



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 2015
Number 834**

*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 Parishes of Carlingford and Epping*

From the Editor

The Epping community is about to experience great change as the Government's plan for the Epping town centre progresses. We, as a Parish, must determine our place in this changing environment, so that we are in the best place to help others discover their place in God's glorious Kingdom. The Parish is also going through change as we pray for a new Rector. One of the strengths of the church is how it has been able to cope with the great social, scientific and technological changes that have occurred over the last two thousand years. We will also meet the change challenge through prayer and wise consideration and consultative planning.

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Our Vision:

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

"a city on a hill"

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 1 May, 2015.** 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: Readers may recognise the cover artwork as a photograph of the Tower of Saint Alban's, Epping

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 and 4th Sundays with Alban's Angels
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.



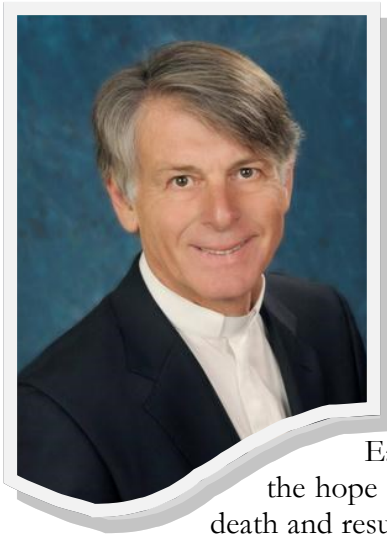
Parish Happenings



Photos from recent parish events: the blessing of the backpacks for the commencement of the school and academic year; and the commissioning of the Master Servers Stuart Armsworth and John Noller.



The Rector's Letter



Easter and Christmas are part of a whole - the creation and establishment of the reign of Christ. Easter is the culmination of the incarnation in which God became one of us, and as the theologian John Macquarrie has written,

*"It was precisely (Christ's) passion which opened a new and deeper understanding of God as one who stands with his creatures amid the sins and sufferings of the world, and is not therefore a distant celestial monarch, untouched by the travail of creation."*¹

In the person of Jesus the Christ, God is shown to be part of us. Jesus the Son of God took on human form and veiled his true identity so that we may live our lives knowing that we are in God's realm. We are on the return journey to the Garden of Eden.

Easter is the extension and deepening of the hope in the death of Christ, the hope that love is stronger than death and will ultimately triumph. Through the death and resurrection Jesus has become the living centre of a new life and hope for all humanity. Humankind has become the body of Christ in the world. The resurrection is the central tenet of the Christian faith. If there was no resurrection then as Saint Paul said, *"If for this life only we have hoped in Christ, we are of all people most to be pitied."*²

A literal interpretation of the Resurrection has been important to many believers down the years, but it is also a limiting interpretation. When we talk about resurrection we come into a realm where language is insufficient as it is whenever we talk about God and the things of God. We need to sort out the blending of the historical and the mystical, the literal and the metaphysical, the subjective and the objective. Jesus is our sure guide in declaring emphatically: *"Remember I am with you always to the end of the age."*³

We experience the Risen Jesus whenever we meet together as the body of Christ and share in the Eucharist. We feed on Christ and are filled with God's Spirit to carry out the work of the resurrected Christ in the every day world in which we live. We meet in his name and share his peace. *"Jesus lives! thy terrors now can O Death no more appal us ..."*⁴

The account of the two followers on the road to Emmaus reminds us of our need to join together to discover the resurrected Jesus. "When (Jesus) was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, *'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?'*"⁵

As we are told by Saint Paul, speaking of the great Prophet Abraham:

*"Therefore his faith 'was reckoned to him as righteousness.' Now the words, 'it was reckoned to him', were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification."*⁶

It is not seeing the physical body of the resurrected Jesus that saves us. Like Abraham, we are saved by faith. The gates of the Kingdom of God are open to all who believe.

*"Christ the Lord is risen again!
Christ hath broken every chain!
Hark! angelic voices cry,
singing evermore on high,
Alleluia!*

*Now he bids us tell abroad
how the lost may be restored,*

Rector's Letter Continued

*how the penitent forgiven,
how we too may enter heaven.
Alleluia!*

*Thou, our Paschal Lamb indeed,
Christ, thy ransomed people feed;
take our sins and guilt away,
that we all may sing for aye
Alleluia!"²*

May this Easter be the time when our hearts burn with the love of the Resurrected Christ and may we "tell abroad how the lost may be restored."

Grace, love and peace to you all.

*John Cornish
Rector*



¹ Christian Hope, John Macquarrie, Mowbrays London, 1978

² 1 Corinthians 15:19

³ Matthew 28:20

⁴ Hymn written by Christian Gellert 1715-97 translated Frances Cox 1812-97

⁵ Luke 24:30-32

⁶ Romans 4:22-25

⁷ Verses 1, 5, 6 Michael Weisse 1488-1534, translated Catherine Winkworth 1827-78

Bankstown and the Future



It's five minutes to midnight for Saint Paul's, Bankstown. They have been without a full-time rector for some years now, partly because of a lack of funds and partly because of the state of the rectory. The parish has been placed in the care of the rector of Georges Hall while the diocese is experimenting with a 'new' form of street ministry in Bankstown in an effort to reach out to the variety of ethnic groups in the area. This street ministry will not have much involvement in the church itself, with no pastoral responsibilities and no involvement with its English Language Classes.

So why does any of this matter? Bankstown is a place many in Sydney have never visited. The parish is small and struggling. The facilities are cramped and worn. The success or failure of this parish will have little impact in a diocese as large as ours.

Yet it does matter when you consider what the parish and the area represent. The City of Bankstown has a population of about 200,000. This of course includes the surrounding suburbs, but that it makes it a significant part of the metropolitan area, and nearly 3% of the state. This population is very diverse with over 20% speaking Arabic, while 30% claim the Catholic faith. Large new housing developments are being built right in the middle of the town. Bankstown is typical of the new suburban Australia of today. The modern suburb is high rise, high density, culturally diverse and close to shops, transport and other facilities. If we are planning missions in Sydney this is the population we need to address. If we are not prepared to address the mission issues that places like Bankstown raise then we greatly limit the scope of our outreach and it makes the Anglican Church further removed from the new developing Australia.

It does matter because there is already a community of faith at Bankstown. The Parish of Saint Paul's has been there for over a century. It has maintained a prayer book Anglican tradition over many decades. Faithful people have been at prayer in that place for a long time. In the mid 80's it established Saint Paul's Choir School which has grown to become the very successful Georges River Grammar School. Saint Paul's has a strong history of faithfulness and innovation in ministry. In purely practical terms Saint Paul's is located in the very heart of Bankstown, just across the road from Aldi. It is a strategic location for any ministry in Bankstown with literally thousands of people living within a ten minute walk.

We have seen this story many times over where a suburb goes through huge change while the old Anglican Church on the corner suffers. Often, the decision is made to close it down and sell off the land. Later, it is decided that ministry needs to be restarted in the area but the funds aren't available to buy land in a good location. Perhaps a school is used for a time but the church remains vulnerable to the whims of the landlord and the future of the ministry remains uncertain.

Yet there are models of ministry and mission out there that are showing promising signs. Next door to Saint Alban's in Epping (in the previous Uniting Church) is a new church which contains essential elements for ministry for the Epping of tomorrow. Each service is in three languages meeting the needs of both the adults and their children who are growing up in an English environment. They run a Sunday School which uses an international curriculum so that children can continue their learning no matter which country they are living in. Or we can look at Saint Alban's at Rooty Hill which has been addressing the multi-cultural needs of their parishioners for many years. They have installed a large kitchen where food is used as an expression of a variety of cultures in the area. Their building is air conditioned so church attendance is always comfortable at Rooty Hill. They now use several translators during the services so people can clearly understand what is going on. A serious effort is made to address the needs of the people. However, the people at Rooty Hill know too well the high cost of the ground work that was needed to run an effective multi-cultural ministry.

The Lutheran Church in the United States adopts an interesting method for establishing new centres of ministry. They choose a target area. They appoint a pastor and then the church fully funds the ministry for three years. After that time they re-evaluate the situation to determine future directions. However, they recognise that new ministries don't come cheap and the work isn't easy. There have been attempts in Sydney where the church worker was expected to do the work of ministry as well as find the funds to support it. This is a recipe for burn-out.

So we can only hope for the best at Saint Paul's, Bankstown but it is important that it succeed. Bankstown is the face of modern Australia and the church must address it. Bankstown already has a community of faith and they deserve to be supported to help them face the difficult challenges that modern Australia presents. It already has the location. The church is in the right place at the right time. Saint Paul's is exactly where you would want to be to face these many challenges. But the desperate need is for resources. If the church is starved now it will certainly starve to death. Let us pray for a spirit of wisdom so that the modern Anglican Church of tomorrow will see that its origins were in places like Saint Paul's Bankstown. But if Saint Paul's fails then it really is the canary in the mineshaft.

Ross Weaver

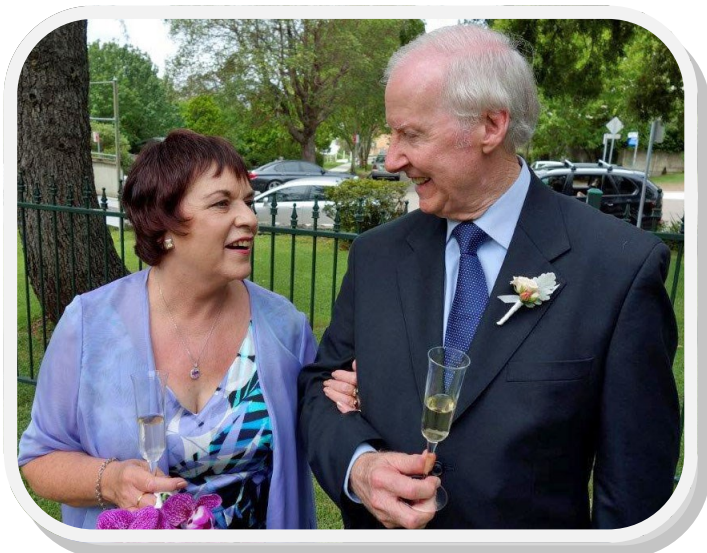
The Parish Register

The Faithful Departed

Anthony Adair MOON on 23 January 2015

Holy Matrimony

Ian ARNOLD and Peggy SANDERS on 7 February 2015



Let the Children Come

Hassan is crying his heart out on his father's chest. Hassan's dad has promised to stay til the bell goes. They are sitting in the playground at lunchtime. His aunt, concerned, stands beside them. Kindergarteners are rushing by, armed with watering cans. They are watering the garden and playing with trucks, almost unaware of the emotion on the seat nearby. But Hassan's classmates are alive to it. Clarissa sits next to Hassan's dad, with big eyes on Ismael. Several other 6 year olds stand sentinel around the seat. Then the bell goes, and tearing across the playground runs Seamus – *"C'mon Hassie – the bell's gone – it's time to line up!"* Hassan's teacher for the day – not his usual class teacher – tentatively comes forward to try and extricate Hassan from his dad. She is young and new, and being unsure how to handle this sensitively, goes in search of another more experienced Year 1 teacher to advise her.

What struck me about this playground vignette is that children can teach adults how to behave. They don't judge people the way adults do. They are open and trusting. They don't think it strange that Hassan's aunty wears a headscarf. (But then they don't worry that classmate Bhavjot wears a turban.) What they do notice is that their friend Hassan is very, very sad and hurting badly. They want to help. They help the only way they can: by being near and feeling his sadness. At this school, Hassan doesn't stand out anyway, 'cause everyone's different. Clarissa's mum is Chinese and her dad is Anglo. Seamus' parents are Irish. The parents of the friends standing guard around the seat come from Korea, China and the Philippines. Even the teachers come from all over the world: the casual teacher for the day is Vietnamese Australian, the other more experienced teacher is Greek Australian.

All in this scene – kids and adults – were born in Australia. Children at this school are Christian, Muslim, Hindu, Buddhist, and no religion. Some of the children and many of their parents were born overseas. At home most of the children speak one or more languages other than English. At school they learn together and play together and care for each other and help each other to play and learn. This microcosm of the world shines like a beacon of hope. I wish the world's leaders could see this, and play and learn and care, too.

Kerin Brown

Kerin teaches at a local government primary school



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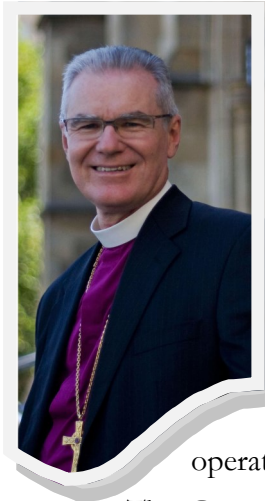
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Survival in the Bush



The General Synod of 2014 raised for the first time for many of those present the question of the future of an Anglican vision to conduct Christian ministry across the whole of our nation. The financial viability of some dioceses is perilous and for others, established in a different era of larger rural populations, demographic and social change means that previously self-sufficient parishes can no longer be sustained. Add to that the rapid growth of the large cities of our nation and the challenges that confront our largest dioceses to meet the church planting opportunities in these new suburbs. Discussion of the report on viability and structure of dioceses at the General Synod highlighted the risk for our church in being able to continue to offer ministry in whole areas of our country. There was energy at the General Synod to do something about the issue, but what? Is the issue essentially an organisational one or does it need a new spirit of vision and co-operation for our church?

The General Synod may have been one of those ‘frog in the increasingly hot water’ events where the cumulative effect of gradual change suddenly confronted people as extreme and undesirable. Some will know that I served as the Bishop of the Northern Territory between 1999 and 2006. It is typical of large parts of our continent, with sparse population and high cost of maintaining a ministering presence in remote areas. Since its inception in 1968, the Diocese of the Northern Territory has been very reliant on partnership from other parts of the Australian Church. The Church Missionary Society, Bush Church Aid Society and the Anglican Board of Mission have all been important institutional partners. The National Home Mission Fund was established by a canon of General Synod in 1969 and was intended to provide the financial resource to fund the bishop and registry of the Diocese of the NT in the absence of any financial endowment of the See. The idea was that the other dioceses would all contribute to the fund and to a small extent ‘share the wealth’. That idea was initially successful, to the extent that other financially strapped outback dioceses were added as recipients of grants from this source. Certainly in my time in the NT the NHMF was a valued source of funding for key ministry roles such as a Ministry Development Officer. Sadly the support from dioceses and parishes for this fund has now dwindled to a point where it makes comparatively little contribution to the growth and support of outback ministry. This is just one example of the gradual change that has been taking place in the last decade. I suspect that similar stories could be told in a range of contexts.

All of this leads me to question whether we have a shared vision for the ministry of our church to our nation or have we all become increasingly absorbed in the pressing issues within our parishes and individual dioceses? As we become an increasingly urbanised society do we retain a passion for ministry outside of the big population centres? For all sorts of constitutional and identity reasons it is easy for us to become a mere collection of ‘have’ and ‘have not’ dioceses that live with the historical consequences of circumstance and the intergenerational management of resources. There are undoubtedly many worthy causes that press claims on our personal and corporate financial resources. But should there not be a higher claim which comes from our faith and Anglican ecclesiology which means that having a national vision and adequately resourcing it is primary rather than an optional extra?

The purpose of the National Home Mission Fund is set out plainly in the General Synod Canon, “The promotion of the mission of the Church throughout Australia, and particularly in those dioceses which because of remoteness, lack of resources, missionary opportunities or new development are in need of external assistance”. It sounds a bit like the remedy for the situation I described earlier! Our problem is of course that such actions of the General Synod in legislating in this way remains aspirational, since such General Synod legislation in no way binds the dioceses to

comply. It is easy to imagine that as time passes, other priorities press their claim and we easily let the aspiration of an earlier generation drop off our agenda. I would be interested to know the extent to which diocesan synods deal with resolutions that profess a solidarity with a national vision.

An active commitment to educate ourselves may be a good place to start. During the millennium drought that extended for thirteen years in Victoria a 'twinning' partnership was set up between many of the over two hundred parishes in the Diocese of Melbourne with parishes across the Victorian country dioceses. In addition to the practical support these relationships provided, it gave an opportunity for relationships to develop and for people from the parishes in drought stricken areas to share their ministry with people from the city. I think that it was highly informative and educational for the city dwellers who otherwise would have mainly experienced the effects of drought in restrictions on watering their gardens or washing their cars. It is hard to attribute effects to a single source but it has been interesting in the wake of those partnership experiences that the Melbourne Synod has resolved to better fund the National Home Mission Fund.

I believe that it is worth us sharing a vision that Anglican ministry should be present in communities and to people right across our nation. A good place to start is in finding out the reality of sharing the experiences of people who are on the ground in places beyond our urban fringe. A national vision for the church's ministry needs an advocate in every diocese and certainly at the General Synod. Be intentional and prayerful as we share in the one mission of Christ to our nation.

The Most Reverend Dr Philip Freier
Archbishop of Melbourne

Vale Bishop Barbara Darling

Bishop Barbara Brinsley Darling 17 October 1947 - 15 February 2015

Barbara Darling had a strong connection to Saint Alban's, she attended Sunday School here when over 600 children attended each Sunday, she later became a Sunday school teacher before moving to Melbourne where she was ordained, subsequently becoming the first female bishop in the Anglican Diocese of Melbourne. Bishop Barbara most recently visited in late 2014 when she was in Sydney for a high school re-union. Bishop Barbara suffered a stroke on 7 February



Photos taken when Bishop Barbara preached at the Saint Alban's Patronal Festival in 2009

Achieving an Impossible Ambition

During my early teen-age years in the early 1950s, I was an avid attendee at the two major teen-age radio shows aired on 2GB and 2UE. I enjoyed them immensely and attended them as often as I could. I was particularly taken by the idea of radio, which, in the days before TV, was the main family home entertainment. The radio stars like Jack Davey and Bob Dyer were the next rung of idols below the movie stars of the day. There were also the famous serials and also the Lux Radio Theatre, which I attended on occasions as an audience member. I became so taken by Radio that on one occasion I said to my Father after attending a show “Dad, when I leave school, I’m going to be a radio announcer.” To this my Father brusquely responded “No you’re not. You are going to get a proper job!”

