

The Parish Magazine

Epping Anglicans

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

with

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

**October/
November 2017
Number 849**

*Epping Anglicans in Covenant with the communities of
The Roman Catholic Parish of Epping and Carlingford,
The Uniting Church Parishes of Epping and West Epping,
and The Baptist Parish of Epping*

From the Editor

Epping, as a suburb, is currently undergoing radical changes. We have a once in a generation opportunity to be part of that change and to ensure the work of Christ is part of the change. As stewards of the church grounds, buildings and history we must work together (parishioners, clergy and diocese) to achieve the best outcomes for Epping Anglicans and to better serve our community. I understand that members of the Parish are concerned about the Development Project. I am reminded of two characteristics that we as Christians are familiar with - trust and prayer. Prayer has served this parish well over the years. We hope to include an update in the next edition of *The Parish Magazine*.

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www.eppinganglicans.org.au

Our clergy may be contacted at any time on 9876 3362

Saint Alban's Church is open daily for private meditation.

Our parish library is open during office hours.

Meeting rooms, various sized halls and other facilities are available.

Please contact the parish office.

Our Vision:

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

"a city on a hill"

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Thank you to the authors of the various articles in this magazine, contributors of photographs and our proof-readers. **The deadline for the next edition will be Friday 10 November, 2017.** Contributions may be left at the parish office, or emailed directly to Stuart Armsworth at stundeb@bigpond.net.au.

The Parish of Epping is a parish in the Anglican Church of Australia. *The Parish Magazine* records recent events in the Parish, gives details of parish activities and publishes articles which set out opinions on a range of matters the subject of discussion within the Anglican Church community. It does not necessarily reflect the opinions of Clergy, Churchwardens or Parish Council. The editor accepts contributions for *The Parish Magazine* on the understanding that all contributors agree to the publication of their name as the author of their contribution.

Our Cover: The cover artwork is a photograph of the Bell Tower and Spire of Saint Alban's, Epping, as seen in full Spring colour. Photography: John Sowden

Epping Anglicans Weekly Services

Weekdays at Saint Alban's

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

Sunday at Saint Alban's

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



Sunday at Saint Aidan's

8.30am	Holy Eucharist with Hymns
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Baptisms, Weddings and Funerals may be arranged with the Rector. Also available is the opportunity for special family services to coincide with re-unions, renewals or special anniversaries. These should be discussed with the Rector.

An **All Soul's Day Service** will be held at Saint Alban's on **Tuesday 7 November, 2017 at 7.45pm**. Join us in prayerfully remembering our loved ones and, where desired, joining the symbolism of lighting a candle and placing flowers on the Altar. All are welcome, and those who have recently lost a loved one are encouraged to attend.

The Parish Register

Holy Baptism

Ariana Sophia SHAHIDZADEH on 24 September 2017

The Faithful Departed

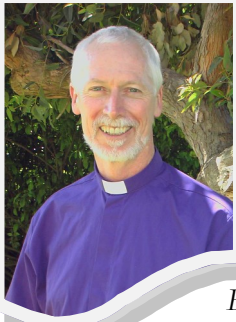
Sandra BROADFOOT on 15 August 2017

Noreen KEMP on 16 August 2017

Elaine CURREY on 18 August 2017



The Rector's Letter



Saint Aidan and Romans 12

In celebrating the recent Festival of Saint Aidan I reflected on the life of Saint Aidan, and consulted the Venerable Bede, as we consider the example of the saints and the words of Saint Paul in our lives. Not much is known of the early life of Saint Aidan, but he comes to prominence, through the desire of the newly appointed king of Northumbria, Oswald, who vowed to bring Christianity back to his people. Oswald called upon his connections within Iona's monastic community to send missionaries for this task. The first was a bishop called Cormac, who Bede in the *Ecclesiastical History of*

English People describes as a "man of more harsh disposition, who, after preaching for some time to the English and meeting with no success, not being gladly heard by the people, returned home, and in an assembly of the elders reported, that he had not been able to do any good by his teaching to the nation to whom he had been sent, because they were intractable men, and of a stubborn and barbarous disposition".

A council was called in the monastery to determine what was to be done. During those debates Aidan spoke up saying

"Methinks, brother, that you were more severe to your unlearned hearers than you ought to have been, and did not at first, conformably to the Apostolic rule, give them the milk of more easy doctrine, till, being by degrees nourished with the Word of God, they should be capable of receiving that which is more perfect and of performing the higher precepts of God".

In a classic case of 'he who has the vision has the job', or maybe more accurately, 'Yeah, well if you can do better, why don't you?', the council pondered Aidan's words and decided

"He was worthy to be made a bishop, and that he was the man who ought to be sent to instruct the unbelieving and unlearned; since he was found to be endued pre-eminently with the grace of discretion, which is the mother of the virtues".

In 635 Aidan arrived in Northumbria and was given the island of Lindisfarne by the king.

Unlike Cormac, Aidan had a very different method of evangelism, which basically involved getting out and mixing with the locals. Bede described it like this:

"He was wont to traverse both town and country on foot, never on horseback, unless compelled by some urgent necessity; to the end that, as he went, he might turn aside to any whomsoever he saw, whether rich or poor, and call upon them, if infidels, to receive the mystery of the faith, or, if they were believers, strengthen them in the faith, and stir them up by words and actions to giving of alms and the performance of good works."

