

The Parish Magazine

Epping Anglicans

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 2017
Number 848**

*Epping Anglicans 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

Sadly I missed the Patronal Festival at Saint Alban's, as I was overseas in London. Luckily the Patronal Festival of Saint Aidan's is not too far away! We owe a lot to the Saints, past and present, for enriching the life of the church. Whilst wandering through Westminster Abbey, I was reminded how the power of the Spirit inspired a small group of believers, initially, to continue the work of Christ and has built a worldwide church through the ages to give us the faith community of which we are part of today. This is one of the reasons that I think it is important for us to take time to reflect on the lives of the Saints whose names appear on our church buildings. In his letter, our Rector reflects on the life of Alban. We are blessed to have Alban and Aidan as our Patron Saints.

This year, on Saturday 2 September, we will host the annual ABM Eucharist for the Feast of the Commemoration of the New Guinea Martyrs, the 12 Anglican Martyrs of PNG who died between 1942 and 1943. Our Chapel, The Martyrs Chapel, 'commemorates all those who gave their lives as martyrs of Christ's church. In particular we give thanks for May Hayman and Mavis Parkinson who were martyred in 1942. In the late 1930's May and Mavis were members of the congregation while undertaking missionary training. Their missionary service in Papua-New Guinea was overtaken by the events of World War Two. The parish is proud to be associated with the New Guinea Martyrs, whose festival is held each year on 2nd September. (*A Walk Through the Church* by Nigel Hubbard <http://www.eppinganglicans.org.au/about-2/parish-history/>)

To contact us:

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Email office@eppinganglicans.org.au
www.eppinganglicans.org.au

Our clergy may be contacted at any time on 9876 3362

Saint Alban's Church is open daily for private meditation

Our parish library is open during office hours

Meeting rooms, various sized halls and other facilities are available

Please contact the parish office

Our Vision:

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

"a city on a hill"

Our Cover: A photograph of the exterior of Saint Aidan's, West Epping

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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 8 September, 2017.** 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 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 Rector. Also available is the opportunity for special family services to coincide with re-unions, renewals or special anniversaries. These should be discussed with the Rector.



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

Festival of Saint Aidan

on

Sunday 27 August 2017
commencing at 8.30am

at the

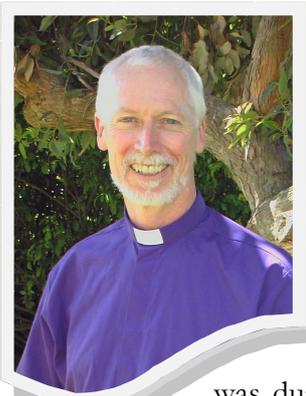
Parish Church of
Saint Aidan of Lindisfarne
32 Downing Street, West Epping

Preacher: The Right Reverend Ross Nicholson, Rector

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 Rector's Letter



Saint Alban - Matthew 10:24-39

In writing this piece I have been introduced to two historical characters whose names I've often heard but knew little of. The first was the Venerable Bede, an 8th century monk who wrote the 'Ecclesiastical History of the English People'. The second was Saint Alban whose name graces our church. What we know of Saint Alban comes primarily from Bede's 'Ecclesiastical History'. Now most of you know this story, but I will repeat it because of the remarkable parallels that Saint Alban's martyrdom shares with Matthew 10.

Alban was alive at the beginning of the 4th century when there were still strong persecutions of Christians being carried under orders of the Roman Emperors. It was during one of these persecutions that Alban gave sanctuary to a 'certain clergyman'. While he was under Alban's roof, this priest's prayers and worship made a life changing impact upon Alban. The Venerable Bede writes that through this piety and, "*being gradually instructed by his wholesome admonitions, he cast off the darkness of idolatry, and became a Christian in all sincerity of heart*".

Whether it was rumour of Alban's new found faith, or some Roman spy, news of the whereabouts of the fleeing priest gets back to the local prince who sends a posse of soldiers to Alban's house. In what was a very bold act, Alban disguises himself in the priest's cloak and presents himself to the arresting soldiers. Back at the palace the local judiciary is not impressed by Alban's trickery and demands he renounce his new faith, make a sacrifice to the local gods, or suffer the fate that was being prepared for Alban's refugee. When Alban refuses, the incensed judge orders him to be scourged. But Alban's acceptance and brave demeanour throughout the whipping further enrages him and he orders that Alban be executed.

In Matthew 10 Jesus warns his disciples;

"The student is not above the teacher, nor a servant above his master. ²⁵ It is enough for students to be like their teachers, and servants like their masters." Matthew 10:24

To understand why Jesus said that you have to go back to the end of chapter 9 and a little observation that Matthew makes about Jesus, who'd been travelling from town to town teaching, preaching and healing every disease and sickness. Matthew observes that;

"When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd." Matthew 9:36

Jesus is driven by compassion for people. Like sheep without a shepherd to guide and direct them, they were harassed and helpless, battered and bruised by life in a broken and fallen world.

But it's the next statement to his disciples that should grab our attention;

"The harvest is plentiful but the workers are few. ³⁸ Ask the Lord of the harvest, therefore, to send out workers into his harvest field." Matthew 9:37-38

Jesus' response to the needs of this world, is to ask his disciples to pray that God would send out workers. And do you know what the very next thing Matthew tells us? Jesus calls the twelve disciples together and sends them out to proclaim that the kingdom of heaven is near, that the king has arrived and he's turning this world upside down.

Over the next 270 years that message of the kingdom spreads from a rebellious province in the Roman Empire, all the way west to a tiny town in barbarian Britain, to a pagan who shelters a Christian whose life and piety makes such an impact on him, that he trades places in order to save the man's life. A trade which will drive home the lesson that, "The student is not above the teacher, nor a servant above his master".

Because Jesus sent out his disciples with a warning;

"I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves. ¹⁷ Be on your guard; you will be handed over to the local councils and be flogged in the synagogues. ¹⁸ On my

account you will be brought before governors and kings as witnesses to them and to the Gentiles.” Matthew 10:16-18

Alban experienced that truth first hand. Just as Jesus was flogged before a disbelieving ruler, so was Alban. Just as Jesus was sentenced to death, so was Alban. The student was not above the teacher. Jesus’ warning was, “That what would happen to the master, would certainly happen to his followers’.

What amazes me in the story of Saint Alban is how deep his trust and faith in Jesus was. Bede doesn’t give us a great depth of insight into Alban’s motivation. But I wonder whether Alban naively thought he could just distract the soldiers, have the priest slip out the back door, be half way to the next kingdom before anyone caught on, and Alban sweet talk his way out of any trouble? But then Alban is faced with the reality of his new faith. I don’t mean he suddenly realises that he could be tortured for it, but that he’s faced with a choice between two conflicting worlds, buckle and go back to his old pagan life, with all its brokenness and pain. Or stand firm with Jesus, and embrace to the very end the new life that has come.

I wonder whether it was the stark reality of Jesus’ words that propelled to him make the stand he did;

“Whoever acknowledges me before others, I will also acknowledge before my Father in heaven. ³³ But whoever disowns me before others, I will disown before my Father in heaven.” Matthew 10:32-33

Whatever his motivation his boldness was clear. When the judge, who at the moment of Alban’s arrival was offering sacrifices to his gods, turns to Alban and commands him to do the same, Bede writes his answer: *“These sacrifices, which by you are offered to devils, neither can avail the subjects, nor answer the wishes or desires of those that offer up their supplications to them. On the contrary, whosoever shall offer sacrifice to these images shall receive the everlasting pains of hell for his reward.”* ‘Ecclesiastical History of the English People’ Ch VII

When Jesus instructed the disciples for their mission he exhorted them;

“What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs. ²⁸ Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.” Matthew 10:27-28

In that moment of decision Alban boldly proclaimed the truth of Jesus. He stood firmly for his master, even in the face of threats from a powerful authority. Alban had his priorities sorted. He knew who it was to fear in this world and it wasn’t those who could merely take away a person’s life. Alban knew that proper awe and respect needs to be given to God alone. When the judge demanded Alban disclose his name and what race he belonged to, Alban answered;

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

That’s a pretty solid declaration of commitment isn’t it? Even in the face of death Alban knew where his salvation lay. Jesus laid out before his disciples that very same level of commitment;

“Whoever does not take up their cross and follow me is not worthy of me. ³⁹ Whoever finds their life will lose it, and whoever loses their life for my sake will find it.” Matthew 10:38-39

We accept Jesus words there as a symbol whenever we speak about ‘taking up our cross’, or exclaiming through some hardship that, ‘This is the cross we bear’. But to a first century listener those words would have been taken very literally. If you were carrying a cross in those days it meant you were a dead man walking. To carry a cross meant you were certain to die. Crucifixion wasn’t just a nasty way to die. It was a total package of humiliation and warning to anyone who would contemplate rebelling against the might of Rome. In those days of Emperor worship, to say ‘Jesus is Lord’ was an act of sedition not a religious gesture.

The English word ‘martyr’ originates from the Greek word ‘to bear witness’. In its original context it

The Rector's Letter Continued

meant nothing more than telling what was true. But by the time of the Imperial persecutions it took on the modern meaning, because to tell what was true about Jesus, brought you into direct confrontation with the authority of the Roman Empire. Alban's declaration had that effect and in a rage the judge sends Alban out with a squad of soldiers to be executed.

Well the story now takes on mythic proportions. The execution squad needs to cross the river to get to the execution site, but so many people turn up to gawk at the goings on that the bridge is clogged and they can't cross. Alban 'urged by an ardent and devout wish to arrive quickly at martyrdom', prays that the river would dry up and it does. The party crosses the river and arrives at the site. The assigned executioner however, throws down his sword, falls at Alban's feet and prays that he might suffer with Alban or instead of him. After Alban was beheaded as the first British martyr, the penitent executioner became the second. But Bede chronicles that the judge was so astonished by this rash of miracles that he ordered the persecutions to stop.

Now we may be sceptical of this part of the story but we need to remember the words of another centurion who witnessed the death of Jesus;

"Surely this man was the Son of God!" Mark 15:38

Saint Alban's story is one of faithful witness in both the literal and historical sense. First there was the faithful witness of a priest on the run, whose piety and teaching brought Alban to faith. Then Alban's own witness first to a hostile judge and then his confidence in the resurrection that impressed a Roman soldier. Alban literally lost his life, but the resurrection hope he had brought him true life. Not even the threat of death could shake Alban's new found faith in Jesus. As members of Saint Alban's Epping we too are called to the same commitment as Saint Alban, to lose our lives in the grace and mercy of a saviour who calls us all to be faithful witnesses to him in our different worlds.

Ross Nicholson
Rector



Photos:
Above: Pentecost at Saint Aidan's
Right: Harvest Festival at Saint Aidan's



The Covenant

On 30 May 2017 a Covenant between the Anglican Parish of Epping, Epping Uniting Church, West Epping Uniting Church, Epping Baptist Church, and the Catholic Parish of Epping and Carlingford, New South Wales was signed.

Drawn together by a shared faith in Jesus Christ, and as a sign of our unity in the Holy Spirit, we commit ourselves in Covenant, as set out below:

The sharing of weekly Ecumenical Services during the season of Lent each year;

An Ecumenical Service of Worship around the time of Pentecost, and around the time of Advent;

Collaboration in the planning for and holding of adult faith education programmes;

The holding of a joint meeting attended by church leaders at least once per year, with the host church for that meeting taking on the leadership of the Covenant for that year;

The sharing of pulpits, within the constraints of each church's ministry;

Collaboration in social justice (action and education), where applicable;

Exploring other areas of collaboration and sharing;

A yearly review of the Covenant.