Consequently, after leaving school, I worked in a large financial institution and studied part-time for a Commerce degree at the NSW University of Technology, now the University of NSW. This turned out to be a happy career experience lasting 40 years, not the least of which was being posted for a period to the employer’s London office. During this time, I obtained artistic satisfaction from my involvement with music playing and performing in community theatre.

However, in 1995 I found out that Saint Alban’s parishioner Derek Jones was involved with (and he still is!) a radio station which involved reading the news from newspapers. I found out that this was Radio 2RPH (Radio for the Print Handicapped) and that its news readers were all volunteers. I spoke to Derek about this and he kindly arranged for me to be auditioned by the station. Fortunately, I passed the audition and began to be involved in regular shifts reading news from newspapers. After some months, I undertook the Station’s announcer training course, passed that, and became an announcer doing regular shifts leading teams of news readers.

The station, which commenced operations in 1983 and transmits on 1224 AM (between 2CH and 2SM), 100.5 FM, Digital, I-Pad App and on the Internet (Website www.2rph.org.au), provides a very valuable service to its listeners. Our broadcast area extends from Wollongong, out to Mt Victoria and to the Hunter region, the latter through a 100.5 FM transmitter on Mount Sugarloaf.

The “print handicapped” are people who cannot see, read, hold or understand the printed word. This covers blind and visually-impaired people, those who are functionally illiterate, people who physically cannot hold a printed item through suffering arthritis, quadriplegia, motor-neurone impairment or other similar disabilities, those who are learning English as a second language and the frail-aged. However, one amazing fact is that many people who are not print handicapped also tune to the Station so that that can hear newspapers and magazines read to them because they are too busy to actually read the various publications. Many listen while they are driving.

The station broadcasts its own programmes from 6.30 a.m. until 11.00 p.m. Mondays to Saturdays and 9.00 p.m. on Sundays. (From 11.00 p.m. to 6.30 a.m. we relay the BBC Pacific World Service..) The fundamental programme format comprises live-to-air reading of newspapers from 7.00 a.m. until 1.00 p.m. This covers the Sydney Morning Herald, the Daily Telegraph, and The Australian. We also read the Newcastle Herald by a separate team of readers via the Hunter transmitter. At other times, various presenters read articles from magazines covering a very wide range of interests – Time, Women’s Weekly, Woman’s Day, Choice, The New Statesman, The Spectator, Limelight and many others. Some magazine programmes follow a theme and articles are read from more than one source. For example, one of my programmes is “People in Profile” where I read articles from anywhere that talk about individual people.

For the live newspapers, two readers prepare articles by cutting them from the particular newspaper. Having separated the articles broadly into the categories of Front Page, Local and National News, World News, Business News, Sporting News, the Editorials and Letters to the

Editor, they then proceed into the studio and, under the leadership of the Announcer, read the articles during the time allotted for the particular Newspaper. The Announcer acts as the “comper”, operates the panel and in general “manages” the broadcast.

The magazine programmes are mostly of 30 minutes duration and are pre-recorded. This is to ensure that they fit within the time slot.

The RPH service operates across the whole of Australia with stations in all capital cities and some regional stations in Victoria. These stations are run by local residents of the respective States in which they operate. There is a similar service operating in New Zealand but is not as widespread as in Australia.

I regard the RPH service as an excellent means whereby handicapped people can be kept informed. Although it has been running in Sydney for over 30 years, there are still many publications in the printed form that can usefully be read on air despite the extensive proliferation of electronic media that now provide vast quantities of information. Our most recent survey indicated that we have a weekly audience of just under 100,000.

I consider that my involvement is a win-win situation; it is helping other people overcome a difficulty and could be regarded as a form of ministry, but, at the same time, is helping me to achieve an ambition that for many years was an “impossible dream” – I’m a radio announcer!. Do listen to 2RPH – its frequencies are listed earlier in this article. The Website also lists the Station’s Programme Guide which shows the extensive range of programmes. It’s great to listen to either at home or as you are driving and you can listen to the news of the day or get the latest from a periodical magazine.

Ken Bock
Rector’s Warden Saint Aidan’s West Epping



Rough Edges



Kings Cross is an iconic part of Sydney. It is famous for many things, notorious for some. The problem with reputations is that once they are acquired, they are very hard to change. But the Kings Cross area is going through some very interesting changes at the moment. Those changes are having quite an impact on the ministry of Rough Edges in Darlinghurst.

Suburbs and cities change all the time. Many suburban areas of Sydney are going through massive change at the moment, becoming much higher density and more multi-cultural in composition. Those changes don't come about by accident. They are the very deliberate result of shifts in government policy that are seeking to change the areas in which we live.

The big changes in the Darlinghurst/Kings Cross area have come about through changes in the liquor licensing laws. Previously, as a result of both state and local government policy, Kings Cross was designated an 'entertainment precinct', with an emphasis on the 'night time economy'. This produced a ridiculous situation, where in a geographically tiny area there were dozens of bars and pubs with 24 hour operating licenses. Literally thousands of young people would pour in on Friday and Saturday nights, to attend what was really a huge and totally deregulated street party. Some people estimated that there were over 20,000 people crammed in to Kings Cross each night on the weekend.

The policy had predictable results. What happens when you encourage thousands of young people to consume huge amounts of alcohol with almost no regulation or supervision? It produced shocking levels of violence, and physical and sexual abuse. It took the tragic death of Thomas Kelly, victim of the 'cowards punch', to compel governments to confront the liquor industry and do something.

The introduction of the 'Newcastle' laws (so named because they had been successfully trialled in that city) has had an immediate and far reaching impact in our community. The anecdotal evidence is that the number of people visiting the Cross on weekends has reduced by about half. The number of assaults has reduced by about half. The profits of the bars and hotels has reduced by about half. So unless you are the owner of a licensed premises, you would have to say the new laws have been very welcome.

This change in government policy has had an immediate though unexpected impact. We are currently seeing a shift away from premises being used as hotels and bars, and becoming used for residential purposes. The most striking example is the bar often known as the 'Bourbon and Beefsteak'. This Sydney icon was set up by an American entrepreneur during the sixties, when American servicemen were on R&R from Vietnam. Over the years it has been well known as a place where a variety of Australian sportsmen have gone to embarrass themselves in the early hours of the morning. About four years ago it was refurbished and became the upmarket 'Bourbon' bar, catering to a young and trendy crowd.

