

The Parish Magazine

Epping Anglicans



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

**August to October
2019**

Number 857



Bishop Ross preaching 19.5.19



Harvest Festival wreath 26.5.19



The flames of Pentecost 9.6.19

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



This edition of *The Parish Magazine* features photos of the Parish celebration of the Patronal Festival of Saint Alban on 24 June. We look forward to the celebration of Saint Aidan's Day in August. [Please see page 11 for details of this event.]

In June, simultaneously to Vivid Sydney, we lit up Saint Alban's to show to all those who pass that Christ is the Light of our world. Suddenly we saw our beautiful Church in a new way, cleverly lit from inside with brilliant changing colours. We called our special effects 'See Saint Alban's'. [Refer photo left, on the cover and photos page 4]

Having a different perspective of Saint Alban's is reflected in the Rector's Letter and our Associate Priest writes also about the way we can see issues from different perspectives.

In a magazine like *The Parish Magazine* of Saint Alban's we welcome varying viewpoints on issues relating to our faith and our growth as Christians. If you would like to share your perspectives, thoughts or opinions please contact the editor.

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:

Telephone 9876 3362
Post Office Box 79, Epping NSW 1710

Email: office@eppinganglicans.org.au

Website: www.eppinanglicans.org.au

Our clergy may be contacted at any time on 9876 3362

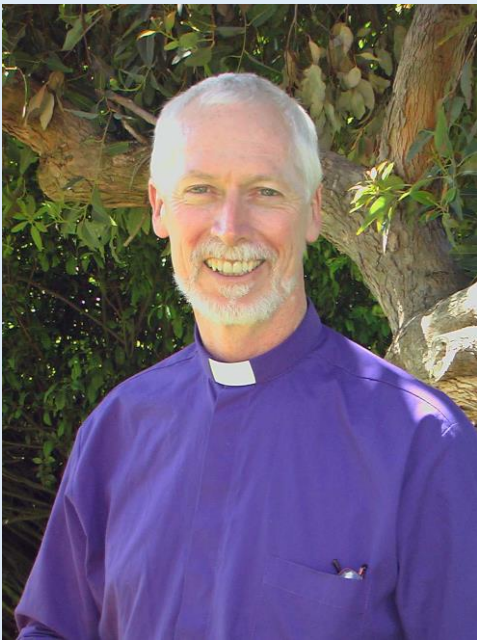
Saint Alban's is open daily for private meditation. Our parish library is open during office hours. Meeting rooms, various sized halls and other facilities are available. Please contact the parish office for details.

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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, Brian Haywood, 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. It is available online at <http://www.eppinganglicans.org.au/keep-informed/parish-magazine/>



In May our Parish Administrator, Denise Pigot, organised for us to tour the Ceerose/Greaton Oxford Central apartments and retail development behind Saint Alban's. Up on the 18th floor we were able to see the view of the Sydney Basin stretching out to the Blue Mountains. From way up there you could recognise the high-rise centres of Chatswood, North Sydney and the City, all the way to Parramatta.

Epping certainly is a 'city on a hill'. But as well as being able to look out, we could also look down and gained an entirely different perspective on our Saint Alban's site. It is a cliché, but I was struck by how small everything looked from up there. Two perspectives from the very same position.

That observation gave me pause to reflect on how important it is to consider perspective in our understanding of society and our place in it. In philosophical circles this is known as a 'world view'. A dictionary definition of 'world view' would be 'a comprehensive conception or apprehension of the world especially from a specific standpoint'.

The standpoint from the 18th floor is very different to that from the ground. Using that analogy can give us an understanding of why others might hold very different views to our own on one and the same subject.

Paul Weaver has written a very thoughtful article on the Israel Folau controversy in this edition of our Parish Magazine [see page 5]. The responses to this case are illustrative of the significance of world view in our interactions with others. Paul has highlighted the importance of grace in our conversation. That concept, although not an exclusively Christian virtue, has a deep significance for how God's people are called to relate to others.

Grace is often defined as 'unmerited favour'. We see that expressed most clearly in those words from the Letter to the Romans where the Apostle Paul announces that while we were still sinners Christ died for us. A Christian world view understands the truth and weight of that statement. Even though we were hostile to God, Jesus died to reconcile us to him. We didn't deserve it, but he did it. As Christians we also understand a number of concepts that are foundational to that statement, such as the holiness of God, the character of his love, his creation of this world, his Trinitarian nature. All these give us a particular standpoint to understand this world and our place in it.

But we no longer live in a society that holds this Christian perspective. We live in an individualistic, materialist, consumer culture.



Clearly visible, though overshadowed by the Greaton tower, is the Church (far right), the Memorial Hall, the Church Office and Lower Hall, the carpark and The Shack (far left at base of the tower)

The world view that is held by the majority of our society is that truth is relative, the individual is paramount, that comfort is a right and the world owes me. This creates a culture of entitlement that cannot actually understand grace.

Hence the reaction to the post of Israel Folau or to any public statement of the Christian faith that affronts or challenges a secular world view. We hold that the Bible is true because it is the word of God, while our society holds that there is no such thing as absolute truth.



**View from Greaton tower showing the Church spire,
The Rectory, and the new development across
Pembroke Street from Saint Alban's**

The Christian faith, based on the doctrine of the Trinity, values and promotes community, whereas western culture deifies the individual. Christians believe that love is a sacrificial action, while the modern world insists it's an emotional state that must be satisfied.

A huge gulf exists between these two world views and in a multi-cultural suburb like Epping we also need to recognise that a materialist western world view is also up for challenge by eastern world views.

The incivility that surrounds much modern dialogue is symptomatic of the cultural pressure that holds that acceptance of another point of view is not enough, but that view, or belief, needs to be affirmed and embraced.

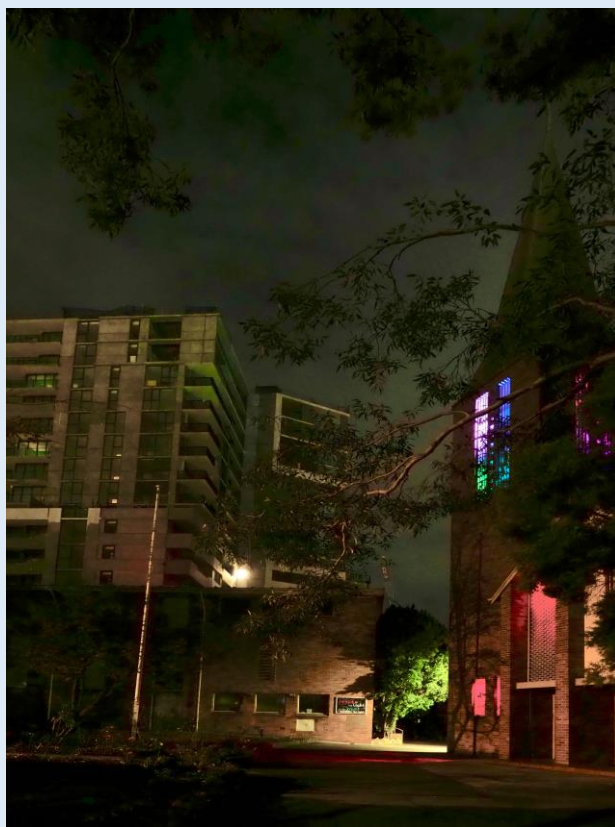
This compulsion is consistent with a demanding, entitlement world view, but is hostile to the freedom of grace that is willing to sacrifice rights in order to benefit the other, even if that sacrifice is rejected.

The view 18 stories up is different to that from the ground. As followers of Jesus we have been given access to a bigger picture of this world, where it has come from and where it is going. Our standpoint will not be accepted by all in our world, Jesus warned his disciples of that truth. So that makes it all the more important for us to offer grace, unmerited favour, to those with whom we disagree. The Apostle Paul offered some wonderful advice that is worth repeating and applying to all our relationships: From Philippians 4: 8

"Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things. Whatever you have learned or received or heard from me, or seen in me, – put it into practice. And the God of peace will be with you."



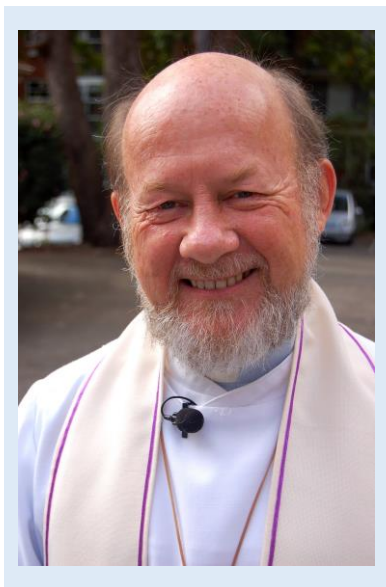
The Sydney Blue Gum near the western doors



A view of Saint Alban's and the Greaton tower

Sharing the message with grace

The Reverend Paul Weaver



Like many people, I have followed the story of the footballer Israel Folau and his tweets about homosexuality with mixed reactions. I am impressed by his commitment to his Christian faith, and his readiness to openly share his Christian convictions. I am sad that this has caused so much controversy and has led to the cancellation of his contract with Rugby Australia. He is a marvellously gifted footballer and will be greatly missed in the game.

However, I am concerned by the messages he posted not just to a select group of people, but to anyone who uses social media. He puts great emphasis on the sinfulness of homosexual behaviour, and most recently referred to Paul's list of evildoers (including homosexuals) in 1 Corinthians 6:9-10, saying that they will go to hell. His colourfully presented posting caused the recent uproar that led to the cancellation of his contract.

(Search for 'Israel Folau tweets' on any Internet search engine and you can easily find his comments.)

