

The Parish Magazine

Epping Anglicans



Saint Alban the Martyr,
3 Pembroke Street, Epping
with
Saint Aidan of Lindisfarne,
32 Downing Street,
West Epping

May to July 2019
Number 856



The Sanctuary 10.2.2019



Greeting of Peace 31.3.2019



Memorial Flowers 17.2.2019

In Covenant with the communities of
The Roman Catholic Parish of Epping and Carlingford,
The Uniting Church Parishes of Epping and West Epping, and The Baptist Parish of Epping

From the Editor



The Shrine of St Alban
in The Cathedral and Abbey Church of Saint Alban
in the United Kingdom - a site of national pilgrimage for
over 1700 years.

This edition of *The Parish Magazine* covers the date of our celebration of Saint Alban's Day. Saint Alban is venerated as the first-recorded British Christian martyr. Turn to page 7 to remind yourself of his story and sacrifice.

This edition also features a history of our Parish, a long history of strong, committed Christian people who worked hard to build a church to the Glory of God. We strive to continue in their footsteps while facing enormous changes and challenges in our local area and in the world around us.

We pray that we, like Alban, will worship and adore the true and living God while providing for our community an example of welcoming, loving and enduring Christian faith.

Julie Evans

Please contact me at julie.evans@ihug.com.au

Our vision:

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

"a city on a hill"

To contact us:

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Website: www.eppinganglicans.org.au

Our clergy may be contacted at any time on 9876 3362.

Saint Alban's 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 for details.

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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 of general interest and 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.



Saint Alban and the Cloud of Witnesses

This edition of our Parish Magazine is the 'Patronal Issue' as we will celebrate our patronal festival on Sunday 23 June. Many of you would be aware of the history of Saint Alban, the first English martyr. His story was recorded by the Venerable Bede in *'The Ecclesiastical History of the English People'*. Alban gave sanctuary to a hunted priest and through observing the man's prayers and worship became a Christian. When news of the whereabouts of the refugee priest got back to the Roman authorities, they sent soldiers to arrest him. Alban presented himself to the soldiers disguised in the cloak of the clergyman. This ruse ultimately led to Alban's execution and his becoming the first British martyr.

In Hebrews 11 the writer catalogues the faithfulness of a host of biblical heroes, beginning with Abel and concluding with the nameless believers who were mocked, flogged and killed for their trust in God.

Then in Hebrews Ch12 he writes: *"Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God."*

Our English word 'martyr' is derived from the Greek word for a witness, 'marturos'. In its original context it didn't mean someone who was killed for their faith, merely someone who saw or knew something and then gave testimony to what they saw.

When Jesus said to his disciples that they would be witnesses to him in Jerusalem, Judea, Samaria and to the ends of the earth, that was the sense he had in mind. Their role was to make disciples of all nations (Matthew 28:19) and that was exactly what they did as they went from Jerusalem and out into the world telling people the good news of Jesus. Of course, that message was not always a popular one to hear and very soon being a witness to Jesus took on a new sense when believers were put to death for proclaiming the gospel. Now it was not just their words that became the witness to the love of God, but their deaths confirmed their faithfulness to their trust in Jesus.

When Alban's prosecutor demanded his name and the race he belonged to he replied;

"What does it concern you of what stock I am? If you desire to hear the truth of my religion be it known to you, that I am now a Christian, and bound by Christian duties. I am called Alban by my parents, and I worship and adore the true and living God, who created all things."

That was Alban's verbal witness to his faith and what would lead to his bearing witness through his death, his martyrdom.

The writer of Hebrews may have specifically had in mind in that 'cloud of witnesses', all of those who were faithful to God unto death. But he may also have been alluding to the witness of every believer who is faithfully following Christ. Each Sunday morning when we gather together there is a 'cloud of witnesses'. But even when we are not gathered, but scattered into our own day to day worlds, we still remain part of the 'cloud of witnesses' whose lives and words declare the good news of Jesus. We may not be martyred for our witness, but the Hebrew's writer is also reminding us that being a follower of Christ will have its uncomfortable moments. So as fellow martyrs to Jesus we should take to heart this prayer of the Apostle Paul:

"Pray also for me, that whenever I speak, words may be given me so that I will fearlessly make known the mystery of the gospel, ²⁰ for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should."

Ephesians 6:19-20



The youth at Saint Alban's had an exciting start to 2019. On the second weekend of January, the inaugural Breakfast Club camp, 'Kickstart 19', was held at Blackheath in the Blue Mountains. The scenic location was made possible by Ross and Jenny Nicholson, who very kindly let us use their house there. The camp proved to be an excellent time for fellowship and exploring the Bible in a more casual atmosphere, with plenty of bushwalking, video games and checking out the local antiques store!

It also allowed for some games which would have been too messy to attempt in the Loft, including 'Malteser Relay', where two teams compete to see how many Maltesers they can transport from one side of the room to the other using only straws, and 'The Doughnut Game', where volunteers try to eat hanging doughnuts without using their hands (the washing line proved very useful for this application).

During our sessions exploring the Bible, the Youth Alpha Weekend Series was presented, which explored the Holy Spirit and how following Jesus shapes our identity. Special thanks to Ross and Jenny who visited on the Saturday afternoon, with Jenny giving a talk about her conversion story and the challenges young Christians face today.

The 'camp challenge' was to find an object in the nearby antiques store which would be presented as a collective symbol of thanks to Ross and Jenny. A democratic vote was taken and a glass rooster was chosen, intending to symbolise the importance of strong leaders within our church.

Immediately after the camp, I attended the 'NextGen' conference for the first time, which is a ministry of Katoomba Christian Convention for training kids and youth leaders. The theme this year was 'The Real Deal', which essentially meant how we can be authentic Christian leaders. The conference was extremely useful in providing formal training for effective young people's ministry and forming connections with other youth group leaders. For me, the afternoon workshops were the most valuable as they gave practical advice for building, engaging and welcoming youth groups, as well as giving guidance on the way to approach youth-specific matters. I would highly recommend the conference for anyone working in ministry for children or youth, or anyone who would like to get involved, but doesn't know where to start.

On Sunday 3 February we celebrated the beginning of the year for students at school and university, for teachers and all those involved in education. This blessing has become an annual event at Saint Alban's and all those who came forward for the blessing were given a bookmark as we prayed:

"May all who teach and all who learn seek and love the truth, and in all humility look to you, the source of all wisdom and understanding, through Jesus Christ our Lord."

The passage printed on the
bookmarks was from
Proverbs 3:13-15:

*Happy are those who find wisdom, and
those who get understanding,
For her income is better than silver, and her
revenue better than gold.
She is more precious than jewels,
And nothing you desire can compare with
her*



Blessing of the Backpacks



Standing left to right: Amy, Edward, Andrew and Charlotte.
Kneeling left to right: Alex and Christopher

Children at Saint Alban's

Amy Taylor, Children's Ministry Worker



In early March Amy Taylor was appointed as the Children's Ministry Worker for Saint Alban's. In announcing the appointment the Rector said, *"It is a great blessing to have one of our own young people rise up to take on this part-time position which is so important to the future of our church."*

The Parish welcomes Amy and she writes, below, her first article for *The Parish Magazine*.

I can't remember a time at church when I didn't go to Sunday School. It has always been a big part of my life, and it's where I got most of my Christian Education. So, when I took on the role of leading it myself, I knew that it was something that had to be done properly.

I'm currently working on a program that gets the children more involved in the Faith side of Sunday School. As the children are young, there will always be a craft project on hand each week, but Sunday School is the starting point to a greater Christian Education and by setting a solid base it means they have nowhere to go, but up.

My goal at the moment is to give them each week a piece of wisdom from the Bible that they can hold on to and revisit later in life when they're curious to know more about God.

When it comes to the future, I hope to watch many children in this Parish grow as individuals and in their faith. If I'm able to give them the same experience that was given to me for so many years, then I'll know I've achieved my goal.

Our Services

Weekdays at Saint Albans

Wednesday - 7.00am

Holy Eucharist – the Eucharist will be followed by a period of prayer until 7.45am

Thursday - 10.30am

Healing Eucharist – an opportunity to pray for ourselves and others and to receive anointing with oil, if desired.

