

The Parish Magazine

**The Anglican Parish of
Epping**

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

with

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

The Feast of Saint Aidan of Lindisfarne

(Aidantide)

**August/September 2016
Number 842**

*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

I sit here writing this having just returned from a visit to Canada/USA and on the television is a broadcast of the 2016 Republican Convention. I find it interesting that, amongst the political rhetoric chiefly directed at an “us versus them” mentality, time is found for prayer. Interestingly this prayer was not asking for “us” to prevail over “them”, but was asking for God’s will to be reflected in any outcome. In his Acting Rector’s Letter, Father Ross talks about some aspects of prayer in this parish. I am honoured to be a parishioner who occasionally leads the intercessions at the 10am service on a Sunday. This duty helps me to reflect on the readings for the day ahead of time allowing me an early insight as to the message of the sermon. As a parish we believe that prayer is powerful! Our commitment to prayer is exemplified in the “Prayer Circles” for the appointment of our next Rector. I encourage all of us to incorporate prayer time into our busy lives. One way is to incorporate a prayer break into everyday activities. For example, every time you stop at a red light. Through prayer we empower and enrich our relationship with God. You might like to join with us in the following prayer.

O Lord, we are filled with faith, energised by the power of your love, and united by the mission you have entrusted to us as we pray for our parish community. Guide the efforts of all involved in the process to bring a new rector to this parish - be with our parish nominators (Ruth, Peggy, Peter, Robin and Graeme), Bishop Chris and the Archbishop as they seek to discern your will in the selection of a faithful pastor who will hear your call and come to minister amongst us. We ask this in the certain knowledge that your love and grace is beyond our understanding and with us always. *Amen*

Our Vision:

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

“a city on a hill”

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

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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 9 September, 2016.** 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: A photograph of the exterior of Saint Aidan’s, West Epping

Our Weekly Services

Weekdays at Saint Alban's

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

Sunday at Saint Alban's

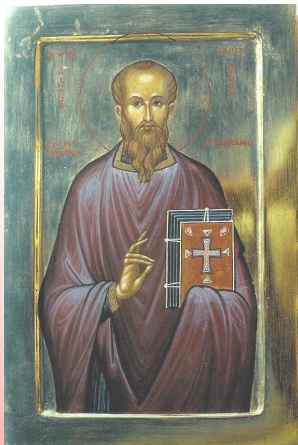
7.00am Said Holy Eucharist
8.00am Holy Eucharist with Hymns
10.00am Choral Eucharist - 1st, 3rd and 5th Sundays
Sung Eucharist - 2nd (with Alban's Angels) and 4th Sundays
6.00pm Evening Service (Between June and September the Choral Evensong is held on the 4th Sunday at 4.00pm)



Sunday at Saint Aidan's

8.30am Holy Eucharist with Hymns

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



The Acting Rector, Churchwardens and Community of Saint Aidan's invite you to share with us our

Festival of Saint Aidan

on

Sunday 28 August 2016
commencing at 8.30am

at the

Parish Church of
Saint Aidan of Lindisfarne
32 Downing Street, West Epping

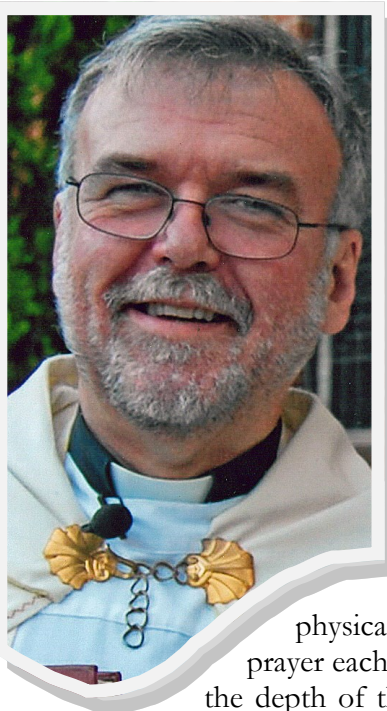
Preacher: Bishop Peter Watson
Former Archbishop of the Anglican Diocese
of Melbourne



At the conclusion of the Eucharist all are invited to the fellowship of morning tea in Saint Aidan's Hall, prepared by the parish community.

Artwork (above) An Icon of Saint Aidan of Lindisfarne. By Aidan Hart of the United Kingdom. Sourced from www.allmercifulsaviour.com/icons on Tuesday 26 June 2012 at 01520hours

The Acting Rector's Letter



I have been thinking about the matter of change lately and its impact on us. I hate change, maybe that's why I like to study history, it is the opportunity to look back with some degree of certainty without having to look forward into the unknown. Looking back makes me feel safe. Looking forward can feel like a rollercoaster, never knowing what's around the corner and never knowing if I should be thrilled or terrified.

Some big changes will certainly be coming to our parish with the appointment of the new rector whenever that is and please believe me that at this stage I know absolutely nothing so don't go reading between the lines here! But I want to assure the parish of the good will of the Archbishop and our Regional Bishop who both wish to see this parish prosper, to grow and develop in all sorts of new ways. Of course this will mean change, but it is a change which involves reaching for life and not death.

We need to remember the great resources our parish has both physically and spiritually. I am always encouraged by those who lead us in prayer each week. They put so much work into it and it speaks volumes concerning the depth of the spirituality of the parish. It is a wonderful experience to be led by them in prayer. I also want to mention our regular prayer times for our parish and the new appointment. It is wonderful to see the enthusiasm of our people in going to prayer. I know in some parishes in order to get people to pray you need a whip! Not so here, the eagerness is very encouraging.

We also need to remember we have other great resources in terms of assets, both physical and in the bank. If many other parishes in Sydney saw the work of our Strategic Planning Committee they would laugh and say what's the point, we don't have the resources to do any of it, it is all pie in the sky stuff. We are not in that position. We struggle with the question of which we should do, and which should we do first. We have the luxury of being overwhelmed with choice. Certainly we will need to be very wise in what we do decide to do but we are in the wonderful position of being able to do something and to the benefit of the whole parish.

The suburb of Epping is going through great change. Thousands of people will be moving in. Thousands pass through our railway station less than 100 metres away every day. The opportunities for future ministry are simply astounding! I heard of a recent report in the Guardian of many Muslims in England who are becoming Christians and becoming members of their local Anglican Churches. Suddenly, these small congregations are welcoming in all these new members, Confirmation classes are filling up.

At Saint Alban's, we are experiencing a similar phenomenon. We get regular enquiries from Buddhists who live in our area who are coming to us for prayer and wanting to know more about our faith. They are used to a faith which includes ceremony but they are looking for more and they are interested in what lies behind our ceremony. Many people will be moving into our suburb who are not Christian, yet that doesn't have to be a barrier to our mission. Many of these people will be linguistically diverse, however, their common language is English which is very fortunate for us. We are in the ideal position of having both proximity as well as opportunity.

All this reminds me of the Viking invasions of Britain in the ninth century. From a human perspective it looked like a disaster, both a culture and a faith could have been wiped out. Yet within 50 years of the Viking arrival there is no archaeological evidence of any pagan burial sites. In other words, these Vikings quickly became Christians once they arrived and settled down. It wasn't long

before one of them became the Archbishop of Canterbury!

My favourite theologian, Leonard Cohen, sings a song that includes the line, *"There is a crack in everything, that's how the light gets in."* That's very clever. It reminds me that the very thing we fear can bring with it new hope and new life. As we face the changes that are before us, why can't we claim - THE BEST IS YET TO COME!

Ross Weaver
Acting Rector

The Parish Register

Holy Baptism

Tylo Leon SERBOS on 29 May 2016
Olivia Grace MUIR on 29 May 2016

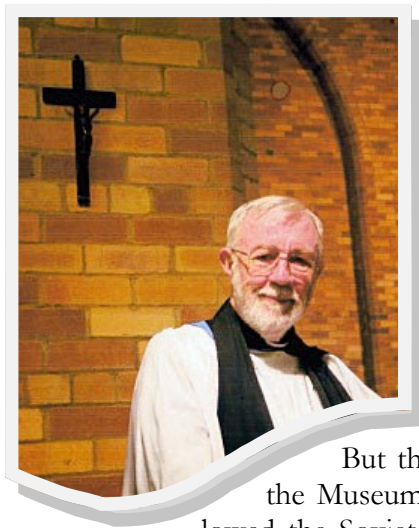
Faithful Departed

Betty Lillian BAXTER on 15 July 2016
Terance Neville MAYHEW on 17 July 2016



Photo Left:: The Reverend Dr Daniel Dries, Rector of Christ Church Saint Laurence, Sydney visited Saint Alban's to help celebrate our Patronal Festival, Sunday 19 June 2016.

A Roman Coin From Afghanistan



Some years ago my wife and I attended the Art Gallery of New South Wales to see an exhibition entitled *Hidden Treasures from the National Museum, Kabul* (Afghanistan). It was a strange place to discover a Roman coin but there it was, with a story to it.

The ancient objects on view spanned Afghan history over more than two thousand years before Christ, and up to 200 years after him. They were found in a Bronze Age village, as well as a Greek city founded by followers of Alexander the Great, a Silk Road trading settlement; and the grave of a nomadic chieftain and his family. Together they give us a glimpse of the complex ancient history of Afghanistan.

But these treasures are only a fragment and much of the collection in the Museum was lost forever, casualties of looting and destruction that followed the Soviet invasion of Afghanistan in 1979 and the rise of the Taliban in 1996. The Taliban believe in the destruction of anything they think idolatrous, just like the English Puritans. Many treasures were destroyed but some remained.

Hidden Treasures

Senior officials of the Kabul Museum, led by the Director, in great secrecy risked their lives to keep the most precious objects from being destroyed. These treasures were hidden in the vaults of the Central Bank, and so preserved. Now they are on a world tour to display them while the National Museum is being rebuilt.

I want to write about one tiny object that caught my eye among the treasures. It is a gold coin of the Roman Emperor Tiberius Claudius. Tiberius reigned over the Roman Empire from 14AD to 37AD. Apart from Augustus who was the Roman Emperor when Christ was born, Tiberius was the “Caesar” referred to in the Gospels. He became Emperor on the death of Augustus, on September 17, 14AD.

Tiberius spent much of his life in a military career. When the heirs of Augustus died the Emperor was forced, against his will, to adopt Tiberius as his successor. The Gospel of Luke (chapter 3, v 1), dates the beginning of Jesus’ ministry in the fifteenth year of the reign of Tiberius. By this time Tiberius was an old man and there was almost constant intrigue concerning the succession, and even plots to kill him.

Whose Image?

When Jesus was challenged about the hot issue of paying tribute taxation to Caesar, which the Jews bitterly resented, he called for a ‘tribute penny’, a silver denarius, asking whose image was on it (see Matthew 22, 17-22 etc). It would have been the image of Tiberius with the Latin inscription “T·I·CAESAR·DIVI·AUG·F·AUGUSTUS”. This translates as “Tiberius Caesar, son of the divine Augustus, Augustus”.

He made the famous judgement: “Pay to Caesar what belongs to Caesar, and to God what belongs to God.” This means that Christians have a duty both to the state and to God. It was the Gospel reading at Holy Communion in the Coronation service in Westminster Abbey in 1953. I vividly remember listening to that service, broadcast from London, with my family.

Roman Power Politics

In the Gospel of John, Chapter 19, Tiberius Caesar again figures at the trial of Jesus. It is clear that Pilate was afraid of the implications of condemning Jesus and tried hard to release him. But the crowd had a trump card. They shouted that if Pilate let this man go, he was no friend to

Caesar. This was a dangerous threat, and for a particular reason which takes us into murky Roman power politics.

By the time of the trial of Jesus, about 33AD, Tiberius had retired to the Island of Capri near Naples, which Beth and I visited on our travels. Tiberius left a man named Sejanus, the praetorian prefect, in charge in Rome. Sejanus, according to the historian Philo, was militantly anti-Jewish and was apparently responsible for the appointment of Pontius Pilate as procurator or governor of Judea. He was making all such appointments in the name of the Emperor.

But Sejanus got too big for his boots. He was tempted to hatch a plot to speed up the death of Tiberius and hoped to succeed him as Emperor. The aged Tiberius got wind of this and moved with lightning speed. He sent Sejanus a letter praising him for his distinguished service to the Emperor in earlier years and commanded the unsuspecting Sejanus to read it aloud to the Senate. Suddenly the voice of Sejanus faltered as he came to a paragraph exposing him as a traitor. That was the signal for soldiers to seize him and kill him and throw his body into the Tiber. His wife and children were also executed.

No King But Caesar

If Sejanus had appointed men like Pilate to positions of authority then such men were also under suspicion of high treason. So the words of the crowd in Jerusalem were extremely dangerous for Pilate. He dared not let such a report reach Tiberius. He pathetically asked the crowd “Am I to crucify your king?”. In a display of cynical hypocrisy they shouted: “We have no king but Caesar”. These fascinating details of the impact of the Roman Imperial story on the Gospels all came back to me as I saw this beautiful gold coin of Tiberius. The mine from which the gold came was probably in northern Spain, the main source of Roman gold. How did the coin reach Afghanistan? Almost certainly along the trade route known as the “Silk Road”.

In 1996 under the southern approach to the Sydney Harbour Bridge another Roman coin, from the Republican period, was discovered. Probably it also reached Australia by the trade routes in south-east Asia and across the continent among the aboriginal people. But the one from the Afghan Museum is a link to the Gospel story.

In the King James translation the question of Jesus was “Whose image and superscription is this?”. A small boy in a Sunday School in Scotland was asked to tell the story and he described Jesus asking for the coin and saying: “Whose miserable subscription is this?” A good try!

Background. On Google key in *Pontius Pilate and Sejanus and Tiberius*. You will find some fascinating background.

