

# The Parish Magazine

**Epping Anglicans**

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

**with**

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

**November, December 2018  
January 2019**

**Number 854**

*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 Editors

As we move to celebrate Christ the King and the end of the liturgical year, and we enter the Season of Advent, the time of expectant waiting and preparation for the celebration of the Nativity of Jesus and the season of Christmas, we give thanks that Advent gives us the opportunity to prepare ourselves anew for Christ's coming. On the four Sundays of Advent we will light an Advent Candle at the



commencement of each service. The wreath is made of a circle of evergreen branches laid flat to symbolize eternal life.

Four purple candles stand in the circle and in the centre of the circle is a fifth candle (traditionally white), which is lit on Christmas Day.

We celebrate in our parish the talents of many, and give thanks for all those who give of themselves to contribute to our worship, our pastoral care and the many activities of the parish.

After our magazine editor resigned, and with no one coming forward at that time, we have been pleased that we could continue the publication of *The Parish Magazine* for these last two issues; however it was never our intention to take on this role past this edition and if there is no one offering themselves as Editor, or Editors, the Parish Council will be considering the

future of the publication. We are grateful to all those who have made contributions for this edition (and those who have made contributions that are still 'on file'), it has certainly made our acting editorship easier.

***Peggy Sanders and Julie Evans***

## *Our Vision:*

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

*"a city on a hill"*

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Our clergy may be contacted at any time on 9876 3362

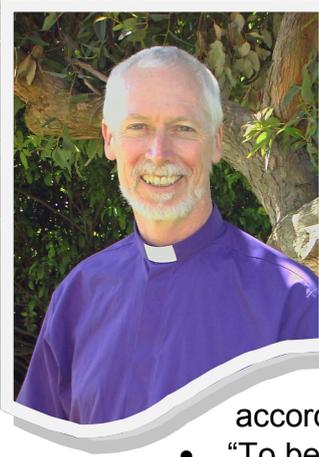
Saint Alban's Church is open daily for private meditation. Our parish library is open during office hours. Meeting rooms, various sized halls and other facilities are available. Please contact the parish office.

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Thank you to the authors of the various articles in this magazine, contributors of photographs and our proof-readers.

The 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.

# The Rector's Letter



## Spiritual Health Check

In the Clergy Vestry is a little framed poster with the statement 'My Duty As a Member of the Church is:'. Underneath that sentence are six statements of that duty:

- "To worship Almighty God in the Fellowship of The Church every Sunday and every Greater Holy Day."
- "To receive regularly, if confirmed, the Holy Communion: in particular at Christmas, Easter, and Whitsun."
- "To pray daily as well for others as for myself and to read regularly the Holy Scriptures."
- "To support financially the work of The Church and its Ministry according to my means every Sunday."
- "To bear brave witness to Christ and His Authority in all my daily work and leisure."
- "To uphold and observe the Christian standard of marriage."

That list is what in another age were called the 'Christian Disciplines'. I try to get along to the gym at least three times a week, that is a discipline aimed to keep me physically fit. But there are also disciplines we can practise that will keep us spiritually fit and that list in the Vestry is one such example.

As we read the bible we are presented with indicators of our spiritual stature. Before our church can grow, we must grow as individuals. If we are not progressing in the Christian life we will be poor witnesses to the life changing demands required of a follower of Christ. What follows are eight personal disciplines we can practise to grow in spiritual maturity and effectively achieve our corporate maturity. Just as it helps to visit a doctor for a physical health check it is also worthwhile coming before God for a 'spiritual health check'.

You might like to come to God with an open heart and ask yourself the diagnostic questions connected with each discipline. Ask God to convict you and then empower you to grow in the areas you need to develop. Ask Him to direct you to opportunities to be trained or instructed in growth to strengthen those weak areas.

### 1. Building Bridges of Friendship

Am I building bridges of friendship with my Christian and non-Christian friends, family and colleagues? Do I engage with them socially? Do I value them as human beings? Do I graciously extend care and concern?

### 2. Sharing a Personal Witness

Have I prepared a short explanation of why I am a Christian, how I came to know Jesus personally, or the changes that knowing Christ has brought to my life?

### 3. Inviting Friends to Evangelistic Events

Understanding that not everyone has the gift of evangelism, do I invite my non-Christian friends, family and colleagues to events where the gospel will be clearly presented? Do I invite my friends to bridge building activities of our church?

# The Rector's Letter continued

## **4. Maintaining Regular Personal Devotion**

Do I have a regular, habitual routine of personal bible reading and prayer? Do I pray and read the bible with my spouse and children?

## **5. Attending Regular Worship Services**

Am I committed to weekly attendance of worship? Is corporate worship of my Lord and Saviour my highest priority each week?

## **6. Participating in a Small Group**

Am I a regular member of a small group? Am I committed to the discipline and accountability that a small group provides? Am I willing to share my Christian successes and struggles with the members of my small group?

## **7. Serving the Local Body**

Have I identified the unique spiritual gifts that God has given me? Am I willingly employing those gifts for service and building up the body of Christ? Am I developing the gifts God has given me? Am I part of a team serving God and his people?

## **8. Stewardship of Time and Resources**

Am I managing wisely the time and financial resources God has given me? Do I recognise God is the source of all my resources? Am I systematically contributing a fixed percentage of my income to see God's kingdom advanced in Epping and the World?

*Ross Nicholson  
Rector*

## REMEMBRANCE DAY – SUNDAY 11 NOVEMBER 2018



**On Remembrance Day,  
Sunday 11 November 2018,  
St Alban's Epping  
will be commemorating  
the Centenary of the Armistice  
which ended World War 1.  
There will be one service only in the  
morning at 9.30am.  
All parishioners and their family and  
friends are warmly invited to attend.  
Families of men whose names are  
recorded on the World War 1 Honour  
Board in the Church have been invited.  
*Preacher: The Right Reverend Ian  
Lambert, Anglican Bishop to the  
Defence Forces***

# Our 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 (*the Choir is on leave during January*)  
Sung Eucharist - 2nd and 4th Sundays  
6.00pm Evening Service (*no evening service during January*)

## Sunday at Saint Aidan's

8.30am Holy Eucharist with Hymns

*Baptisms, Weddings and Funerals may be arranged with the Rector.*

## November

Sunday 4 All Saints' Celebration 7.00am, 8.00am and 10.00am;  
8.30am Saint Aidan's  
Tuesday 6 All Souls' Commemoration and Eucharist 7.45pm  
Sunday 11 Remembrance Day 9.30am  
Sunday 25 Christ the King 7.00am, 8.00am and 10.00am; 8.30am Saint Aidan's  
Tuesday 27 Ecumenical Advent Service, Saint Alban's 7.45pm

## December

Sunday 2 Celebration of Advent Carols 6.00pm  
Sunday 9 Sunday School and Breakfast Club Pageant 10.00am  
Sunday 16 Nine Lessons and Carols 7.45pm  
Monday 24 A Family Christmas Celebration 6.00pm  
Choral Festival Eucharist of the Nativity 11.00pm  
Tuesday 25 Choral Festival Eucharist 8.00am Saint Alban's  
Festival Eucharist 8.30am Saint Aidan's

## January

In January services are limited to the Sunday morning services only

***For further information please telephone 9876 3362***

*For our parishioners and friends who are unable to get to church over the Christmas Season and would like to receive the Sacrament of Holy Communion, this can be arranged by calling the Parish Office. Visits may be arranged to homes, local hospitals, nursing homes and retirement villages.*

# Spirit Journey Reflection



With the encouragement of Peggy Sanders, I applied for the Young Anglican Fellowship/Anglican Board of Mission Spirit Journey Scholarship to Central Australia. A place became available for me at the last minute, so in July 2018 I found myself heading to the Red Centre.