With the changes in the licensing laws, the owners of the Bourbon are putting it up for sale, and it will be transformed again into apartments. Similarly, the Hotel Mercure, which has been a very popular destination for overseas tourists is also being remade into an apartment block. Just this week, we received notification from Sydney City Council that the Morgan Hotel, an upmarket boutique establishment located almost opposite Rough Edges, is being refurbished into apartments.

These places will be almost all single occupancy units - one bedrooms or 'studios' (which means really one room with a bathroom). They will sell for over half a million dollars each! Many will be bought by investors. The people who live there will often be young professional people who work in the city and want to live close to where they work.

Those changes will have quite an impact on the work we do at Rough Edges. We notice the pro-

cess of 'gentrification' in Kings Cross, and we can see that there are some very wealthy people moving into our area. In some cases they are 'empty nesters', who have sold their family homes on the North Shore and have moved in town for a new life. It looks like the wealthy demographic in our area is getting wealthier, that there will be an increasing number of people who are financially very well off.

Yet the poor people are not going away. About 20% of our parish lives in social housing, especially around the Woolloomooloo area. There is also an ongoing and persistent homeless population in the streets and parks around here.

From our vantage, it looks like an increasing polarisation of the community. Often those new residents resent the poor and homeless. They can be such awkward people to deal with, and only hold back property prices in the area!



Where is the place where wealthy people and poor people can meet one another by choice on a level playing field? What is the context in which professionals and street people can actually get to know one another? How will those two groups interact with each other by choice?

As far as we can see, the only place that something like that happens is in a place like Rough Edges and a church like Saint John's. Rough Edges is a café for street people, a lounge room for those who don't have one. Our volunteers are often local residents who work in professional jobs in the city, and who want to find a way to meaningfully interact with the people they encounter on the street all the time.

Would you pray for the work we do? Saint Alban's has been a great supporter of Rough Edges, and we sincerely appreciate the partnership. Pray that we are gracious and wise in the ways in which we work with our clientele, who at times can be challenging. Generating the necessary resources to do this work, and using them wisely, is a constant battle. So do pray for God's blessing and leading.

Thank you for your on going support and encouragement.

Edward Vaughan
Rector, Saint John's Darlinghurst



The Two of Us - at the Piano



Paul Weaver and Bruce Wilson have been presenting concerts of piano solos and piano duets for the last ten years. Each has had busy lives in their spheres of work but have been able to maintain an active involvement in piano playing. Here is a snapshot about their collaboration.

BRUCE

I first met Paul when he was billeted with my family in 1974 when students from Moore College took part in a Parish Mission at Saint Alban's during his theological training. I was aware then that he was a pianist but it wasn't until he presented his first concert at Saint Alban's in 2005 that I realised what a talent he possessed. The programme he selected was chosen from items which were included in the recently broadcast top 100 piano compositions presented on ABC Classic FM radio.

He was asked to present another concert in 2006 but one of the items he chose was a piano duet... Schubert Fantasia in f minor. It was then he posed the question would I be the second pianist to perform this item with him. I agreed to do so, realising what a challenge it would be.

I was never keen to be a solo pianist, being more interested in performing piano duets...two pianists playing on one piano or as duo pianists where two pianists are each playing a piano. I also have accompanied many soloist singers and instrumentalists. Amazingly whenever I have been involved with duet playing it has always been with another male, from the time at school to the present day.

Since then we have presented each year a concert featuring Paul as solo pianist while I combined with him to perform piano duets.

We find it an interesting experience. Over the years we have developed a schedule such that in early January we meet to select a programme from our reasonably extensive libraries which have been sourced from many locations here and overseas over many years, practise our individual parts, and then rehearse together about every two weeks before concerts in May. The challenge is to feel for and be aware of each other's part and synchronise our playing so that we perform as one.

It gives my wife, Ida, pleasure that the piano in the hall was originally in her parents' home in Perth from the 1950s. After they passed away in the 1980s it was brought to Sydney and has been residing in Saint Alban's Hall since then.

Paul and I both have a special feeling that our God given talents are being used to give pleasure to our audiences as well as raise monies to provide help to those in need.

PAUL

Bruce and I certainly talked from time to time about music while I was billeted with the Wilsons, and during my years as Assistant in the Parish from 1977-81, but the idea of playing

duets with him never really came up. I did perform a few pieces on odd occasions, and also played in a concert with John Main, a fine tenor who was a parishioner at North Epping. Before that, I had done very little accompaniment.

During my years at Saint Andrew's Cathedral, I gained more experience as an accompanist. There was an annual Festival of Flowers every spring, which included 30-minute concerts every hour from 10.30am to 4.30pm each day. I arranged those performances – singers, instrumentalists, choirs and ensembles, even handbells, and presented a program myself. I regularly accompanied a number of fine singers and an excellent young violinist, and really enjoyed the experience of making music with other musicians.

After my first concert at Saint Alban's in 2005, based on a selection of items from the ABC Classic Top 100 Piano Works, I realized that there were so many items left in the survey that it would be good to make another selection for my 2006 concert. Very high up on the list was the Schubert Fantasie, which I would regard as probably the greatest piece ever written for piano duet. Having heard that Bruce enjoyed playing duets, I asked him how he felt about playing this wonderful piece with me at next year's concert. He was a little surprised, but agreed to have a go. We also learned a Brahms Hungarian Dance for a bit of contrast.

Of course, the rest is history! Each year we prepare a program together with about 30 minutes of duets. The duet repertoire is surprisingly large, and has some wonderful pieces. Schubert, Mozart and a number of great French composers each wrote a significant collection of works, and Brahms and Dvorak wrote collections of wonderful dances for piano duet. Particularly in the nineteenth century, piano duets provided the way for ordinary people to hear major works of the great composers: Brahms wrote piano duet versions of almost all his major works, and symphonies by Mozart, Beethoven, Schubert and others were arranged and printed in duet form for amateurs to play. Nowadays there is a huge collection of original works and transcriptions available for piano duets to perform.

Bruce and I are enjoying working on our program for this year, and look forward to sharing it with you in May. We usually present a combination of original works and arrangements, and we always try to provide a variety of styles. We also like to swap roles: so sometimes I will play the upper part and sometimes you will see Bruce at the top end of the piano.