Father Robert Willson
Father Robert has been a priest in the Diocese of Canberra and Goulburn for
forty years

Called, Prepared, Sent

My faith was taught to me first by my parents, particularly from my mother who is a practicing Roman Catholic. Though my father is an atheist he supported my mother in baptising and raising their four children as Catholics. As a child I enjoyed going to Church and from my 7th birthday my joy every week would be serving at Mass on Sunday. At home I would frequently dress up as a priest and 'play Mass' sometimes on my own or I would corral one or more of my siblings or cousins to join me, I would often mention a desire to become a priest. When I was 13 my family and I moved from Canberra to Cairns where we found the local church community to be unwelcoming and unfriendly, from meeting the priest to sitting in the pews this was a negative experience and as a result my siblings and I would eventually choose to stop going to Mass. In 2005 now serving in the Royal Australian Navy and based in Canberra I found myself asking the big questions, seeking to understand 'the meaning of my life', this would lead me back to the parish Church I attended as a young child living in Canberra. One Sunday Mass was all it took; I rediscovered my faith and started to develop it from a childhood belief into an adult's faith.

With that discovery came memories of wanting to be a priest, and with each Mass, and coming to know the scriptures those memories became a driving force in my life, I started to think that I may be called to be a Priest. I started to discuss this call with a priest whom I had known since my childhood, after some months I was successful in applying to the Archdiocese of Canberra and Goulburn, but for reasons that I didn't understand at the time I wasn't ready to enter the seminary. A number of priests had befriended me and continued to help me understand what to do with that sense of a calling, as well as my desire to still be serving in the Navy. This naturally led to a discussion about answering the vocation I felt called to and serving as a Chaplain. In February 2007 I entered the Seminary at Corpus Christi College in Carlton, Melbourne, and along with 10 other men I commenced the journey of preparation for the priesthood.

The years at Corpus Christi College were challenging but fruitful, I learned about the great spiritual richness that came with the Christian faith, I began to experience the scriptures through *lectio divina* as well as through the study of philosophy and theology. I started to read and learn from the writings of the early church and the saints, Saint Augustine of Hippo and Saint Thérèse of Lisieux remain firm favourites for me. The variety of pastoral works which we were immersed in gave me an opportunity to experience the many aspects of a priest's life. Whilst cleaning a refuge I had the chance to get to know men whose alcoholism had taken their lives away, and left them as a shell of their former self; and through working with a number of educators at several different schools I learned the great joy of journeying with students of all ages in their own discovery of faith. During my time as a Seminarian in Residence at Saint Agatha's Parish in Cranbourne I found the great joy in parish life, working with the youth group, the school teachers and students, the various parish prayer, social and pastoral groups, and the sustainment to be found in the daily liturgical life. It is easy to say that this time was my greatest joy in my years of formation as a Seminarian, yet it was my most challenging time. My time in the parish led me to question a lot of the theological views I had formed, it was not enough to have a textbook answer to a real world dilemma of faith. I also struggled with the question of celibacy; the solitary life was a heavy burden.

At the end of 2011 I decided to leave the formation for the priesthood and see where God would take me. Within four months I was on the other side of the world at sea in a frigate, by the end of the year I was serving in patrol boats undertaking border patrols North of Australia. Amidst the hustle and bustle of this life I still found time to court and fall in love with Elizabeth, wasting no time we were engaged by the end of 2012 and married a few months later in 2013. An unexpected experience led Elizabeth to invite me to go to an Anglican service, no small challenge for someone raised within the High Church tradition and now living in Sydney. Yet a quick search on Google showed us that Saint Alban's was not too far from our home, and offered us what we were searching for, even if I didn't realise it. In a discussion with Father John Cornish where I was



seeking to understand the Anglican faith, he was quick to encourage me to reconsider my past sense of a calling, and not to dismiss the chance that God was continuing to call me to the priesthood. Finally it was the birth of our first daughter, Grace, which revealed to me the duality that can exist in our vocations. All people are called to holiness, and all people are called to a vocation of particular service, but that does not mean that a calling to marriage and fatherhood may not also include a call to service as a priest. Through a renewed friendship with an old friend, formerly a Catholic Priest but now serving within the Anglican Diocese of Ballarat I came to explore the possibility of discerning my own call to become a Priest and to serve God within that Diocese.

So now, with the end of my time in the Navy finally in sight and through the support of many friends and mentors I have been able to discern this vocation, answering the call with a resounding “Yes!” and leap head first ‘into the depths’.

Reverend Chris Keast

Photo below: The Ordination of Christopher Peter Keast as a Deacon in the Church of God - Ordaining Bishop, The Right Reverend Garry Weatherill 10th Bishop of Ballarat, 10am Sunday 26 June 2016, Saint Alban's, Epping.
More photos on pages 21 and 22.



The Honour Board Project - John Stanley Ferrara White

This article is the fourth in a series of profiles to be written about the men whose names appear on the World War 1 Honour Board in Saint Alban's Church, Epping. All these men had a connection to our Church. The Church Minutes of the Monthly Parish Council Meeting of 1 August 1916 record that "it has been decided that only those who enlist from Epping or whose parents reside there, should have their names on the Honour Board". One hundred years on, finding the link has sometimes been easy and sometimes a challenge.

John Stanley Ferrara White (1890 – 26 August 1918)

John Stanley Ferrara White, older brother of George William White profiled in the Parish Magazine



Photo above: The White Family Grave - Field of Mars Cemetery, Ryde ;
<https://aif.adfa.edu.au/showPerson?pid=321282>

June/July 2016, was born in 1892 in Coburg, Victoria. His parents were Granville William John White and Emily Georgina White, nee Skinner. He had four older siblings. Hedley Granville White was born 1882, Alfred Musgrave White in 1884, Mary Agnes White in 1886, Daisy Emily White in 1888. The family must have moved to Sydney as at least both John and George attended Ryde Public School.

In Field of Mars Cemetery in Ryde there is a grave recording the deaths of the White family from Epping. Granville White died in 1910 aged only 56. His wife, Emily, died in 1933 aged 80 and was buried with her husband.

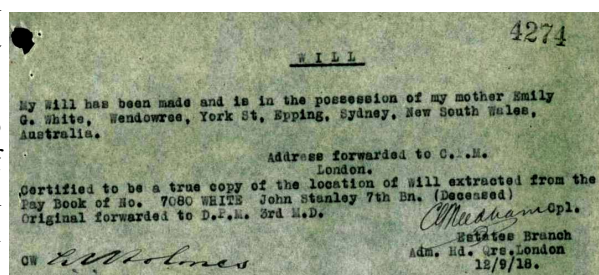
Her two sons George and John are buried elsewhere but commemorated on the grave. Emily's unmarried sister, Ann, who died in 1927, is also buried with them.

A previous profile has told how after more than a year of uncertainty, Emily was told in May 1916 that George had died at Gallipoli in April 1915.

Then, in October 1916 another son, John Stanley enlisted. His mother Emily was recorded as Next of Kin and her address was 'Wendouree', York Street, Epping.

On John White's enlistment papers it is recorded that he was 26 years and 2 months old when he enlisted at Royal Park, Warragul, Victoria, on 18 October 1916. He was 5 foot seven inches tall (170cms) and weighed 130 pounds (59kg). He had a 'fresh' complexion, brown hair and blue-grey eyes.

Each soldier, before he left Australia, was required to make a will. John White's will was left in the care of his mother. He bequeathed 'all real and personal estate' 'in equal shares' to his sisters Mary Agnes and Daisy Emily.



D 49770
AUSTRALIAN MILITARY FORCES.
AUSTRALIAN IMPERIAL FORCE.

Attestation Paper of Persons Enlisted for Service Abroad.

1080
65
58496

Name (Surname) WHITE
in full (Christian Name) John Stanley
Unit 7th / 4th Bn.
Joined on 18-10-16

Questions to be put to the Person Enlisting before Attestation.

What is your Name? ... 1. White John Stanley
In or near what Parish or Town were you born? ... 2. In the Parish of Morland or near the Town of Melbourne in the County of Victoria
Are you a natural born British Subject or a Naturalized British Subject? (N.B.—If the latter, papers to be shown.) ... 3. Natural Born
What is your Age? ... 4. 26 years & 2 months
What is your Trade or Calling? ... 5. Farm Labourer
Are you, or have you been, an Apprentice? If so, where, to whom, and for what period? ... 6. No
Are you married? ... 7. No
Who is your next of kin? (Address and relationship to be stated) ... 8. Mother Mr & Mrs Emily White "Wendoores" York Street Epping Sydney N.S.W.
9. "Clanville"
What is your permanent address in Australia? ... Hardella South Gippsland
Do you now belong to, or have you ever served in, His Majesty's Army, the Marines, the Militia, the Militia Reserve, the Territorial Force, Royal Navy, or Colonial Forces? If so, state which, and if not now serving, state cause of discharge ... 10. No
Have you stated the whole, or any, of your previous service? ... 11. yes
Have you ever been rejected as unfit for His Majesty's Service? If so, on what grounds? ... 12. yes defective vision
(For married men, widowers with children, and soldiers who are the sole support of widowed mothers—Do you understand that no separation allowance will be issued in respect of your service beyond an amount which together with pay would reach eight shillings per day?) ... 13. yes
Are you prepared to undergo inoculation against small pox and enteric fever? ... 14. yes
Have you ever been convicted by the Civil Power? ... no
I, John Stanley White, do solemnly declare that the above answers made me to the above questions are true and I am willing and hereby voluntarily agree to serve in the Military Forces of the Commonwealth of Australia within or beyond the limits of the Commonwealth.
And I further agree to allot not less than two-fifths of the pay payable to me from time to time during my service to the support of my wife and children.
Date 18-10-16 J S White Signature of person enlisted.
* This clause should be struck out in the case of unmarried men or widowers without children under 18 years of age.
† Two-fifths must be allotted to the wife, and if there are children three-fifths must be allotted.

Above: page 1 of the Service Records of John Stanley White. Service number 7080

On 23 November 1916 John White and his comrades in arms left Melbourne on HMAT A20 *Hororata*.

The troops disembarked in Plymouth 29 January 1917 and from there were sent to Folkestone. John was ill and was admitted to Fargo Military Hospital with influenza. This Hospital had originally been a training camp for artillery which had been established at Fargo on the Salisbury Plain in 1904, and grew to include medical units. In July 1914, just before the outbreak of the war, the Royal Army Medical Corps started work on the construction of the 1,200 bed Fargo Military Hospital.

This hospital's location was very close to many of the camps used by the Australians in England during the war. As a result many Australians were treated at Fargo for sickness and also accidents, many incurred in training. In April 1917 John disembarked for Étaples in France. Étaples was a base camp for those on their way to the front. Raw recruits and battle-weary veterans were subjected to intensive training in gas warfare and bayonet drill, and long sessions of marching at the double across the dunes.

John gave his permanent address as 'Clanville', Kardella, South Gippsland in the south east of Victoria and his religion as 'Church of England'. John White noted his employment as 'farm labourer' and he was working in an area where the major industries were forestry and dairy farming.

He must have tried to enlist prior to this as his form states the fact that he was rejected because of "defective vision". John now joined the 7th Battalion, 23rd Reinforcement. Was he now motivated to enlist because of his brother's death? Or was he able to be released from what was probably a protected industry.

John's Battalion, 7th Battalion, was an infantry battalion of the Australian Army. Raised in 1914 as part of the Australian Imperial Force, the battalion was completely recruited from the state of Victoria. The battalion had served during the Gallipoli campaign where it had the distinction of having four of its members awarded the Victoria Cross. In 1916, it was transferred to Europe, fighting in the trenches along the Western Front for the next two and a half years.

This was John's destination.



John Stanley White - continued

Then followed service in the battlefields interspersed with periods of time in various hospitals in France as John suffered from recurrent furuncles (boils) which are infections of hair follicles. After many months on the battlefields, on 17 August 1918, John was reported wounded in action. He had bullet wounds to both legs and was evacuated to England

The casualties that arrived in the UK would have already been through the medical evacuation procedure of Regimental Aid Post, Field Ambulance, Casualty Clearing Station, Base Hospital then on one of the Hospital Ships to a port on the English south coast from where they would then be sent to one of the hundreds of hospitals across the UK.



John White was sent to the Endell Military Hospital in Central London. The Hospital had 520 beds. Established to treat only male patients, it was almost entirely staffed by women from The Women's Hospital Corps (WHC).

<http://ezitis.myzen.co.uk/endellstreet.html>

On 25 August 1918, a letter was sent to John's mother, Emily, reporting that he had been wounded and providing an address to which she could write. On 28 August an internal army telegram records – *“Regret 7080 Pte John White Australian AIF died 9.30pm 26.8.18 at Military Hospital Endell Street. Gun Shot Wound Left Leg. Relatives in Australia not notified.”*

Little more than three years after the death at Gallipoli of her first son, George, Emily was about to be told of the death of her second son, John.

INWARD		No. 1 SECTION "C" RECORDS.	
R/L			
COPY OF TELEGRAM.			
As shown)	Date and time lodged for transmission	10.19	
On Cable)	Date and time received in London.	10.56 am	
Date and time received in 5 ARC		27.8.18	
From	DOCTOR IN CHARGE	LONDON.	
To	ADMIN.H.Q., A.I.F.	LONDON.	
Regret 7080 Pte John WHITE Australian AIF died 9.30 p.m. 26.8.18 at Military Hospital Endell Street Gun Shot Wound Left Leg Relatives in Australia not notified .			
DOCTOR IN CHARGE.			
7080 Pte WHITE, John Stanley, 7th Battn.			
Attested at Werragul, Victoria 18.10.16			
Age on Attestation 26 2/12 years			
Religion C.of E.			
N/K MOTHER. Mrs Emily White			
Wendourae			
York Street, Boppy,			
Sydney, NSW.			
S/N	NIL.		

W. A. 28/8/18



Brookwood Military Cemetery, Surrey, UK

Pallbearers being supplied by Administrative Headquarters, AIF London. Chaplain Rev H Vine, AIF Headquarters, officiated and The Last Post was sounded at the graveside. The coffin was of polished elm and an oak cross was erected over the grave.

John Stanley White was buried in the Australian Military Burial Ground in Brookwood Cemetery, Surrey, England - Grave Number 181440.