His original post referred to genuine scripture, but it changed a certain amount of Paul's wording, and I think missed the point that Paul was making. Paul was referring to the forgiveness and cleansing which comes as we who are all sinners turn to Christ, rather than putting together a list of sinful people who will go to hell. (Hell actually doesn't get a mention in the passage!)

This article is not aiming to solve the issue of homosexuality and the Christian faith. However, I am not sure that Israel's posts have served the Gospel well. He emphasises the importance of repentance, which is indeed a crucial aspect of our response to God's call. However, unless you read his fine print (which is where Jesus and the grace of God get a mention), you would assume that giving up homosexual behaviour (or the other sins he refers to) is what might get a person to heaven. Of course, **all** sin makes us unfit for the kingdom of God. And **all** people need God's forgiveness, which comes to us through Jesus Christ.

Israel seems surprised at the reaction his tweets received. But context is always important. Hence his previous strong comments on homosexuality led people understandably to interpret his 'half-quote' from Paul as essentially another 'hate-filled' attack on homosexuals. Of course, there was more to it than that, and he apparently thought that his message would be seen as loving if tough.

Is the strong negative reaction an attack on freedom of religion? Freedom always has its limits in any society, for **my** freedom to do what I choose may impinge on **your** legitimate freedoms. I certainly do not want violent Islamists to use freedom of religion to justify violent or murderous language on social media. And I can understand in this case that what many Christians will see as Biblical teaching comes across as hate-filled language, even if that is not what was intended.

But when I look at the ministry of Jesus recorded in the Gospels, I see someone who was known as a 'friend of sinners'. No doubt these people were well aware of their sin, but Jesus first and foremost loved them, rather than apparently lecturing them.

And we know of Zaccheus and Matthew and others who did come to repentance through what seems to have been a much gentler type of ministry. Indeed, Jesus' strongest condemnation was for religious people who arrogantly condemned those they saw as 'sinners'.



Former Australian rugby union player Israel Folau

<https://www.abc.net.au/news/2019-06-23/israel-folau-defends-crowdfunding-rugby-australia-legal-battle/11238732?section=sport>
Accessed 23 June 2019 at 1644hrs

And in the Acts of the Apostles, we are given many examples of the message preached by the Apostles. What is clear is that their aim was to start where their hearers were and explain the Gospel clearly. Then people might understand and respond to the message as it was explained. Judgement was certainly there within the message, but it was part of a bigger picture. By comparison, Folau's message seems to be 'shouted' in an aggressive way: judgement is the starting point, rather than part of a bigger picture.

If we want to communicate the message of Jesus, words from the First Letter of Peter are very relevant. *"Always be ready to make your defence to anyone who demands from you an accounting for the hope that is in you yet do it with gentleness and reverence."* Our witness involves not only the words we say, but the life we live and the love we show. To witness with grace means thinking about the message we want to share **and** the people we share it with. What message will they hear from the words we say? Will it be simply an arrogant judgemental message, which is how many people have heard Israel's tweets? May we be ready to share a message which is of course realistic about our sin, but which points clearly to God's wonderful love and forgiveness, and the new life and hope we have through Jesus. Let us be positive witnesses to the Gospel, but also gracious witnesses to the message of Christ.

Children at Saint Alban's

Amy Taylor, Children's Ministry Worker



After spending a few months thinking about the most effective way to teach the children the important lessons of Christianity, I realised that all I needed was simplicity. As a ten-year-old, I wouldn't have grasped the powerful words from 1 Corinthians about being humble and gentle in love, but I did understand three simple words: God is love. I came to the conclusion that this was a case of quality, not quantity.

This term we looked at love: God loving us, us loving God, us loving others and us loving ourselves. We talked about how God loves everyone, no matter who they are or what they've done. We had a very animated discussion about how God loves Darth Vader and Voldemort even though they were the baddies!

On the topic of love, I want to thank everyone in the Parish for the love and support you have given me this year. Every kind word has been greatly appreciated and your support has blown me away.

This coming term, each Sunday we'll be looking at a different story from the Bible, such as Joseph and his Coat of Many Colours and Daniel in the Lion's Den.

Over the holidays, the Sunday School room will get a 'make-over'. The chairs and cupboards will be repainted, a new 'Story Corner' equipped with an array of brightly coloured cushions will be a special feature.

School artworks will go up on the walls during the term. The next few months are going to be very exciting and I look forward to sharing the Sunday School's adventures with you all!



Memorial Flowers 19 May 2019

Saint Alban's Youth

Christopher Lawn – Youth Leader



In April, a long-term parishioner of Saint Alban's, Derek Jones, spoke at our inaugural Breakfast Club Speaker Series event about his time serving in the Royal Navy and how the experience strengthened his faith. The youth enjoyed hearing some of his stories and it is hoped that more Speaker Series events will be held in the future so we can learn from the wisdom of senior members of our Parish.

As part of our 'See Saint Alban's' festival, the Macquarie University Planetarium team presented two shows of the night sky suitable for all ages, in the lower hall. Those who attended enjoyed the more interactive approach to learning about the universe God created. Among the topics explored, we learnt about astronomical constellations in the Southern Hemisphere, planets and dwarf planets, the recent Hubble Ultra Deep Field Image, and a tour of the night sky over Epping. If you missed the chance this time, it's highly likely the Planetarium will return to Saint Alban's in the future!



ABOVE: Derek Jones addresses Saint Alban's youth group in the first of the Breakfast Club Speaker Series



RIGHT: Macquarie University Planetarium set up in the lower church hall

For the first time, the Saint Alban's Breakfast Club will be entering a team in this year's City2Surf fun run on Sunday 11 August 2019, and it's all for a very good cause. We'll be raising money for Rough Edges based at Saint John's Anglican Church Darlinghurst. Rough Edges is a non-government organisation which for almost 30 years has been supporting people experiencing homelessness and marginalization. For many years the Parish of Saint Alban's has been an ongoing supporter of Rough Edges.

A few weeks before the race Rough Edges have very kindly offered to send a guest speaker to talk to the youth about the realities of homelessness in Australia.

We are still open to adding more members to the team. If you are under 25, or know someone who might be interested, it's not too late to join!

Please email Chris via youthstalbans@gmail.com. We're far from experienced runners so the pace will be closer to jogging/walking.

If you'd like to make a donation to our cause, we have a fundraising page linked to Rough Edges <https://city2surf2019.gofundraise.com.au/page/StAlbansEpping>

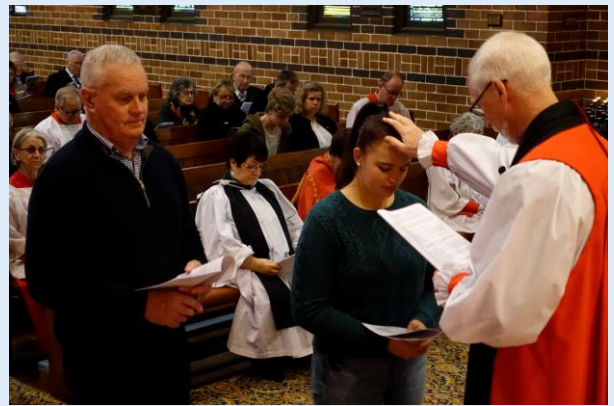


The 123rd Patronal Festival of Saint Alban the Martyr

On Sunday 23 June 2019 the Anglican Parish of Saint Alban's celebrated its 123rd Patronal Festival. It was an opportunity for all parishioners to re-dedicate themselves to the service of Christ. All Servers and Sanctuary Assistants re-dedicated themselves to the service of Saint Alban's and two servers were presented with their long-service ribbons.

It was also a time to commission the 2019 Wardens and members of the Parish Council, Parish Nominators and Synod Representatives, the Development Team, the Choir Director and the Children's Ministry Worker. We welcomed our friends from the Anglican Retirement Village to our festival day and the congregation enjoyed brunch together after the service.

The guest preacher was The Reverend Di Nicolios, former Archdeacon in Sydney and Melbourne Dioceses and currently Assistant Minister at Christ Church Lavender Bay.





Our Services

Weekdays at Saint Albans

Wednesday - 7.00am

Thursday - 10.30am

Holy Eucharist

Healing Eucharist

Sunday at Saint Alban's

7.00am

8.00am

10.00am

Said Holy Eucharist

Holy Eucharist with Hymns

Choral Eucharist – 1st, 3rd and 5th Sundays

Sung Eucharist – 2nd and 4th Sundays

Sunday at Saint Aidan's

8.30am

Holy Eucharist with Hymns

Baptisms, Weddings and Funerals may be arranged with the Rector

August

Sunday 25 Pentecost 11

8.30am at Saint Aidan's West Epping

The Patronal Festival of Saint Aidan

Preacher: The Reverend Bruce Hunter

The Choir will be part of this service

September

Sunday 29

Michael and All Angels

November

Sunday 3 November

Tuesday 5 November 7.45pm

All Saints Day

All Souls Day – 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

Remembrance Sunday - the 10.00 am service will include members of the Parish honouring their World War 1 family members

[see page 31]

Sunday 24 November

Christ the King

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.



Decorations for Pentecost - 9 June 2019



Saint Aidan of Lindisfarne

Aidan of Lindisfarne was an Irish monk and missionary, originally at the monastery on the Island of Iona, who died 31 August 651. The closest Sunday to the anniversary of his death in 2019 is 25 August.

He is credited with overcoming Anglo-Saxon paganism and restoring Christianity to Northumbria, the medieval kingdom in what is now Northern England and south-east Scotland.

He founded a monastic cathedral on the island of Lindisfarne, known as Lindisfarne Priory. He served as its first Bishop and travelled throughout the countryside, spreading the gospel to both the nobility and the ordinary country people he met.

