



# 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

April/May 2017  
Number 846

*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

Your editor has just returned from a visit to the earthquake-shattered city of Christchurch, New Zealand. It was sad to see so many church buildings destroyed by the effects of the earthquake. Thankfully, The Church is much more than a stone building, and parishes are continuing to meet in worship sometimes in a new location or building. The cardboard Cathedral is a great example of this. It is a vibrant place of worship with the original Cathedral building in ruins not that far away. Both sites attract visitors from all over the world. With their city in ruins, I would think the city leaders would struggle to know just where to start the process of renewal. I imagine the disciples struggled with the same feeling of hopelessness after the crucifixion of Jesus Christ on the first Good Friday, but we, and the people of Christchurch know, there is hope for all of us through the resurrection of Jesus. We should continue to pray for the people of Christchurch and other places of where natural disaster or warfare cause upheaval and uncertainty.

---

To contact us:

Telephone 9876 3362  
Post Office Box 79, Epping NSW 1710  
Email [office@eppinganglicans.org.au](mailto:office@eppinganglicans.org.au)  
[www.eppinganglicans.org.au](http://www.eppinganglicans.org.au)

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

## *Our Vision:*

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

*"a city on a hill"*

Published by The Anglican Parish of Epping, 3 Pembroke Street, Epping 1710, Australia. Copyright rests with the contributor. No work may be reproduced without express permission of the copyright holder. All works reproduced herein are acknowledged.

Thank you to the authors of the various articles in this magazine, contributors of photographs and our proof-readers. **The deadline for the June edition will be Friday 5 May, 2017.** Contributions may be left at the parish office, or preferably emailed directly to Stuart Armsworth at [stundeb@bigpond.net.au](mailto: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*

# Join us during Holy Week and Easter

## **9 April: - Palm Sunday**

7.00am, 8.00am - Saint Alban's: and 8.30am - Saint Aidan's: Processions, Blessing of Palms and Reading of the Passion  
10.00am - Saint Alban's: Ecumenical Procession, Blessing of Palms and Reading of the Passion: The procession will commence at Our Lady Help of Christians Parish Church, Oxford St Epping

## **10-12 April - Holy Week**

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

## **The Great Triduum**

### **13 April - 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

### **14 April - 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 Right Reverend Ross Nicholson

*Hot Cross Buns and refreshments follow both services*

### **15 April - Holy Saturday**

9.00am: Saint Alban's Morning Prayer

6.00pm: Family Easter Service

### **16 April - Easter Day**

*Please wear something white or gold*

5.30am - Saint Alban's: The Great Vigil of Easter  
with the First Eucharist of Easter

Preacher: The Right Reverend Ross Nicholson  
*Followed by the Easter party*

8.00am - Saint Alban's: Choral Festival Eucharist  
Preacher: The Right Reverend Ross Nicholson

10.00am - Saint Alban's: Sung Holy Eucharist  
Preacher: The Right Reverend Ross Nicholson  
*Followed by the continuing Easter party*

8.30am - Saint Aidan's: Festival Holy Eucharist  
*Followed by the Easter party*

# Words From The Cross



When I first served in the Parish of Epping nearly 40 years ago, there was always a Three Hour Service at Saint Alban's from 12 noon-3.00pm on Good Friday, a period representing those hours of darkness when Jesus hung on the cross on that terrible and wonderful day. This service had a simple format based around what is usually called "The Seven Words from the Cross". There were seven cycles, each with a scripture reading, a short homily or reflection, a brief time of prayer, a hymn, and a period of silence for personal reflection. The homilies might be given by the Rector, Geoffrey Feltham, or myself, or a visiting speaker. The attendance at any stage was a moderate number, and some people would come for part of the service rather than the whole three hours. When I served at Saint Andrew's Cathedral from 1986, I found that there was a similar Three Hour Service at the Cathedral each Good Friday.

These seven words from the cross are the words or sayings of Jesus recorded in the various Gospels, and they tell us much about Jesus, and about the significance of Jesus' suffering and death. I have found it helpful over the years to return to these words as I reflect on the events of the first Good Friday. In this article I want to share some of my thoughts about these powerful words.

## 1. The Word of Forgiveness - Luke 23:34

*"Father, forgive them, for they know not what they do."*

Forgiveness is the purpose of the cross. God cannot trivialize the reality of sin, and the forgiveness of the sin of the world was costly. In Jesus, God himself was bearing that cost. Those who nailed him to the cross saw him merely as another troublemaker to be executed. Those who had him tried and arrested never came to grips with the reality of who Jesus really was. The crucifixion was a terrible act of injustice, and it would be natural for an innocent person treated this way to be angry and to want revenge. But Jesus saw that their sinful acts were carried out in ignorance, culpable though that ignorance was. As the cross was the means of forgiveness of all, so Jesus sought God's forgiveness even for those who caused his pain and death. As we think of these words, we are reminded that Jesus' death brings forgiveness to us, and reconciles us to God.

## 2. The Word of Salvation - Luke 23:43

*"Today you will be with me in paradise."*

Two "thieves" – perhaps freedom fighters - hung on either side of Jesus. If we compare the Gospels, it would seem that these criminals initially joined in the cruel mockery, but then one of them perhaps came to see that Jesus was different. Not only could he see that Jesus was really no criminal, but indeed that He was a man of authority and grace. The criminal's attitude changed and he came to see that Jesus was indeed a king with spiritual authority. This thief rebuked his fellow-criminal, and turned to Jesus, asking Jesus to remember him when he came into his kingdom.

His words are words of humble repentance and faith, and Jesus responds with these words of promise. He assures the thief that he will be in paradise: in a sense, back in the Garden of Eden, inaccessible to humans because of sin, but now opened again to God's forgiven people. He would be there this day, so there was no delay or waiting to find his place. And he would be there with Jesus, the king in his kingdom. Jesus' death opens up for us too a place in Christ's kingdom of blessing and life.

## 3. The Word of Relationship - John 19:25-26

*"Woman, behold your son. Son, behold your mother."*

Almost all the apostles fled when Jesus was arrested. It was the women who stayed to be with Jesus at his terrible execution. His mother Mary was one of them, and one apostle, John, was there, close to her. Who would care for Mary when he had died? Jesus' brothers at this stage had shown no faith in him. And so Jesus committed Mary into John's care as his new "mother", and we are told that John took Mary into his own home. The tradition is that Mary lived for many years with John, and

later spent a long period at Ephesus, Western Turkey, where even today a house claimed to belong to Mary can be seen. These words remind us of Jesus' personal care, not only for his mother, but for all who come to him – even as he went through this terrible ordeal.

#### **4. The Word of Abandonment - Matthew 27:46 and Mark 15:34**

*“My God, my God, why have you forsaken me?”*

These words take us to the heart of what the cross was all about. Jesus is quoting the opening words of Psalm 22, words of someone who is experiencing terrible suffering at the hands of evil people. The Psalmist feels as if God has abandoned him to his enemies, but towards the end of the Psalm there is a dramatic change. It seems that God has answered the Psalmist's prayer, and rescued him. The Psalm ends in triumph and joy and praise. Jesus identifies himself with the unjust sufferer, and indeed many of the details of the Psalm are echoed in the events of Good Friday: not only the suffering, the mockery, and the prayer of the sufferer; but even the sentries gambling for his garments.