Aidan clearly took seriously the Apostle Paul's injunction:

"But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? ¹⁵ And how are they to proclaim him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'"
Romans 10:14-15

Saint Aidan had the beautiful feet bringing the good news of Jesus that Isaiah looked forward to.

There's a misconception within our society that a saint is some form of spiritual superhero. It's probably fuelled whenever the Roman Catholic Church sets in train the process of canonisation, with its requirement of the miraculous. But the word saint just means a holy one. And while even that might appear to back the superhero status, holy means nothing more than set apart for a special purpose. So when Paul writes

"To the saints who are in Ephesus and are faithful in Christ Jesus". (Ephesians 1:1)

He is referring to the Christians' status, there's nothing spectacular about them other than their faithfulness to Jesus, a faithfulness that every Christian is called to. Listen again to how Paul says we should respond to the mercy we've been extended by God:

"I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship". Romans 12:1

That encapsulates the idea of setting something apart for a purpose, the purpose of worship, literally serving God.

One of the Seasonal Variations in the preface to the Eucharist in the Prayer Book for celebrating Saints' days contains this line:

"And now we give you thanks because you have called us into the fellowship of 'N' and all your saints, and set before us the example of their witness and the fruit of their lives". APBA p159

Now listen to this summation of the character of Saint Aidan by Bede:

"Among other lessons in holy living, Aidan left the clergy a most salutary example of abstinence and continence; it was the highest commendation of his doctrine with all men, that he taught nothing that he did not practise in his life among his brethren; for he neither sought nor loved anything of this world".

He sought nor loved anything of this world. He didn't conform to the world. He lived a life transformed by the renewing of his mind, a mind transformed by reading and obeying God's word, and teaching others to do the very same thing, living out the exhortation of Paul:

"Do not be conformed to this world but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect".

In an age where even some followers of Jesus deny the authority of the Scriptures if it challenges their own autonomy, Saint Aidan sets before us a challenging example of witness and fruitfulness, to living the faith and passing it on to others. Here's another assessment of Aidan from the Venerable Bede:

"His course of life was so different from the slothfulness of our times, that all those who bore him company, whether they were tonsured or laymen, had to study either reading the Scriptures, or learning psalms. This was the daily employment of himself and all that were with him".

The monks of Iona chose Aidan for his missionary task because of his character and the spiritual gifts that they discerned he had. Paul reminds his readers that we are all endowed by God with different spiritual gifts. Just like the human body, the body of Christ is made up of different parts, but all of those parts work together for the purposes of God. Just listen to some of these gifts and more importantly, how they're to be used:

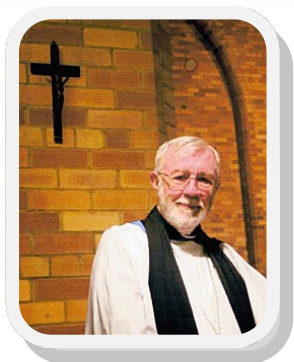
"We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ⁷ ministry, in ministering; the teacher, in teaching; ⁸ the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness". Romans 12:6-8

Paul is saying that the real test of a spiritual gift is them being expressed as they ought in serving. These gifts can be seen in their unselfish use by the person endowed with them. Just look at those last three gifts to get a clear picture of what that will mean. Do you have the gift of giving? Then that will be seen in generosity. Do you have a gift of leading? Then that will be seen in diligent leadership. Do you have the gift of compassion? Then that will be expressed in cheerfulness. Don't claim to have compassion for humanity if you whinge and moan about them!

Our other patron Saint Alban literally presented his body as a living sacrifice as Paul exhorted the Roman Christians, becoming England's first martyr. His faithful witness to Christ resulted in his physical death. Saint Aidan also presented his body as a living sacrifice, as he died to self, a challenging concept to our materialistic, individualistic culture that worships the self. As followers of Jesus we're called to that same commitment, to break free from conformity to our world. God calls us not just to a change of heart, but a change of mind. Just as we've been given a new heart by Jesus' death and resurrection, so through the power of the Holy Spirit, we are given a new and renewing mind. And as we follow God's Word and Spirit we will be transformed to his glory, just as Saint Aidan, Saint Alban and all faithful saints in Christ have done.

Ross Nicholson
Rector

Bede - Historian of the Church in Anglo Saxon England



Someone said that the history of the Church can be a great tonic for drooping spirits. Sometimes it is, but sometimes one can be depressed by it. Sadly, those who bear the name of Christ and claim to follow him can easily forget his simple teaching of love for one another. But Christians give thanks for shining lights of the Church in every age.

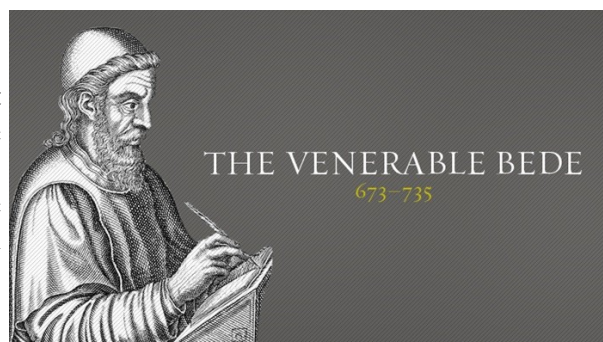
Headlines a few years ago announced an amazing discovery in a muddy field outside Litchfield in Staffordshire. It was a vast collection of gold objects, including what appears to be a processional cross and broken pieces of military equipment. A metal detector uncovered it and such finds are becoming very common. Today it is known as the “Staffordshire Hoard” and scholars are busy studying it.

The hoard appears to date from the 7th or 8th century, about 400 years after the Romans left Britain. This was the Anglo-Saxon Age, the time when the English monarchy emerged and the language in which I am writing this article was formed. The very name “England” dates from this period. It is often known as the ‘Dark Ages’ but there was one historian, a monk named Bede, who throws much light on those years. Bede wrote a splendid history of that time entitled *Historia Ecclesiastica Gentis Anglorum*, (A History of the English Church and People). You can read it in translation in the Penguin Classics. Christians remember Bede on his feast day, May 25.

Bede the scholar

Bede was an Anglo-Saxon Christian monk who remained all his life as a scholar in the monastery at Jarrow on the banks of the Tyne River in the north of England. Today Jarrow is an industrial suburb of Newcastle and I vividly remember worshipping in the ancient monastic chapel. When the organist discovered that we were from Australia she played “Waltzing Matilda” in honour of our visit! Bede was never canonised as a saint but he was given the title “venerable”. That amusing book 1066 AND ALL THAT described him as the ‘venomous Bede’.

Bede was born about A.D. 673 and he lived until A.D.735. At the age of seven he was placed in the care of a devout abbot named Ceolfrid. When Bede was only a teenager the plague struck the monastery and swept away all the monks except the boy and his abbot. They struggled to continue the liturgical round of singing and chanting the psalms in the Divine Office until they could build up their numbers again.



The Vikings

The plague was only one of the perils of life at that time. There was also the threat of Viking raids, spreading fear and destruction over the land. Not long after Bede’s time the Vikings raided the area. Monks would be brutally tortured to make them reveal the supposed hiding place of the monastic treasures. The Vikings had no regard for sacred places or the clergy. No wonder the Staffordshire Hoard is mainly of military objects associated with warfare. It was an age when men lived by the sword.

But Bede was never a warrior. Above all he desired the life of scholarship and devotion to God. He carefully searched his sources, checked the stories and wrote his history of the Christian Church in his land. Because the Church was so important his history became a history of England, even before it was one country. Without Bede we would not know much about England between the time of Roman Britain and the Norman Conquest in 1066.

Saint Alban

Bede tells the story of Saint Alban who died a Christian martyr during the brutal persecution of Christians by the Emperor Diocletian. Alban is traditionally the first English martyr. He was a local soldier in the Roman town of Verulamium who gave shelter to a fleeing priest and took his place to die in his stead. The

great abbey stands on the site of his martyrdom and Saint Alban's shrine stands at the heart of the Abbey today. I will never forget the experience of attending Evensong in that great Abbey. The Church remembers Alban on June 22.

Another famous story Bede gives us is that of Pope Gregory visiting the slave market in Rome and seeing some fair haired British boys exposed for sale. He was told they came from 'Angle Land', from which we get our word "England". Impressed by their handsome appearance, the Pope made a pun on their name and said that they were not Angles but Angels, and he determined to send a mission to bring Christ to the people of their homeland. That mission was led by Saint Augustine of Canterbury.

The Flight of a Sparrow

One of the most famous passages in Bede's history describes the Christian missionary Paulinus and his visit to convert King Edwin of Northumbria. One of the king's chief men said about the new faith of Christianity : "Your Majesty, when we compare the present life of man upon earth with that time of which we have no knowledge, it seems to me like the swift flight of a single sparrow through the banqueting hall.....The sparrow flies swiftly in through one door of the hall, and out through another. While he is inside he is safe from the winter storms; but after a few moments of comfort he vanishes from sight into the wintry world from which he came."

"Even so, man appears on earth for a little while; but of what went before this life or what follows, we know nothing. Therefore if this new teaching has brought any more certain knowledge, it seems only right that we should follow it." According to Bede this teaching moved the King and his chief men to follow Christ and seek baptism. That nameless man touched the heart of the basic questions we all must face: where did I come from, why am I here and where am I going? The Gospels give us the answer to those eternal questions.

The Evangelical Spirit

Whenever I read that celebrated passage I am transported back to Saxon England in those far off days when a new England was being born amid the forests and mountains and fens. It was a crude and violent age but it was an age in which Christians had the true evangelical spirit.

As well as Bede's Ecclesiastical History, the other great work of literature of Anglo-Saxon England was the famous poem *Beowulf*. Bede's history gives the background to that poem.

The greatest modern scholar of Anglo-Saxon language and literature was J R R Tolkien. Tolkien, an Oxford Professor and friend of CS Lewis, is remembered today as the author of a masterpiece of fantasy inspired by the age of the Venerable Bede: *The Lord of the Rings*. So the bestselling books of Tolkien, and the three films that have fascinated millions, are a direct link to the world of the Venerable Bede, the father of English history.