God's healing work is referred to by James who wrote:

"Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord."
(James 5:14)

Sunday at Saint Alban's

7.00am

Said Holy Eucharist

8.00am

Holy Eucharist with Hymns

10.00am

Choral Eucharist – 1st, 3rd and 5th Sundays

Sung Eucharist – 2nd and 4th Sundays

6.00pm

Taizé Service - 2nd Sunday

Sunday at Saint Aidan's

8.30am

Holy Eucharist with Hymns

Baptisms, Weddings and Funerals may be arranged with the Rector

May

Sunday 26 Sixth Sunday of Easter

Harvest Festival (see page 25)

Bush Church Aid Centenary (see page 25)

Preacher at Saint Alban's: Dr Ruth Shatford AM

June

Tuesday 4 at 7.45pm

Ecumenical Pentecost Service West Epping Uniting Church

Preacher: The Right Reverend Ross Nicholson

Sunday 9

Pentecost

Sunday 23 at 9.30am

The 123rd Patronal Festival of Saint Alban the Martyr (see page 7)

One combined service for the Parish (no service at Saint Aidan's)

Preacher: The Reverend Di Nicolios, Assistant Minister, Christ Church Lavender Bay

The Rector, Churchwardens and Parish Council invite you to share with us our Patronal Festival, and to share fellowship over refreshments in the Parish Hall after the service.

For further information please telephone Parish Office: 9876 3362

For our parishioners and friends who are unable to get to Church 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.



Festival Day of Saint Alban The Martyr

On 23 June 2019 parishioners of Saint Alban's Epping will celebrate the life of our Patron Saint, Saint Alban. [See Parish Archivist Brian Haywood's article in this issue on page 9 to discover why our Church was dedicated to Saint Alban.]



Stained glass window of Saint Alban in The Cathedral and Abbey Church of Saint Alban in the United Kingdom

Who was Alban?

Saint Alban's story and the Cathedral built in his honour takes us back to the beginning of the Christian faith in Britain.

Alban is believed to have been a Romano-British citizen of the third century in the Roman city of Verulamium, in the valley below the present Saint Alban's Cathedral in Saint Alban's north of London.

The earliest versions of his history say that he gave shelter to a stranger fleeing from persecution. The stranger was a Christian priest, originally un-named but later called Amphibalus in the re-telling of the story. Alban was so moved by the priest's faith and courage that he asked to be taught more about Christianity, then still a forbidden religion.

Before long the authorities came to arrest the fugitive priest but Alban, inspired by his new-found faith, exchanged clothes with Amphibalus, allowing him to escape.

Instead Alban was arrested and brought before the city magistrate. Alban refused to sacrifice to the emperor and the Roman gods. When asked to identify himself he declared: *'I am called Alban and I worship and adore the true and living God who created all things'*.

The magistrate ordered that Alban should receive the punishment due to the priest. He was brought out of the town and up the hillside to the site of execution where he was beheaded. Despite escaping, Amphibalus too was later arrested and martyred at Redbourn, a few miles away.

Alban was probably buried in the Roman cemetery now located by modern archaeological digs to the south of the present Cathedral. Alban is honoured as the first British martyr, and his grave on this hillside quickly became a place of pilgrimage.

The first churches here were probably simple structures over Alban's grave, making this the oldest continuous site of Christian worship in Great Britain. Recent finds suggest an early basilica over the spot and in 429 Saint Germanus recorded his visit to this church. In the early eighth century the historian Bede told the story of Saint Alban and described *'a beautiful church, worthy of his martyrdom'*.

The shrine of Saint Alban can be seen at the Cathedral today. Its Purbeck marble base of 1308 supports a modern red and gold canopy under which rests a shoulder-blade said to come from the original relics of the saint's body. The canopy is embroidered with English wildflowers, commemorating Bede's description of Alban as ascending a hill *'adorned with wild flowers of every kind'*. The red rose, in particular has come to be a special symbol of the saint reflecting the words of an ancient prayer: *'Among the roses of the martyrs, brightly shines Saint Alban.'*

Alban is a saint of the undivided church, a saint for all Christians. His welcome to a persecuted stranger was a powerful example of courage, compassion and hospitality. Saint Alban is still with us in the Communion of Saints, and for over 1700 years, pilgrims have prayed on the hillside near to the Cathedral Church of Saint Alban, many on or near Saint Alban's Day, 22 June, when his story is celebrated and re-enacted.

Text from website of The Cathedral and Abbey Church of Saint Alban

<https://www.stalbanscathedral.org/history/story-of-st-alban> Accessed 5 March 2019 at 1444hrs

See also <http://www.eppinganglicans.org.au/> The Parish Magazine Oct/Nov 2015 for 'The Alban Relic' by The Very Reverend Dr Jeffrey John, Dean of The Cathedral and Abbey Church of Saint Alban, United Kingdom.

Choir Vocal Workshop

Saturday 30 March 2019
Malcolm Lawn



Choral Workshop in Saint Alban's Memorial Hall

A Vocal Workshop was organised by our choir director Michelle Lee in collaboration with Chris Czerwinski, the choir director at the Macquarie Chapel Presbyterian Church in Marsfield.

The workshop was held on the afternoon of Saturday 30 March in the Memorial Hall at Saint Alban's.

There were more than sixty participants.

The workshop was a great success with participants from the Saint Alban's Choir, the Macquarie Chapel Choir, Scots Church Mosman Choir, The Macquarie Singers, The Gaelic Choir and members of the public. Chris Czerwinski led the combined choir through vocal exercises and rehearsed two choral works, *Is Anyone Afflicted?* by William Billings, a colonial period American composer, and *Praise His Holy Name!* by contemporary American composer, Keith Hampton. To learn and sing this American music was quite a new experience for the Saint Alban's choir. It was unanimously agreed that the workshop was very worthwhile technically and artistically.

The next day, Sunday, 31 March, members of the Saint Alban's Choir joined the Macquarie Chapel Choir at the Macquarie Chapel's 8.30am service where the two works from the workshop were sung. Members of both choirs then repeated the two works at the 10.00am service at Saint Alban's. Parishioners highly praised the performance and were appreciative of Michelle's initiative.



128 Years of Anglican Witness in Epping

Brian Haywood, Parish Archivist

On 12 May 2019 we will celebrate the 51st Anniversary of the Consecration of the present church of Saint Alban the Martyr, some one hundred and twenty-eight years after the first Anglican service was held in the district.

At the end of the 19th Century Epping was known as East Carlingford and formed part of the Parish of St Anne's Ryde. Few people lived in the area until the coming of the railway in 1886 and the opening of a new road from Ryde the following year. Within the next ten years it developed into a strong local community focussed round the railway which enabled people to travel to and from Sydney and fruit from local orchards to be shipped to market.

Prominent among residents was a businessman, English born Robert Hilliard, who came to Sydney from Victoria. He had been a strong member of the parish of Christ Church Lavender Bay and determined to start a Sunday School for his neighbour's children in mid-1891, initially in his own home. Shortly thereafter he began holding services as a Lay Reader on alternate Sundays and thus began Anglican worship in Epping.

The numbers attending rapidly increased and the services were transferred to a small hall built by Mr Hilliard, at his own expense, in Essex Street, close to where Epping Road now runs. The Rector of St Anne's Ryde, The Rev Henry Britten, officiated at the first service on Sunday 22 May 1892.

The impetus to build an Anglican Church in Epping came not from the Diocese nor the local Parish of Ryde, but from the local residents themselves. Over the next four years the accommodation in Robert Hilliard's hall filled and in 1895 the Annual Vestry Meeting agreed to the establishment of a building fund and, with permission of the Bishop, land was purchased in Pembroke Street.

On 25 February 1896 a special service was held in Mr Hilliard's Hall to inaugurate the building program and by June of that year tenders had been called to construct a *"pretty brick building with a tiled roof and surmounted by a belfry"*. In order to press forward with the construction as soon as possible, it was agreed that the residents would provide the materials and the labour would be contracted out.

After some controversy, it was decided that the new Church would be named Saint Alban's. The Primate of Australia, William Saumarez Smith, was available to lay the foundation stone for the church on 19 June 1896. The closest Saint's day to 19 June was Saint Alban's day, 22 June.



AD 1896

Foundation stone on front of first Church – now the Church Office



Archbishop William Saumarez Smith (1836-1909)

Such was the determination of the Building Committee that the Church was completed in just over three months and the Primate returned on 11 October 1896 to dedicate Saint Alban's East Carlingford in front of a congregation of over two hundred. Indeed, it was the first Church Building in Epping. The Reverend Charles Baber accepted the position of Curate in Charge in January 1897, retiring in 1902 when The Reverend Henry Bradshaw took over the curacy.



Inscription on back of this photo: *The Church on the Hill 1896*



Interior of the first Saint Alban's
now the church office and meeting rooms – early 1900s



The original Saint Alban's Rectory – circa 1920

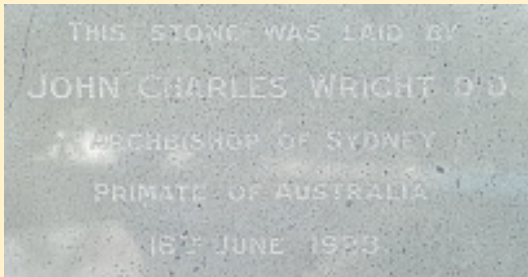
Prior to 1903 curates lived in rented premises, but by the end of that year the first 'Parsonage' was completed. In 1934, when the present-day Rectory was built, it was demolished and reassembled in Dee Why.