Aidan is remembered for the construction of churches, monasteries and schools and was known to be a man of pious charity and dedication to those in need.

After his death Aidan's body was buried beneath the abbey at Lindisfarne which he helped to establish.

The Patronal Festival of Saint Aidan

On 25 August parishioners at Saint Aidan's West Epping will celebrate Saint Aidan's day. The guest preacher will be The Reverend Bruce Hunter.

Saint Aidan's parishioners already know Bruce as he has taken services when both the parish's priests were unavailable. Bruce told the editor a little about himself so that all in the Parish could welcome him as the preacher celebrating Saint Aidan's Day .

Bruce was born just after World War 2, one of the 'baby-boomers' with lots of employment opportunities in Sydney. He left school early and worked in banking while studying to provide other options.



The Reverend Bruce Hunter

At age twenty he became a schoolteacher in Papua-New Guinea. This was followed by various teaching and training positions both in Commonwealth and New South Wales government offices. He was involved in policy development when Neville Wran was NSW Premier.

After the death of his father, Bruce reassessed his life and priorities. He and his wife had been involved in their local church, Saint Stephen's in Willoughby and with the encouragement of the minister they felt that the ministry was a better calling for Bruce. He trained at Saint John's Morpeth from 1984-86 and served in the parishes of Scone, Bulahdelah/Tea Gardens, Wyong and New Lambton in Newcastle.

Before retirement in September 2016, Bruce's last official part-time (three days a week) position was as associate minister at All Saints New Lambton, Newcastle.

Bruce writes that God seems to have affirmed his calling to ministry through *"the good and the not so good times."* He says *"Life at present is very good. I have been richly blessed in life with family and friends."*

Thank you, Bruce, for sharing the celebration of Saint Aidan's Day with our Parish.

Acknowledgement: Ford, David Nash (2005) *"EBK: King Maelgwn Hir of Gwynedd"* on www.earlybritishkingdoms.com/bios/maelggd.html and <http://www.earlybritishkingdoms.com/adversaries/bios/aidan.html>
Wokingham: Nash Ford Publishing

Thank you to Margaret Pearson



Margaret Pearson with the Rector, Bishop Ross Nicholson and Associate Priest Father Paul Weaver

Margaret Pearson made the decision to retire from Sanctuary duties as from 28 April 2019. Margaret has been assisting in the Sanctuary of Saint Alban's for almost 31 years. She commenced in 1988 at the invitation of the then Rector, The Reverend Ian Crooks. In 2000, The Reverend John Cornish asked her to be the Senior Lay Assistant, a position she held until she chose to stand down from the role in 2012.

When she began her role, Margaret worked with the then Master Server, Ian McKenzie, to produce a training manual for Servers and Assistants at Saint Alban's – providing uniformity in duties amongst the lay members of the Sanctuary ministry team. Margaret has given long and faithful service in this ministry and is highly respected and appreciated by clergy, assistants, servers and parishioners.

We give thanks to Margaret for her valued contribution to worship at Saint Alban's. During the 10.00am service on 28 April clergy and congregation expressed their thanks to Margaret and prayed for God's blessing on her, and her continued participation in Parish life.

Anzac Day Remembrance



Edward Lawn played The Last Post and The Reveille

Fifty years of singing

Barbara McRae



"The time has come," the walrus said, "to talk of many things."

Quoting Lewis Carroll from *Through the Looking-Glass* (1871), Barbara McRae began her farewell comments on Sunday 19 May 2019. Barbara is retiring from the Saint Alban's Choir after almost fifty years of singing to the glory of God. Read Barbara's recollections below of the changes over those fifty years.

We hope Barbara will remain a parishioner of Saint Alban's and that she will continue to enjoy the singing of the choir – now from her place in the congregation.

I very much appreciated the acknowledgement of my approximately fifty years participation in the Saint Alban's Choir, first as a soprano and then as an alto. In more recent times attending to the extensive Music Library was one of my responsibilities.

I was eight years old when I first became a member of a Church Choir in Junee, NSW, singing little solos during communion. My little sister and I walked along the unsealed roads wearing our white veils and our great-uncle lifted us across the iced over puddles on winter mornings.

Years later I was studying singing at the Sydney Conservatorium of Music when Sir Bernard Heinz was in charge. He wanted to hear all the students perform otherwise he maintained it was like having a grocery shop and not knowing what was on the shelves. I chose a Mozart aria which I practised until I could probably have sung it backwards. The audition went well but I never sang that aria again!

During my time with the Saint Alban's Choir there have been many changes, including moving the choir from the stalls in the sanctuary, and the organ from the chapel, to the gallery in 1981. In early days the choir wore mortar boards, black trousers or skirts with white surplices before changing to the blue robes now worn. In those early days there was a boys' choir and later a children's choir in addition to the adult choir. We sang twice on Sundays at both morning and evening services. Television was yet to take over!

The Reverend William Noel Rook [1949-1969] was Rector when I joined the choir and he was followed by The Reverend Geoffrey Hayes Feltham [1969 – 1987], The Reverend Ian Crooks [1988-1996], The Reverend John Cornish [1997-2015] and now Bishop Ross Nicholson [from 2017].

There have been many choir directors and organists over the lengthy period of time I was associated with the choir, each with their own style and skills. I know I have learned something from each of them.

The time has come to face my retirement due to ongoing health problems. It only remains now for me to wish all my friends in the choir "Happy Singing!". Singing is not only good for you physically it is good for the soul.



Thank you to Kay Whittington

In February 2005 Val Ewart Pike, who managed the church bookstall at that time, asked Kay to help her on the bookstall. So began Kay's fourteen-year association with this ministry.

Every six weeks Val and Kay would go to West Ryde to the bookshop Koorong which is committed to spreading God's Word by providing an extensive range of Christian books, Bibles, music, DVDs, gifts and more.

Here they would select books for the stall, taken on loan, before enjoying coffee, cake and a chat at the café.



Kay Whittington at the bookstall

Val, using her own wide knowledge of religious writing, would select books for parishioners and Kay, using her vast experience in the education of children, enjoyed selecting the children's books. Books requested by parishioners were also obtained for them. At times our clergy and parishioners would suggest or donate books for the stall. Senior members of our parish purchased books, especially if recommended by the clergy or visiting preachers and children's books were purchased by grandparents as gifts. Greeting cards, Easter and Christmas cards sold well.

The cupboard used to store books was old and unsuitable, and another parishioner, Bill Woodman, located a cupboard at a second-hand furniture store and repaired it for use. Romance blossomed between Val and Bill and they married. As they began to travel regularly, Kay took on more responsibility for the stall, agreeing after some time to fill in until a permanent person could be found. That fill-in position became permanent.

In the past two years, sales have been decreasing. Parishioners say they are trying to reduce their possessions as they age and are not buying books. Many young people use electronic devices to access reading material. and grandchildren are growing up.

Kay said she has enjoyed her years working on the bookstall and appreciates the help she has received over the years from clergy, members of the congregation and Denise Pigot, our Parish Administrator, whose help has been invaluable. Kay has been very diligent in sourcing books, calendars and cards for the bookstall. We are very grateful for this ministry over so many years, and thank Kay for all she has done for us

The Parish Register

Holy Matrimony

Wilson WONG and Linda PANG
on 22 June 2019

The Faithful Departed

Susan Gai TELFER
on 18 June 2019
Raymond Norman JENKINS
on 28 June 2019



Embracing Digital Influences in God's World

John Sowden



John Sowden is Head of Mathematics at The King's School, a server at Saint Alban's and one of the generous photographers who chronicle the life of our Parish. His photographs appear often in *The Parish Magazine* and on the Saint Alban's website <http://www.eppinganglicans.org.au/about-2/welcome-videos/>

The following article is John's Lenten Reflection, given 15th April 2019 during Holy Week.

Like it, or not, everything in this World is now at our digital fingertips. I have always enjoyed a fascination with computer technology, owning one of the very first 'home' computers the Sinclair ZX80, with 32 *kilobytes* of RAM, to now the latest iMac, with 32 *gigabytes* of RAM, that's a million-fold increase in power.

I started thinking about how we can, as Christians, leverage from a digital perspective, the best way to use these digital trends and innovations to support our faith.

Thanks to Microsoft and Apple, who started the desktop publishing revolution, and the iEverything, iPhone, iPad, but surprisingly not an iWatch, strangely named an Apple watch, we live in a 'digital first' world. Newspapers now write almost exclusively for digital platforms and print only a fraction of their total content. Amazon is first and mostly a digital bookstore that only recently built a few brick-and-mortar storefronts. The Bible is not impervious to this trend. The digital age is doing some curious things to the Bible. Not only can modern Bibles 'die' because of low batteries, but they can also speak, search, share, notify, and hyperlink. It takes two taps to tweet text from Titus. It is normal to announce to an empty room, "Hey Siri, add blueberries to my grocery list and read Esther chapter four." Social media, smartphones, and new media are changing everything, including how we interact with the Bible. The digital age has created a cornucopia of new opportunities for us to read, mark, learn, and digest the Word of God.

Our response in our connected Digital World.

Of course, computers are basically very simple machines, with digital code comprising 1 for 'on' and 0 for 'off'. Similarly, most responses to digital bibles and scriptures are either a 1 or a 0! We embrace technology or we despise it! I wonder, however, whether a 0.5 response might be more appropriate? I love my analogue (paper) Sydney Morning Herald delivered onto my front lawn, and the exercise it gives me going to collect it in my dressing gown each morning. I have, on occasions, been able to witness a beautiful sunrise or an enchanting mist in God's World, something I would definitely have missed sitting at a computer, or even gazing at my iphone, whilst crunching my cornflakes. Nevertheless, my homepage gives me the latest national and international news, bang up to date.