Bede died in 735. He was engaged in one of his many translations of the Gospels into English, that of Saint John's Gospel, in his last illness, and dictated he last sentence just before he died, sitting in his monastic cell surrounded by his brethren.

Here is a beautiful prayer inspired by him:

Almighty Father, guardian of your Church from age to age: grant that, as we give thanks for the life and writings of the Venerable Bede, our faith and hope in you may be confirmed by the story of your mercies in the past; through Jesus Christ our Lord, AMEN.

Father Robert Willson

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

A Week in Iona



Travelling to Iona, an island off the west coast of Scotland, is something of a process. It involves a three-hour train or bus journey from Glasgow to the small port town of Oban, followed by a one-hour ferry trip to the island of Mull. It takes nearly an hour to cross Mull by bus, and then a 15-minute ferry trip to Iona itself. The island is small, a few miles long, with no dramatic hills or cliffs to be seen, and a small town with a few shops and a couple of hotels where the ferry terminates.

But people don't usually visit the island for its natural scenery. Much more significant is its history and its spiritual significance, especially associated with the abbey: one of the most obvious buildings as you approach the island, and yet one which seems to blend in to the scenery on a grey day.

The story of Iona Abbey begins about 563AD when Saint Columba came to Iona with twelve companions, and founded a monastery, which became a centre from the spread of the Christian faith. The beautiful illuminated manuscript of the Gospels, the Book of Kells, is believed to have been produced by the monks of Iona towards the end of the 8th century. Vikings attacked the abbey a number of times during the 8th and 9th centuries, and the monks relocated to the Columban abbey at Kells in Ireland. The abbey was severely burned during a raid in 825, but probably not completely deserted.



Renewal began in 1164, with the construction of the central part of the church. A new Monastery and Nunnery were commenced early in the following century. The abbey church was further expanded in the 15th century, but largely dismantled following the Scottish Reformation.



Early in the 20th century, the sanctuary was beautifully restored. In 1938 The Reverend George MacLeod of Glasgow led a group which rebuilt the monastery and other buildings linked with the abbey, and founded the new Iona Community. This community continues on, and for half the year provides accommodation and a weekly program for visitors, with an emphasis on liturgy and music, and a concern for justice and community.

Sarah and I were among about 40 guests who took part in a program at the abbey from Saturday to Friday at the beginning of August. Other guests were from the UK, the USA and Germany. Some had visited before, while most were new to Iona. As well as these people and the four full-time staff, there were about fifteen volunteers who helped with running the program and with cleaning, catering and maintenance. Most of the volunteers come for a few weeks, while some spend a longer period assisting. There was also a young people's program at a separate building nearby. The young people shared in the worship, sometimes helping to lead the services.

The accommodation is in the old monastery, in bedrooms generally for two people, with communal



bathrooms and toilets. We had the only double bed in the abbey: the room would not have fitted two separate beds! Meals took place in the refectory: they were simple, but ample and tasty. Most meals were vegetarian, and there was an active care for those with particular dietary needs. We were divided into three groups: setting tables, serving, and washing up after one meal each day. There were other tasks assigned to each group: cutting and peeling vegetables, or cleaning around the abbey. It was a great way to get to know other guests.

There were two main services each day. The liturgy was thoughtful and stimulating, and many of the songs had been written by members of the music team over the years: John Bell, a wonderful hymn writer and choir leader, was music leader at Iona for many years. The sermons/talks/presentations were very interesting, and helped us to think about the scripture readings from different angles.

There were other sessions which we were welcome to attend. One presented very powerfully the devastation caused by the use of plastics, particularly in seas and waterways. It gave us a strong sense of the importance of recycling, and where possible seeking alternatives to the unnecessary use of single-use plastic bottles, plates and containers. We are working harder to be responsible in this regard. Another session gave us a picture of the difficulties faced by Palestinian people under current-day policies of Israel. There was also a good amount of free time, to explore the island, to read or reflect, or to spend time with other people.

On the Tuesday, there was a pilgrimage around the island. Umbrellas and jackets came out – although the weather quickly became clear. We were taken to various sights of significance on the island: churches, the nunnery, war memorials and other significant locations. As we stopped we were told something of the story of these places, and had time to reflect and pray.

As a treat, many of us went one afternoon to the island of Staffa, a little over an hour away by boat. Here is the location of Fingal's Cave, a massive and dramatic cave depicted in Mendelssohn's "Hebrides Overture". This is the other end of the Giant's Causeway in the north-east of Ireland, about 60 km away, which we would visit two weeks later. Staffa Island is also a nesting place for colonies of puffins, and although it was the end of the season, we were able to enjoy seeing some of these delightful birds.

Our six days on Iona was a very special time: a time of fellowship, refreshment and spiritual refreshment and stimulation. Sarah and I recommend it to anyone who might be interested. You can learn more from the Iona Community website. Of course, we are also very happy to answer your questions about our experience.



Paul Weaver

Photos Opposite Page Top: The Abbey
Bottom: Interior of Abbey
This Page Top: Cloisters of Abbey
Bottom: Puffins on the island of Staffa

Refugees/Asylum Seekers Appeal

For the past two years, on behalf of the Pastoral Care Committee, I have taken on this project, firstly in partnership with Liverpool South Anglican Church and then with *The House of Welcome* (my husband, Terry, is also an essential partner in this outreach).

