



The Parish Magazine

The Anglican Parish of Epping

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

with

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

**The Season of Advent,
followed by
The Festival of The Nativity,
then
The Season and Feast of
The Epiphany**

**December 2016/
January 2017
Number 844**

*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

Recently we celebrated the Feast of All Saints. I know that our liturgy allowed many to feel the presence of the saints across the ages standing with us. Christopher Keast gave the sermon which challenged us with the question: where are the saints of today? They can be found amongst God's people on earth. That means you and me. Do we have the strength to be a saint? God will provide the strength if we ask. All Saints Day is an early indicator of the approaching season of Advent.

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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
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Gathered,
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Community*

"a city on a hill"

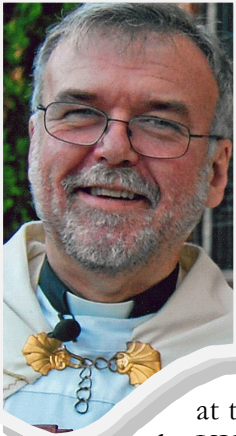
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Thank you to the authors of the various articles in this magazine, contributors of photographs and our proof-readers. **The deadline for the next edition will be Friday 6 January, 2017.** Contributions may be left at the parish office, or emailed directly 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

The Acting Rector's Letter



I have only been back in Australia for a few weeks so my memories of my time in the US are still very fresh. Long Service Leave is a great opportunity for refreshment and I think it is even better if you can visit another country.

One of the overwhelming impressions I gained from the US was that it made me feel very English. Everywhere we went our accent was confused with the English. People assumed we came from there. When we told them we were from Australia it drew many blank looks. Of course, apart from their own, the only accent they are used to hearing on their TV's is English. How often would they hear an Australian accent? So it was no wonder they were confused.

However, in so many ways, in their sense of humour, in their values, in the way they look at the world, it is all very different to us but I don't get that sense of difference when I am in the UK. Of course, they love to mock us as a bunch of colonials but at least we all get the joke.

While we were in Boston we went to several historic sites associated with their revolution. They love to tell the stories over and over. Yet when I tried to start a conversation about the significance of the revolution people seemed reluctant to go there. It was not a conversation they usually had.

What surprised us was the emphasis they placed upon the 1812 war. Jenny and I had no idea what they were talking about, yet in the north-eastern states we saw reference to it everywhere. Fortunately, through Google, we discovered stories of the many raids the English carried out in America during the Napoleonic wars because Britain was convinced the Americans were helping him. At one stage hundreds of Americans were imprisoned for several years on ships until they had all died. No wonder the Americans never forgot. We enjoyed reading the mottos on the various number plates from various states. For New York, they had, "The Empire State" but for Maryland it was simply, "The War of 1812". They never forgot what the English had done to them.

Also, we had the opportunity to visit various churches. We popped into Saint Patrick's Cathedral in Manhattan just as a wedding was concluding. The organ began playing as the bridal party left. The music filled that vast Cathedral and it seemed the earth was shaking beneath our feet – it was unforgettable. We attended Middle Collegiate Church which was more down town than the Cathedral. We had to go through airport-style security, with bags being checked just to get inside. But here was a church that was reaching out to its community and fully engaged in feeding the many homeless and unemployed who rely upon them for their survival. The church achieves an interesting mix of contemporary music with liturgy. The services are well organised but there is plenty of room for creativity. It was a good example of what a liturgical church can be in a modern context.

What was sad was the large number of homeless who were begging on the streets in most places we visited. We didn't go to any of the rust belt states yet even where we were there was the sense that something had to be done. So it is not really surprising that they elected a President whose mantra was "Jobs, jobs, jobs." No matter how offensive people might have found the man, that is the policy people will always vote for. It was Bill Clinton many years ago during an election that seems such a long way off who coined the phrase, "It's the economy stupid!" and it got him elected to the Oval Office. Trump has simply followed in his footsteps.

However, the highlight to any holiday is the moment the plane touches down at Mascot. Overseas travel teaches us what a blessing it is to live in Australia and it is a blessing we must take seriously - that we give thanks we can call such a place, home. The challenge for us is to work hard so that it will be a blessing for everyone who lives here. Sadly, there is still too much domestic violence, too much abuse of children, too many places where there is inadequate opportunity, inadequate healthcare. We know how good Australia can be, but that is not enough until it can be good for all Australians.

Ross Weaver
Acting Rector

Father James Reflects



After 22 years of ministry in the diocese of Sydney I retired back to Canberra in 2014. I would have liked to have stayed in Sydney, however, the cost of real estate beat me on that one! Having grown up in Canberra and being trained at Saint Mark's in Canberra, it was my intention to minister in that diocese and the expectation was generally that one should serve your home diocese for 5 years. Pre my ordination training my home parish was All Saints' Ainslie which is the old mortuary railway station originally located at Rookwood and translated to Canberra in the late 1950's. It is now where I serve as an Honorary Priest, so I have gone full

circle.

The time of my priesting, February 1992 at Saint Saviour's Cathedral, Goulburn was a turbulent one in the church's life because of the proposed priesting of women, with strong opposition coming from both ends of the theological spectrum. It was the Bishop's intention to ordain a number of women to the priesthood at that time. However, a legal injunction served on him at the 'eleventh hour' prevented that from taking place. Thankfully, the first priesting of women took place later in that year. This pending situation resulted in a high number of ordinands seeking positions in parish ministry so Canberra-Goulburn was faced with the difficulty of placing each person in a parish.

As a result I was asked if I would consider a position at Saint Alban's Epping as assistant priest, the Bishop assuring me it would suit my churchmanship! Thus after various interviews with the parish and the diocese I moved from Canberra to Sydney and the initial appointment was for 2 years. As it turned out I was never to return to my home diocese in full-time ministry.

March 1992 was the beginning of my ministry at Saint Alban's which lasted until April 1999. For all those years I lived next to Saint Aidan's Church, Downing Street, West Epping. Most of my time was at Saint Alban's so I became very familiar with trekking up and down Carlingford Road several times a day. I belonged to a cohesive ministry team consisting of the Rector Father Ian Crooks, Catherine Eaton, Community Worker and Jono Williams, Youth Worker. It was a time that was challenging, with my workload diverse, and significant in my spiritual formation. Much of my time was involved in pastoral care which has continued to be an important part of my ministry. Due to Father Ian moving to another diocese I became Acting Rector during the year Saint Alban's celebrated its Centenary.

My first 'real' experience of exercising pastoral care in the name of the church was pre my ordination days. As part of the training process it was mandatory to participate in a Clinical and Pastoral Education Course. This generally required chaplaincy work, at a hospital, for several hours per week. Those involved in this process would then meet regularly to share experiences etc. A colleague of mine had previously gone to the local remand centre for his training and as there was an opening at that facility I opted to take it. The remand centre in Canberra accommodated inmates who often had to wait long periods of time before facing court. The general range of alleged crimes were drugs, robbery, violence to name just a few. Entering the complex was quite intimidating, going through several locked gates, being searched and being stripped of possessions. I didn't know what to expect, but found that the men there were broken human beings who in many cases came from dysfunctional environments and often without a sense of hope. For them the majority did not perceive the possibility of a different style of life. Over that year I built up a good and trusting relationship with many and they would look forward to my weekly visits. At the end, when I was finishing up they presented me with a leather wallet that had

been made in the craft shop, in thanksgiving for my care and recognising their value and humanity. Often, I felt completely inadequate and wondered what difference had I made. I have mentioned this foundational experience because it ultimately revealed to me how important good and compassionate pastoral care is in ministry, and I hope I have been able to continue to do that, over the years in all sorts of ways. On reflection this experience was to be an important part of my priestly formation which I see as an ongoing process.

In 1998 Father John Cornish was appointed Rector at Saint Alban's and I was to work with him until April 1999 after which I was inducted as Rector of Saint John's Balmain. Saint John's was a very small parish that at one level lived in the shadows of two significant parishes in the city. From all the resources available at Saint Alban's I discovered that I was very much on my own and it highlighted for me what a wonderful and committed lay ministry made up the fabric of Saint Alban's which still continues today. If we truly claim to be the Body of Christ that is a responsibility we all have. I was to be at Balmain for 15 years and with a small number of committed people we achieved a lot and were very much recognised as a significant presence on the Balmain peninsula. I retired in August 2014.

It was earlier this year that Father Ross Weaver, as Acting Rector, (due to Father John's retirement in July 2015) approached me with regard to doing a locum at Saint Alban's because he wanted to take some extended leave, and so I commenced a nine week ministry here in September this year. At that time I had been retired for two years and wondered how I would feel going back into full time ministry. My first thought was that it would be 'all care and no responsibility'. How wrong I was to be! It was not long before I felt like I had never been away from the parish after all those years, such was the very warm welcome. Because I had enjoyed very good relationships with so many it was not difficult to re-engage fully in the life of the parish. The dynamics of the parish were very familiar. Thus I was invited to participate in Wardens-meetings, Parish Council and Pastoral Care Committee meetings. In addition, there was pastoral visiting and taking communion to a number of people whom I had known for more than 20 years as well as conducting Sunday and weekday liturgies plus all the miscellaneous tasks that go with the territory. I was also overwhelmed with offers of hospitality! One issue I became aware of very early in my stay was a sense of frustration and gloom because the process of finding a new rector had become so elongated. That of course does not detract from the work and dedication of Father Ross and Father Paul and other clergy who are part of the present ministry team. I spoke words of encouragement (as others have done) reminding everyone that one of the great and unique strengths of the parish is its ongoing, active and significant lay ministry and whilst having a rector is important, each one here is equally important in being part of the Body of Christ. That each one is part of the whole and called to service by using their own gifts and talents and to remember the strength of the parish and its mission is within everyone here. Many expressed their appreciation for my words of encouragement. I, like you, through the hard work of the nominators, look forward to the appointment of a new rector, but in the meantime be mindful that God is here and walks with you, guiding, blessing and sanctifying you all. As Jesus says "And remember that **I** am always with you until the end of time".

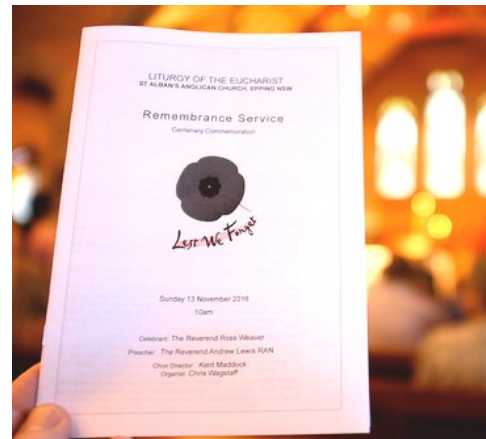
Thank you for your loving support and allowing me to be part of your journey at this time. It was good to return and once again become part of Saint Alban's. As God blesses, may you also be a blessing to each other.

James Butt

Remembrance Service, Centenary Commemoration

On Sunday 13 November 2016, Saint Alban's parishioners were joined by 98 descendants and relatives of men who are commemorated on the WWI Honour Board for the Remembrance Sunday Service. In that number there was one son, many grandchildren, grand-nieces and nephews, great-grandchildren, great grand-nieces and nephews and some great-great-grandchildren. Family members read the lessons, and the intercessions.

We were also pleased to welcome Damien Tudehope – Member for Epping; John Curdie -



President Epping RSL Sub-Branch; John Prestidge – Secretary Epping RSL Sub-Branch; other members of the RSL; Edna Wilde – Mayor of Ryde from 1980 to 1982 and again from 1999 until 2004; Patricia Dewey and Geoff Bensley - members of the Hornsby Shire Historical Society; and Betty Wills – a member of the Ryde Historical Society. The Preacher for the Service was The Reverend Andrew Lewis RAN.

Our thanks is extended in particular to Julie Evans for her role in organising this very special occasion which grew out of her researching, and sharing, the stories of the men who appear on the Saint Alban's Honour Board. The photographs over the next 2 pages capture some of the moments of this memorable and moving Service. An especially moving part of the Service was the opportunity for the family members and the congregation to place a poppy on the Altar. (*Photography by John Sowden*)



A Retiring Chaplain Reflects



Image sourced from https://www.slhd.nsw.gov.au/concord/chap_staff.html on 18Nov2016@ 2308hrs

It was nearly 14 years ago, in February 2003, that I commenced my ministry as Anglican Chaplain at Concord Hospital. Over my years as Chaplain, I have made thousands of visits to patients and their families, most of them going through difficult times. I have sat with people; listened to them; sought to encourage and support them; provided understanding and guidance in times of uncertainty; read the scriptures and prayed with them; shared Communion with them; and given simple practical help from time to time. I have met families, carers, partners, neighbours and friends. I have been there around the time a patient has died, guiding and supporting those who were grieving. It has been a tremendous privilege to be allowed to share the lives of people going through tough times, and a blessing to have a sense that my ministry has been helpful to people.

Of course, there is more to being a Chaplain at Concord Hospital than my ministry to patients and their loved ones. I have been involved in preparing and leading many commemorative services for the veterans and wider community. There have been other services in the chapel, particularly thanksgiving services for staff and others who have died, as well as a weekly Bible Study. I have spent an hour each week with a group of Veterans and War Widows at the hospital's Veterans' Day Centre, and have also been a member of the hospital's Health Research Ethics Committee - preparing and meeting monthly with a wonderful group of very professional people, who seek to encourage good research while protecting the well-being of those who volunteer to participate in research projects. As a Justice of the Peace (as the Chaplains have customarily been), I have been able to meet and assist many staff who might otherwise be passing faces.

As a Chaplain at Concord, I have never worked on my own. I have worked with three full-time Catholic Chaplains over the years. Father Graeme Malone was the Catholic Chaplain who taught me the ropes as I settled in, and he was there for my first three years: after 7 years in other ministries he returned to Concord, so that he will also see me out! He has been a wonderful colleague, and a devoted and gifted Chaplain.

When I started, we had regular pastoral visitors from the Uniting and Presbyterian churches, and from the Salvation Army. We also had regular visitors from the Moslem and Buddhist traditions, as well as the Jehovah's Witnesses. In more recent years, we have had regular visitors from the Greek Orthodox Church. These visitors have provided regular pastoral care to their people, as has the Catholic Chaplain and his team of volunteers. Over the years, I have been able to build up a great team of volunteers, including a number of our own parishioners. They visit people who have put themselves down as Anglican or "Church of England", as well as a range of people who identify as Christians, but who would not otherwise receive a pastoral visit. Not only do the volunteers spend time with patients and

their loved ones: they also guide the Chaplains to patients who would particularly appreciate our ministry. Nevertheless, we as Chaplains have always been available to all people, whoever they are, whatever their beliefs or unbelief.

I have also worked alongside the wonderful staff of Concord Hospital, who have always been very supportive of the work of Chaplains, as have been the members of the hospital Executive. This support is not something that can be taken for granted, and it is something for which I am particularly grateful.

I retire from full-time ministry in December. I hand in my pager and keys and ID tag. There will be new opportunities for ministry ahead for me, and a number of things I hope to be able to do in the future. Of course, I look forward to sharing special times with Sarah: travel, grand-parenting, and other opportunities. Anglicare is in the process of finding my successor. I do not yet know who that person will be: male or female, clergy or lay. However, I am confident that the person chosen will be professional, caring and dedicated. He or she will have their own particular style and approach, and their own gifts to offer: I will no doubt be missed because I have been at Concord so long, but my successor will, I am sure, have a wonderful ministry.

I am very thankful to God for the privilege of serving at Concord, as I am thankful for so many people whom I have served, and with whom I have served. It has been a great blessing to always have the sense that I am in the place where God wants me. Do continue to pray that God will continue to bless all the work of the hospital, and the Pastoral Care ministry in particular. Please continue to support Anglicare in its wide range of ministries, including chaplaincy.

As I begin a new stage of my life and ministry, I am thankful to the Parish for the interest, and the financial and prayerful support I have received over the years. And I look forward to discovering what the future holds, not only for me, but for Sarah and the family, and my very special family in the Parish of Epping.

Paul Weaver



“I was sick
and
you visited me...”
Matt. 25:36

Our 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



Sunday at Saint Aidan's

8.30am	Holy Eucharist with Hymns
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Baptisms, Weddings and Funerals may be arranged with the Acting 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 Acting Rector.

Christmas at Saint Alban's

10.00am	Sunday School Pageant	Sunday 11 December
7.45pm	Nine Lessons and Carols	Sunday 18 December
6.00pm	A Family Christmas Celebration	Saturday 24 December
11.00pm	Choral Festival Eucharist of the Nativity (with Incense)	Saturday 24 December
8.00am	Choral Festival Eucharist	Sunday 25 December
10.00am	Festival Eucharist	Sunday 25 December
10.00am	Feast of Epiphany (with Incense)	Sunday 1 January 2017

Christmas at Saint Aidan's

8.30am	Festival Eucharist	Sunday 25 December
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January 2017

In January services are limited to the Sunday morning services only

On Sunday 29 January the Parish will farewell Father Ross Weaver and Jenny, as he retires from full-time ministry. There will be one service only in the Parish at 10am at Saint Alban's, to be followed by a Luncheon. Tickets are on sale from the Parish Office, or after services in early December.'

For further information please telephone 9876 3362

At this time of the year there are those who wish to take the Rite of Reconciliation. Please contact the Parish Office on 9876 3362 to arrange an appointment. For our parishioners and friends who are unable to get to church over the Christmas Season and would like to receive the Sacrament of Holy Communion, this can be arranged by calling the Parish Office. Visitations may be arranged to homes, local hospitals, nursing homes and retirement villages.

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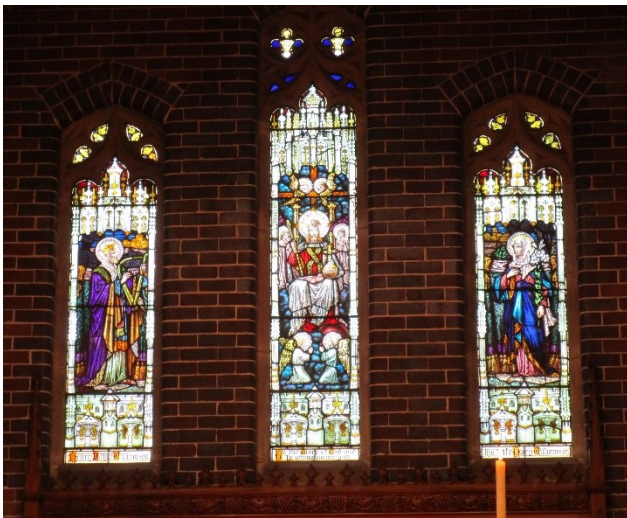
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The Honour Board Project – Percy Howie Williamson

This article is the sixth in a series of profiles written about the men whose names appear on the World War I Honour Board in Saint Alban's Anglican Church, Epping. Photos taken by this man in WWI illustrate his profile.

Percy Howie Williamson (16 July 1893 - 21 August 1965)

The Williamson family were very closely connected to Saint Alban's. The stained glass windows in the sanctuary were given by Percy Howie Williamson's father, