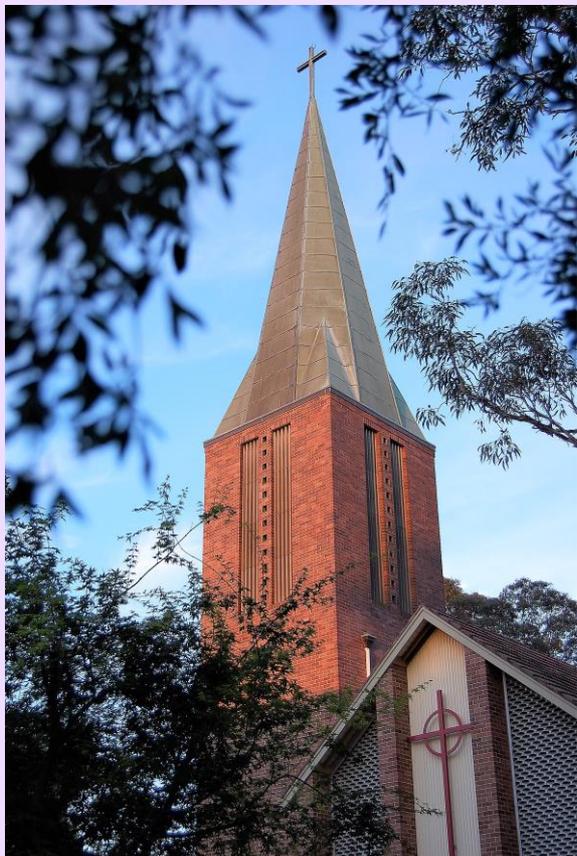


The Parish Magazine

Epping Anglicans



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

February to April 2020
Number 859



Alban's Angels – Nine Lessons and Carols 15.12.2019



Christ the King 25.11.2019

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



Welcome table at Saint Alban's

I have been the editor of *The Parish Magazine* for a year and want to say a sincere 'thank you' for the support and encouragement I have received from the church staff and parishioners of both Saint Alban's and Saint Aidan's.

Each edition has been a challenge, but articles of variety and interest, and photographs, have been offered and have appeared at the right time and each deadline has been met. I am blessed.

Thank you to the contributors of all editions for sharing a meaningful personal experience with readers. Thank you to those who send photos. There is much going on in the Parish and I want the magazine to reflect the activity and energy of a vibrant church.

Do you have something you would like to share with readers?

The deadline for the May-June-July 2020 edition is 3 April. This is your magazine – please speak to me about your idea or email me the details.

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:

Office Hours: Tuesday to Friday – 9.00am – 1.00pm

Telephone (02) 9876 3362

Post Office Box 79, Epping NSW 1710

Email: office@eppinganglicans.org.au

Website: www.eppinanglicans.org.au

Our clergy may be contacted at any time on (02) 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.

Published by:

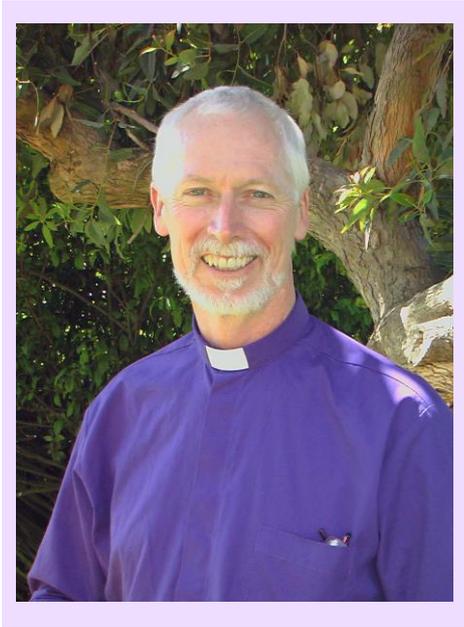
The Anglican Parish of Epping

3 Pembroke Street Epping, NSW, 2121, Australia.

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Thank you to the authors of the various articles in this magazine. Thank you to those who contributed photographs: Margaret Byron, Peter Campbell, Doug Carruthers, Julie Evans, Glyn Evans, Peter Hughes, Meredith Lawn, Amanda and Anou Pearson, John Sowden and Amy Taylor. Thank you also to the proof-readers.

The Parish of Epping is a parish in the Anglican Church of Australia. *The Parish Magazine* records recent events in the parish, gives details of parish activities and publishes articles 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. Articles may be edited for space, legal or other reasons. *The Parish Magazine* is also available online at <http://www.eppinganglicans.org.au/keep-informed/parish-magazine/>



Discipleship

At the beginning of each year I think about the five things that we need to focus our attention on as a church. This doesn't mean that those five things are all that we do, but that they are activities that are of such importance that we don't want to let the demands of the 'urgent' cramp them out.

The Five Things for us to continue with in 2020 are 'Children and Youth Ministry', 'Finances' and 'Hospitality and Events'. A new focus of a very pragmatic nature is 'Technology'. Our office computer is old and struggling, the PA system in the church is obsolete, our Internet Service Provider has been letting us down, the NBN is being connected and our database and website need upgrading.

But the most important addition to the Five Things is 'Discipleship'.

Just before Jesus ascended to heaven, he gave this Commission to his disciples;

"All authority in heaven and on earth has been given to me. ¹⁹ Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age." Matthew 28:19-20

The key task he gave them was to 'make disciples'. A disciple is a follower of Jesus. When Jesus approached his first disciples, he said to them;

"Come, follow me and I will send you out to fish for people." Matthew 4:19

Wherever you see 'disciple' used in the Gospels it is used in terms of attachment to a person. A disciple is a 'follower' of someone. But that following is not membership to some first century fan club. Discipleship requires a real commitment to the person of Jesus, not just his teachings. That commitment is seen in the devastation the disciples experience immediately after the crucifixion. The disciples still have his words but not his personal presence. After the resurrection, that devastation turns to unspeakable joy when Jesus returns to them and before ascending says *'I am with you always'*.

The Great Commission of Matthew 28 not only gives future followers of Jesus the mission, to make disciples, but also the method - *'Go, baptise, teach!'*. The Twelve literally followed Jesus for three years as he walked around demonstrating what the transforming power of the kingdom of God was like. Then after that time he commissioned them to be his witnesses from their hometown to the world. In baptism new followers of Jesus repented of their sins and turned to Jesus. That was the beginning of their new life as a follower. But that baptism was not the end of the disciple making process. Jesus didn't just want 'converts', he wanted followers, people who were committed to him personally with that commitment shown in obedience to his teaching.

Australia is nominally a 'Christian' country with 52% of people describing themselves that way. Yet only 15% of the population attend church at least once a month. While going to church does not necessarily mean a person is a follower of Jesus, this significantly smaller number indicates that committed followers of Jesus are a very small minority of the Australian population. The cause of that decline may not be the wilful rejection of the gospel by a pagan population, but that the average Australian has not witnessed the transforming power of Jesus in the lives of his followers.

Let's take steps to change that in our church as we all grow as disciples of Jesus Christ.

The Whistle-blower's Town

The Reverend Paul Weaver



We are very familiar today with stories of whistle-blowers: people who see or experience a significant problem in their place of work or elsewhere and report it in the hope of having things changed for the better. It might be an abusive or bullying boss, or perhaps an illegal or unethical practice. Too often, the whistle-blower finds himself or herself ignored or disbelieved, or even attacked, for exposing the problem – for trying to upset the system.

People in power so often resist any questioning of what they are doing. And not surprisingly, the refusal to deal with problems leads to a much worse outcome in the end. We have seen this in recent Royal Commissions into banks, aged care, and sexual abuse in the church and other organisations.

It occurred to me that Martin Luther, whose work was the catalyst for the Protestant Reformation 500 years ago, was a whistle-blower. And his story has many parallels to some of the stories we have heard of whistle blowers in recent years.

Luther saw major problems in the teaching of the church and the conduct of its leaders. His exposing of these problems was first of all rejected: he was then attacked by the church authorities, and later on excommunicated. And the ultimate result was much more extreme than would have been the case had the church authorities been prepared to honestly consider the issues he was raising, and to make changes where change was clearly necessary.

Much of Luther's life and ministry was centred in the German town of Wittenberg. Last year Sarah and I had the opportunity to visit this beautiful town of 50,000 people, travelling south by train from Berlin, a journey which took a little over an hour. Nowadays the town is known as Lutherstadt Wittenberg: this identifies the town as 'Luther town', no doubt helping to attract visitors, and it also distinguishes it clearly from another Wittenberg, a small town north-west of Berlin on the road to Hamburg. There was evidence of work carried out so that Lutherstadt Wittenberg looked at its best for the 500th Anniversary of the start of the Reformation.



Martin Luther 1483-1546
Painted by Lucas Cranach, a German painter and printmaker

Luther was born in 1483. As a young man he trained to become a lawyer, although he found it unsatisfying, particularly as a thirst to know God was growing within him. In a storm he was nearly struck by a lightning bolt, and feeling that this was a message from God, he decided to become a monk. However even as a devoted monk he found himself in spiritual despair, feeling very conscious of his sins and failings. In 1512 he was appointed to the theological faculty of the University of Wittenberg, a position he held for the rest of his life.

It was the sale of indulgences which pushed Luther to active protest. Indulgences were payments made to the church which, it was claimed, could release a person from the pains of purgatory. Luther quoted the indulgence-seller Tetzl as saying that *"As soon as the coin in the coffer rings, the soul from purgatory springs"*. In contrast to this teaching, Luther saw that forgiveness was in God's hands, as a gift to be received by grace through Christ. He had been greatly distressed by a visit to Rome, which he saw as a very ungodly city, and was disturbed that the sale of indulgences was largely meant to help finance the building of Saint Peter's Basilica, which he regarded as inappropriately grandiose and inordinately expensive. It was clear to him that the church had theologically and morally lost its way.



Entrance door to All Saints' Church, Wittenberg

In 1517, Luther published his *95 Theses*: a set of statements on the teaching of the scriptures and the practice of the church, which he wanted the church authorities to seriously consider, to debate with integrity, and to act on, if they were found to be correct. He hoped to see the church reconsider its ways, to repent, and to reform itself.

It is often said that he nailed the Theses to the door of All Saints' Church in Wittenberg, although many experts question that tradition. In any case, he sent his objections to the Archbishop of Mainz the same day.

The famous wooden door of the church is there no longer. In 1858, commemorative bronze doors inscribed with the 95 Theses in their original Latin were mounted at the entrance. Above the door is a crucifixion painting, with Luther and his German Bible on the left, and Luther's fellow-reformer Philipp Melancthon on the right. This substantial church is also known as the 'Castle Church', and Luther was buried inside it. It has a significant collection of historical material and is home to a Lutheran congregation.

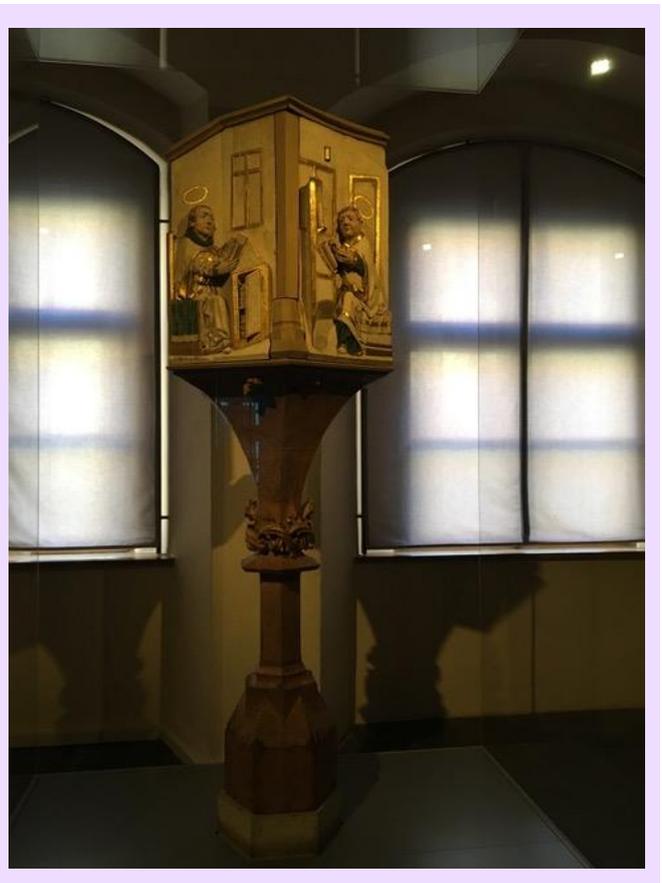
Luther challenged many established teachings and practices of the Roman Catholic church. He believed that the scriptures were the authoritative source of Christian doctrine, and that in a number of cases the church authorities had established teaching that was contrary to scripture. He made his own translation of the Bible in German, so that the scriptures could be accessible to all who could read. In one of his trials, Luther said: *"I am bound by the scriptures...and my conscience is captive to the Word of God."* With the invention of the printing press the previous century, Luther's many writings on significant issues, as well as the Bible itself, spread widely and speedily. Sarah and I were able to visit the building where many of Luther's works were first printed.

Amongst the major issues to which Luther gave attention was the very basis of salvation: he insisted that salvation was *"by grace alone, and by faith alone"*. Salvation is God's gift, which we can never earn or deserve (or pay for!): it is a gift we receive as we trust in Jesus, who died and rose for us.

Luther also recognized that scripture did not demand that leaders of the church remain unmarried and celibate: Luther himself married a former nun, Katharina von Bora, one of twelve nuns he helped to escape from a convent in 1523. Katharina bore six children, and was a very able manager of Luther's house, which often had a large number of guests. Luther was famous for his 'Table Talk', as he conversed with students and others about spiritual issues.

We saw a statue of Katharina in the grounds of Luther's house, which has become a wonderful museum, enabling visitors to see Luther's study, the pulpit at which he regularly preached, and the dining room where he 'held court', as well as many other items associated with Luther.

RIGHT: Luther's pulpit, now in Luther's house



One other building we visited was the beautiful Saint Mary’s Church, which was the church where Luther preached regularly. As the followers of the reformer found themselves outside the Catholic Church, Luther thought much about how to organize and lead the church. He wrote a great deal about doctrine and Christian living, so that Christians could be well instructed on important issues. He developed liturgies and hymns for the “Protestant” church which was developing and sought to clarify people’s understanding of the sacraments. Even now, we still use Luther’s hymns at our Sunday services: “A mighty fortress is our God” is well known, but there are other hymns written by Luther that we sing at our services from time to time. Luther also wrote a Catechism, to help young people develop in their understanding of the faith.

Luther was seen by those in authority as a heretic and an outlaw. However, many of the ordinary people saw him as a liberator, and a number of local princes in Germany supported him, for they themselves found the power of the church to be oppressive. The spiritual Reformation desired by Luther became a political revolution against the church, and it had effects throughout Europe and beyond.



Luther’s tombstone in the Castle Church



Paul and Sarah Weaver with the tower of the Castle Church in the background

Sarah and I had a wonderful day in Lutherstadt Wittenberg and would certainly recommend it to anyone visiting that part of the world. I am conscious that much violence was associated with the Protestant Reformation, and that Luther was not always wise in the things he said and did. Nevertheless, I believe we can be very thankful for Luther and for the Reformation, for its rediscovery of the scriptures and the message of the Gospel of grace. Of course the church was sadly divided through it all, but in time Luther’s revolution did eventually lead to the “Counter-Reformation” in the Roman Catholic Church, which dealt with many of its failures, and turned it into a much more spiritually healthy institution. It also led to the recognition that the church is first and foremost a community, before it is an institution.

Luther was indeed a whistle-blower, and his experience had parallels to many whistle-blowers today. We inherit much good from his ministry and can certainly be thankful for all that was achieved through his work. Yes, the 500th anniversary of the Reformation is worthy of recognition, and Luther’s Town is truly worth a visit.

Acknowledgement: Picture of Martin Luther came from Wikipedia, accessed 3.1.2020 at 08.45 hours https://en.wikipedia.org/wiki/Martin_Luther

Dates for your diary

Annual General Meetings within the Parish:

Saint Aidan’s - Sunday 8 March 2020 following the 8.30am service
 Saint Alban’s - Sunday 15 March 2020 following the 10.00am service

Patronal Festivals

Saint Alban’s: Sunday 21 June 2020 – Preacher The Right Reverend Peter Lin, Bishop of Georges River Region
 Saint Aidan’s: Sunday 30 August 2020 – Preacher to be announced

Our Services — for further information please telephone Parish Office 9876 3362

Weekdays at Saint Alban's

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

Sunday at Saint Alban's

7.00am	Said Holy Eucharist
8.00am	Holy Eucharist with Hymns
10.00am	Choral Eucharist – 1 st , 3 rd and 5 th Sundays
	Sung Eucharist – 2 nd and 4 th Sundays

Sunday at Saint Aidan's

8.30am	Holy Eucharist with Hymns
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Most morning services at both Saint Alban's and Saint Aidan's are followed by morning tea in the Hall. This is a great opportunity to get to know your wider community and meet new friends.

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

February

Wednesday 26 February	Ash Wednesday 7.00am, 12 noon and 7.45 – Choral Eucharist
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March

Sunday 1 March	First Sunday in Lent – Litany in each morning service Contemporary Service 4.00pm afternoon tea, 4.30pm service commences [see page 17 for details]
Sunday 22 March	Fourth Sunday in Lent – Mothering Sunday

During Lent an Ecumenical Service will be held on each of Tuesday 3, 10, 17, 24 and 31 March. The time, venue and preacher for each service will be published in the Parish Weekly Bulletin [available online at <http://www.eppinganglicans.org.au/keep-informed/>]

April

Sunday 5 April	Palm Sunday 7.00am, 8.00am Saint Alban's 8.30am Saint Aidan's 10.00am Blessing of the Palms and Ecumenical Procession commencing at Saint Alban's
Monday 6, Tuesday 7 April	7.45am Holy Week Eucharist
Wednesday 8 April	7.00am, 7.45pm Holy Week Eucharist
Thursday 9 April	10.30am Maundy Thursday Eucharist 7.45 Thanksgiving for the institution of the Holy Communion Serving one another - Choral Eucharist <i>'Watch' following evening service – Saint Alban's will remain open until 10.30pm</i>
Friday 10 April	Good Friday – 9.30am 'Friday' at Saint Alban's [one Parish Service]
Saturday 11 April	Easter Eve 9.00am Morning Prayer prior to the Easter Parish clean-up
Sunday 12 April	Easter Day 5.30am The Service of Light and Choral Eucharist 8.00am Choral Eucharist 10.00am 'Sunday' 8.30am at Saint Aidan's
Sunday 26 April	ANZAC Day 7.00am, 8.00am, and 10.00am Saint Alban's; 8.30am Saint Aidan's

For our parishioners 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.

Children at Saint Alban's

Amy Taylor, Children's Ministry Worker



The past few months have been busy for the children at Saint Alban's!

Throughout 2019 Sunday School has grown from six attendees to eleven and we've had the privilege of welcoming some new families into our church community. The newer children settled in with ease and those who were more experienced welcomed them with open arms, often showing them the way.

During winter, the Sunday School room underwent some renovations the results of which included twenty freshly painted chairs, brightly painted cupboards and a matching front door.



Newly painted Sunday School chairs



Family Fun Day



Face-painting



The barbeque chefs

On 14 December we had our second Family Fun Day, which was a great success thanks to the wonderful volunteers who baked, supervised, barbequed, painted faces and generously offered their time to lend a hand.

It was wonderful to see so many families enjoying what Saint Alban's had to offer, and we look forward to seeing some of them in the coming year!

On 15 December we had our Sunday School Christmas Pageant. With a fantastic effort from both children and parents the performance went off without a hitch considering we hadn't had a single rehearsal all together.

We would not have been able to prepare for the Pageant, as well as the Sunday School lessons, without the help of Felicity Findlay and Alex Tibbey who have been an absolute blessing this year.

With the larger number of children attending Sunday School, their assistance was always greatly appreciated and the patience and creativity they brought with them encouraged the children.



Parishioners were impressed by the sincerity of the children and there was a generous round of applause.



Party after the Pageant



The star guided Mary and Joseph to Bethlehem



Saint Alban's Sunday School dressed for their Pageant

Looking ahead to 2020 our topic for Term 1 will be Children of the Bible. From Cain and Abel to Jairus we will explore what the kids were up to during the time of Jesus. Each Sunday the children will work through activities and stories in a workbook, which they'll be able to take home at the end of each term.

I'd also like to take the opportunity to express my deepest and sincerest gratitude for everyone in the Parish of Saint Alban's and Saint Aidan's. The amount of support I've received has been overwhelming! Whether it has been helping at Fun Days or a kind word after church, it has all been greatly appreciated and I've often found myself running out of adjectives to describe how wonderful it's all been.

2019 has definitely exceeded my expectations for Sunday School and I look forward to what the new year will bring!

Painting with Attitude - Renovations at Saint Alban's

Margaret Byron



The clarion call went out around Easter in 2019. A note in the weekly Church Bulletin said that there was a *need to show that our congregation cares for our buildings and those who use them ... we are asking for volunteers to join the Reno Team to undertake a number of cosmetic improvements to our site. Mostly this will be painting of walls and doors.* Despite being vertically challenged, I thought that I could manage to paint a few doors. I imagined at least six or eight people happily wielding rollers and paintbrushes and that the work would be completed within a month. That estimation was way off beam.