Our partnership with Liverpool South Anglican Church ended in December 2016 when they received an offer to partner with a church in Mortdale. We then continued this work with *The House of Welcome* which has relocated from Carramar to Granville. The new premises are in a better location and are bigger - with rooms for English classes, skill building, one-on-one conversations/case work/form filling for their clients and a room to have lunches and social activities.

Using donations from Saint Alban's and Saint Aidan's parishioners and supporters, we recently purchased a huge quantity of groceries and toiletries and took them to *The House of Welcome* at Granville during August.

We also saw some computers in a room and while we were there, several women came in with children. I was told that asylum seekers from Pakistan, Iran, Iraq, Afghanistan and Sri Lanka, Fiji, Papua New Guinea and some African countries came to them for assistance weekly. They have no Syrian refugees on their list. This is because if refugees came to Australia with the Government's approval, the Government has several systems in place on their arrival so that they need not depend on other organisations for assistance.

We met with Joanne Millington, who is the Manager of *The House of Welcome* and two of their volunteers all of whom were very surprised and delighted to see the quantity and variety of goods which we delivered to them. All of them expressed their grateful thanks to Saint Alban's and Saint Aidan's.

Joanne said that they do not receive any Government assistance and they prefer it that way because it gives them more flexibility to help anyone in need unlike having to comply with Government guidelines where they will be required to help only people waiting for Temporary Protection Visas. Their sources of funds come from the community and various other charities. Fresh food was obtained from *Oz Harvest*. They also raise funds with appeals and at a few functions which they organise from time to time.

The House of Welcome has about 100 volunteers and 9 staff (full time and part-time). They have 23 houses from community housing providers which they use to provide temporary housing for asylum seekers. They don't charge rent if the family does not earn an income. If they do earn an income, they charge 30% of the rent. Clients without income get some financial assistance.

So, to conclude, once again, our parishioners have shown great generosity to make our partnership with *The House of Welcome* very well worthwhile.



The photograph is of some of the groceries purchased with the donated money, in addition to the items which our parishioners brought to us each Sunday. It does not give an accurate picture of the size and variety of items we were able to deliver, mainly because they were sorted and packed into boxes and bags for ease of transport and delivery.

Christine Hard

ALBERT & MEYER FUNERAL DIRECTORS



Rebecca Pincott

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The Honour Board Project: Rex Caldwell Beveridge

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

Rex Caldwell Beveridge (20 March 1894 – 26 July 1982)

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

As related in the profile on Alwynne Steel Beveridge [*The Parish Magazine* August/September 2017 Number 848], the Beveridge family were benefactors of Saint Alban's. The altar rails were given in 1923 by Maria Jenkins, grandmother to the Beveridge children. The windows in the south transept of Saint Alban's memorialise Maria Jenkins. They were given by her daughter Mary Jane Beveridge who was the mother of the Beveridge children.



Rex Beveridge's grandmother Maria Jenkins with her daughter Minna [Mary Jane], granddaughter Lois (Mina Lois) and great-granddaughter Ruth. Ruth is the mother of Mariloy Keegan who contributed much to this profile. Taken in 1922, this photo celebrates their birthdays for 100, 60, 30 and 10 years.



Rex Caldwell Beveridge
Service Number: 32906



Rex's family on the maternal line was one of the founding pioneer families of the Illawarra district of NSW. Rex is a descendant of Mary Wade, who as a ten year old in 1789, was sentenced to death, commuted to transportation for life to New South Wales. Her crime was to steal one cotton frock, a linen tippet [a shawl-like wrap] and a linen cap. After her death in 1859, the local newspaper, the Illawarra Mercury in an obituary "saluted her as the founding mother of the largest family in Australia". At the time of her death at 87 she had 148 living descendants and it was calculated that living and dead her descendants would have totalled more than 300. In 1985 when the book *'Mary Wade to Us'* was published there were reported to be thousands.

Rex with his younger brother, James Bruce, on the tennis court at "Blairgowrie", 32 Abuklea Road, Epping

The Beveridge family lived on “Mullah”, a property near Trangie, northwest of Sydney NSW. Rex was home schooled with his siblings by tutors and governesses until after the death of his father in 1907, when the family moved to Ryde in Sydney.

Rex was working on the family property when World War 1 began. On 30 August 1916 he attended Victoria Barracks in Sydney for a medical examination to obtain a certificate showing he was fit for active service. It was not until 8 October 1916 that he attended the Sydney Showground and formally enlisted in the February Reinforcements of the NSW Field Artillery. We do not know the reason for the delay; perhaps family matters or an issue with the family property management meant that Rex had to wait. He was 22 years old, more than 1.8 metres tall with a fair complexion, brown hair and blue eyes. He gave his religion as Church of England and his Next of Kin as his mother, Mary Jane Beveridge living in Epping. He gave his trade or calling as “Station Experience (Jackaroo)”.



HMAT A9 *Shropshire* at Port Melbourne, Victoria, 11 May 1917.

After extensive gunnery training, Rex left Melbourne 11 May 1917 on *HMAT A9 Shropshire*. It seems to be a long time after his enlistment but “artillery men needed a much longer training period than the infantrymen. There was more technical knowledge to learn than that required of a foot soldier. Also in January 1917 there was a substantial re-organisation of parts of the artillery - especially the restructuring to determine which unit belonged to which brigade and a lot of work done regarding the

*Howitzers batteries. Many batteries were enlarged from having four guns to six.” [Dr Noel Boreham]

*Howitzers fired a heavy shell in a high-trajectory from a relatively short barrel and limited range but they were slightly more mobile than similar size field guns.

On arrival at Plymouth on 19 July 1917 Rex was admitted to Devonport Military Hospital suffering from mumps. After his recovery, he spent time at Perham Downs in Wiltshire. Perham Downs was a camp where soldiers who had been discharged from hospital were sent for further training. From here, Rex was sent to the Royal Brigade Australian Artillery Lark Hill [Larkhill], a camp designated as the School of Instruction for Royal Horse and Field Artillery. New roads, constructed by the Royal Engineers from the natural chalk of the Salisbury Plain, extending from Lark Hill to the training grounds, proved sticky when wet and covered in clouds of white dust when dry. On 17 October Rex left England and travelled through France with the 1st Division Artillery on his way to Rouelles in north-eastern France. Then it was on to Belgium and the Front.

By the end of October Rex was in the area west of Ypres, enmeshed in the heavy fighting of that time.

The War Diary for his unit tells us that the Germans often bombarded their position with gas shells. On 2 November 1917 a note was made that the gas bombing had continued for five hours.

Gas shells were primarily used to demoralize, injure, and kill entrenched defenders, against whom the indiscriminate and generally very slow-moving or static nature of gas clouds would be most effective. The types of gaseous weapons employed ranged from disabling chemicals, such as tear gas, to lethal agents like phosgene, chlorine, and mustard gas.

Honour Board Project continued

In the same war Unit Diary, recorded on 2 November 1917, is the following: "7.15pm 5th Battery reports 2 men wounded".

It is probable that one of these men was Rex Beveridge. He suffered what must have been a very severe gunshot wound to his left thigh. Rex told his family that when he was wounded he had to drag himself to a First Aid Station for medical care. Those who attended him said it was almost unbelievable that he had been able to move at all. Rex told his family he must have been 'running on adrenalin'.



View of area near Ypres and Zonnebeke.

AUSTRALIAN IMPERIAL FORCE.

B.R. Form No. 9.

BASE RECORDS OFFICE,
VICTORIA BARRACKS,
MELBOURNE, 27th Nov. 1917

Dear Madam

I regret to advise you that Gunner, R.C. Beveridge has been reported wounded

His postal address will be:—

No 52906 Gunner R.C. Beveridge
1st Field Artillery Brigade.
Australian Imperial Force,
Abroad.

In the absence of further reports it is to be assumed that satisfactory progress is being maintained, but anything later received will be promptly transmitted, it being clearly understood that if no further advice is forwarded this department has no more information to supply.

Yours faithfully,
J. M. LEAN, Major,
Officer in Charge, Base Records.

D 1947.17.—C. 3418.

On 9 November Rex was admitted to the 9th Canadian General Hospital before being sent to England to be admitted to the Military Hospital Shorncliffe and later the 3rd Auxiliary Hospital in Dartford.

On 27 November a letter was sent to his mother notifying her of his injury. After a lengthy recovery Rex returned to his Unit, leaving Southampton in May 1918.

Army letter to Rex's mother - Page 15
Rex's Service Record

It has been impossible to determine from Rex's Service Record just where his Unit was located when he re-joined it but we can assume that he was in action for the months of 1918 leading to the Armistice on 11 November. Rex's family believes he was part of the liberation of the French town of Villers-Bretonneux when, in April 1918, the town was recaptured from German troops and handed back to the French villagers. The battle was a great success for the Australian troops and the village remained in Allied hands to the end of the war. While hundreds of lives were lost in the battle, the people of Villers-Bretonneux have not forgotten the Australian sacrifice and the Australian flag continues to fly over the town. Recognition of the significance of the battle can be found at the Australian National Memorial, built just outside the town and at the local school.

Sign on playground wall in Villers-Bretonneux school
- Photo Julie Evans 2008





Pavilion and Stone of Remembrance at the cemetery entrance – Photo Glyn Evans 2008



Plaque on wall of school in Villers-Bretonneux
- Photo Julie Evans 2008

The following photographs were found by Rex's niece with other photos from World War 1. They suggest that he was present on 11 November 1918 when the Armistice, which brought World War 1 to an end, was proclaimed in the Belgian village of Mellet (now part of the larger town Le Bons Villers formed through the merger in 1977 of five smaller villages).



Proclamation of Armistice – 11 November 1918
Mellet, Belgium



Captured German cannons
Mellet, Belgium



"The last Germans" – Mellet
17 November 1918



Review of German soldiers – Mellet, Belgium
11 November 1918

After the Armistice we would have expected that our troops were quickly returned to Australia. This was not the case. Though the war was over and Australian troops were not part of the Allied occupying force in Germany, most Australians spent more than a year in Britain or France after the conclusion of the War. The problem was the lack of suitable troop transport vessels. Britain did not provide any transport ships for Australian troops, reserving vessels for their own troops and other

Rex Caldwell Beveridge concludes

British priorities. Sir John Monash was responsible for the formidable task of organising demobilisation and repatriation for the Australian troops who were told that it might be a long time before they were able to leave for home. It is said that only when Sir John Monash threatened to speak to King George V, a personal friend, did British authorities take seriously the need to provide transports to return Australian soldiers to their families.

More than 330,000 Australian men had seen overseas service; about half of those eligible to fight had enlisted. Politicians and journalists spoke of a nation that had 'grown up', or 'found its soul', sentiments which glossed over the loss of 60,000 of the country's young men. Three times that number had suffered significant injury.

While awaiting transport, some men took advantage of the opportunity to travel around France and Britain - one of the incentives for enlisting in the first place. A few hundred Australian servicemen went on to serve in Russia as part of a British force fighting Bolshevik forces. Some light horse units also helped with suppressing an Egyptian nationalist revolt in early 1919.

The Allies also established training centres using French factories and encouraged men to pursue trades and further education (<http://ergo.slv.vic.gov.au/explore-history/australia-wwi/abroad-wwi/returning-soldiers>). During this period, the Australian Imperial Force instituted a range of education and lecture programs to train personnel in peacetime occupation skills. In a letter to his mother in late 1918, one soldier, Sapper W.M. Telford, wrote: "*I am enclosing a prospectus of our AIF education scheme. I think it is a splendid idea and intend to take full advantage of it.*" (<https://www.awm.gov.au/visit/exhibitions/1918/victory/returnhome>)

Rex Beveridge was granted leave from 4 July 1919 to 4 October 1919 while he took a position at Philpott's Garage, Jacob Wells Mews, Marylebone in London.



SS Ypiranga First steamer to enter Sydney Harbor (sic) flying the League of Nations Flag

It was not until 9 January 1920 that Rex arrived home. He had travelled on the *SS Ypiranga*, a former German registered cargo-steamer built in 1908 and owned and operated by a transatlantic shipping company established in Hamburg, Germany. *Ypiranga* served Germany until 1919, when it was ceded to the United Kingdom as part of war reparations.

Rex was discharged from the Army 27 February 1920 and returned to live in Abuklea Road, Epping with his family.

According to his niece, Ann Horan, Rex was exceptionally good at different sports including tennis, golf and billiards and in his younger years was a champion bare fist pugilist. Apparently his mother never knew about the boxing matches! Rex was a non-drinker and non-smoker but had a very active social life and many friends. He didn't marry until very late in life, at Church Point in 1970, to Lola Wilson. Ann said they had a very happy marriage.

Rex was also something of an entrepreneur according to both Ann and Rex's great-niece Mariloy Keegan. One of his enterprises was raising pigs and selling them. He later gave loans to people and became very good at dealing on the stock market. Until the 1960s Rex had a sporting store at 18 Langston Place, Epping, where he also had the first curb-side petrol pumps in the area. His home was a large house called 'Lindisfarne' down a lane at the back of the store. The sporting store was later expanded to include children's toys. Rex had a tennis court at the back of his house and there were often family tennis days. Two tennis friends were Harry Hopman and Jack (Herbert) Crawford, both well-known Australian international representative tennis players.



Photo above: The Beveridge Siblings 1955: L to R (James) Bruce, Nola, Laurie, Dorothy, Rex, (Minna Lois) Loi and Alwynne

Whenever needed, he would spend time on the family property at Trangie, though it was his brother, Alwynne, who was the main manager.

Rex died 26 July 1982 and is commemorated on a plaque at Northern Suburbs Memorial Garden and Crematorium.



Photo right: 20 March 1974 - Rex and Ann shared a birthday – 59 years apart. Here Rex is 80 and Ann 21.



At time of writing, August 2017, Rex's wife, Lola, is still living in Epping.

Niece Ann fondly recalls that Rex had a great sense of humour and would say of himself: "I know I've got some faults but they suit me".

Lest We Forget

Julie Evans, Parishioner

Acknowledgements:

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A Commemorative Service for the Martyrs of Papua

On Saturday 2 September 2017 at 10.30am Saint Alban's hosted the annual Anglican Board of Mission, Sydney Diocesan Committee Eucharist to Commemorate the Martyrs of Papua New Guinea on the 75th Anniversary since the martyrs sacrificed their lives. The Anglican Church world-wide celebrates the lives of PNG Martyrs on 2nd September. In July 2004, the Catholic Bishops of PNG and the Solomon Islands decided that the Catholic Church would also devote the 2nd September a special day of remembrance for the Martyrs of World War II.

Saint Alban's Epping has had a close association with the New Guinea Martyrs. Two of the martyrs, nursing sister May Hayman and teacher Mavis Parkinson, were members of the parish community while studying at the ABM Training Hostel, which was established in Epping in 1929 and located one or two doors further down Pembroke Street from Saint Alban's. Later, the ABM Training College (The House of the Epiphany) was in Cambridge Street, Stanmore, until its closure in the mid 1970's. In the 1960's the College Chaplain was the Reverend John Holle, and his wife Moya, the Matron. Moya Holle is still closely involved with ABM, as a member of the Sydney Diocesan Committee and a hard working member of the ABM Auxiliary. She was recently awarded the first Frank Coaldrake Medal for her services to ABM.

