

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 Easter
and Pentecost

April/May 2016
Number 840

*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

We are fortunate for such a young nation to have a rich historical heritage, we often have articles on this heritage in our magazine. This does not mean we are a 'yesterday' people, clinging to the past. As Christians we can be either a 'today' people bringing the love of Christ to the needy and suffering in our world. Or we can also be a 'tomorrow' people looking forward to the future that is open to us through the love, death and resurrection of Jesus Christ. Not that the past isn't important, it provides us with many lessons useful to us today; it can also chain us if we cling to it refusing change and growth. The secret will be in balance of old and new. Not that I am anti-tradition, tradition can help ground us in times of change. Continue to pray for us in our search for a new rector and plan strategically for our future and the stewardship of our resources for the advancement of God's kingdom in this place.

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Our clergy may be contacted at any time on 9876 3362

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 next deadline for the June edition will be Friday 6 May, 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.

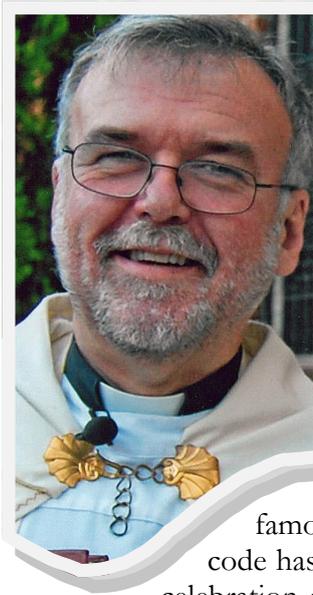
Our Cover: The Bell Tower and Spire of Saint Alban's, Epping

Our Vision:

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

"a city on a hill"

The Acting Rector's Letter



The season of Lent is always a surprise for me, and no less this year when it surprised me with its early appearance. But apart from that it seems I always begin Lent with the casual attitude of – oh, its Lent again is it? Then things begin to change. Partly I think the readings through Lent have an impact on me. The Lectionary readings are very carefully chosen. From the Old Testament we read of Israel coming to the end of their time in the wilderness and they are about to change from being a nomadic people to a settled people in a new land. They are about to become a nation. The question is raised regarding what sort of people will they be, what will be their reputation among the nations? They are told they have two major advantages over the other nations.

First they have the best law code of anyone. Even in the ancient world there was a strong sense of law and the administration of power. One of the most famous is the Code of Hammurabi (please note there are several spellings). This code has survived today because it was cut into stone so that all could see it. This was a celebration of the law which was an indication of the sophistication of society of the day. But Israel was told their law code, which had come later, was better than anything else available. It indicated that theirs would be a superior society in their world. Wisdom and understanding were regarded with great respect back then just as we once used to respect the opinions of science until the climate debate began and we saw the rise of the climate deniers.

Second Israel was told their God was superior to any other gods and the reason for that is quite unique. There was no claim that he was the one true God. No claim that he was more powerful than any other god or anything else we might assume. Rather they were told he was superior because he was more intimate – something I wouldn't have thought of. Israel was told that their God was always close by, a God who was intimately concerned for each of them, a God who would be swift to come to their aid in the day of trouble. It's a surprising picture of God and not one we usually expect from the Old Testament but isn't that exactly what we see in the Psalms? The idea of the intimate God is teased out into some of the most glorious literature we can ever read. It is a brilliant theology of the loving God.

Then we come to the gospels where we read of some of the most exciting stories in the life of Jesus. This is just another way for us to meditate upon the glory of the God we trust. We see this amazing God as a man, in our world, with the same dust on his feet, struggling with the same problems we live with day by day, and we see the way he transforms lives, how he gives insight into a whole new creation.

Finally, in Epping we have the benefit of our Ecumenical Lenten Services. On one level it looks like a lot of people running from church to church for yet another service, yet another sermon. But there is power in the doing. There is power in the acts of singing together, praying together, of worshipping together which reminds us of the truth that we are truly one body. Recently Pope Francis attended a Lutheran church. He was questioned about the divisions in the church. His answer was amazing. He said, what are we - one Lord, one faith, one baptism. What are we doing when we separate? He has a great ability to bring us to the heart of the question while at the same time reminding us of what unites us.

For me, this year, Lent has been quite a blessing. May you too be blessed at this amazing time of year.

Ross Weaver
Acting Rector

A Silver Anniversary

Reverend Valerie Tibbey's journey to Ordination on 2 February, 1991 at Christchurch Cathedral Newcastle – a Celebration of 25 years.

This journey began at my baptism. I am a “cradle Anglican” so it was always part of my childhood and adult life to attend church and learn about my faith. However, at a certain time as a parishioner at Saint James Church, King Street, Sydney I became strongly aware of the place of pastoral care as a necessary work done by a caring Christian community. I began a course in Clinical Pastoral Education at Royal North Shore Hospital. This was followed by the desire to study theology seriously so as to put all of this together. I enrolled in an external studies course at St. John's College Morpeth and a wonderful world opened out for me.

After 3 years of external study I was selected to be a full-time student for the Diocese of Newcastle and resided at the College for the next 2 years with a view to Ordination. The College (now closed) was situated in a beautiful part of the Hunter Valley on a hill overlooking the town of Morpeth with views of the river and the distant hills.

In addition to the lectures preparing students with knowledge of the Scriptures, Theology, Church History etc. there were chapel services, liturgy, music and learning to live in community with others on a similar journey.

Sundays were spent at selected churches in the Diocese and for me this was the Parish of Patterson which was further up the valley, over the bridges and a most picturesque countryside. It was a delight to drive there early on Sunday mornings. The parish of Patterson included the small communities of Vasy and Martin's Creek. These 3 lovely old churches were carefully looked after by parishioners in the area and it was there that I learnt the true value of the small churches.

My placement for my second year was at the experimental area of Bolton Point down towards Toronto. The congregation here was younger and vigorous and the service was held in a community hall where the chairs were placed in a circle with a square table (card table?) in the centre and this became the focus for the Communion. The music was provided by the priest who played the guitar.

The hymns were lively and one Sunday morning Bishop Alfred Holland confirmed several adults and children. The young priest Father Doug Stevens later became Bishop of the Riverina.

On a beautiful summer day in February the next year, 1991, I was admitted to the Diaconate by Bishop Richard Appleby in Christchurch Cathedral in Newcastle. All my family was present and many friends. I then began my life in Holy Orders as the assistant at Saint Peter's Church, East Maitland. Once more a line of a psalm comes to mind *“The lot has fallen to me in pleasant places, and a fair land is my possession.”*

For me it has been a wonderful journey, ministering to God's people and being part of the journeys of many others. I have never ceased to be surprised by the variety and personalities that make up any Christian community – and the goodness and kindness, often unseen, that exists in most people.

In December 1992 I was ordained to the sacred priesthood, together with 10 other women and 3 men following the decision of the general Synod in Australia to admit women as priests.



The Reverend Valerie Tibbey
Val is a much-loved member of the congregation of Saint Alban's

Parish Happenings



Photos above:

Top: Ecumenical Lenten Service held at Our Lady Help of Christians

Lower: Ecumenical Lenten Service held at Saint Alban's

Photo below: Friends from the Anglican Retirement Villages enjoy morning tea after attending a service at Saint Alban's



John Youl – The First Chaplain to Northern Tasmania

John Youl, The Forgotten Chaplain written by Philip Charles Blake was published by Regal Publications, Launceston, Tasmania in 1999. What follows is the second part of an extract of the book. Part 1 'Birth to Ministry and Return to Sydney' was published in the October/November 2015 Edition of *The Parish Magazine* Number 837, pages 22 -23.

To recap – John Youl was born in Surry, England in 1773. The London Missionary Society appointed and commissioned missionaries for service in the South Seas, and by December 1798 John Youl was on board the “Duff” setting sail – on a journey in which he and his fellow missionaries were taken prisoner, more than once, and finally returned to England almost 12 months later. Determined to fulfil his missionary calling he set sail again, this time on the “Royal Admiral”, eventually undertaking missionary work in Otaheite from 1801. In January 1810 he and Jane Loder were married in Saint John’s Parramatta – and he was ‘moving towards reconciliation with the church of his Baptism and up bringing’ – the Anglican Church.

Given this background it is not surprising that John Youl decided to seek Anglican ordination and to return to the allegiance of his youth. Some time in 1813 John and Jane sailed to England to prepare for this significant move. On 26 March 1815 in Saint James' Church, Piccadilly and at the request of the Bishop of London, John was made a deacon. On 11 June, John was ordained priest in the Chapel Royal at Saint James. It can be assumed that between the ordinations he had been assisting in an English parish and gained experience as an Anglican minister. After his ordination Youl was appointed as Assistant Chaplain to Port Dalrymple in the north of Van Diemen's Land. His warrant of appointment was written in similar terms to that issued to Richard Johnson in 1786. John and his family arrived at Port Jackson on 30 January 1816. The Youl family was destined to spend some time in Sydney before moving to Van Diemen's Land. It is clear that after the birth of James Arndell in 1811, Jane was to give birth to another son John who was born in 1812. More were to follow for the letter from Governor Macquarie to the officers at Port Dalrymple relating to the need for proper accommodation referred to “three or four children”. While John Youl retained his interest in Ebenezer and continued to minister on occasions it was not long before Macquarie gave him another job to do. It was the oversight of Liverpool which was a growing community to the west of Port Jackson. There was no church at the time and he had to use a school house, which had been erected in 1811, for the purpose of worship. It seems that Governor Macquarie was keen to keep Youl in the New South Wales area as long as he could retain him. In Liverpool where John Youl continued to minister he and his wife found it possible to be present when the foundation stone of Saint Luke's Church was laid on 7 April 1818. It was unusual to find a reference to Mrs Youl and it is pleasing to note that there were times when she was able to be identified with him in his ministry.

Youl was concerned that he needed to visit his parish. He eventually arrived in Hobart on 20 December 1818 and the Reverend Robert Knopwood was there to greet him and to record his arrival in his diary. On Sunday 27 December Youl preached at the Barracks and Gaol. Sunday 3 January followed a similar pattern to the other days when Divine Services were held. Meanwhile John Youl was embarking on a pastoral tour of his chaplaincy. The need for spiritual pastoral care in Northern Tasmania was obviously very great. By 2 February 1819 Youl was back in Hobart and dining with Knopwood. On 7 February John Youl returned to Port Jackson on the *Alert* to await proper provision for his removal to Port Dalrymple. A letter from Governor Macquarie to Major Cimitiere at Port Dalrymple confirmed the impending arrival of the Youl family. He expressed satisfaction that the Old Government House in Launceston should be put in suitable repair for the Youl family. In early September 1819 John Youl, his wife and family occupied the Old Government Cottage which was situated near the present City Park. There was little to encourage the newly-arrived chaplain. At first Youl had to use any open or enclosed space for Divine Service. After a while he gained the use of a former blacksmith's shop in Cameron Street.

The chaplain soon began ministering to his community. Like other chaplains Youl was a government official and was thus entitled to payment and rations. He was also given a grant of land on which to farm and was later allowed 2 prisoner servants. Youl complained that the present building was not sufficient to house the worshippers. The visit of the senior colonial judge, John Thomas Bigge, provided John Youl with the opportunity to raise the problems he was experiencing and to seek some redress. Launceston was now the main centre of the population and demanded more of Youl's time than did George Town. In 1821 John Youl sought an increase in salary because of his change in circumstances. This was not successful. This limitation of government funds may well have provided Youl with the impetus to develop as a pastoralist. One of the districts visited by Youl was Norfolk Plains, now known as Longford. Apparently the situation there was difficult and the conditions primitive.

The year 1822 was a difficult one for John Youl and his family. He united 22 couples in marriage. He baptised 36 infants and conducted 6 funerals. He moved his family and chattels to George Town and from his farm he managed to provide 350 pounds of meat to the Government Store at Port Dalrymple. By the second year he was asked to supply 5000 pounds of fresh meat. Church buildings were still in short supply. There was a temporary chapel at Launceston and a chapel was erected at George Town in 1822. Ideas however were moving ahead for a permanent church building in Launceston. Church records for the year 1823 record more activity at George Town. During the period prior to this time John Youl had been in poor health and the family was still growing. There appears to be some evidence that John and his family did not reside at George Town. Writing in May 1824 John Youl showed some concern for his children. One of John Youl's many duties was to minister to condemned prisoners on the scaffold. This must have been a most traumatic and difficult task. In a more pleasurable duty on 1 December 1824 he baptised a 7 year old aboriginal girl who was called "Mary Ann". At the time that John Youl and his family were anticipating their return to Launceston, moves were being made to provide for a permanent Church building. By 1825 the *Waterloo* had arrived at Launceston with the pine for the church building. Gradually the number of clergy in Van Diemen's Land was growing. These included clergymen of other denominations. Episcopal oversight was very limited as Youl was officially under the care of the Bishop of Calcutta. However in 1824 Thomas Hobbes Scott was appointed Archdeacon. During the following years there was some attempt to move Youl from his work at Launceston, but this was strongly opposed by his parishioners. Archdeacon Scott had preached at Saint John's Church on 19 February 1827. Apparently John Youl was not present for the Reverends William Bedford and R Claiborne officiated. Some five weeks later, on 25 March, John Youl had passed away. Bethel wrote that he died from "asthma brought on by a bad cold, which his habit of hard work caused him to neglect". John was 53 years of age at the time of his death. He had served his Lord as a choirboy, as a non-conformist minister and as an Anglican Priest. His varied experience in ministry was not always recognised by those in authority.

