
CHAUNTICLERE

THE MAGAZINE OF ST PETER'S ANGLICAN CHURCH, CREMORNE

New Series No 46

January 2012



The Adoration of the Magi by Italian artist Gentile da Fabriano 1423



DATES TO REMEMBER 2012



Shrove Tuesday	Tuesday 21 February
Ash Wednesday	Wednesday 22 February
Good Friday	Friday 6 April
Easter Sunday	Sunday 8 April
Anzac Day	Wednesday 25 April
Ascension Day	Thursday 17 May
Pentecost	Sunday 27 May
Public Holiday	Monday 11 June
Patronal Festival	Sunday 1 July
Local Government Election	Saturday 8 September
Annual Garage Sale	Saturday 13 October
Christ the King/ Commitment Sunday	Sunday 25 November

Chaunticlere can be found on line at www.stpeterscremorne.org.au
Opinions expressed in Chaunticlere are those of the contributors.
Editor: Edwina Waddy

A Word from Fr Neil

Greetings,

We have just finished the celebration of the birth of our Saviour Jesus Christ with multiple services which were attended by both parish members and members of the community. It is always a puzzle to me about how people who have little contact with the parish manage to come through our church doors to attend our Christmas services at 5.30pm or 11pm or 7am or 9am. It is wonderful that they do and we have an opportunity to share the greatest gift of Christmas with them – the Son of God.

But how do they know? This year at our Christmas services we have done a survey to gather information. Each visitor was given a red slip and a pen and was asked to tick the appropriate box to indicate how they knew about our services. The options were: Letterbox Drop, Mosman Daily, Street Notice Boards, Word of Mouth, Website, Redlands or Other. The results were overwhelmingly one way – Word of Mouth. The majority of visitors who attended



our services were there because they were told by someone else. All the advertising in the world does not necessarily get the best results.

So what does this tell us? We need to be mindful of the effect that our spoken words have on other people. Our parish church is the only church of any denomination in Cremorne which gives us an important edge. We need to be bold about telling people who we are, what we believe and where to find us. We can assume that if people drive past St Peter's and do not see our notice boards then they also drive past and do not see our church building.

Our example comes from the Christmas story. Mary was told by an angel that she would be having a son; Joseph was

warned in a dream not to be afraid; the shepherds had a late night visit from the angels to summon them to the stable and the wise men observed a star which led them to kneel in the presence of Jesus. If not for personal contact and conversation, there may not have been a gathering at the birth in the stable at all.

Throughout his ministry Jesus himself also took every opportunity to tell others about his faith and the promises made by God to all who would listen. He sat at table with tax collectors and prostitutes, he argued with the elders of the synagogue and even on his way to Calvary he continued to reassure those he loved. And on a mountaintop in Galilee he gave his disciples this final instruction.

'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you

always, to the end of the age.' Matt 28. 19ff

When all the excitement of Christmas is over and the New Year celebrations are behind us, may I encourage you to take every opportunity to share what your faith means to you. I know it can be difficult but it is amazing how a conversation about a beautiful sunset can be turned into an opportunity to tell someone you are a Christian. And usually, all it takes is to tell the person sitting beside you on the bus or on the ferry or in the queue at the theatre that you go to church. If it seems a little odd or difficult, remember that Jesus said:
I am with you always, to the end of the age.

May you all receive many blessings from God as you take the opportunity to share your faith in the year ahead.

With prayers and blessings,
Fr Neil

For with God all things are possible. Mark 10:27

Don't keep the faith—spread it.

St John's Tully and Cyclone Yasi

In October 2011 Bishop Bill Ray from the Diocese of North Queensland visited the parish as last year's visitor to Sydney with Friends Of The Outback [FOTO]. He spoke movingly about the devastation left by Cyclone Yasi in January. St John's Tully had its roof blown away and the result is that workers are now demolishing both the church and the rectory.

Fr Neil has kept in touch with +Ray, and asked whether St John's Tully would like to twin with St Peter's. The bishop has written to say that the rector of Innisfail, Fr Gooden, has phoned every parishioner in Tully asking if they were in favour of this, and there was 100% positive response.

So this year, St John's Tully will be a Parish Mission Focus with our fundraising events.

At the first anniversary of Cyclone Yasi, services are being held in Tully and Cardwell with both the Premier and the Governor present.

The bishop has suggested these



Bishop Ray pictured at the deconsecration of St John's Anglican Church, Tully, N Qld.

Prayer Points:

For Pine Haven Nursing Home
as it has offered its Chapel
for Sunday worship

For Fr Gooden as he ministers to
people of Tully, Mission
Beach as well as being
rector of Innisfail

Safety for the workers who are
demolishing the church the
rectory

For the parishioners as they
decide on a new design –
the hope is that it will be
multipurpose

For the people of St John's as
they seek to reach out with
the Good News of Jesus
Christ in Tully

For those who are still waiting
for their homes to be
repaired or replaced

The world needs peace, goodwill and hope at Christmas

St Peter's hosted many visitors to our Christmas services this year. It is worth reflecting for a moment what a privilege it is to be free to worship as we do each week, and to be able to celebrate and share the Christmas message.

Thirteen children, including two friends from a neighbouring parish, took part in our pageant. The church was virtually full and the cast looked very professional in our recently acquired costumes. We thank the children for learning their parts so that visiting children can see and hear the story of Jesus' birth.

Christmas has always been at its heart a religious festival – marking the birth of a man some 2,000 years ago who held no public office but became arguably the most influential figure in the history of the world.

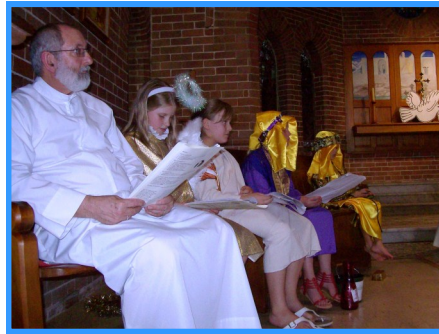
The realms of church and state have always been separate in Australia, leaving families and individuals free to pursue their

spiritual beliefs, or none. This settled state of affairs is not good enough for a new, radical wave of secularists who would, if they could, banish every trace of religion from the public square.

In the week preceding Christmas, a commentator in a Sydney newspaper complained of “cynical attempts by Christians to hijack the whole fiesta for their own religious ends”. The sentiment is as preposterous as trying to take Islam out of Ramadan, though naturally that is never suggested. The thought-police have made deep inroads elsewhere in the Western world.



Approximately 180 people came to the Pageant on Christmas Eve.



Above: Fr Neil took the role of Haggai the prophet. He is pictured with the Angel Gabriel, and Rebecca the Reporter who interviewed 2 Wise Men.

Europe's constitution omits any mention of God, commentators in Boston have condemned public Christmas trees as "alienating religious monuments" and Christmas concerts in some Canadian schools have been given way to "inclusive" talent shows in February. In England, Christmas was written out of the new television production of *Thomas the Tank Engine*, distorting the work of its author, a faithful vicar.

After years of tyranny Christianity is enjoying a renaissance in Russia – the North Koreans are not so fortunate. Social engineering invariably fails

because of the power of the human soul - that intangible, internal force by which we think, feel and use free will, can never be confined by ideology or extinguished by force.

Ed with excerpts from *The Australian*.



Above: Joseph and Mary.

Below: 13 children took part including two visitors from St Thomas' North Sydney. We thank them all for their hard work, and their parents for their support.



Ruth Frappell - An Appreciation

On 31 July 2011, a little over a year following the publication of her centenary history of this Parish, Dr Ruth Frappell died of pancreatic cancer. She was 69 years old. On 8 August her requiem almost filled St Alban's Church, Epping, and subsequently an obituary written by Leighton, her husband of 41 years, was published in the Herald.

Ruth was an historian of distinction. Initially she graduated with honours in History from the University of Sydney, and in 1968 she obtained her Master of Arts degree, again with honours; the subject of her thesis was a study of the Anglican Diocese of Bathurst during the episcopates of Marsden and Camidge. This drew together the threads of Ruth's interest in religious history, and her own history in the Bathurst Diocese. She had been confirmed by Bishop Arnold Lomas Wyld, who, in the 1940s, had been at the centre of the Red Book Case.

While subsequently awarded a Ph.D. scholarship tenurable at the Australian National University, Ruth chose to remain in Sydney, marry Leighton and start a family. She and Leighton had three children, Alison, Margaret and Stephen. Some years later Ruth completed her doctorate at the University, under the supervision of the late Kenneth Cable, the doyen of Australian Anglican historians. Her research

was concerned with the ministry of the Anglican Church in rural Australia.

During this period, Ruth's other academic work was prodigious. At Sydney's History Department she worked with Professor John McManners, who later occupied the Regius Chair of History at Oxford. In addition she began an association with the Australian Dictionary of Biography (ADB) which commenced with the publication of volume 3 in 1969, and continued until the publication of volume 17 in 2007. On my count, during that 28 year period Ruth contributed 55 entries. Researching and writing entries for the ADB is an exercise that requires immense skill and judgment. The author has to be on top of the subject matter, and then compress his life within a strictly limited number of words. In addition to the "who, what, when and where", the best entries also manage to give a flavour of the subject's character. With the judicious use of a few words, Ruth's entries show just how skilful she was in this endeavour.

There would be few authors who have shown a longer devotion to the ADB, or who authored more entries. Ruth said that during her time at the ADB she learned a great deal from Professor Douglas Pike, who was the general editor of volumes 1 to 5. Such was Ruth's reputation in this field that she also contributed entries to the Oxford Dictionary of Biography. She

lectured at the University of New South Wales and Macquarie University, and was the author of several journal articles, including one on the Red Book Case. She also contributed chapters to works on Australian religious history.

In addition to the activities just mentioned, Ruth was the first named author of *Anglicans in the Antipodes*, an indexed calendar of the papers and correspondence of the Archbishops of Canterbury, 1788 – 1961, relating to Australia, New Zealand and the Pacific. This is a work of exceptional scholarship and application, and will prove to be a lasting and invaluable resource for researchers on Australasian Anglican History.

The above does not do justice to Ruth's work and reputation as an historian, and does not even mention her work for the Royal Australian Historical Society (of which she was President), the Prayer Book Society (of which she was also President), and her accomplishments as a musician (she held the A. Mus. A. qualification). As admirable as this catalogue of Ruth's achievements may be, they do not give any real indication of Ruth as a person.

Between 1992 and 1999 she supervised my own thesis on the Red Book Case, and during that period not only did I come to appreciate her erudition and guidance, but also her generosity

and warmth. These qualities never flagged, and I continued to benefit from them in the decade following the completion of my thesis. Her writing of this Parish's centenary history provided a further illustration of that erudition and generosity.

Ruth had a great talent for friendship, and had an extensive network of friends both within the Church and beyond it. In addition, she was a person who showed unwavering loyalty to her friends, and, in so far as I was able to observe that friendship and loyalty was reciprocated by her friends whom I also knew.

From her manner, some might have regarded Ruth as the archetypical out-of this-world scholar. While she was undoubtedly a scholar, she was by no means one whose head was always in the clouds. Both in academic and non-academic matters she kept her feet firmly on the ground, and having spent time with her, I soon realized that she had a keen appreciation of "which way is up". She had a firm grip on the non-academic realities of life and the world, and her commentary upon such matters was both amusing, and, at times astringent.

I was very fortunate to have had Ruth as a teacher and friend, and in the six months since her death I have missed her greatly. In these things I am not alone.

David Galbraith

Synod Report 2011

Let's Start with the Good News

Synod saved the best for last – Bishop Robert Forsyth's motion with the rather dubious title *Common Prayer: Resources for Gospel-Shaped Gatherings*. The Archbishop's Liturgical Panel, under the guidance of Bishop Robert has produced a 'development version' of various services, including the Eucharist (or The Lord's Supper as it is there referred), Baptism, Marriage, Funerals, and a number of prayers. It contains material from *The Book of Common Prayer, An Australian Prayer Book, A Prayer Book for Australia* and other identifiable sources. The revisions are sensitive and traditional forms have been followed.

Why? You ask. If you attend a church with a liturgical background, you may not be aware that many Anglican churches now do their own thing and write their own services. Many young graduates of Moore College are unfamiliar with liturgy in any shape or form.

Although the debate on this motion brought grizzles from

predictable sources, the great joy was the comments of some young speakers making such comments as 'we don't know much/anything about liturgy but we like what we see in this book'. Read for yourself on the website www.commonprayer.org.au.

This is not yet a complete work; there are many conceded gaps to be filled. If you have any comments or suggestions you can make them on the website before the end of March 2012. It is intended to bring the book back to Synod 2012 for approval.

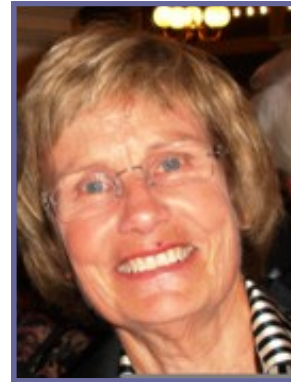
Improving but could do better

The final report of the Archbishop's Strategic Commission on Structure, Funding and Governance was tabled. Some of the recommendations appear sensible, others do not. Many of the reforms suggested by members of Synod, in particular relating to timely access to reports and the election procedures and qualifications (or lack of) of candidates were ignored. Interestingly, tabled with the report were responses from the GAB/SDS, the Australian Church Property Trust and St Andrew's Cathedral School (collectively referred to here as 'entities'). These entities are

vitaly affected by the recommendations.

Not one of them was happy with the report. (These documents are too long to review in detail here but they are available on the SDS Website under SYNOD THIS YEAR.) What is appalling is how little dialogue there was between the Commission and these entities. The motion before Synod of the Chairman of the Commission, Mr Peter Kell, on what should happen next simply proposed for the Report to be referred back to Standing Committee to consider possible ways of implementing the recommendations. This bland motion was successfully amended to require Standing Committee to consider the responses of the entities.

I tried to move an amendment that it should not simply be referred back to Standing Committee, but to a committee of people with experience, including representatives of the entities that should be established to consider how best to deal with the issues and to report back to Synod. This amendment was not accepted by the movers but we did manage a compromise. I withdrew the motion and Mr Kell gave an undertaking to Synod



that the points I raised would be followed. An interesting public negotiation! In addition, was a similar motion from St Clement's, Mosman equally determined to see a thorough review. At least the reform process has started.

The fair and the reasonable

Gracious motions were passed celebrating the lives of Dr Patricia Brennan and Steve McKerihan and giving thanks for the work of retired Deaconess Margaret Rodgers and the Venerable Narelle Jarrett.

We now have two regional cathedrals, one at Parramatta and one at Wollongong. Four provisional parishes have been reclassified as parishes.

The not good: in fact, the bad

It is disturbing to observe the continuing friction between the Sydney Standing Committee and that of General Synod. Time and

again complaints were made about the unreasonable attitude of General Synod, such as - how much money they were trying to get from Sydney - the Primate does not need a research assistant - proposals from Sydney are always rejected - we are attacked just because we are Sydney. Some of these arguments may be justified but most of them sounded like schoolyard squabbles.

Sydney must accept that it is not always right on everything. Bearing in mind that Sydney holds 27% of the positions on General Synod, one would have thought that some issues could be resolved. It should not be thought that there are not some good, intelligent people at the higher levels of this Diocese but sadly their views are often overruled.

Largely as a result of this attitude, a sensible request by Mr Garth Blake SC to defer the passing of an ordinance on the Relinquishment of Holy Orders, narrowly failed. Sydney's ordinance is to operate in place of a Canon of General Synod. Garth Blake was concerned that Sydney's ordinance did not contain adequate protection for

children and vulnerable adults and requested Standing Committee to consult with the Safe Ministry Board and the Professional Standards Commission of General Synod and report back to Synod next year. But, no, press on, we're Sydney.

The interesting

The Parish Relationship's ordinance was passed reducing from 4 to 2 years the period a new minister must have been in his parish before a licensing review can be held in a case of a serious breakdown between a parish and its new minister. Those supporting the amendment argued that new ministers needed to show great self-awareness and sensitivity in handling of any change and their goal should never be to drive so much change that a significant proportion of the congregation are alienated, and indeed driven away.

Those opposing roundly rejected these arguments. Frequently change is essential and the damage it causes is just part of the process. Where radical change is called for, 4 years is needed to create the upheaval and allow things to settle. The

ordinance was passed thus enshrining the two year time period.

The future

Parish Costs Recoveries. As promised last year, the levy was for one year only. But in these straightened times, the parishes are to be requested to increase their giving. Synod was presented with an exposure draft for consideration for next year's debate at the beginning of a funding triennium. This draft establishes Funding Principles prioritising requirements. It also proposes that parishes pay for more of the 'ongoing essentials'. In addition to the current costs paid by parishes, they will also be required to pay the Diocese's membership and affiliation costs to General and Provincial Synods and the NSWCC, a contribution to the cost of Diocesan Archives and support for the Parish accounting system (SAPAS).

The projected increase will be 5.14% as against last year's levy of 5.73%. One of our concerns was to ensure that careful consideration was given to the allocation of funds. To this end we succeeded. Yes, succeeded in having an amendment to the proposed principles to require a

procedure to be adopted by any organisation seeking funds to provide a detailed proposal of purpose, timing and a review of their existing reserves. This exposure draft needs to be given careful consideration over the next 12 months. We must be ready to put well considered opinion to next Synod.

**Susan Hooke,
with welcome support from
Lyn Bannerman
Christ Church St Laurence**

Susan Hooke and Caroline Bowyer were elected to be our Synod representatives for the next three years. During this time it is expected that there will be an election of the next Archbishop of Sydney. Both Susan and Caroline speak to the floor of the Synod sessions and we thank them for the time they make for this significant contribution.

Lyn Bannerman is a Synod member for Christ Church St Laurence where her husband Colin is a warden.

**All Creatures Great and Small –
The Blessing of the Pets
By Caroline Bowyer**

In writing on this topic, I should probably begin by outing myself as, not only a passionate lover of all creatures great and small, but, indeed, as a committed animal welfare activist, working to put an end to the horrors of factory farming and the live export trade, which I believe future generations will view in the same way as we do the slave trade.

Ever since viewing the *Vicar of Dibley's* animal blessing episode many years ago, I have hoped for such a service in my own parish (perhaps minus a few of its more extreme features!) I was delighted, therefore, when Fr Ken held the first Blessing of the Pets (BoP) at St Peter's, ably assisted by his gorgeous, blond, canine friend, Josie, who shared some remarkable theological insights into the spiritual significance of *dog* as an anagram. Since then we have enjoyed a number of successful and memorable BoPs. Thank you, Fr Neil, for continuing what I hope has now become a parish

tradition.

I see great value in the BoP service as an evangelistic opportunity, and hope we can promote it more widely in future, especially as it is one of the few services, which children can enter into wholeheartedly. My own children, now both adults, still enjoy the service, and often recall with amusement the names of pets they have encountered at past services, such as *Blue Cow*, the rabbit, and *Sushi*, the goldfish. I am sure, when they were young, they would have relished the opportunity to bring their pets to church, including the nine baby guinea pigs, with which we were "accidentally" blessed at one time, along with sundry other creatures befriended over the years.

Many of us see our pets as amongst God's most wonderful gifts, so it is appropriate to hold a specific service, where we can offer thanksgiving for this special blessing. Those of us who own pets (or, in the case of cats, are owned by them), generally see them as very much part of the family, so it is natural that we enjoy talking about them, much as we do about our children. We also enjoy hearing about the

pets of our parishioner friends and visitors. It is not often, though, that we actually have a chance to meet those pets. The BoP provides such an occasion, allowing us to make an emotional connection with others in a very special way through what is important to them. What a wonderful pastoral opportunity!

Scope for the future!

St John The Divine Episcopal [Anglican] Cathedral in New York is the largest cathedral in the world, though not yet complete. It stretches the length of two football fields. The interior is so vast that it can comfortably fit 4,500 bodies during services. The active congregation is known for its outreach work with children and seniors.



Above: Camel and Emu about to enter cathedral. Below: Camel processing up the main aisle.

Highlights during the year include the Blessing of the Animals during the feast of St Francis. In October 2011 3,000 people were expected and between 500 and 1,000 animals would be blessed.

St Francis was deeply committed to the well-being of the environment and of all creation. He rejoiced amongst nature. He lived with animals. He preached to the birds to remind them to praise their Creator for the blessings they had. He tamed a wild wolf and made it one of his many pets.

*I have been all things unholy.
If God can work through me,
he can work through anyone.*
- St. Francis de Assisi . Ed.

Visitors from England

Over the Christmas break we were visited by a couple from Bedford, UK – Chris and Wendy Waters. While we were chatting at Morning Tea I learned of their involvement in their local parish and asked Wendy if she might contribute some thoughts from the Diocese of St Albans for readers of Chaunticlere.

Ed: What is the name of the parish where you worship?

Wendy: We worship at St Mark's Church of England, Bedford. This has been an ecumenical partnership with the Methodist church for 30+ years. There is one full time Anglican vicar, 1 part time Methodist deacon and 1 self supporting Anglican priest who is also in full time secular employment. The website is: www.thisischurch

Ed: What role do you have in your local parish?

Wendy: I am a Reader [previously known as a Lay Reader] and am known as Wendy Waters. This is a licensed lay ministry similar in nature to a deacon. We have to complete 3 years' part-time training which includes New Testament, Old Testament, liturgy, church history and doctrine. We are then licensed by the Diocesan Bishop to exercise our ministry with the diocese. This is usually within the parish but

increasingly we are encouraged to help in nearby parishes who are without a priest, or if the priest cannot cover all the churches within his/her parish.

Traditionally, Reader ministry was primarily a preaching and teaching one, but this can be much broader.

Whilst we cannot take sacramental services eg baptism, marriage or give absolution, my role includes;

Within St Mark's

Leading our monthly *Messy Church* – a fresh expression of church for families with children aged 5-9

Preaching once a quarter at St Mark's and our partner church at Putnoe Heights

Reading the lesson, leading the intercessions

Pastoral visiting and home communions

Outside St Mark's

Taking communion by Extension Services in nearby rural parishes as requested. The bread and the wine have been consecrated by a priest at an earlier service.

Leading and preaching at Evensong or other non Eucharistic service eg Family Service

Taking monthly Holy Communion to a nearby Immigration Detention Centre

Acting as Locum-on-Call hospital chaplain

Taking funerals in church or crematorium

Ed: What brought you to Sydney?

Wendy: My daughter came to live in Cremorne a year ago with her Australian partner.

Ed: How did you locate St Peter's? Which services did you attend over Christmas?

Wendy: We found your parish on the internet. We were staying at Port Macquarie over Christmas and worshipped at the Anglican church there. We came to St Peter's on 27 November, then went to New Zealand, 18 December and 1 January.

Ed: Did you visit any other parishes in Sydney? What were your impressions?

Wendy: When we first arrived in November we went to St John's Glebe to see how their *Messy Church* operated. We were made very welcome. Their mission through this alternative worship was more to adults who found it difficult to relate to formal worship.

We made a tourist visit to the Anglican Cathedral which we found rather devoid of welcome and we were puzzled by (1) the apparent lack of an altar and (2) some modern furniture that did not seem in keeping with a Cathedral. In fact it left us feeling quite *spiritually cold*.

Later we made a similar visit to St Mary's Roman Catholic Cathedral which we found much more welcoming, full of life and prayerful.

Ed: What are the significant differences/similarities about

Anglican worship here and Church of England worship in the UK?

Wendy: It is very easy to feel at home in both Australia and New Zealand because the Eucharistic liturgy is very similar. The hymns were both familiar and unfamiliar. St Mark's Bedford is a fairly "low" church so the gospel is read by a lay person and from the lectern. But in other local churches the gospel would be read by the priest in the body of the church as at St Peter's. Lay people also commonly lead the intercessions.

Ed: Any other thoughts?

Wendy: We were impressed with the warmth of the welcome extended to us by the congregation at St Peter's on all three occasions we worshipped there – both in within the church and in the hall afterwards. Welcome is high on the agenda of our Bishop, Alan, of St Albans, who I am sure would be impressed by your welcome ministry! Meeting local people added to the wonderful time we spent in Sydney and beyond.

I also noticed that both in NZ and Australia the Archbishop of Canterbury is included in the weekly intercessions. This would not always be the case in the UK.

I also learnt a little more about the divisions between the Anglican diocese in Sydney which saddened me – for yourselves, for the wider Anglican communion and most importantly for the Church's Mission. Ed.

Let there be light!

Looking into the future, three or four years ago Bruce Gordon looked at commercial lighting in many and various public galleries around Sydney. He asked a firm called *ERCO Lighting* to give an estimate to replace the church lighting. It was not affordable then - but we live in faith.

The Late Anne Fitzpatrick's great act of generosity enabled the wardens to take this to the next stage. With \$35,000 in hand, the wardens sought professional advice and through a contact of architect Martyn Chapman, they met Professor Barry Webb.

Professor Webb has academic qualifications in Engineering, Science and Architecture. In 1997 he was invited to present a new course in lighting in the School of Architecture and Planning at the Massachusetts Institute of Technology. He was subsequently appointed a Visiting Scholar at MIT and taught the course until his retirement in 2004. In 2000 he was awarded an AM with the citation mentioning his work in lighting. Parish Council does not

spend money without expert advice!

A consultation with parishioners and Prof Webb was held, and a contract was signed. Then an appeal for funds was opened and was warmly supported. The results were absolutely stunning! One act of generosity moved 73 others to contribute \$27,084 leaving a balance of approx \$4,000. The lighting was installed during the October school holidays over 9 working days, and we celebrated with a Service of Thanks on All Souls Day, 2 November, with 5 representatives from ERCO in the congregation.

The lights are controlled from a console in the priest's vestry and the mood can be altered with the push of a button. When the lights are dimmed there is a focus on the pulpit during the sermon; the carol service presented an opportunity to introduce gradual increase in lighting as it progressed; and best of all we now have excellent light during an evening service.

Our warm appreciation to Greg Loveday who oversaw this project to its conclusion. Ed.

How To Plant Your Garden

First, you come to the garden alone,
while the dew is still on the roses.

For the garden of your daily living:

Plant three rows of peas
Peace of mind
Peace of heart
Peace of soul



Plant four rows of squash
Squash gossip
Squash indifference
Squash grumbling
Squash selfishness

Plant four rows of lettuce
Lettuce be faithful
Lettuce be kind
Lettuce be patient
Lettuce really love one another



No garden is without turnips
Turnip for meetings
Turnip for service
Turnip to help one another

To conclude our garden, we must
have thyme
Thyme for each other
Thyme for family
Thyme for friends



Doreen Salt - Parishioner 1918-2012

Doreen was born in Shanghai on the 27th September, 1918, the youngest child of four of Cecil and Doris Hynes. Cecil was the Managing Director for the then called Hong Kong Shanghai Bank (now HSBC) in China. Cecil was, by all reports, a very authoritarian father with strict Victorian views of women and their role in society, values which he tried to inculcate into his youngest daughter but without much success as we all know.

Aged 5, the family moved to Hong Kong where her father became the chairman of the HSBC. Doreen was brought up in the very conservative and formal Victorian environment of that time as befitting the daughter of one of the most powerful Taipans of Hong Kong.

However, Doreen's free spirit and non-conformist nature were already emerging and taking root. Doreen was taken to school on a rickshaw carried by Chinese coolies which she of course thought was a lot of fun as she urged the coolies to go faster up and down The Peak.

From Hong Kong, Doreen was sent to boarding school in England, to instil proper Victorian discipline and values into her. There, she was an

accomplished gymnast, athlete and horse rider. In particular, she liked to participate in many of the raucous English hunting events, again much to the displeasure of her father who thought this activity most unseemly for a young lady.

When she finished school, Doreen wanted to be a medical doctor but again her father was strongly against this, believing that women should not pursue a professional career but rather stay at home, have children and look after the house and family. To try to dissuade her, her father restricted the amount of money he would pay for her tuition. Undeterred, Doreen changed direction and trained as a physiotherapist because the training was shorter and less costly.

Soon after graduating, World War II erupted, bringing Doreen face to face with the brutality, suffering and destruction of war. This time in her life had a dramatic impact on Doreen's future philosophy of life, her appreciation of people, and determination to look for the good in people and events.

At the tender age of 21, Doreen narrowly escaped death when a German bomb hit the dormitory she was living in, killing her roommate. During the height of the London Blitz, Doreen and her childhood friend Elizabeth – who is still living in Alderney in the Channel Islands -

drove a canteen truck through bomb strewn London, looking after the wounded, and supporting them in their suffering. Several times, Doreen and Elizabeth nearly met their own dark fate; once they drove across a road only to find, when they had stopped, that they had gone over an unexploded bomb.

Doreen said that events like these taught her to surrender to her fate and strengthened her faith and belief in God, beliefs that shaped the rest of her life. As the war continued, Doreen decided to join the medical corps and go overseas to support the Allied troops. She saw active service in North Africa and Italy, and attended the wounded in the battle of Monti Casino. Finally, she went to Burma and then Singapore where she met her husband Harold as part of the Allied forces that liberated Singapore in 1945.

Doreen was very embarrassed when she first met Harold and nearly cancelled her date. Having come straight from Burma, her clothes were brown as she had had to wash them in the jungle water which made them look stained and dirty. This was in stark contrast to the pristine white, Chinese laundered clothes of other physiotherapists and nurses who had not come from Burma.



Nevertheless, Doreen and Harold fell in love and married in Singapore in 1946, despite the strong resistance from her father and mother who had wanted her to marry an upper class gentleman, not a working class lad from Buxton, Derbyshire. They lived in Singapore from 1945-1965 and had three children – Robert, Andrea and Michael.

In 1965, Harold lost his Singapore job and ventured out to Sydney to find a new one in Australia. Doreen returned to England with the family. For nearly two years, Doreen looked after the three children whilst missing her husband dearly. But typically, she never complained and stayed positive and uplifted.

In 1967, Harold finally secured a job as managing director of the Psychiatric Rehabilitation Association in the city, and in September, Doreen and the three children boarded the *Fairstar* to migrate to Australia for the

princely sum of 10 pounds! Upon arriving in Sydney, Doreen and Harold decided to live in Cremorne so that the children might attend North Sydney Boys and North Sydney Girls HS.

They bought the Richmond Ave home in January 1968 and joined St Peter's very soon afterwards. For just on 43 years, Doreen was an active parishioner of St Peter's and Christ Church St Laurence. Indeed, after her family, St Peter's and Christ Church became the most important part of her life, particularly after Harold passed away in 1979. Taking her weekly communion, and supporting her church community and various charities, were exceedingly significant to her.

Over time Doreen became very famous for her wonderful *Hot Singapore Chutney* which she religiously prepared for many years and jealously guarded the secret recipe.

Right up to her mid-80s, Doreen continued to live a highly active life, travelling extensively to the UK, Asia and the USA to see her family and friends,

Doreen was always a free spirit, a non-conformist, a bit of a rebel really, who loved life and saw it as a celebration and adventure, and who cared more about other

people and their lives than her own. Doreen also had an incredible gift for finding the good in others irrespective of their background, beliefs or lifestyle and nurturing that goodness with the lightness of her being.

Doreen had an indomitable will and a positive spirit which came from her unshakable faith and belief in God, her strong sense of right and wrong, and her deep and unconditional love for her family, faith and friends.

Her son Robert reflected that like all of us, Doreen was not perfect. Throughout her life, she was often racked with feelings of self-doubt and lack of self-esteem which she kept to herself. She invariably downplayed her talents and abilities, which made her courage, determination and achievements that much more endearing and inspiring.

The day before she died, she spoke to Robert:

"I am okay. So please don't worry about me. It is lovely to know that all my friends are thinking of me. I am just an ordinary person so please don't fuss over me. I've had a marvellous life and I am so lucky to have known so many wonderful friends. I love you all."

Edited from a eulogy given by Robert Salt at her funeral on 4 November 2011.

From the Parish Registers



Holy Baptism

RIANNA MARIE SEDAWIE	17 JULY 2011
KIARASH ASGARIMEHR	4 SEPTEMBER 2011
SARAH LOUISE McDONALD	25 SEPTEMBER 2011
KATIE LOUISE PEARSON	25 SEPTEMBER 2011
CLAUDIA GRACE GRIPPER	9 OCTOBER 2011
WILLIAM MARK NAYLOR	30 OCTOBER 2011
HUNTER THOMAS KITCHEN	11 DECEMBER 2011



Holy Matrimony

GEOFFREY VINCENT DOWELL AND AGNES NGA GEE CHAN	12 NOVEMBER 2011
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Funeral Rites

RICHMOND GORDON NELL	29 AUGUST 2011
DORIS MAY ROWLAN	12 SEPTEMBER 2011
NELLIE HOLLIDAY	12 SEPTEMBER 2011
DOREEN GERTRUDE SALT	4 NOVEMBER 2011
EDNA LOUISE FLORENCE NORTON BAKER	21 NOVEMBER 2011
AMELIA TURNELL	14 DECEMBER 2011

ST PETER'S ANGLICAN CHURCH

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Email: info@stpeterscremorne.org.au

Web: <http://stpeterscremorne.org.au>

Rector:	The Revd Neil Vearing	9953-1050
Director of Music:	Maria Welna	
Admin. Assistant:	Jan Koop	9953-1050
Rector's Warden:	Greig Brooks	0418-632-228
People's Warden:	Greg Loveday	0414-992-746
People's Warden:	Esme Parker	
Parish Council Secretary:	Barbara Bardon	
Parish Councillors:	John Ashworth, Susan Hooke Jen Lee, Ian Lourenco, William Nesham, Matthew Peverell Edwina Waddy	
Pastoral Care Contacts:	Jane Ashworth	9948-0023
	Louisa Baker	9969-3939
	John Halford	9411-5971
	Beth McInnes	9923-2639
	Kathy Moss	9909-3985
	Heather Vearing	9953-1050
Children's Program:	Edwina Waddy	0402-116-216
Altar Servers Guild:	Angela Peverell	0407-297-175
Flower Guild:	Cheryl Dunn	9661-1038

**The Parish Office is open from 10am to 2pm Tuesdays and
10am to 12 Noon on Fridays**

The Church is open every day in daylight hours for prayer.

Additional services are advertised in the Weekly Pew Bulletin.

Regular Service Times

Sunday	Tuesday	Thursday
7am Said Eucharist	6pm: Eucharist	7am Eucharist
9am Sung Eucharist	during Lent	
11am Church @11		

A program for children aged 4-9 years is held on Sundays during the 9am Eucharist during government school terms. The children are led to the David Armstrong Room by the leader during the gradual hymn and return to their family in the church before communion.