For both Bruce and me, music has brought much blessing into our lives, and it is a privilege to share something of that blessing with others. And it is a special privilege to share with Bruce - and others – in making music together.

Bruce Wilson and Paul Weaver

FOOTNOTE:

This year's concerts "Piano by Request" are:

17 May 2.30pm at Saint Alban's - proceeds to Rough Edges in Darlinghurst

31 May 2.00pm at Concord Hospital Chapel - proceeds to the Chapel's Stained Glass Restoration Fund

7 June 2.00pm at Alan Walker Village, Carlingford - proceeds to Eastwood Christian Community Aid

Hymns Ancient and Modern

This article takes its name from a collection of hymns which once provided the material for many different churches. The purpose of our discussion is to examine the way in which hymns are performed and the reasons for the techniques which are used in this process.

Let us digress for a moment. If you went into a classroom in a primary school where the class was about to be taken by an experienced teacher, what would take place? On this particular day, the group entered the room. Once they had settled down, the students noticed that there was a large object on the teacher's desk covered over with a coloured towel. The teacher said *"Good morning boys and girls. I have something very interesting to show you this morning."* The first step of this lesson is one of two typical openings to sessions at this level. It is called the motivation step, while the other is known as a statement of aims. We have already had the second of these in our article, but we may now pause for the first.

Q: What's a hymn?

A: That's easy, it's a male chorister!

Having had our interest aroused, we can now proceed to the body of the lesson. In a church service, the hymns usually commence with an introduction played by the organist. This prelude normally consists of the last few bars of the piece at hand. Its function is to replenish the congregation's knowledge of the melody. In addition, it alerts those present to the mood of the piece and the tempo at which it will be performed.

If you have sung a lot of hymns, you will be aware that such compositions are verse-repeating, that is, the melody is reiterated a number of times with different words of each repetition.

The printed score includes parts for four voices: from top to bottom, these are soprano, alto, tenor and bass. The main theme is usually in the soprano part. This is a blessing and a curse. On the one hand, the melody can be clearly heard over the other three parts. On the other hand, the soprano is regarded as a high voice, but its range may not suit a congregation which contains a mixture of high and low voices, soprano and tenor/alto and bass, respectively.

It is very convenient if the organist can transpose the hymn down so that its pitch is consistent with the needs of the congregation. I once went into an independent school in the north of London where a friend of mine was the director of music. He told me that the school had recently received some additional funding enabling it to hire an assistant organist. I asked my friend how the new person was getting on. He said that she was a good player, but her transposition had some way to go. You can imagine that in a boys' school with a mixture of unchanged and changing voices such technique is essential.

If you would like to expand your knowledge of the hymn tune repertoire, two programmes might satisfy your curiosity. The first is broadcast at 11.30am on most Sundays (ABC 1), entitled 'Songs of Praise', it emanates from the BBC. Each week there is a different geographical location, with interviews of prominent local personages. The music is made up of hymns performed by members of local choirs interspersed with choral or solo items. Each episode may have a seasonal flavour such as Advent, Christmas or Lent.

The second programme takes place at 5pm on Sundays on a community radio station entitled Fine Music 102.5(FM). The broadcast is called Hosanna and runs for an hour. It consists of a selection of sacred music encompassing recordings by choirs from the United Kingdom, Europe, Canada, the USA and Australia.

Earlier in this article, we noted that many hymns are verse-repeating. It follows then, that in a public performance or a recorded one, there is a need for some variety in each section. In this connection

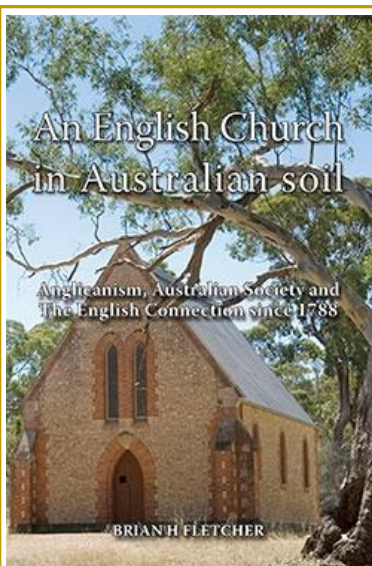
there are several techniques which might provide a focus for your listening pleasure. Verse 1 is usually performed in unison, that is everyone sings the melody. In the subsequent verses, the strategies might include:

- (a) half of one verse taken by the sopranos and altos with the rest by the tenors and basses
- (b) one verse may be sung in harmony
- (c) a final verse may be performed in unison with a descant taken by the sopranos
- (d) and as an alternative to (c) the final verse could be sung in unison with the accompaniment re-harmonised by the organist.

I do trust that you have enjoyed these few comments about the strategies which surround the performance of hymns in services, as well as in television and radio broadcasts. The station entitled Fine Music 102.5 relies very much for public support. Your interest would be greatly appreciated by the people who compile the programmes such as the ones mentioned in this article. A few kind words by mail or phone may provide some positive reinforcement for the volunteers who deliver such episodes from week to week.

Dr Frank Murphy

Prior to his retirement Frank Murphy was Senior Lecturer in the School of Music and Music Education at The University of New South Wales



The Church of England has had an enduring impact on the course and content of Australian history. In this engaging study which draws on decades of research and reflection on Australia's social and spiritual history, Professor Brian Fletcher explains the slow and steady evolution of local expressions of Anglicanism and the forces and factors that obliged its members to adapt their theological worldview to the rapidly changing religious and political landscape of the "Great Southern Land". Rather than being another comprehensive history of Australian Anglicanism since 1788, the emphasis is on exploring English influences on Australian belief and worship, art and music, and on the church's struggles to remain true to its past while responding to emerging challenges unknown to their English ancestors. While many scholars and students overlook the place of religious convictions and spiritual aspirations in Australian history, Professor Fletcher shows the importance of Christian teaching to visions of popular culture and the significance of Anglican identity to everything from voting habits to family life. This

book highlights a vital dimension in the nation's past and contributes to a fuller appreciation of church, state and their interactions.