Moving beyond a binary response will require a more nuanced understanding of digital technology and how it is shaping our interactions with Scripture. Designers use the term 'affordance' to describe possible actions allowed by an object. [Reference: J. J. Gibson (1966). *The Senses Considered as Perceptual Systems*, Allen and Unwin, London] For example, a door allows someone to walk through a wall without a sledgehammer. A staircase allows someone to ascend without the help of levitation. A 'like' button allows users to express appreciation for a social media post. These affordances 'allow' us to do certain tasks, they 'inhibit' our ability to do other tasks, and they 'incline' us to use an object in a specific way.

Digital and analogue Bibles have their own unique affordances. A Bible app allows you to digitally scroll, share, and search. An audio Bible allows you to hear God's Word while walking, commuting, or mowing the lawn. Print Bibles allow you to quietly leaf through pages without notifications, email alerts, or the blank screen of a dead battery.

These affordances provide unique, practical benefits but also powerful, subtler influences. Having your Bible just one tap away from Facebook influences how you experience God's Word and can create internal dissonance.

Hyperlinking Scripture to the internet can affect your theological understandings, sending you on meandering rabbit trails that can complicate or distort a passage's meaning. A sea of unfamiliar words on an austere page conveys a certain visual message. Design is never neutral. It is a form of persuasion and communication. Whether digital or analogue, a print Bible or a Bible app, designed technologies have an influence on how we think, feel, see, and act.

Some links to open up our Christian life to a wider World.

Websites and apps will, hopefully, make the study of God's Word more appealing to those who have grown up with digital 'everything', as they reflect digital trends and innovations. In my research for this reflection, my eyes and ears were opened to some interesting websites, such as Street Lights Bible and Spark and Echo.

The first, <https://www.streetlightsbible.com/>, provides a hip-hop music background track to the audio bible readings. The second, <https://sparkandecho.org/>, is an innovative website that in its own words: is *'the coming together of thousands of patrons and artists from around the world to create a new work of art, music, theatre, poetry, dance, or film in response to every verse of the Bible.'* You are encouraged to *'Come along for the project of a lifetime!'* Of course, there are iphone/android apps as well.

Coming into our lives in recent times have been personal digital assistants which are another instance of Scripture intersecting with digital technology. With a simple voice command, *Alexa* or *Google Home* can read the Bible to you. The website YouVersion <http://youversion.com/> has integrated its Bible reading plans with these smart speakers.

These smart speakers allow for the unusual experience of hearing God's Word and listening to devotional writings while making dinner or doing the dishes. Another is Dwell <https://dwellapp.io/> that describes itself as *'The Audio Bible with Heart!'*



The digital age is even influencing analogue forms of Scripture. For example Alabaster Co, <https://www.alabasterco.com/> designs Bibles for a *'visual culture'* and has been described as catering to the Instagram generation. Created by a graphic designer and a digital artist, Alabaster publishes artfully designed books of the Bible. For instance, the Gospel of Mark is laid out with captivating photographs, beautiful typography, and a powerful aesthetic. These printed Bibles are designed for readers living in a digital first, visually saturated, social media-steeped culture.



There are also fantastic apps giving suggestions for Bible study and prayer, such as Prayermate <https://www.prayermate.net/> and Echo Prayer <https://new.echoprayer.com/> the latter enabling the setting up of bible study groups online so members can share study points.

Have we got enough time?

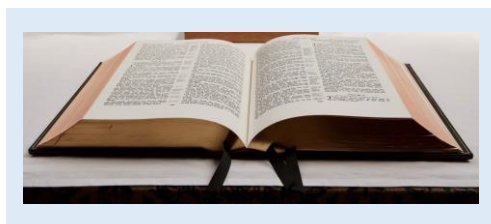
As Christians, we are fully aware of our lives on this planet being transitory, so do we have time to embrace these digital influences flying at us from all directions? Humans are becoming more inclined to be listeners as our time to consume large blocks of text diminishes. This is exemplified in the huge increase in the popularity of podcasts. Technology can be used for good or evil, but throughout history God has leveraged the power of whatever is the latest development. Every time technology has progressed, this has enabled the Gospel to spread further and in more innovative ways.

For Christian missionaries, being able to distribute mp3 players with the scripture recorded on them would make it possible for people to receive the scripture in countries where the distribution of the printed bible is discouraged. I typed the word 'technology' in the search field of the Bible app and it came up with 'Honouring Christ in Technology' which is described as a *'3-Day Bible Study, one in a series related to Making Jesus Culture. We look at how to honour and worship God through all elements of culture, including the home, family, church, business, media, arts, government and education. Accompanying these studies is over 300 hours of video footage from 150 of today's top Christian thinkers on creativity, innovation and invention.'*

A Word of Caution

As Bible readers, we must pause to reflect on the technology we are using to receive God's Word. This means taking time to consider the design of a print Bible, a Bible app, or an audio Bible. Only when we slow down can we begin to ask ourselves good questions about how the medium may be shaping the message of Scripture. God is gifting certain people with skills to create apps and author websites and podcasts. We should celebrate the way digital technology enables more people to encounter God's Word, but we must also recognise that the way people engage with it is vital.

The speed and rapidity of modern technology can easily trample over things like wisdom, discernment, and quiet contemplation. Abandoning technology is not the answer. Rather, thoughtful Christians should slow down to discern how technology influences our life, theology, and faith: *'The wise in heart are called discerning, and gracious words promote instruction'*. (Prov. 16:21)



Rough Edges Fundraising Dinner

Saturday 24 August 2019

Saint Alban's and Saint Aidan's have long been supporters of the Rough Edges ministry at Saint John's Darlinghurst which caters for homeless and disadvantaged people in Kings Cross. On 24 August Saint Alban's is hosting a fund-raising dinner to financially support the ministry in the new dementia and aged care units that are being built by Saint John's Darlinghurst. Saint John's has partnered with HammondCare to provide, next to the church, a residential aged care facility for homeless people with high care needs.

This event is not only for our own parishioners but for all who might like to attend. This will be a catered event and tickets are \$110 per person. Entertainment will be provided by the gospel ensemble *Jubilate* and a string quartet led by our Youth Leader, Chris Lawn.

Make your booking at www.trybooking.comBDZWH or contact the Church Office on 9876 3362






Acknowledgement: <https://stjohnsanglican.org.au/whats-on/hammondcare/>

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 4 October 2019.

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



Heather Pinto unpacked boxes and bags of food delivered by Deidre and Brian Haywood, Kim and Sebastian Turner, and Amy and Mark Taylor

Thank you, parishioners of Saint Alban's and Saint Aidan's!

Heather Pinto the General Manager of Christian Community Aid [CCA], her staff and clients, were very appreciative of the Harvest Festival food donations.

CCA has had double the requests for food parcels in the past year and often their pantry is bare.

The harvest donations of staples items such as milk, rice, cereal, pasta and tinned food filled empty shelves.

A staff member reported: *"The range of products was great and made many clients happy".*

One client on receiving a food parcel said *"Wow, you really have a bit of everything. Thank you so much, this will really tide me over until I get my money."*

Having fresh fruit and vegetables donated was such an added benefit. *For some time now, Heather said, we have been trying to provide fresh produce along with long life items in each food parcel. This is for two reasons. Firstly, there is a growing cost associated with the purchase of fresh fruit and vegetables making it hard for many clients to buy these items."*

"Secondly, it is clear that fresh produce is a necessary component of a healthy diet and evidence show that those who suffer disadvantage have poorer diets and thus negative health outcomes."



One family came to CCA and the young son of the family was excited when he saw apples and oranges in their food hamper - "Yay, fruit! Yummy!" he exclaimed.

Staff at Christian Community Aid do more than provide food parcels. A young mum came in recently seeking assistance as she had been forced to leave her home. As well as being given other forms of assistance she was provided with grocery items and fresh produce, so she could cook meals.

She confessed to the CCA social worker that she did not know how to cook these items. The social worker explained some basic recipes and cooking methods.

Thank you, God, 'from whom all blessings flow', that we in this Parish are able to share our blessings with others.

The Quality of Mercy is not Strained Part 2

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

Tom Dlugosch



Tom Dlugosch

This is Part 2 of Tom's examination of mercy in both David's Psalms and Shakespeare's plays.

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.

Part 1 was printed in *The Parish Magazine* Number 856, published in May 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 Two: *Titus Andronicus*

Shakespeare's earliest and perhaps most violent play, *Titus Andronicus*, is a revenge play, which surprisingly contains several long speeches on the notion of mercy, a topic which also happens to stand out in contemporary translations of the Psalms of David. It seems worthwhile to explore this play as a work that highlights Shakespeare's implicit Christian values. Was mercy one of the foremost topics on the mind of the Bard of Avon, particularly the issue of whether true justice includes mercy?