A contemporary newspaper article described the parsonage as "a handsome and compact looking structure, forming an attractive addition to the architecture of the place". The cost was about £400 sterling.

It stood facing Pembroke Street where the present rectory garden is situated.

In 1920 a movement began to build a new Church and to have Saint Alban's raised to the status of a Parish. Three years later a tender was accepted for the erection of the eastern portion of the present building, the foundation stone being laid in June 1923 by Archbishop Wright. The building was dedicated on 20 December of that same year by Archdeacon D'Arcy Irvine and it is noteworthy that the Church Officers of those days erected Saint Alban's without a Porch and with a temporary west end, because it was hoped that one day the Anglican people of Epping would undertake its extension and completion.

**Foundation plaque
on eastern wall of Saint Alban's**



The inscription reads:

*This stone was laid by
John Charles Wright DD
Archbishop of Sydney
Primate of Australia
16th June 1923*



Newly completed Church – view from tennis court, old Church at right – circa 1925

1923 was remarkable for two other reasons. It was the first year that there was a surplined choir of men and boys in order to upgrade the music of the church and October that year saw the publication of the first issue of the Parish Magazine. The publication of this journal was surrounded with some confusion because it was supposed to be financed by paid advertisements from local business, but in the end one penny per copy was charged to ensure that it remained financially viable.

The next step forward at Saint Alban's occurred in 1932 when the Rector, The Reverend Oscar Abram, told a special Vestry Meeting that

"the Parish was 25 years behind the times with an incomplete church, faulty organ, inadequate hall and inferior rectory. On grounds of citizenship the Parish should do its part to provide employment. The urgent need to provide a Sunday School should be kept in mind. The present low cost of building should be taken advantage of".

The present rectory and a new hall were completed in 1934, but the Parish had to borrow funds before proceeding. It took several years to repay the debt, but the decision was vindicated.



The Rectory – built 1934



Foundation stone of first church hall:

The inscription reads:

**ADGM [Ad maiorem Dei gloriam]
which means
For the greater glory of God
This stone was laid by
The Most Reverend HWK Mowll MADD
Archbishop of Sydney
on the sixth day of October 1934**



In 1935 the Parish was offered a pipe organ from the Sunday School of Holy Trinity, Kelso. Holy Trinity, the first church built west of The Great Divide, had been completed in 1835 though the first service in Kelso had been held on 22 January 1826 in a settler's barn. The Senior Chaplain Rev. Samuel Marsden dedicated the church on Easter Day 1835. Newly consecrated as Bishop of Australia, Bishop Broughton came to Kelso to consecrate Holy Trinity Church on 3 December 1836.

The instrument, a two-manual tracker-action organ built in Dublin by Telford and Telford in 1890 was one of the rare examples of their work in Australia.

It was rebuilt in 1968 by Hill, Norman and Beard.

Saint Alban's original organ – circa 1978

In the years immediately following the Second World War there was a very rapid increase in the population of the Parish and the Rector, The Reverend Canon Rook and the Parish Council launched in 1955 the first Stewardship Campaign. The response by Parishioners exceeded all expectations and in 1957 the new War Memorial Parish Hall was erected. It was opened on 7 April 1957 by His Excellency the Governor of NSW, Sir John Northcott, and dedicated by The Most Reverend HWK Mowll, Archbishop of Sydney and Primate of Australia.



Plaque on southern wall of Memorial Hall



Saint Alban's Memorial Hall completed in 1957

At Saint Alban's within only a few years it was no longer possible to comfortably accommodate the parishioners at church services. Following discussions in the Parish Council at a Special Vestry Meeting, the Rector The Reverend Canon Noel Rook and Wardens signed a contract on 16 June 1960, the eve of Saint Alban's Day, for the extension and completion of the Church. This contract was also for the erection of a tower and steeple surmounted with a Cross in memory of the late Dr C M F Olson who had bequeathed the money for this addition to the church.

In 1960 to enable the building to proceed it was necessary to borrow a sum of \$30,000. On 12 March 1961 The Most Reverend H R Gough, Archbishop of Sydney and Primate of Australia, was present to dedicate the extensions and additions. Only eight years later this loan was repaid and on 12 May 1968 Archbishop Marcus Loane performed the Ceremonial Rite of Consecration.

This was truly a solemn occasion of thanksgiving and the renewing of vows of service to the Lord of all good Life, the Redeemer and Saviour of the World.



Plaque in narthex of Saint Alban's



Letourneau Pipe Organ 1981

Music has always played an important part in the life of the congregation and at Saint Alban's there have been a succession of distinguished organists and directors of music. From 1936 there was a pipe organ in the north side of Sanctuary, but at the end of the 1970s it was decided to build and install a new organ on a specially constructed gallery at the western end of the church. This organ of two manuals and eighteen stops was built by Orgues Letourneau of Quebec with considerable input and direction from David Rumsey, who was then the organist and director of music at Saint Alban's. The instrument was dedicated on the 18 October 1981 by Archbishop Marcus Loane in recognition of Stacy Atkin OBE [1905-1985], who had been a Church Warden from 1939-1982 and Superintendent of the Sunday School for a significant portion of that time.

Brett Leighton, the internationally famous organist, gave an inaugural recital after the service of dedication which was followed by a Parish Dinner. There followed a week of recitals by eminent organists to showcase the potential of the instrument. The old Telford and Telford organ was sold and installed in Saint Mark's Granville where it continues in use today.

The earliest record of expansion of parish work into the West Epping area was in 1924 with a suggestion in Parish Council that a block be purchased for the establishment of a Church in the '*near future*'. For many years Sunday School was held in the Seventh Day Adventist Hall in George Street Epping and it was only after a long series of delays and frustrations trying to secure land and erect a permanent building that a block was finally purchased in Downing Street.



Saint Aidan's West Epping – circa 1960

The Raymond V Ford Memorial Hall at West Epping was dedicated by Archbishop Mowll on 28 November 1953.

It was the intention that the Hall would be primarily used for the activities of the youth of the Parish. The Rector Canon Rook was concerned that a separate church might '*endanger the unity of parochial life*'. However, there was a change of mind and on 12 September 1954 the first Holy Eucharist was celebrated. A new congregation was being established.

By 1962 two services were held each Sunday in the Hall which was then licensed for divine worship as Saint Aidan's West Epping. Soon after a curate's cottage was obtained.

In 1970-71 considerable extensions were added to the building and Saint Aidan's was soon the centre of a vibrant church life.

Another area of the Parish was expanding and after World War 2 development in North Epping began to increase. In 1951 Sunday School was started in the home of Mr and Mrs Frank Bailey.

Five years later in 1956 Mr and Mrs Bailey offered land to the Parish for the erection of a church building and the Parish immediately sought permission from the diocesan authorities to purchase of the adjoining block so that a church could be built which was to be called All Saints. The foundation stone was laid in August 1959 and after the dedication ceremony three months later, two services were held each Sunday. In 1969 the property adjoining the church was purchased as a curate's residence.

As described in the book *FourScore, A Short History of Saint Alban's Church*:

"By the mid-seventies three Sunday services were being conducted at All Saints, an integrated family service and Sunday School programme being, perhaps, the most innovative act of worship held anywhere in the Parish.

Flourishing youth fellowship, ladies' guild, Church of England Boys' Society, and Girls Friendly Society groups bear testimony to the vigorous spiritual life in the northern part of the Parish".



All Saints Church North Epping – circa 1960

In the early 1980s a campaign was mounted by the Church Wardens and congregation of All Saints to create a new provisional parish in North Epping. The proposal created some strong divisions within the Parish and was not supported by the Rector at that time, The Reverend Geoffrey Feltham, nor Church Wardens of Saint Alban's. However, after many meetings within the parish, submissions to the Archbishop Donald Robinson and investigations on behalf of the Sydney Diocese, North Epping was granted the status of a separate provisional parish following debate and vote in Diocesan Synod. The new parish became effective on 1 January 1984.

Epping is growing and changing, and Saint Alban's is looking forward to re-development of the site to maximise opportunities for outreach ministry and for parishioners to continue to worship to the Glory of God in their 'Church on the Hill'. We are 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. As the inscription inside the tower of the Church records:

As this spire points heavenward and is a landmark to the hills of Epping, so may the minds of man rise high above earthly things that compass him round about.

