



The Parish Magazine

Epping Anglicans

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

with

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

**The Season of Lent
and Easter**

February - April 2018

Number 851

*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

To many Christmas has multiple and varied meanings. To me it is a celebration of 'God is with us'. We should not forget that God is with us at all times, now and throughout our journey from here until Easter. In times of sorrow and in times of happiness. Emmanuel!

In Lent we again look forward to sharing our Lenten journey with our brothers and sisters in our Covenant Churches, with our weekly evening services on a Tuesday evening at 7.45pm. The program will be published in our Weekly Bulletin. and on the Parish Website.

To contact us:

Telephone 9876 3362

Post Office Box 79, Epping NSW 1710

Email office@eppinganglicans.org.au

www.eppinganglicans.org.au

Our clergy may be contacted at any time on 9876 3362

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

Our Vision:

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

"a city on a hill"

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

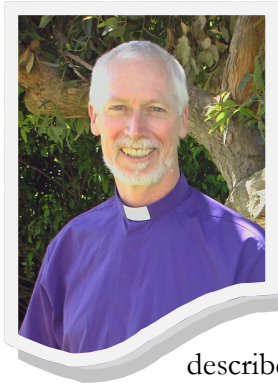
Thank you to the authors of the various articles in this magazine, contributors of photographs and our proof-readers. **The deadline for the next edition will be Friday 6 April, 2018.** Contributions may be left at the parish office, or (preferably) emailed directly to Stuart Armsworth at stundeb@bigpond.net.au.

The Parish of Epping is a parish in the Anglican Church of Australia. *The Parish Magazine* records recent events in the Parish, gives details of parish activities and publishes articles which set out opinions on a range of matters the subject of discussion within the Anglican Church community. It does not necessarily reflect the opinions of Clergy, Churchwardens or Parish Council. The editor accepts contributions for *The Parish Magazine* on the understanding that all contributors agree to the publication of their name as the author of their contribution.

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



The Rector's Letter



Happy New Year and welcome to the first edition for 2018 of *The Parish Magazine*. Have you set your face towards the challenges of the new year? How will you face the opportunities that arise? Did the Christmas/New Year celebrations put a smile on your face? After the second question there you may have begun to think I was labouring the 'face' allusions. But only because I was wondering how many different ways can we use the word 'face' in English? That question was prompted by an article I read about the use of the word in the Bible.

We wouldn't be surprised that there is the obvious meaning of the word that describes the front aspect of the head. So Moses covered his face after he had been with the Lord. The very first use of 'face' in the bible however is in Genesis where 'darkness covered the face of the deep' and a 'wind from God swept over the face of the waters'. The deep and the waters didn't have eyes, nose and lips rather it was the surface that 'face' described.

Adding specific verbs can also change the meaning of 'face'. When Abraham fell down on his face before God, he wasn't clumsy, it was an expression of veneration. When Isaiah accused Israel's leaders of 'grinding the face of the poor' he was describing the exploitation of those who had no defences. God turns his face, hides his face and sets his face like flint when confronted by the wicked behaviour of Israel or the enemies who harass them, it is a description of judgement. But to see the face of God is the greatest of blessings.

Multiple meanings for that one simple word! And then there is the adjectival variation 'facial'. The IT world has elevated the use of that word through the term 'facial recognition' to describe software or systems that can identify people to confirm a photo on a passport or pick a villain in an airport. It is no surprise that the systems are not perfect given that age, ethnicity, sex and even emotion expand the permutations. But such is the diversity of human beings it is amazing that any machine recognition is possible.

Look at a photo of a crowd in an airport or even take a walk down a street in Epping and you will instantly recognise we live in a multi-facial world. Each and everyone of us is unique. The writer of Proverbs perceptively wrote

"As water reflects the face, so one's life reflects the heart." Proverbs 27:19

which can be taken to that next step where that life is etched on one's face. Our faces give so much away, so much that can't be captured by a system or its software. Yet can be brought into the welcoming arms of grace.

As a church we will be facing many opportunities and challenges this year. But the greatest of these challenges will be for us to set our faces towards our wider community, to let our faces reflect the face of God and his love for us and our world. So with that thought in mind let me leave you with this;

"The LORD bless you and keep you; ²⁵ the LORD make his face shine on you and be gracious to you; ²⁶ the LORD turn his face towards you and give you peace." Numbers 6:24-26

Ross Nicholson
Rector

Our Weekly Services

Weekdays at Saint Alban's

7.00am	Holy Eucharist -	Wednesday
10.30am	Healing Eucharist -	Thursday
5.00pm	Evening Prayer -	Monday to Friday

Sunday at Saint Alban's

7.00am	Said Holy Eucharist
8.00am	Holy Eucharist with Hymns
10.00am	Choral Eucharist - 1st, 3rd and 5th Sundays
	Sung Eucharist - 2nd and 4th Sundays
6.00pm	Evening Service



Sunday at Saint Aidan's

8.30am	Holy Eucharist with Hymns
--------	---------------------------

Baptisms, Weddings and Funerals may be arranged with the Rector. Also available is the opportunity for special family services to coincide with re-unions, renewals or special anniversaries. These should be discussed with the Rector. For further information please telephone 9876 3362

Ash Wednesday – 14 February 2018

7.00am; 12noon and 7.45pm - Holy Eucharist, with Ashing – Saint Alban's
Ashing will also be offered at Services on the following Sunday

Epping Ecumenical Lenten Services

Throughout Lent, Services will be held on Tuesday evenings at 7.45pm between the Covenant Churches. The Service at Saint Albans will be held on Tuesday 20 March. The full program will be published in the Parish Bulletin and on the Parish Website.

The Parish Register

The Faithful Departed

Jan RATCLIFF on 30 October 2017
William (Bill) James SHEATHER on 4 December 2017
Clifford Annesley HARVIE on 11 December 2017
Jean Lorraine HEMPSALL on 15 December 2017
Betty Mary HUNT on 22 December 2017
Louise RICKARDS on 8 January 2018
Brenda McLEOD on 13 January 2018



Join us during Holy Week and Easter

25 March Palm Sunday

7am & 8am (*Saint Alban's*)

Procession, Blessing of the Palms and Eucharist

8.30am (*Saint Aidan's*)

Procession, Blessing of the Palms and Eucharist

10am (*Saint Alban's*)

Ecumenical Procession, (commencing at Saint Alban's)
Blessing of the Palms and Choral Eucharist

26 to 28 March Holy Week - Monday, Tuesday & Wednesday

7.45pm (*Saint Alban's*)

Eucharist and Reflection

The Great Triduum

29 March- Maundy Thursday

Saint Alban's

10.30am: Holy Eucharist and Anointing

7.45pm: Thanksgiving for the institution of the Holy Communion,
Serving one another and the Watch

30 March - Good Friday

8.30am: *Saint Aidan's*

The Liturgy of Good Friday

9.30am: *Saint Alban's*

"Friday" Do you really know the Story?