Few experiences in my life have been as powerful as the Spirit Journey. Having not spent much time with Aboriginal people before, being able to have John Cavanagh and his nephew Colin on the trip provided valuable insights I would not have reached on my own. John's deep knowledge of the land combined with his lively sense of humour ensured the trip was full of new understanding and laughter (I still can't forget his joke about emus wearing high heels). His spatial memory was astounding and seeing an Aboriginal map of the land we were travelling on made me realise the fundamental differences of how we view the land. It was a reminder of the importance of being present and being able to look at the natural landscape with fresh eyes. It is well-known that being around nature is good for one's mental health and I

relished the quieter moments where I could simply open up my Bible and read amongst the desert surroundings. I particularly remember one morning when we stopped on some sand dunes in the Simpson Desert and the land was mostly flat, with mountains on the distant horizon.

The fact that John is both Christian and Aboriginal allowed me to consider the Aboriginal outlook of the world in relation to my own faith, especially the respective creation stories. The service at Alice Springs Uniting Church with Dr Steve Bevis demonstrated ways we as Christians can be more accommodating to Aboriginal people in our churches. It was also a great introduction to the local Arrernte language through having it included in some parts of the worship. The experience has encouraged me to consider ways our church can provide support for Indigenous peoples.



Seeing first-hand the destruction of land through grazing was one of the more confronting experiences of the Spirit Journey for me. The dryness of the soil and the lack of vegetation compared to the protected land surprised me. When the Reverend Dr Geoff Broughton explained how the Southern Cross Company had a monopoly building windmills around Australia, I realised how devastating it must have been for the Aboriginal people as the springs they had been using for thousands of years were suddenly off limits to them. It was eye-opening to learn about the treatment Indigenous people have experienced, especially through the visual display in the church hall of Australian Government policy developments over the years – good and bad.

In conclusion, I really feel that I will never forget the Spirit Journey. It was humbling to be offered a spot at the last minute, just a week before the journey, and I have no regrets accepting it. Sleeping out in the open for seven nights under the stars was idyllic but chilly, yet it added to the uniqueness of the Spirit Journey being away from most of the modern



comforts we take for granted. Everyone who came brought different perspectives and experiences to the nightly fire circle which benefitted the knowledge and understanding I was able to take away. By the end of the week, I felt like I knew everyone pretty well, especially the other young people. Walking into our church grounds the following week, I smelt smoke from the Rectory chimney and the scent was a powerful reminder of spending seven nights around campfires in Central Australia.



A big thank you goes to the Anglican Board of Mission and Young Anglican Fellowship for providing the financial resources to allow me to go on this Spirit Journey. I'd also like to thank Dr Steve Bevis and Emily Hayes from Alice Springs Uniting Church, the Broughton family from Paddington Anglican Church, Celia Kemp (Reconciliation Coordinator for ABM) and of course John and Colin for creating an unforgettable experience.

*Christopher Lawn  
Saint Alban's Youth Leader*

## **HELPING ASYLUM SEEKERS AND HOMELESS THROUGH THE HOUSE OF WELCOME**

For many years our Parish has been generously helping homeless and less fortunate people in Sydney through various churches and community organisations. For instance, we have had a long association with Saint John's Darlinghurst/Rough Edges which was initiated and strongly supported by Doug Pearson and is continued to this day by Margaret Cummins and Margaret Pearson with our Rugs and Beanies appeal. This has been well supported during winter with many parishioners and friends knitting strips and squares which are made into blankets and beanies which are then delivered by Graeme and Maree Watts to Rough Edges. Last year, we had a parish dinner to raise money for Rough Edges and we were very happy to be able to give them just over \$6000. In addition to the regular Mission Giving, Fr. Paul Weaver and Bruce Wilson participate in piano concerts each year with entry donations, on some occasions, also going to Rough Edges. We have also helped The Wayside Chapel with individual parishioners taking toiletries and other necessities direct to the Chapel.



*Fr Paul Weaver and Bruce Wilson at the piano at one of their recent concerts.*

Several years ago, the Pastoral Care Committee decided to extend our outreach to asylum seekers, refugees and the homeless. After an initial relationship with the Anglican Church in Liverpool South, we have now established a relationship with the House of Welcome in South Granville, and we have agreed to have an annual appeal during the month of July to collect donations of cash, food items,

# House of Welcome



toiletries and cleaning items which we deliver to the House of Welcome who, in turn, distribute these items to the people who come to them for help.

I will quote from their brochure: *"The House of Welcome supports people seeking asylum in the community. We provide housing, financial assistance, casework, social activities, skill building classes and weekly Foodbank."*



***L to R: Pam Dyball, Margaret Pearson, Denise Pigot, Christine Hard and Jan McIntyre***

*Our Foodbank is run for clients with limited or no income. Many people seeking asylum do not have the right to work in Australia and therefore find it difficult to support themselves and their families whilst waiting an outcome of their protection claim. At the House of Welcome Foodbank they can access familiar and nutritious food which helps supplement a weekly budget."*

Among the many services provided by the House of Welcome are teaching cooking skills by a qualified and experienced Head Chef, English classes, Men's and Women's Groups,

medical advice provided free by Dr. Doria every Monday to anyone who needs help in this area and other social activities to reduce social isolation.

Terry and I have visited the House of Welcome, when delivering our annual contribution of donations and have met some of the staff. We recently met Miriam Pellicano, the Executive Manager, who invited us to the monthly community lunch on Wednesday, 19 September, 2018.

Terry and I attended this lunch and met some of the clients who were from Bangladesh and Afghanistan. They had limited English speaking skills but we were able to chat to them. Some of them came to this lunch from as far as the southern suburbs, using public transport. There were men, women and children from many countries. It was a very pleasant lunch cooked by a chef and some of the clients. The House of Welcome is an organisation under the St. Francis Social Services and we were joined at the lunch by Peter, a member of the Board of St. Francis Social Services and Lyn, the CEO of the same organisation.



***Miriam Pellicano and Christine Hard***

On behalf of the Pastoral Care Committee, I thank all our parishioners for their very generous contributions of cash and other items which they give for this appeal each year. We are very grateful and I can convey to all of you the gratitude with which it is received by the staff at the House of Welcome.

***Christine Hard  
On behalf of the Pastoral Care Committee***

# Holy Week Reflection

*During Holy Week parishioners volunteer to give a reflection at the evening service on each of Monday, Tuesday and Wednesday.*

How often have we sat and wondered who we are? We often consider who those around us think we are. Misinterpretation and miscommunication work hand in hand to more often than not, undermine our sense of self and to question perceptions that people have of us. Identity crisis, and self-doubt seem to be spectres that follow us in our day to day dealings with the world.

Around a week ago, I was on the bus on my way to work, and whilst engrossed in the Gospel of Luke, a gentleman sitting opposite to me called out: "That Sky Daddy book is a total waste of time mate, no Sky Daddy at home". I responded with "You need to start looking, namely within yourself". He alighted from the bus with a bemused look on his face, and I would hope that throughout that day, he thought about my response.

John's gospel passage, John 12.20-36, directly transports us to the doubts that Jesus must have been experiencing as his death drew near, and the clear identity crisis that he faced with the Israelites at the time. News of his miracles, healings, bringing people back from the dead, drawing crowds, including Gentiles, to him, they wanting to see, believe, listen and reach out for the all-important sense of HOPE, they thought Jesus represented. Fundamentally, though, the message had fallen on infertile soil!

The HOPE that Jesus represented to the people was deliverance from the Roman occupying forces, even as Jesus entered Jerusalem at the time of festival, the populace welcomed him as a future military commander.

Jesus uses the analogy of the grain of wheat falling onto the earth, dying, and then bearing fruit, we recognise this as Jesus death and resurrection, but for those at the time, it would have been completely incomprehensible and cryptic.

Then, self-doubt enters Jesus, as he reveals "Now, my soul is troubled. And what should I say, Save me from this hour?"

How often have we thought "Why Me"? "Who am I, and why do these things happen to me"? But again, it's Jesus who delivers the message that we cannot ignore: No, it is for this reason that I have come to this hour "Father glorify your name".

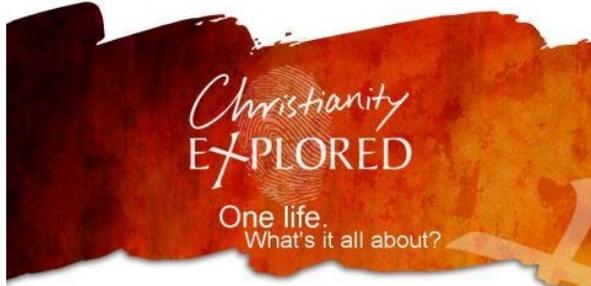
Jesus, in a moment of frailty and uncertainty, displays the same self-doubts, uncertainties, and fears that present themselves to us. But what has been so clearly demonstrated here is that Jesus has placed his trust in the Father, and as a consequence, is determined to complete the mission that he has been entrusted with, to remind us that through his death, we are redeemed and our sins forgiven.

I, like anyone, am confronted with the challenges that life presents. My mother has been diagnosed with early onset dementia. My father and I began to notice as each day, Mum started forgetting the odd detail, and stopping mid-sentence with a blank look of "What am I trying to say?" For my father, the journey is frustrating, frightening and isolating. He immediately clutched on to the "why me" bandwagon. His feelings of self-doubt and helplessness only amplified my fears that I was letting them both down.

Like Jesus, I immediately contemplated, "Please God, take this burden away from me"! I felt

quite overwhelmed, not really understanding what may lie ahead, and what I should do.

I asked God for guidance and help, and it came to me at a Sunday service in February, when our Rector, Bishop Ross, introduced the 'Christianity Explored' program.



Our group spent 8 weeks or so, viewing the life of Jesus through the eyes of Saint Mark.

Though the program is designed for introducing Christianity to non-Christians, I started to see Jesus message with microscopic clarity, as each week in the program challenges not only how Christianity is viewed by non-believers, but in a very profound way, challenges us to self-examine and lay bare, our own failings and misconceptions.

The central message of this program is abundantly clear: lay your trust and lives into the hands of Jesus, accept what life dishes out with grace and humility and through the love of Jesus, we will find tranquillity, peace and hope.

I am forever grateful to Bishop Ross for introducing this program to our community, the hope and enlightenment that it has imbued has fundamentally caused the most cataclysmic shift in my perceptions of God's grace and love.

I end by saying that I am now starting a new journey of identity, embracing what life offers, with the love and light of Christ as my guide.

***Michael Marzano***  
***Parishioner and Master Server***

## **THE PARISH REGISTER**

### **The Faithful Departed**

Lance FUTCHER on 10 August 2018  
Robert Anthony JONES on 14 August 2018  
Helen Ross ELIOTT on 7 September 2018  
The Reverend Philip Charles BLAKE on 12 September 2018  
Iris Ellen FUTCHER on 25 September 2018  
Ruth JURD on 1 October 2018  
Allan George NYHOLM on 11 October 2018



### **7 October 2018: Confirmation, Reaffirmation, Reception into the Anglican Church**

Sarah Faith THOMAS	Sue DORNAN	Bryan Moy HOUNG-LEE
Abbey Grace THOMAS	Michael MARZANO	
Zara Alexandra McKay CARRUTHERS	Christina THOMPSON	

### **Holy Matrimony**

Dominique Christopher KWINE to Angelia Aiqi DONG on 1 September 2018  
Michael Peter HILL to Jaslyn Weston MARTIN on 13 October 2018

### **Holy Baptism**

Emily Margaret WICKHAM on 5 August 2018

# Psalms and Hymns and Spiritual Songs



As we read through Paul's Letter to the Ephesians in our services during August and September, we heard these words:

*"Be filled with the Spirit, as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts, giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ."* (Ephesians 5:18-20)

Paul here encourages us to be a community of people who sing. The Psalms have of course a major place in the Old Testament, and are a regular part of our Sunday services: we might say them or sing them with the choir. The experts try to work out whether there is a difference between hymns and spiritual songs, but if there is a distinction, it probably is not a very significant one.

What is important is that we see how valuable the gift of music is as we offer our prayer and praise to God. Music provides an outlet for our artistic and aesthetic sides, and gives us freedom to express our emotions. And it reminds us that our faith is not just intellectual, but links up with our whole being and personality. Although I find that services without music can be very meaningful and satisfying, the inclusion of "hymns and psalms and spiritual songs" is an important part of my regular worship.

The words and music of our hymns can express enthusiastic praise and thanksgiving. They can stir us up to discipleship and service. (Note that Paul talks not only of singing to God, but of singing to one another!) Hymns can be vehicles for our prayer and for our concerns. They can help us to reflect on our lives and our understanding of God and his purposes. Indeed we find all this and more in the Psalms, as well as our hymns.

One part of my role in the Parish is choosing hymns for our Sunday services. (You now know who to blame!!!) Clergy over the years have had different approaches to this task. Some delegate it to organists or choir directors, while others prefer to do it themselves. In most of the churches where I have worked, I have chosen to take this role myself. I see hymns as linked closely to the rest of the service, and believe that they have the potential to support and reinforce the readings and other aspects of the service. And so I have preferred to take this responsibility myself.

How do I choose the hymns here in Epping Parish? One of our oddities is that we have different hymn books at our two centres. Saint Alban's uses the New English Hymnal, while Saint Aidan's uses "Sing Alleluia", a revised version of the Australian Hymn Book, which was in use during my previous time here in the late 1970's. While the two hymn books have many hymns in common, there are often unexpected omissions in one or the other. This complicates the process, and often leads to the necessity of printing hymns in the bulletin.

The full editions of some hymn books include helpful indexes, pointing to themes and subjects of different hymns, and providing information about tunes for the various hymns. In this regard, the New English Hymnal is not so helpful: it suggests hymns for the various Sundays of the English Church Year, but the hymns are not linked to the Lectionary which we use here in Australia. (The Lectionary is the pattern of Bible readings for each Sunday of the year. It also provides readings for each weekday, for churches which have weekday services, and for people wishing to follow this reading pattern. Our Australian Lectionary is designed to provide Sunday readings over a cycle of three years.) "Sing Alleluia" provides



a detailed collection of subjects and themes to help in the choice of hymns, and it also links hymns to passages from the Bible. I find this information very helpful indeed as I seek to relate the hymns I choose to the Bible readings for the day, and to the themes and issues raised by the readings. This means that I often find hymns in Sing Alleluia which fit very well with the readings, but are not to be

found in the New English Hymnal. In this situation we print the words in the bulletin, so there is no problem in singing the words. However it means that the tunes are not always available in our hymn books.

Of course, we all have our favourite hymns, and we warm to different styles of hymns. I aim to find words which have something helpful to say, and tunes which are familiar to most people, or which are not too difficult to pick up. Of course I cannot satisfy everyone: we are all different! Sometimes as I sing a hymn I will wonder why I chose it, or will think that the tune I have suggested is too difficult or too dull. Sometimes I realise that the message of the hymn is not clear or easy to make sense of. One Sunday, not so long ago, I thought I had chosen a good set of hymns, but was told by a member of the congregation that the tunes were unfamiliar and hard to pick up. This person also said that many of our hymns were old and out-of-date. I was surprised, but it reminded me to keep reviewing my assumptions about what people find helpful. This person is used to a more modern style of singing, but I find that many modern hymns and songs are very difficult to pick up.

There are hundreds of hymns we can sing, particularly if we are not limited by our two hymn books. And every now and then we will have a hymn from another source. I aim to have a mix of styles, as well as a balance of familiar and less familiar hymns. However, I am always ready to receive your suggestions and ideas. If you have a favourite hymn that we haven't had for some time, let me know. If you think a particular hymn or a particular tune didn't work, let me know. If you have any suggestions, let me know. I want to ensure that we don't leave out hymns that are beloved and meaningful. I also don't want us to have too much repetition of hymns, especially when there are so many wonderful hymns available to be used. If you don't get the opportunity to talk to me directly, feel free to leave your comments in the relevant slot in the church porch, or to email me. My email address is on the back of the bulletin. I hope that our Parish will always be one where music is taken seriously, and that the singing of Psalms and hymns and spiritual songs brings joy and encouragement and refreshment to us all, not to mention true praise of our wonderful Lord and Saviour.

