his successor.

One day I sat in the reading room of the Mitchell Library and read Jane Barker’s account of their adventures. She kept this diary in the form of a series of letters to her sister in England. She would add to the account each day and then post them off. She kept up this custom for many years but only the record of the years 1855 and 1856 have survived. Bishop Broughton was also a dedicated traveller but his diaries were rather scrappy.

I was fascinated to read of the Barker’s visit to Bathurst because my Scottish ancestors, the McKays, had been settled in that district for years. Bathurst had been founded by Governor Macquarie in 1815 and, last year in 2015, celebrated its bicentenary. The Church of England had had a church at Kelso since 1836 and the Church of Scotland was also a strong presence in the community. Bishop Barker gathered a crowd together and would have preached a powerful Gospel message.

From Bathurst the episcopal party headed on to Mudgee. Jane, wanting her sister to imagine their journey, sketched in her letter a picture of them camping by the roadside under what she calls “a Blue Gum tree”. She is sitting by the campfire and the tall figure of the Bishop is standing nearby, with another figure whom she identifies as the Reverend E. Palmer of Mudgee close by. Morgan is attending to the horses.

Yass and the Limestone Plains

From Mudgee the party turned south and by early October, 1855, they were at Yass. There they stayed with the Rector, Charles Ferdinand Brigstocke. Brigstocke had achieved some notoriety a few years before when he had been suspended from his Parish by Bishop Broughton on charges of having

defamed the local Police Magistrate in an anonymous letter in a newspaper. Eventually he was cleared of the charges and reinstated. While the Barkers were staying with him he probably told his new Bishop the story.

At Yass Jane Barker recorded how thrilled she was to receive mail from England just before the party set out for the Limestone Plains. But every letter prompted her to record in her journal how lonely and isolated she felt, so far from her sister and her friends.

A few days later, in a letter headed "Canberry, October 11, 1855", she wrote in a nostalgic mood: "We are now staying with our fellow passengers Mr and Mrs Smith and it is more like a bit of home than anything we have had because of their connection with Langshaw and intimacy with our cousins."

Parson Smith

The Reverend Pierce Galliard Smith, who was rector of the Church of Saint John the Baptist for half a century, was a Scotsman, educated at the University of Durham. When Frederic Barker was offered the bishopric of Sydney his friend Smith expressed interest in coming to the Colony also. The Barkers and the Smiths had travelled on the same ship, and the Smiths had immediately made their way to "Canberry". There they stayed for half a century. Smith was an assiduous keeper of diaries but these books are very difficult to read. Local historian John Cope that transcribed them for his book on Smith entitled *Pioneer Parson of early Canberra* (Ginninderra Press 2008).

Jane described the Canberra parsonage to her sister: "They have got their cottage beautifully neat, quite a pattern to surrounding settlers of how things should be done..." The cottage was in fact Lieutenant John Joshua Moore's cottage at Acton, part of what was known as Acton House. It stood where the National Museum now stands. Rectors of Canberra lived there until 1873 when the Glebe House was built. Glebe House was a beautiful building and was demolished by the Federal Government in the 1950's in an almost unbelievable act of official vandalism. A car park and a brass plaque mark the spot but the Glebe Park preserves some of the grounds with trees planted by Smith.

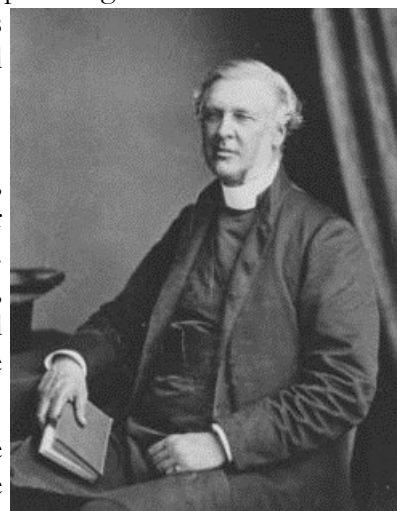
The Barkers clearly enjoyed their stay with the Smiths. What would they say if they knew that the little rural settlement on the Limestone Plains became a nucleus of a great national Capital with a population of about 400,000 people, drawn from many nations?