YULETIDE DINNER "Rough Edges" Fundraiser Saturday 19 August

6pm for 6.30pm
Saint Alban's Main Hall
\$30 per person/ \$10 per child/ \$80 per family
Tickets can be purchased on
trybooking.com/RBQF
or from the Parish Office

A Truly Wonderful Occasion

On the weekend of 1-2 July, 2017 eleven current and former parishioners of Saint Alban's travelled to Ballarat for the ordination as a priest and the first Eucharist celebration of The Reverend Christopher Keast. Many will remember Chris, Elizabeth and their family from their time in the parish and Chris's deaconing at Saint Alban's on 26 June, 2016.



On a very chilly Saturday morning (the coldest in Ballarat for 12 years!), we received a correspondingly warm welcome in the Cathedral Church of Christ the King on the Feast of the Coming of the Light, as we participated with the people and clergy of Ballarat, members of Chris's and Elizabeth's families as Bishop Garry Weatherill, with the help of all attending priests, including Father Ross Weaver, and Father John Sanderson from Christ Church Saint Laurence, laid hands on Chris and ordained him as a priest in the Church of God. Saint Alban's parishioners were represented in Chris's presentation by Jenny Weaver and the first lesson was read by Peggy Sanders. It was a magnificent traditional choral Anglican service, supported by the wonderful singing of the Cathedral Choir. As

July 1 marks the date of the arrival of the first Christian missionaries in the Torres Strait in 1871 the day is set aside for The Feast of the Coming of the Light. In his homily, Bishop Garry talked about the Islanders' acceptance of the love of God and the power it brings to our lives, as well as giving Chris some down to earth advice on being a priest and serving his people. Two very excited little girls, Grace and Eva, nearly stole the show when they ran to their dad as he sat beside his Bishop and sat on his knees while six month old Alexander slept peacefully in grandfather's arms.

Following the service, we joined other attendees in a light lunch in the Chapter Hall where we were able to talk with both Chris and Elizabeth and pass on the love and best wishes from all at Saint Alban's. Chris was presented with a GFS stole by ladies of the former GFS unit in recognition of his on-going chaplaincy of the group there.

In the afternoon, we explored some of the old buildings of Ballarat and the Gold Museum where we were able to rest a while in Doctor Blake's living room. Unfortunately, Jean had the afternoon off so we were unable to have tea there. The cold weather soon sent us looking for somewhere for warm drinks and food. Certainly the visit to Ballarat provided us with an opportunity for some pleasant wining and dining together.



Sunday morning saw us all gathered at Holy Trinity, Sebastopol for Father Chris's first celebration of the Eucharist. Chris is serving as the Assistant Curate to The Very Reverend Chris Chataway with special responsibility for Holy Trinity Sebastopol. We were warmly welcomed by the congregation and felt truly blessed to be able to finally take communion from Father Chris. He commenced the Service wearing the green cope presented to him by Saint Alban's before later changing to a green surplice which was a special gift from Elizabeth and the children. Again, after the service, warm hospitality was offered by the people of Sebastopol when we were able to celebrate with Chris and his extended family the truly wonderful step he has taken. The parish are extremely delighted to have him there and will continue to support him as he ministers to them.

It is obvious that Chris has been truly called to enter the priesthood. He has the loving support of Elizabeth, the adoration of his two little girls who will, in time, be joined by their brother in more actively expressing their loving relationship with their father and mother. We have been blessed in knowing Chris and his family and in being able to play our small part in his journey towards priesthood.

*Jane Jones, Peggy Sanders and
Jill Gumbley*



Photos on this and opposite page are from the Ordination of Christopher Keast, Cathedral Church of Christ the King, Ballarat, 1 July 2017.

Vale: Max Boyley

Max Boyley 10-8-1941 to 19-3-2017

Max was born to Dorothy and Alfred Boyley on the 10 August 1941 in Adelaide South Australia. He was the eldest of five children.

He attended Alberton Primary School and Woodville High School until Leaving Honours. He was awarded a Commonwealth Scholarship to attend University where he studied Mechanical Engineering.

Max grew up in a loving, Christian home and was involved in the church at Saint Margaret's Woodville until our marriage in 1964. He was a server and later became the Verger. He was also involved with the Young Anglican Fellowship. Max's dedication to, and continual growth in his love for his Heavenly Father and the freedom in Christ in which he lived, is what enabled him to be the man who we all loved and treasured so much.

Scouting was a big part of his childhood and teen years. He was an active member of the 1st Alberton Scout group and formed many firm friendships, which continued throughout his life. Scouting took him to visit other parts of Australia with Jamborees and other Australia wide camps. When a senior Scout, Max achieved the Queen's Scout Award. From Scouting came his great love for the bush and camping. (It was through Scouting and Guiding that we met at the age of 17).

Max loved photography and started out with an old box Brownie camera. He had great fun developing his own films and printing them.

After Max completed university we married in 1964, and transferred to Sydney in January 1965. His work took us to Papua New Guinea and New Zealand to live and he worked in the United States and China at times. We returned to Australia for good in 1978 with our three children, Deborah, Narelle and Mark.

Our children, along with our eight grandchildren have been a great delight to us. Our eldest daughter Deborah and her husband Johan and family worked in Thailand for 14 years as missionaries with Overseas Missionary Fellowship (OMF), and our son Mark and his wife, Susan, and family also worked there for 4 years. Both Johan and Mark are ordained. We all felt the family separation and Narelle, our other daughter and her husband, Peter, and family cared for us in that time and were a great comfort. Her management skills in the workplace and community are a reflection of Max's abilities.

The commitment that our children made to serve the Lord made us reassess our commitment to prayer and Bible reading in our daily lives.

Max continued to be involved in the churches we attended over the years. He has served on the Parish Council, was an Assistant in the Sanctuary, a Reader and looked after the archives and many other practical things in the Saint Alban's Parish of Epping over the past 52 years. Max did the Education For Ministry (EFM) course at Saint Alban's and the Preliminary Theological Certificate (PTC) through Moore College.

Max was a great planner and his love for travel took us all over Australia and some overseas trips camping and caravanning. Upon his retirement, we did a trip around Australia (56,000 kilometres in all). We were always amazed at the beauty of God's creation especially when we were in the outback and saw the beautiful sunrises and sunsets and the night sky with no interference from lights or buildings. These things always made us feel God's presence with us especially in remote places.