Emeritus Professor Brian H Fletcher OAM was the foundation Bicentennial Professor of Australian History at the University of Sydney. A Fellow of the Australian Academy of the Humanities, the Royal Australian Historical Society and the Federation of Australian Historical Societies, Professor Fletcher is also the recipient of the New South Wales History Council's Citation for 2007 and the Centenary of Federation Medal for services to Australian history. He has published many books and articles on various aspects of Australian history. In recent years his research and writing has centred on the role of religion in Australia and has led to the publication of *The Place of Anglicanism in Australia*. He is an active member of the Anglican Parish of Saint Alban's at Epping. Professor Fletcher presently chairs the *Journal of Anglican Studies* Board of Trustees. He was awarded the Order of Australia Medal in the January 2012 Honours List for service to education as an academic, researcher and author in the discipline of Australian history.

Insights from Iona



This time last year I was preparing to travel to Iona. A friend of mine had been on retreat on the island several times before, run by a couple of Spiritual Directors from England. I had been interested in her experience and so, when she said it was happening again, we decided to go and make it a kind of pilgrimage. (Perhaps it could more rightly be called ‘Abbey-hopping’!)

The retreat was scheduled for the week before Holy week, so it seemed too good an opportunity to miss and we planned to stay on the island for another week to experience Holy Week and Easter at the Iona Abbey, and, as it happened, with the small Anglican community on Iona.

We began our trip in Ireland in Dublin to see the Book of Kells, and then travelled to Glenstal Abbey, a Benedictine monastery and school in Co. Limerick. I have a recording of the monks singing with Sinead O’Connor and had always wanted to visit. We stayed in their hermitages (‘God Pods’!) overlooking the fields and participating in the daily rhythm of prayer. The liturgies, the music, the silences, the stunning brightness of the church, and the readings carried by lilting Irish voices all touched me deeply. Yet, this uplifting experience was well-balanced by the down-to-earth hospitality, the humour of the monks, and the presence of the school and its students.

It was hard to leave but we gradually made our way to England for a short retreat at Ampleforth Abbey – another Benedictine monastery and school. While a different experience, it was good to slip into the same rhythm of life, and to feel gathered into the community and the depth of its prayer. Our retreat was led by one of the brothers. There was something soul-nourishing as he spoke to us and guided us out of that daily lived experience of community and solitude, word and silence, work and prayer.

From there we made our way up to Scotland via various other places of Christian witness, including Stanbrook Abbey, where we brought greetings from the Benedictine Abbey in Jamberoo, only to discover Mother had just been speaking to Mother Mary at Jamberoo that morning! Suddenly I realised, as with the Anglican Communion, how much the world is embraced by these networks of praying communities.

While Iona Abbey was at one time Benedictine, the Abbey fell into disrepair for some centuries. It was rebuilt in the early 20th century by the vision of George McLeod, and is now home to a thriving community of all ages, both long-term members and a steady flow of people who participate in the week-long programmes. Their music and liturgies are fresh and seem to engage people at all levels. I was moved by the number of young people actively participating in the worship but also deeply immersed in both private and corporate prayer. There is also a strong concern for issues of justice which is part of what draws people to the community.

Our retreat was held in a local hotel overlooking the Sound between Iona and Mull. There were about 20 of us, mainly from the UK but some from Canada and elsewhere. It was a rich and varied experience as the leaders drew on a range of resources to guide our times of private reflection and discussion within the group. It was a privilege to hear something of the life journeys of others and to experience the level of trust which developed within the group.

While our retreat was separate from the Abbey community, daily participation in the Abbey worship was incorporated into our programme.

Apart from all that we received through the retreat and the worship, the experience of being

on the island for 2 weeks and allowing the place to seep into us was perhaps the most important thing for me. I felt myself being drawn into something old and timeless.

My days became as prayer with their own rhythm as I walked through fields (complete with a variety of sheep and the odd goat), marvelling at the way the landscape reflected the changing skies; as I climbed to the high points; as I explored the beaches and fossicked amongst the millions of multi-coloured polished stones that spread across the sand (avoiding the temptation to bring too many home! – especially the green serpentine pebbles which are some of the oldest rocks on the planet); and as I sat in the silence watching the ever changing sky and seas and the little ferry faithfully making its hourly crossing between Mull and Iona through all weathers. And then there were the rainbows, including one that totally circled Dun I, the highest point on Iona, as our group was finishing our day-long pilgrimage around the island.

It is clear the effect this small place would have had on Saint Columba after his journey across unpredictable seas to find a new home for his faith. Some of you have probably been to Iona and the surrounding areas so you will understand the wild beauty and mystique of the place.

From Iona we made our way back past snow-capped peaks on Mull and on again to England for more abbeys and cathedrals! But the highlight for me was our visit to Norwich and the place where Julian's cell was thought to be. On our last morning I was invited to celebrate the Eucharist in Julian's chapel (and given a Lambeth stole to wear!). It was a moving experience as I have taken Julian as my name as an Oblate of the Jamberoo Abbey.

Having come to a point of change in my life, the trip gave me wonderful opportunities to reflect on and pray about my directions. The outcome is that I am now in the process of moving to Bowral, where I hope to deepen my own prayer life, offer spiritual direction, and link in with the Diocese of Canberra-Goulburn in some way....and of course, have more opportunities to visit Saint Alban's. I look forward to sharing again in your worship from time to time and renewing some old friendships.

Catherine Eaton

Catherine is a former member of our Parish was ordained a priest in Melbourne and has now retired to the Southern Highlands NSW

Our Roman Heritage

When you come to worship in your beautiful parish church do you stop to think how many echoes of the Roman Empire, and of the Latin language, you may see and hear each Sunday. The very name of the church, dedicated to Saint Alban, the first recorded Christian martyr in Britain, reminds us of the sufferings of early Christians in the Roman persecutions. Alban is said to have died about 305AD during the persecutions of the Emperor Diocletian. Saint Alban's Abbey marks the place.

So many words in the Sunday worship are from the Latin. The word *sacrament* comes from the Latin for a Roman soldier's oath of loyalty. Such words as *rector*, *curate*, *altar*, *alb*, *nave*, and countless others, are all part of our Latin heritage. While our grammatical structure is Anglo-Saxon, much of our vocabulary is from the Latin or the Greek.