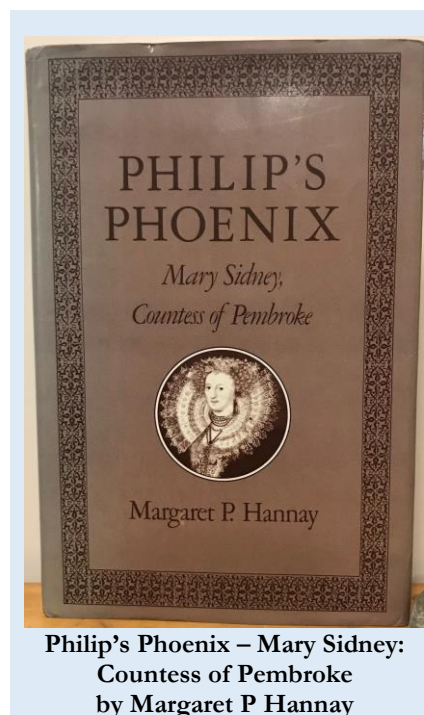
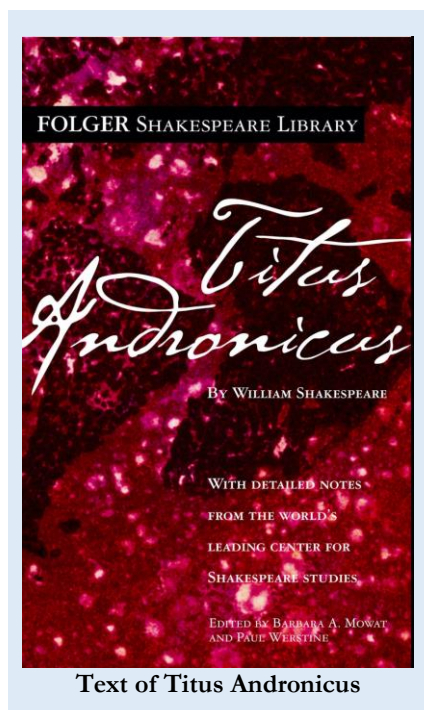
In the opening scene, the Roman General Titus Andronicus enters Rome triumphant upon defeat of the Goths. From the beginning he is aware of the tragic link between grief and triumph as he sees the coffins of two of his own sons killed in battle. He buries them, sending them to an afterlife "secure from worldly chances and mishaps. Here lurks no treason, here no envy swells...no noise, but silence and eternal sleep [i]." Only one thing, Titus's son points out, can disturb this sleep: unsatisfied revenge.

In the Psalms, mercy is asked and given. In *Titus Andronicus*, mercy is asked but revenge prevails. Within the ancient Roman context of military conquest and the unredeemed world of Hades, revenge seemed justified. The assumption was that souls in the Underworld could not rest until vengeance was exacted. In the redeemed world of the 1590's, however, that outdated view made less sense.

Titus himself initiates the tit-for-tat of revenge by acceding to a request from his youngest son, Lucius, that the limbs be hewn from a Goth prisoner, Albarus, the son of Tamora, defeated Queen of the Goths; and that Albarus then be executed. Tamora, herself a prisoner, makes a lengthy, agonized speech pleading for mercy: she asks Titus to "rue the tears I shed, a mother's tears in passion for her son....Wilt thou draw near the nature of the gods? Draw them near then in being merciful. Sweet mercy is nobility's true badge." She makes mercy an issue of character, and of the godlike potential of humans. This would be mercy for its own sake, not a dispensation limited to the faithful. Titus persists in his judgment against Albarus despite Tamora's explicit evocation of the virtue of mercy, because the souls of the dead demand it: "Die he must, to appease their groaning shadows that are gone." (1.1.350).

There it is in a nutshell. Vengeance has its own imperative that will then beget further vengeance. The arc of tragedy dictates that Titus's judgment will come back to haunt him in equal or greater measure. First, the Emperor surprisingly makes the Goth prisoner Tamora his Empress. She promptly takes her "opportunity of sharp revenge" by accusing Titus's daughter, Lavinia, of slander and giving her to her other sons to rape and dismember. Lavinia begs Tamora at length for mercy, to no avail. Tamora has Lavinia's husband killed and thrown into a pit and directs her sons to rape Lavinia and cut off her hands as well as her tongue. Tamora then accuses two of Titus's sons of the murder of Lavinia's husband, and Titus naively allows his own hand to be severed to appease Tamora, but his two sons are nevertheless executed. Titus of course plots his own revenge, sending his remaining son Lucius to raise an army among the Goths to attack Rome, and serving up Tamora's remaining sons in a stew. Within this catalogue of horrors, numerous characters make speeches pleading for mercy, only to be ignored.

It's all somewhat ridiculous as a plot, except that one theme comes through even more strongly than revenge, the lack of mercy. Mercy has no real place in this pagan world. The only recourse for justice lies in the temporal world. The spectre of restless, unavenged souls in the Underworld required revenge. The same spectre reappears in *Hamlet*, by the way, in the form of the ghost of Hamlet's father calling for revenge to put his spirit to rest. That picture of the afterlife distinguishes Roman from Christian beliefs. For Christians, eternal rest was won by the sacrifice of Jesus, not dependent on survivors to fulfil vengeance. Justice will be fully applied in the afterlife. And yet, in contrast to its setting in antiquity, this play makes much of the possibility of mercy; it is certainly an anachronism to say that mercy is a primary quality in the Roman gods, but it is very much to the point of the continuity between the themes common to the Psalms and this play. If Titus had listened to Tamora's plea for mercy, none of the subsequent slaughter need have taken place. Clearly, the author had a strong sense of the value of mercy and wanted it to have a significant place in the play, as a counterbalance to the violence and mercilessness of the action of the plot.



Mercy takes centre stage in several other plays in the Shakespeare Canon. Famously, Portia's speech at the trial of Shylock in *The Merchant of Venice* evokes the phrasing of Jesus in the passage quoted in the title of this article, "the quality of mercy". The question of whether and when to apply mercy determines the outcome of that play, and of another play as well, *Measure for Measure*, where the Prince in disguise declines the opportunity to enforce harsh justice on a wrongdoer. *Hamlet*, too, is a concise representation of the battle between mercy and revenge. Throughout the play Hamlet is more concerned with the soul of the avenger, he himself, than with the fate of the villain. The message seems to be that mercy is more about the internal state of those who forgive than the punishment of the wrongdoer. Later plays, too, such as *Macbeth* and *The Tempest*, also make much ado about mercy. There is good reason to see some crossover between *Psalms* and the plays, and that crossover is most clearly seen in Mary Sidney's empathetic versions of some of the psalms (as will be discussed in Part Three).

The first key to comparing Mary Sidney's *Psalms* and *Titus* is the timeframe of composition. The date of *Titus Andronicus* is not certain, but there is general agreement that it was written before 1594, possibly as early as 1588 [ii].

The date of Mary Sidney's translation of the Psalms is even less certain but occupies the same span. *Psalms* 44 -150 were written after her brother died in 1586. We can assume this massive work was begun soon after her brother's death, but we cannot know when it was finished. In those early days of the popular press, Mary Sidney, one of the wealthiest ladies in the land, was not concerned with publication, preferring to circulate copies among friends within the aristocracy. Her *Psalms* were never set in print in her lifetime. The work was apparently completed before 1599, when she prepared a copy for presentation to Queen Elizabeth [iii], widely recognized as the champion of Protestant translations of the Bible (the King James version was not published until 1611). Mary Sidney was a very energetic writer in this brief time period; she translated several other works and wrote original poems in the 1590's, but there is no definitive date for her *Psalms*. It seems reasonable to assume, however, that

she completed them straightforwardly after beginning them in 1586 or 1587, when she had a tutor at hand, Abraham Fraunce, author of *The Arcadian Rhetoric*, to coach her in the arts of versification which had not been part of women's education [iv]. Her *Psalms* in total are a sampler, experimenting with a vast number of poetic forms. Although it is possible she extended the writing over decades, the more likely scenario is that her translation of the *Psalms* could have been completed before 1590.

Thus, while the exact dates are uncertain, the window of composition for both *Titus Andronicus* and Mary Sidney's translation of David's *Psalms* lies within the period 1587-1593. This raises an interesting issue for the Authorship Question: could the same wise and skilful author who translated the soothing *Psalms* have written the disturbing play *Titus Andronicus*?

This essay does not pretend to answer that question with any certainty. While there is an abundance of circumstantial evidence to point to Mary Sidney as author, there is as yet no objective proof to establish her as the author of the 37 great plays. However, it should be noted that there is even less evidence that the man from Stratford wrote them either.

In which case, it seems worthwhile to examine the possible connection between these two specific works with a narrow focus on something buried in many of the great plays: the underlying Christian nature of the themes and plots regarding revenge, judgment, mercy, and self-scrutiny. The answer might lie most particularly in the theme of mercy. The main connection is the twofold proposition that, at the heart of Christianity, mercy is an element properly tied to justice, antithetical to the notion of revenge; and that, in the absence of a fundamental belief in mercy, victors in conflicts can rationalize outrageous cruelty, sullied by self-interest, in a corrupted train of thought, channelled ultimately into a fundamental belief in revenge.

As to significance, primarily this: the author of the 37 great plays was perhaps more religious than anyone has heretofore recognized. The works of Shakespeare might actually have been written by a devout Christian, Mary Sidney, Lady Herbert, Countess of Pembroke. The proposition astounds and even confounds me, after being taught early on that the greatest authors betray no hint of belief. Heresy to my New Critical mind!

In the next and final part, Mary Sidney's *Psalms* will be examined in more detail.

*The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice.*

The Merchant of Venice, Act IV Scene I

Part Three to follow in the next edition of *The Parish Magazine*

References

ⁱ All quotations from *Titus Andronicus* are from Shakespeare, William, et al. *Titus Andronicus*. Simon & Schuster Paperbacks, 2010.

ⁱⁱ "Titus Andronicus." *Wikipedia*, Wikimedia Foundation, 12 Feb. 2019, en.wikipedia.org/wiki/Titus_Andronicus

ⁱⁱⁱ "This Moses and this Miriam." *Philip's Phoenix: Mary Sidney, Countess of Pembroke*, by Margaret P. Hannay, Oxford Univ. Pr., 1990, p. 85.

^{iv} "The Old Actor [James Burbage] and the Lady." *Tiger's Heart in Woman's Hide*, by Fred Faulkes, Trafford, 2007, pp. 34–35.