It was on our long trip around Australia that we worked under the umbrella of Bush Church Aid (BCA). This gave us purpose while travelling and we met so many lovely people at the churches we worked in doing repairs, gardening, painting, setting up libraries, helping with services and joining in

many groups in the churches as we went. We also became a listening ear for many in these remote places. On our return to Sydney we approached BCA and offered to set up a group of Christian people travelling as we had, who would perhaps be able to do jobs in the remote parishes, because we could see that there was a great need out there. Hence, the BCA Nomads were formed and started in the year 2000. The Nomads have undertaken hundreds of jobs since then in remote and regional places showing Christ's love in many ways. We continued to work in the program until 2011.

Max was also very involved in the community on school and Scout committees, President of Christian Community Aid (CCA) and helped with Meals on Wheels for 16 years.

He always had empathy and time to encourage all around him. He loved to do things with the children and grandchildren, like building billy carts, camping, outings, and family get-togethers and just sitting down and talking.

His medical condition never stopped him until the last 3 months of his life. He never complained and accepted all that was happening. He had approximately 1,000 transfusions in the last 14 years of his life and he thanked God for all those who gave blood to give him these extra years in his life. He was always smiling and positive, caring, hardworking and selfless.

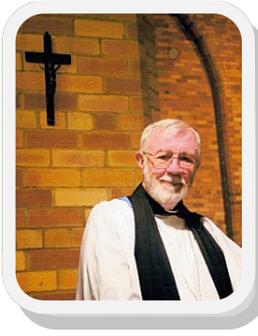
We thank God for the incredible comfort we can have in his love for us and that through Jesus's death on the Cross, we can be saved to eternal life with him. We have lost a great man but have many beautiful memories to look back on.

Jan Boyley



'We have been blessed to have had Max as part of our parish community and we give thanks for all that he quietly contributed to the life of the parish and in the service of his Lord. (*Editor*)'

A Meditation on Enjoying the World



What is the key to enjoying the world? Nearly four hundred years ago an Anglican priest in a remote and obscure parish in the west of England was scribbling in a large notebook as he pondered this question. Here is a tiny sample of what he wrote.

You never enjoy the world aright, till the Sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you. Till you can sing and rejoice and delight in God, as misers do in gold, and Kings in sceptres, you never enjoy the world.

In another place this priest wrote: *As nothing is more easy than to think, so nothing is more difficult than to THINK WELL.*

The author of these words was Thomas Traherne. He was recording what he called “Centuries of Meditation”. He wrote other works, both verse and prose, but almost nothing was published in his lifetime. Most of his writings in manuscript appeared to have sunk without trace.

A Mystic

Thomas Traherne was what we may call a mystic. He was a devout Anglican and loved the Book of Common Prayer. The passionate and intense spirituality of his writings, only rediscovered at the end of the 19th century, has made him honoured as a saint in parts of the Anglican Communion.

Recently I downloaded his famous book *Centuries of Meditation* on my Kindle Fire and I have been reading some of it in the evenings. Again and again he expresses intense delight in the simple glories of creation and the natural world. These glories, which we so often take for granted, led Traherne to the sense of an intimate relationship with God. Those who enjoy the poetry of William Blake and Gerard Manley Hopkins will discover the same deep feelings in Traherne.

Yet the writings of this rare soul and the story of his life, might have vanished without trace were it not for two events, one in London and the other in Western Australia. About the year 1896 a man named Brooke was walking down the Farringdon Road in London on a winter's day. He paused before a second hand bookshop where a barrow load of books was about to be trashed.

He purchased a battered and anonymous manuscript for sixpence. In due course experts examined it and after close study it was identified as being by Thomas Traherne, an obscure 17th century clergyman.

Gladys Wade

By coincidence at about the same time as this discovery, a girl was born in Western Australia who was destined to become a leading authority on this mystical writer. Her name was Gladys I Wade. She obtained her MA from the University of Western Australia and won a scholarship to England to study the writings of Traherne. She followed his trail to his parish in Herefordshire and into Wales. Her painstaking research was rewarded with a doctorate from the University of London, and Princeton University published her biography of Traherne. One day in a second hand bookshop in Sydney I found an autographed copy of her book.

I found out that in 1940 Gladys Wade was appointed headmistress of MLC Burwood in Sydney, where she remained for a decade. I wrote to the archivist of that school in the course of my research and they kindly gave me some further details of her life.

The facts of the life of Thomas Traherne, as uncovered by Miss Wade and other scholars, are soon told. There are still many gaps in the record. His parents were of humble birth and he was born about 1636 or 1637. There is no surviving record of his birth or baptism. He was educated at the Hereford Cathedral School and at Brasenose College, Oxford, after which he took Holy Orders and was

ordained by the Bishop of Oxford in 1660. This date is significant because it marked the end of the Commonwealth or republican period in England and the Restoration of King Charles II.

A Royalist

It is believed that Traherne was a Royalist in his sympathies. As a boy he would have heard of the execution of Charles I in 1649 after the terrible Civil War. This was a dangerous time for Royalists. The Book of Common Prayer was banned for a time. In his writings Traherne never mentions the Civil War.