There can be no doubt that John Youl was too "easy going" for some. He never became a magistrate. He rarely stood on his dignity and he never lost his missionary zeal. He was moved around unnecessarily by those in authority and was subject to regulations which had to be irksome. Yet to the time of his death, in spite of intermittent ill health he remained faithful. Jane, John Youl's devoted wife, was left to care for 9 children. About a year after John's death his wife applied for a pension and this was refused!

The Reverend Dr Philip Blake

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

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.

Advance Notice

The Patronal Festival for Saint Alban's Day will be held on Sunday 19 June 2016 at 9.30am. We will welcome the Reverend Daniel Dries, the Rector of Christ Church Saint Laurence as our Preacher.

The Parish Register

Holy Baptism

Harry James Cedric JELBART on 24 January 2016

The Faithful Departed

Valerie Fay DOUGALL on 21 January 2016



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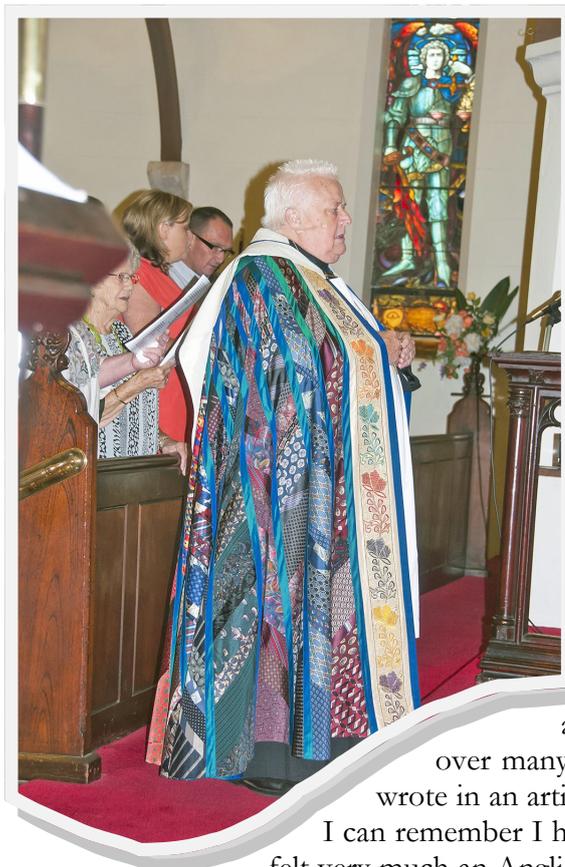
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Retirement of Father Cliff Stratton



On Sunday 7 February 2016 18 parishioners from Saint Alban's and Saint Aidan's joined with parishioners of Saint Mary's Waverley, Saint Luke's Concord, members of the Sydney Glory Korean Church, civic representatives of Canada Bay and Burwood, and family and friends to mark the retirement of Father Cliff Stratton and to celebrate his ministry.

The Most Reverend Dr Glenn N Davies, Archbishop of Sydney presided and preached at the Eucharist. Cliff Stratton was made Deacon at Saint Alban's in August 2003 by Archbishop Glenn when he was our Bishop, so it was fitting that he was presiding for Cliff's farewell service at Saint Luke's.

After the service there were presentations over morning tea in Saint Luke's hall, also a marking of Cliff's 70th birthday, and an emotional Cliff bade farewell to his active parish ministry.

Cliff has qualifications in science, teaching and management and had a very successful high level career in the IT industry over many years in Australia, Japan and in California's Silicon Valley. He wrote in an article in the *Epping Parish Magazine*, April-May 2006 '..... as best as I can remember I have always been closely involved in the church and have always felt very much an Anglican..... it was probably always on the cards that I should serve

God as an ordained minister'. In 1996 he became active in ministry in an Episcopal Church when he was working in California, and completed a Master of Arts in Christian Spirituality from Santa Clara University, California. Cliff also obtained a Masters in Theology from Oxford University, and in addition he completed studies at Moore College in 2002- 2003.

In August 2003, more than 400 people witnessed Cliff's ordination as a Deacon at Saint Alban's. The following year he was priested at Saint Andrew's Cathedral, Sydney; the next day on Trinity Sunday 2004 we rejoiced with him as he celebrated his first Eucharist as President. Cliff served as Assistant at Epping from 2003 to 2006. He left to become the Rector of Saint Mary's, Waverley from 2006 to 2009, and then Rector of Saint Luke's Concord and Burwood from 2009 to his retirement. Cliff is quoted as saying at the time of his ordination at Epping (*Southern Cross*, October 2003) '..... my aim is to use my life experiences in sharing the gospel'. Cliff has credited many people over his lifetime with shaping who he is; when he was leaving Saint Alban's and Saint Aidan's in 2006 he wrote '.. all of you in your different ways have moulded me into the priest who is leaving you. Such moulding has been done through worship, talking, listening, eating and drinking together and now and then a little debating' (*Epping Parish Magazine*, April-May 2006). I am sure that many people, and many of us have reason to be thankful that Cliff '.....finally answered the special call that God had upon his life' (Father John Cornish, *Southern Cross*, October 2003), and now we wish him and Sue a very happy and fulfilling time together in his retirement.

Peggy Sanders

In *Southern Cross*, March 2016, page 14 there is a marking of Cliff's retirement under the heading 'Second Career a Happy One for Stratton'.



Photo on opposite page: Father Cliff during his Farewell Service at Saint Luke's – immediately behind Cliff is his mother

Photo Left: Archbishop Glenn Davies, Father Cliff Stratton, Father David Warner and Associate Professor Paul Wormell – Saint Luke's Concord Sunday 7 February 2016

Photo below: Cliff and Sue cutting the 'farewell cake'

Photographs by Jose Gutierrez



Liverpool South and Syria

What does Liverpool South and Syria have in common? Many Syrian refugees will soon be settled in this area. How can we respond to their needs? The Anglican Parish of Liverpool South has already been working with refugees in their area for years. So it was decided by Saint Alban's Parish Council that some of the money raised through pudding sales would be sent to Liverpool South to support their ministry. Here is a report from their rector, Reverend Manoj Chacko, concerning their work.

LIVERPOOL SOUTH ANGLICAN CHURCH

A Refugee Partnership Opportunity

The Parish of Liverpool South Anglican Church is located in the South West of Sydney. On an average Sunday around 70 people gather together to worship and fellowship. The Parish is comprised of 3 suburbs; Lurnea (the smallest one), Casula and Prestons. We are located where the M5 and M7 meet.

The Community where we are located is a diverse one, typical of many in the South West.

- About 35% of people residing in the area come from non-English speaking countries
- 10% of the residents are from Lebanon and Iraq (largely first generation immigrants)
- 10% are Italians and Greeks (comprising of mainly second generation immigrants)
- 5% are of Indian descent – approximately 3.5% are Fijian Indians (Muslims and Hindus)

A recent Anglicare report on Asylum Seekers and Refugees tells us that Lurnea is among the top 5 suburbs in Sydney where asylum-seekers continue to live, even after they are given a “Refugee visa”. This is definitely so because of cheaper rentals in the housing market.

Over the last 6 years Liverpool South Anglican Church has been involved in reaching out to and helping asylum seekers and refugees settle into Australia.

Initially we started with some Pakistani men who later brought in their families. To meet an immediate need, one Pakistani family was also accommodated in the rectory.

In the last 2½ years, the Parish has been ministering to Tamil Sri-Lankan Asylum Seekers. A short service in Tamil is conducted at 12 noon followed by lunch. Members of the parish provide asylum seekers with groceries and toiletries to help complement the benefits they receive from the government. Anglican Aid and others have helped to make this possible.

In our community there are a couple of “safe haven homes” for asylum seekers and our church has some connections with these homes. As a church we have been reaching out to these vulnerable groups from Cameroon, Burundi and Pakistan who are living in temporary accommodation.

Our initial Anglicare Spring Festival held in early September was a great success. Several asylum seekers and refugees were among visitors who attended and participated.

Churches in the South West will soon be faced with a larger than normal influx of refugees: reportedly 7000 refugees from Syria will be accommodated in the Blacktown,



Bankstown, Fairfield and Liverpool area!

The Parish of Liverpool South will be looking for opportunities to be help these new arrivals settle into their new country of residence. There will be challenges in this outreach ministry, and we are looking for Parishes to partner with us.

Partnering Opportunities:

- Praying for us as we serve in a very diverse and difficult part of Southwest Sydney
- Helping us financially in employing a refugee/migrant worker
- Providing us with “pre-loved items” and participating in our Anglicare Spring Fair in September 2016.

Reverend Manoj Chacko



Expressing Faith



The last copy of the Saint Alban's Parish Magazine brought to us an article written by Reverend Michael Jensen which caused me some difficulties. I write in reply.

His insistence upon the primacy of Scripture and his almost dismissive attitude to every other facet of church life and faith seemed to me quite mind-blowing and at odds with a great many saints of Christendom. It certainly leaves little room for people whose faith is not primarily expressed as an academic understanding of the written word nor able to be distilled into formulaic clichés.

The mission of Jesus as expressed in Luke 4:18-19 is one of works springing from a sense of compassion and mercy:

“The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord's favour.”

Compassion is expressed in the Greek in terms that are physical as well as emotional – the idea is one of being internally moved – in one's gut being impelled to action. This form of compassion is expressed several times in Luke's Gospel – when Jesus encountered the Widow of Nain whose son had so recently died; when the Good Samaritan ministered to the victim of violence by the side of the road; and when the rebellious younger son returns to his home and is glimpsed from afar by his waiting Father. In each case the one who felt this compassion welling up inside them was moved to extravagant action and hospitality – Jesus raised the Widow's son; the Samaritan poured out costly oil and wine and paid for additional care; the sorrowing Father filled with joy provided an elaborate feast. In the latter two cases these acts of compassion were criticised or frowned upon by others who should have been moved to act in a similar manner – the church officials who walked by unmoved and concerned for their own well-being and the elder brother riven by jealousy and greed.

Immediately following the raising of the Widow's son Jesus affirms to the disciples of John the Baptist that it is indeed he for whom John has been waiting and he repeats the words of Luke 4: 18-19. Compassion has brought about Jesus' self-identification and “outing” as the Son of God. In the early centuries this compassion and love in action was remarked upon by writers and historians – Tertullian, Justin Martyr, Clement – as the defining characteristic of Christian life.

That Christian faith was primarily one of intellectual knowledge or even belief alone is an idea foreign to both Jesus and the early church. Faith expressed in action was understood as authentic. As Francis of Assisi is said to have exhorted his followers: “Preach the Gospel, and if necessary, use words”. This particular quote's accuracy and provenance have come into recent contention, particularly from evangelical scholars eager to discount the value of actions over words as the preeminent expression of faith. They cannot however discount this written version, coming as it does from Francis of Assisi, Rule of 1221, Rule 11 - *That the Brothers ought not to speak or detract, but ought to love one another.*

“Love one another, as the Lord says: ‘This is My commandment, that you love one another, as I have loved you.’ And let them show their love by the works they do for each other, according as the Apostle says: ‘let us not love in word or in tongue, but in deed and in truth.’”

It seems at times that the “Sydney Anglicanism” which Reverend Jensen so proudly represents often restricts the proclaiming of the Gospel to the eloquent and academically learned of the

church – traditionally white, European males. For centuries the Gospel has been simply and faithfully passed on by those whose gifts of kindness, works of their hands and deeds of love have shown the Light and Spirit of the Gospel no less clearly to those amongst whom they lived.

Surely it was this transmission of hope and faith that kept the Word of God alive through generations of poor, illiterate village folk. At this time the learned and theologically literate were largely living behind closed doors but the light and love of Christ worked unabated in the lives of everyday people. What has changed so radically that now days the only effective transmission of the Gospel is seen as being the prerogative of the educated and erudite? Many churches have their own gentle souls whose lives bear testimony to Christ yet whose academic skills and ability to verbally express their faith is often severely compromised. In churches blessed by these people, those of more conventionally accepted “ability” are often shamed by a simplicity of understanding and gifts of hospitality and friendship that are shown by such folk.

The gospel may not literally be “proclaimed” by “doing of good works” but its proclamation is very easily negated by the discourteous and self-righteous behaviour so often displayed by those who “proclaim”. On the other hand, it is my lowly and humble experience that the doing of good works as we walk alongside our brothers and sisters often brings the Spirit of Christ to people’s lives. This Spirit then walks with them and brings them to a relationship with God which brings to them peace and understanding which they have never known before. But I guess all that counts for nothing as it is experiential and open to gross deceit and misinterpretation, as Reverend Jensen would judge it.

Sometimes I cry for the smallness of the god of the Sydney Diocese.