I was unable to start until 24 June. By that time, Mark Taylor had put two coats of 'Bone White' on all the corbels and walls of the Lower Hall. It turned out that Mark was like the Energizer Bunny, he just kept going. After a few weeks, the walls plus the ceilings of the smaller areas of the Lower Hall were completed. And a dozen doors. I was dismayed to realise that we were nowhere near halfway. There was still the Seminar Room, the Church doors, the foyer of the Main Hall, the stairs and some of the Loft area, the kitchen and the toilets.

On close inspection, we realised that, underneath a layer of grime, the walls of the stage in the Main Hall still had their original coat of paint. I was overwhelmed with the sheer volume of the work that faced us. No one responded to a further call for more volunteers to paint. I didn't want to let Mark down and, besides, my stamina was increasing over the days and weeks that passed. A mixed bag of emotions played out in my mind during those first three weeks before I settled down to my new life as a painter.

Mark and I got into a rhythm and were working well together. Painting is not a cerebral task, and slowly I started to relax and allowed my mind to wander at will. There's certainly plenty of time to think whilst painting. During the early weeks of painting, I had received several comments from Parish friends, such as, "*Have you always liked painting?*" (not particularly); "*You're doing such a good job!*" (Thank you, won't you come and join me?); "*We owe you thousands!*" (Dollars? Smarties?!) I was beginning to feel a sense of entitlement and that we ought to have a Champagne Breakfast at the end of the project. It would be nice to be acknowledged for the many hours I was spending getting even more paint splodges on my daggiest clothes.

"*It would be nice to be acknowledged ...*"? It was about that time that Bishop Ross enthusiastically said, "*we must celebrate when the reno work is complete!*" *Celebrating what exactly?* I asked myself. *The good job that I was doing? The achievement of painting all those surfaces?* That's when alarm bells sounded in my head.

I often use a form of Ignatian Examen that I have downloaded on to my phone.

(<http://reimaginingexamen.ignatianspirituality.com/> *Reimagining the Examen* by Mark Thibodeaux, SJ.)

That evening, I was startled to read:

This Examen, which helps us identify our ... illusions of entitlement, is a particularly challenging one ... Looking over my day, I ask God to show me if I have any silly notions of entitlement.
For example: "I worked hard today, I deserve this doughnut/ this drink. Or, "I'm an important person; I'm entitled to skip my share of the chores, the menial tasks, the grunt work." Or, "I'm the victim here. I have a right to blow up, to pout, to be passive, to feel sorry for myself"
If I find a false entitlement, I name it before God ...
I ask God for forgiveness for the times when I've let it get the best of me.
I ask God to show me what tomorrow may look like if I acted out of freedom from this issue. In specific terms, how would my day be different if I didn't allow this issue to rule me? How would my emotions, thoughts, words and actions be different?
I give this issue to God. I say, "Lord, today I wish to turn over my illusion of entitlement to you. I ask you to take over and become the Lord of my life, rather than let this issue lord over me." I ask God to help me live my life in the freedom of God's mercy.



During the renovation of Lower Hall kitchen, once all cupboards had been removed



Lower Hall kitchen completed



The entrance to the Memorial Hall before and after



Just like new!

The following day, my thoughts did not wander as I was painting. I focussed on my sense of entitlement. I felt very uncomfortable as I named it before God. I dwelt on how the days ahead would be different if I let go of this false entitlement. Gradually I came to realise how wrong this entitlement was. Why was I painting? I had to make an effort to bring back to mind the original motivation to volunteer. It was only when my thoughts had adjusted that I asked for God's forgiveness.

A by-product of the turnaround of my thoughts was that I came to enjoy brandishing my little roller and brushes. Lunchtimes in the Church Library brought further enlightenment as I dipped into books covering a variety of subjects. I gave thanks to God daily for my good health and my spiritual growth. And I had a sense of real joy at the Parish Reno Celebration Dinner on 19 October 2019. It was a time of immense satisfaction and I stood proudly with John Griffin-Miller, Mark Gibbs and Col Jones, who did the carpentry and kitchen installation, Mark Taylor, and with Christine and Tim Murray who renovated and painted the outdoor furniture, Michael Smith, and with Ross, our Rector who installed the vanity in the ladies' toilet and the storage cupboard in the men's toilet.

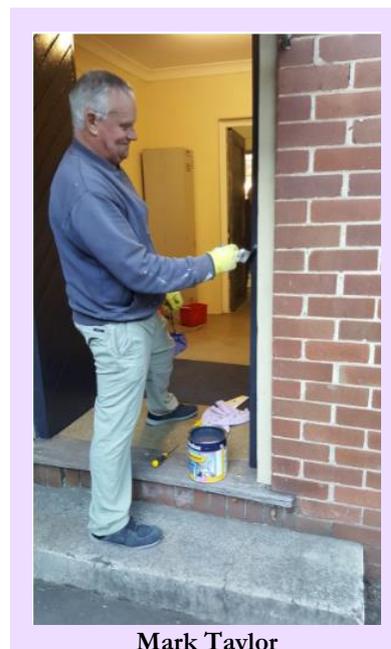
We can now reach out and welcome the hundreds of newcomers to Epping. Because our facilities no longer look neglected but look fresh and well-maintained, we don't necessarily need to use words to show that we worship God who cares for you - our neighbours - as he cares for each one of us.

There are so many volunteers currently serving in our Parish and many more who, because of increasing frailty, have had to retire. Some of them work quietly in the background, achieving much but never seeking any recognition or reward and that's how they prefer it. We salute you all and thank you.

I can't resist it. Before I close, I would like to tell you that I painted just over half the 71 sides of doors throughout the property and most of the 96 metres of skirting board. But only because I am considerably closer to the ground than Mark!

Colossians 3:23, 24 New International Version of the Bible:

Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.



Mark Taylor



The Reno Team at the parish dinner given to celebrate the renovations 19 October 2019
L to R: Mark Taylor, Christine and Tim Murray, Mark Gibbs, Margaret Byron, Colin Jones.
Absent John Griffin-Miller

Apologies from the Editor

There are two apologies to make regarding articles in the last edition of *The Parish Magazine*. The first is to Christine Hard and the House of Welcome. I incorrectly wrote that they were located in Carramar. In fact, House of Welcome has been, for some years, established at 197 The Trongate in Granville, NSW.

The second apology is to Judy Carruthers whose article on her World War 1 serviceman great-uncle Leslie Milton Mudge featured in the last edition of *The Parish Magazine*. Due to a misunderstanding on my part, the photo included in the article, when cropped for publication, did not include Leslie Milton Mudge! The one good thing to come from my error was that it led to the sourcing of a photo Judy had not previously seen and that photo, of Leslie Milton Mudge in full army uniform, is published with her re-printed article on page 13 of this edition.



Undated photograph of Leslie Milton Mudge

Corrected version of the profile written by Leslie Mudge's great-niece, Judy Carruthers, a parishioner of Saint Alban's.

Leslie Milton Mudge, known as Les, was born in 1891 in Marrickville, a suburb of Sydney, to William and Alice (nee Hill). He was the middle child with two older brothers and two younger sisters.

By the outbreak of war Les' father had died. Les was left to care for his mother and sisters as both older brothers were married and had moved away. Les worked for the Water Board and was a parishioner of Saint Clement's Anglican Church Marrickville.

By 1916, with rising losses in France and a reduction in the number of new recruits, Les felt it was his patriotic duty to enlist. He was 25 years old and fit enough to be accepted into the army. He was allocated as a replacement in the 1st Australian Infantry Battalion. This Unit had already fought with distinction at Gallipoli and on the Western Front.

After basic training, on 7 October 1916 Les embarked for England on HMAT *Ceramic*. He arrived in Plymouth 21 November 1916 and was sent for further training at the Fovant camp in Wiltshire in south west England.

On 20 April 1917 Les was transferred to France to join his battalion on the Somme. He saw action at the front until, at Bullecourt in late 1917, he was to meet the fate that all soldiers feared.

On 17 September 1917, a bursting enemy shell sent shards of shrapnel flying into Les, causing severe wounds to his body. He was initially treated at the local field hospital, but it soon became clear that the wounds were of such magnitude that he was quickly transferred back to England for intensive treatment. He was admitted to the No. 1 Australian Auxiliary Hospital, Harefield, near London. Les was one of the fortunate ones – he survived; however his wounds were such that he was declared medically unfit for further active service.

Christmas 1917 passed and Les was still at Harefield. Gradually his wounds healed enough for him to be repatriated back to Australia in April 1918.

As for so many of those who survived, Les returned home to find that much had changed, both in society and for him. When he left for service he was engaged to be married.

On his return he found that his former fiancée was already married. Les returned to his employment with the Water Board and involved himself in his Masonic Club and Saint Clement's Church. He never married and continued to live with his mother in the family home.



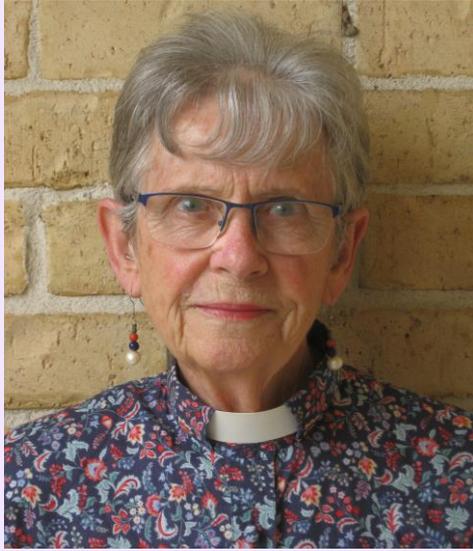
Written on the back:

We had a very happy Christmas at Harefield. Everything that could be done to make the boys enjoy themselves was done.

Anzac Day was a special day for Les as it was to so many who had served and lost comrades. Les delighted in the succeeding generations, in whom he saw a hope for the future. He died peacefully 16 May 1978 aged 87 years.

Two books of interest to the Church worldwide

Reverend Dr Sue Emeleus



The Reverend Dr Sue Emeleus has had an interesting and varied career. She has been a science teacher in Sydney, Tanzania and Papua-New Guinea; Assistant Minister in two Sydney churches and Anglican Chaplain to the Children's Hospital in Westmead. Her doctoral studies concerned theological resources for those who accompany the terminally ill.

Sue has reviewed and recommended two books for *The Parish Magazine* and its readers.

Sue writes:

I wholeheartedly recommend two of the books written or edited by Dr William Emilson of the Uniting Church. The first, published in 2001, is titled *Gandhi's Bible* [1] and the second, published in July 2019, is titled *Charles Harris: A Struggle for Justice* [2].

William Emilson noticed in the 1980s that Gandhi, a devout Hindu, wrote some illuminating commentaries on various parts of the Christian scriptures. He wondered about the extent and depth of Gandhi's knowledge of the Christian scriptures. In 1926 Gandhi actually lectured on the Bible, especially the New Testament, to the students of Gujarat National College in India. [3]. In *Gandhi's Bible*, in the long Introduction, William tells the story of the depth of Gandhi's knowledge of the Bible. The second and major part of the book, consists of Biblical passages (taken from the version Gandhi mostly read and memorised, the King James, or Authorised Version) together with Gandhi's commentaries.

William read Gandhi's *Complete Works* (now 100 volumes) during his study leave in 1996. Gandhi thought it was the duty of every cultured man or woman to read sympathetically the scriptures of the world. He wrote, *My respectful study of other religions has not abated my reverence for my faith in the Hindu scriptures*. [4] He respected all scriptures. When missionaries sought his advice on their work in India, Gandhi challenged them to read the scriptures of the local people with as much reverence as they read the Bible. He suggested they read the Koran with Islamic spectacles, and the *Gita* [700-verse Sanskrit scripture] with Hindu spectacles.

Gandhi was imprisoned three times in South Africa, where he went as a young lawyer. William Emilson reports that during the first period of imprisonment, Gandhi read the *Gita* in the mornings, and the Koran in the afternoons. In the evenings, he explained the Bible to a Chinese Christian who wanted to learn English. During the second period of imprisonment he again read portions of the Bible, along with John Ruskin [19th century art critic, social thinker and philanthropist], Lord Bacon [17th century English philosopher and statesman] and the *Bhagavad Gita*. During the three months of his third time in gaol, he read thirty books, most notable of those in English being religious books by Russian writer Leo Tolstoy, Ralph Waldo Emerson, the 19th century American essayist, lecturer and poet, and the Bible.

Later, in India, Gandhi experienced much longer periods of imprisonment. His *Jail Diary* for 1922 and 1923 records some 150 books that he read, six hours a day for almost two years. It is William Emilson's contention that the extent of Gandhi's facility with the Bible has been insufficiently appreciated. We know that Gandhi employed non-violent resistance to lead a successful campaign for India's independence from British rule and that he was assassinated on 30 January 1948, by a fellow Hindu. But we have not previously known the depth of his biblical scholarship.

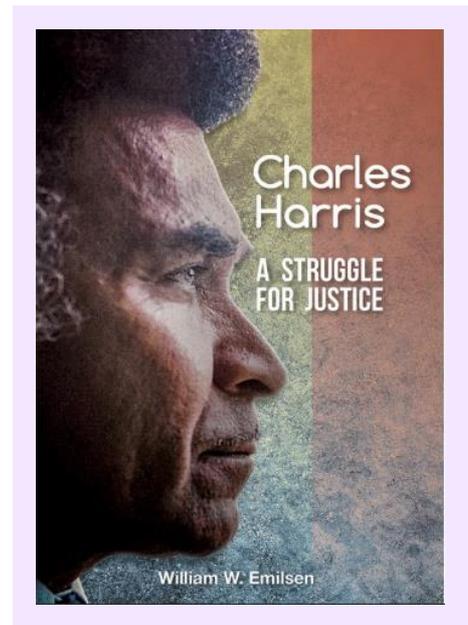
I mention just one of his quotes. He said '*An eye for an eye' only ends up making the whole world blind*. I cannot recommend this book strongly enough. Largely containing Gandhi's commentaries on the Bible passages he loved, a reader will be rewarded by reading them all.

Let's turn now to Sue's second book review.

William Emilson's book about the life of Reverend Charles Harris is detailed history of the best kind. Charles Harris emerged as an Aboriginal leader in the late 1960s, but there was limited material to work with in the years preceding that. William says there was an abundance of source material after that, first in the Methodist Church and then in the Uniting Church.

Like Charles Harris, William Emilson grew up in North Queensland, in Cairns and Bowen and on the Atherton Tablelands, and he had many Aboriginal school friends. Scattered throughout the book are many photographs to illustrate the very detailed story. But William says this is a biography that primarily looks at one's subject from a certain angle. [5] ... There is an intensifying shape to his adult life that is totally committed to seeking justice for Indigenous people, especially those who were really marginalised.

There are two main projects that form the bulk of the material of the book.



Very early on in Charles' ministry he had a vision for a "National Black Congress". Charles said *The vision was born in my spirit*, and this was the title of William's first paper about Charles Harris. As the years went on the name of his vision was changed to *Uniting Aboriginal and Islander Christian Congress (UAICC)*. Charles began in the Pentecostal Church and was later ordained in the Methodist Church which became part of the Uniting Church. At the 1985 Assembly of the Uniting Church, the delegates accepted the UAICC as a new part of the church's life, and Charles was its first President. The book records addresses given by Charles at many pivotal places in the journey towards the Congress, and then in the Congress's deliberations afterwards.

The second 'project' that the book is concerned with is *The March for Justice, Freedom and Hope* which took place on 26 January 1988, as an anti-bicentenary march. The March for Justice, Freedom and Hope was the focus of the largest gathering of Indigenous people ever seen in Australia and arguably the centrepiece of Aboriginal protest during the bi-centennial year. [6] A significant portion of this book is occupied with discussion and disagreements and meetings which led up to the march on Australia Day, 1988. One year later, the Federal Minister for Aboriginal Affairs in the Hawke Government, Gerry Hand, writing on the first anniversary of the march described it as *probably one of the most successful events of the bicentenary year... a magnificent show of Aboriginal unity and strength, a demonstration of Aboriginal survival to the rest of the world*. [7] If you are interested in Australian history of the last 60 years, you couldn't do better than to read this book. At the launching of the book, Charles' widow, Reverend Dorrie Gordon Harris, stood in front of the portrait of Charles at the Uniting Church Centre in North Parramatta and signed copies of the book that people had bought. I found it a great honour, at the end of a day of the Congress meeting, to meet Dorrie and to be introduced to Charles in this way. [See photo below]



References:

1. Willam Emilson (ed): *Gandhi's Bible*. ISPCK, Kashmere, 2001.
2. William Emilson; *Charles Harris: A Struggle for Justice*. MediaComEducation Inc, Unley S.A., 2019
3. Most of the material in this section comes from *Gandhi's Bible, Introduction*.
4. *Gandhi's Bible, Introduction*, xxi.
5. *Charles Harris: A Struggle for Justice*, 5.
6. *Ibid*, 191
7. *Ibid*, 192

Left: Sue and her husband George chat to The Reverend Dorrie Harris, widow of Charles Harris

From South Sudan to Sydney

Sue Armitage



Sue introduces the speaker, Aduk Dau

Sue Armitage is the Coordinator for the parish group Brunch Plus. In this article she writes about the presentation at the October 2019 gathering by Aduk Dau, speaking on behalf of Anglican Aid Scholarships South Sudan.

Aduk Dau, the speaker at the Women's Brunch Plus in October told us her amazing story of resilience and survival. When civil war broke out in South Sudan, Aduk's father took her out of high school to live in a village which he thought would be safer. It wasn't, and Aduk experienced fighting and gunfire at night more than once. Twice she had to flee at night with only the clothes she wore. Pregnant with her first child, she was separated from her husband one dark night and could not find him the next day. She moved to her mother's village and another separation occurred in the midst of dangerous turmoil. This time she was separated from her mother and her two-year-old son.

Walking was the only means of getting anywhere and Aduk eventually made her way to a refugee camp. After several years she was reunited with her husband who had been shot in the knee the night they were parted. Of course, there was no medical treatment available in the camp and when her daughter was ill with a high fever, there was no treatment available and the child died. Aduk was reunited with her first son and her mother after a number of years but it took two more years for this young child to acknowledge Aduk as his mother.

In 1992, Aduk arrived at Kakuma Refugee Camp in Kenya near the border with South Sudan. This camp was established by UNHCR in response to the large number of South Sudanese leaving their war-torn country. For the next seven years, Aduk cared for children who were orphaned or had lost touch with their parents. Her work in the camp was recognised and Aduk was granted a humanitarian visa to come to Australia.

For the past 21 years Aduk has lived with her family in Sydney. Her grown children are doing well in the senior years of high school and at university. Aduk works as a carer in residential care at the Anglicare Village at Castle Hill. She now attends Kellyville Anglican Church.

Throughout her difficult life and in her time in the refugee camp, Aduk's faith in Jesus was what sustained her. In the difficult times she transformed her losses into hope and began caring for the children in the camp.

Others have not been so fortunate as Aduk. The Kakuma Refugee Camp, where Aduk spent seven years, still has a large number of children who live in the difficult conditions of a tented camp with poor food, little education and no access to secondary education, particularly for girls.

Aduk works on a project in partnership with Anglican Aid: The Lost Children of Jonglei Scholarships. It provides secondary boarding school education for four years, from years 9 to 12 inclusive, for children in the refugee camp whose families originate from Jonglei State, South Sudan, where Aduk came from and who have been orphaned or have no knowledge of whether any of their family are alive. Each scholarship is worth \$7,200 for four years of boarding school education and provides all the support a student needs. Currently, money is raised for four scholarships.

Students are selected based on academic ability, enthusiasm to learn, experience of hardship and desire to make their education fruitful in the future.



Aduk spoke openly and eloquently about her experiences.

The women who attend Brunch Plus are always generous and, as is our practice, a basket for donations is available to collect money for the work of our speaker. On this occasion, \$180 was collected. A number of the Saint Alban's Pastoral Care Committee were present and, following Brunch Plus, a unanimous decision was made that we should donate \$300 to support the scholarships. Information has also been passed to the Saint Alban's Parish Council and it is hoped consideration will be given to including the Lost Children of Jonglei Scholarships as a Mission of the Month in 2020, especially as they are associated with Anglican Aid which is already a beneficiary.

Aduk's story tells of her faith, the caring ministry to which her faith led, and the work that she now undertakes to give children an opportunity for their future. It most certainly makes us grateful for the life we can freely live in Australia.

Celebrating Advent



The sanctuary decorated for Advent



Advent Wreath

New Worship Service at Saint Alban's

On the first Sunday in Lent, 1 March, we are beginning a new worship service at Saint Alban's. It will be a contemporary service to gather a changing demographic in Epping. The service, which will also reflect the prayer book DNA of Saint Alban's, will begin at 4pm with afternoon tea at the front doors of the church and then move inside at 4.30pm to continue the service. This will be an opportunity for musicians to exercise a new ministry.

Contact the Church Office or Bishop Ross for further details or visit our website for information about all church services and activities. <http://www.eppinganglicans.org.au/keep-informed/>

Sing unto the Lord a New Song

Doug Carruthers



Father Michael Deasey leading the workshop.

Musical expression is one of the attributes that helps define our humanity. As such, it is no wonder that music is especially embedded in our own culture at Christmas. However, a problem arises if the recurrent expression becomes so familiar that the core message becomes less obvious.

To overcome this, it is important to introduce new carols from time to time, thus bringing a new and refreshed message. At Saint Alban's we have a long history of music in our worship, under the directorship of gifted Directors of Music and Organists.

In November 2019 our musical director, Michelle Lee, arranged a choral workshop to especially look at new Christmas Carols and new settings of old ones. She arranged for the workshop to be an all-day affair and was successful at acquiring the gifted talents of Father Michael Deasey from Saint Paul's, Burwood. Father Michael was an excellent choice, having been organist and choir master at Saint Andrew's Cathedral in Sydney, and having held a similar role at All Saints' Cathedral in Bathurst NSW. He is also the director of the Sydney Mater Chorale which was formed in 2005 for the Centenary Celebrations of The Mater Misericordiae Hospital in North Sydney.

Playing and conducting from the keyboard, he skilfully put Saint Alban's senior choir, and some visitors, through three sessions of intense singing of new carols and old ones in new settings. It was a wonderful experience for all who attended. In fact, you may have realised that some of these were included in our Advent and Christmas services.

At the end of the day we were treated to refreshments in the Rectory garden, thanks to Bishop Ross and his wife Jenny.

Thanks to Father Michael and Michelle for a very productive and rewarding day.

Editor's Note: see the following pages for an article on the recent UK tour of the Sydney Mater Chorale.



Saint Alban's Choir Director Michelle Lee with Father Michael

Do you know any children or young adults who love to sing?

A choir for school-aged children was established in 2019. They rehearse at Saint Alban's each Sunday at 3.00pm. This choir is learning a range of musical items for various services in the life of the Church. It is a wonderful way to learn vocal techniques and gain musical knowledge. New members always welcome.

Do you know any young adults with musical talent? Please mention them to Michelle, or ask them to contact her, as she seeks to form a young adult choir. The adult parish choir would also welcome new choristers.

To enquire about any of the choirs please contact: the Choir Director, Michelle Lee, on 0439 595 528 or mrsmichellejlee@gmail.com

The Mater Chorale Tour to England 2019

Meredith Lawn

In the last two weeks of August 2019, two parishioners from Saint Alban's and two from Saint Aidan's went on tour to England with The Mater Chorale.



**L to R: Ken & Lynn Bock, Meredith & Malcolm Lawn
in Lichfield Cathedral
(photo: Peter Hughes)**

Lynn Bock has been a soprano in the Chorale since its inaugural performance in 2006 to celebrate the Centenary of the Mater Hospital in North Sydney.

Meredith Lawn joined the choir as an alto in 2008 at the suggestion of Gillian Taylor, another parishioner of Saint Alban's and foundation member of the Chorale (but who did not go on the England tour).

Over the years, the Chorale has developed into an experienced liturgical choir, with an annual round of Evensongs, concerts, a Holocaust Memorial service, weddings and Mater Hospital events such as singing carols around the wards at Christmas.

In 2017, current musical director of the Chorale, Michael Deasey OAM, along with manager Gerry Hayes, conceived of a tour to England to be choir-in-residence at Lichfield and Winchester Cathedrals during the English Summer holidays in 2019. With two years to prepare for the tour, Michael set about selecting the enormous quantity of music required for a week of services in each cathedral. He then programmed the tour repertoire into a number of Evensong services for the Chorale to sing around Sydney and in Bowral so that all the music was familiar and well-rehearsed before departing on the tour. In a marathon effort on the Queen's Birthday Monday holiday in June 2019, the choir went over the entire tour repertoire: eighteen Psalms, eight anthems, six evening canticles, two sets of responses, one Communion setting and one Te Deum. Additionally, there were eighteen hymns selected by the Cathedrals.

Finally, it was time to fly to England. Accompanying Lynn and Meredith on the tour were Ken Bock, who became one of the Chorale's supportive 'groupies', and Malcolm Lawn, who joined the Chorale as a bass for the tour. The touring choir, comprising 23 singers ranging in age from late teens to eighties, was supplemented by two delightful English singers and the talented English organist, Eric Tyson.

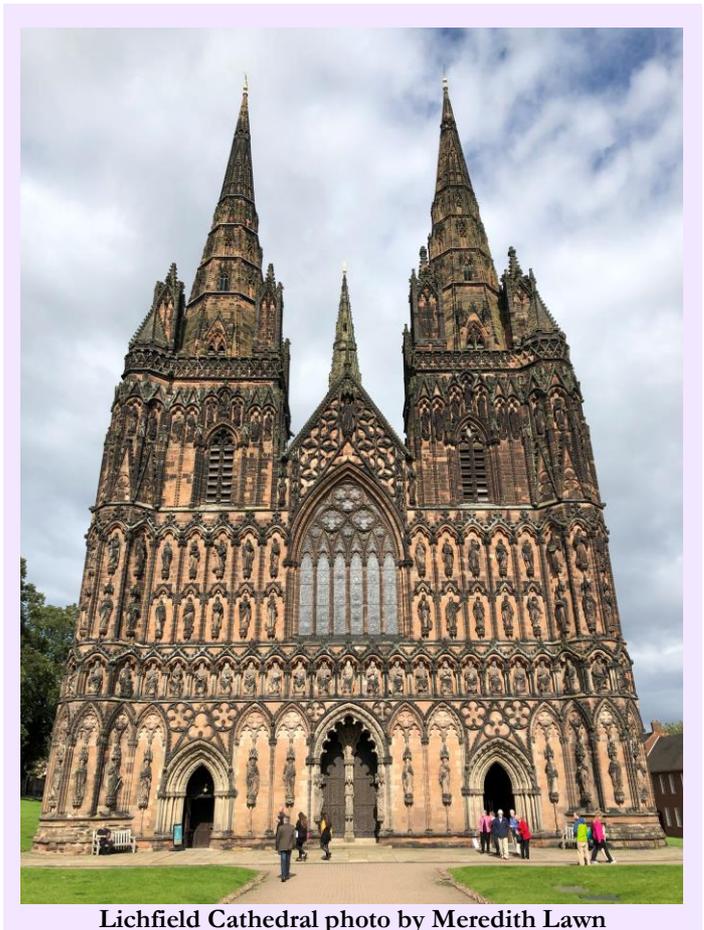
The daily pattern of our week in Lichfield, which continued for the following week in Winchester, was to rehearse for an hour each morning after breakfast and again for an hour in the afternoon, also allowing time to robe for the 5:30 pm Evensong service. In between rehearsals, we were free to explore the city and surrounds.

Lichfield is located 26 kilometres north of Birmingham. Its Cathedral is the only medieval English cathedral with three spires. Visible from almost anywhere in the city, it was a handy reference point to find our way back to our hotel nearby. Founded in AD 700 to house the relics of Saint Chad, the Cathedral owns two great treasures from the eighth century which are on display for visitors to see: a volume known as *The St Chad Gospels*, used in processions on certain high days making it one of the oldest books in Britain still used for its original purpose; and a stone carving of the Archangel Gabriel known as *The Lichfield Angel*, found as recently as 2003 during excavations in the nave.

Being choir-in-residence for a week allowed us to observe the daily life and rhythm of the Cathedral, albeit while in Summer holiday mode. A team of enthusiastic volunteers waited inside the entrance to welcome visitors during the day, handing them a plan of the Cathedral or suggesting that they book for a tour. Malcolm and I did a guided tour of the interior and also a 'Hidden Heights' tour which took us above the ceiling of the nave and out onto rooftop parapets, affording wonderful views over Lichfield.

Three services were conducted every day of the week and four on Sunday. While attendance at these services could be described as modest, at night there were long queues outside the door and down the street with families waiting to attend the sound and light show ‘Space: God, the Universe and Everything’ which transformed the inside of the Cathedral to mark the fiftieth anniversary of the Moon landing. The Dean estimated that about 12,000 people came to the show during August.

The conclusion of our week in Lichfield coincided with the Bank Holiday long weekend and this time the exterior of the Cathedral was transformed with stalls for the Lichfield Food Festival, again drawing large crowds to the Cathedral Close.



Lichfield Cathedral photo by Meredith Lawn



Winchester Cathedral photo by Meredith Lawn

Winchester is about 100 kilometres south-west of London. Its Cathedral is one of the largest in Europe with the longest nave and overall length of any Gothic cathedral. In contrast to Lichfield Cathedral’s blackened stone exterior, Winchester Cathedral appeared white and gleaming. Once again, Malcolm and I took a Tower Tour, on which we memorably arrived in the bell chamber just as the clock struck 12 midday!

A highlight for me was to see the famous illuminated *Winchester Bible*, dating from ca.1160-75, on display in the very place where it was created. The Mater Chorale was privileged to sing six Evensong services in the Quire (with oak choir stalls made in the early 1300s) as well as two services on Sunday morning sung in the nave. Appropriately, one of our anthems was *Thou wilt keep him in perfect peace* by S.S. Wesley, who served as organist in the Cathedral from 1849 to 1864.



Quire of Winchester Cathedral looking towards the Great Screen (photo by Meredith Lawn)

It was hard to hold back tears during the final Evensong of the tour, singing my favourite anthem *I will lift up mine eyes* by Chris Artley. The words from Psalm 121 seemed particularly fitting, as the Lord had indeed kept us from all harm on our travels and had watched over our going out and coming in. There was much to be thankful for, not only to sing beautiful music in beautiful spaces, but to sing praises to God in places where worshippers had been gathering for well over a thousand years.

Hamish Campbell, a cinematographer and son of one of the choristers, has produced a short video about Michael Deasey, featuring sounds and footage of the Chorale in Winchester.

<http://www.hamish-campbell.com/documentary-profile-michael-deasey/>



The Mater Chorale outside Lichfield Cathedral photo by Dr Peter Campbell

A reflection on extraordinary church communities

Amanda Pearson



Amanda with her daughter Anou
at Coober Pedy

At Easter 2001, I had the privilege of driving through Mokattam Village, nicknamed 'Garbage City', in Cairo, Egypt. It was founded in 1970 as the result of the government's forced relocation of several thousand Coptic garbage workers to a disused quarry at the foot of a small mountain. The city now has a population of 20 to 30 thousand people, 90% of whom are Coptic Christian. This community is sustained via the collection and sorting of much of Cairo's trash, recycling up to 80% compared to the 20 - 25% recycling achieved in the West.

In 1975 residents discovered a small cave blocked by rubble which they used as a church and soon realised that they were surrounded by a series of caves.

Today, they have a complex which includes a church capable of accommodating up to four thousand people and an enormous amphitheatre that can seat fifteen thousand people. The Mokattam people's efforts to provide facilities for their community to the glory of God, literally within a hole filling up with garbage, was blessed with the gift of caves. Through hard work and despite great poverty and illness this Christian community built the only place, other than the Coptic Orthodox Cathedral, where Christians can meet in large numbers in Egypt and, perhaps unintentionally, put themselves on the international tourist map.

The environs of this church are in stark contrast to my neighbourhood church at the time, Saint-Germain-des Près on Paris' Left Bank. One of Paris' oldest churches, her Romanesque architecture, towering columns and magnificent artwork invites all who see her to consider what she stands for. Many who write about their visit talk of their first or most profound spiritual experience, of entering this place and contemplating their relationship with God.



Exterior view of Saint-Germain-des Près

The church community of Saint-Germain-des-Près uses their incredible location, architecture and physical structure to minister to the broader community including tourists. They stay relevant as times change while building on their heritage which dates back to the 6th Century. They augment regular worship with extraordinary musical events that achieve international acclaim. It was both heart-warming and exciting to see, on our last visit in October 2018, that the entire church interior was being repainted in the original manner.



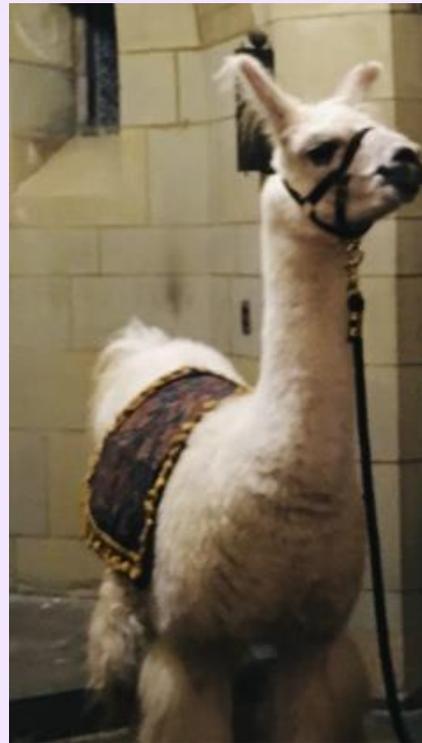
Interior Saint-Germain-des Près

On Christmas Eve of 2018, Anou and I attended the Christmas Pageant at the Church of Heavenly Rest on the corner of 90th Street and 5th Avenue on New York's Upper East Side. Lacking local knowledge, we arrived 15 minutes early and managed to find two seats 3 rows from the back (about level with the livestock awaiting their cue).

We were delighted to find that this limestone church built in 1926 in the neo-gothic and art deco styles had staged a pageant every year for over 30 years. The Christmas 2018 cast included in excess of 100 children (a good number of whose parents had participated in their day), a donkey, a llama and numerous lambs. Despite the capacity to seat over 1050 people, demand necessitated two full Pageant services that and every Christmas Eve.



Christmas Pageant in New York



A patient llama

We later attended midnight mass at Saint Bartholomew’s Church on Park Avenue between 50th and 51st Streets, famous for its community ministry to the poor, sick and homeless ‘in New York’s corporate canyons’ for a service very similar to our own at Saint Alban’s.

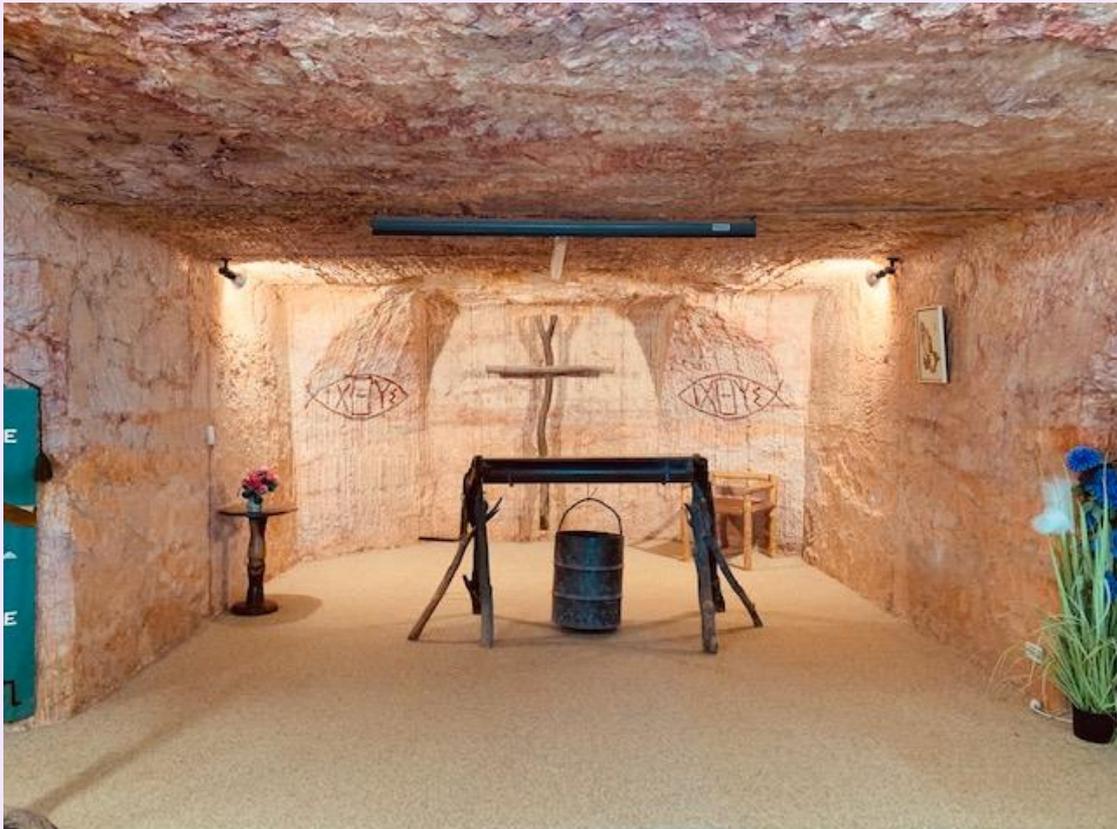
Perhaps most inspiring, a great deal closer to home yet in terms of topography worlds apart, was our visit in October 2019 to The Catacomb Church, Coober Pedy, South Australia, 846 km north of Adelaide. This purpose-built cave structure largely carved using hand tools is simultaneously humble in its simplicity and accoutrements, magnificent in its beauty and extraordinary to anyone who lives outside the area. This town’s Anglican church has 251 reviews on [tripadvisor.com.au](https://www.tripadvisor.com.au) collectively rating it #8 of the top fifteen things to do in Coober Pedy. This is despite the town’s population of 1700 residents and its remoteness, and its location in the Stuart Range on the edge of the Great Victoria Desert in excess of 8 hours’ drive from Adelaide (via Port Augusta).



Entrance to The Catacomb Church Coober Pedy



Interior of The Catacomb Church



Sanctuary of The Catacomb Church Coober Pedy

This beautiful church is a celebration of the gifts God has provided to a relatively small community. It invites everyone to experience the beauty, peace and serenity of being underground, to hear the silence, feel the cool and contemplate the beauty beneath God's earth.

Each church including its location, physical structure, community size and economic resources is very different. The one very powerful similarity is the use of God's gifts in the celebration of their heritage to the glory of God in a manner that both serves the local community and witnesses to the international community.

We at Saint Alban's are blessed with a rich heritage, tremendous location, beautiful church and incredible growth in the surrounding community as Epping matures as a strategic transport hub of Sydney. It is our challenge to work together to redevelop our site in a manner that celebrates our heritage and God given gifts continuing to bring glory to God in the service of our community and providing a beacon beyond.

Please pray for the Development Team, Parish Council, Wardens and Clergy as they continue to work with the Parish and the broader church community to bring our collective gifts to God's glory through our site's redevelopment.

Acknowledgements: Photos from Amanda and Anou Pearson except for:

Entrance to the Catacomb Church –

https://www.google.com/search?q=the+catacomb+church+coober+pedy&rlz=1C1CHBF_en-GBAU690AU690&source=lnms&tbn=isch&sa=X&ved=2ahUKEwig8L_cou7mAhWY63MBHe9DFMQ_AUoAnoECBMQBA&biw=1280&bih=616&dpr=1.5#imgrc=72W10lO_xsnOwM Accessed 6 January 2020 at 1709hrs

Interior of Catacomb Church -

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Exterior view of Saint Germain Des Pres - Accessed 6 January 2020 at 1709hrs

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Remembrance Sunday 10 November 2019

Parishioners who had an ancestor who served in World War 1 took part in the special Remembrance Day Service on 10 November 2019. These parishioners read the lessons and led the prayers. The profiles of their family member were published in *The Parish Magazine* Number 858, November 2019. Our special guest for the day was Major Tony Devine, Staff Officer 8th Brigade based at Timor Barracks, Dundas.



Helen Cooper reads the first prayer



Judy Carruthers reads a prayer



James Von Stieglitz reads a prayer



Major Tony Devine with Bishop Ross

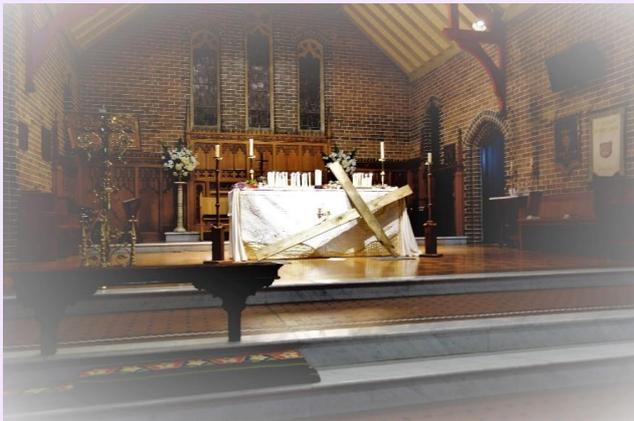


Robin Cummins, daughter Fiona Payne, grand-daughter Genevieve Cummins and son Stewart Cummins



Lest We Forget

Special Services, Events and Hospitality



The sanctuary during the service for All Souls held Tuesday 5 November 2019



Alban's Angels enter the darkened church at the beginning of the service of Nine Lessons and Carols 15 December 2019



Bishop Ross thanks Parish volunteers at a special morning tea 11 December 2019



Volunteers handing out prayer books to parishioners 12 January 2020



Welcome Table and Welcomer to greet visitors to our service 12 January 2020



Morning tea, or breakfast, after a service is a chance to meet and chat to fellow parishioners and visitors 12 January 2020

Hospitality is an important ministry at Saint Alban's



The Christmas tree was decorated and then dismantled by willing parishioners



The reading of the Gospel at the 11.00pm Service at Saint Alban's on Christmas Eve 2019

Christingle Service Christmas Eve 2019



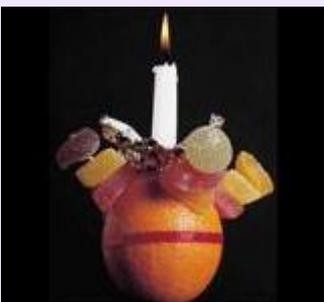
Father Ross leads the Christingle Service



Choir Director Michelle Lee leads the music



Alban's Angels sing at the Christingle Service



A Christingle



The previous Rector of Epping, Father John Cornish and his wife Christine, attended the Christingle Service with their grandchildren.

The Parish Register

Holy Baptism

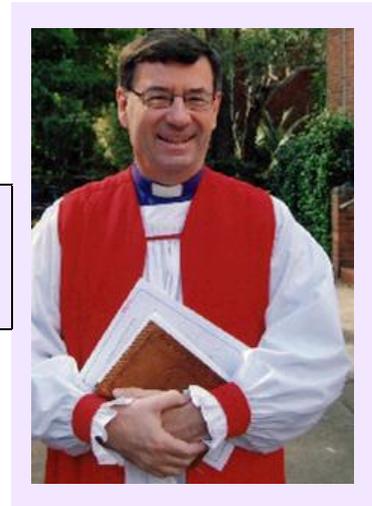
Penelope Ivy May **RANIERI**
on 8 September 2019

The Faithful Departed

Shirley Rita **PUCHY**
on 8 January 2020



A prayer for Australia in drought and fire from Archbishop Glenn Davies



Our heavenly Father, creator of all things and especially the creator of this land and its original peoples, we call out to you in these desperate times as fires have swept across several parts of our country.

Our hearts cry out to you for those who have lost loved ones, and those who have lost properties in the wake of these ravaging fires.

Father we pray, in your mercy, restrain the forces of nature from creating catastrophic damage, in your mercy protect human life.

Guard those volunteers, rural fire service personnel and emergency services workers who selflessly step into the breach to fight these fires. Guide police and authorities who help evacuate and shelter those who are displaced. Bring comfort, healing and help to all who suffer loss.

Remembering your promises of old that seedtime and harvest will never cease, we pray that you would open the heavens to send refreshing rain upon our parched land. In your mercy, we pray for drenching rain.

We pray that despite the forecasts, in your miraculous power you would bring forth rain to quench these fires and to bring life back into the earth, so that crops may grow and farmers may bring forth the harvest of the land again.

We bring these requests before your throne, in the name of your Son, who died and rose again for our deliverance. Amen

This article is the twenty-first, and last, in a series of profiles written about the men whose names are recorded on the World War 1 Honour Board in Saint Alban's Church, Epping. This profile tells the story of the third of three Kemp brothers who served in World War 1. Herbert Robert is the only one who served also in World War 2.

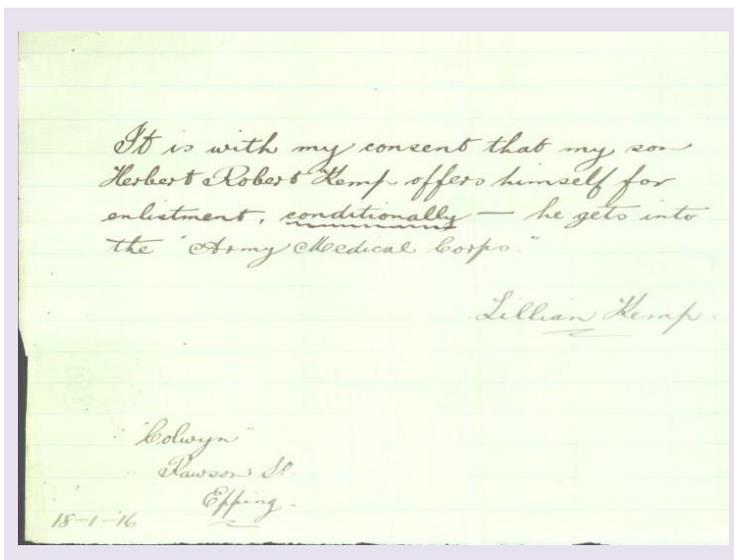
Herbert Robert Kemp (9 September 1896 – 1 August 1980)

The detailed colonial heritage of the Kemp brothers appears in the profile of Herbert Robert's older brother, Frederick Clifford Kemp, which appeared in *The Parish Magazine* Edition Number 857 published in August 2019. Herbert's other brother, Francis Blackiston Kemp, featured in *The Parish Magazine* Edition Number 858 published in November 2019. Their great-grandfather, William Kemp, came to Australia in 1837 as part of a guard detachment on board a convict ship and was integral to the development of the fledgling colony of New South Wales. The town of Kempsey is named after him.

Herbert Robert Kemp was born 9 September 1896 in Patea, New Zealand. His parents were William Frederick and Lilly, baptised Lilly but known by the longer name Lillian, Kemp. William was employed by the Bank of Australasia. Herbert Robert, always known as Bob, was the youngest of five children. His four siblings were William Richard Allender born in 1885, Frederick Clifford born in 1887, Vera Mary (Polly) born in 1889 and Francis Blackiston (Frank) born in 1893.

Bob was only four years old when his father died suddenly, and his mother moved the family back to Australia late in 1904. They lived in 'Maho' in Cowles Road, Mosman to be near Lillian's mother. There was a later move to Murdoch Street in Cremorne. Early in his life Bob was attracted to living in the country and working on the land. He was close to his mother's sister Kate Evans (nee Piper). Bob and his mother Lillian would often holiday with Kate at Barraba near Tamworth, and Manilla, in New South Wales. There is a reference to Bob in a letter written in 1904 by his older brother Frederick: "Bob is not strong ... he is away with mother in the country now ... they are staying at Barraba, which is near Tamworth."

When Bob left school, he headed to the country and took up positions as a jackeroo and farm hand in various western NSW properties. In 1915 he was near Collarenebri on the Barwon River. He moved on to a property at Moree. He and his brothers must have discussed the possibility of owning their own property as Frederick wrote to Bob in January 1916 saying, "Perhaps later on if things turn out we might have a [rural] place of our own." By 11 February 1916, at the age of nineteen, Bob defied opposition from his family and decided to enlist.



As Bob was not yet 21, he needed parental permission to enlist.

In a letter dated 18 January 1916, written from her home 'Colwyn' in Epping, Bob's mother Lillian gave grudging permission. However, she laid down a condition.

"It is with my consent that my son Herbert Robert Kemp offers himself for enlistment, conditionally - he gets into the 'Army Medical Corps'."

Lillian already had two sons serving overseas and her reluctance can be readily understood.

At enlistment Bob was 5 feet 5 ½ inches tall [165cm] with a fair complexion, light brown hair and light brown eyes. Six years before his enlistment he had had his left big toe amputated at the first joint. Perhaps this had been because of a farming accident. On his enlistment form he declared that he had been a Senior Cadet for four years, probably while at school. He had been rejected by the Citizen Forces because of the amputation of his toe which had occurred about 1910. Bob gave his address as 'Colwyn', Rawson Street, Epping. His service number was 10848. In time he would be part of the Australian Army Medical Corps Dental Services.

Application to Enlist in the Australian Imperial Force

To the Recruiting Officer _____
 at VICTORIA BARRACKS _____

(OFFICIAL STAMP)

I, Herbert Robert Kemp
 hereby offer myself for Enlistment in the Australian Imperial Force for Active Service
 Abroad, and undertake to enlist in the manner prescribed, if I am accepted by the
 Military Authorities, within one month from date hereof.

POSTAL ADDRESS <u>Collingwood 31- Epping</u>	Signature <u>H.R. Kemp</u> Occupation <u>Jackaroo</u> Date <u>18-1-16</u>
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(If the Applicant is unable to fill in the above spaces, the same may be filled in personally by the Applicant.)

Above: Taken from service record of Herbert Robert Kemp



Above: Herbert Robert (Bob) Kemp
 Service Number 10848

Bob Kemp embarked from Sydney on 4 May 1916 on the troop transport *Marathon A74*. Also on board was a large group of men from Inverell, NSW, and the departure of the vessel is recorded on the *Inverell Remembers* website.

"Sydney residents lined the streets to farewell the men as they marched from the Showground for embarkation. At the wharf many coloured streamers were thrown to the men on board ship."

Corporal Roland White was one of those men and he recorded this event in his diary in early May 1916:

'Reveille went at 3 am and everybody has to march to the Quay where we were put aboard the Marathon ... Yachts and launches are going around the ship all day crowded with Inverell people who had come down to see us off. We started our long sail at 4 pm that day and it started to rain and blow like a son of a gun, and before we ever got outside the heads half the boys were sick ... The sea was as rough as blazes and heave ho all the time.'
<http://www.inverellremembers.org.au/news-details.php?nid=66>

The vessel sailed via Albany, Western Australia, then Durban, Cape Town, and Dakar, the voyage taking nine weeks to arrive at Plymouth, England. The troops disembarked 9 July 1916 and were then marched in to the army camp at Perham Downs Training Camp on Salisbury Plains where Bob underwent further training. He was a Non-Commissioned Officer, a Lance Corporal, by November 1916.

We know from his brother Frederick's correspondence that the brothers met up on a few occasions before Frederick left training camp for France in December 1916. On 17 January 1917 Bob Kemp joined the 9th Dental Unit at Southall, a large military hospital in England. This was a relatively new hospital and treated the huge numbers of wounded being evacuated from France. By this time, Dental Units were attached to all military hospitals, training and reinforcement depots, field ambulances and some Casualty Clearing Stations.

In the early years of the war, many soldiers had to be evacuated from the front line because of dental disease. Australian Imperial Force commanders now recognised the advantages of good dental health and by April 1916

the Army had 36 fully equipped dental units, with three dental sections attached to each division and one to each field ambulance. The dental history of the AIF between the years 1916-1918 is one which shows improvements in treatment numbers and techniques. In 1916-17 there was one dental officer per 7,500 men and by 1918-19 this had increased to one dental officer every 4,250 men.

Bob Kemp's rank as Lance Corporal would have seen him in a position as a dental mechanic, supporting a dental surgeon. Dental work included jaw re-construction after devastating injuries as well as the more mundane treatment of tooth and gum problems which left untreated could lead to severe infections and men having to be withdrawn from the field.

On 31 May 1917, while working in the Dental Unit at the Southall Hospital, Bob was admitted as a patient. According to his Service Record he was suffering from "slight lower groin strain from lifting heavy weight" or "slight orchitis" [inflammation of the testicles, perhaps caused by an infection] depending on which service record page is consulted. He was discharged on 12 June and granted 14 days' leave. Once again it is Bob's brother Frederick who tells us in correspondence "Bob went to Brighton for a week and he had a great time in Scotland and looks very well. A [further] week at the sea should set him up."