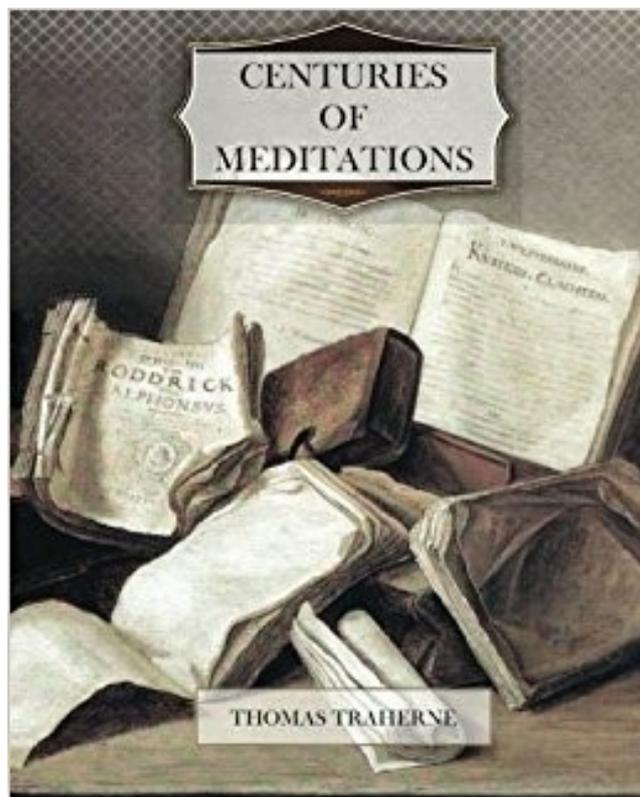
After his ordination Traherne served for some years as the Rector of the tiny parish of Credenhill in Herefordshire. It was during this time that he wrote the *Centuries of Meditation* and other writings.

In 1667 Traherne became private chaplain to Sir Orlando Bridgeman. Bridgeman became Keeper of the Great Seal of King Charles II, a very important Court position. Bridgeman lived at Teddington near Hampton Court on the Thames. Thomas Traherne died of smallpox at Bridgeman's home in 1674 and was buried in the Church. Many years ago my wife and I were exploring that part of London and we visited the Church but there was little sign of the grave of Traherne. More than two hundred years later his mystical writings came to light and it makes a very romantic story.

As well as the original discovery of *Centuries of Meditation* more and more manuscripts by Traherne are now coming to light. One was rescued from a smouldering rubbish tip in Lancashire. Another was found in the Lambeth Palace Library and yet another in Yale University Library.

I warmly recommend *Centuries of Meditation* for quiet bedside reading. It is an Anglican classic and an Australian scholar did so much to bring it to life for a new generation.

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



The Honour Board Project: Alwynne Steel Beveridge

This article is the tenth in a series of profiles written about the men whose names appear on the World War 1 Honour Board in Saint Alban's Anglican Church, Epping.

As you stand at the altar rails in Saint Alban's perhaps you might like to know that they were given by Maria Jenkins in 1923 when the present Church was opened. They were "a thank offering for health and strength" in her 102nd year. Maria was born in 1821 at a time when convicts were still being sent to Australia and Lachlan Macquarie was the Governor of the Colony. Her grandmother, Mary Wade, had been transported to Australia in 1790. The windows in the south transept of Saint Alban's, which depict Saint Michael and Saint George, also memorialise Maria Jenkins. They were given by her daughter Mary Jane Beveridge who was the mother of Alwynne Steel Beveridge and Rex Caldwell Beveridge whose names appear on the WW1 Honour Board. A window commemorating Mary Jane Beveridge herself is on the southern wall of the church.

Alwynne Steel Beveridge (7 January 1890 – 28 February 1977)



Alwynne Steel Beveridge was born in Wagga Wagga, NSW, in 1890, the first son of Andrew Steel Caldwell Beveridge and Mary Jane Beveridge, nee Jenkins. He had eight siblings: Jean Marie 1891 - 1894, Mina Lois born 1892, Rex Caldwell born 1894 [next profile in this series], Dorothy Enid born 1895, Heather 1896 - 1897, Laurie Allan born 1898, Nola Marjorie born 1900 and James Bruce born 1903.



Alwynne Steel Beveridge Service Number: 842
Inscription on back of the photo records:
Heliopolis Egypt 15.8.1915

The Beveridge children in a studio portrait taken in Trangie. L to R: Rex, Laurie, Mina Lois (standing), Alwynne, Dorothy and Nola (sitting at front). The photo is possibly pre-1903 because James Bruce is not in the photo.

The Beveridge family lived on 'Mullah', a property near Trangie, northwest of Sydney NSW, on the Macquarie River. Alwynne's

father had purchased other properties in this area and in the Riverina and managed these until his early death, aged 43, in 1907. The children were educated at home by tutors and governesses. Alwynne finished his schooling, in the Anglican tradition, at All Saints' College, Bathurst. He became Captain of the school in his last year.

After the death of his father, Alwynne's mother Mary moved to Ryde, purchased land, and in or about 1912 built a home in Abuklea Road, Epping. This home she called 'Blairgowrie'.

At some time Alwynne took over the management of the family property and when he enlisted on 22 April 1915 he gave his 'trade or calling' as grazier. Perhaps a manager took over in Alwynne's absence. His next of kin was his mother Mary Jane, who lived in Epping. Alwynne was 25 years old, 1.72



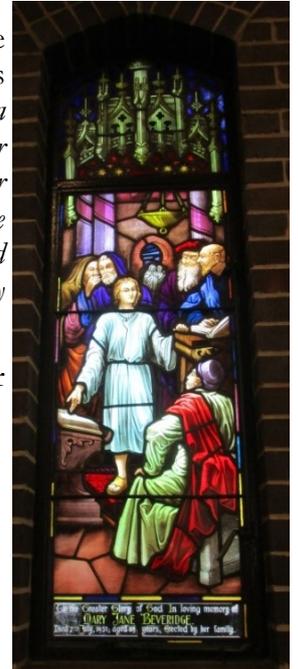
"Blairgowrie" 32 Abuklea Road, Epping still standing in 2017



Mary Jane (Minnie) Beveridge 1932

When the Church was dedicated in 1923, Mary Beveridge and her mother Maria Jenkins were noted as being generous benefactors.