Hot Cross Buns and refreshments follow both services

31 March - Holy Saturday

9.00am: *Saint Alban's* Morning Prayer

Followed by the Easter clean-up and community lunch

1 April Easter Day

Saint Alban's

5.30am The Vigil of Easter

Followed by the Easter party

8am Choral Festival Eucharist

Followed by the Easter party

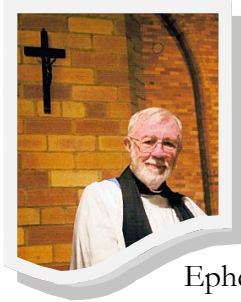
10am "Sunday" our Story Begins

Saint Aidan's

8.30am Festival Eucharist

Followed by the Easter party

Ephesus, Where Paul's Preaching Caused a Riot



When we visited Turkey in 1998 our Turkish driver Charles took my daughter Fiona and I through one of the most fertile parts of that country, with rolling hills and green fields. We came to the remains of one of the most famous cities of Roman Asia and it was a thrill to see the sign which simply said "EPHESUS". In our New Testament Ephesus and the Ephesians are mentioned more than twenty times. On his second visit there Saint Paul stayed for more than two years, preaching and teaching, as recorded in the Book of Acts. Paul's letter to the Ephesians is one of the best known parts of Scripture.

Apart from a small Post Office and a wine bar there are few reminders of the modern world. But the ruins of this ancient city and the historical associations of Ephesus draw tourists from all over the world. It was once a port city at the mouth of the Caister River on the Aegean sea, but the river silted up long ago and the sea is now almost out of sight. Ephesus was settled by Ionian Greeks in the tenth century BC. It became a centre for the worship of the Greek goddess Artemis or Diana and a temple in her honour became one of the Seven Wonders of the World. Today, apart from a single column standing alone, the site of this "Wonder" is just a swamp.

Alexander the Great visited Ephesus but its most prosperous period was under Roman rule when it was said to be the fourth largest city of the Empire. There is a fine temple dedicated to the Emperor Hadrian.

As I write I have before me a photograph taken by my daughter of the Great Theatre of Ephesus (see photo on opposite page). It was said to hold about 25,000 spectators. Our driver Charles and I are sitting in the Theatre. During its best days it was richly decorated with pillars, statues and carvings by various emperors including the Emperor Nero. The Theatre was seriously damaged by an earthquake in the fourth century AD and only part of it was restored, but what remains is most impressive.

Apart from theatrical plays and musical performances the Theatre was also used for all sorts of political and religious events. That explains why Acts 19 describes a riot in which Paul and his companions were under attack because of the effectiveness of his preaching and teaching of the Gospel. It is one of the most vivid and dramatic incidents in the life of Paul and to sit in the place where this riot exploded is unforgettable. One should read such incidents with imagination and an eye for the colourful detail. Read Acts 19 and listen to what it tells us and try to imagine the scene.

Some wit once remarked that the most sensitive nerve in the human body is the "hip pocket nerve". Here is an excellent example of that truth. In the days of Paul the shrine of Artemis was a great pilgrimage place for visitors and the prosperity of the town would have depended on the fame of this marvellous building, said to be one of the Seven Wonders. Of course a brisk trade in the sort of things that tourists love to buy would have grown up. Here we meet Demetrius and the silversmiths. They had apparently formed a guild or union and their business was making little statues of the goddess Artemis for the tourist trade.

Saint Paul had now been there for more than two years and his preaching and teaching about Christ was having a dramatic effect. Trade in the souvenirs of the pagan goddess was dropping off. Sales were falling and Demetrius and his friends were feeling the pinch. So a riot ensued. Demetrius called his fellow members together and whipped them up into a frenzy of anger and fear. They ran through the streets shouting their slogan, as the King James translation has it: "GREAT IS DIANA OF THE EPHESIANS!" They would claim to be defending the honour of their goddess but naked self interest was not far behind.

They did not find Paul but dragged two of his companions, Gaius and Aristarchus, both Macedonians, into the logical assembly point, the great Theatre. Stewart Perowne, in his marvellous book on the travels of Paul, suggests that these two men would have given eyewitness accounts of

this incident to Saint Luke who wrote the book of Acts.

As soon as Paul heard what was going he wanted to go and face the mob. He never lacked courage but his friends, including some city officials, managed to restrain him from an action that might have cost him his life. A Jew named Alexander tried to calm the mob but was howled down. The tumult went on for a couple of hours.

Finally the man whom we would call the town clerk addressed the crowd with great tact and diplomacy. His speech may be read in full in Acts 19: 35-40. He managed to sooth the wounded pride of the outraged citizens of Ephesus. At the same time he managed to turn the tables on them. Rome was generally very tolerant of subject peoples but the one thing they would not tolerate was civil disorder. If news of this riot reached Rome they would all be in trouble. They would have a lot of explaining to do. So the town clerk suggested that they disperse and let the law take its course, and the riot was over.

Paul had actually been intending to leave Ephesus. Clearly now was the time to do so and he said farewell to the Christian community he had planted there and walked down the great columned way that led to the harbour and there he set sail for Greece.

Read over the whole of this dramatic story and use your imagination to bring it to life. I sat in that Theatre and closed my eyes and I could see and hear the tumult again. It is an inspiring story of the impact of the preaching and teaching of the Gospel.

Ephesus has a number of Christian associations including the reputed grave of John the Apostle and the House of Mary which the Pope visited many years ago. In a future edition I will write about these sites.

Father Robert Willson
Father Robert is a retired Canberra Priest and was for
seventeen years Chaplain at the Canberra Girls Grammar School



Photo Above: Robert Willson sitting in the great Theatre at Ephesus, scene of the riot in Acts 19.

The Honour Board Project – Norman William Butler

This article is the thirteenth in a series of profiles written about the men whose names appear on the World War 1 Honour Board in Saint Alban's Anglican Church, Epping. Links between Epping families were strong. Norman Butler was a good friend to Rex and Alwyn Beveridge, previously profiled in this series, and he married their sister Nola Marjorie. The last man profiled, Thomas Dence, married another Beveridge sister, Laurie, and was also a good friend of Norman Butler.

Norman William Butler (8 May 1895 – 5 August 1960)



Norman William Butler (called Mick because of his auburn hair) Service Number: 57304

Norman William Butler was born in Burwood on 8 May 1895, the second son of William and Clara Jane Butler nee Goode.

He had four siblings: Reginald C G Butler born 1885, Muriel K Butler born 1900, Rosalie Clara Butler born 1891, and Horace Edwin Christopher Butler born 1904. On Norman's death certificate his father's occupation was stated as Estate Agent.

Details of Norman's upbringing and schooling are unknown although we can assume that he was brought up in Epping as he formed strong friendships with the young men of the Dence and Beveridge families in Epping and married Nola, the youngest sister of Alwyn and Rex Beveridge.

When Norman enlisted he was living at 'Rockleigh', 3 Essex Street, Epping. This address was also given for his mother as his next-of-kin. The house at 3 Essex Street remains today [December 2017] and the name Rockleigh applies to a leafy park beside the house, and, next to the park, Rockleigh Way with a block of units called Rockleigh Park.

Norman had previously tried to enlist but had been rejected, according to his enlistment papers, because of "cardiac" issues. Instead he served for one year and 122 days in the Australian Army Pay Corps as part of the Home Service. The role of this organisation was to provide financial advice and assistance to the Australian Army.

The Corps had been formed in 1914 and a Unit was deployed to the Middle East in October of that year. The AAPC served in all theatres of war, and in London. Authority to raise Home Forces Citizen Pay Units in Australia was provided in 1916. It must have been from this time that Norman Butler served.