Acknowledgements

- 1) Hubbard, Nigel *FourScore - A Short History of Saint Alban's Anglican Church, Epping* Published by The Parish Council of Saint Alban's Epping 1977 ISBN 0 909625 07 7
- 2) Copy of The Order of Service used at the Consecration of Saint Alban's on 12 May 1968, Saint Alban's Archives
- 3) Historic photographs and Parish Magazines from archives of Saint Alban's
- 4) Australian Dictionary of Biography <http://adb.anu.edu.au/biography/smith-william-saumarez-8494> Accessed 1 February 2019 at 1610hrs
- 5) Holy Trinity, Kelso https://en.wikipedia.org/wiki/Holy_Trinity_Anglican_Church,_Kelso Accessed 24 February 2019 at 1400hrs
- 6) Contemporary photographs by Julie Evans

Will you write an article for the next Parish Magazine?

The deadline for contributions is 5 July 2019.

Ask yourself –

- ✚ Do I have an interesting journey of faith? Would others enjoy hearing my story?
- ✚ Have I been to a place, a church, a particular service or celebration that is meaningful to me as a Christian?
- ✚ Is there someone who has influenced me and my religious faith? An author? A preacher? A friend?
- ✚ Is there a Christian book or author I would like to review?
- ✚ What would I like to see in future editions of my Parish Magazine?

Contact the editor Julie Evans via email julie.evans@ihug.com.au or leave a note with Denise in the Church office.

Julian of Norwich – Wisdom For Our Times

The Reverend Catherine Eaton

Catherine Eaton joined the staff at Saint Alban's in 1991 as Parish Community Worker, a new position to help the Parish develop its connections with the wider community. Prior to coming to Saint Alban's, she had trained in Social Sciences and was employed as a community worker in both Bankstown and Macarthur. Catherine's contributions to the development of the outreach of the Parish are still alive today, through groups established at the time, including the Pastoral Care Committee and the Women's Study Group. Catherine left the Parish for Melbourne in 1998 where she continued her studies towards ordination. Catherine has returned from time to time as Preacher and has contributed articles to *The Parish Magazine*. She is now Canon-in-Residence, St Saviour's Cathedral, Goulburn, NSW



In 1942 a German bomb exploded through the front of a small church in Norwich, narrowly missing the surrounding cottages. After the war, the local community rallied to rebuild the church in thanksgiving for their survival.

In the process they discovered the foundations of a small cell attached to the church. Not only was the church rebuilt but also the cell, where Julian, anchoress of Norwich, lived for a significant portion of her life in the 14th-15thc. This is now a small chapel at the side of the Saint Julian's church.

We know little about Julian of Norwich (1342 – c.1416) except what we can glean from her writings – she was the first woman to write a book in English - and from the circumstances of her day. Julian lived at a traumatic time – the Plague had twice devastated the population, there was ongoing war, and division and corruption in the church. We do not even know her name as most likely she took the name of the church to which she was attached.

It is likely Julian was a widow who lost husband and child/children to the Plague or possibly her husband died at war. Her writings suggest someone well acquainted with motherhood and the daily realities of suffering. She was a woman of extraordinary faith. At the age of thirty she suffered a life-threatening illness. On 8 May 1373, expecting she was about to die, the priest was called. When he held the crucifix before her face, she received a series of 16 'showings' or revelations, which she believed were not just for her but for all Christians. Her book, 'Revelations of Divine Love', is the result of her reflections, over the next 20 years, on the meaning of her visions.



External view of the Chapel



Icon of Julian

It is unclear when Julian became an anchoress. The anchoritic life was not uncommon at the time and involved a total withdrawal from ordinary daily life and being enclosed in a cell generally attached to a church. There was an *Ancrene Rule* which gave guidance on how to live such a life of prayer and separation.

While we know little of Julian's life before and after her enclosure, we do know that her sparsely furnished room had 3 windows – one looking onto the sanctuary in the church through which she could hear the service and receive the sacrament. There was a second window through which her servants would pass food and other necessities and take away waste. The third window opened out onto the street through which Julian offered spiritual counsel to passers-by. Today that window looks out onto a garden, but in Julian's day the window looked out onto a busy street leading down to the port.



Julian's Chapel looking out into the Church



Window from the cell into the Church

While physically enclosed, Julian was hardly cut off from the realities of life. Her home was in the midst of the daily hustle and bustle, and she would have been well aware of the struggles and sufferings affecting the people of her time.

Julian's writings reveal someone of intelligence, compassion and deep humility. The visions she had received were as a gift and a burden for her – she refers to herself as *a simple, uneducated creature*. She spent the next 20 years struggling to understand 'our Lord's meaning' in what she had so vividly seen. We 'listen' to her wrestling with ideas and images which at first sometimes seemed to her to contradict the teaching of Mother Church. But through her faithful prayer and questioning of God, her own intuitive theological sense and her fine intellect, she discovers God's persistent love at the heart of everything.



Statue of Julian outside Norwich Cathedral

One famous example from her writings:

And in this he showed a little thing, the size of a hazelnut, lying in the palm of my hand, as it seemed to me, and it was as round as a ball. I looked at it with the eye of my understanding, and thought: "What may this be? And it was answered generally thus: 'It is all that is made.'"

I marvelled how it might last, for I thought it might suddenly fall to nothing, it was so little. And I was answered in my understanding: "It lasts and ever shall, for God loves it: and so all things have being by the love of God."

In this little thing I saw three properties.

The first is that God made it, the second is that God loves it, the third is that God keeps it.

But what beheld therein? Verily, the maker, the keeper, the lover.

Book of Showings 5.1.9-19

It is impossible to say a lot in this brief article about her writings. She obviously had some learning given some of the theological references she makes – all the more remarkable for a woman of that time. There are theories that she possibly received spiritual counsel from the Augustines who lived nearby. She is clear however, she is only passing on what God has given her – both in the visions and in the fruit of her reflections.

It was in the context of Julian's questions around sin that we hear those much-misquoted words. She writes: *'It is true that sinne is the cause of all this pain, but alle shalle be wele, and all manner of thing shalle be wele.'* These words do not arise out of some groundless optimism about life in general, but out of her conviction that even through our sin, God's loving purposes will prevail.

The fact we have Julian's writings at all is a miracle. Likewise, there is no room here to explore the amazing journey of her texts, both the short – written following her visions - and the long text - following her years of reflection. Many copies of her works were made but thanks especially to some Benedictine nuns who carried a copy with them into exile, we have the starting point for the rediscoveries that are happening today.

Today Julian seems to have come into her own – as Veronica Rolf writes:

'Why Julian now?' ...in our age of uncertainty, inconceivable suffering, and seemingly perpetual violence and war (not unlike 14th c Europe), Julian shows us the way towards contemplative peace. In a time of rampant prejudice and religious persecution, Julian inspires us to non-judgemental acceptance and universal compassion. In a world of deadly diseases and ecological disasters, Julian teaches us how to endure pain in patience and trust that Christ is working to transform every cross into resurrected glory. In a generation of doubt, cynicism and disbelief, Julian offers a radiant vision of faith and hope – not in ourselves but in the Lord who created us, loves us and will never, ever abandon us. Moreover, across 6 centuries Julian's voice speaks to us about love.

The church celebrates Julian's Feast Day on 8 May. She has not been declared a saint by the Roman Catholic church, because as a recent pope said, she is well-recognised and celebrated by the Anglicans. As Anglicans in our time, then, let us embrace this remarkable woman. Hers is indeed a voice for our day.

Reference

An Explorer's Guide to Julian of Norwich by Veronica Mary Rolf, Intervarsity Press, Downers Grove, IL, USA 2018 Pages 21-22

Easter



Choral and orchestral item on Good Friday



Sanctuary Good Friday



Easter clean-up team



Sanctuary Easter Day

The Flower Guild of Saint Alban's

Margaret Pearson



Margaret Pearson Lent 2017

In September 1971, we moved as a young family from the beautiful far north coast to live in the big city of Sydney. As our three young children had only known the wide, open spaces and the only noise being that of the birds and animals and an occasional tractor, our request of the estate agent when buying, must have been quite demanding. However, our requests for an old-style home, high ceilings, and a large flat yard were all met and we moved into 11 Eaton Avenue Normanhurst, where we resided happily until July 2003.

Our spiritual home was as easy to find, as we had already attended Saint Alban's on occasions when visiting relatives in Epping. We have loved and supported St Alban's ever since, as it has loved and supported us.

When we first began attending Saint Alban's we were most impressed by the beauty and dignity of the church and the different elements working together to make it that way.

I was struck by the impact of the floral arrangements always present, so lovingly and beautifully done. In those very early days of my association, the Rector's wife, Mrs Gladys Feltham, led a lovely band of ladies who worked happily together each Friday arranging beautiful fresh flowers. I know that some of the ladies were Beryl Lloyd, Effie Begby, Frances Costello and Jean Poole. There may have been others but I cannot recall their names. I can say that after the Felthams retired in 1987, Jean Poole became convenor of the Flower Guild and remained so until about 2008. It was during Jean's time as convenor in the nineties that I became involved.