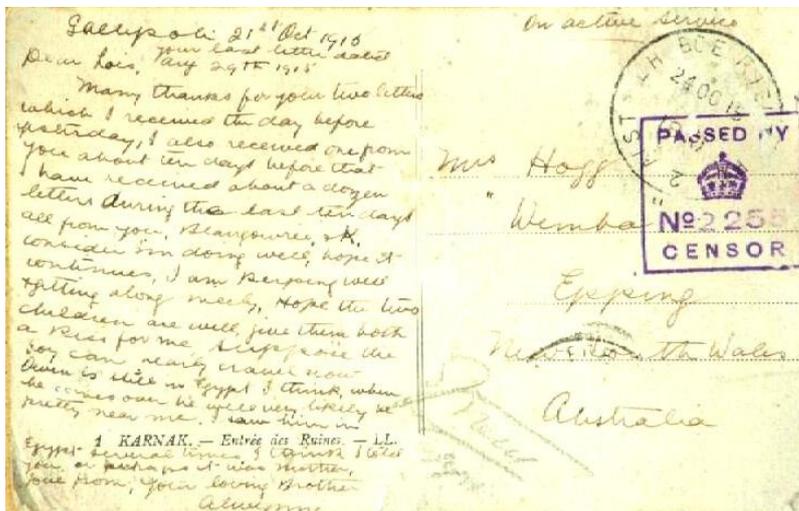
Right: A window in the southern wall of Saint Alban's memorialises Mary Jane.



In 1915 Alwynne joined the 12th Australian Light Horse Regiment as part of the 2nd Reinforcements. After training at Liverpool, the regiment embarked from Sydney, without their horses, on 7 June 1915 on board HMAT A51 Chilka. During a stop-over in Egypt he was hospitalised for malaria, then sent to Gallipoli on 3 October 1915. Malaria led eventually to his leaving Gallipoli before the Allied evacuation and was to debilitate him on many occasions over the next 4 years, as detailed in his war service record. The postcard (below) to his sister Lois Hogg, who lived in Epping with her family, tells us little of his experiences in the Gallipoli trenches but confirms his close family ties. The Owen referred to was Lois' brother-in-law, Captain Owen Stanley Byames Hogg.



12th Australian Light Horse training, Liverpool 1915



Gallipoli 21st Oct 1915
Your last letter dated May 29th 1915

Dear Lois,

Many thanks for your two letters yesterday. I also received one from you about ten days before that have received about a dozen letters during the last ten days all from you, Blairgowrie & K. Consider I'm doing well, hope it continues, I am keeping well + getting along nicely. Hope the two children are well. Give them both a kiss for me. Suppose the boy can nearly crawl now. Owen is still in Egypt I think. When he comes over he will very likely be pretty near me. Saw him in Egypt several times. I think I told you or perhaps it was mother.

Love from your loving brother,
Alwynne

Postcard from Alwynne to his sister Lois sent from Gallipoli. Dated 21 October 1915.

Honour Board Project continued

On 22 February 1916, when all of the AIF troops from Gallipoli had returned to Egypt, the 12th Light Horse regiment returned to its mounted role. It then joined the forces defending the Suez Canal on 14 May 1916. In ensuing months it conducted patrols and participated in several forays out into the Sinai Desert. In April 1917 the regiment moved into Palestine to join the main British and dominion advance.

It faced its first major battle on 19 April when it attacked Gaza, dismounted, as part of the ill-fated second battle of Gaza. With two frontal attacks on Gaza having failed, the next attempt to capture the Turkish bastion was a wide outflanking move via the town of Beersheba, some 34 miles south of Jerusalem, launched on 31 October 1917.

On this day the 12th Australian Light Horse was engaged in a battle that has been noted in the history books as the greatest charge by the Australian Light Horse. There were heavy casualties from hand to hand combat fighting in the trenches, though many were killed by machine gun fire before reaching the trenches.

Trooper John (Chook) Fowler writes:

“The Light Horsemen spurred their horses; there was wild yelling, coo-eeing and even laughter. Long bayonets were held as swords and at full gallop they bore down on the Beersheba Defence. The Turkish soldiers were unnerved by the mass of Light Horsemen thundering closer and they forgot to adjust their rifle sights. Their bullets began to whistle harmlessly over the heads of the charging troops.

On reaching the trenches many horses whilst attempting to clear them were brought down and others were impaled on bayonets. The greater number of horsemen who successfully cleared the trenches or avoided them by veering to the right or left, galloped straight for the enemy guns, capturing them intact, then continuing their gallop, rode on to Beersheba.”



Reputed to be a photo of the Charge at Beersheba

Claimed to be taken by EG Elliot - a range finder with the 4th ALH Bde

Reputed to be a photo of the Charge at Beersheba taken by E G Elliot – a range finder with the 4th Australian Light Horse Brigade

After Gaza fell on 7 November 1917, Turkish resistance in southern Palestine collapsed. The 12th Light Horse participated in the pursuit that followed, and then spent the first months of 1918 resting and training. It moved into the Jordan Valley in time to participate in the Es Salt raid between 29 April and 4 May. This raid was commanded by Lieutenant General Sir Harry Chauvel and the aim was to secure a launching point for operations against a key railway junction. The operation ultimately failed due to increasingly determined Turkish resistance. In May and June of 1918 Alwynne spent time in hospital with ulcers on his hands and legs but returned to his regiment in July.

In August 1918 the regiment was issued with swords and trained in traditional cavalry tactics in preparation for the next offensive against the Turks. This was launched along the Palestine coast on 19 September 1918 - its objective, Damascus. The mounted forces penetrated deep into Turkish areas severing roads, railways and communications links. The 12th Light Horse was one of the first Australian units to enter Damascus on 2 October 1918.

Civilians in a Damascus street the day after its capture by Allied forces in October 1918



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H10654

The regiment was soon involved in the next stage of the advance and was on its way to Homs when the Turks surrendered on 30 October. While waiting to embark for home, the 12th Light Horse were called back to quell the Egyptian revolt that erupted in March 1919. Order was restored in little over a month.



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Troopship HT 'Morvada' arriving at Outer Harbour, Adelaide on 23 August 1919, en route to Sydney.

It was time to go home. From the city of Kantara in Egypt, Alwynne boarded the Troopship HT Morvada on 20 July 1919. Kantara is on the eastern side of the Suez Canal, 160 kilometres north-east of Cairo and 50 kilometres south of Port Said.