But Jesus' experience goes beyond that of the Psalmist. In a very real sense, Jesus who has lived in perfect harmony with his divine Father, is experiencing abandonment by his heavenly Father. In a very real sense, Jesus is going through hell: hell in the sense of deep separation from God. He is bearing the sins of the world, identifying with all of humanity in our sinfulness. Jesus went through hell for us, to save us from bearing the penalty for our own sins. This is the reality at which Jesus shuddered in the Garden of Gethsemane. By taking the way of the cross, Jesus carries out the ultimate act of loving sacrifice for us all. And the wonderful thing is that, as Psalm 22 ends with salvation and praise, so the story of Good Friday leads to that of Easter Day, and Jesus' triumph over evil and death. Jesus has gone through hell for our sakes.

#### **5. The Word of Distress - John 19:28**

*“I thirst.”*

If the Word of Abandonment reminds us of the spiritual agony of Good Friday, these words remind us of the physical agony. Crucifixion was a terrible means of execution: that was its attraction to the Romans, especially in parts of the Empire where there was resistance to Roman control. It was agonizing, and generally took many hours – and even days. It was public, and became used as a warning to people of the terrible danger – and foolishness - of resisting the Roman authorities. It was not only the brutal flogging that so often preceded it, the pain of the nails, the exposure to the elements: it was the continual difficulty in breathing, and the agony involved in pushing yourself against the nails in attempting to draw breath as you hung there. Jesus had earlier on refused a drink which would have the effect of numbing his pain. He knew the importance of experiencing all that was involved in giving himself for the sin of the world. Now the end was drawing near, and he expressed that desperate thirst which was experienced by those who were crucified. The physical pain was not the central part of Jesus' suffering, but it was very real.

#### **6. The Word of Triumph - John 19:30**

*“It is finished!”*

Matthew and Mark record a last cry of Jesus before he took his final breath. It is quite possible that these words (in the Greek, it is just one word), are what he actually cried out. “It is finished” could be assumed to be a cry of desperation or hopelessness or even relief. However the word actually means “It is completed” or “It is accomplished”. It was Jesus' triumphant recognition that he had come to the end of what had come to do: he had completed his great and terrible task of bearing the sins of the world. He knew that he had done what was necessary to secure the salvation of all people. Jesus had done it **all** for us. The Letter to the Hebrews in particular emphasises that there is nothing we can add to the death of Christ for us. He has won salvation and forgiveness for us. There is nothing for us to add. This is why faith is the true response to Jesus. Faith is the recognition and acceptance of what Jesus has done for us. It is opening up to God's costly gift of

forgiveness and reconciliation and salvation, won for us on the cross. Jesus has done it all.

**7. The Word of Reunion -Luke 23:46**

*“Father, into your hands I commend my spirit.”*

As Jesus takes his final breath, he confidently says these words, which once again echo words from the Psalms. Jesus had come from God his Father, and was returning to God. He had indeed done well, as God’s good and faithful suffering servant. Now he could look forward to that heavenly reunion, having not long before been estranged from his Father as he bore the sin of the world. As a result of his sacrifice, we too can confidently place ourselves and our loved ones in God’s hands, trusting in the grace and mercy God extends to all to trust his wonderful love in Christ.

There is so much we can learn, so much we can be reminded of, as we reflect on these words of Jesus on the cross. We can really only begin to take in the cost of our salvation, but we have enough to make us truly thankful to God for his love and to Jesus for his death on our behalf. And we have enough to see how important it is for us all to open up to God’s generous forgiveness which is offered to us because Jesus bore our sins. Through the cross we see how seriously God takes sin, and through the cross we see the depths of God’s love for us all. May this Good Friday and this Easter provide us with the opportunity to reflect on the generous and costly love of God, and the immense blessing of our salvation through Jesus Christ

*Paul Weaver*

*Paul has been Acting Rector of Saint Alban’s since January 2017*

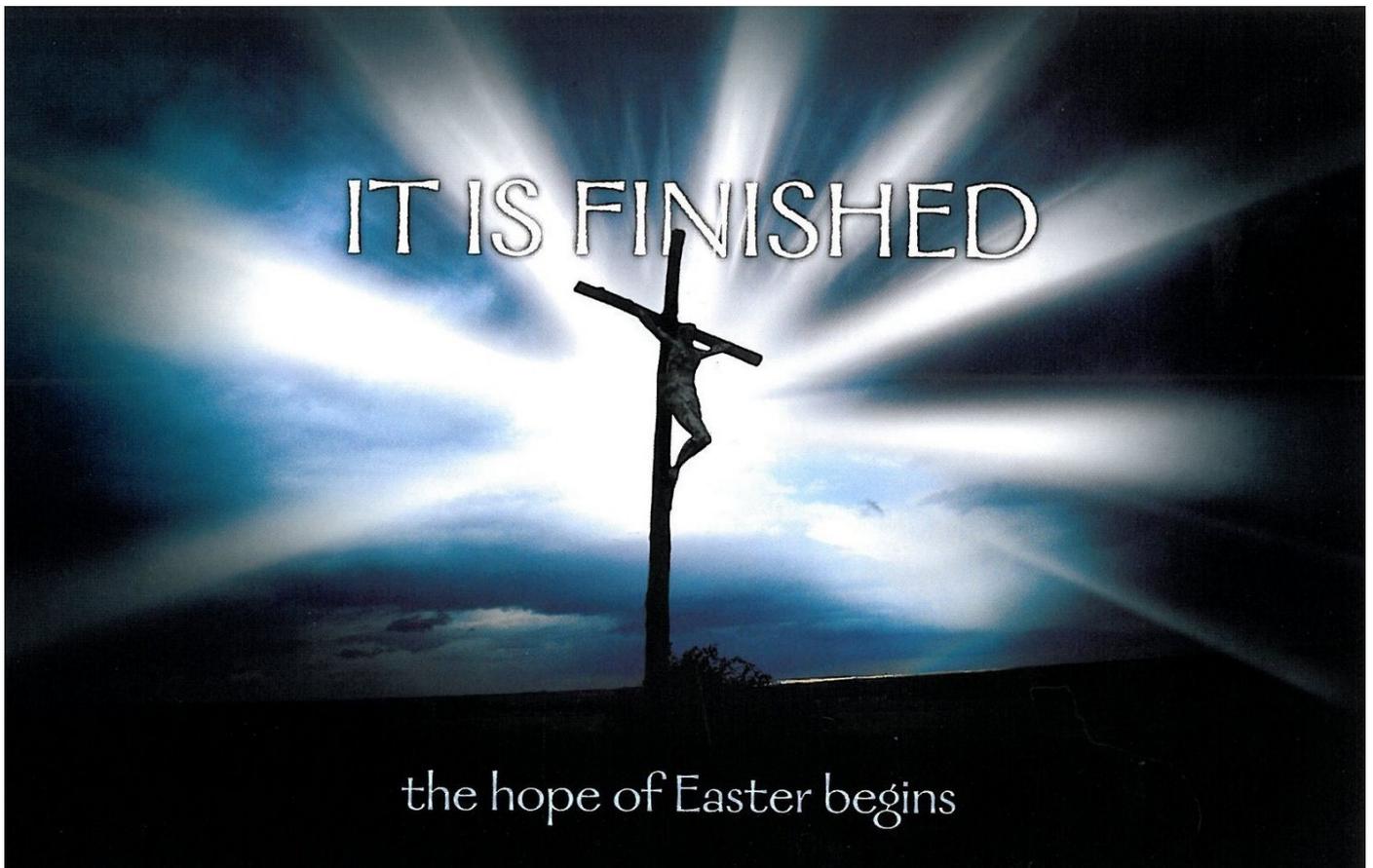


Image sourced from <http://www.turnbacktogo.com/wp-content/uploads/2011/04/Good-Friday-Wallpaper-08.jpg> on 17 Mar 2017 @ 1705hrs

# Vale - David Rumsey

David Rumsey - organist, teacher and lover of all things theologically musical passed to his eternal rest on 12 February 2017.