Jean was an accomplished florist and was always willing and generous in her leadership and training of the new "girls" as she called us. Jean made our Friday mornings to meet and arrange flowers a happy social occasion always combined with morning tea and a chat that still happens. We learned so much from her and she is still very missed. She died in January 2016 in her 102nd year, only having given up coming to join her 'girls' in, I think, about 2011.

In 2008 Jean decided that she was going to hand the reins to me and although at first, I was reluctant to accept she was determined so here I am still, 10 years on.



Memorial Flowers 10 February 2019

The way we do things has changed somewhat with the coming of new Rectors. In the days of The Reverend Feltham there were flowers always in the church – lots of them. When The Reverend Ian Crooks came in 1988, he was keen to observe more closely the seasons of the church and so we started arranging the flowers accordingly. It was then that we followed more strictly the season of Lent by having no flowers at all in the Church. This was followed by Easter with an explosion of beautiful arrangements bringing new life as with the Resurrection of Christ. Advent is also a penitential season, although less so than Lent. We therefore have small simple arrangements of only purple and mauve flowers. This again flows into Christmas when the church bursts to life again with the beautiful arrangements of red, white and gold.

Many parishioners request memorial flowers for loved ones and the Flower Guild arrange these with love and respect. Memorial flowers are in the church at any time throughout the year including Lent. Many years ago, when the flowers were cheap, the ladies bought them. By the time I became involved, Jean had an arrangement with one of the florists at the Sydney Markets. She would order by phone and the flowers were delivered by courier. As time passed, flowers became more expensive and courier costs increased to the point that it was no longer an option to do it that way.



February Sanctuary flowers

We now have an arrangement that the ladies rostered buy the necessary flowers from a place of their own choice and are reimbursed through the Church Office. Memorial Flowers cost \$70 and are paid for by those requesting them. As the prices continued to escalate, I discussed, first with the ladies, and then with our then Rector, The Reverend John Cornish, the possibility of making use of artificial flowers. We all agreed that we could do this on three conditions:

1. that artificial flowers only be used in the two arrangements in the sanctuary behind the Altar,
2. that they be changed regularly, and
3. that they follow the seasons of the church year.

We have upheld, totally, these three promises and although with some initial cost, mostly covered by donations, the artificial flowers have proved to be very beautiful and certainly money saving. Fresh flowers are always used throughout the church for Christmas and Easter and the Patronal Festival. On those occasions we travel to the Flower Markets at Homebush and buy beautiful fresh flowers. Many parishioners like to make a contribution to the cost of the flowers and that can be done by placing it on the offertory plate in an envelope appropriately marked.

To give an idea of the change in price of flowers, I will give just one comparison:

| | |
|--------------------------|------------------------------|
| | Easter 2008 - Cost \$260.15 |
| almost the same flowers, | Easter 2018 – Cost \$401.00. |

Currently, we have eight ladies who lovingly give of their time with me to serve God in this way. They are Jan Boyley, Bev Gibbs, Deidre Haywood, Jane Jones, Irene Nimbauker, Meryl Smith and Ida Wilson. We work on a roster system of two ladies working together each Friday morning to do whatever is necessary on that day.

The whole team works together for the big occasions. We have a list of memorial requests and we do our best to do these on or as close as possible to the anniversary date. In addition, the Flower Guild always co-operate with any requests to do with weddings and funerals in the Church.

We would welcome more people to our team, and anyone interested can make contact through the Church Office.



Memorial Flowers 24 February 2019

In conclusion, I would like to say that it is a delight to be associated with Saint Alban's and fellow parishioners in this way through the Flower Guild. I know I speak for all the ladies when I say we sincerely hope that great joy is felt by parishioners as they attend services and other functions in our beautiful church.



Flowers for Australia Day 2019

The Quality of Mercy is not Strained Part 1

Mercy in David's Psalms and in Shakespeare's plays

Tom Dlugosch, Parishioner



Tom Dlugosch

The other day I was reading *Titus Andronicus*, perhaps Shakespeare's earliest and one of the least performed of his plays. The plot at times seems far-fetched and so violent it is off-putting. There are numerous limbs chopped off prior to execution, and a rape followed by the victim's hands and tongue being chopped off, and finally, sons served up as stew.

It is almost beyond belief that the wise Shakespeare ever wrote such a play. I was most startled, however, by how often characters in the play begged at length for mercy, not a part of the dialogue I was expecting.

I began to think that perhaps the idea of mercy, or the lack of it, might have been the subtext, or even the primary engine of the play.

Part One: Goodness and Mercy

Mercy is a word with many shades of meaning. The *Old Testament* places mercy within the covenant between God and his people, and by extension among his people.ⁱ The most frequent use of the word is in the many psalms of David that make an appeal to God's mercy - concordances list over two dozen in various translations using this word. In most psalms, that mercy is limited to those who recognise the one God, whereas harsh justice is expected for enemies of Israel. Despite that restriction, *Psalms* seems to lay a foundation for mercy as an extension of justice for those who, though overall seeking to follow the path of goodness, lapse into sinfulness, and therefore need forgiveness. Implicitly, if that applies to me, then it also applies to thee. It is not too far a leap to connect the idea of God's mercy to that of humans to each other. At least it would seem so to a modern Christian. Perhaps that universal need for mercy was what *Titus* was exhibiting.

The ancient Greeks and Romans, in contrast, made very little provision for the virtue of mercy. Aristotle gave specific guidelines for what might be forgivable and what might not - a legalistic approach, not a generous one.ⁱⁱ The Greek god of pity, Eleos, had one altar, in Athens, mostly for prayers that warriors killed in battle might be properly buried. Likewise, the Roman *Clementia* was patron of the military and its political masters, inaccessible to common citizens or to women despite the obvious gender attribution of the goddess herself.ⁱⁱⁱ Stoics even went so far as to consider mercy "a weakness...a departure from strict equity into partiality".^{iv}

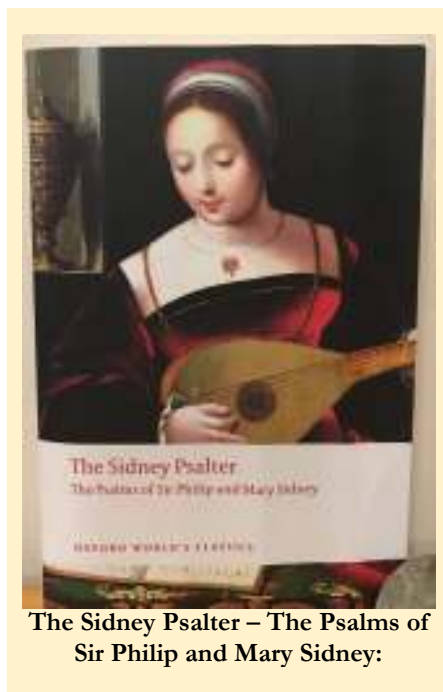
Jesus suggested a broader sense of mercy, opening his arms to the poor and downtrodden, saying "I was in prison and you came to me... Truly I say to you, as you did it to one of the least of these my brethren, you did it to me." (Matt. 23: 35-50). And in Matthew 18 he tells the parable of the unmerciful servant who jailed his debtor after his own master forgave his debt. Early Christianity made efforts in the direction of charity, if not forgiveness. In 98 CE, Ignatius recommended special support for widows. By 252, the Roman Christians were supporting 1500 widows and distressed persons.^v Yet even in the Christian era of the Middle Ages, mercy went only so far. The medieval concept of *miser cordia* seems still fairly close to the justice side of the spectrum, in the spirit of life being a vale of tears, in complete dependence on God's mercy. The word mercy was likely to appear in the forms of mercy-killing on the battlefield or the notion of the king's pardon - more to do with top-down condescension than fellow-feeling.^{vi}

By the time of the Reformation things were changing. Although Martin Luther wrote unsympathetically of tough justice as a form of mercy^{vii} his recognition that mercy might be in conflict with justice was an indication of a new awareness. Justice is equity, as the Stoics said; it's certainly better than revenge; but mercy in the modern era implies something more broadly distributed. Mercy seemed to become more prominent as a virtue during the Reformation. Even in the Roman Catholic church, for instance, the Eastern Church's *Kyrie Eleison* (Lord have mercy) was adopted in the Tridentine (Latin) Mass in 1570.^{viii}

One of the earliest translations of the bible by William Tyndale used the phrase “mercy seat” to translate the Hebrew word for the lid of the Ark of the Covenant.^{ix} Tyndale’s *English Bible* and the *Geneva Bible* of 1560 were widely circulated, contributing to the independent translation of ninety other psalm versions between 1535 and 1601. Soon after Elizabeth became Queen in 1558, she promoted the custom of congregational singing of psalms, with sometimes thousands singing during the open-air service at Saint. Paul’s. The Reformation’s focus on reading the bible reawakened interest in psalms as a form of sung worship, leading to an abundance of translations into native tongues.