I am the eldest of three children. My mother was raised on a farm in Central NSW and my father was from France. We lived in Lindfield and I attended Hornsby Girls High School. Whilst at school I read *Flynn of the Inland*, a biography of John Flynn [1880 – 1951] by the author Ion Idriess, which focused on the medical work of the Australian Inland Mission including the work of the Royal Flying Doctor Service and Nurses living and working in the isolated areas of the great Australian outback.

John Flynn was an Australian Presbyterian minister who founded the Australian Inland Mission which later became Frontier Services. His concern was for the health and spiritual well-being of those who lived in isolated inland Australian communities. This type of work appealed to me and I decided to do my nursing training.

I completed my General Training at Royal North Shore Hospital and Midwifery at the Royal Hospital for Women in Paddington. While doing my nursing training, I became interested in the Bush Church Aid Society Nursing Service which had hospitals at that time at Coober Pedy, in northern South Australia, 846 km north of Adelaide and also the small communities of Cook, situated in the middle of the Nullabor Plain, and Tarcoola, in the far north of South Australia on the railway line across the Nullabor. I worked for BCA from 1971 to 1977. I worked in Coober Pedy for over three years and did some relief work in Cook and Tarcoola. Initially I worked in Derby, a town in the Kimberley region of Western Australia, for two years and will focus on that time for this article.

At the time I applied to Bush Church Aid in 1971, all BCA centres were fully staffed. This was a first for BCA. Joy Brann also had applied to BCA at that time. Due to the rapid turnover of staff - six months was a long time for staff to stay - we were asked to go to Derby hospital for two years to be part of the nursing staff and to provide some continuity. This was an eighty bed Base hospital for the Kimberley Region of Western Australia. The hospital had a Medical Ward, Surgical Ward, Maternity Ward and Children's Ward. Most of the patients were Aboriginal.

Like all nurses who worked with BCA, I wanted to be part of making a difference to both the spiritual and physical health of people living in remote communities.

Derby was the Administrative Centre for the Kimberley and was the base for the Flying Doctor Service and the Community Nursing Service.

On arriving in Derby, I worked in the Maternity ward then the Surgical ward. After 12 months I was made Night Supervisor of the hospital for a further 12 months. I recall one incident when I was asked to accompany an Aboriginal mother and her baby to Perth for tests that were not available in Derby. The mother had never before left the Derby area and was anxious about accompanying her child on a commercial flight without assistance. Gastroenteritis was a severe problem with Aboriginal children and the Children's Ward was always full mainly with babies suffering from this illness.

Joy went to the Surgical ward. Within a short period of time because of her Nurse Education background, she was asked to run the Nurses Aid training course for aboriginal or part aboriginal women. Students came from local missions and cattle stations as well as from the towns of Broome, Derby and Fitzroy Crossing. This course was a 'first' in both WA and Australia. This was my first experience of working with Aboriginal people.



Michelle (right) with nursing colleague Joy Brann outside Derby Hospital

This was an extraordinary experience, not only in being part of the actual training of these students, but to share the great thrill when they grasped a new idea or skill and were excited and proud of their achievement.

Because of Joy's 'off duty' responsibilities for the students, we both found ourselves being involved in all sorts of things that we may not otherwise have been involved in. Not only did we become experts at Saturday night westerns in the local open-air cinema – as part of the supervisory role – but we went on great trips with the students to Windjana Gorge, about 100 kms from Derby, as well as other scenic places. We set off all piled in the panel van, front and back. We were the only people there. How great it was to see the students running around so carefree and comfortable in this beautiful environment with only the freshwater crocodiles or the cattle grazing nearby for company.



The student basketball team (Starlights) – with Michelle (standing, left), after winning the competition.

I was also a member of two weekly basketball games, part of the students' teams, and umpired when required.

Whilst in Derby I spent two weeks relieving at Fitzroy Crossing, in the Kimberley Region, 400 kilometres east of Broome 300 kilometres west of Halls Creek and approximately 2,524 kilometres from Perth. There was only one other nurse and we did everything from diagnosing to dispensing.

I would like to mention some of those first students. There were eight who graduated from the first course. Six of the eight were still involved in nursing in some way approximately five years ago.

Two of them went on to do their General Nurse training and one of those undertook a Masters in Nursing degree. One worked at the Aboriginal Medical Service in Broome; another has for many years been the community nurse at a large Cattle Station outside Fitzroy Crossing.

In these days of rapid nurse turnover how wonderful that such a high percentage of this group have had such long careers in nursing.

I am very grateful to God that I had the opportunity of working in Derby and being part of the Anglican Church which at that time was staffed by a Bush Church Aid missionary – the Reverend Bernard Buckland.

I played the organ and on occasions led a service when Bernard was on holidays. I was also involved in a variety of other church activities. Joy was a Sunday School teacher.

It was great to be part of the church and the Derby community as well as being part of helping these young women to find a career in nursing.

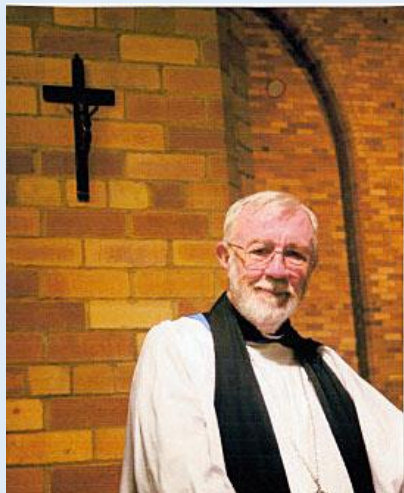


The first group of students with Michelle's friend Joy

I think the red soil [called Pindan in the local indigenous language] of the Kimberley is still in my blood. I continue to return to the Kimberley each year for the winter, to Broome, about 250 kms from Derby. My friendship with Joy has continued and we catch up each year as she and a friend migrate to Broome for a couple of months while I am there.

Hexham Abbey and an Ancient Murder

Father Robert Willson



Father Robert Willson was Chaplain and a teacher of Divinity and History at the Canberra Girls Grammar School for seventeen years. Now he is retired he pursues his interest in history and is a regular contributor to *The Parish Magazine*.

My wife and I arrived at Hexham Abbey, near Hadrian's Wall in the north of England, one Wednesday morning just before 10am. There were tourists crowded around the door waiting for it to open. Suddenly I heard an Australian voice behind me. A lady read out a notice and said: "There is a church service at 10 and we have come at the wrong time. We will have to wait."

I could not help turning around and saying: "On the contrary, you have come at just the right time. This is the service of Holy Communion and it has been celebrated in this Abbey for well over a thousand years. Why don't you come to the service?"

Again and again on an English tour we met well-meaning tourists who forgot that an abbey or church is a place of Christian worship, not just a tourist attraction to be quickly viewed and then forgotten. I was delighted that the lady and her husband did decide to attend the service. A small crowd gathered in the Chapel and a retired Bishop celebrated the Eucharist. We knelt with the others to receive the Sacrament as so many had done before us.



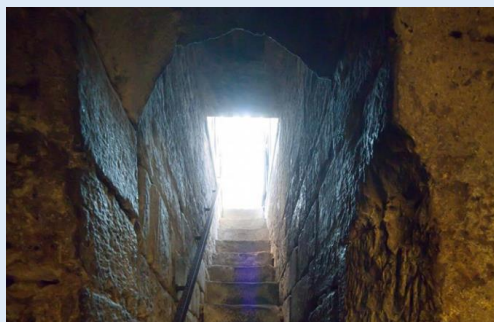
Hexham Abbey

Hexham was founded in 674AD by Saint Wilfrid who was then 40 years old, having been born to wealthy parents in 634.

We know a lot about him through the writings of the Venerable Bede. Wilfrid was born a Northumbrian noble and entered religious life as a teenager. He studied at Lindisfarne, at Canterbury and in Rome.

He was a colourful, dynamic character and was consecrated a Bishop. He founded monasteries, built churches, and improved the liturgy.

We came to Hexham as part of a week spent in Northumberland and on a tour of Hadrian's Wall. We had several reasons to come. My wife's ancestor Roger Thornton, who was Lord Mayor of Newcastle-on-Tyne in the 14th century, gave a bequest to the Augustinian monks of Hexham in his Will. Also, Hexham Abbey has one of only two examples of a Saxon Crypt, built with Roman stone from the nearby Roman camp at Corbridge, and I wanted to see that. The other Saxon crypt is in Ripon Cathedral.



Anglo-Saxon crypt

After that Communion we found the Anglo-Saxon Crypt and descended the twelve very steep and somewhat dangerous steps which led us to the finest Anglo-Saxon Crypt in Britain. It is the only surviving part of the original building preserved and largely unchanged in 1,300 years.

The Crypt is not a single room but rather several small rooms with a shrine in the centre and what may be a passage for monks and another for pilgrims.

The stones taken from the Roman camp at Corbridge included fragments of inscriptions. In these fragments there has been a recently discovered echo of a royal murder in the Roman Empire.

The Emperor Septimius Severus, who ruled from AD 193 to 211, came to Britain with his two sons, Caracalla and Geta. Even as boys they were bitter rivals and hated each other. It was said that the Emperor did not dare leave them behind in Rome. But while on a military campaign to defend the northern frontier he fell ill and died at York, having been carried there in a litter. He had appointed his two sons to succeed him as joint rulers of the Empire.

This was the chance Caracalla, his elder son, waited for. He had no notion of sharing the throne with his despised brother. He murdered Geta, it is said in the presence of their mother, as Geta clung to her for protection. Now the brutal Caracalla had the throne to himself and he ordered that Geta's name be erased from every monument in the Empire. In the Hexham Chapel Geta's name bears the marks of having been chipped out. I remember seeing the Arch of Septimius Severus in Rome and in a long inscription the name "Geta" has also been erased.

In this tiny crypt we have an echo of an ancient murder and are reminded of the murder of Abel by his brother Cain in the Book of Genesis.