For many years he was the founding head of the School of Organ and Church Music at the Sydney Conservatorium from whence his influence led to a great many fine organists who can be found in churches and recital halls around Australia. A rather enigmatic person at times he possessed an encyclopaedic knowledge, not only of music. He possessed a remarkable digitally logical memory - essential for memorising complete works. He was, in my opinion, one of the finest players of the organ with a remarkable talent to improvise when needed.

He was also interested in composing and subsequently set the second order of the Eucharist to his special style of music. A critic of the time was heard to say that in the music "one could hear Christ's bones breaking"! Another memorable setting was of the Magnificat and Nunc Dimittis for a Festival Evensong at Saint Alban's, Epping, complete with organ and large brass ensemble from the Conservatorium - sensational!

Now what has all this got to do with Saint Alban's I hear you say?

Well for some years in the 1970s and 80s, David was our Organist and Director of Choirs taking over this role from his wife Christa Rumsey. Under his direction both the music and the interior of the church were to change enormously.

Following a packed evensong it was painfully apparent that the organ from its then position in the chancel could hardly be heard during the procession. This led to consideration of the need for finding a new organ. However, the Parish Council was not in favour but luckily the Rector at the time, the Reverend Geoffrey Feltham, was. With the help of a few on the Council the proposal was put to a Vestry Meeting and, with the eloquence of David Rumsey, the meeting fully endorsed the idea. The purchase of a new pipe organ to be placed in a gallery in the western end of the church, and to which the choir would be relocated, was passed by the Parish Council. After a lot of hard work the project was to go ahead with David as the consultant. The rest of the story about the organ has been outlined in a prior article.

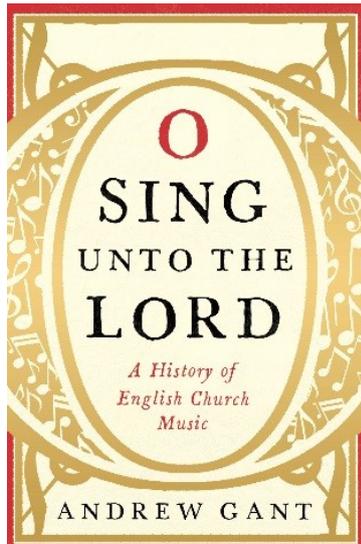
As a legacy David's contributions stand alone and remain as a testament to his foresight. We are today inheritors of this musical enthusiasm with a very fine choir that has remained since David left and now have a unique pipe organ in a church whose interior continues to reflect God's glory. One aspect, which is often missed, was his ability to attract world class artists both from overseas and within Australia, all the while enhancing our ability to thank God for the role of music in our lives. Within our parish family we have reason to rejoice that for a while, David Rumsey was a vibrant and active member of our parish.

Personally I have lost a good friend and the music fraternity a remarkable teacher and musician. Our deepest condolences go to those he leaves behind.

*Dr Doug Carruthers*  
*Saint Alban's Music Committee*

Photo: Sourced from <http://www.smh.com.au/content/dam/images/g/u/c/h/v/z/image.related.articleLeadwide.620x349.guci0d.png/1487040938523.jpg> on 16 Mar 2017 @1600hrs

# O Sing Unto the Lord - A Book Review



**O Sing Unto The Lord – A History of English Church Music**  
Andrew Gant (London: Profile Books, 2015) 454 pp.

With the prominent role that music plays in the worship and life of our church, this book should be of interest to many at Saint Alban's, choristers and non-choristers alike. I was half expecting, like too many books on classical music, a dry catalogue and musicological analysis of the works of the major composers of English choir music. To my pleasant surprise, the book takes a broader view of the wider context of how choir music was used in worship in humbler parishes and how the role and practice of music in worship has evolved down the centuries. Yes, Byrd, Tallis, Purcell and Vaughan Williams are rightfully featured, along with the English Reformation and its (ongoing) consequences. In short, this book is an engaging and readable description of how we got to where we are today.

The author, Andrew Gant, is eminently qualified to write on the subject, being a lecturer in music at Saint Peter's College, Oxford, with a long practical experience in church music having directed the choirs of The Guard's Chapel, Worcester College Oxford and Her Majesty's Chapel Royal. Whilst reading the book, I had the suspicion that it may have started life as the script for a radio or television series. Along with the extensive endnotes, Gant provides an extensive list of modern recordings on both commercial release and on YouTube for the reader to explore. Indeed, the ready availability of recordings and videos online has revolutionised this kind of book. For example, the practice of "lining-out" psalms was common practice until the early nineteenth century, however I didn't appreciate just how different this style of psalm singing is until I followed the author's suggestion to look it up on YouTube for videos of congregations in the Outer Hebrides still singing psalms this way in Gaelic.

One of the great strengths of this book is explaining the origins of practices that I suspect many of us assumed was the way that things had always been done. For example, the practice of singing a descant arose from the reduced number of men in parish choirs following the First World War. As Gant describes: "All the available men sang the tune. Upper voices, now more numerous than the men, had a harmony line pitched above the tune. People liked the sound ... the descant as we know it was born".

Unlike some other authors in the recent past, Gant is optimistic about the future of church music in England. Perhaps this is due to the wider resurgence of an interest in choir singing in the UK, the encouragement by the UK government of choir singing in schools, and the inclusion of girls and women in choirs up to almost the highest levels. I suspect also that the long predicted demise of traditional church choir music has never eventuated, at least in the UK.

Overall, this is an eminently readable and recommendable book, packed with fascinating facts and insights, which anyone with an interest in Anglican Church music should enjoy. Unfortunately, like many special interest books, you will have trouble finding a copy at your local shopping centre bookshop. I ordered mine from BookDepository.com (where it's now available in paperback) and it took only a fortnight to arrive.

*Malcolm Lawn*  
*Parishioner*

# China

I was married in the Anglican Church, Kowloon (Hong Kong) in 1960 to Malcolm who was at that time a Marine Engineer employed by Jardines. We spent a few days in the New Territories and from there one could look into China - a land of mystery, not open to tourists until the Whitlams took a small group there.

Several decades later (just after the Beijing Massacre) I found myself travelling into Guangzhou on a regular basis to visit Malcolm then working firstly for Alan Bond and then San Miguel Brewery. As a lone female travelling by train from Hong Kong, I was viewed with suspicion so I always had my residency card handy with Malcolm's business card written in Chinese and English in case of trouble. Carrying books or wearing jewellery was not wise. One man with a suitcase of Bibles was sent to gaol.



No one spoke English (times have changed now of course) so Malcolm was always accompanied by his interpreter who would take time off to escort me shopping for food etc. English was spoken in the large hotels where we had an apartment attached to the China Hotel. There was always an armed security guard on duty. One day our interpreter took us into the back streets to show us posters with photographs of "missing" people some of whom may have been criminals whose lives were considered unimportant. They were used for "spare parts" sold to those unable to obtain kidneys on the open market. Even today you hear of young people desperate for money selling one kidney. One day I was waiting in line to catch the train from Hong Kong - there was a lengthy delay but eventually a truck arrived with prisoners standing in the back with ropes attached around their necks. I was later informed that Hong Kong had no execution facilities so prisoners were taken into China (more spare parts coming up).

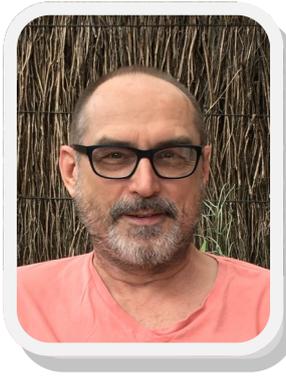
Our interpreter now lives in Canada with his parents - his father had been a school teacher but fell out of favour with the Government during the "Cultural Revolution". When Malcolm left China his interpreter was accused of getting too close to the white man and given a job as a cleaner. White Man reminds me of the time Malcolm and a business associate went swimming in a local waterhole in the country - people there had never seen white men and those who were not frightened by what they saw as ghosts, swam up to touch their skin! So much has changed - including my hair! I was a brunette back then with grey streaks (salt and pepper) and wondered why people stared at me when I ventured onto the streets. One reason was the Chinese women never allowed grey hairs to show - only the ancients had grey - most of whom did not shop but lowered baskets down from their windows to be filled by younger relatives. It was my turn to stop and stare, one morning when in a crowded market place - a very tall girl, who would have come from Northern China, was carrying two baskets of bananas suspended from a wooden pole across her shoulders - she was just as interested in me.

It was during Malcolm's time in China that he began to suffer from Epileptic seizures, the first when in a small van with associates travelling in the country. The driver took him to 5 different hospitals before finding one willing to accept a white man. He came in to hospital to see doctors wearing crepe paper hats on their heads and had no idea what had happened. Time to return to Australia.

I will finish with an anecdote to give you a laugh at Malcolm's expense. On one of his trips from China into Hong Kong, the train was so crowded he was forced to stand with a small case on his head. The lid flew open sending his supply of underpants through the air to be retrieved by fellow passengers, much to everyone's amusement.

*Barbara McRae*  
*Barbara is a member of Saint Alban's Choir*

# Out of the Depths ... Of What?



“Out of the depths have I called to you, O Lord: / Lord hear my voice”. These powerful words resonate for many reasons. We might see a variety of depths in our own lives, out of which we might cry for succour. I must confess that mostly I have thought of quite self-centred reasons behind these words: moments of despair, of pain, of grief, of misery, of injury, of disappointment. But now I see that that is the wrong direction. The general sense of human suffering is not where this psalm is pointing.

*The Interpreter's Bible* (Abingdon Press, Nashville, Tennessee, 1955) acknowledges that lines 1-2 “have served as a petition for deliverance from any trial of the flesh or the spirit which it is the lot of mankind to suffer”. But it

also identifies this as one of the “penitential” psalms, expressing a “prayer for relief from the spiritual burden of unforgiven sin”. The “penitential” categorisation seems right. As such, it fits our Lenten service well, on 2 April 2017.

There is a big issue here: do our depths of anguish stem mostly from interior or exterior sources? The more carefully I read this psalm, the more I see that the original intent is that these depths are those of sin, of shame, of “faults and follies” as Mary Sidney puts it. My own shortcomings are what give me the truest sense of the depths from which I need redemption. I acknowledge in every church service that I have sinned “in thought, word, and deed, and in what [I] have failed to do”. That is the essence of this psalm: that human nature will always, in each of us, every day, fall short of the ideal to which we aspire.

The topic of sin went somewhat out of fashion for my generation, the Age of Aquarius. We dismissed a lot of what went for sin in our elders’ generation. But the sense of personal failing is hard to expunge. The experience of this world sets our sense of personal transcendence to the test. If we ought to be unhappy about anything, it is our own shortcomings.

Once again, as in previous issues of *The Parish Magazine*, I’d like to compare two translations of Psalm 130, the APBA that we use in our services at Saint Alban’s Epping, and the version by Mary Sidney (MS), who completed her brother Philip’s project of translating the psalms after he died at war in 1586.

APBA:

- 1 *Out of the depths have I called to you, O Lord: Lord, hear my voice;*
- 2 *O let your ears consider well The voice of my supplication.*
- 3 *If you, Lord, should note what we do wrong: Who then, O Lord, could stand?*
- 4 *But there is forgiveness with you So that you shall be feared.*

Mary Sidney:

- 1 *From depth of grief where drown'd I lie, Lord for relief to thee I cry:*
- 2 *My earnest, vehement, crying, praying, Grant quick, attentive, hearing, weighing.*
- 3 *O Lord, if thou offences mark, Who shall not bow to bear the cark [burden]?*
- 4 *But with thy justice mercy dwelleth, Whereby thy worship more excelleth.*

Verse 1 of the APBA version has an unmatched power in its direct appeal to God for relief. The dactylic rhythm is part of what makes it so strong, and the repetition of “Lord” helps to evoke an interpersonal moment of appeal. It is painfully, breathtakingly beautiful. The depths refer to “the engulfing waters of Sheol into which the dead sink” (*Interpreter's Bible*), as MS makes clear in her version with the reference to drowning.

But verse 2 of the APBA version seems awkward, addressing God the way you'd remonstrate with a child. Mary Sydney clarifies this relationship. She utilises a trochaic rhythm in a forceful string of adjectives combined with dramatic pairs of gerunds: crying, praying, hearing, weighing. It is very clear here who is the abject supplicant and who has the cleansing power. This agonised grief is an intimate

appeal to a God who is as close as a parent or spouse, whom we expect to respond to our need. It too is achingly beautiful.

In other words, as powerful as the entire APBA translation is, it might not hit the mark of due respect for the main point, our sinfulness. One might read the APBA version without much sense of personal failing. In that regard, if not in poetic beauty and force, MS perhaps has a bit of an edge. For instance, in line 6 (not quoted here) APBA refers to “what we do wrong“ whereas MS sees a face “sore with blot of sin defaced”. APBA seems vague, whereas MS portrays shame vividly. MS helps me see the main sense of this psalm, that falling short of our highest standards, those of the Sermon on the Mount and other teachings, is the greatest depth of agony.

APBA:

*7 O Israel, trust in the Lord, for with the Lord there is mercy And with him is ample redemption.*

*8 He will redeem Israel From the multitude of their sins.*

Mary Sidney:

*7 Then Israel on God attend: Attend him well, who still thy friend,*

*In kindness hath thee dear esteemed, And often, often, erst redeemed.*

*8 Now, as before; unchanged he Will thee restore, thy state will free;*

*All wickedness from Jacob driving, Forgetting follies, faults forgiving.*

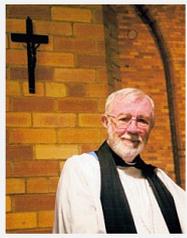
I like how MS expands the final section about Israel, speaking of Israel in a collective sense that includes us. The original audience would have seen it that way, as something for everyone hearing the psalm, and for MS that would have been all of her Christian audience, timelessly in its fallen state. I can see myself in those final words, especially in the very personal terms of “friend”, “kindness” and “dear”. It reminds me of the distinction Martin Buber makes, between I – Thou and I – It. APBA presents Israel in the third person, keeping it at a distance as an It, guilty of its (“their”) sins. For MS, Israel is us; she speaks of Israel in the second person, and uses “still” and “often” to convey an historical and universal sense of follies and faults in perpetual need of forgiveness.

All this is not to score points for one translation over the other. Reading both closely helps me see the point of the original psalm. It speaks to the frailty we all have in common with one another. We are better persons when we remain constantly aware of such failings. True hope rests not with smug complacency, but rather with mercy. Knowing where to find mercy is true contentment, and for that, one must look forward to Easter.

*Tom Dlugosch*  
*Parishioner*

**Our final Ecumenical Lenten Service will be held on Tuesday 4 April at 7.45pm,  
West Epping Uniting Church, cnr Carlingford Road and Orchard Street.  
Preacher: Reverend Mark Hillis (Epping Uniting Church)**

# One Ship and Her Passengers



In the early colonial period of Australia one of the most significant parts of the daily newspapers was the Shipping Notices, Arrivals and Departures, and the passenger lists. I find these a constant source of fascinating historical data, and the Trove Search of the National Library is a most valuable source.

On December 5, 1838, 179 years ago, the barque Fairlie, after a voyage of more than four months from Britain, dropped anchor in Sydney Harbour, somewhere near the present site of the Opera House. The ship was of 755 tons, built of teak in Calcutta in 1812, and was registered in London. She had served as a convict transport for many years.

The passenger list of the Fairlie was headed by Sir Maurice O'Connell, a distinguished soldier. He had risen from being a penniless younger son in County Kerry, Ireland. He had originally gone to Paris and studied for a time for the Roman Catholic priesthood, until his father put him into the army.

O'Connell was promoted and distinguished himself in the West Indies against the French and received a sword from the Patriotic Fund of Lloyd's of London. One wonders where it is now. Eventually he transferred to the 73rd Regiment and arrived at Port Jackson with Governor Macquarie. In 1810 he was commissioned lieutenant-governor and in May of that year he married a widow, Mary Putland, daughter of Macquarie's predecessor, Governor Bligh. This marriage was to cause great problems.

## A headstrong woman

Mary was a headstrong and determined girl. She had married Lieutenant John Putland but he died on January 4, 1808. Three weeks later the resentment of the leading colonists boiled over and the Rum Rebellion against Bligh led to him being deposed and Government House being placed under military occupation. Some claimed that they found Bligh hiding under a bed. Mary, still grieving for the death of her husband, assailed the soldiers sent to arrest Bligh, attacking them with her umbrella and had to be forcibly restrained.

The deposed Governor Bligh sailed for England but Mary stayed in Sydney and began to show open hostility and prejudice to everyone who had been an enemy of her father. She had already upset more decorous members of society by her daring styles of dress, and her campaign to vindicate her father and attack his critics, began to embarrass the governor. Finally O'Connell and the 73rd Regiment sailed for Ceylon, where he saw distinguished service.

These old feuds were not forgotten by the Colonists and in 1838 the Fairlie brought O'Connell and his wife back to the Colony where he had now been appointed to command the military forces in New South Wales. On the wharf to greet the new Commander was an impressive military display, with bands and guns to salute him. Doubtless the rest of the passengers on the Fairlie crowded the rails to see the show. Mary still nourished the same vindictive feelings as twenty years before.

## Three clergymen

All the "cabin passengers" had signed testimonials of thanks to the captain and the surgeon Superintendent for their professional care and skill on the voyage. Among the signatures are those of three clergymen of the Church of England who are remembered in the later history of the Church for various reasons. The three men are Edmund Dicken, Charles Ferdinand Brigstock and William Horatio Walsh.

Bishop Broughton was very short of clergy and doubtless welcomed these three men. But the career of the Reverend Edmund Dicken was to be brief and tragic in the Colony. He was born in 1808, the son of an English Vicar and was educated at Sydney Sussex College, Cambridge, and ordained by the Bishop of Bath and Wells. In 1837 both Dicken and William Horatio Walsh were accepted by the Society for the Propagation of the Gospel and appointed to NSW. One wonders of the SPG knew that Dicken had a problem with alcohol. It was said that he was drunk on his arrival in Sydney. He was waging an eternal war against thirst and losing the battle.

Bishop Broughton would have known this but after placing Dicken "under discipline" took his oaths

a week after his arrival and appointed him to Christ Church Saint Laurence. The newly formed Parish had no church building and was temporarily accommodated in a brewery in Elizabeth Street. Dicken was possibly not the best choice in that situation.

### **Poor hapless Dicken**

But "poor hapless Dicken", as Broughton later described him, soon found the alcoholic temptations of George Street, too much. A poisonous letter appeared in March 1839 in the Colonist newspaper. It asked the editor and readers: "Will you be good enough to inform me whether the report be true, that a clergyman of the Protestant Episcopalian Church was seen very drunk a few nights ago in George Street, and that he exhibited himself to much disadvantage at a celebrated tabacconists?"

The letter went on to link that issue to the "present alarming spread of papacy" in the Colony. The sectarian issue was never far from the surface. The Colonist newspaper was sponsored by the Presbyterian clergyman, Dr John Dunmore Lang. Lang never hesitated to give publicity to clergy, including members of his own church, who had a drink problem, and even driving them out of the country.

There is some evidence that Bishop Broughton was sympathetic to those of his clergy who had moral lapses but on this occasion he acted decisively. The Herald of April 1, 1839 reported that he had accepted Dicken's resignation. A month later Dicken and his family sailed for India and Britain. By 1841 he was curate of Hockworthy in Devon but a year later he was listed as "having no cure" which may have been all too true.

### **The Cambridge Camden Society**

Bishop Broughton now turned to the second priest who arrived on the Fairlie with Dicken. This was William Horatio Walsh, then a Deacon. Walsh, born in London in 1812, and also sponsored by the SPG, had recently married and he and his wife were planning to sail on to Tasmania. But Broughton needed him in Sydney and induced him to remain. Walsh was a Tractarian and a member of the Cambridge Camden Society. He was of artistic inclinations and was deeply interested in Church architecture. The Bishop was also sympathetic to the Tractarian movement, which later became the Anglo-Catholic Revival. So he and Walsh soon became close friends.

The newspapers soon reported that Walsh was giving a series of much admired evening lectures in Saint James Church. Possibly his theme was Church architecture. The Bishop ordained Walsh to the priesthood in Saint James Church on Sunday September 22, 1839. The Australian newspaper reported the ceremony in some detail and gave a summary of the sermon the Bishop preached, which was on the theme of the Apostolic Succession of the ministry of the Church of England. This was a favourite theme of Broughton and other clergy influenced by the Tractarian Movement.

William Horatio Walsh is today remembered as the incumbent who did so much to establish the new parish and his Anglo-Catholic traditions still flourish there. On New Year's Day, 1840, Broughton laid the foundation stone of Christ Church and it was consecrated in 1845. These events reflect the determination and energy of Walsh. In many ways Christ Church Saint Laurence is a significant part of his heritage. He is also remembered as a notable early artist and is listed in reference books as such.

The third priest who arrived on the Fairlie was Charles Ferdinand Brigstock. The Bishop sent him to what was then a tiny settlement at Yass and there he performed a notable ministry. There are detailed accounts of the visits of the Bishop to Yass on his travels. I also discovered a fascinating account of the visit of Lady Jane Franklin, wife of Sir John Franklin, governor of Tasmania, to Brigstock on her pioneering overland journey from Melbourne to Sydney. She was the first known European woman to do so and she kept a detailed diary.

The story of Brigstock and his bush ministry will be the subject of a future article.

*Robert Willson*  
*Father Robert Willson is a retired Canberra priest and was for  
seventeen years chaplain at the Canberra Girl's Grammar School.*

# The Honour Board – Leonard Alexander Jagger

This article is the eighth in a series of profiles written about the men whose names appear on the World War 1 Honour Board in Saint Alban's Anglican Church, Epping. Leonard is the brother of Albert Arthur Jagger who was profiled in Parish Magazine Number 845, Feb/Mar 2017. Their father and their family were the founders of the local newspaper, The Northern District Times and information about this, and the Jagger family's contribution to the area of Epping, are detailed in that previous profile.

## Leonard Alexander Jagger (13 October 1899 – 1982)

Leonard Alexander was born in 1899, the son of Albert Arthur (Senior) and Elizabetha Jagger. He had six siblings: Albert Arthur (Junior) born 1895, Ethel Winnifred born 1898, Cyril Maynard born 1901, Doris Esme born 1905 and twins Frederick Clifford and Walter Herbert born 1908. As noted in the profile for Albert Arthur Jagger (Junior), the family moved in 1910 from the Chatswood/Willoughby area to live in Epping.



According to his son John, Leonard was “high spirited” and “somewhat difficult to control”.

L to R: Siblings Walter, Ethel, Fred, Doris Esme, Arthur and Leonard Jagger – approx 1975. Cyril died in 1954 of peritonitis

John Jagger said that if ever there was an unexpected knock on the door, Leonard's mother thought it would be the police looking for Leonard! One day Leonard unhitched the horse and cart belonging to a market gardener in Epping. He then put the horse on one side of a fence and the cart on the other before hitching the two together. There were many “pranks” in which he was involved. Perhaps there was one too many and Albert Jagger sent his son, aged just thirteen, to the Royal Australian Navy training ship *HMAS Tingira*. Leonard began his service as Boy 2<sup>nd</sup> Class on 22 April 1914. He was 154 centimetres tall, with fair hair, hazel eyes and a sallow complexion. His Official Number was 3749. By 12 March 1915 Leonard was classified as Boy 1<sup>st</sup> class.



*HMAS Tingira “had been established in 1911 and the first boys joined Tingira in 1912. Entry was limited to boys between the ages of 14 and a half and 16 years who were bound to serve in the Royal Australian Navy for seven years following their eighteenth birthday. Arriving on board Tingira, the boys were immediately assigned an official number which remained with them throughout their naval service. They were then placed in either the 'port' or 'starboard' watch and kitted up in what was termed casual clothing. This was an interim naval kit consisting of: a cap, duck (coarse white material) suit, towel, soap, hammock and blankets. Shoes were only*

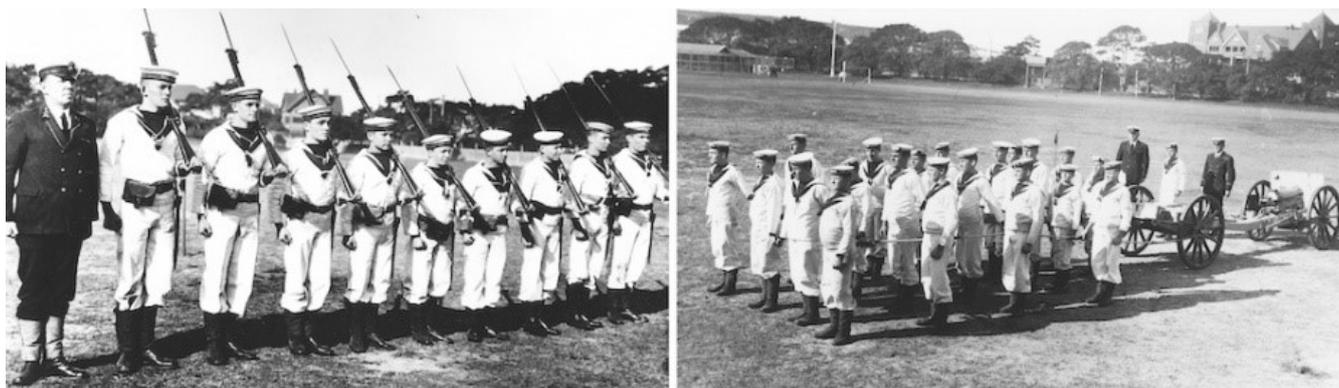
*HMAS Tingira, her topmasts gone and in her white livery as a training ship*

ever worn when undertaking parade or gunnery training or when going ashore for Sunday divine service. A more complete kit-up usually followed a week later.” <https://anmm.wordpress.com/2016/10/17/finding-tingira-the-search-for-the-royal-australian-navys-first-training-ship/> Sourced 30 Jan 2017 @1200hrs

During her 15 years in commission 3158 boys were trained in *Tingira* and most went on to take their place as sailors in the Australian naval fleet.



Sport played a big part in the life of Tingira boys building team spirit and camaraderie



Tingira was berthed in Rose Bay and nearby Lyne Park was used to teach rifle drill and field gun procedures. <http://www.navy.gov.au/hmas-tingira>. Sourced 30 Jan 2017 @1145hrs



Tingira Memorial Park, a small park on the Rose Bay waterfront, commemorates *HMAS Tingira* and the boys who trained on her. Photo taken by Julie Evans 9 Feb 2017

# Leonard Alexander Jagger continued

*Tingira* Boys c.1914  
Sourced <http://www.navy.gov.au/hmas-tingira>. on  
30 Jan 2017  
@1145hrs



*HMAS Psyche*. Image sourced <http://www.navy.gov.au/hmas-psyche> 30 Jan 2017 @1220hrs

On 14 July 1915, Boy 1st Class Leonard Jagger joined the crew of *HMAS Psyche*. His training continued and on 13 October 1916, he qualified as Ordinary Seaman 2<sup>nd</sup> Class.

*HMAS Psyche* had been commissioned by the Navy to form part of a patrol in the Bay of Bengal to observe German activities in India and Burma. *Psyche*, the ship manned mainly by sailors still in training and experienced petty officers, left Sydney 16 August 1915 and patrolled Asian waters where she remained for the next two years. Patrols were usually for 10 to 12 days duration before the ship needed to return to Rangoon for more coal.

By January 1916, German activity in *Psyche's* patrol area had ceased so the ship was sent to the neutral territories of the Malay Peninsula to continue patrolling.

The Naval record for *Psyche* reports “a general malaise” affecting the ship with many men ill and some sent back to Australia having been “found unfit to serve in the tropics”.

The situation worsened and a number of issues contributed to this. *Psyche* was an old ship; humid tropical conditions made life difficult and long hours were spent on patrol and intensive training. The last straw was the deplorable food as the Naval record attests. “Tinned fish, green or rotten meat and rotten eggs were all too common in *Psyche's* mess”. Stokers refused to work and some were eventually court martialled. Native stokers from Singapore were temporary replacements.

By July 1916 when the ship arrived in Hong Kong for an annual inspection, the situation was dire. Six officers and more than seventy ratings were admitted to the naval hospital in Hong Kong, seeking treatment for various ailments including Dengue fever. Another forty ratings and an officer were ill on board. This meant that about half of the ship's crew were incapacitated. The ship's surgeon, Clifford Henry, declared that "the crew was in urgent need of a spell in a cold climate".

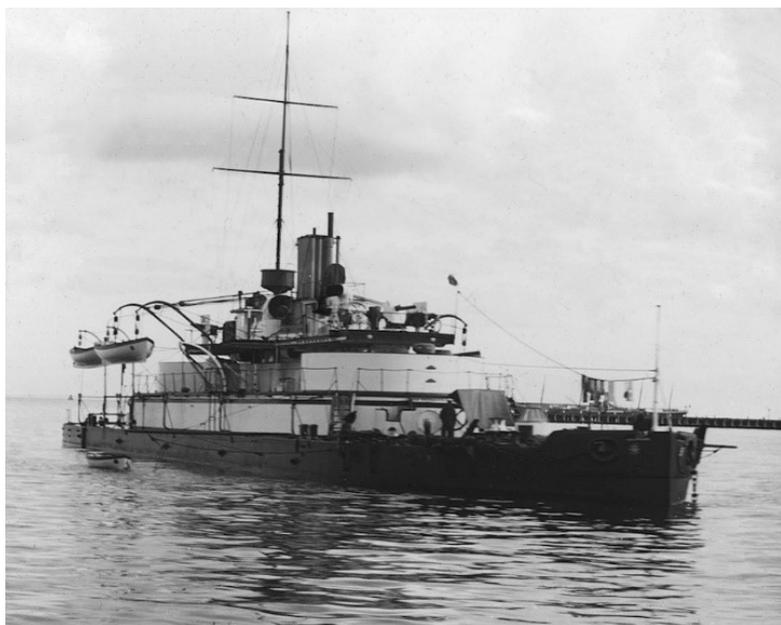
By coincidence, Surgeon Clifford Henry is also on the Saint Alban's WW1 Honour Board. Whether or not he and Leonard Jagger knew each other prior to service on *Psyche* has been impossible to determine.

Many of the *Psyche* crew were given a break of almost three weeks and when they returned to the ship it was to continue patrolling – this time in the cooler conditions off the coast of China. After further operations in the Bay of Bengal, Burma and Singapore, *Psyche* headed for home. She arrived in Sydney for a refit on 28 September 1917 and was decommissioned on 16 October. In her two years' service, she had never seen military activity. Her value had been as an obvious presence in Asian waters, especially the Bay of Bengal, and as a warning to any possible enemy activity.



Able Seamen on *HMAS Psyche* – about 1916. Image sourced <http://www.navy.gov.au/hmas-psyche> 30 Jan 2017 @1220hrs

Leonard Jagger, now classified as an Ordinary Seaman, was transferred to another vessel *HMAS Cerberus* for four months. Throughout her commission, 1914-1918, *HMAS Cerberus* was confined to the waters of Port Phillip Bay, Melbourne, Victoria. She was Port Guard Ship for the Port of Melbourne, acting as a base for the naval dock guards and small craft patrolling the harbour.



In the later stages of the war, *HMAS Cerberus* became a store for ammunition and explosives but by this time Leonard Jagger was serving on another vessel. From 2 February 1918 to 11 April 1918 Leonard was paid out of *HMA London Depot*, based in Australia House in London, perhaps indicating that it was during this time he was travelling to his next ship.

He joined *HMAS Australia* in patrol and fleet exercises in the North Sea on 12 April 1918. Leonard served on *HMAS Australia* first as an Ordinary Seaman [12 April 1918 – 5 August 1918] and then as an Able Seaman [6 August 1918 – 1 August 1919]. He was not yet 19 years old when he joined *Australia's* crew.

*HMAS Cerberus*. Image sourced <http://www.navy.gov.au/hmas-cerberus-hmvs> 30 Jan 2017 at 1230hrs

# Leonard Alexander Jagger continued

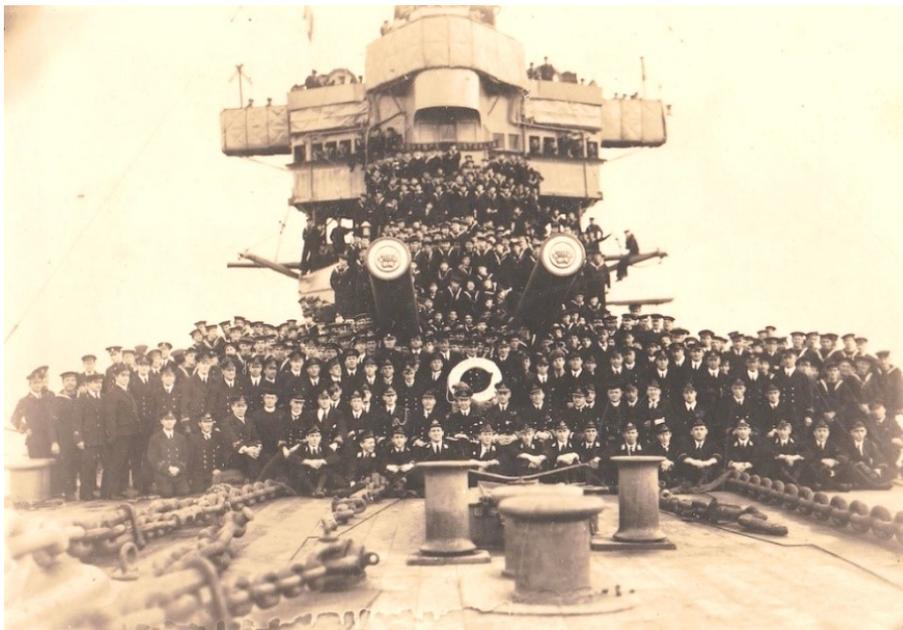
*HMAS Australia* patrolled the North Sea as a unit of the British Grand Fleet. This was generally an uneventful routine of patrol and fleet exercises except when a group of volunteers from the ship took part in a bold commando raid on the occupied Belgian ports of Ostend and Zeebrugge. Leonard was not part of this group.

*HMAS Australia* was used for experiments with aircraft and on at least two occasions a Sopwith 1 ½ Strutter aircraft was successfully launched from a platform erected on one of her 12-inch gun turrets.

This was the first time a two-seater aircraft had ever been launched from a battle cruiser. As the war drew to a close, every British ship carried a Sopwith Strutter for reconnaissance exercises and a Sopwith Pup or Sopwith Camel as a fighter plane.



Royal Flying Corps or Royal Air Force Sopwith Strutter in 1917-1918 period.  
Sourced [https://en.wikipedia.org/wiki/Sopwith\\_1%C2%BD\\_Strutter#/media/File:RAF\\_Sopwith\\_1\\_1-2\\_Strutter.jpg](https://en.wikipedia.org/wiki/Sopwith_1%C2%BD_Strutter#/media/File:RAF_Sopwith_1_1-2_Strutter.jpg) on 7 Feb 2017 @ 1600hrs



*HMAS Australia's* ships company in 1918  
Image sourced <http://www.navy.gov.au/hmas-australia-i> on 30 Jan 2017 @1420hrs

On 11 November 1918, the signing of the Armistice brought the fighting in Europe to an end. On 21 November, the British Grand Fleet came out from the Firth-of-Forth in two divisions to meet the German High Seas Fleet steaming across the North Sea to be interned at Scapa Flow.

*HMAS Australia* had the honour of leading the port line at the head of her squadron. *HMAS Melbourne* and *HMAS Sydney* were also there, taking their place among the light cruisers. After anchoring, each enemy ship was allocated a guard ship. *Australia* was given charge of the latest German battlecruiser *Hindenburg*.

On 23 April 1919 *Australia* sailed from Portsmouth and, after a four day visit to Fremantle, reached Sydney on 15 June 1919. Leonard then left the Navy.

Leonard's Naval Service Record, in a document obtained in March 1939, states "His character and efficiency on 1 August 1919 were assessed as 'very good' and 'satisfactory' respectively".

In just over four years, Leonard Jagger had served on four vessels, including his training ship, and had travelled to the other side of the world in the service of his country.



**HMAS Australia passing through the Suez Canal during her voyage back to Australia in 1919**

In 1921, Leonard's father Albert Arthur (Senior), a printer in Epping, founded a local newspaper. It was called *Epping and District Times*. The business involved all the family and Leonard was the typesetter, compositor, and machine repairer. [More detail on this family business is in the profile on Albert Arthur Jagger, Parish Magazine Number 845, Feb/Mar 2017]

In 1931 Leonard married Gwendoline Florence Sonter in Burwood, New South Wales. They had two sons – John Leonard and Albert.



**Leonard and Gwendoline**

They lived for a time at Wagstaffe Point on the Central Coast of New South Wales.

The family reports that there were times, actual years unknown, when making a living was difficult for Leonard so he took a horse and cart into the north-west of New South Wales shooting rabbits to sell the skins. The government's introduction of myxomatosis to control the rabbits was devastatingly effective, reducing the estimated rabbit population from 600 million to 100 million in two years.

Leonard also travelled around NSW tinplating and repairing dust pans, baking dishes and other household items. When they returned to Sydney, Gwendoline worked in the Speedo Swimwear factory.

Though considered too old to enlist in World War 2, a family story tells of the way Leonard dyed his hair and "fudged" his age to join an American Liberty ship in the Pacific.



**Leonard and Gwendoline at Royal Easter Show with sons John and Albert, 1940**

# Leonard Alexander Jagger concludes

The Liberty ship was a class of cargo ship built in the United States during World War II, a British design adapted by the United States and mass-produced on an unprecedented scale. These transport ships replaced those torpedoed by German U-boats. Source [https://en.wikipedia.org/wiki/Liberty\\_ship](https://en.wikipedia.org/wiki/Liberty_ship) 26 Feb 2017 @1500 hrs.



Leonard enjoying a pipe approx 1965

During their marriage, Leonard and Gwendoline lived in various suburbs of Sydney, including Enfield, Lidcombe and Pennant Hills, before returning to live on the Central Coast at Long Jetty. Leonard Jagger died in 1982.

## Lest We Forget

*Julie Evans  
Parishioner*

### Acknowledgements:

1. John Leonard Jagger (died November 2015), son of Leonard Alexander Jagger – for personal photographs, information and recollections of his father.
2. Don and Jo McKerrell. Don is Leonard Alexander Jagger's nephew and Jo, his wife, is the family historian. They generously provided information, personal photographs and stories.
3. Births, Deaths, Marriages NSW <http://www.bdm.ndw.gov.au/> Sourced 4 Feb 2017 @1420hrs
4. National Archives of Australia <http://naa.gov.au/> Reference Enquiry June 2015 - NAA1000124995
5. All information on HMAS Psyche <http://www.navy.gov.au/hmas-psyche> Sourced 30 Jan 2017 @ 1220hrs
6. All information on HMAS Cerberus <http://www.navy.gov.au/hmas-cerberus-hmvs> Sourced 30 Jan 2017 @ 1230hrs
7. All information on HMAS Australia <http://www.navy.gov.au/hmas-australia-i> Sourced 30 Jan 2017 @1420hrs
8. All information on HMAS Tingira <http://www.navy.gov.au/hmas-tingira> Sourced 30 Jan 2017 @1145hrs
9. *An ABC of Epping – A Handbook for Residents* by Alex McAndrew 2001 Pages 243, 246
10. Australian Maritime Museum <https://anmm.wordpress.com/2013/10/07/aboard-the-tingira-our-navys-nursery/> Sourced 5 Feb 2017 @1650hrs.
11. Commonwealth of Australia Navy Office Record of Service dated 16 March 1939 – provided by Jo and Don McKerrell
12. [https://en.wikipedia.org/wiki/HMAS\\_Tingira](https://en.wikipedia.org/wiki/HMAS_Tingira) Sourced 30 Jan 2017 @1150hrs
13. Cumberland Argus and Fruitgrowers Advocate (Parramatta, NSW: 1888 - 1950), Saturday 11 October 1919 From <http://trove.nla.gov.au/> Sourced 7 February 2017 @1200hrs
14. Sopwith aircraft information [https://en.wikipedia.org/wiki/Sopwith\\_1%C2%BD\\_Strutter#/media/File:RAF\\_Sopwith\\_1\\_1-2\\_Strutter.jpg](https://en.wikipedia.org/wiki/Sopwith_1%C2%BD_Strutter#/media/File:RAF_Sopwith_1_1-2_Strutter.jpg) Sourced 7 Feb 2017 @1600hrs
15. American Liberty Ships [https://en.wikipedia.org/wiki/Liberty\\_ship](https://en.wikipedia.org/wiki/Liberty_ship) Sourced 26 Feb 2017 @1500hrs

# Lenten Happenings

Images from Lenten Ecumenical Services - each week in Lent the covenant churches in Epping have a joint ecumenical weekday service. During the Service candles are lit by a representative of each of the covenant churches: Saint Alban's Epping, Saint Aidan's West Epping, Epping Baptist, Epping Uniting, West Epping Uniting, Saint Gerard's Catholic and Our Lady Help of Christians Catholic.



# ALBERT & MEYER FUNERAL DIRECTORS



Rebecca Pincott

*Proudly Serving,  
St Alban's & St Aidan's  
since 1947*

301-303 PENNANT HILLS ROAD,  
THORNLEIGH

**9484 3992**

Australian Family Owned & Operated

ALL SUBURBS 24 HOURS

[www.albertmeyer.com.au](http://www.albertmeyer.com.au)

# Our Weekly Services

## Weekdays at Saint Alban's

7.00am Holy Eucharist - Wednesday  
10.30am Healing Eucharist - Thursday

## 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 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 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 Rector. For further information please telephone 9876 3362.*

## The Parish Register

### The Faithful Departed

Lionel Norman NASH on 26 January 2017

Lillian Gordon GIBSON on 3 March 2017

Maxwell John BOYLEY on 19 March 2017



# Parish Directory

<b>Rector</b>	<b>The Right Reverend Ross Nicholson</b> BCom, BTh, Dip A. MA
<b>Associate Priest (Part Time)</b>	The Reverend Paul Weaver BA, BD, ThL, AMusA
<b>Honorary Priests</b>	The Reverend Dr Philip Blake Dip Th, DipE, Dip PS, BA, MA, PhD The Reverend Jane Chapman BA, MBA, Cert IPP, Dip AngOrd The Reverend Valerie Tibbey ThDip
<b>Licensed Lay Readers</b>	Ken Bock (Diocesan), John Noller, Ruth Shatford (Diocesan)
<b>Lay Assistants</b>	Godfrey Abel, Sue Armitage, Stuart Armsworth, Noel Christie-David, Margaret and Robin Cummins, Linda Deall, Graeme Durie, Jill Gumbley, Anne Lawson, Tony Malin, Michael Marzano, Jan McIntyre, Richard Moon, Jane Noller, Margaret Pearson, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), John Sowden, David Tait, Amanda and Kim Turner, Ian Walker, Sarah Weaver
<b>Servers</b>	Stuart Armsworth (Master Server), Ross Beattie, Margaret Byron, Shane Christie-David, Linda Deall, Bastian Dunn, Graeme Durie, 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
<b>Parish Administrator</b>	Denise Pigot Telephone 9876 3362, or by email - <a href="mailto:office@eppinganglicans.org.au">office@eppinganglicans.org.au</a>
<b>Honorary Parish Treasurer</b>	Noel Christie-David
<b>Parish Councillors</b>	Glyn Evans, Michael Gumbley, Malcolm Lawn, Kent Maddock, John Noller, Peggy Sanders, Penelope Thompson, Sarah Weaver
<b>Parish Nominators</b>	Robin Cummins, Peter Deall, Graeme Durie, Peggy Sanders, Ruth Shatford
<b>Synod Representatives</b>	Anne Price, Graeme Watts
<b>The Church Wardens</b>	
<b>Saint Alban's</b>	David Tait - Rector's Warden Graeme Durie - People's Warden Ruth Shatford - People's Warden
<b>Saint Aidan's</b>	Ken Bock - Rector's Warden Margaret Cummins - People's Warden Richard Ryan - People's Warden
<b>Choir Director</b>	Kent Maddock Jnr
<b>Assistant Choir Director</b>	Anne Price
<b>Organist</b>	Neil Cameron
<b>Assistant Organists</b>	Lynn Bock, Stanley Gilling, Tony Malin, Richard Simpson, Bruce Wilson
<b>Caretaker</b>	Oscar Sichez
<b>Editor</b>	Stuart J. Armsworth - email <a href="mailto:stundeb@bigpond.net.au">stundeb@bigpond.net.au</a>