A growing familiarity with *Psalms* had to have been a primary influence in the attention to the idea of mercy. One cannot read *Psalms* without contemplating the grace of mercy. Although David calls for harsh justice upon enemies, several psalms invoke the more modern introspective consideration that we all need healing forgiveness. Certainly, God’s mercy could not be limited to a chosen few. By the time of the early modern period there was no longer a chosen people, and even Christianity was becoming less uniform in its beliefs. Mercy needed to be seen in a wider context.

My particular interest is in the literature of the late 15th and early 16th centuries. In the push to establish English as a literary language in the latter part of the 15th century, one of the principal promoters of English literatures was Sir Philip Sidney, who translated Psalms 1-43 before he was killed in a religious war in the Netherlands in 1586. His sister, Mary Sidney, picked up where he left off, translating Psalms 44-150. Mary Sidney’s translations were written as a fervent believer in the worship of God through forms of song. Her 126 forms of versification in her *Psalms*^x show her as both a skillful poet and a devout Christian well aware of the healing power of prayer.



Interestingly, shortly after Mary Sidney translated *Psalms*, she became patron, as Lady Herbert, Countess of Pembroke, of Shakespeare’s first theatre, Pembroke’s Men.^{xi} Could Mary Sidney have completed translation of *Psalms* shortly before turning her writing skills to the theatre? Could she even have had a hand in the 37 great plays attributed to Shakespeare? At this point some will stop reading, uninterested in the Authorship Question, [Editor’s Note: The Authorship Question is raised by a controversial internet signing petition casting doubt on Shakespeare’s authorship of the plays attributed to him.] but please consider that the question has been gaining steam in recent years and Mary Sidney is one of the most viable candidates.

My purpose in writing this series of three articles is not to address the Authorship Question directly, but to answer just one question: is it even conceivable that the same author who wrote the most violent play in the Shakespeare Canon, *Titus Andronicus*, have also in the same time frame written the soothing, devout sequence of the psalms? Do the two works seem mutually exclusive? If the two works are so antithetical that it is inconceivable they were by the same person, then that would be one reason to undermine her candidacy. If, however, the two works share a common base, then her candidacy in the authorship issue remains alive--not solved, just pending further evidence.

What a contrast she seems to be, set against the Bard of English literature, William Shakespeare, who wrote so powerfully of the engines of ambition and revenge, yet never overtly professed any discernible belief in religion! And yet, I would make the case that there is very little gap between the two bodies of work. To put it most simply, Mary Sidney's appreciation of the virtue of mercy as seen in her *Psalms* is the same spirit that infuses major works of the man from Stratford. The point of this article and the ones which will follow in *The Parish Magazine* is that the theme of mercy as expressed in Mary Sidney's *Psalms* can be seen as an engine of one of the earliest plays, *Titus Andronicus*, which exhibits the opposite of mercy to an extreme.

Part Two *Titus Andronicus* and Part Three *Mary Sidney's Psalms* will follow in subsequent editions of *The Parish Magazine*.

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- ^x Pembroke, Mary Sidney, et al. "Preface." *Selected Works of Mary Sidney Herbert Countess of Pembroke*, Arizona Center for Medieval and Renaissance Studies, 2005, p 16
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Palm Sunday Procession arrives at Saint Alban's



Visit from our friends at the Anglican Retirement Villages Epiphany, 3 March 2019



Generous helpers who served morning tea to parishioners and guests



A group enjoying fellowship



Morning tea in the Hall after the service

Music of Faith, Hope and Love

On 17 March at 2.00pm there was a concert in Saint Alban's memorial hall featuring two of the Parish's well-known musicians.

The Reverend Paul Weaver on piano accompanied Lachlan Roots, baritone. The audience enjoyed pieces such as *The Holy City*, *Jesu*, *Joy of Man's Desiring*, *Because*, *The Lord's Prayer*, *Drink to me Only with Thine Eyes*, *I'll Walk with God* and many more special favourites.

Entry was by a suggested donation and \$1,155 was raised.

All proceeds were given to support the work of Christian Community Aid, Eastwood.



Paul Weaver (left) and Lachlan Roots
at the end of the concert

Stamps for Missions

Margaret Foster

Saint Alban's representative to the Sydney Auxiliary of The Anglican Board of Mission



A big 'Thank You' to those parishioners who regularly donate their used postage stamps to support the mission outreach of two organisations. The Anglican Board of Mission (ABM) and Bush Church Aid (BCA) receive regular contributions alternately. The sale of stamps is a lucrative money earner for both organisations.

It used to be the case that the stamps were trimmed and sorted within these organisations before delivery to the Sydney Auction houses where they are sold in 'mission mixture' packs. Both organisations now prefer the stamps to be delivered to them already sorted and trimmed.

Whole collections, including stamp albums, are sometimes received and the auction houses request that they remain intact. Postcards are also welcome.

The enterprise involves collecting, trimming, sorting and selling. To assist the trim and sort process a series of sessions are planned to be held throughout the year at Saint Alban's. The first session was incorporated into the Epping Mothers' Union meeting in April. Other sessions will follow.

Watch for dates in the Parish Bulletin and join others in what has been described as the addictive process of sorting and preparing stamps. Please keep all stamps from any letters you receive and put these in the bright orange box in the porch at Saint Alban's.

Editor's Note: Margaret is the President of the ABM Sydney Auxiliary and Treasurer to ABM Auxiliary National Council.



The Parish Register

Holy Baptism

Evelyn Rose ASHURST on 17 March 2019
Corey Davies FUTCHER on 31 March 2019

The Faithful Departed

Ronald John YOUNG on 25 February 2019



Harvest Festival

Sunday 26 May 2019

In support of Christian Community Aid as Mission of the Month



At both Saint Alban's and Saint Aidan's as part of the Harvest Festival we decorate our churches with both perishable and non-perishable food items. Donations of non-perishable food are welcome throughout May for the display in both churches on Sunday 26 May. Perishable food will be donated closer to the date by the choir and the family group.

Both the perishable and non-perishable food from the Harvest Festival will be given to Christian Community Aid in Eastwood. For over fifty years, CCA has provided practical support to those in need, including food hampers, counselling, adult education, aged and disabled services, and family day care.

At other times of the year, non-perishable food placed in the hessian bag in the Narthex at Saint Alban's is also taken to Christian Community Aid.

Centenary of Bush Church Aid in Australia

1919-2019



The Bush Church Aid Society of Australia, an association within the Anglican Church, has a priority in mission to the isolated, remote urban and rural people of Australia. The BCA celebrates its centenary on 26 May 2019.

Over the last 100 years BCA has developed and extended the following ministries: flying padres, church services, Scripture in schools, family counselling, Mission vans, hostels and hospitals, the Flying Medical Service, Mail bag Sunday School, support for clergy and the BCA Nomads.

This last-mentioned ministry was begun by parishioners of Saint Albans – Jan and the late Max Boyley. After a trip in 1988/1989 when Max and Jan worked for the BCA while travelling around Australia, on their return, as Max wrote in *The Parish Magazine* (Number 834 June/July 2015), “we approached BCA, offering to coordinate other travellers who might wish to love and serve the Lord in this way. Within weeks, a Code of Conduct and necessary legalities were organised, and the BCA Nomads launched.” Max and Jan coordinated the activity for a number of years before handing it over. This program is still operating.

The basic characteristics of the men and women who serve Bush Church Aid – their great love of God, their unwavering determination and perseverance – have not changed in nearly 100 years. <https://www.bushchurchaid.com.au/>

Remembrance Sunday

10 November 2019



For this year's Remembrance Sunday Saint Alban's is planning to have a service with a special focus on the families of parishioners with a link to World War 1.

If you have a parent, grandparent, great-grandparent or perhaps a great-uncle or great-aunt who served in World War 1, you might like to be a part of this year's commemoration service.

Perhaps you would also like to share the story of your relative in a brief [400 words] item for publication in *The Parish Magazine*.

Please contact James von Stieglitz on james.vs@optusnet.com or 9869 3603.

This article is the eighteenth 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. Kenrick O'Connell Oakes had First Fleet convict ancestors whose children and grandchildren held influential positions in the colony of New South Wales.

Kenrick O'Connell Oakes (4 June 1891 – 23 May 1929)



Kenrick O'Connell Oakes
Service Number 1406 and 1406a
Enlisted in Light Horse, transferred to Artillery
and then became a driver

On the reverse of this postcard photo Kenrick had written the date, 17.3.1917. He sent it from Perham Downs Army Training Camp in England.