AUSTRALIAN WAR MEMORIAL

ART91910

Above: Hospital Ship *Kanowna* by Reginald Arthur Borstel 1916

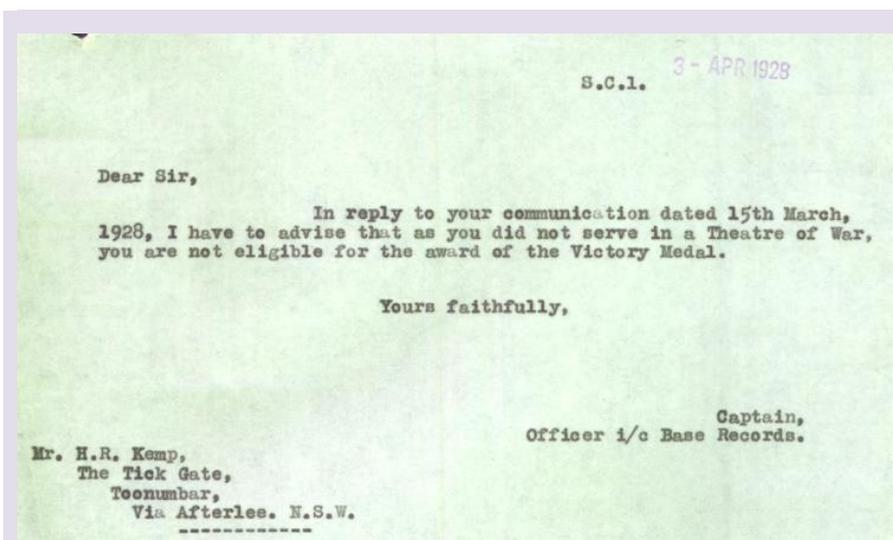
On 16 December 1917 Lance Corporal Herbert Robert Kemp returned briefly to his position at Southall Hospital before being appointed to transport duty to accompany troops on board the No 2 Hospital Ship *Kanowna* returning to Australia.

Bob arrived in Sydney 16 February 1918 and was discharged medically unfit on 15 March.

It was therefore disappointing for Bob when he applied for an 'incapacity pension' to be told that 'incapacity is not greater than prior to enlistment.' A letter from brother Frederick suggests that Bob's 'incapacity' was caused by a hernia.

In 1928 Bob enquired about medals for his World War 1 Service only to be told that he was ineligible. He had not served in a 'theatre of war'.

Bob was awarded the British War Medal for his service to the British Commonwealth. Eligible recipients included 'persons on the staffs of military hospitals and members of recognised organisations who handled sick and wounded'.



Above: From Bob Kemp's Service record

This disappointment did not discourage Bob from enlisting in World War 2 but more of this later.

Left: Reverse of British War Medal

After his army discharge in 1918, Bob returned to rural life. He obtained a Soldier Settlement block at Dyraba north west of Casino in northern New South Wales. Soldier Settlement Schemes existed in all Australian states

and under these schemes ex-servicemen, and a small number of ex servicewomen, on their discharge from active service took up an offer of farming land.

In New South Wales they pursued poultry farming, fruit farming, pig farming, horticulture, market gardening and other agricultural industries and settled in various regions such as Griffith, Batlow, Casino, Glen Innes and Dorrigo. Some settlement blocks were in Sydney at places like Bankstown and Seven Hills. Many of the men and women were from large towns and had little understanding of the type of land for which they were applying.

Even with prior rural experience, as in Bob's case, the type of soil, the size of landholdings, drought and poor prices for farm produce made it difficult to make a living. By 1929 almost a quarter of soldier settlers in NSW had left their farms.

According to *The Richmond River Express and Casino Kyogle Advertiser*, Friday 7 December 1923 page 7, there were difficulties at Dyraaba and the Minister for Lands was called on to investigate the struggles of the ex-servicemen and the loss of their stock. The report says that the Minister "had not lost sight of the seriousness of the position and intended sending a qualified officer to the settlement ... to inquire into the whole matter".

Bob Kemp was not successful as a farmer and left his land at Dyraaba. After that he had a series of jobs. By 1928 he was at the Tick Gate, Toonumbar, northwest of Kyogle. The Tick Gate, established in 1923, was the crossing point through extensive fencing erected to control the movement of stock across the Richmond Range in Northern New South Wales as part of a tick quarantine area boundary. Little is known of Bob's life until the outbreak of World War 2.



Bob Kemp was the only one of the Kemp brothers who served in both World Wars. It is interesting that, although he was discharged medically unfit in 1918, he was accepted for service in the Australian Army in World War 2. Like many men at the time, he put his age down in order to enlist. He lowered his age to 40 on enlistment though he was in fact 44. His Service Record contains two slightly different Attestation pages.

On the first, signed at Paddington, NSW on 23 January 1940, Bob declares his date of birth to be 9 September 1899, his employment to be Insurance Clerk, and his employer to be Federation Insurance Limited, 5 Bond Street, Sydney. Bob's home address was Murdoch Street, Cremorne. His Service Number was N 61194. After this date Bob began training to re-join the Dental Corps of the Australian Army Medical Corps. By the end of July, he was ill in hospital and soon discharged from both hospital and the Army.

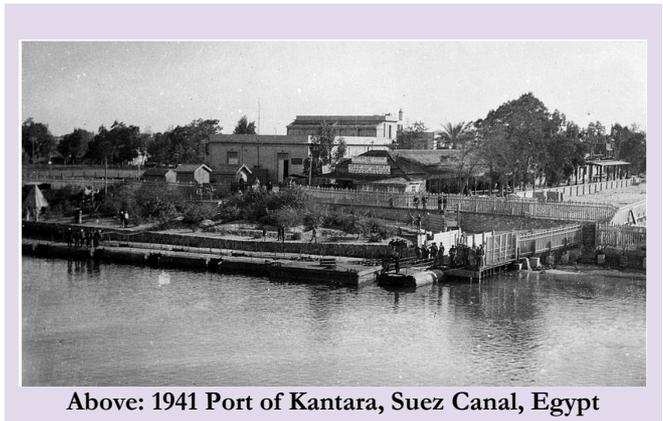
On the second Attestation form, signed at Paddington, NSW on 5 August 1940 he declares his date of birth to be 9 September 1900, his employment to be Dental Orderly and his permanent address as 'Hazelhurst', Murdoch Street, Cremorne.

His Service Number was now NX 65257. Bob left Sydney on 22 September 1940 on board HMAT S4 bound for Port Said in Egypt. On arrival 14 October he was based in Kantara (El Qantara) and later Baseera in Egypt and in Palestine. During World War II, Palestine was under a British Mandate and Australian and New Zealand soldiers were back helping the British army to stop the German army from capturing Egypt and the Suez Canal.

It appears from Bob's Service Record that he was unwell on arrival and was admitted to the Australian General Hospital in Kantara. By January 1941 he had re-joined his Unit and in February was attached to 1st Advanced Depot Medical Stores.

The notes on Bob Kemp's Service Record indicate that over the next 18 months he was working with the Australian Army Medical Corps, though he spent some time in hospital as a patient suffering from enteritis (inflammation of the intestine, especially the small intestine, usually accompanied by diarrhoea), a septic right foot and an unstated problem with his left foot.

It is not clear when Bob returned to Australia, but he was in Sydney by March 1943. A reference in his Service Record indicates that he was attached at different times to the 22 Garrison Brigade and the Australian Field Censorship Section.



Above: 1941 Port of Kantara, Suez Canal, Egypt

Early December 1943 Bob was unwell again and on 24 December 1943 he was diagnosed with a duodenal ulcer. On 2 March 1944 Bob was discharged from the Army as *'medically unfit for further military service'*.

After his discharge Bob lived with his sister Vera in a unit in Mosman before he bought a home at Port Macquarie where he and Vera both lived. When Vera died in 1969 Bob sold his Port Macquarie home and moved into the Returned and Services League Home in Ballina. He had a niece at Byron Bay and seems to have been close to his family.

Herbert Robert (Bob) Kemp died of a heart attack on 31 July 1980 in Tweed Heads Nursing Home aged 83. He had suffered from Parkinson's Disease for ten years and cardiac disease for three. His usual place of residence was given as Powell Street, Tweed Heads, NSW. His death certificate records that he was a dental mechanic. He was cremated at the Tweed Heads Crematorium and his ashes were interred with those of his sister Vera at the Northern Suburbs Memorial Gardens, North Ryde, NSW.

Lest We forget

Acknowledgements relevant to the three Kemp Brothers

- 1) Special acknowledgement to Peter Burgheim, and his late wife Lynette, who prepared the family history of the Kemp brothers. Thanks to Peter Burgheim who gave permission for me to use this information and the included photographs. Many photographs, documents and quotes from letters are taken from their family history books *The Piper Family Parts 1 and 2* and *The Great War – 1914-1918* compiled and published by Peter and Lyn Burgheim, Crows Nest, Queensland in 2007 (acknowledging much material from the Thomas and Piper families and the Australian War Memorial records in Canberra). Quotations from letters of Frederick Clifford Kemp come from this book.
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- 11) Spelling of name Maria Susanna Blackiston is according to the English BDM Birth record
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- 3) Photo of HMAT *A74 Marathon* <https://harrowercollection.com.au/33rd-battalion-history/> Accessed 6 September 2018 at 1030hrs
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- 7) Painting of Kanowna Hospital Ship <https://www.awm.gov.au/collection/C992977> Accessed 6 September 2018 at 1405hrs
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A Thank You



The profile published above is the last in the series of profiles of twenty-one servicemen whose names appear on the World War 1 Honour Board in Saint Alban's. These profiles appeared in editions of *The Parish Magazine*, from Edition 839 in February 2016 to Edition 859 in February 2020.

All profiles were published in the book *A Parish Remembers* in October 2018. The cover of the book shows the altar at Saint Alban's decorated for the Remembrance Day commemoration in 2017.

Copies of this book are available from the Church Office for \$20.

Sincere thanks to all those who assisted in the gathering of information and photographs for these profiles and for the support the author received while researching and writing them.

Julie Evans

Taizé

<https://www.taize.fr/en>

At Saint Alban's on the second Sunday of each month [except January], there is a service of prayer and worship in the style of the ecumenical community of Taizé. This service is held at 6.00pm and is 40-45 minutes in length. It is based around the singing of simple reflective Christian chants, together with Bible readings, prayer and a time of reflective silence. It has been found by many people to be a refreshing and gentle style of worship and a helpful contrast to our traditional Anglican services.

All parishioners and other interested people are invited to join us at a Taizé service and to stay afterwards for tea and coffee.

Parish Directory

Rector	The Right Reverend Ross Nicholson BCom, BTh, Dip A, MA	
Associate Priest (Part-time)	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	
Children's Ministry Worker	Amy Taylor	
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, Licette Bedna, Margaret Byron, Shane Christie-David, Graeme Durie, Judi Martin, Michael Marzano (Master Server), Jan McIntyre, James Simpson, John Sowden, Susanna Sowden, Christopher Tait, Mark Taylor, 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 AM	
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., PhD	
Assistant Organists	Lynn Bock, Tony Malin, Richard Simpson, Bruce Wilson	
Caretaker	Josh Wilson	
Editor	Julie Evans	Proof-reader Peggy Sanders
Archivist	Brian Haywood	