He was accorded a full military funeral with a Firing Party, Bugler and

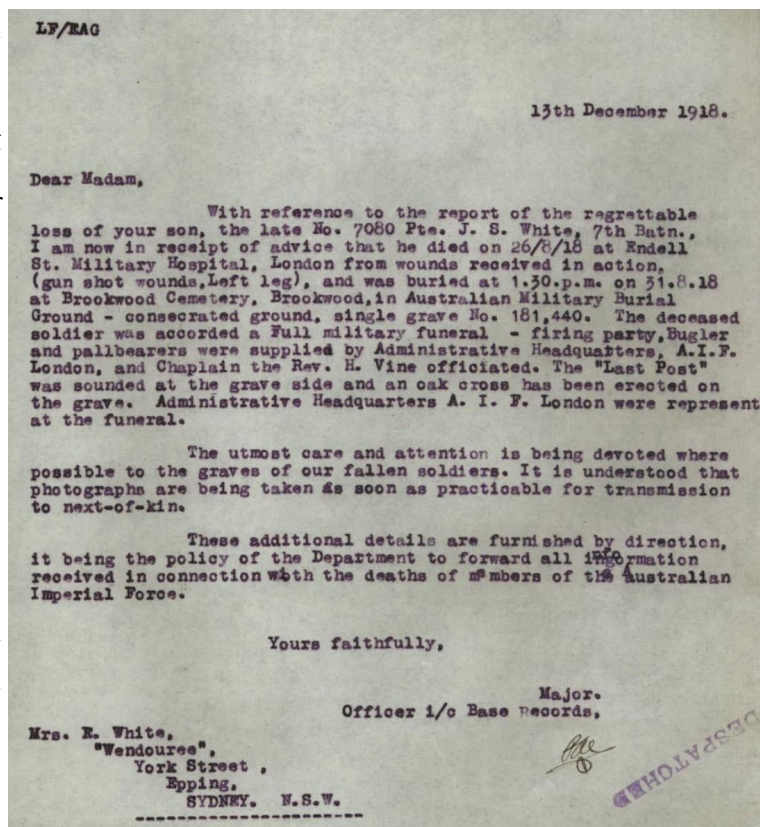


John White's Headstone <https://www.twgpp.org/>

After the war, when the Commonwealth War Graves Commission took over the responsibility for War Cemeteries, all graves were marked with a headstone containing the national emblem or regimental badge, rank, name, unit, date of death and age of each casualty inscribed above an appropriate religious symbol and a more personal dedication chosen by relatives.

The Commission, as part of its mandate, is responsible for commemorating all Commonwealth war dead individually and equally.

To this end, the war dead are commemorated by their name on a headstone, at an identified site of a burial, or on a memorial. War dead are commemorated uniformly and equally, irrespective of military or civil rank, race or creed.



M.B. 21
Australian Imperial Force.

A.I.F. KIT STORE,
110, GREYHOUND ROAD,
HAMMERSMITH,
LONDON, W. 6.

Inventory of Effects of - No. 7080 White J.S. 7th Battalion, A.I.F.
Forwarded to - MOTHER. Mrs E. White,
"Wendouree",
York Street,
Epping,
Sydney,
New South Wales.

Will with:-
R.O.K.

Effects received from Military Hospital, Endell St, London.
1 Parcel (sealed) containing:-

1 Pocket Book, Photos, 1 Letter, 1 Diary, 1 YMCA Wallet, 1 French Book, 1 Newspaper Cutting, 1 Purse, 1 Coin, 1 Pr Spectacles in Case, 1 Watch (damaged) 1 Razor.

Effects obtained from a Kit Bag held in Store.

1 Shirt, 1 Money Belt, Badges, 2 Combs, 1 Handkerchief, 2 Books, 1 Belt, 1 Kit bag handle, 1 Balalaika, 1 Hair brush in case (damaged), 1 Housewife.
1 Paybook handed to Estates Branch, A.I.F. Headquarters, London.
1/3d has been passed to Chief Paymaster, A.I.F. Headquarters, London to be combined with monies due and credited to Pte White's Ledger Account.

No. of Package D/S 41729 ✓ Checked by

An undated 'Inventory of Effects' of John White records the possessions that were returned to his mother in '1 parcel (sealed)'.

Among other personal items, the parcel contained his pocket book, some photos, a letter and a diary, his damaged watch and a pair of spectacles in their case.

At this time his kit bag was also returned to Emily and a letter from Major McLean dated 28 February asked her to 'kindly let me know whether same come safely to hand'.

John's sister, Mary Agnes White, signed for the receipt of this parcel on 6 March 1919 and in the same month photos of John's grave were sent to Emily.

AUSTRALIAN IMPERIAL FORCE.

Receipt for Consignment from Defence Department.

I hereby acknowledge having received from the Officer in Charge of Base Records the undermentioned (1) Package, being the effects of the late No 7080 Pte. J. S. White, 7th Btn. consigned to me. ex "Sardinia" DS. 41729

No.	Description,	Signature
1	Package	M. A. White

Date March 6 / 19

NOTE.—This receipt should be Posted to—
The Officer in Charge,
Base Records,
Victoria Barracks,
Melbourne, Victoria.

MAF 12 1919
RECEIVED

D.1072/8.17—C.10113.—50W.

John Stanley White Continued

On 13 May 1921 an unintentionally cruel letter was sent to Emily asking if *'there are any nearer blood relations than yourself, Is his father still alive?'* so that John's War Medals could be sent to that person. No, replied Emily, *'I am his widowed mother'*. Over the years 1921 to 1923 Emily received John's British War Medal, Victory Medal, Memorial Plaque, Memorial Scroll and King's Message. She had lost two sons.

Lest We Forget

Julie Evans, Parishioner

Acknowledgements:

- 1) For photo of White family grave thanks to Peter Dennis and the AIF Project database, <https://aif.adfa.edu.au/showPerson?pid=321282>. Accessed 7 June 2016
- 2) National Archives of Australia <http://www.naa.gov.au/> Accessed various dates June 2016
- 3) Basic facts about Gippsland https://en.wikipedia.org/wiki/South_Gippsland Accessed 26 June 2016
- 4) Births, Deaths, Marriages Victoria - Accessed various dates May - June 2016 <http://www.bdm.vic.gov.au/home/family+history/search+your+family+history/>
- 5) Australian War Memorial website <https://www.awm.gov.au/> Accessed May and June 2016
- 6) Commonwealth War Graves Commission
<http://www.cwgc.org/find-war-dead/casualty/604698/WHITE,%20GEORGE%20WILLIAM> Accessed 5 May 2016
- 7) The War Graves Photographic Project <https://www.twgpp.org/> Accessed 7 May 2016
- 8) Photo of HMAT Honorata leaving Melbourne 1916 http://tuckerjr.com/img_newwin.php?mediaID=3215&medialinkID=5266&title=HMAT+Hororata+%28A20%29+Departing+Port+Melbourne+1916 Accessed 26 June 2016
- 9) Military Hospitals - <http://www.anzac-22nd-battalion.com/hospitals-england/> Accessed 26 June 2016
- 10) Information re Étapes, France - https://en.wikipedia.org/wiki/%C3%89tapes_mutiny Accessed 26 June 2016
- 11) Endell St Military Hospital information - <http://ezitis.myzen.co.uk/endellstreet.html> Accessed 26 June 2016
- 12) CWGC Details - <https://en.wikipedia.org/wiki/>