*Paul Weaver*



**Bring your family  
to  
Fun Day @ St Alban's**

**Saturday  
15 December 2018  
9.30am—1.30pm**

**Jumping Castle  
Face Painting  
Sausage Sizzle  
Indoor Bowls**

# On Prayer



*A sermon preached by The Reverend Catherine Eaton at Saint Alban's on 24 July 2016.*

Readings for the day: Hosea 1.2-10, Psalm 85, Colossians 2.6-15, Luke 11.1-13

*'Lord, teach us to pray.'*

Probably all of us, at some point in our lives, have found ourselves floundering in the uncharted waters of prayer, or had times when our prayers have felt empty and lifeless. While prayer makes up so much of the language of the church, I suspect many of us have been left to fend for ourselves on our journey of faith. There's an assumption that when someone says 'pray' we all know what that means and how to do it.

Too often we're left thinking prayer is about the words we say or the form or style of prayer we use. But fundamentally, prayer is about a relationship and therefore, it is about hospitality. It is about the space we create for God and the space into which God invites us. Everything else flows from there.

Hospitality is a key theme in Luke's gospel. In the section before this passage on prayer (Luke 10.38-42), we hear about Jesus' visit to the house of Martha and Mary and the hospitality they offered him in their different ways. Jesus identifies Mary's listening and contemplation as 'the better part'. Now in this gospel passage, we see Jesus modelling the same thing. We are told, he was praying in a certain place, making room in his own life for 'the better part'. He was taking time to attend to God, as Mary attended to him. The disciples were waiting at a respectful distance for him to finish. Only then did they ask, 'Lord, teach us to pray, as John taught his disciples.'

They would have seen Jesus taking time to be alone with God. They'd obviously seen John instructing his disciples. And perhaps they were witness to Jesus' commendation of Mary for choosing the 'better part'. They too now sought access to that deeper relationship with God. So Jesus offered them what we know as 'The Lord's Prayer', the words we rattle off every Sunday. Here in Luke's gospel, we find a shortened version, quite sparse and to the point, a far cry from the long, self-seeking prayers of the scribes which Jesus condemned.

The prayer begins with a radical invitation to intimacy with God as Father. But it's not a cheap intimacy, because it's set within the context of the holiness of God and of God's kingdom. It then places our own daily lives within that context – we are to ask only for bread for the day and to live in an atmosphere of forgiveness. It concludes with 'and do not bring us to the time of trial'. This is not a prayer asking God to save us from suffering, but a prayer that the evils of the world will not overwhelm us and separate us from God and a place in the kingdom.

There are only two places in Luke's gospel where this phrase, 'the time of trial', is used – here, in Jesus' teaching on prayer, after Jesus emerges from his own time of prayer. The other place is in the Garden of Gethsemane – but that time after Jesus returned from his prayer, he found the disciples, not waiting and alert, but sleeping. Echoing the Lord's Prayer, twice he said to them, 'Pray that you may not come into the time of trial'.

This reminds us that the Lord's Prayer is not just a simple set of words to be learned and glibly recited. It is a profound preparation for the disciples, and for us, for the times ahead.

# On Prayer continued

It is our invitation to God to enter into our lives, and an expression of our desire to enter into God's life.

Jesus then tells a story to encourage the disciples to be persistent in prayer. Set in 1<sup>st</sup> century Palestine, those listening to Jesus would have been very alert to the rules of hospitality. Here we have 3 relationships – the friend who arrives unexpectedly and must be fed; the friend who has nothing to give him so goes banging on his neighbour's door; and the neighbour who has just gone to bed and doesn't want to get up. Eventually because of his friend's persistence, he gets up and gives him what he needs.

This is all about both men trying to avoid the shame of a failure in hospitality. The story is not implying God goes to sleep or just decides not to be bothered with our requests. It is saying – if these people, who are so self-concerned, will still give good things, how much more will God give us what we need.

This idea is echoed later in the gospel when we are told if parents, in all their frailty, give the children what they need, how much more will our Father in heaven, our true parent, give us what we need.

Our task is to keep asking, seeking, and knocking. It's not because God forgets we're there or fails to give us what we need. It's about our need to keep returning to God, to the intimacy of relationship. Our task is to keep asking, seeking, and knocking. It's not because God forgets we're there or fails to give us what we need. It's about our need to keep returning to God, to the intimacy of relationship.

It is why at the end of this gospel, after all this talk about bread and fish and eggs, we are told 'how much more will the heavenly Father give the Holy Spirit to those who ask him'. This seems out of the blue, but every time we come to prayer, even if we're praying about a job interview, it is the Holy Spirit who energises our prayer and unites our hearts with God. Ask and it will be given to you; search and you will find; knock and the door will be opened to you.

Every time we ask, we open ourselves up to intimacy with God – we are saying, I have a need and I turn to you to help me in this situation. Every time we seek, we are revealing to God our vulnerability, that space within us that only God can fill. Every time we knock, we are saying to God, please invite me in. Allow me to find my home in you.

It reminds me of the Rule of Saint Benedict which places a huge priority on hospitality – *'All guests who present themselves are to be welcomed as Christ'*. The stranger who knocks at the door of the monastery will find the door opened. The stranger who asks for assistance will receive. The stranger who seeks shelter will find the lighted window of the monastery, where the candle is always burning. This is how God always welcomes us.

Prayer is not about the words we say or the form of prayer we use. It is about the space we create for God in our own hearts and lives, that hospitable place for God in us, not a space full of words and wants and confessions and fears and distractions, even of obsequious praises, but rather an offering of silence and love, heart-space where God can come and be within us, a space where the Holy Spirit can pray through us, a place in us where God is welcome, and prayer can find its own way.

# Women's Brunch Plus

And prayer is even more about the space God creates for us. It is a hospitable place within God where we find ourselves at home, where God desires to be generous to us, a place where we are fed with daily bread and given a foretaste of the kingdom of God.

Prayer is essentially a mutual welcome and a mutual beholding between us and God. It requires an openness of heart – God's heart and ours, and a mutual self-offering to one another.

So as we say the Lord's Prayer, let us attend to the words and open our hearts in hospitality to the one who offers himself to us.

*Catherine Eaton*

## Women's Brunch Plus

'Brunch Plus' in the Parish goes back to late 2007. It was the initiative of Jenny Weaver who is married to Ross Weaver, our then Associate Priest, and latterly Acting Rector in the recent interregnum. The initial Mission Statement was "To provide a forum where women facing the challenges of the 21st century can share their stories and establish nourishing and sustaining friendships to enable them to support one another". The target group was women aged 45 to 60+. It was planned to have a speaker at each meeting with an opportunity for discussion and to have time for women to talk together over brunch beforehand.

The first meeting was held in Saint Aidan's hall on the 23rd February 2008. The speaker was Norma Mehraby who was a medical practitioner in Afghanistan and then a refugee. She went on to work as a senior clinician with the NSW Service for the Treatment and Rehabilitation of Torture and Trauma Survivors.



*Barbara Holborow OAM*



*Sister Susan Connelly*

Over the past ten years there have been a variety of speakers and I am going to mention just a few of the earlier ones whose details are still available to me. The late Barbara Holborow OAM was a magistrate on the Bench of the NSW Children's Court; and Sister Susan Connelly spoke of her work with the people of Timor-Leste in their struggle for independence. Not surprisingly, a large number of women came to hear Maxine McKew when she was Member for Bennelong and Parliamentary Secretary for Infrastructure, Transport, Regional Development and Local Government.

In the past six years we have had a variety of speakers some of whom, like Sarah Garnett from The Footpath Library and Karen Williams, Executive Director of the Indigenous Literacy Foundation, also became recipients of donations from Ruth Shatford's Christmas pudding money.



*Sarah Garnett*

# Women's Brunch Plus

Penny Barletta gave us a lot of background information and spoke of the clients and services provided from Rough Edges at Saint John's, Darlinghurst, with which we, as a parish, and a number of our parishioners have had a long association.



*Jennifer Croker*

We have occasionally been fortunate enough to be able to invite speakers closer to home such as Mandy Tibbey, the daughter of the Reverend Val Tibbey who spoke about her life as a barrister and Jennifer Croker, a Saint Alban's parishioner from the age of five years, who spoke about her time living and working in a legal aid office in Ghana, West Africa.

Barbara Ferguson spoke passionately about her work with pygmies in the Democratic Republic of Congo. Barbara has raised thousands of dollars and visited the Pygmy village at no small cost to herself and her safety to provide housing, health and spiritual care and a sustained way of living in the future in an ongoing dangerous and uncertain part of the world.

Destiny Rescue is an organisation that works to rescue children from human trafficking and sexual exploitation. Rescued girls are given a means of financial independence by training in areas such as catering or jewellery making. Shelley Whittington sent a large box of handmade fashion jewellery before her talk which was sold that day and on the following Sunday. With the purchase of jewellery and donations we were able to send the magnificent sum of \$953 to support the ongoing work of Destiny Rescue. We are fortunate to have very generous people in our parish.

A recent talk was by Caterina Pooke, an anaesthetic nurse working on board Mercy Ships that anchor off the west coast of Africa and provide a range of operations for people who would not have access to surgery.



For example, children's cleft palates are repaired, unsightly and deforming benign tumours removed and the cataract surgery which gives sight to those who have poor or little sight. The surgery performed is wide ranging and sometimes complex involving more than one operation. Mercy Ships is a non-denominational Christian organisation with most of the staff contributing voluntary service for around two months but some much longer. Education is provided on the ships for the children of longer serving staff. As frequently happens, the women who listen to these stories want to make a donation and a total of \$350 was collected on this occasion which was gratefully acknowledged.



*Donna Carkeet*

At our most recent Brunch Plus, held in October 2018, we heard from Dr Donna Carkeet an audiologist working with EARS Inc., a not for profit, non denominational Christian organisation that works to provide a different world for children with hearing impairments. Working to alleviate the hearing impairments of children in Fiji, PNG, the Dominican Republic and many other countries. Boxes for the collection of our old hearing aids are in the church porch and outside the parish

office. Please hunt around for any old hearing aids of any type and in any state. Even broken ones and odd parts can be repaired and used.



After the first meeting, Brunch Plus moved from Saint Aidan's hall to Saint Alban's hall where the provision of catering was more manageable. We are somewhat constrained by only being able to have meetings in the school holidays as the hall is used by groups on school term Saturdays; a very important source of income for the parish. It was decided a few years ago that we would not attempt to meet in January when many people are away and in July when the temperature in the hall can prevent any enjoyment in sitting for any length of time so now Brunch Plus is held twice a year in the Easter holidays and in late September or early October. The earlier numbers of women attending were anything between 76 one time but more usually around 50. More recently, and no doubt reflecting the current demographic of the parish, our numbers have been just slightly lower and the age group of those attending at the higher end of the initial target group of those aged 45 to 60+. We would love to have more women attending. A number of those who attend regularly are friends from outside the parish and all are welcome, whatever their beliefs or non-beliefs.

I took over the coordination in 2012 and am privileged to lead a small team of dedicated and willing shoppers, food preparers and servers. These currently are Michelle Blondel, Margaret Cummins, Ruth Shatford, Barbara Meintjes and Lonza Jeffery and I thank them for a cheerful job efficiently done. My job is to contact and arrange speakers, obtain information about them for the notice in the Bulletin and for their introduction and ascertain their audiovisual requirements prior to setting it up before the start of the gathering.

I would very much welcome suggestions for future speakers so please get in touch with me with any ideas you might have. I would like to invite all women, whatever their age, to come along to the next Brunch Plus and to bring friends along. Our speakers are interesting and there is time afterwards for discussion and for questions which are often wide ranging and frequently incisive. Very importantly, this provides an opportunity for fellowship, friendship and a chat over brunch; something with which the vast majority of women are comfortable. I look forward to seeing some new faces at the next Brunch Plus.

*Sue Armitage*



*7 October 2018 we celebrated Confirmation, Reaffirmation and Reception into the Anglican Church with Bishop Chris Edwards.*

*Photo: John Sowden*

# A Theology Carved in Stone



The secondary school I attended was good in its limited way, but when I first travelled to Europe, I was painfully aware of my complete ignorance of the architectural history of the cathedrals I saw. There are still huge gaps in my knowledge and understanding, but I would like to share with *The Parish Magazine* readers two theological statements in sculpted stone.

There has been much written about the wonderful cathedral of Chartres, about an hour and a quarter south of Paris. Approaching the city by train, you see the non-matching towers rearing up from among the wheat fields. A short walk up the hill brings you to the cathedral, resting on the

Romanesque foundations dating from when the cathedral was originally built in the 11<sup>th</sup> and 12<sup>th</sup> centuries – described in one guide book as a “neat, swift construction”. Remaining from that time are the crypt, the towers, and the foundations of the West front, featuring the Royal Doorway and fragments of beautiful stained glass windows. The remaining part of the cathedral was built after a great fire in 1194 and was completed in 25 years. 20 years later, a north and a south porch were added. This relatively short evolution has resulted in a very harmonious Gothic building. You may be surprised to learn that the cathedral has some 4,000 carved statues. (There are 5,000 characters portrayed in the stained glass windows.) In the huge south porch, the sculptures portray the last judgment (a common theme in medieval churches) and in the north porch and its three doorways,

we see represented the Virgin and the prophets announcing the coming of the Messiah, the Annunciation, the Visitation and the Nativity together with the Vices and the Virtues. In this porch are two comparatively small sculptures that must be taken as a pair. They date from the 13<sup>th</sup> century. The first is called “Dieu voit Adam dans sa pensee” – “God sees Adam in his thought” or more colloquially, perhaps “God thinks up Adam”. An older man of gravitas and solemnity is sitting reflecting and just behind his right shoulder, standing against him, half hidden behind the seated figure, is a younger version of him. It is very clear that the brilliant sculptor has been able to let us see that this man is the son of the main figure – God planning to make humankind in God’s own image. Any illiterate, medieval peasants pondering the statue would understand this, if told it is God with Adam. It is so self-evident! The sculpture next to it is called “Dieu creant Adam”,

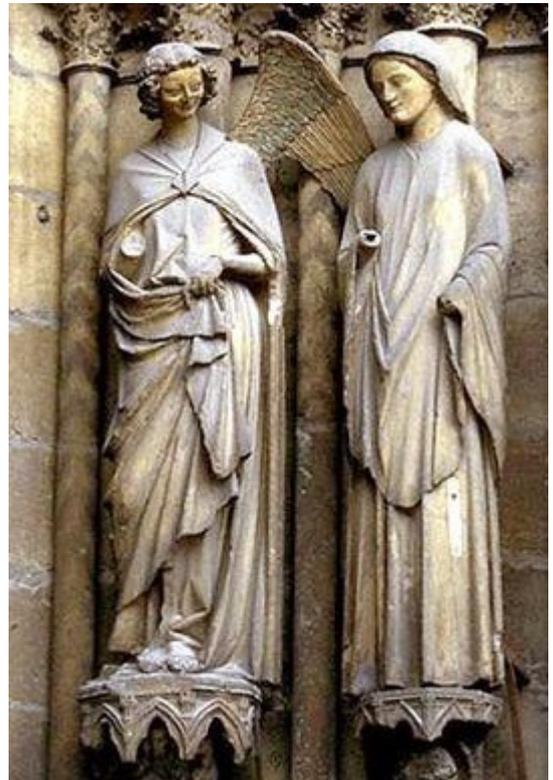
“God creating Adam” and depicts the same seated older figure, (God), head lovingly tilted. He is looking tenderly down at the younger figure who is almost snuggling, head in God’s lap. The creator has one hand lovingly supporting the side of Adam’s face and the other is laid gently on his head. The elongated fingers express tremendous tenderness towards Adam. When you look at the lower half of the God figure and the crouching, emerging Adam beside him, it is not possible to distinguish where God’s sculpted body ends and Adam’s begins. Truly you can see that God is creating in God’s image. The very



young Adam looks as if he will rise into the embrace of God.

Secondly, I would like to briefly share with you my response to a further two statues, this time at the cathedral of Reims, in the Champagne region, where the ancient kings of France were crowned. Rowan Williams, in an Advent Carol service several years ago said we need to look at the world in the “angelic way”, a term used by Thomas Aquinas, where we see everything in terms of our relationship with God. He says we need to look at the world at least with the imagination of the angel Gabriel, who the then archbishop described in a very free translation, as coming to Mary and saying: “You may be a teenager in a village nobody has heard of, on the edge of the Roman Empire in an occupied country, without any education, without a vote, without even a change of clothes, and you are going to be where God happens.” He urges us to peel away the temptation to see things in terms of ourselves and to align ourselves more with the angelic way of seeing things, just like the angel Gabriel. Look at the world he says, and see it “pregnant with God”, full of possibilities.