At Saint Alban's Sister May Hayman is remembered in the window fourth from the front on the northern wall of the church. The Chapel is dedicated in memory of the New Guinea Martyrs. The wall hanging in the Chapel depicts the association of the Australian church with that in Papua New Guinea. This spectacular work depicts the two land masses of Australia and Papua New Guinea in brown and green, divided by a blue ocean. Both are united by a rainbow signifying the covenant between God and his creation. The red strand which joins the two land masses represents the blood which Christ shed for all, uniting us with the martyrs of the faith in one body.

The Commemorative Liturgy included a lighting of a candle for each of the twelve Martyrs. For **John Barge**, priest, killed near Apugi, New Britain, who was made to dig his own grave by Japanese soldiers, and was then shot by his captors; and for **Bernard Moore**, priest, who was killed in his bed at Kumbun, it is thought, by collaborators. For **Margery Brenchley**, a nursing sister, **John Duffill**, a carpenter, and **Lilla Lashmar**, a teacher, all killed on Buna beach. For **Henry Matthews**, priest, and **Leslie Gariardi**, evangelist and teacher, who died at sea as their vessel, ferrying refugees, was attacked by Japanese forces. For **Lucien Tapiedi**, evangelist and teacher, who was killed by collaborators as he was escorting mission workers, it had been hoped, to safety (all were killed). For **Henry Holland** and **Vivian Redlich**, priests, now known to have been killed by Orokaivans; and for **May Hayman**, nurse and fiancée of Fr Vivian, and for **Mavis Parkinson**, teacher, both killed near Popondetta.



In addition candles are lit for the **Church workers of all denominations who died for their faith in New Guinea and the Solomon Islands during World War II**; and for the **seven Melanesian Brothers** who were murdered in 2003 when attempting to bring reconciliation between warring tribal groups in the Solomon Islands:

In 2017 the Preacher at the Commemorative Eucharist was the Reverend Canon Peter Yeats Rector, Saint John the Evangelist,

New Guinea 1942

Balmain. Fr Peter was Chaplain, Martyrs Memorial School and Lecturer, Newton Theological College, PNG 1990-94; and Port Chaplain, Kobe, Japan (Mission to Seafarers) 2000-04. Fr Peter spoke of (then) Bishop Philip Strong's moving speech to his flock as the Bishop of New Guinea, and the response of the 'martyrs of our lifetime' to stay with and care for their people when they needed them.

Bishop Strong was enthroned in the pro-cathedral of Saint Peter and Saint Paul, Dogura, Papua on 25 January 1937. After the bombing of Pearl Harbor on 7 December 1941, there was confusion in eastern Papua about the evacuation of non-indigenous personnel. Bishop Strong broadcast on 31 January 1942 urging his staff to stay. All except one – a pregnant mission wife – elected to remain. However, he later counselled young women missionaries to leave, if they wished. In 1962 Bishop Strong became the Archbishop of Brisbane, and was enthroned on 28 March 1963; he was Primate from 1966 – 1970.



And so we give you thanks for the whole company of your saints and martyrs in glory, with whom in fellowship we join our prayers and praises; by your grace may we, like them, be made perfect in your love. Blessing and glory and wisdom, thanksgiving and honour and power, be to our God for ever and ever. Amen.



*Peggy Sanders
Parishioner and Secretary ABM
Sydney Diocesan Committee*

Photos by Edwina Waddy,
Chair ABM Sydney Diocesan Committee

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Parish Directory

Rector	The Right Reverend Ross Nicholson BCom, BTh, Dip A, MA
Associate Priest	The Reverend Paul Weaver BA, BD, ThL, AMusA
Honorary Priests	The Reverend Dr Philip Blake Dip Th, Dip RE, Dip PS, BA, MA, PhD The Reverend Jane Chapman BA, MBA, Cert IPP, Dip AngOrd, Dip Theol The Reverend Valerie Tibbey ThDip
Licensed Lay Readers	Ken Bock (Diocesan), John Noller, Ruth Shatford (Diocesan)
Lay Assistants	Godfrey Abel, Sue Armitage, Stuart Armsworth, Noel Christie-David, Margaret and Robin Cummins, Linda Deall, Graeme Durie, Jill Gumbley, Anne Lawson, Tony Malin, Michael Marzano, Jan McIntyre, Jane Noller, Margaret Pearson, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), John Sowden, David Tait, Amanda and Kim Turner, Ian Walker, Sarah Weaver
Servers	Stuart Armsworth (Master Server), Ross Beattie, Margaret Byron, Shane Christie-David, Linda Deall, Bastian Dunn, Graeme Durie, Judi Martin, Michael Marzano, Jan McIntyre, Jane Noller, John Noller (Master Server), James Simpson, John Sowden, Susanna Sowden, Christopher Tait, Penelope Thompson
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Synod Representatives	Anne Price, Graeme Watts
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Assistant Organists	Lynn Bock, Stanley Gilling, Tony Malin, Richard Simpson, Bruce Wilson
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