

The Parish Magazine

Epping Anglicans



Saint Aidan's West Epping

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

**November 2019 to
January 2020**
Number 858



**Thanksgiving prayer
Saint Aidan's Day 25.8.2019**



**Margaret Cummins reads a lesson
Saint Aidan's Day 25.8.2019**



**Welcome table, Saint Alban's
8.9.2019**

In Covenant with the communities of
the Roman Catholic Parish of Epping and Carlingford,
the Uniting Church Parishes of Epping and West Epping, and the Baptist Parish of Epping

From the Editor



One family's memorial flowers 15.9.19

This edition of *The Parish Magazine* focuses on remembrance and the importance of our Parish family.

Saint Alban's is holding a Remembrance Sunday service on 10 November, honouring those who enlisted, fought and died in World War 1. Eight parishioners have provided profiles of their fathers, grandfathers, a great-grandfather and one great-uncle who served in The Great War. These parishioners will take a special role in our 10.00am service on 10 November 2019. Please invite your extended family and friends to attend this service with you.

There is also the theme of our loving Parish family, and the support we give to one another and the wider community. There are articles about our Parish celebrations, articles which show our support and care for disadvantaged people beyond our Parish and articles which honour past generations of our families.

On behalf of the Parish I would like to thank parishioner Bryce Cooper, daughter of parishioner Helen Cooper and writer of one of the World War 1 profiles [see page 22], for her sponsorship of this bumper edition of *The Parish Magazine*.

Julie Evans

Please contact me at julie.evans@ihug.com.au

Our vision:

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

"a city on a hill"

To contact us:

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Our clergy may be contacted at any time on (02) 9876 3362

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

Published by:

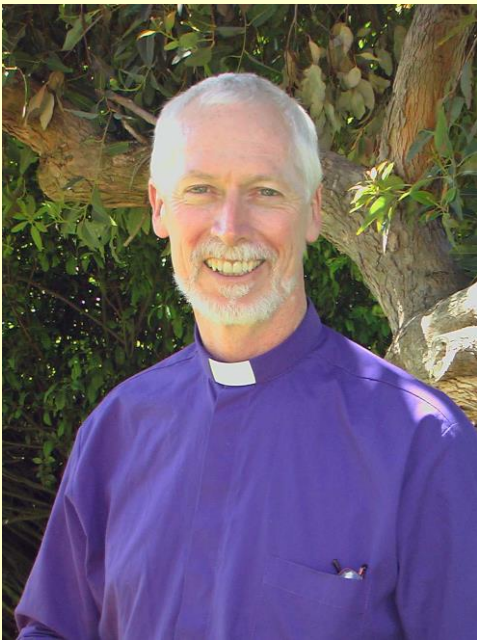
The Anglican Parish of Epping

3 Pembroke Street Epping, NSW, 2121, Australia.

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Thank you to the authors of the various articles in this magazine. Thank you to those who contributed photographs: Doug Carruthers, Julie Evans, Glyn Evans, Ross Nicholson and John Sowden. Thank you also to the proof-readers.

The Parish of Epping is a parish in the Anglican Church of Australia. *The Parish Magazine* records recent events in the parish, gives details of parish activities and publishes articles of general interest and articles which set out opinions on a range of matters the subject of discussion within the Anglican Church community. It does not necessarily reflect the opinions of Clergy, Churchwardens or Parish Council. The editor accepts contributions for *The Parish Magazine* on the understanding that all contributors agree to the publication of their name as the author of their contribution. *The Parish Magazine* is also available online at <http://www.eppinganglicans.org.au/keep-informed/parish-magazine/>



For a few years now 2.3 is the number I had in mind for children in the average Australian family. But I recently discovered from the last census that that number is now 1.7. The only reason that Australia hasn't declined in population and become one big, trans-continental retirement village is because of immigration.

In recent times there has also been discussions and debate about what constitutes a family. But even these debates still follow the individualistic, nuclear family model of two adults and a kid or two (or should that be a kid and point 7?). How different is the concept of family to that which shaped many of our own childhoods? And how different to that of 'family' as practised in biblical times.

Rather than nuclear the common practice of family was extended, family was Mum and Dad, kids and grandparents, cousins and uncles. Adam and Eve may have begun nuclear but, by the time of Abraham, family was quite extensive. Stephen in his defence to the Sanhedrin said that Joseph in Egypt *'sent for his father Jacob and his whole family, seventy-five in all ...'* Acts 7:14

For the early Christians the Church was seen as their family. The Apostle Paul exhorted the Galatians to:

"... do good to all people, especially to those who belong to the family of believers." Galatians 6:10

Peter acknowledges something similar when he writes:

"Show proper respect to everyone, love the family of believers, fear God, honour the emperor." 1 Peter 2:17

It is not without reason that Christians see each other as brothers and sisters in the family of God our Father.

The recent announcement of another enquiry into the Family Court is indicative of how far we have drifted as a society, to focus on rights within a family and away from responsibilities. In the marriage ceremony the man and the woman promise 'to love and to cherish, as long as we both shall live'. That is a statement about responsibilities. In fact, nowhere during a Christian wedding service are rights even mentioned, it's all about responsibility - to honour, to love, to protect. There are no promises made to any children who may be born to a couple, but the Ten Commandments set out our responsibility as children to *'Honour your father and your mother'*. Exodus 20:12.

Even to speak of 'responsibilities' is offensive to an individualistic culture that views responsibility as a limitation on personal freedom. But within God's family, our responsibilities to one another come not from compulsion or expectation, but our love for each and our relationship with Jesus. The crowds that followed Jesus were once so big that his own mother and brothers couldn't get to see him. When Jesus was told they were outside his response was:

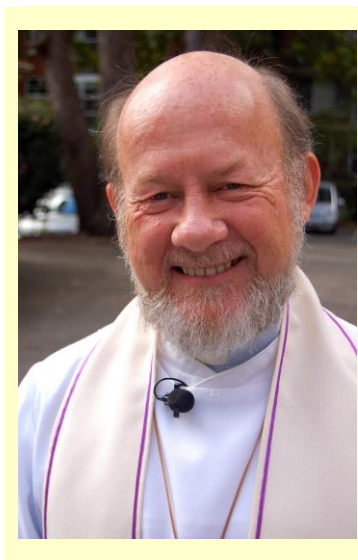
"My mother and brothers are those who hear God's word and put it into practice." Luke 8:21

This sounds a little harsh to our modern ears, but Jesus was making the point that in God's new family it is our commitment to God that unites us in a new relationship that transcends even our blood relationships. Putting God's word into practice starts with *'love the Lord your God and your neighbour as yourself'*. That is the chief responsibility that will flow out into all manner of loving responses to the needs of our wider church family.

In this issue of *The Parish Magazine* you can read articles that highlight the love in practice of which Jesus spoke. From the arranging of Patronal Services to the Rough Edges Dinner, to the support of refugees and the achievements of parishioners past and present, you will be able to see how the family of God here at Saint Alban's and Saint Aidan's is fulfilling its responsibilities to one another, doing good, loving the family, all to the glory of God our Father.

What's in a Name?

The Reverend Paul Weaver



“What should I call you?”

That's a question I have often been asked in my role as an Anglican clergyman. People want to show respect and are not sure about the appropriate name or terminology to use.

Back in the late 1970s, when I first served in the Parish of Saint Alban's as a young Assistant Curate, I was either called 'Mr Weaver' or just 'Paul'. There was one exception: Doug Pearson (quite a few years senior to me) loved to greet me (still in my 20's!) as "Father Paul": to which I would reply "Good morning Doug, my son!"

I was often described as the Curate, but in fact the Rector was the person given responsibility of the '*cure of souls*' in the Parish. Technically I was the Assistant Curate but in the Parish at that time, as now, all clergy, Rector and associate priests, share the responsibility for the spiritual welfare (the '*cure of souls*') of all parishioners.

The church has a range of special terms used for different aspects of its life, and clergy certainly have many terms used to describe their roles and positions. 'Clergy' itself is a term used in the Anglican church to identify those who have been ordained or 'set apart' for recognized ministry within the church as a bishop, priest or deacon. Normally they have undergone theological training and had some ministry experience to prepare them for their significant roles as leaders amongst God's people. Other mainstream churches have clergy who are ordained or commissioned in a similar way. Normally being an ordained minister is seen as a lifelong call, usually involving a number of different appointments, although for a range of reasons clergy can and do resign their orders.

Bishops are the 'supervisor' of the church: the word 'bishop' is ultimately derived from the Greek word 'episcopus', which means 'oversight'. The bishop has oversight of a diocese, which links together many churches. The word 'priest' derives from the Greek word 'presbyteros', which refers to an older person, an elder, or a senior person. It seems that churches in the time of the New Testament generally had a number of elders, who shared the leadership of the congregation. Interestingly, in many parts of the world, churches belonging to the Anglican Communion call themselves the 'Episcopal Church', while it is a reformed church which does not have bishops which calls itself the 'Presbyterian Church'.

Sydney Anglican Diocese, with a fear that the term 'priest' can be misunderstood in a Roman Catholic way, chooses to use the term 'presbyter' instead of 'priest'. I don't think they have achieved anything by this change! The third order of clergy is the 'Deacon', literally a 'servant' of the church and, of course, also a servant of Christ. When I finished at Moore College, I was made a Deacon in February as I commenced my first year in Epping, and then was ordained as a Priest in December – just in time for the Christmas services. Up till that time, I had not been permitted to celebrate the Holy Communion: that was the role of the Priest.

In my early days of ordained ministry, I was called 'Paul' or 'Mr Weaver'. When I was formally introduced, or my name was printed officially or formally, it would be some version of 'Rev. Paul Weaver' (The Reverend/Revd/Rev Paul Weaver). 'Reverend' as a traditional honorific refers to a person who is to be revered or respected. I hope I am worthy of that! I would use such a form when introducing a member of the clergy, or when writing their name formally. When I was Chaplain at Concord Hospital, some people would call me 'Reverend' (occasionally 'Rev')! This is strictly not correct, but it was not important enough to correct people if I didn't know them well.

As a Hospital Chaplain, I experienced a number of other designations. A chapel is a place of worship that is not a parish church. Hence there are chapels in schools, hospitals, castles and other places that are not the direct responsibility of the local church. Hence a chaplain is a person whose ministry is not based in a parish or local church, but in a different setting.

Concord Hospital was founded as a servicemen's hospital and has maintained its connection to Veterans and War Widows. I was often called 'Padre' by people there. Of course, military chaplains were regularly called 'Padre'. It is the Italian word for 'father', and the chaplain was seen as a father-like figure to the service men and women and their loved ones. This reminds me that during my 20 years' absence from the Parish, 'Father' became a commonly used way for Parishioners to address or refer to clergy. The ministry of the clergy is meant to be fatherly: spiritually caring and looking after their people. The Apostle Paul saw himself as a father to those who were converted through his ministry.

Of course, Jesus also said that we must remember that we have one Father in heaven: he is our true Father. However, we do have our earthly fathers, and many people find it meaningful to refer to their spiritual leader as 'Father' (or of course 'Mother'!). At Concord Hospital many of the staff came from a Catholic background, and often called me 'Father Paul'.

What should you call me? I think of myself first and foremost as your brother in Christ and like to be called by my (Christian) name, so I am very happy to be called simply 'Paul'. However, if you feel more comfortable calling me 'Father Paul', acknowledging my role as a spiritual leader, that is fine by me.

It is a great privilege to serve as a spiritual leader amongst God's people, and I am very happy to serve God's family in whatever way I can – no matter what I am called!

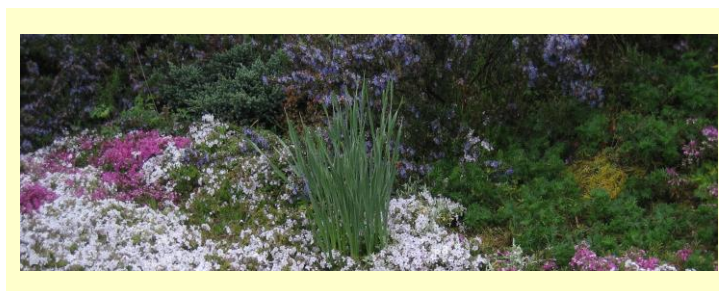
The Parish Register

Holy Baptism

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

The Faithful Departed

Judith Alison **ALLEN**
on 2 August 2019
Sheila Margaret **GRENYER**
on 31 August 2019
Gloria Harriett Evelyn **MARTIN**
on 7 September 2019
James Luscombe **BRAGG**
on 6 October 2019



Do you know any children who love to sing?

A choir for school-aged children commenced rehearsals on 20 October 2019. They are meeting in the Sunday School room at the back the Church Office each Sunday at 3.00pm. This choir is learning a range of Christmas music for the various Advent and Christmas services. It is a wonderful way to learn vocal techniques and gain musical knowledge.

Interested??

Contact Choir Director Michelle on 0439 595 528 or mrsmichellejlee@gmail.com

Children at Saint Alban's

Amy Taylor, Children's Ministry Worker



During Term 3 in Sunday School, we've been listening to some of our favourite stories from the Bible. We've enjoyed reading from the Storybook Bible and then delving deeper into the stories with our discussions and craft projects.

On 8 October, we had our first 'Kidz Fun Day'! We exceeded expectations with over one hundred bookings and had a great turn out on the day. It was very exciting to see people lining up outside the hall!

The purpose of this event was to bring more families with young children into our church environment and to encourage them to come along to a service.



The children enjoying the performance from QuizWorx

The afternoon started with a puppet show and musical performance by a children's ministry group called QuizWorx.

This was followed by a sumptuous afternoon tea, craft, games and a jumping castle, which the helpers possibly enjoyed even more than the kids!

A massive thank you to everyone who baked, supervised, was on crowd control, manned the jumping castle and offered their support in any way on the day. It wouldn't have been the success it was if not for you!

During Term 4 in Sunday School, it's full steam ahead for our Christmas Pageant on 8 December. We have a lovely story lined up with the children excited and wanting to prepare straight away!

If you know of any children who would like to be a part of this production, please bring them along to join us. There is still plenty of room at the inn!

Sunday School at Saint Alban's is at 10.00am each Sunday during school terms.



Bishop Ross rallies the troops

Saint Alban's Youth

Christopher Lawn – Youth Leader



Congratulations to Christopher on his recent graduation as Bachelor of Marketing and Media from Macquarie University.

Back in August, the Saint Alban's Youth team ran (and walked) in the City2Surf to raise money for Rough Edges. Before the run, Tony Marsh from Rough Edges came to speak to the Breakfast Club about his life and the services Rough Edges provide to those living in various types of homelessness.

After Tony's talk, a bake sale was held at morning tea with contributions from the youth and parishioners. A guessing jar competition was also held, and the winner was Graeme Durie, whose guess was just one less than the 734 jellybeans in the jar.

In total, \$693 was raised for Rough Edges thanks to the generosity of parishioners at Saint Alban's and Saint Aidan's.

Sadly, this will be my last article as youth leader at Saint Alban's. I have started work in a full-time graduate role in the city. I will look back fondly on my time working at Saint Alban's.

It has challenged me to think about other ways to serve in the future. It is my prayer that the kids, youth and young adults at Saint Alban's will stay involved in church life and continue to grow in their faith.



The Saint Alban's Youth Team, Sydney City2Surf

I hope to continue running the Wednesday night Bible study for young adults. If you, or young adults you know, are interested in joining this group, please email youthstalbans@gmail.com



The staff team (Paul Weaver absent overseas) at a farewell lunch for Chris at Anglicare Castle Hill (ARV).

The Patronal Festival of Saint Aidan of Lindisfarne

Margaret Cummins - People's Warden



The Reverend Bruce Hunter
Saint Aidan's Day

We were honoured to have The Reverend Bruce Hunter, a retired priest from Newcastle Diocese now living in Castle Hill, as the guest preacher at our Patronal Festival Service on Sunday 25 August.

Our Rector Bishop Ross Nicholson presided at the service and his wife Jenny came with him to share the service.

Bruce admitted he knew little about Saint Aidan when he was initially invited to preach on our special day, as Aidan was not a Saint with whom he was familiar. However, following much research, he delivered a most thought provoking and challenging reflection on the life of Saint Aidan.

Reverend Bruce and his wife Carol have been active at Saint Aidan's during recent times, as we have needed clergy to fill in for Father Paul Weaver whilst Bishop Ross Nicholson was on leave, and while Father Paul was on leave Reverend Bruce was with us again.

We were delighted to have the choir from Saint Alban's lead us in our singing. Choir Director, Michelle Lee, and Organist Neil Cameron were most gracious in accepting our invitation to participate in our celebratory service.

We welcomed many visitors from past times, and there were also some Saint Alban's parishioners who came to support us. One is very aware of the myriad of faithful parishioners, who are no longer with us, who have over many years worked and worshipped in our little church.

Following the memorable service, fellowship continued as we enjoyed a delicious morning tea provided by parishioners. The Saint Aidan's church family is rather smaller these days, but so very loyal, and keen to see our traditions maintained.



Our Services

Weekdays at Saint Albans

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

Sunday at Saint Alban's

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

During December the pattern of services may change and during January the Choir is on leave.

Sunday at Saint Aidan's

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

Baptisms, Weddings and Funerals may be arranged with the Rector

November

Sunday 3 November	All Saints Day
Tuesday 5 November 7.45pm	All Souls Day Choral Eucharist
<i>A special invitation is extended to the families of those for whom funerals have been conducted in the Parish.</i>	The Commemoration of All the Faithful Departed, this service at Saint Alban's is an opportunity to remember our deceased relatives during the evening Eucharist.
Sunday 10 November 10.00am	Remembrance Sunday Choral Eucharist
<i>This service will include members of the Parish honouring their World War 1 family members [See page 31 ff]</i>	
Sunday 24 November	Christ the King
<i>Previous parishioners now living in Anglican Retirement Villages will join us for worship at 10.00am, followed by lunch.</i>	

December

Sunday 1 December 6.00pm	First Sunday in Advent - Advent Carol Service
Sunday 8 December 10.00am	Sunday School and Breakfast Club Christmas Pageant and Presentation
Sunday 15 December 7.45pm	Nine Lessons and Carols – Carols and readings celebrating and explaining the significance of the approaching birth of Jesus.
Tuesday 24 December 6.00pm	Family Christmas Service with 'Christingles' – a service where young people contribute their musical skills through the youth orchestra and the children's choir.
Tuesday 24 December 11.00pm	Choral Festival Eucharist
Wednesday 25 December 8.00am	Saint Alban's Christmas Day Choral Festival Eucharist
Wednesday 25 December 8.30am	Saint Aidan's Festival Eucharist

For further information please telephone Parish Office: 9876 3362

For our parishioners and friends who are unable to get to Church and would like to receive the Sacrament of Holy Communion, this can be arranged by calling the Parish Office. Visits may be arranged to homes, local hospitals, nursing homes and retirement villages.



The House of Welcome was set up as an alliance of church organisations seeking to provide a compassionate response to the needs of those who are seeking asylum in Australia.

It exists to provide shelter, empowerment and a safe and welcoming community for refugees, individuals and families who are seeking asylum. It provides client-centred holistic support that nurtures hope, advocates for justice and promotes self-reliance, whilst acknowledging the dignity and the rights of each individual.

<https://www.stfrancis.org.au/house-of-welcome>

In July each year the Saint Alban's Pastoral Care Committee holds its annual appeal for the House of Welcome, to assist asylum seekers who come to them for basic food, toiletries and cleaning items. A list of necessary items is printed in the Church bulletin each Sunday of July and Parishioners bring their donations when they attend Church.

On Wednesday, 21 August, my husband Terry and I delivered a very generous van load of donated items to the House of Welcome in Carramar. The date was suggested by the Pastoral Care Committee contact, Miriam Pellicano, who said that not only were they in desperate need of every item we were providing, but it was the date of their monthly community lunch. Miriam wanted us to stay and share the meal. We arrived at about noon and there were many pairs of willing hands to help us to unload the van. We could see that many of the shelves were bare. The contribution from Saint Alban's parishioners was gratefully and warmly received.

We then joined the asylum seekers, a number of other representatives from various religious organisations and some local Council representatives who also donate to the House of Welcome. I met a woman who, with her husband, volunteers at Jesuit Refugee Services in Westmead.

Lunch was prepared by some of the clients under the supervision of a chef. They came out during lunch to be introduced to the guests and were thanked for their work. The lunch was very tasty – savoury rice, chicken curry, vegetable curry, flat bread and salad with some pastries for dessert.

On these occasions, I take the opportunity to talk to the people who come to the House of Welcome for assistance and at lunch I sat at a table with a woman from Bangladesh and another from North Pakistan. The woman from Bangladesh could not speak English very well so all I could learn from her was her country of origin and that she had been in Australia for four years. The woman from North Pakistan could speak English very well. She told me that she, her husband and four children have been waiting for their visas for nine years.

They live in a House of Welcome rental house in Bonnyrigg. Her husband works at the House of Welcome as a delivery driver and she helps out when she can while caring for her 2-year-old daughter. Her three sons attend school. I asked her if she and her husband were qualified in any profession or trade. She said she was a primary school teacher in Pakistan but the school where she taught did not encourage the education of girls. Her husband had been a businessman and a politician. They are grateful for the chance to be here and want to make a contribution to Australian society.

I asked her what she planned to do once her daughter started school. She said she would like to study beauty therapy or floristry or qualify in aged care work. I encouraged her to pursue the latter line of work because I thought she might have a better chance of getting employment in that area. I know there is a shortage of aged care workers in Australia. She was a really lovely person and I enjoyed talking to her and I hope she gets to achieve her dreams.

The whole atmosphere at the House of Welcome was busy and optimistic despite the fact that all those coming there for help really had no idea when or if they will get permanent residency.



Donated items

As well as the items donated by our parishioners, a total of \$250 was donated in cash. We unpacked all the items and spread them out on the floor so we could group them to give us a better idea of what we had received and what was in short supply.

We then were able to buy items like rice, oil, flour, sugar and cereal (among other things) to complement our collection.

This photograph shows some of the items we unpacked.

My grateful thanks to all donors, and to Glyn Evans and the 10.00am duty parishioners who, every week, transferred all donated items from the Church to the Seminar Room.

My thanks also to our Parish Administrator, Denise, who cheerfully helped me with anything I asked. She put notices in the weekly bulletin and kept me updated with the amount of cash donations received.

We felt the time at the House of Welcome was enjoyable and, thanks to our generous parishioners, once again, we were able to help and make a difference to people in great need.

Robin Morrow AM a parishioner of Saint Alban's for many years

'Passion for kids' books drives Robin Morrow's quest for best'

Article written by Johanna Baker-Dowdell and reproduced courtesy *The Senior* newspaper.

When it came time for IBBY (International Board on Books for Young People) to find a new Australian judge to the Hans Christian Andersen Award, it made sense to appoint self-confessed "picture book fanatic" Robin Morrow.

Dr Morrow established NSW's first child-focused literature store, The Children's Bookshop in Beecroft, in 1971. She ran it for 25 years.

Also involved in publishing and as a book reviewer for many years, she now teaches children's literature in universities here and abroad.

But it is her latest role as Australia's IBBY judge that will see her make a wider contribution to children's literature around the world.

The judging panel recognises the lifelong achievement of a children's author and illustrator every two years. "Being on this jury is a big challenge. What we're judging is the life achievement of writing and illustration," she said.

International Children's Book Day was started to commemorate the birth of Hans Christian Andersen in Denmark on April 2, 1805.

"He was born into terrible poverty," Dr Morrow said. "I think he was always hungry as a kid and I think he made up all these fantastic, imaginary worlds and went to Copenhagen to try to be an actor on the stage - he was very ambitious".

IBBY was established in the 1940s by journalist Jella Lepman, who was sent to Germany to work with women and children by the occupying American forces.

"She had the great insight to see the children needed stories and books and so she appealed to other countries to send them books for a starting library. It's now the International Youth Library in Munich," Dr Morrow said.



BUILDING BRIDGES THROUGH BOOKS: Children's literature champion Robin Morrow believes kids' lives can only be enriched by the printed word.

Photo: Paul Scambler

The board's aim is to bring children and books together. "The main metaphor for the (board's) work is bridges of books from one language to another, from one country to another. We build bridges through children's books." More recently, IBBY Italy began collecting the best wordless picture books for refugee children arriving at the island of Lampedusa.

IBBY's Fund for Children in Crisis Fund started after the 2004 Indian Ocean tsunami. The board's Indonesian president travelled to stricken areas and taught people how to read stories to traumatised children.

After the 2011 Fukushima nuclear disaster in Japan, IBBY Australia helped pay for library vans that could drive on rubble to visit children not allowed to go outside.

"They went in with librarians and storytellers to the children and it was the most wonderful thing. They even got children to tell them their favourite book that they had lost, because they'd lost everything, and they would try to get the actual book to that place. It's goosebumpy stuff."

Dr Morrow's love of books started when her mother read to her as a child, but it was an "amazing English teacher" who fired up her passion for the genre.

"My theory is behind every keen book person there is someone. Sometimes it will be a bookseller or a librarian or a teacher or an aunt or a grandparent; somebody who just gives books or drags you into the library.

"It's as important as it's ever been for children to have books and stories. Tactile paper books are important, especially for babies and toddlers. They need to have the drama of turning the pages and examine the end papers.

"Fortunately, a lot of people are realising paper books are important. We have to fight to retain librarians in schools and the libraries people have access to, so every kid has access to books."

Christopher Tait

Gold Duke of Edinburgh International Award

David and Christopher Tait



Christopher receives his Gold Award from Her Excellency the Honourable Margaret Beazley AO QC, Governor of New South Wales.

The Parish congratulates Christopher!

On 23 July 2019, Christopher Tait received his Gold Duke of Edinburgh International Award from Her Excellency the Honourable Margaret Beazley AO QC, Governor of New South Wales.

The presentation to 66 recipients from across the state was held in Saint Stephen's Uniting Church Macquarie Street in the city and was followed by afternoon tea at Government House.

This year marks the 60th anniversary of the Duke of Edinburgh scheme in Australia and approximately 40,000 young Australians will participate. The award has three levels, bronze, silver and gold and is open to anyone between the age of 14 and 24. Christopher took approximately three and half years to complete all three levels.

The Duke of Edinburgh scheme requires a number of activities to be completed over an extended period. Christopher chose as his voluntary service his serving duties at Saint Alban's. Christopher was no stranger to serving in the sanctuary at Saint Alban's having started as 'boat boy' when he was only ten. Servers play an important part in our worship each week, arriving well before the service starts to set up, assisting during the service and tidying up afterwards. The service component of his award required Christopher to be available several times a month to gain sufficient hours for each level of the award.

The other components of the award (and the activities that Christopher undertook) included a physical recreation activity (martial arts); and a skill (learning the trumpet). There is also an adventurous journey required for each level. This entails a practice and unassisted activity. Christopher's final journey was 5 days of hiking in the Jagungal wilderness in Kosciusko National Park. He was also required to undertake a 5-day residential project, assisting at a Sport and Recreation residential holiday camp for 100 plus 8 to 12-year olds.

His Royal Highness Prince Philip notes:

"Gold Awards are not easily gained. Young people growing up in this modern complicated world have many difficulties to face and opportunities for personal development are often limited. I hope that all those who take part in this Award will find added purpose and pleasure in their lives."

Christopher was one of more than sixty boys at Epping Boys High School who started the Award in Year 9. By the time he finished Year 12, only five boys (including Christopher) had completed the gold level. Few see it through all three levels. The voluntary service component is often challenging for young people in the crowded and busy lives they live. Each of the activities brought pleasure, new friends, adventure and a sense of achievement. Many of the recipients have continued to enjoy the activities they undertook in the achievement of their award.

Rough Edges Fundraising Dinner Saturday 24 August 2019

Christine Murray

On the night of Saturday 24 August Saint Alban's Memorial Hall rocked to a sound not usually heard at this venue. The occasion was the Rough Edges Fundraising Dinner where 110 parishioners and friends had gathered for an evening of fine dining and great entertainment. The evening began with the welcoming sounds of Chris Lawn's String Quartet, as people found their tables and greeted friends. Once seated and while the first course was being served, courtesy of 'Karen Will Cater', we were treated to the big band gospel sound of *Jubilatte*. This 14 strong group of passionate professional and semi-professional musos gave us a diverse offering of inspiring and uplifting music.



Chris Lawn's String Quartet

An important part of the evening was Bishop Ross Nicholson's interview with Tony Moffat from Rough Edges. Tony gave us a greater understanding of this caring ministry of Saint John's Darlington. Rough Edges is a non-government organisation that cares for people experiencing homelessness and marginalisation.

The evening's fundraising took the form of an 'Albanian Auction'. We were all encouraged to bid on a cellar of bubbly, a wine cellar and other assorted items. Two lucky parishioners went home with substantial additions to their wine cellars. Over \$4889 was raised for Saint John's important ministry.

At the end of the evening, the Rector expressed thanks, on behalf of all present, to the decorators, caterers, musicians, assistants, clean-up team and especially to the waitstaff. The latter comprised volunteers from our neighbouring churches, who stepped in at short notice to make sure our meals were served efficiently.



Jubilatte

Lest We Forget

Profiles of Parishioners' relatives who served in World War 1

Parishioners who have a relative who served in World War 1 will take part in the Remembrance Sunday Service at Saint Alban's on 10 November 2019

Frank Austin

1891 - 1961



Frank Austin - Service Number 10653

Frank Austin's family are parishioners of Saint Alban's. This profile was written with information provided by John Williams, Frank's great-grandson.

Frank Austin was born in 1891 in Waverley, an eastern suburb of Sydney to Arthur and Eleanor Austin.
[NSW birth index 37391/1891]

On 2 February 1916 he enlisted in the Australian Imperial Force at the age of 25 years. His next of kin was his mother Eleanor who lived at 38 Cowper Street, Waverley. This was Frank's family home.

Frank gave his religion as Church of England and his occupation as 'Commercial traveller'. After initial training, and with the rank of Private, he embarked for England on HMAT A34 *Persic* on 30 May, 1916.

Perhaps it was on board the ship that Frank contracted influenza and his service record reports that he had a cough and laryngitis. He must have been quite ill by the time the ship reached England because his record shows that soon after his arrival he was admitted to the King George Military Hospital on 18 December 1916 and moved to, and then discharged from, the 2nd Auxiliary Hospital on 30 December 1916.

Frank's health must have remained precarious and not until 6 June 1917 does his record show he was now 'Driver MT' [Driver of Military Transport] and on 20 June he left Southampton on his way to France.

During his service in France, his rank was promoted to Lance Corporal on 20 April 1918 and to Corporal on 21 December 1918. Though the Armistice was signed in November 1918, it was 4 July 1919 before Frank returned to Australia per troopship *Wiltshire*. Frank was awarded the Meritorious Service Medal in 1919.

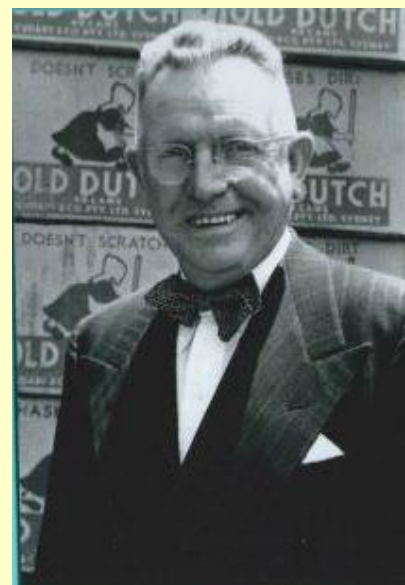
All of Frank's working life was spent as a salesman and he was eventually appointed General Manager of Old Dutch, a Dutch company which sold a large range of household cleaning products. The company is still in business. <https://www.olddutch.ca/en/index.php>

In 1919 Frank married Doris Robbins, one of a family of nine girls. He was 34 and she was 33.

Frank died in Sydney in 1961, of pneumonia, following an operation for bowel cancer. At this time an appropriate antibiotic was not available.

Doris outlived Frank by many years and died aged 95.

Right: An older Frank Austin



Frederick Victor Coles

15 February 1900 - 1979



Frederick Victor Coles

This profile was written by James Von Stieglitz, who is a parishioner of Saint Alban's. Frederick Victor Coles is James' maternal grandfather.

Frederick Victor Coles (Vic) was born and grew up in the Forbes area of Western NSW in a farming family. He was named Frederick after his grandfather and Victor for the recent victory at Kimberley in the Boer War.

War broke out while Vic was still at school. At the age of 17 he moved to Sydney and joined the garrison at Middle Head on Sydney Harbour, on alert for attacks from German raiders. When he turned 18, in October 1917, Vic enlisted in the Australian Imperial Force. In early 1918 he took part in a Coo-ee March to Armidale seeking recruits. In June they sailed for Britain, enduring submarine scares and a nearby ship being sunk.

On arrival in Britain, while taking part in garrison duties, Vic entered officer training, graduating with high marks. The war ended before he reached the Western Front. Rather than return home immediately, Vic stayed in Britain. The army made use of his accounting skills, travelling around Britain undertaking the melancholic task of finalising the accounts and obligations of Australians who did not return from the battlefields.

Vic returned to Sydney and was discharged on the 25 February 1920.

Vic initially worked in and around the Bathurst and Camden areas, taking up a position working with Mr Hastings Deering, an empire enthusiast and entrepreneur. While in Camden he met Grace Tindale. She was from a Yorkshire family that had been travelling in Australia and were unable to return home during the war years. After the war, Grace's family decided to settle in Australia. Vic and Grace married on the 22 January 1924 and a daughter, Eileen (my mother) was born in November of the same year, followed by sons Bob and Ken.

The onset of the Second World War saw Mr Deering in Europe; leaving Vic to lead the Australian company into munitions production and the large-scale manufacturing of tin helmets, Owen guns and aeroplane parts while also providing maintenance services on trucks. The family moved many times during Vic's career, finally settling in Pennant Hills.

After World War Two, Vic continued to work with Hastings Deering. The business expanded to building Associated Equipment Company buses retailing Ford vehicles and most importantly expanded the Caterpillar tractor company across Queensland, the Northern Territory and the South West Pacific.

Vic strongly backed home front activities during the war. Social gatherings for soldiers and civilians figured large in family life. Among many gestures he lent a vehicle to a 'penniless' young Royal Navy officer. Years later, that same young officer (Prince Philip) remembered; returning with the Queen to open a section of the Mowll Retirement Village (part of the Anglican Retirement Villages in Castle Hill) built with Vic's involvement.

Vic remained active in his work and local community life around Pennant Hills until his death in 1979.



George Bond Cummins

George Cummins' son Robin is a parishioner of Saint Aidan's. This profile was written by Robin's daughter Fiona Payne.

George Bond Cummins was 22 years old in 1914 when Britain declared war on Germany. Australia was, therefore, also at war and George signed up to fight.

George was born at Durah, near Roma, Queensland in 1892, the second of nine children to George Henry and Edith Cummins. He grew up in rural Queensland and was employed by an uncle drilling artesian bores which provided the precious water vital to the survival of western Queensland.

He was used to hard, physical work but when George returned from France he was walking with a cane – his legs were so badly damaged from gunshot wounds that he was declared totally and permanently incapacitated on return.

George would never have considered himself a hero. He was just an ordinary young man like so many others who served during World War I. Some of them became heroes but none of them sought that out.

In January 1915 George joined the 25th Battalion, which was raised at Enoggera, a suburb of Brisbane, and was mostly made up of Queenslanders. It left Australia in early July 1915, trained in Egypt and by early September was manning trenches at Gallipoli. In a postcard George sent to his Mother from Egypt, the day before they were due to head to Gallipoli, he wrote:

*"Dear Mother
Just a line in a hurry as usual. Leaving for the front today. Left this till last moment. Letters may be hard to forward after this but can't be helped. We are all glad to have our marching orders at last. Think the 25th will give a good account of themselves."*

George's positive and cheery note to his mother was the complete opposite of the horror and trauma he would witness in the months to come.

The 25th Battalion was not part of the group who originally landed at Gallipoli. They were there to reinforce the depleted Australian and New Zealand Division and they stayed until the 18 December 1915 on the peninsula.

While George was on Gallipoli his parents received the following letter from Lieutenant Walter G Boyes, Officer Commanding 'D' Company, 25th Battalion, which was printed in the local Pittsworth newspaper:

*"The Trenches, 28 October 1915
Mr GH Cummins
Pittsworth, Queensland*

Dear Sir

As the officer under whose immediate command your son is now serving here on Gallipoli, I have much pleasure in informing you that on -----whilst we were subject to a very heavy artillery fire, he lent assistance to his wounded comrades in a manner of which I, as his officer, feel very proud. At great personal risk he attended to the wounded and brought them to safety. I speak with a thorough knowledge of the incident being present myself, and, the assistance he rendered me in this connection, makes me indeed proud to have one such as he under my command. This letter is purely unofficial and owing to the censorship, I am unable to give you further details, but trust that God will spare him to return to you at the conclusion of this cruel war, when you will hear from his own lips, a full account of the incident."

Sadly, Lieutenant Boyes was killed in action shortly after he sent this letter.

George was wounded in November 1915 and evacuated to hospital in Malta, but he was back with the battalion by the time they reached France. Landing on the 19 March 1916 at Marseilles, it was the first AIF battalion to arrive there. As part of the 2nd Division, it took part in the battle of Pozières where, in the words of historian Charles Bean, the soil was,

"more densely sown with Australian sacrifice than any other place on earth".

In two weeks alone the 25th Battalion suffered 785 dead or wounded. George was one of the wounded, sent to England to recover in hospital at Trent Bridge, Nottingham and then eventually repatriated to Australia. George was given a medical discharge on 17 July 1917.

George never really spoke about his experiences in the war. He simply saw it as his duty and, when World War 2 broke out, he joined up again, although his health meant that he could only do home guard duties in the Volunteer Defence Corps.

George died 23 August 1962 aged 70.

At Right: George Cummins (right) with 'cobbers' in Weymouth, England early 1917



Remembrance Sunday

10 November 2019



For further information please contact James von Stieglitz
james.v@optusnet.com or 9869 3603.

For this year's Remembrance Sunday at Saint Alban's the 10.00am service will focus on the families of parishioners with a link to World War 1.

Parishioners with a parent, grandparent, great-grandparent or a great-uncle who served in World War 1, will be a part of this year's commemoration service.

Profiles of these men are published in this edition of *The Parish Magazine*.

All the parish family and friends, and members of our wider community, are invited to attend.

Frank Jones

6 April 1898 – 6 September 1968



Undated photo of Frank Jones in his Royal Navy Air Service Uniform

Frank Jones' son, Derek Jones, is a parishioner of Saint Alban's. This profile was written with information provided by Derek.

Frank Jones was born in the United Kingdom, in Wales, on 6 April 1898. As a young man, he enlisted in what was then known as The Royal Navy Air Service (RNAS).

He served during World War 1 in airships and certainly was one of the world's first airborne wireless telegraphists.

The main job of the airships was to protect friendly shipping in the English Channel and North Sea and to locate any lurking German warships, particularly U-boats. Once located, wireless messages were sent to the nearest surface warships to close in and destroy them.

Later in the war, Frank's airship was shot down by a German fighter and he spent three very uncomfortable days floating in the North Sea supporting a wounded crew member. For this he received a mention in despatches. If it had happened in winter, they most certainly would not have survived.

On 18 March 1918 the Royal Navy Air Service was absorbed into the newly formed Royal Air Force (RAF, originally Royal Flying Corps), and Frank automatically transferred across to this new service.

Because of his war service experience and technical knowledge, which was unique at the time, Frank was offered a commission. He decided, however, that he'd had enough and was demobilised, becoming a civilian.

In 1926, Frank married May Beverton and settled in Gerrards Cross in Buckinghamshire, near London. They had three children, Nicholas, Sheila and Derek, the eldest.

Frank was a popular, sociable man and a keen golfer. In later years it is said that although he could no longer make the distances, he was always able to hit dead straight, with accuracy.



Undated photo of Frank Jones in his Royal Air Force uniform

After service in The Great War, Frank moved on with his life and did not talk about his experiences of war except to wonder why he survived the war when none of his school friends did. In the years that followed, people lived in the shadow of war and the worry that it might happen again. Frank was concerned about the growing persecution of Jews and formed friendships with the Jewish community in the east end of London.

During World War 2, Derek and some of the other children became experts at putting out incendiary devices. Derek was removed from the city to the country, whilst the two younger children remained in Gerrards Cross.

In later life, Frank became a leading figure in the British wireless industry and the first Television Sales Manager in the world. He died on 6 September 1968 at the age of 70 years.

***See page 21** for a photograph of one of the airships in which Frank served.

Leslie McCallum

2 December 1899 - 1 October 1988



Leslie McCallum in France 1917 or 1918

Leslie Mc Callum's daughter, Margaret Foster, is a parishioner of Saint Alban's. This profile was written by Margaret and her son Thomas.

Leslie McCallum was born in 1899 in Goulburn, New South Wales. His parents were John and Isabella McCallum.

In July 1917 a 17-year-old Leslie McCallum enlisted in the 17th Battalion of the Australian Imperial Force (AIF). Les gave his occupation as 'Shop Assistant'.

He enlisted at Goulburn where he had grown up. His father was deceased, and it was his mother, Isabella, who gave her consent to his enlistment even though she knew Les had declared he was older than his actual age of 17 years 8 months.

We don't know why his mother consented, the horrendous casualties were well known, and his eldest brother Archibald was already serving. Soon after Les enlisted Archibald was awarded the Military Medal for bravery at Polygon Wood. Both he and Les survived the war.

Appointed the rank of Private, Les embarked on a troop ship from Sydney in late October to disembark in England on Boxing Day 1917. He spent several months training before transferring in early April 1918 to France to reinforce the 17th Battalion where it was in action at the front.

This period is notable for it was during the German's 'Spring Offensive' that almost won them the war. The AIF was involved in halting the German advance at Villiers-Bretonneux. In mid-May Les was wounded in action, a gunshot wound to his right eye, and admitted to hospital from which he was discharged and back at the front by mid-June 1918. The 17th's diary has the Battalion in action throughout July, and in August it participated in the AIF's great advance eastwards.

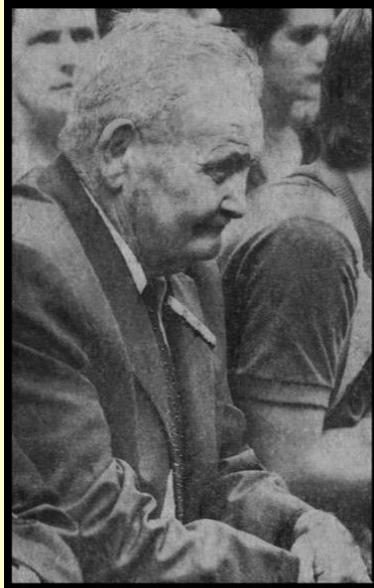
On 31 August 1918 Les wrote to his mother;

"I have been having a bonser time here lately but it is to come to a close as I am to leave tonight for we have just received word that they have captured another village the north of Peronne, it is where our Batt is."

The date is significant as that morning the 17th helped lead fellow understrength AIF Battalions in the uphill capture of Mont St Quentin against elite German troops. This was considered by many as the AIF's most outstanding operation of the entire war. From Les' letter it appears he may not have been involved. We don't know why he was away from his Battalion, but it may have saved his life as, in securing its most famous victory, the 17th lost many of its number. *'Only eight officers and seventy-five men of the 17th were left to plod wearily back down the Mont.'* [*The Australians In Nine Wars; Waikato To Long Tan*] by Peter Firkins published by Pan Books in 1971. The 17th continued through to the AIF's breakthrough of the Hindenburg Line following which, in October 1918, it was withdrawn to rest.

Soon after the 11 November 1918 Armistice, Les was back in hospital and in January 1919 he was invalided back to England where he remained until embarking for Australia in the following June. Still a teenager, he disembarked in Sydney in July 1919, a little over two years since his enlistment. He was awarded the British War Medal, the Victory Medal and the Returned from Active Service Badge. Nineteen-year-old Private Leslie McCallum, with no known physical injuries, was discharged from the AIF on 17 August 1919.

Leslie married Adeline Olive Mary Warren at Saint John's Anglican Church Balmain in 1938. They had four children and moved to live in Epping in 1946. Thus began an association with Saint Alban's. Margaret remembers regularly attending Sunday School and Youth Activities. Leslie died aged 88 in 1988, in the Narrabeen War Veterans' Home. Adeline died on the 18 August 1998.



This veteran was among the crowds at the Martin Place Cenotaph Remembrance Day ceremony yesterday.

Leslie McCallum pictured at a Remembrance Day Service in 1980 at Martin Place Cenotaph

AUSTRALIAN MILITARY FORCES

Statement of Service

(Issued in lieu of lost Certificate of Service of an Officer or Lost Discharge Certificate)

7167 PRIVATE LESLIE McCALLUM

having declared that
Certificate of Discharge No. ISSUED has been lost, this Statement
of Service is issued in lieu thereof.

The above-named member served in the Australian Military Forces
FROM 27 JULY 1917 TO 17 AUGUST 1919 AUSTRALIAN IMPERIAL FORCE

Total Effective Service *	752	days
Overseas Service	628	days

Honours, Decorations and Awards obtained during that Service were:
BRITISH WAR MEDAL VICTORY MEDAL

War Badge RETURNED FROM ACTIVE SERVICE BADGE 09464

Specimen Signature of Ex-Member
L. McCallum

Hugh Wilson
Records Officer
Control Area Records Office
Date of Issue 28 APRIL 1964

Leslie McCallum's Statement of Service in World War 1

*See the page 19 profile of Frank Jones. This airship was the one in which Frank flew many missions.



"ONE OF OURS – One of the British airships which flew over the chimney tops of London yesterday dropping War Bond leaflets. Its real job is to spot U-boats round the coast."

[UK Sunday Herald photograph, undated]



Arthur McIntosh and Emma Margaret Nicholson at their wedding

Arthur McIntosh's daughter Helen Cooper is a parishioner of Saint Alban's. This profile was prepared by Helen, her brother Geoff and her daughter Bryce who is also a parishioner of Saint Alban's.

Arthur was born in Gordon on 18 February 1881, the son of the Reverend George McIntosh and Ann Jane McKeown of Carlingford. This was the same date on which his third daughter, Saint Alban's parishioner Helen Cooper, would be born in 1926.

Arthur was a dentist whose first wife Jessica died of typhus not long after their daughter Hilary was born in 1908.

Upon the outbreak of World War I, Arthur enlisted in the AIF on 16 September 1914 and on 18 October 1914 sailed to Egypt on board Transport A19 Afric. Unlike enlisting doctors awarded the rank of Captain, his initial rank of Lance Corporal reflected British denial of the need for dentists despite the experiences of the Boer War in which many soldiers became unfit or died from dental problems. He later wrote in his memoir regarding the opposition he encountered in his efforts to provide dental services to men on active service.

Arthur took his own equipment with him, as well as donations and supplies from dentist friends, the Red Cross and even soldiers, and provided dental care while at sea, then in Egypt and after landing at Gallipoli on 25 April 1915.

Many dental-related casualties on Gallipoli, including death from septicaemia, seriously affected operations. One report quoted 600 evacuations by July 1915. Arthur's commission as Honorary Lieutenant was granted in August 1915 at Gallipoli after the formation of the Dental Corps.

In a letter to friends in Chatswood, published in the Sydney Mail on 30 June 1915, he writes of his time first in Egypt, then at Gallipoli, including this extract:

"Our left wing was very hard pressed for reinforcements and ammunition. I went with Dr Thompson to get men, with bullets falling like a hailstorm. Going back, we found some food for my mates, supplies for our dressing station. A man beside me on the beach, and a donkey, were shot just in front of me. A large piece of shell just missed an ear.

"It was like hell, hail all over me – holding my muscles together, as when a tooth is coming out.

"We had reinforcements and ammunition in time and held the position."

When in the 1920s Arthur's son Geoff, now 98, asked his father about his wartime experiences, Geoff expected frightening details. He was surprised to hear his father speaking without hate of 'Johnny Turk, Jacko and Abdul'.

On 31 December 1915 Arthur arrived at the army encampment at Mudros on the island of Lemnos, then was sent to France in late March. While serving in the Somme in 1916, he became an Honorary Captain. Following service on the Western Front, he went to England in January 1917 and worked in military hospitals as a dentist in the Dental Section of the Army Medical Corps.

While in England, he married Volunteer Aid Detachment (VAD) Nurse Emma Margaret Nicholson who had grown up in London. Their twin sons (one was stillborn, the other died shortly after birth on 5 October 1918) are buried at All Saint's Church of England near Brightlingsea in Essex.

Arthur and Emma returned to Australia in late 1918 on the *Ventura* from Southampton to Boston, by train across the US and again by ship back to Australia. Arthur returned to his daughter Hilary and his dental practice. He and Emma had six more children, four of whom are now [2019] in their nineties and still have vivid memories of their father. Their three sons all served in World War 2 in Europe and the Pacific. All children had families and careers. Hilary, the daughter of Arthur and his first wife Jessica, also had two children.

During WW1, Arthur sketched places where he was stationed, and later painted them in oils or watercolour, with subjects including churches and towns and the cliffs at Gallipoli. As a dentist he was an inventor of porcelain dental inlays and dental instruments, including US Patent 902,993 dated 3 November 1908 for a Mouth Gag for Surgical Purposes, and a later US patent relating to aircraft aerofoils.

Arthur McIntosh died in 1953 aged 72, surely affected by his experiences from the four years he served in World War 1 and suffering most likely from Post-Traumatic Stress Injury [PTSI]. Emma died in 1979, aged 89, following illness and a stroke. Both were cremated and their ashes scattered by their families.



Arthur and Emma and their Family in the 1930s
Back: Ian, Peg, Geoff, Arthur and Graham
Front: Helen, Emma and Anne



Arthur and Emma's children
Left to Right: Peg, Ian, Geoff, Helen, Graham, Anne
Photo taken prior to September 2011

It's pudding time again!



The much-anticipated Saint Alban's Christmas puddings will soon be available, including a gluten free/dairy free version. You can buy yours from Ruth Shatford or through the Church office. All proceeds will be supporting The Footpath Library, the Indigenous Literacy Foundation and the Support Association for the Women of Afghanistan (SAWA).

The cost is still \$35 for 900gms of delicious pudding. Each will provide at least eight generous serves.

Over the last 14 years over \$150,000, yes \$150,000, has been distributed to various recipients.

Will you write an article for the next Parish Magazine?

Contributions are invited for the next edition of the Parish Magazine.

The deadline for contributions is 5 January 2020.

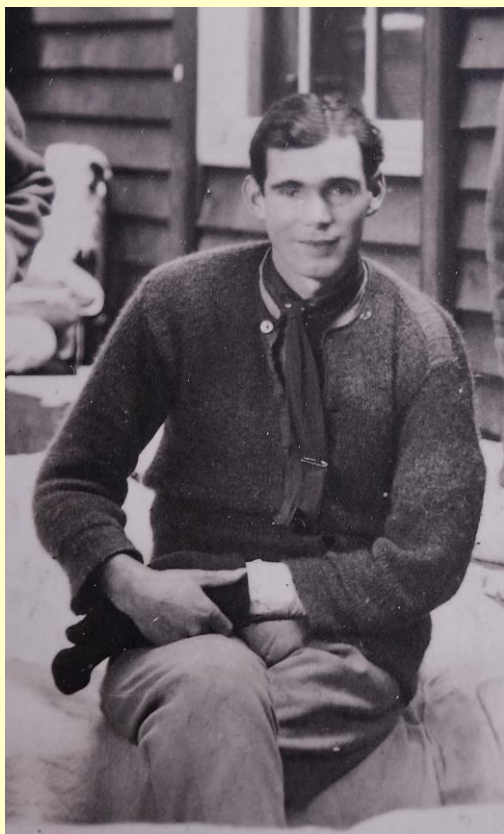
Ask yourself –

- ✚ Do I have an interesting journey of faith? Would others enjoy hearing my story?
- ✚ Have I been to a place, a church, a particular service or celebration that is meaningful to me as a Christian?
- ✚ Is there someone who has influenced me and my religious faith? An author? A preacher? A friend?
- ✚ Is there a Christian book or author I would like to review?
- ✚ What would I like to see in future editions of my Parish Magazine?

Please contact the editor Julie Evans via email julie.evans@ihug.com.au

Leslie Milton Mudge

2 July 1881 – 16 May 1978



Leslie Milton Mudge – nursing his injured hand 1917 or 1918

This profile was written by Leslie Mudge's great-niece, Judy Carruthers, who is a parishioner of Saint Alban's.

Leslie Milton Mudge, known as Les, was born in 1881 in Marrickville, a suburb of Sydney, to William and Alice (nee Hill). He was the middle child with two older brothers and two younger sisters.

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

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

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

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

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

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

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

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

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



Written on the back:

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

Herbert Bengt Talberg

1894 – 16 July 1968



Herbert Bengt Talberg

This profile was written by Bengt Herbert Talberg's grandson, Glyn Evans, who is a parishioner of Saint Alban's.

Herbert Talberg served in the Australian forces during both World War 1 and World War 2.

Herbert was born in 1894 in Sydney, of Scandinavian descent. His father had emigrated from Finland to Australia in 1883 and his mother had emigrated from Sweden in 1886. Herbert married Daisy Harrison in South Perth on 23 March 1915. Their first two children were born in the early stages of the First World War, and the third, my mother, was born in 1923.

The second child was born on 14 July 1917, just a few days before his father sailed for England and France and the Great War. Herbert had enlisted on 25 July 1916, and was posted to the Australian Army Pay Corps. He had received his initial training at the Blackboy Army Training Camp near Perth WA. After his overseas service he was invalided out as medically unfit on 2 July 1919. His decorations consisted of the British War Medal and the Victory Medal.

Herbert re-entered the workforce as a clerk and warehouseman with D. & W. Murray, Manchester wholesalers in Perth. Later he received a transfer with the firm to Sydney and lived in Chatswood with his family during the 1920s. Herbert was an active member of the Roseville Musical Society. My mother remembered musical evenings at home with friends when her mother would be at the piano and her father sang in his light tenor voice.

Herbert and Daisy separated in about 1927 and were divorced in 1934. Herbert subsequently re-married and had four more children.

During the Second World War when my mother and her brother were both in the armed forces, they learned that their father Herbert had also enlisted. He had been posted to the 2/1 Pioneer Battalion on 31 May 1940 and that day was promoted to Temporary Sergeant. On 28 June 1940 he was recommended for special commendation for disarming a man with a rifle and a bayonet, while himself unarmed. For meritorious conduct he was promoted to Warrant Officer Class 2. On his enlistment he had put back his age, so he appeared to be 39 years old and not his correct age of 46.

Herbert embarked for overseas on 30 September 1940 and arrived in Palestine on 2 November. On 14 June 1941 he was promoted to Warrant Officer Class 1. He returned to Australia on 23 May 1943 and was discharged as medically unfit on 19 March 1944. His service had been with various training units. He was awarded the 1939-1945 Star, Africa Star, Defence Medal, War Medal (mentioned in dispatches), and Australia Service Medal. When I was thirteen years of age, I met my grandfather Herbert, very briefly, while passing through Bathurst where he had settled with his second family. This was the only time that my siblings and I ever saw him. He died in 1968.

Later in her life, our mother did occasionally see her half-brother, but never her three half-sisters although she wanted to meet them. As adults, my siblings, cousins and I, with our families, have got to know them all and their families through occasional reunions.

Francis Lewis Altmor Von Stieglitz - 10 September 1883 – 12 April 1938



Undated photo - Francis Lewis Altmor Von Stieglitz

This profile was written by James Von Stieglitz, who is a parishioner of Saint Alban's. Francis Lewis Altmor Von Stieglitz (also known as Thomson) is James' paternal grandfather.

Francis Lewis Altmor Von Stieglitz or 'Old' Frank as he was referred to by the family, was born 10 September 1883 at his grandparents' home in Tasmania. His early years were carefree, living around Chinchilla and on his parent's property at Wambo on the Western Darling Downs in Queensland.

With four brothers and a sister (who died as a young girl), Frank had the quintessential late colonial upbringing. He had a slender figure and flaming red hair and was considered a bit of a larrikin. In 1899 Frank was sent to Toowoomba Grammar School (TGS) as a boarder where his personality flourished. His most famous exploit involved climbing up on the very high and steep schoolhouse roof with a few other boys, on fete day, as part of a protest. School authorities agreed to parley as the guest of honour, Lord Lamington (Governor of Queensland) was heading up the drive.

After school Frank embraced the hardy life of pre-war rural Queensland. He worked as a horse breaker, stockman and at one time ran a camel train on the Birdsville Track.

Frank's love of adventure even included joining the expedition that gathered at Jimbor house near Dalby, to look for the long-lost explorer, Ludwig Leichhardt.

In 1914, after war was declared, brothers and cousins started to sign up. The family was rocked when Frank's cousin Tasman Von Stieglitz was killed at Gallipoli on the 8 May 1915. In March 1917 another cousin, Robert Von Stieglitz, was killed in heavy fighting on the Western Front. With a dozen brothers and cousins enlisted, in 1917 Frank enlisted in the Australian Imperial Force.

The Von Stieglitz family had moved from German areas to Great Britain in the 1700s before settling in Australia in the 1820s. They considered themselves overwhelmingly British, embracing the Empire, the Church of England, and the related values of family and community. Frank was said to accept, with heavy heart, the way public opinion during World War 1 turned against all things German, including his historic name. Frank's commanding officer told him that if he was captured, the Germans would likely shoot him as a spy, and *'if we get sick of you mate, we might do the same'*. In early 1918 Frank changed his surname to his mother's very British maiden name 'Thomson'.

On the 4 July 1918, while fighting at Le Hamel, Frank was wounded and badly gassed. With other wounded soldiers he was repatriated back to England. While recovering in hospital he met Flora Perry, a volunteer physio nurse. Although the gassing would eventually contribute to an early death, Flora's presence helped spur on his recovery. He returned to Australia in 1919 and was discharged.

In 1920 Frank returned to England and on the 23 June 1920 married Flora (my grandmother). Together they returned to Australia and took up a soldier settlement called 'Come by Chance' near Chinchilla in Queensland where he grew up. Four children, Edgar, Margaret, Lewis and Norm, were born and for a time they managed. However, the gassing and the vagaries of life on the land closed in. Frank's health and the farm started to fail. To augment their income Flora worked in town selling sweets at the cinema and traveling to various towns including Dalby (by train) to teach dance classes. Starting with a shed to live in, Frank and the family built a modest house. Soon after completion, this home was destroyed by fire, an event Edgar (my father) recounted in a story published in *The Bulletin*.

With Frank's health further deteriorating, the family moved off the farm and took up a series of rental properties in Sandgate north of Brisbane. As soon as Edgar was old enough, he was dispatched to work on the land, ending up as head stockman on Millungera Station in Queensland's Gulf Country, a position he held until the outbreak of World War 2, at which time he travelled down to Toowoomba to enlist in the Royal Australian Air Force.

In April 1938 the middle children heard their younger brother, Norm calling for help from the bedroom where Frank had been reading to him. Frank died suddenly at the age of 54. Before Frank's death the family had planned to move to Toowoomba. Flora carried through with these plans, relocating with the younger children, and remained living there until her death in 1983.

The events of World War 1 had a profound impact on the family. The war resulted in my grandparents meeting, marrying and building a large and close family; yet the same war resulted in the loss of family members, and the mental and physical injuries to others, particularly my grandfather, 'Old' Frank. We remember him and thank him for such strength in adversity.

Remember a loved family member with memorial flowers



Memorial flowers 4.8.2019

If you would like to arrange memorial flowers in memory of a family member or friend contact the Parish Office:

Telephone: (02) 9876 3362

Email: office@eppinganglicans.org.au



Memorial Flowers 22.9.2019

What is happening at Saint Alban's?

For adults, for children and for families



From the beginning of December, the season of **Advent**, there will be a Nativity placed at the front of the Church to remind us of the birth of Jesus. The Church is open each day providing the opportunity to begin the day with quiet reflection or end it with a time of thanksgiving.

1 December 6.00pm Service of Advent Carols.

Come and join in singing well known carols or just sit back and enjoy the music.

8 December 10.00am The Sunday School Christmas Pageant.

This will conclude our Sunday School year. Come and see the Christmas play performed by the children of our Parish.

15 December 7.45pm Service of Nine Lessons and Carols.

This is a stirring service of popular carols and music celebrating and explaining the significance of the approaching birth of Jesus. The use of candles adds to the festive seasonal atmosphere.



24 December 6.00pm Christingle Children's celebration.

On Christmas Eve we come together with our children for the Christingle, a tradition that explores the meaning of the Nativity. Young people from the Parish contribute their musical skills through the orchestra or the children's choir.

Would your children like to be part of this service? Contact our Choir Director Michelle 0439 595 528 or mrsmichellejlee@gmail.com

24 December 11.00pm Christmas Eve Service.

This is a late-night service heralding the approaching Christmas Day. Traditional worship is accompanied by the music of our choir and the celebration of the Lord's Supper.

25 December 8.00am Christmas Day Service.

The celebration of the Christmas Season culminates with this Christmas Day service. Join with the Church family as we remember the hope that Jesus, the Light of the World, brings to our needy world.

Over this Christmas season, hear again the good news of great joy that a Saviour has been born.

The Quality of Mercy is not Strained Part 3

Mercy in David's Psalms and in Shakespeare's Plays

Tom Dlugosch



Tom Dlugosch

This is Part 3 of Tom's examination of mercy in both David's Psalms and Shakespeare's plays.

Once again, he discusses the obvious and less obvious connections between the two, presenting some very controversial views, which cause us to think about ideas we may never before have considered.

Parts 1 and 2 were printed in *The Parish Magazine* Numbers 856 and 857, published in May 2019 and August 2019. If you missed your copy, all Parish Magazines are available on the Saint Alban's website at <http://www.eppinganglicans.org.au/keep-informed/parish-magazine/>.

Part Three: Mary Sidney's Psalms

There is something odd regarding the speeches about mercy in *Titus*: how could mercy be expected toward one's enemies after battle? The Romans did not regard conquest that way, and there is little generosity even in most of the Psalms, where mercy is a prominent word. How might we resolve this inconsistency? Was a new notion of mercy arising? And might we say that the Bard of Avon had something to do with that?

First, to substantiate that the lack of mercy for one's enemies exhibited in *Titus Andronicus* is also quite noticeable in the Psalms, even in Mary Sidney's translations, take Psalm 57, which begins "Thy mercy Lord, Lord now thy mercy show," where we find the following lines about the lions' brood:

"Villains whose hands are fiery brands, teeth more sharp than shaft or spear... / Their trap and net / Is ready set. / Holes they dig but their own holes / Pitfalls make for their own souls: / So, Lord, oh, serve them so." (1) — No mercy there.

That image of enemies caught in their own pitfall is an image that has its parallel in *Titus*, when the assassins throw Lavinia's husband's body in a pit in the wilderness, but then later when the pit is discovered it becomes the conclusive evidence of who committed the murder. The unrepentant perpetrators perhaps deserve their fate (they are the ones served up in a stew); such are not deserving of mercy.

And again, in Psalm 94: "*God of revenge, revenging God appeal: / To recompense the proud, earth's judge arise.*" — Certainly, no mercy is suggested whatsoever in the normal course of conflict.

In any of the numerous translations of the Psalms, the main purposes of mercy include relieving the sufferings of God's chosen people, forgiving wrongdoers such as David for his transgressions with Bathsheba, or for other lapses in adherence to the laws of Jacob, and applying mercy to those faithful to God while punishing unbelievers harshly. Mercy for enemies is not present.

Despite those restrictions to the balm of mercy, the psalms in Mary Sidney's translations contain several powerful passages implying that true justice might require a measure of mercy for everyone. Mercy is for the deserving, those who abjure their sins, and it is for those loyal to God, but it needs to be there for all as a counterbalance to strict judgment, because in the end we will all need mercy.

One of the strongest, most personal psalms invoking mercy is Psalm 103, where Mary Sidney's translation begins by praising God:

"For his free grace / Doth all thy sins deface / He cures thy sickness, bealeth all thy harm, / From greedy grave / That gapes thy life to have, / He sets thee free: And kindly makes on thee / All his compassions, all his mercies swarm."

Here we see a quality of mercy that goes beyond forgiveness of a momentary lapse, with phrasing that suggests freedom from the maw of death. Mary Sidney's translation hews fairly close to other translations, but the hint of an eternal aspect takes it a step further. We can see a broader approach in this psalm than in most other psalms.

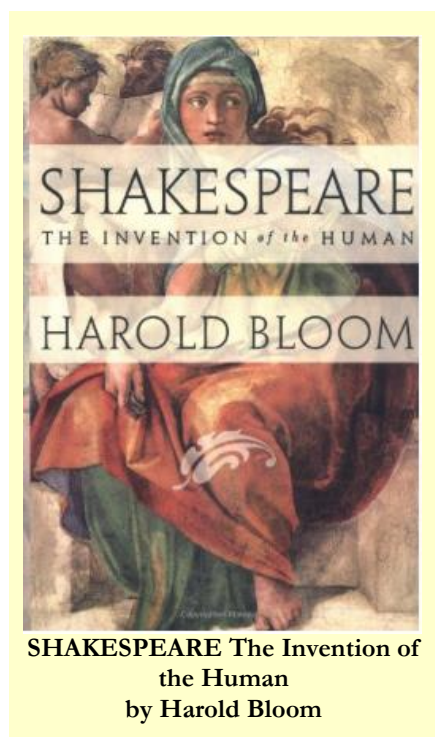
That approach is also implied later in Psalm 103, in a very poetic passage presenting the entire earth and the heavens as confirmation of God's mercy. Mary Sidney begins with imagery of the "spheres" that in her day encompassed the heavens, and then says:

"Nay look how far, / From east removed are, / The western lodgings of the weary sun: / So far, more far, / From us removed are / By that great love / Our faults from him do prove, / Whatever faults and follies we have done."

The cosmic reach of God's mercy infuses all of creation.

This psalm also evokes a parent's love for his child as a model of what mercy means, much as the Goth Queen in Act One of *Titus* begs Titus to spare her child from execution. True mercy is what we today hear described as unconditional. This psalm resonates particularly well with *Titus* in the eternal, universal, and personal contexts of the need for mercy.

A second example of Mary Sidney's sense of the expansive nature of mercy becomes clear when we compare her version of Psalm 130 with the King James version:



King James (2):

*1 Out of the depths have I cried unto to thee, O Lord: Lord, hear my voice:
2 Let thine ears be attentive to the voice of my supplications.*

Mary Sidney:

*1 From depth of grief where drown'd I lie, Lord for relief to thee I cry:
2 My earnest, vehement, crying, praying, Grant quick, attentive, hearing, weighing.*

The famous opening lines of the King James version might be taken to apply to the miscellaneous misfortunes anyone may suffer, even those not of one's own doing. Mary Sidney focuses more narrowly upon our human need for sinfulness to be transmuted. It isn't the need for mercy for breaking the dietary prescriptions of *Numbers*, or for the missteps of King David; it's a need we all share, within the Judeo-Christian heritage and even outside it.

Verse 1 of the King James version has an unmatched power in its direct appeal to God for relief. The dactylic rhythm is part of what makes it so strong, and the repetition of "Lord" helps to convey an interpersonal moment of appeal. It is painfully, breathtakingly beautiful. The depths refer to "the engulfing waters of Sheol into which the dead sink" (3) as Mary Sidney also makes clear with a reference to drowning.

But verse 2 of the King James version seems awkward, addressing God from the perspective of an adult petitioner at court. Mary Sidney shifts this relationship to an interior plane, using a trochaic rhythm for a forceful string of adjectives combined with dramatic pairs of gerunds: crying, praying, hearing, weighing. She presents wrenching human grief as the foremost concern. It is very clear here that the abject supplicant is in need of cleansing power.

This is an agonized, intimate appeal to a God who is as close as a parent or spouse, whom we expect to respond to our need. It too is achingly beautiful.

For another instance, in line 6 (not quoted above) King James refers to "iniquities" whereas Mary Sidney sees a face "sore with blot of sin defaced". The King James version seems vague, whereas Mary Sidney portrays shame vividly. Harold Bloom attributes the *Invention of the Human* (4) to Shakespeare.

This psalm fulfils that bold assertion well, establishing an internal life for the emotions of shame. Mary Sidney helps us see the main sense of this psalm, which is that the greatest depth of agony occurs when we fall short of our highest standards, those of the Sermon on the Mount and other teachings.

And the mercy applied is warmly personal:

King James:

*7 Let Israel hope in the Lord, for with the Lord there is mercy And with him is plenteous redemption.
8 And he shall redeem Israel from all his iniquities.*

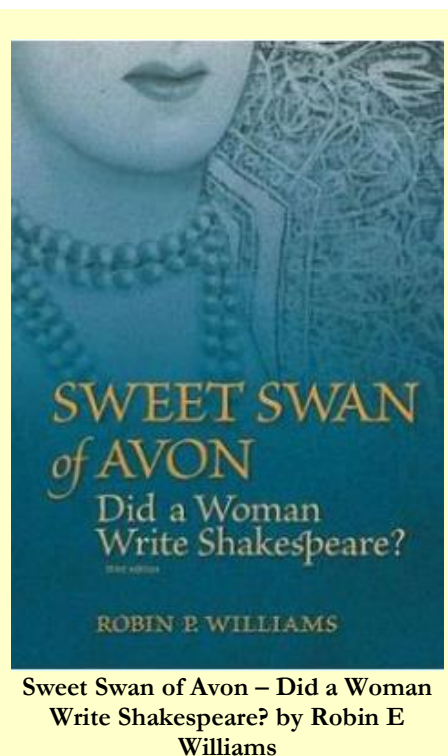
Mary Sidney:

*7 Then Israel on God attend: Attend him well, who still thy friend,
In kindness hath thee dear esteemed, And often, often, erst redeemed.
8 Now, as before; unchanged he Will thee restore, thy state will free;
All wickedness from Jacob driving, Forgetting follies, faults forgiving.*

Expanding the final section about Israel allows Mary Sidney to speak of Israel in a collective sense that can include us now. The original audience would have seen it that way, as something for everyone hearing the psalm, and for Mary Sidney that would have been all of her Christian audience, timelessly in its fallen state. I would not call myself a Christian (though my fellow choir members and my mother-in-law might) but I can see myself in those final words, especially in the very personal terms of “friend,” “kindness,” and “dear.”

It fits the distinction Martin Buber makes between I – Thou and I – It: King James presents Israel in the third person, at a distance as an It, guilty of its (“their”) sins. For Mary Sidney, Israel is us; she speaks of Israel in the second person and uses “still” and “often” to convey an ahistorical and universal sense of follies and faults in perpetual need of forgiveness.

Mary Sidney speaks to the frailty we have in common with one another. We are better persons when we remain constantly aware of such failings. True hope rests not with smug complacency, but rather with mercy. Knowing where to find mercy is true contentment, and for that, one must look toward an eternal basis for justification rather than temporal means.



While the King James version might be closer to the original, the Mary Sidney version better suits her early modern world, where there was no longer a chosen people, nor even a single centralized notion of Christianity. In this more encompassing world, mercy ought to be available to all who seek and deserve justice, on human grounds rather than collective, selective favouritism.

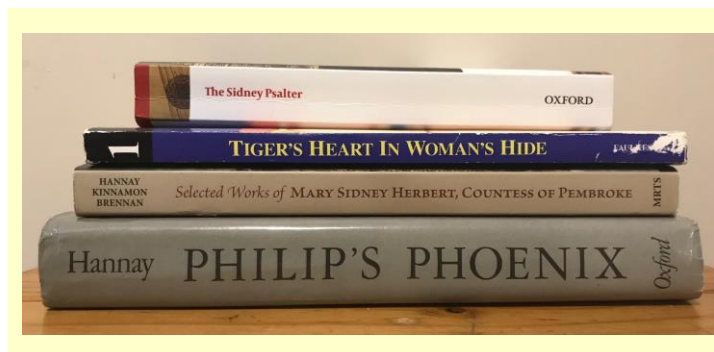
In conclusion, although *Titus* cannot be used as any sort of hard evidence that Mary Sidney wrote the play, it can at least be said that it is not incompatible with her *Psalms*. The violence in *Titus* is not contradictory to the comfort of the Psalms; rather it is confirmation that without a strong belief in the value of mercy itself, conflicts can become quite merciless. Moreover, we can see that Mary Sidney had a strong foundation in that concept.

Again, to return to the authorship question, it seems relevant to recall that some of the most powerful passages in the Bard of Avon's plays promote the value of mercy. In the absence of hard evidence that the man from Stratford wrote the plays, who did? Perhaps Mary Sidney, who also lived on the Avon River. (5)

In any case, the quality of mercy should not be strained, as Portia says in *Merchant of Venice*. It should drop like the dew from heaven. What an astounding thought, that mercy nourishes not only life but also daily interactions between people of all faiths. It was revolutionary thinking then which we even now aspire to, seasoning judgment with generosity.

References:

- (1) Sidney, Philip, et al. *The Sidney Psalter: the Psalms of Sir Philip and Mary Sidney*. Oxford Univ. Press, 2009.
- (2) PSALMS 130:1 KJV "(A Song of Degrees.) Out of the Depths Have I Cried unto Thee, O LORD.", www.kingjamesbibleonline.org/Psalms-130-1/.
- (3) Psalm 130." *The Interpreter's Bible: the Holy Scriptures in the King James and Revised Standard Versions with General Articles and Introduction, Exegesis, Exposition for Each Book of the Bible*, by George Arthur Buttrick, Abingdon-Cokesbury Press, 1955, pp. 678–679.
- (4) Bloom, Harold. *Shakespeare: the Invention of the Human*. Riverhead Books, 1999.
- (5) Williams, Robin. *Sweet Swan of Avon: Did a Woman Write Shakespeare?* Wilton Circle Press, 2012.

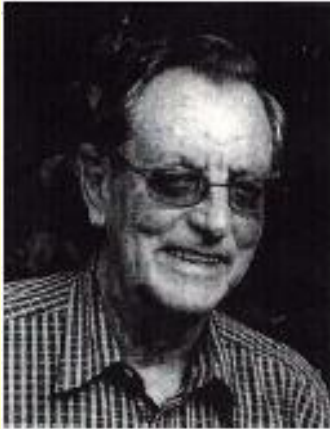


Morning tea during visit by friends
living in the Anglican Retirement
Villages Castle Hill and Glenhaven

8 September 2019

The Reverend Ronald Morris 1928-2017

Nigel Hubbard



**The Reverend Father
(Alfred) Ronald Morris**

Since its consecration, Saint Alban's Epping has encouraged a number of men and women of faith who chose to accept as their vocation a ministry within the Anglican Church. *The Parish Magazine* has in the past featured the obituary of such people and this edition features another – Alfred Ronald Morris, always known as Ron.

The most remarkable feature of Saint Alban's fete in Spring 1950 was the Great Aeroplane Race from Cairns to Sydney. Six young men from the Youth Fellowship were taking part and they opened their campaigns by offering for sale cash vouchers which could be spent at the fete. Each cash order brought a fearless airman two miles closer to 'home'.

This keen contest was won by Ron "Spitfire" Morris who finished ahead of Brian 'Hurricane' Bailey and John 'Mosquito' Ross Edwards.

Ron Morris was a 'server, Sunday School teacher and keen fellowshipper' at Saint Alban's. He was born in Eastwood on 11 November 1928, into a staunch Church of Christ family. He was educated at Eastwood Public School, Newtown Intermediate High School and Fort Street Boys High School. He obtained a Department of Education scholarship to University and graduated Bachelor of Arts in 1950. He was subsequently awarded a Diploma in Education.

While at university Ron Morris became an Anglican and was greatly influenced by successive rectors of Epping namely The Reverend Eric Parsons and The Reverend Canon William Noel Rook. Ron was lost to Saint Alban's in 1952 when he was appointed to Gunning Central School.

In the following year *The Parish Magazine* of Saint Alban's announced that "Ron's offer to serve in the Diocese of Canberra-Goulburn has been accepted by the Bishop and his period of training will begin at once."

Ron Morris was made deacon on 15 February 1953. The Churchwardens at Saint Alban's Epping decided to mark the occasion by presenting him with a purple stole. He was priested in December of the same year. He served his title at Saint John the Baptist, in the suburb of Reid in the Australian Capital Territory. In 1954 Ron joined the staff of Canberra Grammar and spent the next decade there as teacher and Chaplain.

In 1958 he undertook further study at Saint Augustine's College, Canterbury. In 1964 he left Canberra expecting to spend the next three years at the Martyrs' School Popondetta in the north of Papua-New Guinea. In fact he was to remain there until 1977, most of that time as Headmaster. He was always very conscious of the huge sacrifices that families made to secure an education for their children.

In 1977 he accepted an appointment as Inspector of Schools in Papua-New Guinea's Department of Education. Before he retired the Governor-General of Papua-New Guinea presented Ron with an award in recognition of his outstanding contribution to the development of Papua-New Guinea.

Ron retired to Australia in 1993 and lived on the Sunshine Coast until 1997 when he moved to Saint John's Retirement Village in Glebe, Sydney. For a time, he assisted in the parishes of Saint Luke's Enmore and Saint John's Balmain. The Reverend Alfred Ronald Morris died in Sydney at Saint Vincent's Hospital on 2 April 2017. The Reverend Dr John Bunyan concluded his funeral oration with these words,

"To me Ron displayed real Christianity, real sacrifice, real service, though I doubt he thought of it in those terms his was always an unfussy, unassuming, down to earth, practical faith, and what an influence for good he has been."

Acknowledgements:

1. Archdeacon David Hill "The Reverend Ron Morris, Priest, Educator, Missionary.", from the Anglican Historical Society Journal No 66 December 2018
2. *The Parish Magazine*, Saint Alban's Anglican Church, Epping, May 1950, September 1950, March 1953 and June 1954

3. St Luke's Enmore www.stlukesenmore.org.au/wp/wp-content/uploads/2017/05/Fr-Ron-Morris.pdf Accessed 5 April 2019 at 1705hrs
4. Sydney Morning Herald obituary <http://tributes.smh.com.au/obituaries/smh-au/obituary.aspx?n=alfred-ronald-morris&pid=185012182> Accessed 5 April 2019 at 1747hrs
5. Brian Haywood Archivist at Saint Alban's Epping

Did you know?



Rectory at Saint Alban's



Plaque on Rectory wall

On the front wall of the Rectory, to the right of the front door, there is a brass plaque. It reads: *St Albans*.

This is logical you will say and so it is.

But did you know?

In the early years of the 20th century there was a family called Butler living in Epping. Septimus Vero Butler [1885-1976] was a moulder who had built his home in Epping. Because street numbers were not yet in use, he wanted to make a name plaque for his home in Sussex Street. He chose the name St Albans.

No one in the family understood his choice and his daughter thought it was in bad taste. She persuaded her father not to put it on their home and the plaque was never used.

After the death of Septimus Butler in 1976, the plaque was found by the family and given to a friend, Frank Bailey, who took it to Saint Alban's Church where it was installed on the front wall of the Rectory.

The story of the plaque was told by Septimus' sons Maurice and Norm Butler.

Acknowledgement

An ABC of Epping - A Handbook for Residents by Alex McAndrew 2001 Page 290



Memorial flowers 11.8.2019

This article is the twentieth in a series of profiles written about the men whose names are recorded on the World War 1 Honour Board in Saint Alban's Anglican Church, Epping. This profile tells the story of the second of three Kemp brothers who served in World War 1. The older brother was profiled in the previous edition of *The Parish Magazine*, Edition Number 857, and the younger brother will feature in the next edition, Number 859.

The Kemp brothers have a significant colonial heritage as their great-grandfather, Major William Haddon Kemp, came to Australia in 1837 as part of a guard detachment on board a convict ship and was integral to the development of the fledgling colony of New South Wales. The town of Kempsey was named after him. Full details of this colonial heritage appear in the profile on Frederick Clifford Kemp.

Francis Blackiston Kemp (Born 15 August 1893 – Died 2 July 1963)

Francis Blackiston Kemp, (known to his family as Frank or Frankus), was born 15 August 1893. His parents were William Frederick and Lilly, known as Lillian, Kemp. William was employed by the Bank of Australasia and almost immediately after their marriage in 1884 William and Lillian moved to New Zealand where William had been appointed Manager to the Featherston Branch of the Bank.

Francis was born in Waverley, New Zealand and had four siblings. William Richard Allender was born 1885, Frederick Clifford was born 1887, Vera Mary (Polly) was born 1889, and Herbert Robert (Bob) was born in 1896. A profile featuring the third brother, Herbert Robert, will follow in a future edition of the Parish Magazine.

After what family records indicate to be a happy and fulfilling life in New Zealand, the family was shocked by the sudden death of William Frederick Kemp in 1900. Lillian moved her family back to Australia and they lived in 'Maho' in Cowles Road, Mosman near to Lillian's mother. Francis was only seven at this time.

Little is known of Francis' early childhood except that he lived with his family first in Mosman, then in Epping and then in Cremorne. There is a suggestion that his health might have had its challenges, perhaps because of a prior illness, as there is a line in a letter written by his brother Frederick in 1904 which reads "*Frank has picked up and is growing strong and healthy*".

We do know that in the years leading up to World War 1 Francis was employed as a jackeroo on a station near Warialda. Perhaps we can guess that there was a family connection to this property as the Kemp family of previous generations had come from this area, but nothing can be definitively proved.

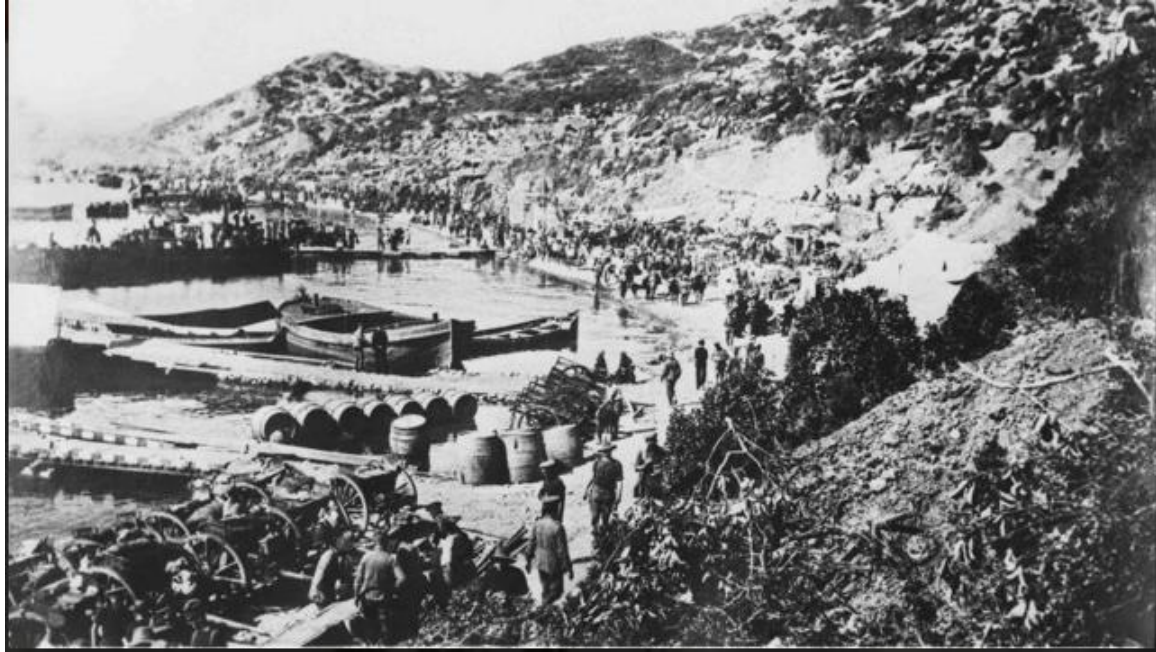
Barely three months after the outbreak of World War 1, Francis Blackiston Kemp enlisted for service in the Australian Imperial Force. On 28 October 1914 he enlisted at Liverpool, west of Sydney and was posted as Trooper Kemp, part of the 7th Light Horse Regiment. His number was 200. Francis was not yet 22 years old. He was 5 foot 10 ³/₄ inches tall [1.8 metres]. He had fair hair and grey eyes with a fair complexion. His religion was Church of England. His mother was listed as his Next of Kin. He gave his civilian trade or calling as 'jackeroo'. Francis enlisted "*for the duration of the war and a month after*".



Francis Blackiston Kemp
Service Number 200

The 7th Light Horse Regiment was raised in Sydney in October 1914 from men who had enlisted in New South Wales and became part of the 2nd Light Horse Brigade. Francis Kemp sailed from Sydney on board HMAT A33 *Ayrshire* on 20 December 1914. The regiment disembarked in Egypt on 1 February 1915 joining thousands of Australian Infantry and Light Horsemen.

Francis' brother Frederick wrote home from Egypt on 19 April 1915 that he had seen his brother and one of their cousins and that they both looked well. Frederick writes again 14 May 1915 that he had seen his brother, affectionately called Frankus by his family. *"I saw Frankus on Wednesday. He is probably off [to the Dardanelles] tomorrow. All the LH [Light Horse] are going dismounted [without their horses] and the New Zealand men also dismounted"*. The light horse had been considered unsuitable for the early operations at Gallipoli, but subsequently men were sent without their horses to reinforce the infantry. The 2nd Light Horse Brigade landed in late May 1915 and was attached to the 1st Australian Division.



The beach at Gallipoli - 1915

According to Michelle Negus Cleary on *The Conversation* April 10, 2015

"many factors contributed to making the Gallipoli battlefield an almost unendurable place for all soldiers. The constant noise cramped unsanitary conditions, disease, stench, daily death of comrades, terrible food, lack of rest and thirst all contributed to the most gruelling conditions".

"Incessant noise from shelling, bombing, artillery, machine-gun and rifle fire caused psychological and physiological problems for the soldiers. ... Severe exhaustion from lack of sleep caused by the constant noise in front-line positions ... meant that many men fell asleep at their posts".

There were more risks on Gallipoli than those of being killed or wounded by enemy fire. Food rations for soldiers on Gallipoli offered very poor nutrition as they consisted of corned beef, bacon, hard tack biscuits and watery jam. At times this varied with the addition of sugar, condensed milk, rice and cocoa. Fresh food was not available.

A poor diet meant that a soldier was more likely to fall ill or catch a disease. Dysentery, tetanus, enteric fever [typhoid], and infected wounds were common, and this was before any form of antibiotic. Basic open latrines were also a source of disease and caused the rapid spread of dysentery, known as 'the Gallipoli Gallop'. Opportunities for soldiers to wash themselves or their clothes were extremely limited.

The worst feature in and around the front-line areas was the number of unburied and decaying corpses which bred flies so thick that they covered any food the men attempted to eat. Overcrowded trenches and dugouts, lice in their clothes and the issue of only small amounts of water each day contributed to the misery the men endured.

By June 1915 Francis Kemp, diagnosed with 'neuralgia', had joined the long list of sick soldiers. He was sent to hospital on the Greek Island of Lemnos where sick and wounded British and Australian troops were sent for treatment and recuperation. He returned to Gallipoli by the end of the month before again requiring treatment at a Casualty Clearing Station on 2 July 1915. Within two weeks he was again fighting on the front-line.

Francis was very ill by the end of July and we have more information in a letter which Francis' brother Frederick, also serving on Gallipoli, wrote to their mother.

Frederick had seen his brother

"and he didn't look too bright and had an attack of diarrhoea. Yesterday he sent me a note to say he was being sent to Lemnos to recuperate".

In a second letter dated 23 August Frederick writes that he

"had a letter from Frankus. He is in hospital in Cairo. The poor chap is having hard luck. He was very thin when I saw him last, so I hope he stays away until he is quite well this time".

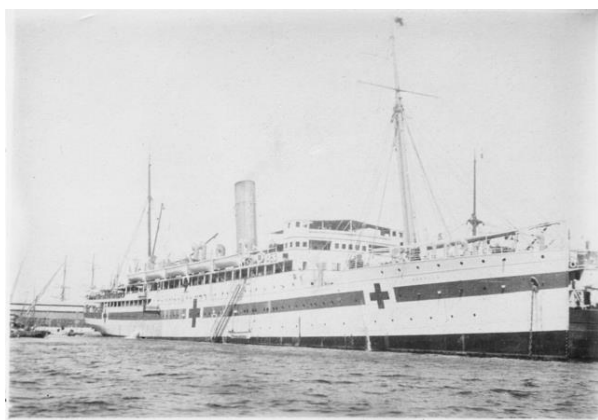


AUSTRALIAN WAR MEMORIAL

P00229.007

Above: 1st Australian General Hospital Heliopolis near Cairo – formerly Palace Hotel

At the time of writing Frederick himself was in hospital on Lemnos, recovering from a minor wound to his cheek.



AUSTRALIAN WAR MEMORIAL

A02861

Above: No 1 Australian Hospital Ship A63 Karoola

Being admitted to hospital at Heliopolis was the end of Francis' World War 1 service. His health was compromised to such an extent that he was being sent home.

Three months later on 3 November he was discharged from hospital to join a train bound for Suez. Next day he embarked for Australia on the hospital ship *Karoola*. He was sent home for six months recuperative leave but in fact he was not to return to war service.

His departure was one month before all allied troops were evacuated from the Gallipoli Peninsula. His brother Frederick had lost track of him and wrote home *"Hope you [Mother] have Frankus with you. Can't bear anymore of him over here"*.

Corporal Francis Blackiston Kemp had served his country for 492 days 'effective service' and 439 days of 'overseas service'. He was discharged medically unfit 3 March 1916 and was instructed to apply for a pension. He was referred to the State Medical War Committee for ongoing care.

Frank wrote to another brother Bob, [Herbert Robert], from Heliopolis before he left for home

"I feel pretty fair but I get palpitations (sic) at times. I have been here for three months now and it's pretty deadly I can tell you ... the only thing that is troubling me is that I haven't been wounded. The wounded get all the kudos when they reach Sydney. I have been to the front though and that is something".

He continues *"You saw the photos of Auntie Rosie's cottage in the mail. It will do me for a while."* These words indicate that Frank intended to spend his convalescence at Rosa Piper's convalescent home for returned soldiers in Cronulla.

This was the first Red Cross convalescent home for returning wounded soldiers established in New South Wales. It was entirely managed by Cronulla members of the Voluntary Aid Detachment or VAD. Rosa Piper, a local resident, was the commandant when the home was opened on 20 July 1915.

In July 1915 sick and wounded soldiers started returning from active service, needing somewhere to live while they regained their health.

Rosa Piper's home "Calala" was located in Parramatta Street near the corner of Gerrale Street. In 1915 she made her cottage available due to its location near the sea. It was described as being "*beautifully and conveniently situated*" and was in "*every sense a home*".

The home was only open for a short time closing in December 1916. This was not unusual as most other convalescent homes for soldiers located elsewhere in the state were also closing. By this time the military were better able to provide the accommodation for soldiers.



Above: Rosa Piper's Convalescent Home 'Calala'
Cronulla 1915
Sutherland Library Collection

Rosa Piper's cottage was sold in 1923 when Rosa left the district. Her connection with the Red Cross however continued and in 1920 she was asked by the military to undertake the task of organizing and conducting 'after care' for soldiers and their dependents. The services were for those soldiers who did not receive support from other agencies. Rosa was honoured with an MBE in 1935 for her indefatigable work for the Red Cross. According to Electoral Rolls, Francis Kemp was living at The Rectory in Paterson New South Wales through the 1930s. It is not known if he was working in the district or if his health precluded this. We know that he was awarded a pension from December 1916 as he was listed as 'permanently unfit for active service'.

In April 1939 Francis married Guelda Mascotte Broughton Stephenson, only daughter of Reverend Broughton Stephenson, Rector of St Paul's, Paterson. In a news item from the *Maitland Daily Mercury* on 22 April 1939 we read of a large society wedding conducted by the Bishop of Newcastle, Reverend F De Witt Batty, assisted by Canon Reay Campbell of Cessnock. Francis' brother Robert [Herbert Robert] Kemp was best man and their oldest brother William Robert Kemp acknowledged the toast to the parents of the bridal couple. The newly married couple honeymooned in the Blue Mountains and Avoca on the Central Coast.

After their marriage the couple continued to live at The Rectory in Paterson. Their son Francis Broughton Reay Kemp was born in 1944. After the death of Reverend Broughton Stephenson in 1946, Reverend Stephenson's widow, Alice, continued to live with Francis and Guelda, now in Sloane Street, Paterson. In 1953 both Francis' wife Guelda, and mother-in-law Alice, both died, and he remained alone in Sloane Street.

In 1955 Francis married for a second time, to Lynda Ann Cawley. Sadly, Lynda Ann died in 1962 and by 1963 Francis was living in Roma Private Hospital at 135 Albany Street, Gosford. It was here that he died 2 July 1963 aged sixty-nine.

Lest We Forget

Julie Evans, Parishioner

Acknowledgements relevant to profiles of the three Kemp Brothers

- 1) Special acknowledgement to Peter Burgheim, and his late wife Lynette, who prepared the family history of the Kemp brothers. Thanks to Peter Burgheim who gave permission for me to use this information and the included photographs. Many photographs, documents and quotes from letters are taken from their family history books *The Piper Family Parts 1 and 2* and *The Great War – 1914-1918* compiled and published by Peter and Lyn Burgheim, Crows Nest, Queensland in 2007 (acknowledging much material from the Thomas and Piper families and the Australian War Memorial records in Canberra). Quotations from letters of Frederick Clifford Kemp come from this book.

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Acknowledgements specific to Francis Blackiston Kemp

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Taizé

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

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

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



Parish Directory

Rector	The Right Reverend Ross Nicholson BCom, BTh, Dip A, MA
Associate Priest (Part-time)	The Reverend Paul Weaver BA, BD, ThL, AMusA
Honorary Priests	The Reverend Jane Chapman BA, MBA, CertIPP, Dip AngOrd, Dip Th The Reverend Valerie Tibbey ThDip
Children's Ministry Worker	Amy Taylor
Lay Assistant	Ruth Shatford AM (Diocesan)
Sanctuary Assistants	Godfrey Abel, Sue Armitage, Ken Bock, Noel Christie-David, Margaret Cummins, Robin Cummins, Graeme Durie, Jill Gumbley, Anne Lawson, Michael Marzano, Jan McIntyre, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), John Sowden, David Tait, Amanda Turner, Kim Turner, Ian Walker, Sarah Weaver
Servers	Ross Beattie, Licette Bedna, Margaret Byron, Shane Christie-David, Graeme Durie, Judi Martin, Michael Marzano (Master Server), Jan McIntyre, James Simpson, John Sowden, Susanna Sowden, Christopher Tait, Mark Taylor, Penelope Thompson, James Von Stieglitz
Parish Administrator	Denise Pigot Telephone: 9876 3362 Email: office@eppinganglicans.org.au
Honorary Parish Treasurer	Noel Christie-David
Parish Councillors	Glyn Evans, Felicity Findlay, Malcolm Lawn, Christine Murray, Peggy Sanders, Ruth Shatford, Penelope Thompson
Parish Nominators	Robin Cummins, Graeme Durie, Peggy Sanders, Ruth Shatford, Meryl Smith
Synod Representatives	Michelle Lee, Graeme Watts AM
Churchwardens	
Saint Alban's	Noel Christie-David – Rector's Warden Graeme Durie – People's Warden Johann Walker – People's Warden
Saint Aidan's	Ken Bock OAM – Rector's Warden Margaret Cummins – People's Warden Richard Ryan – People's Wardens
Choir Director	Michelle Lee L.T.C.L., BTh, MBA, Cert IV TAE
Organist	Neil Cameron LLb, LLm, BMus., M Mus., PhD
Assistant Organists	Lynn Bock, Tony Malin, Richard Simpson, Bruce Wilson
Caretaker	Oscar Sichez
Editor	Julie Evans
Archivist	Brian Haywood
	Proof-reader Peggy Sanders