Let us think for a moment about looking with Gabriel-like eyes. There is an unusual sculpture of the annunciation at the Cathedral of Reims dating from the 13<sup>th</sup> century. Two life sized figures stand on the front of the cathedral. Earlier on, statues were generally part of supporting pillars of a building. By the 13<sup>th</sup> century, they were emerging to be free standing as Gabriel and Mary are here. At this time in art history, sculpted figures often had a stylized facial expression to indicate beauty and blessedness. It has come to be known as the “Gothic smile”. It is often a bland and rather anemic smile. Records show that the now one-armed statue of Gabriel used to hold a trumpet to joyously announce the imminent arrival of Christ. The theme is salvation and hope, rather than the final judgment so often depicted on Gothic cathedrals. As you look closely at the face of this Gabriel, you notice that the look is not stylized, but is astonishingly real and flesh-like, for a sculpture in stone. It is not a blandly beautiful face, but it comes close to having a huge smirk, a knowing smile, that says “Young woman, I know something terrific from God that you don’t yet know, and I can hardly contain myself; I am bursting with it!” I ask myself whether Gabriel, at that moment in history, was able to convey that joyful



anticipation, the sense of a great and mighty wonder, to the young Mary. Whether or not she was able to grasp that then, we are! We have the means in word, in music, in painting and sculpture, to catch again the wonder of the Annunciation. In this, lie authentic hope and joy. Sharing the sculpted Gabriel’s knowing smile, we remember that indeed God is with us.

I hope you might spend a little time looking at the photos of these sculptures and let them speak to you of the creation and of the annunciation.

***Ruth Shatford***

# Honour Board –Thomas James Edwin Lindsay

This article is the sixteenth in a series of profiles written about the men whose names are recorded on the World War 1 Honour Board in Saint Alban's Anglican Church, Epping. This profile tells the story of Thomas James Edwin Lindsay who served in three different theatres during World War 1: New Guinea, Gallipoli in Turkey and the Western Front in France.

## Thomas James Edwin Lindsay (Born 10 March 1890 – Killed in Action 5 April 1918)



*Lieutenant Thomas James Edwin Lindsay  
Undated family photo*

Thomas James Edwin Lindsay was born 19 March 1890 in Harris Park. His parents were William Lindsay and Mary Anne Lindsay nee Taylor. Mary Anne was born in 1865 in Shirehampton near Bristol in the United Kingdom. William Lindsay was part of a large Irish family though he was born in 1857 in Sandy Bay, Hobart, Tasmania. His first wife, Esther Jane Mylecharane, had died leaving two daughters, Annie born 1882 and Mary born 1883. Thomas James Edwin Lindsay was a child of William's second marriage which took place in 1887.

According to Thomas' birth certificate William was 'an Attorney at Law'. Other sources say he was a 'law clerk'.

There were six other children of this marriage: Esther Helen born 1888; William Frank, usually known as Frank born 1892; Elizabeth Taylor, usually known as Bessie, born 1894; Norah Edith Lila born 1898; Robert John Whelpley born 1904 and Laura Constance born 1907. Esther was born in Wellington NSW and her birth was never registered. The other children were born in Sydney.

The name Whelpley, given to Thomas' brother Robert, was to remember their Irish grandfather, John Whelpley Lindsay, a Presbyterian minister and early Australian pioneer who had come to Tasmania in 1850 as religious instructor on the convict vessel *Blenheim*. His wife Anne and children did not follow him until 1852 when they sailed on the convict transport *Anna Maria*. Anne was employed as the Matron on the ship during the voyage to Tasmania.

In that same year John was appointed assistant superintendent on Norfolk Island, a post he held for just over a year. On his return to Tasmania he became a reporter on the Hobart Town Advertiser and then in 1857 took up a position as a master at the school at Port Cygnet for seven years. Thomas Lindsay's father William was born when the family were in Hobart. William was one of thirteen children. As an adult William moved to New South Wales to begin his own family.

Thomas and his siblings attended Ryde Superior Public School in Parkes Street, Ryde. The superior public schools provided both primary and post-primary education, offering two-year vocational courses to those in their final years. Thomas gained the highest marks in NSW for primary school leavers and in 1905, at the age of fifteen he was

awarded the Certificate and Gold Medal in the Sydney Chamber of Commerce examination. In the same year he entered the Railway Department on the staff of the chief mechanical engineer. It had been his mother who insisted that he take this job, but family members suggest that “this employment was not completely suitable for Thomas and his abilities. They report that his complete honesty and keen attention to detail did not endear him to other workers and their pilfering. He was the target of many threats of harm and only the shouts of a supportive co-worker saved him when a huge bar of steel dropped from a great height”.

Always adventurous and interested in military life, Thomas joined the Australian Rifle Regiment as a young man and gained his Captaincy at area 35A, Marrickville. He had also spent 4 years in the school Cadet Corps.

On 6 December 1913 Thomas married Margaret Batey at Saint Barnabas Church, Broadway (then George Street West). Margaret was born 8 April 1891. According to their marriage certificate Thomas was a ‘clerk’ and living in Hurstville. Margaret is recorded as living in Epping and having ‘Home Duties’. She and her family were parishioners of Saint Alban’s Church of England Epping.



*Thomas and Margaret Lindsay  
on their wedding day 6 December 1913*



*Family photo – taken late 1914 or early 1915  
Margaret and Thomas with baby William*

Thomas and Margaret had two children. William, known as Bill, was born in Epping 27 May 1914 and Margaret Frances, known as Peg, was born in Eastwood 24 November 1916. William had three sons and a daughter and died in 1994. Margaret had no children and died in 1967.

At the outbreak of World War 1, Australia was asked to support the allied effort by destroying the radio stations and communications network that Germany had established in its colonies to the near north of Australia. A special force called the Naval and Military Expedition Force (Tropic Unit) was raised for this task. On 11 August 1914, just

one day after recruitment began, Thomas enlisted as a private in this force which was to be sent to New Guinea (then a German Colony). On his enlistment papers Thomas was noted as being five feet seven and a half inches tall [1.7 metres] with grey eyes and dark brown hair. His religion was recorded as Church of England.

Thomas embarked from Sydney 19 August 1915 on board HMAT A35 *Berrima* escorted by HMAS Sydney. This Expedition Force saw action before succeeding in the occupation of German New Guinea. A family story tells us that while in New Guinea Thomas contracted malaria, like many fellow soldiers, and they were nursed back to health by a German Doctor and his wife in a small hospital in the hills. When the Expeditionary Force returned to Australia Thomas was discharged on 4 March 1915.

This was not the end of Thomas' war. On 1 April 1915 he re-enlisted for a period of 'the war and 4 months'. His Regimental number was 1258 and he was part of the 20<sup>th</sup> Battalion 1<sup>st</sup> AIF Gallipoli reinforcements. He was on the Gallipoli Peninsula by 16 August 1916, by now promoted to Sergeant.

Thomas wrote to his mother-in-law from Gallipoli. In this letter dated 21 October 1915, held by the family, he describes his living conditions.

*"I am writing this in my mountain bungalow. It is a fine up-to-date residence ... . It measures 7 feet by 4 [just over 2 metres by 1 metre], has sides of earth, and a door made of two old overcoats. I have a box for a table, my blankets for a chair and a piece cut out of the ground for a cupboard. So, you can see I am well off for furniture."*

He continues: *There is one thing I want you to do for me. I can tell from their letter both Peggy [his wife Margaret] and my Mother are taking the war too much to heart. They are worrying and fretting, and I wish you would look after them and buck them up whenever they need it."*



**St Andrew's Military Hospital Malta World War 1**

Conditions on Gallipoli caused many men to fall ill. Enteric or paratyphoid fever was spread by ingestion of faecally contaminated food or water. It was a particular problem in trench life which was associated with poor hygiene and lack of sanitation. Antibiotics were still more than ten years in the future and this was a dangerous illness. Thomas fell ill and on 30 October 1915 he was on the Hospital Ship *Rewa* to be sent to Malta in order to receive treatment. He spent time in St Andrews Hospital on Malta and was then sent to Alexandria in December 1915 where he was admitted to hospital at Heliopolis. On 29 January 1916 he was at a convalescent Camp at Port Said before being invalided home to Australia on the Hospital Transport

*Commonwealth* "for three months' change". Thomas was home in Sydney by the end of February 1916 and discharged unfit on 4 May 1916.