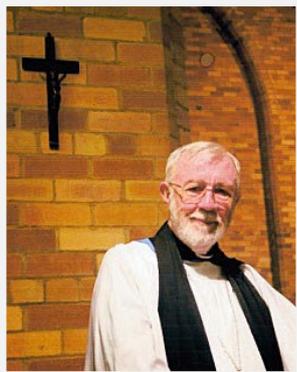
Christ Has No Body
Christ has no body but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
Compassion on this world,
Yours are the feet with which he walks to do good,
Yours are the hands, with which he blesses all the world.
Yours are the hands, yours are the feet,
Yours are the eyes, you are his body.
Teresa of Avila (1515–1582)

Julie Brackenreg
Pastor, Glebe Community Church / the heart of Glebe

Photo below: Encountering the Faithful and Living in Faith in Glebe: Saturday BBQ at the Op Shop.



Two Men On The Lachlan Diggings, 1862



Gold! Gold! In the decade after the first discoveries of gold on the Turon river near Bathurst, and later in Victoria and many other places, the population of the Australian Colonies more than doubled. Hopeful miners from all over the world arrived in their thousands and the churches struggled to minister to them.

Sydney newspaper headlines in November 1861 shouted “LATEST FROM THE LACHLAN: Discovery of rich gold deposits”, and soon the township of Forbes was the centre of frantic activity.

One day in March 1862 an Anglican priest and a Presbyterian minister met in Forbes. The resident Anglican priest was the newly ordained Reverend Marcus Brownrigg aged about 28. The visitor was the famous, or notorious, Reverend Dr John Dunmore Lang, minister of the Scots Church in Sydney, who arrived by stage coach. Lang was a ceaseless traveller and this visit to Forbes was part of a long tour to the westward and southward of the Colony. His notes were written up in a series of articles published in *The Empire Newspaper*. I love digging out these pioneering travel stories.

A Dramatic Ordination

Marcus Blake Brownrigg was born in 1835 in Mauritius, in the Indian Ocean, the son of Captain Marcus Brownrigg, Royal Navy. He was educated at Cambridge and he arrived in Australia with his family in 1856. We are told that the family stayed at first in Government House. He was one of the first students at the newly founded Moore Theological College. Brownrigg was ordained priest by Bishop Barker, and his Ordination Day, September 21, 1860, was marked by a dramatic confrontation outside Saint Andrew’s Temporary Cathedral, which filled columns in the newspapers.

The incumbent of Saint Andrew’s Temporary Cathedral was a very short tempered Irishman named George King. He came from the same Irish village, Fintona, co Tyrone, as my great grandfather John Taylor, and arrived in Australia in 1849. The same year he was appointed as incumbent in Saint Andrew’s Cathedral.

Bishop Barker in September 1860 informed King that he proposed to Ordain four men, including Marcus Brownrigg, as priests in the Cathedral and that his chaplains, canons and the Dean of Sydney would assist. Therefore King’s services were not required. King exploded with anger. He was the incumbent of the Cathedral and he was not going to be pushed aside. He ordered that the cathedral doors and the gate be locked against the Bishop and the ordinands.

There was nothing that Bishop Barker could do. He declined to get a builder with a sledgehammer to smash his way in. He posted a sign on the gate that the Ordination service would be moved to Saint Philip’s, Church Hill, and the officials and the crowd processed down George Street. It is interesting that he did not choose to go to Saint James’, King Street. Barker, a devout evangelical, did not approve of the High Church traditions there. It was a humiliating situation for the Bishop, but perhaps he should have handled King more tactfully. The legal situation was obscure and King seems to have got away with it. He patched up his row with the Bishop and went on to serve for many years as Rector of Cook’s River.

Days of Wrath

John Dunmore Lang was born in Leith, Scotland, in 1799 and educated at Glasgow University. In 1823, aged 24, he arrived in Sydney to establish the Presbyterian Church in the Colony. He certainly did not stay at Government House on his arrival. In fact he soon

had a fearful row with the Governor over the precedence given to the Church of England in New South Wales.

Lang established the Scots Church in Sydney and was minister there for 55 years. Lang's work as clergyman, member of parliament, immigration organiser, republican (who would always raise a cheer for Queen Victoria when it suited him), traveller and journalist, not to mention his four terms in prison for libel and contempt of court, made him one of the most famous men in the 19th century history of Australia. His biography, entitled *Days of Wrath*, written by Donald Baker, Reader in History at ANU, and son of Bishop Donald Baker of Bendigo, gives a vivid picture of Lang, warts and all. Donald Baker was an inspiring teacher and taught me much of what I know about writing Australian history.



https://upload.wikimedia.org/wikipedia/commons/1/18/John_Dunmore_Lang.jpg
Sourced @ 1155 hrs on 13 March 2016

When Brownrigg welcomed Lang to Forbes in 1862 the two had much in common and got on well. Brownrigg was then only in his twenties. Lang was 62 and his energy in travelling was prodigious. Both men saw themselves as no nonsense “evangelicals” and prepared to face a punishing round of travelling to save souls. It is a paradox of Lang that he seemed to get on better with clergy of other denominations than with his fellow Presbyterians. He once described the Presbyterian Synod as “a synagogue of Satan” and described them as “four full grown Judas Iscariots and eight shuffling, drivelling specimens of humanity”.

In a Slab Hut

When Lang arrived in Forbes he was invited to conduct worship because Mr Brownrigg was away at a distant locality and would not be back until the evening. Lang was delighted to do so, and the slab hut was crowded.. He was thrilled to meet a family from the Shetland Islands, recently arrived on the Lachlan, who asked him to baptise a child. He had performed the same service for them three years before at the Adelong diggings. The family said they had heard Lang lecturing in Lerwick, the capital of the Shetlands, in 1842. There Lang had renewed friendship with Lady Jane Franklin, searching for Sir John Franklin, lost in the Arctic. Lang encouraged many Scottish people, including my ancestors, to come to Australia.

Lang wrote how well Mr Brownrigg was respected at the diggings. *“He is a zealous and indefatigable minister, with none of those offensive pretensions that characterise the whole Puseyite tribe, and that usually indicates only a great lack of the apostolic qualification of aptness to teach. Mr Brownrigg has nothing of that kind”.*

This reference to the “Puseyite tribe” is fascinating. The reference is to Edward Bouverie Pusey, (1800 to 1882), Professor Hebrew at Oxford and leader of the Oxford Movement, the Anglo-Catholic revival which transformed the Church of England in the 19th and 20th centuries. Many clergy were touched by Pusey's teaching on apostolic succession, the real presence of Christ in the sacraments, and the absolute centrality of the eucharist in worship. He studied the Early Church Fathers and the Caroline Divines and revived valuable traditions of worship that had fallen into neglect.

Gradually the Oxford Movement became known as Puseyism. Extreme Protestants hated and feared this movement and sneered at “Puseyism” as Lang did, but it transformed the Church

Lachlan Diggings continued

of England. A recent book by Dr Brian Douglas, *The Eucharistic Theology of Edward Bouverie Pusey*, does full justice to this influential scholar and theologian.

Lang's use of the sneering term "Puseyite" probably shows that he knew little about Pusey himself, but adopted a populist approach that would curry favour with the people. He was essentially a popular journalist rather than a scholar, though he liked to pose as a man of learning. Donald Baker has shown that his studies at Glasgow were mediocre at best and his doctorate was an honorary degree, though he always used it.

Lang and Brownrigg would have talked far into the night. Years later Lang suffered a similar experience to Brownrigg in being locked out of his Scots Church after a row with the congregation. He found a builder with a ladder to help him get into the church he had founded. The people of Scots Church had to put up with his constant clashes with the law and absences on his travels (he made 10 trips back to Britain as well as local expeditions). But for his congregation that was the price of having a great man as their minister. When Lang died in 1878 they erected a memorial to him with the ironic text from the Epistle to the Hebrews: *"There remaineth therefore a Sabbath rest for the people of God."* Lang was at rest and they were also.

After a few days Lang said farewell to Brownrigg and continued his travels. Marcus Brownrigg turned his thoughts to his coming marriage to the beautiful Miss Georgiana Eliza Shapcote, daughter of the late Captain Shapcote formerly of the Royal Navy. They were married in Albury in October 1862. Brownrigg left Forbes and went to Tasmania where he had a notable evangelistic ministry to the peoples of the islands of Bass Strait. You may find more about his life and that of Dr Lang, in the Australian Dictionary of Biography, which is now on line.

Meanwhile, just a few months after this meeting, a large group of men from the Weddin mountains drifted into Forbes. They purchased firearms and ammunition and set out riding to the Eugowra hills. Each week in the main street of Forbes the gold escort loaded up the treasure won from the Lachlan diggings and set out for Orange. At the Eugowra Rocks, an ideal spot for an ambush, the Gardiner-Hall gang were waiting for it. It was the largest gold escort robbery in Australian history, but that is another story.

Father Robert Willson

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

I am deeply grateful to the staff of the National Library for help in researching this article.



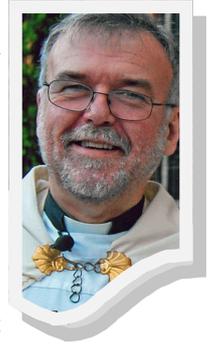
ROBBERY OF THE GOLD ESCORT FROM THE LACHLAN, NEW SOUTH WALES.

Image accessed from [http://www.goldtrails.com.au/gold-heritage/bushrangers/#iLightbox\[56e2b66c8369a\]/null](http://www.goldtrails.com.au/gold-heritage/bushrangers/#iLightbox[56e2b66c8369a]/null) @1650hrs on 15 March 2016

Something About Mary

I have been thinking about Mary and her behaviour in John 12. This was a world where perfumes were rare. As you walked the local streets the usual odour was effluent from a variety of origins. There was not a lot of water and it had to be carried into homes. So washing was not that thorough. This was one reason why attendance at the Temple always involved some act of washing.

Any gathering of people in a hot sweaty environment was not very pleasant. When people attended an important meal usually some washing was involved on reaching your destination. But here in John 12 we have Mary performing a very special act. She did better than provide water, she used a very expensive perfume. You can imagine the impact of that odour amongst the group. It would change the atmosphere in the room.



Yet, Mary takes this even further. She poured this oil on his feet then she wiped them with her hair. This is a culture where men and women usually didn't have much contact. Back in John 4 the disciples are amazed that Jesus was speaking with a woman, and one who was a Samaritan. This did not normally happen.

In John 12 all of this is put aside. Mary takes a very expensive perfume, pours it on Jesus feet and then wipes his feet with her hair. This is a remarkably intimate contact. If you have experienced a foot massage you will know it is quite a different feeling to having your back manipulated. A foot massage with the use of the hair is so personal, so intimate, so affectionate.

In Jesus' day a woman might not have been allowed to say in words any expression of love, but Mary's behaviour was unambiguous. Everyone would have understood her message. Everyone would have known the danger Jesus' life was in, but it is only Mary who shows the emotional intelligence to know what to do. Compare that to a short time later when Jesus attempted to wash the feet of the disciples. Peter put on his pious act where he wanted to refuse Jesus. He didn't have the sense to accept Jesus' actions for what they were – an act of love.

Generally, in the gospels, women seem to have an insight that is usually lacking among the men. I always enjoy reading of the Syro-Phoenecian woman, who, when she was rejected by Jesus, responded with those wonderful words, "Even the dogs get to eat the crumbs that fall from the children's table." Jesus was clearly taken aback by such wisdom.

So it is not surprising that on Easter Day we see woman playing such a significant role. Early in the morning it was another Mary, of Magdala, who went to the tomb to find it empty. She reported this to Peter and John who ran to see for themselves. But it was Mary who stayed on at the tomb wondering what it all meant. Then it was to Mary that Jesus made his first appearance. So it was this Mary who, for the first time, announced that great news, "I have seen the Lord!"

This story could have had quite a different ending. On that first Easter morning Jesus could easily have appeared in that locked upper room where the frightened disciples huddled for their own protection. He could have met Peter and John on the road as they ran from one place to another. But he did none of those things. It seems he trusted the good news to someone he could rely on to get the story straight. Culturally, this story has so many problems. Women of those days weren't regarded as reliable witnesses. Yet, Jesus chose this one witness with the most important story of all.

So many stories of Jesus carry a subversive element. All the wrong people seem to get Jesus right – tax collectors, Romans, the demon-possessed, the blind and the lame. Yet women are a special case. After two thousand years it is still women who suffer more abuse, emotionally, physically, politically, industrially than anyone else in society. You would think that the wisdom of Jesus might have sunk in by now!

Ross Weaver

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

This article is the second 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 Albans 1908-1925. Charles Mortimer's fourth, and second surviving, son, Hugh Mervyn, is profiled below.

Gunner Hugh Mervyn Thomas (1898 – 1975) Service Number: 37461



Hugh Mervyn was born in May 1898 at Smithtown, near Port Macquarie. His mother was Mary Adela Thomas, nee Cadden, the second wife of Charles Mortimer Thomas. His parents had married in Narrabri in 1894. His elder brother Reginald was born in 1895 but tragically died that same year. (His half-brother Charlie had been born in 1892 and his half-sister Madge in 1891.) Hugh was raised with Charlie.

In 1896 the family moved to Armidale and it was here that Charlie and Hugh's father was made a Deacon in the Church of England. This set him on the path to Saint Albans, Epping. In 1899 the Thomas family moved to Port Macquarie where Charles Mortimer ministered at the convict built Saint Thomas' Church. In October 1904 the Thomas family left Port Macquarie for Sydney.

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.

It is not known for sure, but can probably be assumed, that Hugh was educated at Sydney Church of England Grammar School (Shore) at North Sydney, as was his older half-brother Charlie (profiled in the last edition of *The Parish Magazine*).

On February 6 1917, at age 18 years and 9 months, Hugh enlisted in the AIF [The First Australian Imperial Force (1st AIF) was the main expeditionary force of the Australian Army during World War I. It was formed on 15 August 1914, following Britain's declaration of war on Germany.] He was under the age of twenty one and needed the written consent of both parents. His brother Charlie had been in the Army since 1914 and was suffering service-related deafness. Now their parents were sending a second son.

At the time of Hugh's enlistment Australia was still strongly divided on the issue of conscription. There had

Original Duplicate.

Application to Enlist in the Australian Imperial Force.

To the Recruiting Officer _____
at Bondi Junction

I, Hugh Mervyn Thomas
hereby offer myself for Enlistment in the Australian Imperial Force for Active Service Abroad, and undertake to enlist in the manner prescribed, if I am accepted by the Military Authorities, within one month from date hereof.

POSTAL ADDRESS: The Rectory, Pembroke St, Epping N.S.W. Signature: H. M. Thomas
Occupation: Student
Date: 6th February

(For Identification purposes the above space should be filled in personally by the Applicant.)

CONSENT OF PARENTS OR GUARDIANS (For Persons under 21 years of Age.)
I HEREBY CERTIFY that I approve of the above application, and consent to the enlistment of my { son } for Active Service Abroad.
(wards)

Statement regarding Death or Absence of either or both Parents. Father's Signature: Charles M. Thomas
Mother's Signature: Mary A. M. Thomas
or
Guardian's Signature: _____



WWI Recruitment Poster...
"Which Picture would your father like to show his friends?"
Source: Luck, P. *A Time to Remember*. 1988

been a referendum in October 1916, held by the Labor Government of W M Hughes, seeking to introduce conscription. With only a narrow majority this question was defeated. Men already serving overseas had voted in favour, they knew the situation and the desperate need for more men to support them. Pressure came from society and the media to encourage young men to enlist.

On enlistment Hugh was described as "5 feet 9 inches tall [175cms], weighing 138pounds [62kg] with a chest measurement of almost 36 inches [91cms]." He was fair with blue eyes and dark hair. His papers record his father as his next of kin – Charles Mortimer Thomas of The Rectory, Pembroke Street, Epping. Hugh's religion is recorded as "C of E" and his occupation was "Student".

It is assumed he was studying at Sydney University as he had been in the University Scouts for one year. [The University Volunteer Rifle Corps was raised on 17 November 1900, as part of the colonial Military Forces of New South Wales. In 1903, the UVRC changed its name to the Sydney University Scouts. On the outbreak of the Great War, over sixty percent of the Scouts enlisted in the Australian Imperial Force (AIF). Members of the Scouts served widely within the AIF. In 1927 the Scouts were renamed the Sydney University Regiment.]

<http://www.army.gov.au/Our-people/Units/Forces-Command/2nd-Division/5th-Brigade/Sydney-University-Regiment> Accessed 14. 2.2016



University Scouts Badge



University Scouts colour patch

After the usual medical examination, Hugh was posted "Gunner, 7th FAB [Field Artillery Battery/Brigade] and he began his basic training in Liverpool, Sydney, on 20 February 1917.



On 5 November 1917, Hugh embarked from Sydney on the HMAT [His Majesty's Australian Troopship No A15] 'Port Sydney'.

Photo Left: HMAT A15 *Star of England* [later renamed *Port Sydney*] at Pinkenbar, Queensland September 1914

The HMAT A15 *Star of England*, later renamed *Port Sydney*, weighed 9,136 tons with an average cruise speed of 13.5 knots or 25.00 kmph. It was owned by the Commonwealth & Dominion Line Ltd, London, and leased by the Commonwealth until 22 September 1917. [From: AWM C02483] http://all-research.tripod.com/ships_lh.htm Accessed 7.2.2016

Hugh had barely left port before he was admitted to the ship's hospital suffering from influenza. A crowded troopship was easy prey for infections and without antibiotics many soldiers were very ill. By the time of their arrival in Suez 12 December 1917, many of the men were greatly weakened and in poor health. Four days after disembarking, they were marched five miles to Alexandria Egypt, in order to board a troopship bound for Italy.

On 22 December 1917, Hugh disembarked at Taranto, Italy. This was the base for warships of the Regia Marina [Italian Navy]. Although neutral at the outbreak of war, Italy had declared war on Germany in March 1916 and from 1918 Allied battalions were based here. Hugh was here only briefly and by 5 January 1918 he was sailing for Southampton to undertake intensive training with the Reserve Brigade Australian Artillery [RBAA] at Heytesbury, quite close to the Salisbury Base in England.

Still on the move, by March 1918, Hugh was serving at the Australian General Base Depot

[AGBD] near Le Havre in France – a base where his brother Charlie served for part of that same year. Brief service records do not allow us to determine if the brothers were there at the same time. According to his service record, the first time Hugh went into active service was later in March 1918 with the 108th Field Artillery Battalion.



The 108th Howitzer Battery in action at Bray, using 4.5 inch Mk I Howitzers.

Belgium: Wallonie, Bray - 26 August 1918 Photo ID No: E03115 taken by an unknown Australian Official
Photographer
<https://www.awm.gov.au/collection/E03115/>
Accessed 14.2.2016

The Armistice was signed 11 November 1918 and now Australia was faced with the enormous task of repatriating troops. Due to depleted manpower and severe labour shortages, there was an English scheme to take men, ‘on loan’, to help with the task of returning the country to peacetime productivity. Hugh took advantage of this scheme and was granted leave in England while he waited to be sent home. One area where he worked, with full pay and subsistence money, was at ‘Stud Farming, Leeds Abbey, Maidstone, Kent’. Unfortunately he was still in poor health having never fully recovered from his initial illness. He was admitted to a number of hospitals in London and other areas where recovering soldiers, despite the Armistice, were still under military control. It was to be many months before Hugh embarked on his journey home. On 7 September 1919 he boarded HMAT 14 Euripides and his next of kin were notified of his impending return.



HMAT A14 Euripides

Launched in Glasgow on 29 January 1914. Maiden voyage from London to Brisbane commenced on 1 July and she arrived on 24 August 1914. Two days later she was requisitioned in Brisbane for Australian trooping duties, being leased by the Commonwealth until 2 June 1917. She completed seven transport voyages from Australia commencing 24 September 1914 until final voyage from Sydney 31 October 1917. During that time carried forty-four Infantry Battalion Reinforcements, the 6th Light Horse Regiment (New South Wales) 2nd Light Horse Brigade 11th Reinforcements, the 7th Light Horse Regiment (New South Wales) 2nd Light Horse Brigade 12th Reinforcements, Light Trench Mortar Battery 1st Reinforcements (Artillery) & Medical Officers. From February 1919 she repatriated Australian troops, and during this and her war service steamed 208,307 miles and carried 38,439 troops.

<http://www.flotilla-australia.com/hmat.htm#A14> Accessed 14.2.2016

Hugh disembarked in Sydney on 24 October 1919, a year after the return of his brother, Charlie, and received his honourable discharge 8 December 1919. He could now resume civilian life. Perhaps because of his experiences travelling over the past two years, Hugh decided to go to Ceylon [now Sri Lanka] where he became a Tea Planter in Kandy. The date of his move is unknown. While in Ceylon he met and married an Englishwoman, Hazel (full name Marion Valerie Hazel) Leslie, a widow with a daughter, Heather.



Ceylon Tea Plantation in Kandy, Sri Lanka

<http://www.lanka-holidays.com/lanka-tours/5d5n-tea-trails-tour.html>
 Accessed 23.2.2016

(Left) **Kandy Tea Museum**

https://en.wikipedia.org/wiki/Tea_production_in_Sri_Lanka#/media/File:Kandy_Tea_Museum.jpg Accessed 23.2.2016

Hugh and Hazel had a daughter of their own, Ann Rosemary Shirley (always known as Shirley). Both girls were sent to Sydney Church of England Girls' Grammar School [SCEGGS] Moss Vale, NSW to complete their education. When Hugh retired he moved with Hazel to Port Macquarie, NSW, where he died in 1975. He is buried in Port Macquarie General Cemetery. After his death Hazel returned to England.



<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GSIn=thomas&GSfn=hugh&GSbyrel=all&GSdy=1970&GSdyrel=after&GScntry=15&GSob=n&GRid=48802071&df=all&>
 Accessed 13 February 2016



<http://austcemindex.com/inscription?id=8487838> Accessed 13 February 2016

Recent contact within the family has brought some up to date information. Shirley married Erik Straarup, a Danish Consul in Ceylon and had two children. She remained in Ceylon, now Sri Lanka, for 60 years. Her son and his family now live in Copenhagen. Her daughter married a Dutch Ambassador and lives at present in Uganda. Heather also married, now Heather Shaw. The sisters are widowed and live in Brighton in the United Kingdom.

Lest We Forget

Julie Evans

Acknowledgements:

- 1) Sincere thanks to Andrew Thomas, Annette Thomas, Ros Thomas and Patricia Dewey for information, photographs and support for this article.
- 2) Heather Shaw – step-daughter of Hugh Mervyn Thomas
- 3) WW1 letters by Frederick Kemp courtesy of David Duncan-Kemp
- 4) Harold Piper's Diary courtesy of Shirley Toms.
- 5) *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- used with permission - (acknowledging much material being accessed from the War Memorial records in Canberra).
- 6) National Archives of Australia <http://www.naa.gov.au/>
- 7) Kandy St. Paul's Church Births/Baptisms/Marriages 1927-1950 A collection of 677 Births/Baptism Records and 547 Marriage Records from St Paul's Church, Kandy, Ceylon (Sri Lanka) Sep 1927 – Dec 1950. <http://kabristan.org.uk/kabristan-indexes/sri-lanka-indexes/140-sri-lanka-formerly-ceylon-births-baptisms-indexes/ceylon-births-baptisms-sri-lanka-kandy/ceylon-births-baptisms-sri-lanka-kandy-1927-1950/1973-kandy-st-paul-s-church-births-baptisms-marriages-1927-1950-t> Accessed 14.2.2016

Parish Directory

Associate Priest	(Acting Rector) The Reverend Ross Weaver BA, Dip Ed, BTh (Hons), BSocSc (Hons) MCouns
Honorary Priests	The Reverend Dr Philip Blake Dip Th, Dip RE, Dip PS, BA, MA, PhD The Reverend Jane Chapman BA, MBA, Cert IPP, Dip AngOrd The Reverend Dr Alan Friend MSc, PhD, ThL The Reverend Valerie Tibbey ThDip The Reverend Paul Weaver BA, BD, ThL, AMusA
Licensed Lay Readers	Ken Bock (Diocesan), Ian Burrows, John Noller, Ruth Shatford (Diocesan)
Lay Assistants	Godfrey Abel, Sue Armitage, Stuart Armsworth, Max Boyley, Noel Christie-David, Margaret and Robin Cummins, Linda Deall, Graeme Durie, Jill Gumbley, Christopher Keast, Anne Lawson, Tony Malin, Michael Marzano, Jan McIntyre, Jane Noller, Margaret Pearson, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), John Sowden, David Tait, Amanda and Kim Turner, Ian Walker, Sarah Weaver
Servers	Stuart Armsworth (Master Server), Ross Beattie, Ian Burrows, Margaret Byron, Shane Christie-David, Phoebe Codling, Linda Deall, Bastian Dunn, Graeme Durie, Christopher Keast, Judi Martin, Michael Marzano, Jan McIntyre, Emma Noller, Jane and John Noller (Master Server), Sarah Noller, James Simpson, John Sowden, Susanna Sowden, Christopher Tait, Penelope Thompson, Prudence Thompson
Parish Administrator	Denise Pigot Telephone 9876 3362, or by email - office@eppinganglicans.org.au
Honorary Parish Treasurer	Noel Christie-David
Parish Councillors	Glyn Evans, Michael Gumbley, Christopher Keast, Malcolm Lawn, Sarah Noller, Penelope Thompson, Sarah Weaver
Parish Nominators	Robin Cummins, Peter Deall, Graeme Durie, Peggy Sanders, Ruth Shatford
Synod Representatives	Anne Price, Graeme Watts
The Church Wardens	
Saint Alban's	David Tait (0418 001 322) - Rector's Warden Graeme Durie - People's Warden Ruth Shatford - People's Warden
Saint Aidan's	Ken Bock (9871 6869) - Rector's Warden Margaret Cummins - People's Warden Richard Ryan - People's Warden
Choir Director	Kent Maddock Jnr
Assistant Choir Director	Anne Price
Organist	Neil Cameron
Assistant Organists	Lynn Bock, Stanley Gilling, Tony Malin, Richard Simpson, Bruce Wilson
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