In the early part of the World War 1, Kantara was an important point in the defence of Suez against Turkish attacks and marked the starting point of the new railway east towards Sinai and Palestine, begun in January 1916. Kantara developed into a major base and hospital centre.

HT Morvada arrived in Sydney on 28 August 1919 and Alwynne was discharged from his regiment soon afterwards.

On Wednesday 20 April 1921 the National Advocate newspaper in Bathurst announced the marriage of Alwynne Steel Beveridge to Kathleen Dowse born in Bathurst in 1891. They made their home in Epping on Carlingford Road. They had one daughter, Helen who married Keith Phillips and had three children.

Alwynne appears on the Electoral Rolls for the District of Parramatta, Sub-District Epping until 1936 when his name appears on the Rolls for the District of Darling and Sub District of Narromine. This suggests that he moved back to manage one of the family's country properties. He remained on these Rolls until 1958 when he appears on the Roll for the Sub-District of Eastwood. By this time he was 68 years old and perhaps he retired to Sydney. He remained in Sydney until his death. The family knows that a Mr Cullen was managing the property at the time it was sold.

Handwritten on the back of this undated photo (below) of Alwynne he has noted: *"Alwynne Steel Beveridge, Enlisted April 13 1915, Camp April 22nd, last night at home 4 June, Sailed 7 June. Reached Egypt, Gallipoli, Malaria, Egypt"*



Alwynne Steel Beveridge died 28 February 1977 aged 86. His address at the time was 15 Coates Street, Mount Druitt but he was in St Edmonds Private Hospital when he died. The cause of death was pneumonia and chronic obstructive airways disease. His wife, Kathleen, had predeceased him in 1953.

Alwynne was buried beside his wife in the Church of England section of the Northern Suburbs Cemetery (now Macquarie Park Cemetery), in Graves 0089 and 0090.

Lest We Forget

Julie Evans

Alwynne Steel Beveridge concludes

Acknowledgements:

1. Marily Keegan, great-niece of Alwynne Steel Beveridge and Rex Caldwell Beveridge – for personal photographs, information and recollections of her uncles.
2. Ann Horan – niece of Alwynne Steel Beveridge – for personal photographs and recollections of her uncles.
3. *Mary Wade to Us: A Family History 1778 – 1986* Compiled by a group of her descendants and published by The Mary Wade History Association, Sydney 1986 ISBN 1 86252 078 9
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5. Births, Deaths, Marriages NSW <http://www.bdm.nsw.gov.au> Accessed various times May, June and July 2017.
6. Saint Alban's Epping Parish Magazine No 691 December 1990 – January 1991 Pages 13 and 14 re South Transept Windows
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8. National Advocate (Bathurst NSW) Wednesday 20 April 1921 page 2 Accessed 10 July 2017 @1400hrs <http://trove.nla.gov.au/newspaper/rendition/nla.news-article158664279.3.pdf?followup=b6bf5c07c1ad138544223283b1ccc39e>
9. Photo of 12th Australian Light Horse training 2015 Accessed 12 July 2017 @1035 hrs https://upload.wikimedia.org/wikipedia/commons/thumb/2/25/AWM_A03421_12th_Light_Horse_Regiment_training_Liverpool_NSW_c_1915.jpg/440px-AWM_A03421_12th_Light_Horse_Regiment_training_Liverpool_NSW_c_1915.jpg
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18. Various 12th Light Horse Regiment War Diaries <https://www.awm.gov.au/collections/RCDIG1000264> Accessed 14 July 2017 @ 1020hrs
19. History of 12th Light Horse Regiment <https://www.awm.gov.au/collection/U51046/> Accessed 14 July @1040hrs
20. Ottoman soldiers defending Gaza Accessed 14 July 2017 @1040hrs https://en.wikipedia.org/wiki/Second_Battle_of_Gaza#/media/File:Machine_gun_corps_Gaza_line_WW1b_edit2.jpg
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The Parish Register

Holy Baptism

Charlie Oscar FRICKE on 18 June 2017

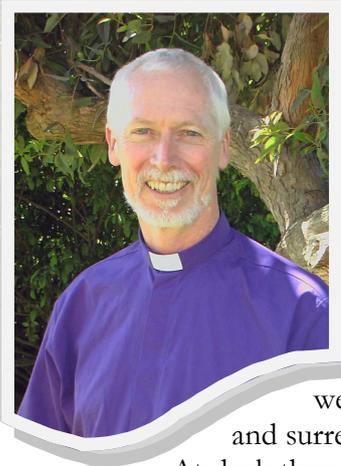
The Faithful Departed

Brian Stanley HASTINGS on 10 July 2017

Robert Gloucester KIMBER on 11 July 2017



Good News is For Sharing



I want to tell you two little stories. The first occurred in ancient Samaria. The Samaritans were at war with the Arameans who had besieged the city, slowly starving the people into submission. The situation was so hopeless that one incident records two mothers who make a pact to eat their own children. This story however centres on four lepers, medical outcasts who had to live outside the city wall. During good times the people of the city would leave food out for them, but because of the famine, they faced the same fate as the inhabitants trapped within their protective walls.

So the four men said to each other,

“Why stay here until we die? If we go into the city the famine is there, and we’ll die. If we stay here, we’ll die. So let’s go over to the camp of the Arameans and surrender. If they spare us, we live; if they kill us, then we die.”

At dusk they got up and went to the camp of the Arameans. When they reached the edge of the camp not a soul was there, because the Lord had caused the Arameans to hear the sound of chariots and horses and a great army. So they got up and fled in the dusk, abandoning their tents, horses and donkeys. They left the camp as it was and ran for their lives.

The lepers reached the edge of the camp and cautiously entered one of the tents. Then more boldly ate and drank, gathered up silver, gold and clothing, and went off and hid their booty. They returned, entered another tent, took some more loot and hid it too. Suddenly it dawned on them,

“We’re not doing right. This is a day of good news and we’re keeping it to ourselves. If we wait until daylight, punishment will overtake us. Let’s go at once and report this to the royal palace.” 2Kings 7:9

So they went and called out to the city gatekeepers and told them,

“We went into the Aramean camp and not a man was there--not a sound of anyone--only tethered horses and donkeys, and the tents left just as they were.”