Britain was an integral part of the Roman Empire for about four centuries, from the year 43

Our Roman Heritage continued

AD when the Emperor Claudius ordered an invasion of those mysterious islands lying off the coast of Europe. Today the visitor to Britain may still find many reminders of that heritage.

Continued on page 22

BRITISH MUSEUM ROOM 49

Years ago my wife and I made two visits to Room 49 in the British Museum. Room 49 contains the Roman treasures uncovered in Britain that are judged to be of national significance. But to get the full flavour of that Roman heritage one needs to venture out into the country. One day we caught a train travelling through the county often referred to as “the garden of England”. It is Kent, the county which first felt the impact of the arrival of the Romans just ten years after the crucifixion, (another Latin word), of Jesus.

Eynsford village stands on the Darent river as it winds its way from Westerham, through a peaceful and fertile valley, to Dartford and the Thames. Eynsford was once the home of Arthur Mee who compiled that famous book, *The Children's Encyclopaedia*. We alighted from the train and had lunch in the village, at a pub with the delightful name ‘Malt Shovel Inn’. Then we set off walking to Lullingstone.



Photo: Lullingstone Roman Villa sourced from <https://www.english-heritage.org.uk/content/properties/lullingstone-roman-villa/lullingstone/lullingstone-research-031.jpg> on 13Mar2012 @1730hrs

LULLINGSTONE

Lullingstone Roman Villa was one of many villas built during the Roman occupation of Britain. It was constructed in the first century, and the house was repeatedly enlarged and occupied until it was destroyed by fire in the fifth century, about the time the last Roman legions left Britain. So Lullingstone saw the whole Roman era in Britain. It was occupied by wealthy Romans or native Britons who had adopted Roman customs. We are able to meet two of them in the form of marble busts discovered in the rubble of Lullingstone. I inspected them in Room 49 in the British Museum. One may possibly be Pertinax, governor of the Roman province of Britannia in 185-6 AD, and the other his father-in-law. A scholar has identified a tiny seal discovered at the site as the personal seal of the governor. So was Lullingstone the country retreat of the Governor?

The sheer beauty and peaceful serenity of this part of the Darent valley would attract wealthy Romans.

We think that the wealth displayed at Lullingstone and other villas in the area was based on supplying food to London. Lullingstone was a prosperous working farm. This wealth was displayed in the magnificent mosaic floor which decorated the main reception room of the villa. Even when the rest of the villa was apparently destroyed by fire and reduced to rubble, yet the floor was preserved. Beginning in 1949 a retired British Army officer, Lieutenant Colonel Geoffrey Meates, directed excavations of the site.

A HOUSE CHURCH

One of the most exciting discoveries was the evidence for a Christian House Church. Hundreds of painted fragments of plaster were gathered by Meates and his team and were laid out like a gigantic jigsaw puzzle on a large table. People told the Colonel that it was a hopeless effort to piece together the complete images but the Colonel had the spirit that built the British Empire and he succeeded. It took three years of painstaking work by Meates and his helpers.

The painting is a remarkable reminder of early Christianity in Britain and we studied it in Room 49. It shows six standing figures, about one-third life-size and with their arms outstretched in the traditional attitude of Christian prayer. They wear long-sleeved brightly coloured tunics with beaded sashes down

the centre and across the tunic. The garments immediately reminded me of the traditional chasuble worn at the Eucharist in Anglican and Roman Catholic worship.

There is no doubt that the archaeological evidence indicates that Lullingstone was a centre for Christian worship in Roman Britain. Apart from the painting of the six figures, possibly priests, there is a representation of the Chi Rho symbol, based on the first two letters of the name of Christ in Greek. This was a common symbol in the early Church.

PAGAN REMINDERS

Yet there is also evidence that pagan practices of worship continued alongside the emergence of the Christian faith at Lullingstone. The house church room was immediately above another room which was a pagan shrine room dedicated to local water deities. Does this mean that the family living at Lullingstone hedged their bets, showing their acceptance of Christianity, while trying to keep the old gods happy? Who knows? Perhaps future discoveries may give us the answer.

After we explored Lullingstone Roman villa where the display centre was being rebuilt at the time of our visit, we walked on to Lullingstone Parish Church. I discovered that a number of fragments of the Roman villa had been incorporated in the Church when it was built about the year 1100AD. So the Christian tradition continued across the centuries.

ON TO RICHBOROUGH

Then we returned to Eynsford Railway Station and boarded a train for Dover. From there we went along the coast to Richborough, which is not far from Sandwich. Richborough is the reputed site of the first Roman landing in Britain and marks the beginning of Watling Street, and we had long wanted to visit it. The foundations of a vast Roman arch have been uncovered there.

By now the time was 6pm but because of the long English summer days there was still lots of daylight. It is easy to imagine the long lines of Roman soldiers, all disciplined and in order, the sunlight gleaming on their polished helmets, coming ashore and forming up. Whether the locals contested their arrival, as they did with Julius Caesar nearly a century earlier, is unknown. Roman historian Tacitus would have described this arrival but the relevant chapters of the original manuscript of his *Annals* has been lost. I dream that they might yet come to light in some ancient monastic library.

Richborough is an evocative place to visit. But even in a place so filled with the past, the present intrudes. Not far from the site is a very large factory and an industrial estate. I asked our guide what was manufactured there and he said “Viagra”.

ROMAN DEPARTURE

Richborough may be the site of the departure of the last Roman legions in 410AD. Again we can imagine the final detachment marching down Watling Street to board the boats for Rome. On the way they would have marched through Canterbury and we recall that nearly a century later Saint Augustine of Canterbury arrived from Rome on a mission from the pope to evangelize the British people. So the Christian faith that had sustained the inhabitants of Lullingstone would be carried on and one day 21st century Christians would share that heritage.

We returned to Sandwich and waited for a train to London, feeling very hungry. The train was nearly empty but the refreshment trolley came along and we enjoyed beautiful chicken sandwiches as we left the place named “Sandwich”. It had been a memorable “Roman” excursion.

Robert Willson

*Robert is an Honorary Priest at Saint Paul's Manuka
and taught ancient history for many years*

*Robert was a tutor at what is now the Saint Mark's College
Charles Sturt University Canberra where he tutored the Rector in Ethics*

Parish Directory

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Associate Priest	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
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