Kenrick O'Connell Oakes was born 4 June 1891, the second son of Percival Sydney Oakes and his wife Alice Rose Oakes nee Bligh who had married in Parramatta in 1888. Kenrick had two siblings, an older brother Maurice Rowland O'Connell Oakes born 1889 and an adopted younger sister Enid Madeline. Percival Oakes was a civil servant who worked in the city. At the time of Kenrick's birth the family were living in Landsdowne Street, Granville.

Both Kenrick and his brother Maurice attended Sydney Grammar School. There are references to both Kenrick and Maurice in the *Sydneian*, the official journal recording each school year at Sydney Grammar.

Kenrick featured in the *Sydneian* over the years 1904 – 1907 and is commended for his academic prowess in both Mathematics and English. He is also praised for his tennis, football and athletic skills.

At right: Kenrick Oakes is in the middle row, the fifth student from the left

Kenrick had an early colonial history as he was descended from two convicts who arrived in Australia with the First Fleet – John Small and Mary Parker. Their first child, Rebecca, was sixteen in 1806 when she married Francis Oakes who came to Australia as a minister of religion. Francis was nineteen years older than Rebecca and it appears that he had no specific training for his profession as a minister. In England he had been a bootmaker. They were married by The Reverend Samuel Marsden, who arrived in Australia in 1794 and was stationed at Parramatta. Parramatta was an important centre in the colony and for some years Samuel Marsden was the only Anglican clergyman on the mainland.

Francis Oakes held various positions in the early life of the growing colony and was involved in three trials which led to the overthrow of Governor William Bligh in 1808. He became Chief Constable for the Parramatta District and was the man sent to arrest John Macarthur for refusing to attend an enquiry concerning the vessel *Parramatta*.

Francis Oakes was noted in records to be a police officer, farmer, baker, shop-keeper and contractor. He was also the inspector of slaughter houses in Parramatta, clerk of the public market, auctioneer and from 1814 to 1822 he was Superintendent of the Parramatta Female Factory.

Francis and Rebecca had fourteen children and the ninth was Rowland Hassall Oakes born 1821 in Parramatta. Rowland Oakes married twice and the ninth child of his second family was Percival Sydney Oakes, Kenrick's father.



Above: Sydney Grammar School Athletics Team (Winners) 1905

Kenrick Oakes enlisted 28 July 1915 at the age of 25. His regimental number was 1406. He gave his occupation as 'farmer' and electoral rolls from 1913 give his place of residence as Freemans Reach, New South Wales, a town 65 kilometres north-west of Sydney on the Hawkesbury River.

Kenrick gave his father, Percival Sydney Oakes as his next of kin and his father's address is recorded as Rawson Street, Epping.

Kenrick was 5 feet 3 ¾ inches tall [1.6metres] with fair hair, hazel eyes and brown hair. His religion was Church of England.



**Sydney Grammar School's Honour Board
of Returned Old Sydneians and Masters who served in World War 1
Kenrick's name is on the Right Panel**

Kenrick enlisted as a Private in the 1st Light Horse Regiment 11th Reinforcement. This soon changed. He embarked from Sydney on board HMAA A47 *Mashobra* on 4 October 1915. He was at Heliopolis in Egypt in November 1915, probably involved in training as part of the 1st Light Horse Reserve Regiment. It was not long before he was transferred to 4th Division Artillery at Serapeum, also in Egypt.

On 28 April 1916 Kenrick was transferred to the 10th Field Artillery, 38th Battery as a gunner and in June went with his unit to Marseilles. By July 1916 he was 'in the field' in France. This was the time the Battle of the Somme was beginning. Perhaps with his experience as a farmer, Kenrick was used to driving tractors and heavy machinery and he was given the position of driver. His expertise would have been useful in the Field Artillery. With his change of Unit from Light Horse to Artillery came a change in his regimental number. There may already have been a soldier with the number 1406 in the Field Artillery so Kenrick became 1406A.

The War Unit diary of the 10th Field Artillery records that they were under mustard gas attack on several occasions while at Sailly in the Somme region in July 1916. Mustard gas was one of the most damaging weapons of the war. It was an effective way of incapacitating many soldiers at the same time. Mustard gas, or sulphur gas, caused severe burning of the skin, eyes and respiratory tract. It can be absorbed by the skin, inhaled or ingested.

Exposure to the gas is not lethal and most victims recover. Some, however, remain permanently blind or disfigured and others develop chronic respiratory disease. The gas can cause damage to the DNA of human cells and victims are at a greater risk of developing cancer. Fertility is also affected. Kenrick's family say it was believed that gas contributed to his ill-health and early death.

By December 1916 Kenrick was ill in the field, cared for at Ambulance Stations but eventually evacuated to England to the Military Hospital in Colchester, Essex, in southeast England. Here Kenrick remained under observation until 29 January 1917. He was then sent to Perham Downs until February and medically classified as B1A which is 'fit for light duty only'. He rested and recuperated at both Larkhill and Perham Downs Army Bases through March, April and May until in June 1917 he returned to France and the 4th Division Artillery. Within a day he was back with the 10th Field Artillery Battalion.

Due to the almost illegible handwriting in the War Unit diaries for this period of time, it is impossible to always state definitively where he was stationed.



The Military Hospital Colchester - 1918



Australian Pack Training School at Morbecque, France

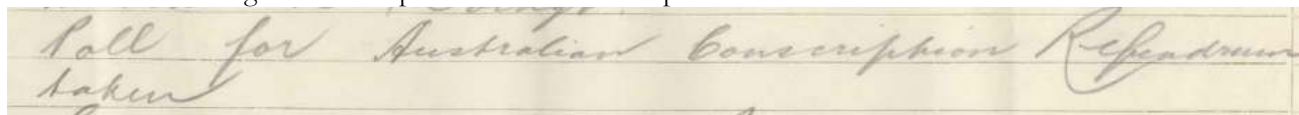
The months July to November saw some of the most bitter fighting of the war - the Battle of Passchendaele, also known as the Third Battle of Ypres. It is more than likely that Kenrick played his part during these dark and desperate months before his Service record notes that he sprained his right ankle on 14 September 1917. He was moved from Casualty Clearing Station to the Field Ambulance Station and then to hospital in the French port of Etaples.

He was there until November when he re-joined his unit, the 10th Australian Artillery Brigade. The War Unit Diary for early November records that the unit was moved to Morbecque for training purposes and the opportunity to give much needed care to the horses.



Page 4 War Unit Diary November 1917 [5/6 stands for the dates 5th and 6th Nov]

In an interesting sideline, on 11 December 1917, the Commanding Officer of the 10 Field Artillery Brigade noted that the vote for or against conscription in Australia took place on the battlefield.



Page 3 War Unit Diary December 1917

On 23 February 1918 Kenrick proceeded on one month's leave to England. He returned to his Unit, 10th Field Artillery Brigade, and March saw the beginning of the German 'Spring Offensive', which yet again put allied forces to the test. Many of the decisive battles which led to the end of the war occurred at this time; for example, Dernancourt in March 1918, Messines in April 1918, Villers-Bretonneux in April 1918, Le Hamel in July 1918, Amiens in August 1918, and Mont St Quentin from August to September 1918.

His Brigade' War Unit Diary record details for the months March and April 1918. "5 April - The day was one long fight. Our two brigades had 3 German Divisions against them and did great slaughter. Many affected by gas." In April we also read "heavy harassing fire - gas over whole area." Perhaps these gas attacks had a further effect on Kenrick Oakes.

Kenrick left France on 2 September 1918 and was sent first to the Reserve Brigade Australian Artillery Base in Tilbury, England and then in December to Heytesbury, an Artillery training base on the edge of Salisbury Plain also in England. It appears that he was still classified as a driver of the 4th Division Artillery (10th Field Artillery Brigade). Both bases were transit camps for soldiers. Kenrick was in England when the Armistice was signed on 11 November 1918.

On 25 January 1919 Kenrick Oakes left England on board the troop transport ship HMAT A40 *Ceramic*. He arrived home in Australia on 14 March 1919 and was formally discharged from the army in May of that year.

After the war, Kenrick went back to farming. Over the years 1921 to 1926 he was in Dinton Vale, a locality in the area of Inverell in northern NSW. The farm was on the McIntyre River and 24 kms from Inverell.

On 16 December 1926 at Saint John's Church of England (sic) Darlinghurst, Kenrick married Nancy Winifred Mansfield [born 1896]. Kenrick's occupation was noted as 'traveller'. At the time of their marriage Kenrick was living in the Torrington Flats, Torrington Road, Strathfield, NSW and Nancy was living in Cheltenham Road, Cheltenham, NSW. Nancy's occupation was given as 'nursing sister'. There were to be no children from this marriage.

Kenrick was later employed as an inspector on the New South Wales Railways. His great-niece Judith Travis recalls being a child on the train with her mother and having their tickets checked by her great-uncle Ken. There is also the suggestion that he later went into a car sales business in Epping with Bob Druitt who was married to his sister Enid.

Great-niece Judith Travis has another memory of being a toddler sitting in the 'dicky seat' of great-uncle Kenrick's very fancy car outside her grandmother's house at 27 Victoria Street, Epping.



27 Victoria Street Epping 2018
Photo Julie Evans 2018

Kenrick was a keen golfer and an active member of the Pennant Hills Golf Club when his health permitted. On his death in 1929, returned World War 1 servicemen of the Golf Club wanted to establish a memorial trophy in his honour. This trophy was awarded annually from 1930 until 1977 when, without consultation with the family, the cup was renamed the President's Cup. The Board of the Club decided to do this *"in line with the decision to curtail memorials."* Kenrick's family was very disappointed.


Ken Oakes Memorial Cup

Kenrick O'Connell Oakes died in June 1928. He had joined the Club in 1924, and was a fair golfer, evidenced by his winning of the AIF Cup on the Anzac weekend of 1928, just weeks before he died. As a member of the Returned Servicemen's group at the Club, and being the first member of this group to die, his fellows felt it suitable to honour his passing with the institution of a memorial trophy. (It is recorded that he was ill with "para-typhoid", just prior to his death.)

The Minutes of the Board Meeting of August 1929 record:

Ken Oakes Memorial Cup: - Mr N.H. Robertson, on behalf of the AIF and BEF members of the Club, stated that they wished to present a Cup in memory of one of their number (the late Mr K.O'C. Oakes) for annual competition, and also to provide a replica to the winner on each occasion.

The format chosen was a single qualifying handicap stroke round, with the best eight scores to qualify for knockout matchplay off handicap.



Kenrick O'Connell OAKES
1917

Above image: From *Golf in the Pennant Hills District* page 198
[date of death is incorrect in this book]



**Above: Replica of the Ken Oakes Memorial Cup
In possession of niece Judith Travis
Photo Julie Evans 2016**



**Above: Inscription on the Ken Oakes Memorial Cup
Photo Julie Evans 2016**

Kenrick O'Connell Oakes was in a nursing home when died 23 May 1929. His usual address was Mundoie Flats, Wellington Street, Bondi and Nancy continued to live there after Kenrick's death. Kenrick's death certificate states his cause of death as 'carcinoma of sigmoid colon' for one year and chronic dysentery for fourteen years.

After a funeral held at Saint Alban's Church of England, Epping he was buried in Rookwood Cemetery in Sydney New South Wales, beside his father Percival Oakes. He was only 38 years old. Nancy Oakes died 21 June 1981 after fifty-three years of widowhood.

Lest We Forget

Julie Evans Parishioner

Acknowledgements

- 1) Acknowledgement and thanks to Judith Travis, niece of Kenrick O'Connell Oakes, for photos and information
- 2) Information on the Small family and Kenrick O'Connell Oakes' convict ancestors from John Douglas McIsaac <http://www.geni.com/c/6c3ee66557f86b942cdae2224691f5064afa4ee1> Accessed 27 June 2015 at 1600hrs
- 3) Marilyn Rowan - NSW Family History Transcriptions Pty Ltd for birth and death certificates
- 4) NSW Births, death and Marriages <https://familyhistory.bdm.nsw.gov.au/lifelink/familyhistory/search/result?3> Accessed 14 September 2018 at 1330hrs
- 5) Golf in the Pennant Hills District by Ron Harper page 198 Published 2000 by Pennant Hills Golf Club Limited, Copeland Road, Beecroft, NSW 2119. Designed and produced by The Casey Input Co., Sydney, Australia and printed by Southwood Press Pty Ltd, Marrickville, NSW, Australia.
- 6) Information on Mustard Gas <https://www.livescience.com/39248-what-is-mustard-gas.html> Accessed 14 September 2018 at 1415hrs
- 7) Electoral Rolls and Sands Directory information <https://www.ancestry.com.au/search/> Accessed 14 September 2018 at 1546hrs
- 8) Ryerson Index <http://ryersonindex.org/search.php> Accessed 14 September 2018 at 1554hrs
- 9) Photo of 27 Victoria Street, Epping taken 8 August 2018 by Julie Evans
- 10) The Military Hospital Colchester *Photo Heather Anne Johnson* Accessed 16 September 2018 at 1131hrs <https://militaryhospitalcolchester1918.wordpress.com/about/>
- 11) Honour Board Sydney Grammar School <https://www.sydgram.nsw.edu.au/LiteratureRetrieve.aspx?ID=184393> Accessed 16 September 2018 at 1143hrs
- 12) Information on mustard gas <https://www.livescience.com/39248-what-is-mustard-gas.html> Accessed 15 September 2018 at 1630hrs
- 13) Thanks to Ms Charlotte McColl, Archives Assistant at Sydney Grammar School, for information about Kenrick Oates and photograph *1905 Sydney Grammar School Athletics Team (Winners)* Accessed 17 September 2018 at 1100hrs <http://www.sydgram.nsw.edu.au/about-grammar/publications#the-sydneian>
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- 15) Australian Imperial Force unit war diaries, 1914-18 War <https://www.awm.gov.au/collection/C1339001> Accessed 24 September 2018 at 1400hrs
- 16) Photo of Australian Pack Training School ABC Days in Conflict Battle Third Ypres <http://www.abc.net.au/ww1-anzac/passchendaele/galleries/> Accessed 24 September 2018 at 1415hrs
- 17) Australian Imperial Force unit war diaries, 1914-18 War Accessed 24 September 2018 at 14 25hrs <https://www.awm.gov.au/collection/C1355915>
- 18) Australian Imperial Force unit war diaries, 1914-18 War <https://s3-ap-southeast-2.amazonaws.com/awm-media/collection/RCDIG1017338/bundled/RCDIG1017338.pdf> Accessed 24 September 2018 at 1435hrs
- 19) Australian Imperial Force unit war diaries, 1914-18 War April 1918 <https://s3-ap-southeast-2.amazonaws.com/awm-media/collection/RCDIG1017343/bundled/RCDIG1017343.pdf> Accessed 24 September 2018 at 1515hrs

Ecumenical Lenten Service at Saint Alban's

12 March 2019



In the Narthex before the service

Left to right:

Father Peter Dowd – Epping-Carlingford Catholic Parish

The Reverend Andrew Hall – Epping Baptist Church

Rev Vladimir Korotkov - West Epping Uniting Church

Bishop Ross Nicholson – Epping Anglican Parish of Saint Alban's and Saint Aidan's

The Reverend Greg Woolnough – Epping Uniting Church

Reverend Paul Weaver – Epping Anglican Parish of Saint Alban's and Saint Aidan's

Parish Directory

| | |
|----------------------------------|--|
| Rector | The Right Reverend Ross Nicholson BCom, BTh, Dip A, MA, |
| Associate Priest | The Reverend Paul Weaver BA, BD, ThL, AMusA |
| Honorary Priests | The Reverend Jane Chapman BA, MBA, CertIPP, Dip AngOrd, Dip Th The Reverend Valerie Tibbey ThDip |
| Youth Leader | Christopher Lawn |
| Lay Assistant | Ruth Shatford AM (Diocesan) |
| Sanctuary Assistants | Godfrey Abel, Sue Armitage, Ken Bock, Noel Christie-David, Margaret Cummins, Robin Cummins, Graeme Durie, Jill Gumbley, Anne Lawson, Michael Marzano, Jan McIntyre, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), John Sowden, David Tait, Amanda Turner, Kim Turner, Ian Walker, Sarah Weaver |
| Servers | 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 |
| Parish Administrator | Denise Pigot Telephone: 9876 3362 Email: office@eppinganglicans.org.au |
| Honorary Parish Treasurer | Noel Christie-David |
| Parish Councillors | Glyn Evans, Felicity Findlay, Malcolm Lawn, Christine Murray, Peggy Sanders, Ruth Shatford, Penelope Thompson |
| Parish Nominators | Robin Cummins, Graeme Durie, Peggy Sanders, Ruth Shatford, Meryl Smith |
| Synod Representatives | Michelle Lee, Graeme Watts |
| Churchwardens | |
| Saint Alban's | Noel Christie-David – Rector's Warden Graeme Durie – People's Warden Johann Walker – People's Warden |
| Saint Aidan's | Ken Bock OAM – Rector's Warden Margaret Cummins – People's Warden Richard Ryan – People's Wardens |
| Choir Director | Michelle Lee L.T.C.L., BTh, MBA, Cert IV TAE |
| Organist | Neil Cameron LLb, LLm, BMus., M Mus., and PhD. |
| Assistant Organists | Lynn Bock, Stanley Gilling, Tony Malin, Richard Simpson, Bruce Wilson |
| Caretaker | Oscar Sichez |
| Editor | Julie Evans |
| Proof Reader | Peggy Sanders |
| Archivist | Brian Haywood |