This was still not the end of Thomas' war. From 10 July 1916, after passing his medical examination, he spent some time as an instructor at the Liverpool and Rosebury Military Camps and Duntroon Military College and was promoted to 2<sup>nd</sup> Lieutenant. For the third

time Thomas left Sydney for war – embarking with the 45<sup>th</sup> Battalion for England on 25 November 1916 on HMAT A72 *Bettana*. In a sad twist of fate, Thomas returned to his unit on 24 November 1916 in order to embark for England, and his daughter Margaret Frances was born in Epping that night. Thomas was never to meet his daughter.

By 20 July 1917 Thomas was in France where, one month later, he was promoted to Lieutenant. For the following eight months Thomas Lindsay was part of heavy fighting on the Western Front, taking part in major battles in France and Belgium. Thomas served at Ypres and Passchendaele and his unit suffered heavy casualties.

In March 1918, during the German Spring Offensive, the battalion repelled repeated attacks that were concentrated upon breaking through the Allied line at Dernancourt, France near Villers-Bretonneux. The extract from the War Unit Diary of the 45<sup>th</sup> Battalion tells of the battalion's activities in the early days of April 1918.

Monday 1.4.18. <i>Dernancourt.</i> <i>SLB</i>	The enemy put down a heavy barrage, on our Support Line in E.8.d. and on front line in E.15.d. whilst German Marine Light Infantry raided 40th Battalion sector on our left. During the morning Capt O.B. Dibbs was killed, but our total casualties were light. Lieut J.R.S. Perry took charge of "C" Coy.	Date	Instructions regarding War Diaries and Intelligence Numeraires are contained in F. S. Regs., Part II, and the Staff Manual respectively. Title pages will be prepared in manuscript.
Tuesday 2.4.18. <i>SLB</i>	In early morning the Battalion was relieved by the 47th Battalion and the relief was complete by 1 a.m. without casualties. "C" Coy remained in reserve line under tactical command of C.O. 47th Battalion. The Battalion moved to the LAVIEVILLE-RIBEMONT LINE with "H.Q." at Chaik Cliff E.4.d. A good meal was in readiness which was much appreciated. Accommodation here was a newly dug line of trenches, with sheets of iron placed on top for shelters.	Date	
Wednesday 3.4.18. <i>SLB</i>	The Battalion remained at this place, the first rest for 8 days; and whilst advantage was taken of it, every precaution was made to be in readiness for an instant turnout.	Date	
Thursday 4.4.18. <i>SLB</i>	Another day's spell was secured, and upon receipt of notification that there was likelihood of an enemy attack on 5th inst, Companies were warned and preparatory orders issued for moving to square E.12.a.&c. if the attack was made.	Date	

<https://s3-ap-southeast-2.amazonaws.com/awm-media/collection/RCDIG1007514/bundled/RCDIG1007514.pdf>

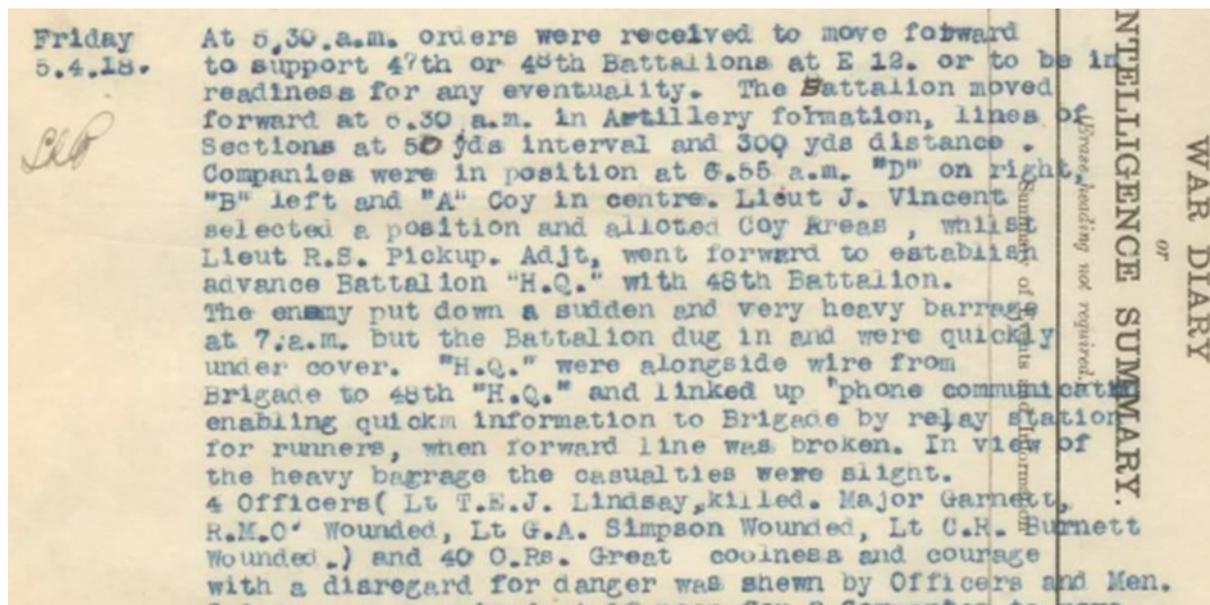
Page 3 – Accessed 27 July 2018 at 1400hrs

Thomas Lindsay's war was coming to an end. On Friday 5 April 1918 his death was noted in the War Unit Diary of his Commanding Officer. He was killed on the last day of the Second Battle of the Somme. He was 28 years old. His commanding officer reports that casualties were 'slight' but for Thomas Lindsay's family there were devastating consequences.

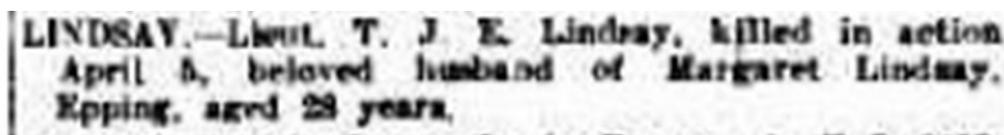
*"In view of the heavy barrage the casualties were slight. 4 Officers (Lt T.J.E. Lindsay, killed. Major CR Garnett R.M.O. wounded, Lt G.A Simpson wounded, Lt C.R. Burnett wounded.) and 40 ORs [other ranks]. Great coolness and courage with a disregard for danger was shown by Officers and Men."*

It took some time for the news to reach Australia where Thomas Lindsay's death was announced in several newspapers.

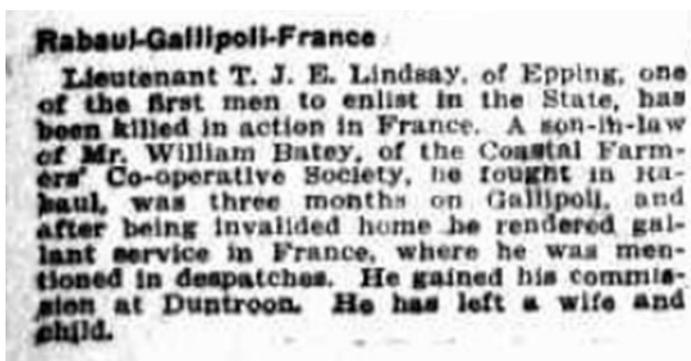
# Thomas James Edwin Lindsay continues



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*Sydney Morning Herald (NSW: 1842 - 1954), Wednesday 24 April 1918, page 10 (2)*  
 Accessed 27 July 2018 at 1650hrs



*Sun (Sydney, NSW: 1910 - 1954), Sunday 28 April 1918, page 8*  
 Accessed 27 July 2018 at 1645hrs



*Memorial plaque in Saint Alban's Anglican Church Epping*  
 Photo Julie Evans 2015

Within his definitive *Official History of Australia in World War 1* the Australian historian CEW Bean includes a footnote which reads "Lieut TJE Lindsay, 45thBn. Railway clerk; of Epping, NSW; b. Harris Park, NSW, 12 March 1890. Killed in action, 5 April 1918."