During the course of World War 1, as the terrible casualty lists depleted the AIF fighting strength, standards for age, minimum height and minimum chest measurement, dental and ophthalmic standards and other physical fitness standards were altered. On 25 June 1918 Norman Butler was accepted into the army and after initial training he was passed fit 12 August 1918. He was now part of the 1st Field Squadron A Engineers in the General Service Reinforcements.

On his enlistment papers Norman gave his occupation as 'Station Hand'. He was 23 years old, 5 foot 9 inches tall and had a fair complexion with blue eyes. His auburn hair explains his nickname of Mick. He stated his religion as Church of England. His enlistment papers indicate that he was supporting his widowed mother, Clara.

Private Norman Butler left Sydney on 17 August 1918 on board **HMAT A15 Port Sydney**.



On 19 September 1918 the *Port Sydney* arrived in Suez and Norman began additional training as part of the Egyptian Expeditionary Forces. On 4 November 1918 he joined his unit as part of the 4th Reinforcements Egypt.

Unfortunately Norman became ill and his Service Record indicates that on 17 November 1918 he was diagnosed with pleurisy, an illness that involves inflammation of the tissue layers lining the lungs and inner chest wall. Pleurisy may clear in a few days or a sufferer may have episodes of pleuritic chest pain over several weeks before the illness finally goes away. By the end of November 1918 Norman was in the 14th Australian General Hospital in Abbassia, now merged into Cairo. There were multiple army field hospitals in Abbassia and it was an area used in both World Wars.

There were brief periods when Norman re-joined his Unit but these were inevitably followed by re-hospitalisation, including one period when he was admitted to hospital in Port Said, Egypt, in early December 1918. After his recovery he was allotted to the 1st Field Squadron Engineers before 12 January 1919.

It was not uncommon for men to wait many months before there was a transport ship available to take them home to Australia and Norman was no exception. It was not until 3 July 1919 that with the rank of Sapper he commenced his return to Australia on board *HT Malta*, disembarking Sydney 10 August 1919. He was confirmed for discharge 11 August 1919 and this was finalised in Sydney on the 25 August 1919.

Norman was a keen fisherman all his life and his great-niece and god-daughter Mariloy recalls being taken around the rocks at Avoca by Norman and another great-uncle Cliff Piper. Cliff was married to Nola Butler's sister Dorothy (both sisters nee Beveridge), and both aunts to Mariloy's mother, Ruth.



Photo Left: Early 1920s - Norman Butler on the right with Rex Beveridge in the middle and a close friend of theirs, Keith Dalton, on the left - standing on the verandah at Blairgowrie, the Beveridge home in Epping.

Centre: Norman Butler (at far right) with fishermen friends. Family photograph circa mid 1930s

Right: At Beveridge home in Epping early 1920s - Keith Dalton on the left and Norman Butler on the right.

There were many family gatherings at the beach as many of Mariloy's great-aunts and great-uncles from the Beveridge, Dence and Butler families had houses on the Central Coast of NSW at Avoca, Terrigal and Wamberal. The three families were very closely connected by marriage and friendship.

Norman married Nola Marjorie Beveridge on 2 November 1925. He was 30 years old and Nola was 25 years old. The family think the marriage took place at Saint Alban's Anglican Church in Epping. At their marriage, Norman's occupation was listed as Clerk and Nola's as Home Duties.

After their wedding and through the 1920s, 1930s and 1940s the couple lived at 24 Chester Street Epping.

Norman William Butler continued

In the 1920s and 1930s there was still a lot of bush in the Epping area. The creeks were very clean and there were several popular swimming holes; for example Brown's Waterhole at Devlin's Creek. Southwell's Store was on the corner of Bridge Street near the railway station and the grocer's man would come around the houses each Friday morning on his bicycle to collect orders which were delivered by truck that afternoon. Milk was home delivered twice a day and the baker's cart always attracted the local children. The nearest telephone was at the Post Office in Oxford Street until a second one was installed on the corner of Norfolk Road and Dorset Street. Epping Oval in Norfolk Street was always the scene of fireworks on Empire Night and Harry Howard, the first of the famous 'firework family' Howards, used to put on a display for the locals. On another occasion, Don Bradman played on Epping Oval to the delight of the residents of Epping. [Details from *An ABC of Epping* page 298]



Norman and Nola in their garden at 24 Chester Street circa 1930s



Extended Butler/Beveridge/Dence family photo on the front verandah at Blairgowrie, Epping circa 1943

Standing L to R: Rex Beveridge [partly obscured], Ian [Derek Ian] Dence, Nola Butler [nee Beveridge], Ruth Stewart [nee Hogg, mother of Mariloy Keegan], Wilfred Fairbotham [second husband of Lois], Lois [nee Beveridge], Thomas Dence, Laurie Dence [nee Beveridge], Clink Stewart with daughter Mariloy Stewart [later Keegan] in his arms, Norman Butler, family friends Iris and Leo Fowler [mainly obscured]

Sitting L to R: Marjorie [Jo] Dence [later married Done], Mary Jane [Grandmother] Beveridge, Dorothy Piper [nee Beveridge] wife of the photographer Cliff Piper and Max Fowler

Norman always had a great interest in fishing, gardening, motor bikes and cars. He pursued his interest in cars and with one of his brothers, Horace, owned Butler Brothers Motors situated at 139 Pacific Highway, Hornsby. It was an Austin, Chevrolet, Pontiac and Oakland car and truck dealership and service station.

Right: Butler Brothers Garage car parade – circa late 1920s/early 1930s before opening that business in Hornsby

Below: Butler Brothers Motors and Service Station - Photo taken 1937 (<http://hornsbyshirerecollects.com.au/nodes/view/2395>)



Below: Family photo of a young Norman Butler leaning on a late 1920s Ford Model T Touring Car. After 1909 these cars were all black until colours were offered again by Ford in 1926 due to competition and a more efficient painting process. Family members say that Norman favoured General Motors vehicles but may have been tempted to purchase an early “not black” vehicle.



Right: Norman Butler's favourite 1952 Chevrolet Bel Air. Niece Ann Horan remembers the Chevrolet very well and says the photo was taken in the driveway of her family home in Terrigal – late 1950s. Norman owned this car until for the rest of his life, to 1960.



Norman's great-niece and god-daughter Mariloy recalls that Norman and Nola went by ship to England in 1952 to be in London during the Coronation of Queen Elizabeth II.

Norman and Nola purchased land at Avoca in the early 1930s and built a holiday house. Later the house was extended and in late 1940s 'Blue Waters', Avoca Road, Avoca Beach was their permanent home. They had purchased a poultry farm at Green Point. Now Norman's occupation was listed in the Electoral Roll as 'Pastoral Interests' and Nola's occupation was 'Home Duties'.



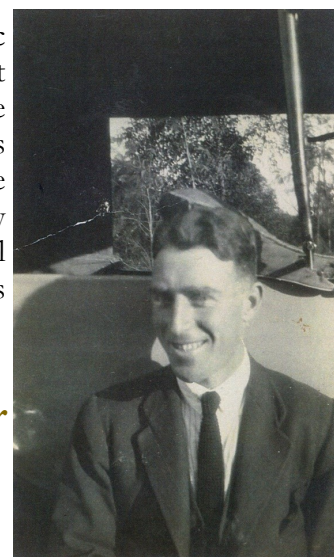
Above Left: Norman and Nola camped on the site prior to building their house at Avoca Beach. Family photo circa 1934. L to R: Clink Stewart, unknown, Norman Butler

Above Right: Norman and Nola at their beach home in Avoca 1940s

Norman William Butler died 5 August 1960 aged 65. He died suddenly of cardiac occlusion, a heart attack, after many years of chronic myocardial degeneration. At his death he and Nola were living at Kenmare Road, Green Point, Erina, on the Central Coast of New South Wales. Norman's occupation on his death certificate is Poultry Farmer. Norman Butler predeceased his wife by 22 years. Nola Marjorie Butler died 25 October 1982 aged 81 years and ten months. Their ashes, marked by memorial plaques, are interred in the grounds of the Northern Suburbs Memorial Gardens and Crematorium in North Ryde, NSW. There was no issue from this marriage.

Lest We Forget.

Julie Evans, Parishioner



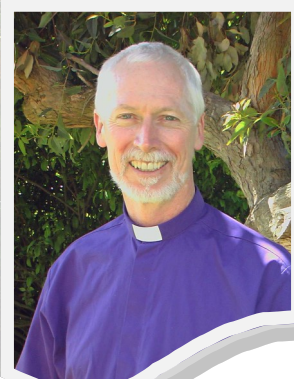
Norman William Butler, sitting on the running board of his Ford Model T Touring car. Family photograph estimated to be late 1920s

Norman William Butler concludes

Acknowledgements:

1. Mariloy Keegan, great-niece and god-daughter of Norman William Butler – for photographs, information and recollections of her great-uncle
2. Deniston Stewart, great-nephew of Norman William Butler – for information and recollections of his great-uncle
3. Ann Horan, niece of Norman William Butler – for information, and personal photographs of her uncle
4. *Mary Wade to Us: A Family History 1778 – 1986* Compiled by a group of her descendants and published by The Mary Wade History Association, Sydney 1986 ISBN 1 86252 078 9
5. Births, Deaths, Marriages NSW <http://www.bdm.nsw.gov.au> Accessed 2 Dec 2017 @1230hrs
6. Photos of Butler Brothers Motors <http://hornsbyshirerecollects.com.au/nodes/view/2395> Accessed 2 Dec 2017 @ 1300hrs
7. Australian Electoral Rolls, 1903-1980 Ancestry.com [Database on-line]. Provo, UT, USA: Ancestry.com Operations Inc., 2010 <https://search.ancestry.com.au/search/category.aspx?cat=35> Accessed 4 Dec 2017 @1400hrs
8. Ryerson Index <http://ryersonindex.org/search.php> Accessed 2 Dec 2017 @1221hrs.
9. *An ABC of Epping – A Handbook for Residents* by Alex McAndrew 2001 Page 297 and 298
10. National Archives of Australia – Service Records - Accessed 8 Oct 2017 @1700hrs <https://recordsearch.naa.gov.au/SearchNRetrieve/Interface/ViewImage.aspx?B=3500265>
11. Information re requirements for enlistment during World War 1. Accessed 1 Jan 2018 @1620hrs. <https://www.awm.gov.au/articles/encyclopedia/enlistment>
12. Australian Military History of the Early 20th Century – Desert Column http://alh-research.tripod.com/Light_Horse/index.blog/1972054/general-service-reinforcements-4th-gsr-new-south-wales/ Accessed 28 Dec 2017 @1400hrs
13. The AIF Project <https://www.aif.adfa.edu.au/showPerson?pid=338106> Accessed 28 Dec 2017 @1430hrs
14. *Understanding Australian Military Speak* by Lieutenant Colonel Neil C Smith, AM. An *Unlock the Past* book published in 2016 by Unlock the Past, PO Box 119, St Agnes, South Australia 5097
15. Royal Australian Army Pay Corps https://en.wikipedia.org/wiki/Royal_Australian_Army_Pay_Corps Accessed 3 Dec 2017 @1630hrs
16. Information on *HMAT A15 Port Sydney* http://alh-research.tripod.com/ships_lh.htm Accessed 12 Jan 2018 @1700hrs
17. Empire Night https://dictionaryofsydney.org/event/empire_day Accessed 3 Jan 2018 @1800hrs
18. Howard and Sons Pyrotechnics <http://www.howardsfireworks.com.au/about-us/heritage/> Accessed 3 Jan 2018 @ 1610hrs
19. Information on Abbassia General Hospital <http://www.auspostalhistory.com/articles/397.php> Accessed 4 Jan 2018 @ 1140hrs
20. Pleurisy symptoms and treatment <https://www.nhsinform.scot/illnesses-and-conditions/lungs-and-airways/pleurisy> Accessed 4 Jan 2018 @1420hrs
21. Discovery and Development of Penicillin Accessed 4 Jan 2018 @1440hrs <https://www.acs.org/content/acs/en/education/whatischemistry/landmarks/flemingpenicillin.html>
22. *The Evolution of Colour in the American Automotive Industry* by Jithin R Veer Accessed 9 Jan 2018 @1720hrs <http://www.people.vcu.edu/~djbromle/colour-theory/colour04/jithin/autocolour.htm>

From Little Things Big Things Grow- 500 Years of the Reformation



I'm sure we've all heard Paul Kelly and Kev Carmody's song 'From Little Things Big Things Grow'. It's a protest song based on the story of the Gurindji Strike in 1966, when 200 Gurindji stockmen walked off the Wave Hill cattle station in the Northern Territory. What became an eight year strike gave birth to the land rights movement. Public opinion began turning as the strike continued and in 1967 over 90% of Australians supported the referendum to give the federal government power to make indigenous laws. In 1975 the Whitlam government handed back to the Gurindji a portion of their land, and in June 1992, the High Court upheld Eddie Mabo's Murray Islander claim to native title in the Torres Strait. From little things big things grow.

I doubt that Kelly and Carmody got it from Jesus, but his parable of the mustard seed makes the exact same point;

"What shall we say the kingdom of God is like, or what parable shall we use to describe it? ³¹ It is like a mustard seed, which is the smallest of all seeds on earth. ³² Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds can perch in its shade." Mark 4:30-32

It's a parable I'm sure we're all familiar with. The mustard seed was the smallest seed in Palestine that could be seen with the naked eye. Yet when it matured it was the largest of garden plants. It's this contrast that Jesus has in mind between this tiny little seed, which grows and grows to the point that it can support birds perching in its branches. Two thousand years since Jesus told that parable we know the reality of those words. There are around 2.3 billion Christians in the world, 31% of the world's population. Not bad from a start of just twelve.

But there's something else in this parable that's often overlooked. I'm sure we're all familiar with Jesus' use of horticultural illustrations to describe the kingdom of God or the Christian's life;

"I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing." John 15:5

Jesus is the vine in whom all his followers are grafted. He's the source of life, and as we abide in him, live our life following and obeying him, we'll bear the fruit of a changed and changing life. Similarly, people will bear fruit that indicates what sort of relationship they have with Jesus;

"Every good tree bears good fruit, but a bad tree bears bad fruit. ¹⁸ A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit." Matthew 7:17-1

If you're a follower of Jesus, your outer life will reflect your inner relationship with Jesus.