When the city heard the good news they stampeded out to plunder the Aramean’s camp.

Two prisoners were held in a small, stinking cell. There was no light save what came through a tiny window three foot above eye level. Both prisoners spent a great deal of time looking at that window. One saw the bars, ugly, metallic reminders of reality. As each day passed he grew increasingly discouraged, bitter, angry and hopeless. The other prisoner looked through the window to the stars beyond. As each day passed hope welled up as he began to think of the possibility of a new life in freedom.

Do I need to tell you that the world we live in is as hopeless and black as the dingiest dungeon cell? Do I need to recount the horrors we see each night in the Middle East, or Africa or even the streets of Australia? Who isn’t aware of the pain and anguish which afflicts countless homes within our own city? Even our own suburb? Unrestrained violence, economic hardship, meaninglessness and hopelessness afflict our world. It would be very easy to feel overwhelmed by it all, to stare helpless and impotent at the bleak bars which surround our societies.

Yet as Christians we know something others don’t. We know that the world is not as bleak and desolate as the Six o’clock News. We know that bars cannot stop the light. We know that this world has a lover who has done something about the darkness. We look through the bars and see the stars. We look beyond the cross, beyond the tomb to a Saviour who has brought good news that transforms life. Good news our world needs and we have been called to share.

*Ross Nicholson,
Rector*

Saint Alban's Patronal Festival





More “What Saint Alban’s means to me”

In the last edition we included some thoughts from parishioners on “what Saint Alban’s means to me?” Here is another’s thoughts:

Saint Alban's Church has been my spiritual home since 1979. It is everything I have looked for in a Church and it brings me a sense of peace when I enter its beautiful space. The warm welcome, the beautiful music, the age old liturgy of a traditional Anglican services gives me such a sense of comfort and completes my Sunday knowing that I have been a part of a meaningful service of worship. The way we celebrate all our important festivals is so uplifting. I appreciate so much the provision of a place where I could come in on any day and light a candle and offer a prayer of thanksgiving for my blessings or a prayer for healing, comfort and strength for a loved one who is going through illness or some other difficulty and it is such a special comfort. I know I am in a sacred space whenever I enter our beautiful Church.

Who is this Man?



This drawing was on the notice board behind my desk at Concord Hospital for many years. People would often ask me who had done it, as it was a very effective caricature of me.

I used to explain to people that it is not a picture of me at all. My daughter had been teaching Sunday School at her church over ten years ago. She joined us for lunch afterwards, showing us the picture. She had found it in the Sunday School materials she was using. The picture was actually meant to represent Zacchaeus in the story from Luke 19:1-10. You may remember that Zacchaeus was a tax-collector who climbed up a tree to see Jesus as he visited Jericho. Jesus called him down, invited himself to Zacchaeus' home, and Zacchaeus became a changed man, repaying debts to those he had cheated and giving half his possessions to the poor.

My family and I still think that the picture is rather like me. And at least in two regards, Zacchaeus and I are similar. We are told that Zacchaeus was a short man: enough said! And Zacchaeus became a follower of Jesus: that makes the two of us members of the same spiritual family.

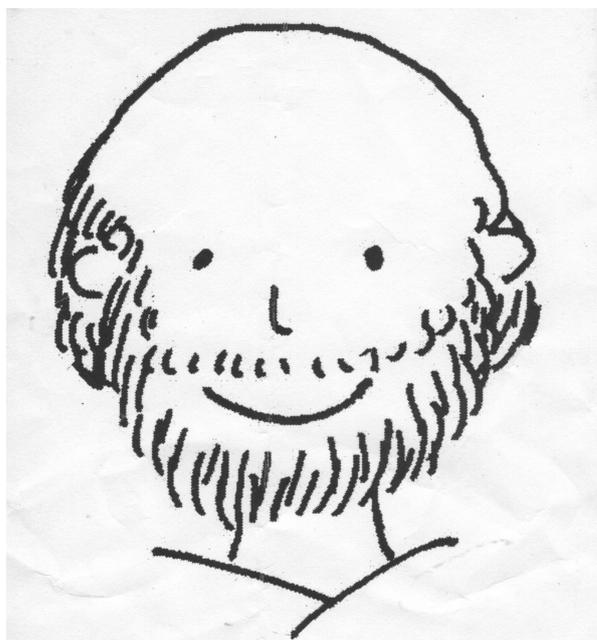
I suspect that Zacchaeus' tree-climbing ability is better than mine. He perhaps thought that he would not be obvious up in the tree. Although I am used to being out in front of groups, I actually prefer not to be noticed when I am in an audience. Sarah is the one who puts up her hand when volunteers are called for: I normally hope that no one will choose me to be a volunteer!

Why was Zacchaeus up the tree? Not only was he short: he was unpopular, even despised by many people. He collected taxes for the Roman authorities, who were seen as invaders. That made him a traitor to his own people. Furthermore, everyone knew that people like Zacchaeus became rich because they overcharged the people whose taxes they were collecting. To most people, Zacchaeus was a traitor and a thief. No wonder he was unpopular. No wonder he chose tree-climbing as an alternative to pushing through to the front of the crowd in order to see Jesus. People weren't going to kindly make way for someone like Zacchaeus!

But whatever people thought of Zacchaeus, Jesus thought differently. To Jesus, Zacchaeus, for all his faults, was still a "Son of Abraham". He had certainly gone wrong, and done wrong. But he sought Jesus, and Jesus found him! And Jesus responded to him not with threats of judgement, but with words of welcome and acceptance. Here was a man who was repentant, and ready to for his life to change. Here was a person who was lost, but now had been found. Amazing grace, indeed.

We don't know what Zacchaeus actually looked like. He probably didn't look all that much like me. But I'm glad to have this connection to him. For his story reminds me that I too am graciously forgiven by Jesus, and that like Zacchaeus, I have a new life to live, as Jesus' forgiven follower.

Paul Weaver



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