Saint Alban's World War I Honour Board Project

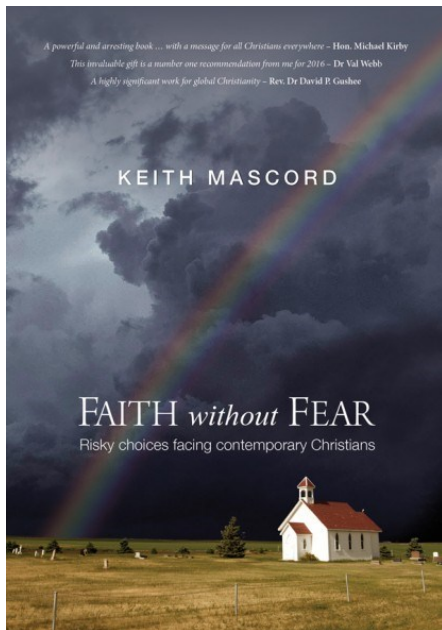
Plans are well underway for the Commemoration Service at Saint Alban's to be held on **Remembrance Sunday, 13 November 2016 at 10.00am**. While the Service will recognise and commemorate all who have served their country in all conflicts, the focus will be on those men with a connection to our Parish who are commemorated on the WWI Honour Board in our Church. Descendants and relatives of those men have been invited to attend and some will take an active part in the Service.

Do you know anyone who might be interested in attending the Service? The Parish would welcome their presence. For further information contact Julie Evans through the Church Office.

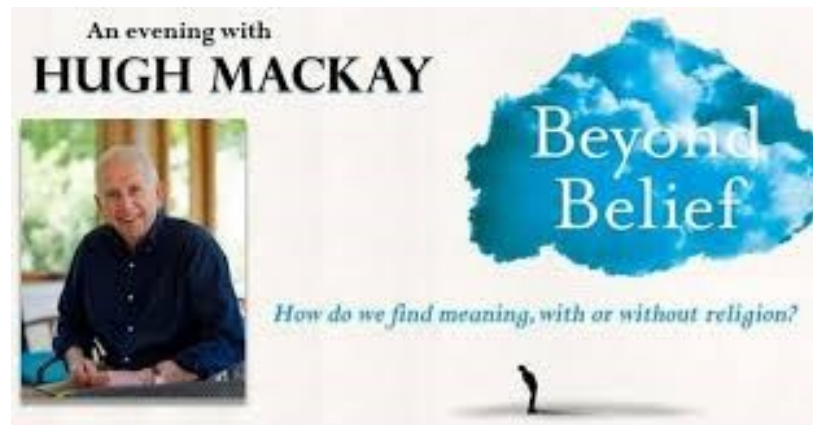
Book Reviews

Kerin Brown reviews 2 books.

Faith Without Fear - Risky choices Facing Contemporary Christians by Keith Mascord and



Beyond Belief - How We Find Meaning, with or without Religion by Hugh Mackay



Keith's book is an important one. He's written it, hoping that Sydney Diocese people will read it and consider it. I'm less optimistic. But I think the book will strike a chord with Saint Alban's parishioners. They are the real target audience: people who are already comfortable grappling with these ideas – Do you take the Bible literally? Which bits? Are there mistakes in the Bible? How could this be? And what difference does it make? Who are the real authors of the various books? And those who transcribed/edited/alterd the texts? What are the implications of these questions? What does this mean for we who read the Bible? And what does this mean for those outside the church who look on at 'Christians' and wonder how we can 'believe all that stuff'?

This book gives us a way forward. We need a Christian faith with intellectual and moral integrity. We must be honest with ourselves and others. So if we are brave enough to think about the Bible in this open way – very scary for many – then that leads us to reconsider how we feel about women and church leadership, and the whole spectrum of sexuality.

To do this we must be trusting. And inquisitive. And have a sense of wonder.

Coincidentally I happened to read Hugh Mackay's book. He tackles many of the same issues of Keith's book but more as an outsider conversing with different people of faith. It's more of a lay person's take, and consequently for me, a little easier to read. (I didn't have to look up so many words.) People are rejecting organised religion yet still describe themselves as 'spiritual but not religious'. And the reasons they reject organised religion are spookily like the issues built up in Keith's book.

So if we are to be truly and effectively 'evangelical' we are going to have to reconsider how we look at the world, and how we read and interpret our sacred texts. We will need to become comfortable with doubt, and change, and openness. And we will need to discuss all this with our brothers and sisters.

Kerin Brown
Kerin is a parishioner of Saint Alban's

Editor's note: Keith Mascord's book was also reviewed by The Reverend Dr Sue Emeleus in our Parish Magazine, Number 841 June/July 2016.

Rough Edges

Welcome to Rough Edges. Let me introduce you to some of the people here, and tell you a bit about who we are too:

In the corner there's Elizabeth. She often talks about her large family and her health issues. Sometimes she gets aggressive with the voices in her head, but she usually takes herself away from Rough Edges before she gets too scary. Elizabeth left her country home town when she was in her early twenties but after a couple of years had to return to nurse her mother through the illness brought on by her drinking. When Elizabeth returned to Sydney she was unable to get work straight away so ended up staying with friends in the Cross who introduced her to drugs. Now, many years later, she doesn't use any more but struggles with a reality that includes paranoia. She is often too scared to leave her room.

Rough Edges is a community centre run by Saint John's Anglican Church in Darlinghurst for the street community of Kings Cross. It is open at various times during the day and night five days a week and offers a safe space where people can socialise, eat and rest. A tiny staff team works with a large number of volunteers to provide non-judgemental listening and friendship – ongoing support for people who are often marginalised and dismissed from mainstream society. During one week we would see 60 – 80 people every night for five nights, 30 – 40 people during our two day time openings; 4- 6 people attending our free legal service and at least one class of secondary school students attending a social justice education program. Ten people regularly meet together at the weekly worship service held in Rough Edges.

Tim is at the table by the fish tank. Today is the first day he has been to Rough Edges. He is an indigenous Australian and has diabetes. He knows that he is likely to die much younger than his non-indigenous peers, but finds managing his illness, his unstable housing situation and the requirements of Newstart – his only source of income - impossible.

People who come to Rough Edges are in a variety of housing. About half are sleeping rough – the most recognised form of homelessness. Amongst the others you will find boarding house residents, social housing tenants or those in short term emergency accommodation. Some even live in their own homes. Common amongst them are circumstances which have knocked their lives off what our society values as the normal trajectory – a good education, work, stable relationships, financial self-sufficiency, good mental health. For too many of our people this started in their childhood or teenage years when they were subjected to trauma that they have never had the chance to deal with in a healthy way.

Talking to Tim is Pedro. Most of the time Pedro is charming, a real old fashioned gentleman. But sometimes, after he has been using, he comes in agitated and prowls around shouting at people eating their meals, sometimes teasing, sometimes threatening. Pedro grew up in a privileged north shore home but was sexually abused by a family friend during his teen years, this led to difficulties at his school and his eventual expulsion. He struggles with depression, is in and out of work, has no contact with his family and sometimes manages his feelings of despair and self-loathing with drugs.

At Rough Edges we are often able to respond to peoples' immediate needs for company, food and a blanket. We strongly believe that being accepted and valued as an individual is critical to everyone's well-being, and we aim to do that for everyone who walks in the door. We also know that there are things that could be done to make a difference for our community that require many more people to



get behind them. Stable housing can make a huge difference to people's abilities to deal with addiction and mental health issues. While we have a general belief that people who are homeless deserve their fate and are individually and exclusively responsible for the way their lives have gone, housing the homeless is unlikely to be a popular public policy. This is why we are always glad to have opportunities to share about our community.