The Old Testament contains stories that bear the same allusions. Maybe Jesus had these stories in mind when he used that parable. In the book of Daniel, Nebuchadnezzar had a dream where he saw a tree at the centre of the earth;

"The tree grew great and strong, its top reached to heaven, and it was visible to the ends of the whole earth.¹² Its foliage was beautiful, its fruit abundant, and it provided food for all. The animals of the field found shade under it . . ." Daniel 4:11-12

Now here's the clincher

"... the birds of the air nested in its branches, and from it all living beings were fed." Daniel 4:12

Daniel interprets the tree as being King Nebuchadnezzar whose empire stretched right across the known world and encompassed all the various nations under his rule. Commentators believe Jesus has something similar in mind when he speaks of the grown mustard seed having;

"... such big branches that the birds can perch in its shade." Mark 4:32

The birds are the Gentiles, all the other nations of the world.

Can you see now what Jesus is saying about the kingdom of God? The kingdom starts off as this tiny

The Reformation 500 years on

little seed that grows and grows until it covers the earth. It is not only those within the kingdom that benefit from the kingdom, it is the whole world that will be blessed by the kingdom. This parable speaks not only of the blessings of salvation that the disciple of Jesus receives, but it alludes to the blessings that the gospel brings to the whole world, even to those who don't know of Jesus or even believe in him. Even these 'birds of the air' gain the benefit of the shade of its branches and a place to nest.

Well you might be thinking, 'What's this parable got to do with the Reformation?' On October 31 1517 the monk and university professor Martin Luther nailed 95 theses to the door of the castle church at Wittenberg. From that little thing big things grew. From what was basically a theological notice stuck on a church door along with notices for the school fete and the Wittenberg Mother's Union, a revolution was born that would not only change the theological and ecclesiastical landscape for the next hundred years, but would ripple out and impact the lives of almost every human being that has lived in the last 500 years.

This revolution began with Luther rediscovering the Bible. It was the Word of God that changed Martin's life, not his monastic disciplines, not the superstitious repetition of the sacraments of the church, not all the efforts he put in to appeasing an angry and judging God and certainly not the diabolical indulgences being sold to assuage the fears of a credulous populace. It was the Scriptures alone that spoke peace into the troubled heart and for Luther it was those words of Paul to the Romans;

"For in the gospel the righteousness of God is revealed – a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith.'" Romans 1:17

Faith alone. Luther knew that if people where to understand this truth, of faith in Christ alone for salvation, then they would need to be able to read it for themselves. So over a period of 11 weeks he translated the Bible into vernacular German.

If you think that was a small thing you are right. But listen to this quote from the historian and economist David Landes *"Christendom was headed for break up. In the decades that followed, Protestants in several countries . . . translated the Bible into the vernacular. People read and started thinking for themselves."* 'The Book That Made Your World', Vishal Mangalwadi, p,86

Until the sixteenth century superstition was rife. But as people started to read the bible these superstitions started to disappear. People started questioning and judging every tradition and judgement of the church and their rulers, and testing them by the Bible. This biblical revival not only led to spiritual awakening but an intellectual one. Modern education began with Martin Luther's call for a complete overhaul of medieval education and it has been through education that our Western civilisation has been built. Knowing there is a God of order who created an ordered universe, freed science to explore this world, to think God's thoughts after him. As faith in Christ grew, as people read and acted upon the Word, the kingdom of God expanded and the birds of the air perched in the shade of its branches. From little things big things grow.

The last verse of that song says;

"That was the story of Vincent Lingiari,
But this is the story of something much more,
How power and privilege can not move a people,
Who know where they stand and stand in the law."

Martin Luther's last words at his trial at the Diet of Worms were;

"I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not retract anything, since it is neither safe nor right to go against conscience. I cannot do otherwise. Here I stand. May God help me. Amen"

'Here I stand.' Martin Luther didn't stand in the law, it was law that he knew had him bound in fear

and superstition. No, he took his stand in the grace of a merciful God, a grace that was opened up to him through the Word of God. It was through the scriptures being opened for all to read that empowered the Reformation.

Because of our biblical heritage our lives are very different to what they would have been If the Bible had remained chained to an incomprehensible language, a priestly hierarchy and a superstitious church. Because of the biblical heritage of the Reformation the world is very different. The birds of the air can perch in the Kingdom's branches and enjoy its blessings. But within Luther's 'Disputation Against the Power of Indulgences' or the '95 Theses' as we know it, lies a warning. It comes in Thesis 62;

"The true treasure of the church is the Holy gospel of the glory and the grace of God."

The Bible is not some abstract book that makes life better, it is the story of our merciful God whose glory is shown in creation and redemption.

Luther lived and worked for the glory of God. If there have been great benefits that have blessed our world because of the spread of the gospel, if unbelievers have enjoyed the blessings of the Kingdom's expansion, then they have been experienced because of the mercy and generosity of God, not human endeavour. All these benefits have come about as an act of God's grace in Christ. Let me remind you of those words of Paul to the Ephesians;

"For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – ⁹ not by works, so that no one can boast. ¹⁰ For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do." Ephesians 2:8-10

But as our world slips further and further from the gospel that Luther rediscovered, as God's people fail to live and proclaim that good news, then the shade of the Kingdom will turn to the darkness of death. It was not without reason that Jesus called his disciples to be light in the world. That light is God's glory reflected in us. Like Luther, we too need to take our stand on the grace of Jesus for the glory of God.

Ross Nicholson
Rector



Image Above sourced from <https://goo.gl/images/pfAzBR> on 27 January 2018 @1100 hours

Charles Thomas: an Accidental Rector



By mid 1908 the Conventional District of Saint Alban, Epping was at a very low ebb.¹ Like many such churches, it had been founded with great enthusiasm and optimism. However, growth was very slow, money was hard to come by and the priest in charge, Henry Bradshaw, had died in April after a long illness. Since October 1907 the Sunday services had been taken by the Reverend Charles Thomas Sackville-West. In April 1908 Sackville-West was licensed as assistant minister. However, he had to combine this with his work as chaplain at Rockwood Necropolis. The situation was hardly encouraging; there were only 16 communicants at Easter 1908, compared with 46 in 1906.² The payment of the stipend to the estate of Harry Bradshaw was ten weeks in arrears.

The churchwardens sought an interview with the Administrator of the Diocese but this did not encourage them. On 23 June 1908 they reported to the Parish Council:

Mr Dence stated that the church wardens had again interviewed the Administrator of the Diocese, as to the appointment of a clergyman to this district and had been informed that the position had been offered to several clergymen and refused by them. After some discussion, Mr West stated that he would endeavor to hurry matters by resigning the position of 'Locum Tenens', and at the same time offering his service here gratuitously for several Sundays. The Wardens expressed their thanks to Mr West for his kindness in helping them out of their difficulty.

For whatever reason, an appointment was made soon after this and the new priest arrived in almost indecent haste. On 1 August 1908, a license was issued to Charles Mortimer Thomas, acting rector of Saint Saviour's Redfern. So it came about that he took the job that nobody else wanted.

A search of *Google* reveals several men named Charles Mortimer Thomas, who were born in the nineteenth century. However, our man was born in Tunbridge Wells, Kent in 1865 and came to Australia at the age of 20. He seems to have spent much of his early life here in the Northern Table lands region of New South Wales; at one stage giving his occupation as 'tutor'. In 1890 he married Annie Matilda Piper, and their first child, Margaret Annie Thomas, known throughout her whole life as Madge, was born at Marrickville in Sydney on 14 January 1891. Soon after her birth the family sailed back to England. Madge's mother was already pregnant with her next baby and was quite ill during the whole of the voyage. Their second child, Charles Clarence, was born at Hastings on 6 January 1892.

By mid-year they had returned to Australia and settled in Narrabri, where Charles was working as a wool scourer, possibly at JS Piper's Wool Scour Works at Narrabri. Here, in January 1893, Annie Matilda gave birth to another baby, Joseph, but she passed away ten days after the birth. Sadly Joseph died seven months later. Madge was raised by her aunt, Kate Evans, and her grandmother, Elizabeth Piper. In 1894 Charles Mortimer Thomas married Mary Adela Cadden at Narrabri and Charles Clarence was raised in this second marriage. It was during this tumultuous time in his life that Charles Thomas sought ordination in the Church of England.

Saint John's College Armidale (now Morpeth College) was not opened until 1899, so ordination candidates worked almost full-time as stipendiary lay readers, while at the same time studying for ordination examinations set by the Bishop. It was in this fashion that Charles Mortimer Thomas, reader in the Parish of Tenterfield, studied for Holy Orders. In December 1896 he was made Deacon, by the Bishop of Grafton and Armidale. At that time there was an acute shortage of clergy, so Thomas immediately took charge of the district of Lower Macleay, centred on Smithtown. This charge included the chaplaincy of the Trial Bay Prison, which provided valuable experience and a useful supplement to his stipend. In November 1897 the Bishop observed that '*there are hopeful signs of life and progress, which are due to Mr Thomas' patient and loyal work executed under difficulties.*' At the end of that year Thomas succeeded in the annual examination of deacons and was ordained as a priest. In 1898 Mary Thomas gave birth to a son Hugh, the only child of their marriage.

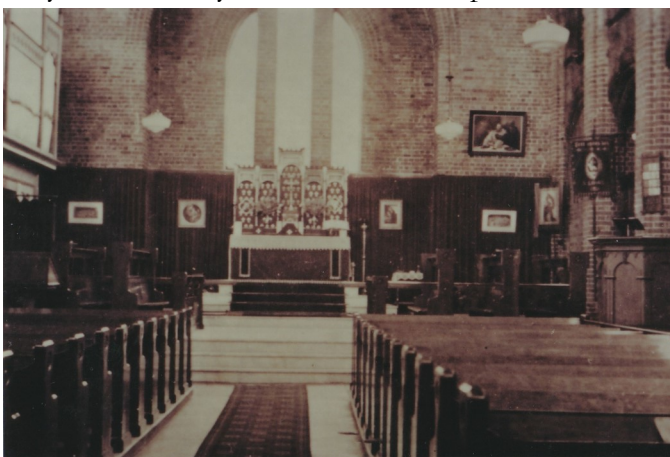
In 1898 Thomas was appointed as Vicar of Port Macquarie. Erected in 1824, Saint Thomas' Port Macquarie was the mother church of the diocese. However this was no plum appointment. The *Diocesan News* recorded:

The church building at Port Macquarie is in a shocking state of disrepair. It is a fine old Church no doubt and holds noble memories for Englishmen who visit, but it is altogether unsuitable for a place of divine worship, being much too large for the miserably small congregation. However, one could overlook its size, were it not for its dilapidated appearance, and if the Parish and those interested in its much-referred-to history, would make a special effort in favour of its restoration.

Thomas realised that a complete restoration was necessary and worked towards that end. He never achieved this goal, largely because of a shortage of money, but the building was improved and he did undertake repairs and painting. In May 1894 the church's accounts showed a credit balance for the first time in many years.

His ministry must be counted as successful and, in September 1904, he and his family left for Sydney on board the *SS Rosedale* to undertake a two-year curacy at Saint John's Darlinghurst. No doubt educational facilities for his children were better, and perhaps Thomas believed that, following his curacy, he would quickly be offered a parish in that Diocese. He was to be disappointed. When his two years at Darlinghurst were completed, his term was not extended.

This may have been because of a shortage of money. Thomas was not offered another appointment, only an authority to officiate. He spent most of 1906-07 on short-term relieving ministry, most



The interior of Saint Saviour's, Redfern taken during the 1920's. Charles Thomas was acting rector here during 1908.

notably at Saint Paul's Castle Hill. He learned to be flexible in matters of churchmanship and liturgy.

In 1908 an opportunity came when he was appointed curate of Saint Saviour's Redfern. The rector, Adam Robert MacLean, was undertaking a recuperative voyage to his native Ireland, following damage to his throat and the plan was for Thomas to be his locum for twelve months. Father MacLean was then in the process of transforming Saint Saviour's into an advanced Anglo-Catholic church, and he must have been confident that Thomas would maintain his standards.

The offer of appointment to Epping must have placed Thomas in an ethical dilemma. No doubt MacLean expected his locum to stay until his return, but Thomas has a wife and family to consider and he was probably not sorry to relinquish what he described in Saint Saviour's *Monthly Bulletin* as 'hard and difficult work'.

Thomas began his work at Epping on Sunday 2 August 1908. There were a dozen or so communicants and, no doubt a few people came to see what the 'new man' was like. In the evening there was rain and most



The interior of Saint Alban's Epping in 1908 when Charles Thomas arrived in Epping

people stayed away. The following Sunday afternoon there was a formal service of induction taken by Archdeacon Gunther. The attendance was not recorded but the offertory of £1/2/9 was large by the standards of that time. There was only one other clergyman present, the Reverend Clive Statham, a Moore College graduate, who had served mainly in Melbourne, and who, in 1911 was to become the rector of Christ Church Saint Laurence. It is unclear as to why he came.

Thomas' stipend was to be £200 per year. The offertories raised less than a third of that amount. The rest was obtained by 'fund raising' fetes, stipend collections, entertainments and concerts. The Centennial Church Extension Fund made some generous donations. The pressure eased with the steady rise in population and increasing attendances. Thomas was not a spectacular minister but he was diligent and persevering. By 1920 the stipend has risen to £250. Epping became a parish, with Thomas as its Rector.

Charles Thomas decided to begin by personally arranging 'a continental' (also referred to as a 'reunion') for people to get to know him. It was held on a Saturday in October and was considered an outstanding success, poor weather notwithstanding. Perhaps Thomas' rural background helped him to fit into a village setting and he soon became a familiar and popular figure. His was a kindly disposition and he made friends easily, visiting people in their homes on most afternoons. He possessed a loud, English sounding but not very distinct speaking voice and was not considered a great preacher. He compensated by a genuine interest in people's lives and their difficulties. His wife Mary played a well-defined role in parish life, including playing the organ and teaching the Bible class. Saint Alban's began to prosper under their stewardship.

People adjusted to the steady growth in population and repeated their old grievances—larrikinism and the lack of a resident police officer, poor roads, lack of street lighting, the inefficient telephone service and poor public transport. The single men played cricket against the married men at Epping Oval. While all this was happening, the orchards, one by one, were being subdivided for housing.

Thomas had, of necessity, learned flexibility in worship and he realised the Saint Saviour's Anglo-Catholicism would not transplant to Epping, so he did not make the attempt. He celebrated from the eastward position but did not use any elaborate ritual. There were no altar services but he celebrated with a compelling reverence and dignity. The services of Holy Communion increased from fortnightly to weekly and the evening celebration was discontinued. He resumed services at North Ryde and Marsfield. However these centres were later transferred to Ryde and Eastwood respectively. He declined the offer of a pony and trap because of the high cost of fodder. He evidently preferred that parishioners should drive him to these centres on Sunday afternoons.

Thomas took a keen interest in church music and the parish choir was reformed. He intoned the services of Matins and Evensong and introduced a Sung Eucharist to Merbeck or Woodward's settings. Late in his incumbency he formed an all-male robed choir (pictured right), which many thought gave a distinctly Anglican dignity. The new priest was a skilled carpenter and constructed a new altar for the church in 1911. In 1918 a brass cross appeared on the altar.



The blight of the 'Great War' fell suddenly on the village in August 1914, even though Epping was not a place for extreme opinions. This placed great stress on the church and community. Both Thomas' sons and his daughter volunteered for service and were sent overseas, so this must have been a trying time. However, there is no record that Thomas ever spoke publicly about his personal anxieties³.

(Editorial note: *The Parish Magazine* has featured stories about Thomas' sons by Julie Evans in her series titled the Honour Board Project. Charles Clarence England Thomas (1892-1971) appeared in number 839 February/ March 2016 and Hugh Mervyn Thomas (1898-1975) appeared in number 840 April/ May 2016)

In 1923 the dream of many was fulfilled and the new church was built to the plan of John Burcham Clamp, an architect noted for competent design and efficient construction. In June the Archbishop of Sydney, John Charles Wright, set the foundation stone and the building was opened in December. The building committee constructed only half the nave, which was completed in 1960-1. The congregation nevertheless found it spacious compared with the old school church.



Perhaps the high point of Thomas' ministry was the setting of the foundation stone of the new parish church at Saint Albanstide 1923

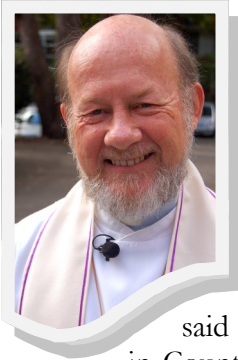
1924 was the year of the Empire Exhibition and many people were reported to be undertaking trips to 'the old country'. Among them was Charles Thomas, who was absent from January to May. As he reached his sixtieth year, Thomas decided that his work in Epping was done, and in 1925 he sought on exchange of parishes with GA Carver, Rector of Sutton Forest. He ministered there for a further eleven years, and then retired but continues to live in the Southern Highlands. Saint Alban's saw little of him after 1925, although he did attend the fiftieth anniversary celebrations in June 1942. He was a widower at the time of his death in Hornsby Hospital on 9 August 1947.

Charles Thomas was not a brilliant clergyman. However, he was energetic, humble and hard-working. Given the opportunity of a parish in the Diocese of Sydney, he succeeded, perhaps even beyond his own expectation.

Nigel Hubbard

This article has appeared in the *Anglican Historical Society Journal*, December 2015 and has been reproduced with Nigel's permission

Saint Alban's Abbey and Other Places of Worship



In the October 2017 issue of *The Parish Magazine*, I wrote of the days that Sarah and I spent at Iona Abbey during our trip to UK last year. During our weeks in Ireland and time based in London, we had the opportunity to visit many other places of worship. In this article I want to tell you about some of them – no doubt many who read this article will have visited these places themselves – and to share some reflections on our experiences.

During our two weeks in Ireland (North and South) we visited the isolated monastery centre of Glendalough, in the Wicklow mountains south of Dublin, said to be founded by Saint Kevin in the 6th century; and the dramatic Rock of Cashel in County Tipperary (pictured right), the fortress of the Kings of Munster in the first millennium, which then became a great centre of worship from 1100. It is said that here the King of Munster was converted by Saint Patrick in the 5th century. Nowadays people visit the ancient cathedral, chapels and round tower. Whatever we make of the monastic movement (and it seems to me that Christians are called to engage with the world rather than to withdraw from it), we were often reminded of how long the Christian faith has been established in this part of the world, and how effectively the church reached out to different peoples in its early centuries.



In Belfast, we had the opportunity to share in a beautiful Sunday morning Eucharist with a thoughtful sermon at the impressive Saint Anne's Cathedral. Afterwards we were warmly welcomed, and shared in conversation over a cup of tea. During our time in Belfast and Derry, we also looked at the famous street murals: many of these go back to the days of "the troubles" and express the pain and rage felt by so many on either side of the conflict. However, many murals that we saw expressed the reality of the peace that has been achieved in recent times. Some of these even depicted inspiring peacemakers



from other parts of the world, such as Nelson Mandela and Martin Luther King (pictured left). We were reminded that violence between Christians of different backgrounds was a reality only in the last two or three decades. When we condemn fundamentalist Moslems for their violence, we need to remember that the name of our Saviour, the prince of Peace, was invoked for violent purposes not so long ago. How slow we Christians have been to listen to Jesus' call to love our enemy!

Our first full day in London was a Sunday, and following the example of many parishioners, we took the half-hour journey by train to Saint Alban's. It was a twenty-minute walk through the town to the cathedral or abbey itself. Saint Alban is recorded as the first British martyr, with the recorded events taking place at the Roman town of Verulamium: the location of the modern city of Saint Alban's. You can read Alban's story in the article by Bishop Ross in the July 2017 edition of *The Parish Magazine*.

We attended a service of Matins with a fine visiting Choir, and then moved to the Lady Chapel for the Eucharist. Between the services we had the chance to talk with the Dean, and to show him a picture of **our** stone from Saint Alban's Abbey, located in the wall at the left rear of our church. When we

told him our names, he thought he might have met us before, but I told him I was sure that he had met Father Ross Weaver when he visited Saint Alban's some time ago. We also took part in a guided tour with an enthusiastic and knowledgeable guide. Afterwards we walked down to the ruins of the Roman town, across a large park at the rear of the cathedral, and were particularly interested in the ruins of a Roman theatre. There is a sense in which we might regard Saint Alban's as our "mother church", and it was a special connection to make – a reminder of the history of God's church and of the worldwide nature of Christ's family.



Photo Above: Interior of Saint Alban's Abbey

During our time in London, we took the opportunity to attend Evensong at both Saint Paul's Cathedral and Westminster Abbey. Once again there were excellent visiting choirs, and both services had large congregations. Nowadays there is a substantial charge for tourists visiting these two great churches. Having a small sense of how much it costs to run and maintain historic churches, I can well understand! I must admit that during my time serving at



Photo Above: Saint Margaret's Church, beside Westminster Abbey

Saint Andrew's Cathedral I strongly resisted any proposals to charge people to visit the Cathedral. I do not think many Australian Cathedrals make a charge for visitors: however, when large numbers of people want to have a look at a significant church building with no interest in worship or prayer, perhaps it is not unreasonable to make a charge, or at least encourage visitors to make a donation! This would be normal for museums and other historical buildings. Before the services, both places of worship were closed to tourists and no charge was made to attend worship: however, an offertory was taken, and people were definitely encouraged to leave quickly! Perhaps some people thought that they would be able to wander around without

paying the usual charge: hopefully they found the worship beautiful and meaningful as we did. It is lovely that we have Saint Alban's open every day for people who wish to come in and pray, or just to have a time of quiet. It is a special ministry, through which we serve a variety of people of different backgrounds, and provide an expression of the welcoming love of God.

Our last Sunday in London was Sarah's 70th birthday: she was born in London not long after the end of World War II, coming out to Australia with her parents when she was still very young. Sarah had been baptized as a baby at Saint Margaret's Church, in the shadow of Westminster Abbey, and we decided to worship at Saint Margaret's on this special day. The service was a Choral Eucharist (the only time we heard a "local choir"), and afterwards we had the opportunity to talk to the Rector, Jane Sinclair, who was interested in hearing our story, and was pleased for us to take a photo (at right) with the font where Sarah had been baptized.



Our experience attending all the different services reminded us how uplifting worship can be when it is “done well”. All the choirs we heard were of an extremely high standard, and certainly added to the experience. The services all had their minor differences, but they were all essentially familiar. The printed orders of service made the worship easy to follow for those who were not regular participants in traditional Anglican worship. And we were reminded of the great value of arranging tea and coffee after the service, and providing the chance for visitors and newcomers to make themselves known, and for members of the congregation to share informal fellowship together. Long may this important part of our Sunday gatherings continue here at Saint Alban’s!

Our trip to the UK was a very special time indeed, and one of the great things was the opportunity to gather with Christians for worship, and to share fellowship with fellow-Anglicans on the other side of the world. However, it is good to be at home in our Parish of Epping. We mightn’t see the “quality” of our services as up to the standard of the famous places we visited, but we too share in Anglican worship - singing, praying, reading and reflecting on the scriptures, and gathering at the Lord’s Table. And we too seek to be faithful and loving in welcoming visitors to our spiritual home in the Parish of Epping, New South Wales.

Paul Weaver

Friends Together

As a branch of the Pastoral Care Committee, the members of *Friends Together* have been meeting for the last fourteen years or so. During that time we have had lunches in members’ homes, at clubs and in restaurants; outings of various kinds, and have met for coffee at local cafés.

These are times of great fellowship, discussions, fun and laughter.

We support one another in times of sickness, sadness, moving homes as well as in times of joy. Our most popular get-together now is lunch...about every 6 weeks at the Epping Club after the 10 am service.

Currently we have about 15 members who are seen here enjoying a lovely Christmas lunch to which all contributed.



Like to know more?

Contact Pam Dyball via the parish office on 9876 3362 or office@eppinganglicans.org.au

Outreach to Rough Edges at Saint John's Darlinghurst

At the time of writing this article it seems rather incongruous to be speaking of knitting rugs, beanies, scarves and mittens to keep people warm. The heat we are experiencing here in Sydney is setting records not experienced by any of us ever before.

However, come the colder months in the lead up to winter, Rough Edges at Saint John's Darlinghurst are so grateful for the generous donation of these items to help keep warm those people who unfortunately are forced to sleep rough.

Over all the years I have been involved with this I never cease to be amazed at the generosity of both our Saint Alban's/Saint Aidan's parishioners, and friends that take up this concept. There are generous people who donate yarn, acrylic is preferred, as it can be put through washing machines when the recipients bring their rugs back to Saint John's for washing. These donations enable me to provide many people willing and able to knit with a supply of yarn.

I often do not know from whom the strips of knitting originate. On some occasions they are left at the Parish office, or anonymously in Saint Alban's porch. One time there was a huge quantity of squares apparently done by a knitting group at Ryde Library. Whilst I do not usually receive, nor encourage squares, as they are more labour intensive assembling, I am prepared to do so if they are of uniform size.

Most people knit a single strip (60 stitches width on size 7 or 8 needles, 8ply yarn, and 60 inches or approx. 152 centimetres in length – measured on a smooth surface - such as a table – not on the carpet) on a regular basis, but every so often I have a number of people who knit the entire rug, which usually comprises four or five strips wide. The knitters generally knit squares of colour into each strip, or depending on how much yarn they have it may just be shorter stripes of colour.

I am indebted to Saint Aidan's parishioner, dear Betty Farrar, who so beautifully crochets an edge to complete each rug. Betty is in her 90's and suffers from arthritis, but accepts the challenge with much grace and enthusiasm. I previously used to have this help from the late Joyce Newton, who was a former Saint Alban's parishioner and choir member many years ago.

It would be wrong to list names of those who continue to knit on a regular basis, as I may inadvertently leave someone out, or as I mentioned earlier, there are many whom I just do not know who they are. They know to whom I am referring, and so I thank them most sincerely for their help. Over the years I have found that my own knitting during meetings (if I am not responsible for taking minutes) often leads to donations of materials or actual knitting.



This article would not be complete without mention of Saint Alban's parishioner, the late Doug Pearson, who was a great stalwart of Saint John's Darlinghurst. Doug would regularly deliver our offerings in there – after he passed away David Ratcliff, another Saint Alban's parishioner, who also worked at Saint John's with Doug Pearson, took over until he was no longer able to assist. Jan McIntyre, chair of our Pastoral Care Committee, has often transported them in to Saint John's, and more latterly Penny Barletta, the Team Leader from Saint John's Community Services used to collect from Jan's home. We have now entered yet another phase in this project in that Penny has moved on from that role, and so at this point in time we are yet to establish a new basis for transportation.

Margaret Cummins, Parishioner

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 Dr Philip Blake Dip Th, Dip RE, Dip PS, BA, MA, PhD The Reverend Jane Chapman BA, MBA, Cert IPP, Dip AngOrd, Dip Theol The Reverend Valerie Tibbey ThDip
Licensed Lay Readers	Ken Bock (Diocesan), Ruth Shatford (Diocesan)
Lay Assistants	Godfrey Abel, Sue Armitage, Stuart Armsworth, Noel Christie-David, Margaret and Robin Cummins, Linda Deall, Graeme Durie, Jill Gumbley, Anne Lawson , Michael Marzano, Jan McIntyre, Margaret Pearson, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), John Sowden, David Tait, Amanda and Kim Turner, Ian Walker, Sarah Weaver
Servers	Stuart Armsworth (Master Server), Ross Beattie, Margaret Byron, Shane Christie-David, Linda Deall,, 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, or by email - office@eppinganglicans.org.au
Honorary Parish Treasurer	Noel Christie-David
Parish Councillors	Noel Christie-David, Glyn Evans, Malcolm Lawn, Christine Murray, Peggy Sanders, John Sowden, Penelope Thompson, Sarah Weaver
Parish Nominators	Robin Cummins, Peter Deall, Graeme Durie, Peggy Sanders, Ruth Shatford
Synod Representatives	Anne Price, Graeme Watts
The Churchwardens	
Saint Alban's	David Tait - Rector's Warden Graeme Durie - People's Warden Ruth Shatford - People's Warden
Saint Aidan's	Ken Bock - Rector's Warden Margaret Cummins - People's Warden Richard Ryan - People's Warden
(Acting) Choir Director	Bruce Wilson
Organist	Neil Cameron
Assistant Organists	Lynn Bock, Stanley Gilling, Tony Malin, Richard Simpson, Bruce Wilson
Youth Worker	Christopher Lawn
Caretaker	Oscar Sichez
Editor	Stuart J. Armsworth - email stundeb@bigpond.net.au