On Friday evening 12 October Jane was sitting up in bed at the parsonage to tell her sisters her adventures that day. She had ridden thirty miles on Mrs Smith's mare, also called "Jessie". Like the Bishop she was a good rider and had clearly enjoyed the experience.

A Visit to Lanyon

"Wishing to see one of Australia's great rivers, the Murrumbidgee, we determined to make a descent on one of Mr Smith's flock, a Mr Cunningham, who lived close to it, about seventeen miles off. Others neighbours joined us and we formed a cavalcade, five ladies, four gentlemen, and Morgan." The Cunningham property was called Lanyon and is today one of the most beautiful country homes in the Canberra district.

On the journey to Lanyon Jane described the scenery of alternate bush and plain and commented that the country appeared more habitable than many they had visited. In intense October heat her straw hat was a comfort. She was delighted to be galloping over an open plain, or rather a series of plains, many miles in extent, without a hill or tree or fence. She noted a range of mountains and a high peak called Mount



Frederic Barker by John Hubert Newman, 1870s
National Library of Australia, nla.pic-an22981415
Image sourced from <http://adb.anu.edu.au/biography/barker-frederic-2934> on 16 January 2016 @ 1430hrs

Tennant, named after the bushranger of that name who, she was told, used to live on top of it. The hiding place of Tennant the bushranger might contain a fortune. He once robbed a settler of two early colonial coins called “Holey Dollars”, today worth perhaps a hundred thousand dollars, and they were never recovered.

When the party reached Lanyon they found a tent pitched for a picnic outdoors, but for some reason they decided to eat their lunch indoors. I wonder if it was the flies. As colonials used to say: “Australia is a marvellous country. Forty million blow flies can’t all be wrong”.

Monday October 15, was the Barker’s Wedding Anniversary and she wrote sadly that it seemed impossible to be happy in a land of banishment. But she cheered up as she described the services the Bishop conducted, at Canberra in the morning and at Queanbeyan in the afternoon. “There were between thirty and forty horses tied up at the fence of Canberry churchyard – a singular sight” she wrote. Saint John’s Church had been consecrated ten years before and had been named after John the Baptist, who came preaching the Good News in the wilderness.

Soon it was time for the Barkers to leave the Smiths and set off for Gundaroo and Lake George, and eventually back to Sydney. Today we live in a vastly different world to that early Victorian period but it is possible to sit in the beautiful Saint John’s Church in Canberra and imagine it as it was when Frederic Barker preached the Gospel and celebrated the sacrament of Confirmation and Holy Communion there in 1855.

Further Reading: K J Cable: ‘Mrs Barker and her diary’, (Journal of the Royal Australian Historical Society, 54, (1968). I am deeply grateful to the late Professor Cable, my former University teacher, for his help and inspiration in Anglican Church history research.

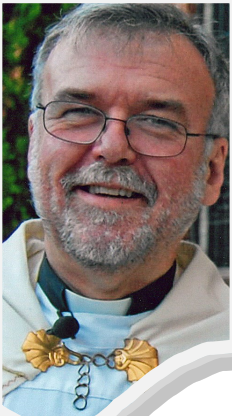
Father Robert Willson

Father Robert has been a priest in the Diocese of Canberra and Goulburn for forty years



Photo: Sanctuary during our midnight service Christmas Eve 2015

A General Response to Michael Jensen



This article is in response to Michael's book, "Sydney Anglicanism – An Apology" not his article printed in this magazine. One problem the book faces is that some of the people Michael writes about he did not know as an adult. He cannot be blamed for that. The outstanding example is Broughton Knox who died in 1994. Michael is forced to rely on the reminiscences of others plus the very scarce writings of Knox himself. Sadly, Knox wrote too little and we are left with scraps such as the transcripts of his radio broadcasts to rely on. This makes it difficult to discuss issues such as propositional revelation. Knox wrote too little on this subject and never developed it fully. Michael argues that Knox never meant to reduce scripture to mere axioms, simple statements of revealed facts about God. Yet in personal discussions I had with Knox I believe that was a reasonable conclusion to draw.

I came to Moore College with a background in Transformational Grammar and the philosophy of Noam Chomsky. I found Knox's view of scripture to be linguistically naïve. But I had no reading material to go to, no proper academic development of this theology to follow-up, only the off-the-cuff comments of the principal over lunch. I also had the disadvantage of knowing Knox only in the last years of his time at college. By then he was tired. He spent as little time at the college as he could. He had stopped attending staff meetings. It would be unfair of me to judge the man when he was not at the height of his powers. Michael refers to Knox as the master pedagogue. I saw no evidence of that. Rather, Doctrine 1 lectures had Broughton standing in front of us reading from his copy of "In Understanding Be Men" by Charlie (T.C.) Hammond, a previous principal of the college and stopping every now and again to point out where Hammond had got it wrong. Any attempts to ask questions were quickly cut off by withering remarks. As I said, by then, he seemed tired to me.

However, this has resulted in an odd view of Scripture at Moore College. Knox would not accept the practice of hermeneutics believing that Scripture was plain and needed no interpretation. Of course, this is unreal. But it has led to statements such as those of John Chapman who would argue that if you couldn't understand a passage of Scripture after 10 minutes then you should give up, you would never get it. This is an extreme position but it has led to a very superficial understanding of scripture and other consequences as well that I want to follow up.

I am aware that there are 20 years between my time at college and that of Michael's. I am also aware that my time at college is nothing like what Michael experienced 20 years later. I have wondered what the differences are as I would have expected that theologically we should have so much to agree on. But we don't. Also, whereas he looks back to Knox as the foundation of all that is good in the diocese today (I may have gone too far here) I was a student of Knox and I can't see an unbroken line between the college of Knox's time and what we have today. To me, they are worlds apart. So what is the difference?

In part, I think the difference is in method and in part it involves two words, "Covenant" and "Gospel". In my time in college, my teachers were very strict in the handling of scripture. The gravest sin was "eisegesis". It is probably the one sin that has never bothered you dear reader. "Eisegesis" is where you inject your ideas into the text and disregard what the text is saying. But the error is impossible to avoid. When you read a text you bring with it your understanding of words, your own framework of meaning, your experiences of life, your own moment in history. The text comes with the author's understanding of words, the author's experiences, the author's meaning and so on. The challenge for us in reading the Bible is working out how to cross that bridge and to make ourselves alert to the errors we can make on the way. After all, we are not dealing with sentences such as, "The cat sat on the mat." Even so, when I worked in Papua New Guinea it was with people who had no experience of cats or mats so even this sentence has its

General Response continued

challenges. We told these people that Jesus was the bread of life. They understood that was very meaningful to us but they had no experience of bread and wondered what this magical food must be!

Understanding the Bible is an exercise full of difficulties and it is too easy to draw wrong conclusions. The later chapters of Paul's second letter to the Corinthians pose an interesting exercise. From chapter 10 onwards Paul reflects on his ministry. The key themes seem to be weakness and failure. Superficially, it looks like an exercise in Christian humility. We are aware of Paul's intellectual ability yet he is so quick to humble himself in what looks like a very Christlike attitude. But once we are aware of the literary world Paul inhabited a new possibility emerges which makes these chapters some of the funniest in the New Testament, approaching some of the best political parody of his day. In Paul's time great men loved to boast of their achievements and never admit to any weakness. So we have works such as the "Res Gestae Divi Augustus" where Augustus Caesar wrote a huge book demonstrating in minute detail just how wonderful he was. This form of literature was very common and 2 Corinthians was written in that context. The first readers of 2 Corinthians would have seen what Paul was doing immediately. They would have been entertained and charmed by it. And then suddenly, Paul pulls the rug from under them with his wonderful conclusion, "My grace is sufficient for you, for my power is made perfect in weakness."

My point is that a superficial reading of the text opens the possibility of coming to wrong conclusions regarding what is being said here. It may take longer than 10 minutes to understand it. My teachers at college insisted that the text speak for itself. One consequence of that was a proper understanding of the development of the idea of covenant that we find in the opening chapters of Genesis. There we have the story of creation followed by the interaction between God and man and woman. What would be the nature of those relationships? What would God do with those relationships when man and woman decided to reject God's rules? So the story of Genesis becomes an exploration of those interactions. It is rocky ground because we see humanity at its worst throughout the book. It begins with one brother killing another and near the end a family of brothers who plot to kill one of their own but then sell him into slavery. We might expect a story of revenge but surprisingly it is all about redemption – Joseph rescuing his brothers and his family and teaching a message of forgiveness and restoration with those amazing words from Genesis 50:20 "You meant it for evil but God meant it for good." With Joseph a whole new world of possibility opens up for humanity. The early books of the Bible are the story of the development of covenants culminating in that gathering of Israel before Mount Sinai and the gift of the Ten Commandments.

However, it seems to me that the method at college has changed. It centres round the construct of "the gospel". Graeme Goldsworthy, in his book, "Gospel and Kingdom" was attempting to answer the question of how to preach the gospel from the Old Testament. But the problem here is where you take a New Testament framework and try to make it fit over the Old Testament. No doubt, because we have this large body of literature it is possible to use the New Testament to inform our understanding of the Old as well as the other way around. But when it gets to the point of only reading the Old Testament through a New Testament grid you are in serious danger of eisegesis, of forcing a meaning on the text it cannot support while ignoring what the text is really saying.

I had an argument with John Chapman about this regarding the parable of the Good Samaritan. He thought my approach to the parable was too sentimental and he was probably right. So I asked him his approach. He wanted to take material from the following chapter and the previous one. Then he moulded it all together into a gospel presentation. I pointed out that those hearing the parable for the first time might not have had access to the material in those other two chapters so how would the original hearers of the parable have understood Jesus. He replied that you can't ask that question, that you could never know the answer. Yet this was the very question our college lecturers demanded we ask. But if Chapman was right this means that Luke's gospel is nothing more than a collection of stories of Jesus that on their own are incomprehensible until they are given a meaning by Luke. That can't be right.

Chapman had a great influence over the college in the 90's where everything seemed to be reduced to the one question of how to preach the gospel. However, Chapman's own career was theologically erratic. During the 70's Chapman argued that the doctrine of the atonement was rarely taught in the New Testament. He had an exercise where you read through the sermons in the book of Acts with the intention of showing that atonement rarely made an appearance. Rather he claimed that the central message of the New Testament was "Jesus – the King". He used to mock the phrase, "Cut the New Testament anywhere and it drips redemption blood" because he believed it didn't. However, by the 90's Chapman had re-discovered the atonement which was good news in more ways than one.

So the preaching of the gospel became the main focus of college where in my day it was thought that first you needed a good understanding scripture before you undertook that pastoral duty. With this focus it was no wonder that the writings of Goldsworthy became popular. It is also interesting to note that while Knox was principal Goldsworthy was never invited to teach there. Rather, the invitation came from a subsequent principal, the same one who banned the internationally recognised scholar, Bill Dumbrell from returning to lecture at the college though he had been vice-principal there for over ten years, before teaching at that great centre of liberalism - Regent College.

By now, dear reader, you may be wondering where these ramblings are going and how they relate to Michael Jensen. My point is that he and I have very different views of recent history. He has the disadvantage in that he did not live through it and did not know personally some of the people he writes about. Sadly, too, he has not done his history well. The diocese he describes is one I cannot recognise and hence the basic weakness of this book. The diocese he seeks to defend is a myth, it does not exist. His history of the diocese is at significant variance to how things were. Before any apology can be attempted it would be nice to get the story straight. But in the end, why would anyone want to do it? At synod these days, everything is sweetness and light, it is like Alice in Wonderland, because none of the important issues of the day are ever addressed. Women continue to be excluded from any significant roles of leadership in the diocese, the rights of homosexuals are never considered and the high rate of domestic violence is basically ignored. What defence could one mount for such a sorry diocese?

Ross Weaver
Acting Rector

Epping Ecumenical Lenten Services

7.45pm

Tuesday 16 February
Epping Baptist Church

Tuesday 23 February
Saint Alban's Anglican Church

Tuesday 1 March
OLHC Catholic Church

Tuesday 8 March
West Epping Uniting Church
35 Orchard Street

Tuesday 15 March
Epping Uniting Church
9 Chester Street

Images from our Christmas Services



Photos:

Top Left: Christingles from our 6pm Family service Christmas Eve 2015.

Above: The Tait Family, Claire, David and Christopher, in the sanctuary party for our midnight service Christmas Eve 2015.

Left: Lighting the Advent candles from our 6pm Family service Christmas Eve 2015.

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