The stories I have told here are drawn from the rich and often dark experiences shared by the people who come to Rough Edges. They aren't exaggerated - they don't need to be. While these specific stories may be invented, there are some things that I can tell you about the Rough Edges community that are absolutely true:

Like you, they have good days and bad days.

Like you, they have friends they care about, and families they cope with.

Like you, they love, get angry, are hurt and hopeful, feel insecure and confident, believe their lives are full of purpose, and sometimes wonder why they get out of bed.

Like you, they have been profoundly influenced, for better and worse, by the way their parents treated them.

Like you, much of their future was determined by the suburb they were born into and their family history.

And most importantly, like you, they are made in the image of God, and, like you, Jesus came to earth and died for them.

It is a privilege and pleasure for us at Saint John's to be part of their relationship with God, and we thank you for helping us to be able to work out this ministry in our daily lives through Rough Edges.



Penny Barletta
Community Services Team Leader
Saint John's Community Services
roughedges@stjohnsanglican.org.au
www.roughedges.org

Image Opposite page: A Rough Edges volunteer serves dinner

Image Above: Rough Edges patrons

Image Page 22: Why People are homeless in Sydney?

A Life in Music and Ministry

Abridged Version of an Address at Saint Alban's Epping Men's Breakfast 7 May 2016



I grew up in the parish of West Manly where my father was the rector. That parish, which had eight centres in the 1950s gradually became sub-divided, and we moved to the new parish of Seaforth. Growing up in a rectory as the youngest of five got me into the habit of church going. Unlike my siblings I became this weird child who loved going to church, even sitting by myself in the front row at 11am Morning Prayer until I was old enough to join the choir.

But my Christian faith had little to do with any of that, in fact rectory children often go in the opposite direction to their upbringing. But from

the age of nine I attended the very first Camp Howard at Port Hacking and then went every year until about my mid-teens. It was at Camp Howard that I first became aware of the presence of God, perhaps more vividly than it ever has been since. In fact those memories have sustained me through some very barren times in later years, particularly as it started my habit of daily Morning Prayer. To say that I have always continued this habit is not meant as a spiritual boast. Sometimes it's been an act of desperation, perhaps even obsessive compulsion.

My spiritual journey is still a work in progress, but along the way I explored many different traditions of Anglicanism, breaking out from, but never denying my conservative evangelical upbringing, and also embraced whole-heartedly the charismatic and renewal movement. But my biggest influences were from what I call the saints of God - those people who by their very presence made it easier for me to believe. And one of the reasons I could never get hung up on doctrinal correctness and churchmanship differences is that these saints in my life represented the whole spectrum of Christian traditions, but all with one thing in common; they radiated the presence and love of God in their lives.

Even so, I would often agonise over which belief system or tradition in the Christian Church was really correct; who was the closest to the truth? I was greatly helped in recent years by the author William Paul Young, the author of 'The Shack', who wrote this imaginary but insightful dialogue with God and began with an anguished question.

'Why couldn't you have made things clear? People go to the bible and find all these ways to disagree with each other, especially theologians. We even find ways to fight about grace and love. Couldn't you have just made it simple and clear, unambiguous?

And God, replies:

Do you think that all this has surprised me? Do you think that I thought, There, they now have the Scriptures; they will totally get this? Have you ever thought that ambiguity, that mystery might have a purpose? Just think about it. I have embedded ambiguity in everything, even physics. Do you really think that was a mistake?

Do you really think that you humans have caught me off guard; that I am wringing my hands in heaven because some of your theologians have managed to misunderstand so

much of what I have revealed? Could I have written Scripture outside a *story*, in bullet point outline?

I *delight* in ambiguity. I relish what mystery brings to the table. It's not that I don't also delight in clarity. After all, the Scriptures are about revealing *me*, so that you can know me. But part of that revelation is that I am completely different to you and you will never completely comprehend me, or my ways.'

From about the age of nine I learned piano and this became my main interest. I seemed to have some kind of talent for it, which was just as well as I didn't seem to excel in too much else.

I entered the world of church music through the choir, first at All Saints Balgowlah then Saint Paul's Seaforth. The new church at Seaforth opened in 1961 with an enormous new choir with a brilliant young choirmaster, but he was not an organist. All the singing was initially accompanied by a harmonium from the little old stone church, played by Mrs Stoddart. A year later I was now singing tenor, and one Sunday morning Mrs Stoddart was playing the first hymn 'New every morning is the love' when she suddenly stopped playing at the end of verse 2. Mrs Stoddart had died at the organ. The choir and congregation kept singing to the end of the hymn, but I was hastily asked to take over for the rest of the service. Within a year a pipe organ was installed in her memory, and the plaque above the console contains the line from the hymn she had been playing when she died. And the line is 'New thoughts of God, new hopes of heaven'.

With a new pipe organ it seemed the right time to start organ lessons, and I ended up as a pupil of the new organist of Saint Andrew's Cathedral, Michael Hemans who eventually made me his deputy.

Following secondary school at Balgowlah High I studied at the Conservatorium and trained as a high school music teacher, but after a couple of years of teaching I left for England to pursue my first love, the world of church music, first as a student at the Royal School of Church Music, and eventually as a parish organist and music master at a prep school. It was at the RSCM that I met my future wife Antonia although we weren't to marry till ten years later. My dream was to become a cathedral organist – it didn't matter where particularly, and I was not deterred by the director of the RSCM, Dr Gerald Knight, who had once been organist of Canterbury Cathedral, telling me: 'wait till you become a cathedral organist – then your problems will really begin'. At the time, I didn't know what he meant – I do now.

I intended to settle in England, but unexpectedly at the age of 25 I was offered a full-time organist's position in Ontario, Canada. I spent the next eight years at Saint Peter's Brockville, presiding over a very large men and boys choir, also as director of the city police choir and the choral society. I was now convinced that Canada would be the country where I would become a cathedral organist, because that had happened to no less than three of my predecessors at that church.

But suddenly, in 1980 back in Sydney, Michael Hemans announced his resignation for health reasons and shortly after came the shocking news that he had died during choir practice at Saint Andrew's Cathedral at the age of 51.

Even though by that time I felt thoroughly Canadian, I put in an application to be organist and choirmaster of Saint Andrew's Cathedral, and to my consternation was successful. Now married, I arrived back in Sydney early in 1981 after twelve years absence.

So what did Dr Gerald Knight mean? Did my troubles really begin?

Over twelve years ago I was commissioned by the Head of Saint Andrew's Cathedral School to research and write a book on the history of the cathedral choir. In one of the chapters I did a reflection on cathedral life, and I quote from it:

‘Most cathedrals organists begin their careers in parish churches...where there is usually freedom, trust, an easy-going mutual respect between rector and organist...and hopefully a like-minded parish council that knows the parishioners and has them at heart. There will be acknowledgment and encouragement of each other’s gifts...that says ‘this is your area of expertise so get on with it’. But once an organist proceeds to a cathedral appointment, freedom is curtailed and battle lines can be drawn. Why?