Thomas James Edwin Lindsay is buried, close to where he fell, in the Millencourt Communal Cemetery Extension, Millencourt, France.



**Grave marker - C 28  
Thomas James Edwin Lindsay**



**Millencourt Communal Cemetery Extension  
Millencourt, France**

In a further tragic event for Thomas' family his personal effects including his diary, were lost. The *SS Barunga*, which was bringing his belongings home to his widow, was torpedoed by a German submarine 150 miles south west of the Scilly Isles on 15 July 1918. The ship was carrying 800 sick and wounded soldiers. Destroyers which had been some miles away were quickly on the scene to pick up survivors and return them to Plymouth. All hands were saved before *Barunga* sank.

After the war it was quite common for local voluntary labour to build a home for the widows of fallen soldiers. A home was built for Margaret Lindsay in Epping and she called it *Lochinvar*. Margaret and her young children lived in it briefly but before long she took the children to live with her parents in their home '*Clints*' in Sutherland Road, Epping. The address later changed to 719 Blaxland Road.

In the following photo Margaret Lindsay can be seen standing on the front porch and her children, William and Peg, can be seen peering over the veranda. In 1939 William and his wife



Estelle bought the house from Margaret and it was the home in which they raised their children. They and their children attended Saint Alban's. The house remained in the family until sold in March 2011 after the death of Estelle Lindsay in 2009.

**1920 - House built for Margaret  
Lindsay  
'Lochinvar' - 72 Essex Street,  
Epping**

**Photo dated by family - 11 April 1921**



***William (Bill) Lindsay at the gate of his grandparents' home 'Clints'.  
Undated family photo.***

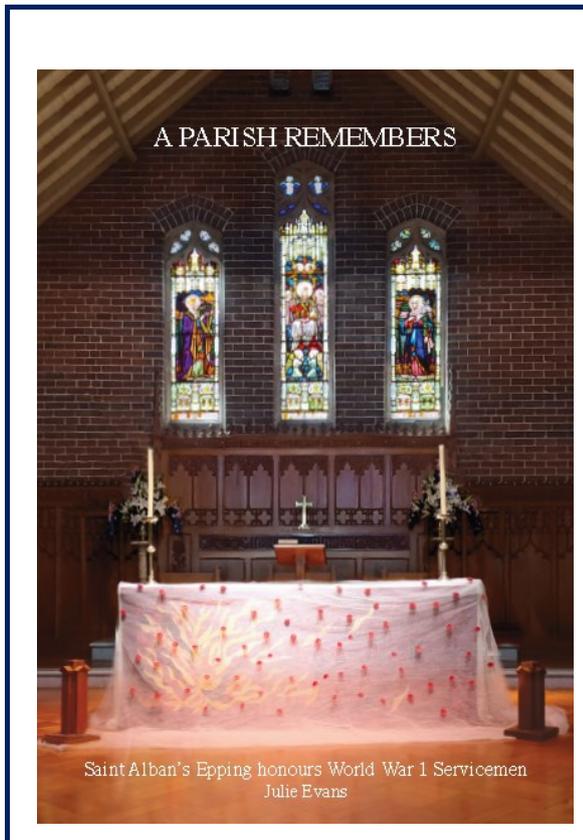
Margaret Lindsay died in Ryde on 17 September 1972, living more than fifty years as a widow and raising children who had no personal memories of their father. They relied on other family members to keep the memory of Thomas alive. A family member said *"we were blessed with a great aunt who lived to 100 with an amazing memory and all her faculties. She wrote quite a bit down, for us when she was 88."* Members of Thomas Lindsay's family have made the pilgrimage to his grave in France and they feel his loss, a loss that has resonated through three generations.



***Margaret Lindsay's ashes are interred at the Northern Suburbs Memorial Gardens, North Ryde***

Lest We Forget

***Julie Evans, Parishioner***



**A PARISH REMEMBERS –  
Saint Alban's honours  
World War 1 Servicemen**

Book of 21 profiles of soldiers  
whose names are inscribed on the  
World War 1 Honour Board in  
Saint Alban's Church

Copies available at the  
Centenary Commemoration  
of the Armistice

11 November 2018

Enquiries may be directed to the Parish Office  
9876 3362  
office@eppinganglicans.org.au

## Acknowledgements

- 1.Thanks to Linda Elliott, grand-daughter of TJE Lindsay, for information, photographs, encouragement and answers to many questions.
- 2.Thanks to Phillip Lindsay, grandson of TJE Lindsay, for information and support.
- 3.Thanks to Alan Pearce, nephew of TJE Lindsay, for supporting information, advice and encouragement.
- 4.National Archives of Australia TJE Lindsay Service Record Accessed 27 July 2018 at 1725hrs <https://recordsearch.naa.gov.au/SearchNRetrieve/Interface/ViewImage.aspx?B=8202561>
- 5.War Unit Diary for 45 Infantry Battalion March 1918 <https://www.awm.gov.au/collection/C1346091> Accessed 27 July 2018 at 1400hrs
6. War Unit Diary for 45 Infantry Battalion April 1918 <https://s3-ap-southeast-2.amazonaws.com/awm-media/collection/RCDIG1007514/bundled/RCDIG1007514.pdf> Page 3 Accessed 27 July 2018 at 1400hrs
7. 45<sup>th</sup> Battalion World War 1 - [https://en.wikipedia.org/wiki/45th\\_Battalion\\_\(Australia\)](https://en.wikipedia.org/wiki/45th_Battalion_(Australia)) Accessed 31 July 2018 at 1528
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# Parish Directory

<b>Rector</b>	<b>The Right Reverend Ross Nicholson</b> BACom, BTh, Dip A, MA
<b>Associate Priest</b>	<b>The Reverend Paul Weaver</b> BA, BD, ThL, AMusA
<b>Honorary Priests</b>	The Reverend Jane Chapman BA, MBA, Cert IPP, Dip AngOrd, Dip Theol The Reverend Valerie Tibbey ThDip
<b>Youth Leader</b>	Christopher Lawn
<b>Licensed Lay Readers</b>	Ken Bock OAM (Diocesan), Ruth Shatford AM (Diocesan)
<b>Lay Assistants</b>	Godfrey Abel, Sue Armitage, Noel Christie-David, Margaret Cummins, Robin Cummins, Graeme Durie, Jill Gumbley, Anne Lawson, Michael Marzano, Jan McIntyre, Margaret Pearson, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), John Sowden, David Tait, Amanda Turner, Kim Turner, Ian Walker, Sarah Weaver
<b>Servers</b>	Ross Beattie, Margaret Byron, Shane Christie-David, Graeme Durie, Judi Martin, Michael Marzano (Master Server), Jan McIntyre, James Simpson, John Sowden, Susanna Sowden, Christopher Tait, Penelope Thompson, James Von Stieglitz
<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, Malcolm Lawn, Christine Murray, Peggy Sanders, Ruth Shatford, Amy Taylor, Penelope Thompson, Sarah Weaver
<b>Parish Nominators</b>	Robin Cummins, Graeme Durie, Peggy Sanders, Ruth Shatford, Meryl Smith
<b>Synod Representatives</b>	Bryan Houg-Lee, Graeme Watts
<b>The Churchwardens</b>	
<b>Saint Alban's</b>	Noel Christie-David - Rector's Warden Graeme Durie - People's Warden Johann Walker - People's Warden
<b>Saint Aidan's</b>	Ken Bock OAM - Rector's Warden Margaret Cummins - People's Warden Richard Ryan - People's Warden
<b>(Acting) Choir Director</b>	Bruce Wilson
<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>Editors (Acting)</b>	Julie Evans, Peggy Sanders