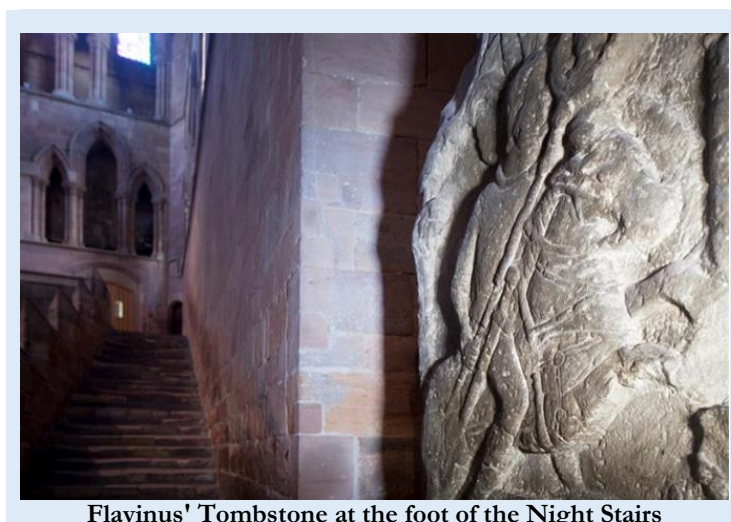
Prayers and Meditations

I purchased a little book of prayers and meditations concerning the archaeological treasures of the Abbey. The author writes of the crypt: *'here you enter almost into the very presence of Saint Wilfrid....a great and holy man of God, a Bishop in Christ's Church, upholding always God's honour (as he saw it) even at the cost of his own. A man also of wealth and splendour, founder and builder of the Abbey here.'*

The crypt is the only part of the original Anglo-Saxon foundation that survives. The main abbey building dates from about 1180AD but there are many reminders of Saint Wilfrid. The original stone throne on which he sat still survives.

There are also many reminders of the Roman heritage around the Abbey. The so called "Roman Stone" stands at the foot of the Night Stairs, worn and broken by the feet of countless monks. It is a sandstone memorial to Flavinus, a young Roman cavalry officer and standard bearer. Flavinus was killed in action aged 25, after 7 years' service in the army. Dating from the 1st century, this stone may seem incongruous in the Abbey, but it is a reminder of the Roman domination of this part of England, centuries before Wilfrid arrived.

A visit to Hexham Abbey takes us back to the earliest days of the Christian story, from Roman, Anglo-Saxon, and Norman times, and the years since the Reformation when the monks left, and it became the Parish Church. I purchased a little guidebook which pointed out that there are five doors out of Hexham Abbey. We can let these remind us of the Five Wounds of Christ, in hands, feet and side, through which his blood was shed for us and all mankind.



Flavinus' Tombstone at the foot of the Night Stairs

Photos taken from <https://www.hexham-abbey.org.uk/> 11 May 2018 at 1050hrs

This article is the nineteenth 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 oldest of three Kemp brothers who served in World War 1. The other two brothers will feature in following editions. They have a colonial heritage as their great-grandfather, William Kemp, came to Australia in 1837 as part of a guard detachment on board a convict ship and was integral in the development of the fledgling colony of New South Wales. The town of Kempsey was named after him.

Frederick Clifford Kemp (Born 16 January 1887 – Died 12 June 1958)

Frederick Clifford Kemp's great-grandfather Major William Haddon Kemp was born in Ireland in 1782. Major Kemp had already had an illustrious military career before he came to Australia. He had been stationed in the West Indies, the Cape of Good Hope and Ceylon [now Sri Lanka]. He had also fought in the Napoleonic Wars. He came to Australia in command of a military guard on board the convict ship *Asia* arriving in Port Jackson in December 1837. The 280 convicts under his charge disembarked on 11 December 1837.

Major Kemp and his wife Maria Susanna, nee Blackiston, brought their seven children to Australia. Two more children were born in Australia. Soon after their arrival, Major Kemp was transferred to Port Macquarie where he was the Military Commandant for two years. He was well known because he abolished the flogging of convicts and was kind and humane to the local aboriginal people. After his military retirement in 1840 he bought land and made his family home at 'Boonanghil' on Dungay Creek in the Macleay River area of the north coast of New South Wales. This property was a successful cattle station and an additional property was later purchased. He died on the property in 1856 aged 74.

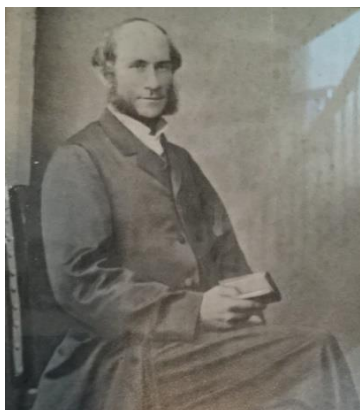


Maria Susanna Kemp nee Blackiston



Major William Kemp

The third child of William and Susanna Kemp was Frederick Richard Kemp. He was born in 1826 before the family left England and grew up in Australia. He became a Church of England Minister. On 6 September 1856 The Reverend Frederick Kemp married Emma Gall, a widow with three sons. Over the next seven years Frederick and Emma had five more children. Frederick Richard Kemp ministered in Warialda in northern New South Wales, was the first Minister in Kempsey 1858, and in 1861 he became Vicar of Saint Thomas' Church in Port Macquarie. He held this position until his death in 1877 in Tasmania. He was visiting Tasmania with his family in an effort to recover his health which had been an issue for many years. His body was returned to Port Macquarie for burial. There is a tablet in Saint Thomas' Church commemorating his service.



The Reverend Frederick Richard Kemp –
Vicar Saint Thomas' Church, Port Macquarie 1860-1877.



Plaque in Saint Thomas' Church, Port
Macquarie

William Frederick Kemp was the only son of Reverend Frederick Richard and Emma Kemp. He was born in Wialda, NSW, in 1857. In 1884, in Sydney, William Frederick married Lilly, known as Lillian, Piper born in 1861. William was employed by the Bank of Australasia and almost immediately after their marriage William and Lillian moved to New Zealand. William had been appointed Manager to the Featherston Branch of the Bank.



Lillian Kemp 1893 and undated photo of William Frederick Kemp



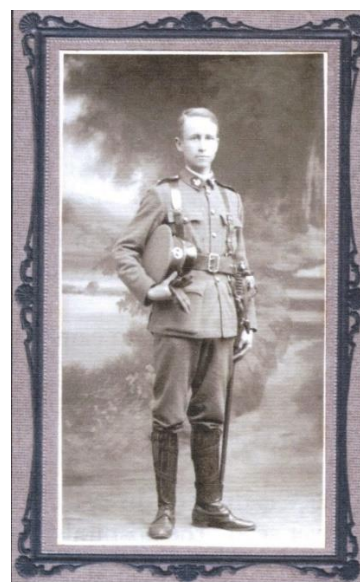
Bank of Australasia Waverley Branch, New Zealand and residence of the Kemps from 1887

In New Zealand, William and Lillian had five children. William Richard Allender was born in 1885, Frederick Clifford in 1887, Vera Mary (Polly) in 1889, Francis Blackiston (Frank) in 1893 and Herbert Robert (Bob) in 1896. This profile will focus on Frederick Clifford Kemp who was born in Wanganui, New Zealand on the 16 January 1887. Profiles on Francis Blackiston and Herbert Robert will follow in future editions 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.

Frederick Clifford followed in his father's footsteps and joined the Bank of Australasia. This appears not to have been his choice. In a family letter from 1904 quoted in the Burgheim family history book, Frederick wrote: *"I don't like the office work much. I would sooner be out in the open air ... but I will have to stick to the Bank to help Mother. We are not very well off now, not like what we used to be."*

Frederick joined the NSW Irish Rifle Regiment as a young man. This group was an unpaid military volunteer movement which began in 1895 following a surge of patriotism. Frederick rose to rank of 2nd Lieutenant before resigning his commission.



**Frederick Clifford Kemp
Irish Rifle Regiment 1911**

According to Australian Electoral Rolls, Frederick was living in Epping by 1913. Others at the same address were his mother Lillian, his elder brother William and his wife Alice, and their sister Vera. Frederick's occupation was listed as 'bank clerk'. This was his occupation when he enlisted to serve in World War 1. He enlisted on 28 December 1914. He recorded his Next of Kin as his mother and gave her contact address as *The Rectory, Epping, NSW*. This was the Rectory of Saint Alban's Church of England, Epping. It was not uncommon for ministers of religion to be contacts for families with sons serving overseas but there was a second reason for this address to be used. Frederick's mother's sister, Anna Matilda nee Piper had been the first wife of the Rector, Charles Mortimer Thomas. After her death the Piper and Kemp families remained close to the Thomas family.

At the time of his enlistment Frederick was given the service number 1761. He was almost 27 years old, 5 feet 8 inches tall [1.73metres] with a fair complexion, grey eyes and light brown hair. He began training at the Liverpool Camp west of Sydney. By March 1915 he had obtained the rank of Sergeant. He embarked on the *A9 Shropshire* as part of the 3rd Battalion heading towards the Middle East to join the British Expeditionary Force.

Frederick arrived in Egypt in April. At this time, he wrote home saying *"This place is dirty and dusty ... cold at night and hot in the daytime."* In the same letter he tells his family that he has been made a Senior Sergeant in A Company. Later he wrote *"The dust storms are the very devil ... the sand gets into the food. And the flies. I will never complain of flies again in Australia."*

At the end of May 1915 Frederick embarked at Anzac Cove on the Gallipoli Peninsula. In the next month his Service Number was altered to 2761.

In early August 1915 Frederick was wounded in the cheek at the battle at Lone Pine and evacuated to the Greek Island of Lemnos. Fortunately, it was not a serious wound. Frederick later wrote *"Next morning I was up on a parapet and shooting away and drew attention to a Turk sneaking up and turned my head. In doing so fortunately for me got the graze about 3 inches long. It is only a flesh wound but they packed me off to hospital as they had no time to dress the wound at the front. ... I had another nasty escape that night – a bomb burst in our trench and a splinter went right through both sides of my trousers and missed my leg but bruised it. I hope I shall never go through another night like last Friday. It was simply hell."*

Frederick returned to duty at Anzac Cove by the end of the month. There was another move to Lemnos where his unit rested and reorganised. Frederick became ill at this time with sickness that dogged him from this time forward.



Frederick Clifford Kemp - Egypt 1915

At right: Back of photo records *'Taken in Egypt just before starting for Gallipoli 1915'*

Promoted to 2nd Lieutenant in October 1915, Frederick returned to Anzac Cove with the 3rd Battalion as part of the army's last attempt to take the peninsula. It was 1 December when once again Frederick was ill and on a Hospital ship as part of the massive evacuation of all the ANZAC troops from Gallipoli. He was suffering from 'gastritis and colitis'. Both these debilitating illnesses would have severely impacted on Frederick and he was eventually hospitalised in Cairo where the evacuated troops were rested. In another letter home he wrote *"My old tummy has turned me down for a while so I am here in hospital having a good rest."*

It was not until 15 January 1916 that Frederick was well enough to return to duty. He went to Tel-el-Kebir which was the largest training camp in Egypt. Soon after he was promoted to Lieutenant and was made signaller. This role involved training in encoding and decoding messages. Signallers worked closely with gun batteries and artillery observation posts and determined where the guns were to be used.

On 28 March Frederick was in France, arriving in Marseilles. A train journey followed to an unnamed destination. Frederick comments on the scenery as they passed *"It is Spring here – jonquils, primroses and daisies grow wild in the fields."*

On 23 April Frederick wrote home *"When you address my letters, put Captain Kemp, as I got my promotion today, am getting on in the world ... I am Commanding Officer of B Coy at present ... so hope to keep it ... I seem to manage the men alright. ... Today we had communion in a ruined barn, the guns could be heard in the distance."*

On 23 July 1916 as the battle for Pozieres began, Frederick was wounded in action. He was sent on the hospital ship *Dieppe* to hospital in England and his mother was notified. In an undated letter Frederick wrote *"Here I am in London again and doing well – no wound this time but shell shock. Got tossed by a big shell and hurt my back and am nearly all right again."* He goes on to write about his unit's action on the Somme at Pozieres and Albert. His letter continues *"You've no idea what the country there looks like, in parts there isn't a yard that is not torn up by shells. And the villages that were [there] once are now just heaps of bricks and shell holes."*

Following his hospitalisation, Frederick was granted sick leave during which he travelled to see friends in Dublin and saw his younger brother, Herbert (Bob) who had enlisted in 1916.

On 9 December 1916 Frederick was back with his Unit in France and waiting out the long winter. Frederick wrote:

"The cold is intense, it snowed heavily about a fortnight ago and it has frozen (sic) over, everything is as hard as iron – the breath forms ice on my moustache and in my sleeping bag ... the underblanket is frozen hard on to the canvas lining and we are in huts."

In February 1917 Frederick was sent to the 4th School of Instruction in France before returning 30 March to his Unit. Once again during heavy fighting Frederick suffered 'shell shock' and was sent to the 3rd Canadian Hospital at Boulogne.

The diagnosis was 'Mild Neurasthenia', the correct term for 'shell shock'. By May 1917 he was in hospital in London with both "gastric ulcer and shell shock". On 4 June Frederick was declared "unfit" and sent on "Home Leave and Light Duties for 6 months". He was "Struck off Strength" and placed on the sick list.

With his health very poor he returned to Australia on the No 1 Australian Hospital Ship *Karoola*.



Above: 3rd London General Hospital, Wandsworth UK 1915



Above: Captain Frederick Clifford Kemp 1917 or 1919

When Frederick returned to duty at Victoria Barracks in Paddington, Sydney on 16 November 1917, he was allotted to "transport" which may have been an instructional role.

Inexplicably, given his medical history, Captain Frederick Kemp left Melbourne on 27 November 1917 bound for Suez. By February 1918 he was in England. At this time, he was one of many men marched into a Camp for isolation due to measles and influenza. Because of the desperate situation in France, Frederick was sent back to France. Between March 1918 and July 1918 Frederick was in and out of hospital suffering again from 'gastritis', on sick leave and very briefly 'in the field' in France.

Finally, on 25 July 1918 he was "returned to Australia". His service record states that he was invalided out of the army due to "hypochlorhydria" and "neurasthenia". Hypochlorhydria refers to state where the production of hydrochloric acid in gastric secretions of the stomach and other digestive organs is low. It is associated with various medical problems. Neurosthenia was "shell shock", now labelled Post Traumatic Stress Disorder.

Despite Frederick's constant poor health, probably caused initially by the terrible conditions on Gallipoli, he had served his country with great perseverance. He had been part of many of the major battles of World War 1 and had served on the Gallipoli Peninsula and in France. Officially his military service was terminated in June 1919.

A.F. 52121.

1st Aust. Inf. Bde.		3rd Aust. Inf. Battalion.		1st Aust. Div.		1st ANZAC		29-8-16 Date of Recommendation	
Reg. No.	NAME.	RANK.	UNIT.	DATE AND PLACE OF ACTION.	REASON.	ORDER OF MERIT.	IF AND WHEN PREVIOUSLY RECOMMENDED		
	FREDERICK CLIFFORD KEMP.	Capt	3rd BN A.I.F.	3-7-1916 FLEURBAIX.	For great bravery during a heavy bombardment of our front line. He went out into no-man's land to bring in a wounded man. The man could not be found, and he again went back in daylight and brought the man in. His brave manner has always inspired his men with confidence. During our recent action he was wounded.	MILITARY CROSS.	Not awarded		

In Frederick's service record in the National Archives there is a document showing that he was recommended for a Military Cross for bravery in the field.

This decoration was never awarded.

After leaving the army, Frederick found it difficult to settle into civilian life and he became a jackaroo on various stations in Queensland. On 12 November 1923, at Saint Andrew's Church of England in Longreach, Frederick Kemp married Alice Monkton Duncan. Alice was the second of four children born to Scottish-born William Duncan and his wife Laura. The Duncan family lived on a Queensland cattle property of 881 square kilometres west of Windorah and twelve hundred kilometres west of Brisbane. William died in 1907 and Laura continued to run the property in the isolated desert country. She was assisted by her daughters as they grew up and by local Aboriginal people and hired stockmen.

After Frederick's marriage to Alice the family name was changed to Duncan-Kemp. As there were no station positions for a married man who had little experience in property management, Frederick returned to his employment with the Bank of Australasia. The family moved to many country towns including Goulburn in New South Wales and Richmond, Toogoolawah and Oakey in Queensland.

Even while working in the Bank Frederick and Alice kept close interest in pastoral properties and Alice was very involved in stock control and management. Frederick refused a promotion within the Bank which would have seen him take the position of Bank Inspector for the New Zealand branches. He retired from the Bank in 1947.

Frederick's wife Alice Monkton Duncan-Kemp was a writer who had five books published in her lifetime. All were drawn from her experiences growing up on a remote cattle station and gave clear insights into race relations on pastoral stations in the early years of the twentieth century. Alice's writing shows the great significance of the contribution of pastoralists and Aboriginal station staff to the growth of Australia. Alice's books present a dissident voice and, according to her biographer Yvette Steinhauer, contest

"the pioneering legend that filching of Aboriginal land was either benign and/or justified". Instead the books "provide rare documentation of the frontier conflict and the Aboriginal resistance movements that operated in her region." [Steinhauer Page 37].



Above: Winton Cemetery, Winton, Queensland

After Frederick's retirement he and Alice lived on their son's property in Oakey, Queensland. He died of cancer on 12 June 1958 in Winton, Queensland. His wife, two of his three sons and two daughters survived him.

Alice Duncan Kemp died at Oakey in 1988.

At his own request Frederick Clifford Kemp was buried in his World War 1 army greatcoat.

Lest We Forget

Julie Evans, Parishioner

Acknowledgements relevant to 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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- 11) Spelling of name Maria Susanna Blackiston is according to the English BDM Birth record
https://www.ancestry.com.au/search/categories/34/?name=maria+sussana_blackiston&gender=f&location=3257.3250&name_x=p_p&priority=english

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- 13) Photo of Duncan-Kemp graves <https://billiongraves.com/grave/Frederick-Clifford-Kemp/19898790> Accessed 19 August 2018 at 2000hrs
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Remembrance Sunday

10 November 2019



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

If you have a parent, grandparent, great-grandparent or perhaps a great-uncle or great-aunt who served in World War 1, you might like to be a part of this year's commemoration service.

Perhaps you would also like to share the story of your relative in a brief [400 words] item for publication in *The Parish Magazine*.

Please contact James von Stieglitz on james.vs@optusnet.com or 9869 3603.

Parish Directory

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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
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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, Mark Taylor, Amanda Turner, Kim Turner, Ian Walker, Sarah Weaver
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Parish Administrator	Denise Pigot Telephone: 9876 3362 Email: office@eppinganglicans.org.au
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Parish Nominators	Robin Cummins, Graeme Durie, Peggy Sanders, Ruth Shatford, Meryl Smith
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Saint Aidan's	Ken Bock OAM – Rector's Warden Margaret Cummins – People's Warden Richard Ryan – People's Wardens
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Organist	Neil Cameron LLB, LLm, BMus., M Mus., PhD
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