Cathedrals by their very nature attract powerful personalities, perhaps even strong egos. Clergy do not usually become deans unless they are fairly high-powered individuals... similarly organists are not offered cathedrals unless they are highly trained and experienced musicians. The major city cathedrals do not have their own parish boundaries but are regarded as the parish church of the whole diocese with all its diversity of traditions. So a Chapter is appointed or elected to represent that diocese. This can be quite different to having a sympathetic parish council. Most of these chapter members belong to their own parishes. And many of them can be powerful personalities, having different ideas what a cathedral is all about. A cathedral organist has to acknowledge several different authority figures, deans and bishops or archbishops, often a head of school, also a precentor who is officially in charge of the music, the choir and often the whole liturgy. Precentors and organists have to work together. If the precentor is not a musician it can be difficult. If the precentor *is* a musician, it can be disastrous’.

Let me just say that mutual respect and hopefully friendship becomes more important than quibbling about what the cathedral ordinances might have to say about the boundaries of authority.

In the early 1990s I began a Bachelor of Divinity degree from Melbourne. It became my consuming hobby. It was distance education, it didn’t interfere with my day job, and apart from a few essay assignments, once a year I had to show up to examinations at a centre in Sydney.

I spread it out over nine years, and vaguely wondered whether my hobby would ever lead to anything.

Three years later, a seed was planted by the bishop to come to the diocese of Bathurst. To test if it was a call from God, both he and I insisted that I jump through all the vocational hoops. In 2005 I was ordained to serve at All Saints Cathedral Bathurst. This was totally different to Saint Andrew’s. Bathurst Cathedral has its own parish and parish council, and I multi-tasked as precentor, assistant priest, director of music and later as principal organist, so there was hardly anyone to argue or disagree with.

Just before ordination a very wise priest said to me: ‘You will find that after ordination spiritual warfare really begins’. I didn’t know what she meant – I do now.

Being an organist, you can function in a corner, emerging every now and then to conduct the choir where your word is law, every gesture is obeyed. In one of my roles at Bathurst I could do that. But not as a priest. The irony is that most clergy I know are introverts like me, but somehow learn to act like extroverts when necessary.

There was the struggle with self-doubt and inadequacy. I discovered that to be a member of the clergy is to be in the front line, not hiding in an organ loft - to be the first port of call to those who are in distress, or angry, or grief-stricken, to those who have the difficult questions about suffering. It is to have to admit you have no answers about the lottery of life, for example why an accident of birth determines whether your childhood is spent in an Eastern suburbs mansion or in a Syrian refugee camp.

Because we were a cathedral in a small city, we were in constant demand for any local funeral that

required a large venue. So there was that funeral interview with a single mother whose teenage son has suicided, his older brother having done the same thing three years before. More often there was the family who apologised that their deceased dad was not religious. I want to answer back, and sometimes did, I'm glad he wasn't because neither am I. How do you explain that Christianity is not a religion but a relationship?

At the end of last November I left the cathedral and diocese of Bathurst after ten years. I've now returned to Sydney where I am part-time Senior Assistant Priest at Saint Paul's Burwood, also chapel organist at MLC School in Burwood.

Before taking up these new positions, during December and January Antonia and I visited our son in England and then our elder daughter and her family in Chicago.

On Christmas morning I found myself in the congregation at Saint Anne's Wandsworth in South London, the first time in half a century being in a congregation, rather than at the organ on Christmas Day. I found myself singing 'O come all ye faithful' and it was as though I were seeing the words for the very first time, and then I couldn't sing anymore because I became all choked up.

As a long time organist and a more recent priest, I had to be in a congregation, free of extraneous duties to find out what it's all about, that the whole meaning of existence is the centrality of the divine Love, a Love which came down at Christmas and that evokes our response, 'O come let us adore him, Christ the Lord'.

Michael Deasey
Former Organist and Director of Music at All Saints Cathedral, Bathurst

Image page 18 sourced from <http://www.centralwesterndaily.com.au/story/2897063/wesley-uniting-church-concert-to-celebrate-restoration/> on 24 July 2016 @ 1707 hours



Image Left: Father Ross congratulates Chris Keast following his Ordination, on behalf of the Parish

Homelessness in Sydney



WHY ARE PEOPLE HOMELESS IN SYDNEY?

INCOME

100% of people experiencing homelessness in Sydney are living below the poverty line (less than \$400 per week)

- 35% Disability Support Pension
- 11% Government payment
- 9% Working
- 9% Begging
- 13% No income

HEALTH

- 29% of people report having a brain injury
- 72% report substance abuse
- 53% report a mental health issue
- 64% have both substance abuse and mental health issues

HISTORY

49% of people traumatised – emotional, physical, psychological, sexual or other

- 53% have been in prison
- 65% arrested
- 44% report being a victim of violence

WHAT SUPPORT DO PEOPLE NEED?

- 14% people just need housing they can afford
- 51% need short term support with housing they can afford
- 35% require housing with intensive support

65% of people just need housing they can afford with short-term support to get them back on their feet.

WHO ARE THEY?

82% MALE 17% FEMALE 1% TRANSGENDER



WHERE DO THEY STAY? (%)



42
AVERAGE AGE

Average time on the street
5 years 4 months

73%
Australian

- 17% Aboriginal and Torres Strait Islander
- 10% New Zealander
- 15% Other

- 8% veterans
- 7% under 25 (youth)
- 15% over 55 years
- 35% reported having a disability



The Reverend Christopher Keast, and daughter Grace, and his Ordination Sanctuary Party (Peggy Sanders, Bishop Garry Weatherill, Father Ross and The Reverend John Sanderson, Christ Church Saint Laurence) following his Ordination, 26 June 2016.

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The Reverend Jane Chapman BA, MBA, Cert IPP, Dip AngOrd

The Reverend Valerie Tibbey ThDip

The Reverend Paul Weaver BA, BD, ThL, AMusA

Licensed

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Ken Bock (Diocesan), Ian Burrows, John Noller, Ruth Shatford (Diocesan)

Lay Assistants

Godfrey Abel, Sue Armitage, Stuart Armsworth, Max Boyley, Noel Christie-David, Margaret and Robin Cummins, Linda Deall, Graeme Durie, Jill Gumbley, Christopher Keast, Anne Lawson, Tony Malin, Michael Marzano, Jan McIntyre, Jane Noller, Margaret Pearson, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), John Sowden, David Tait, Amanda and Kim Turner, Ian Walker, Sarah Weaver

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Parish Administrator

Denise Pigot

Telephone 9876 3362, or by email - office@eppinganglicans.org.au

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Noel Christie-David

Parish Councillors

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Parish Nominators

Robin Cummins, Peter Deall, Graeme Durie, Peggy Sanders, Ruth Shatford

Synod

Representatives

Anne Price, Graeme Watts

The Church Wardens

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

Richard Ryan - People's Warden

Margaret Cummins - People's Warden

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Kent Maddock Jnr

Assistant Choir

Director

Anne Price

Organist

Neil Cameron

Assistant Organists

Lynn Bock, Stanley Gilling, Tony Malin, Richard Simpson, Bruce Wilson

Caretaker

Oscar Sichez

Editor

Stuart J. Armsworth - email stundeb@bigpond.net.au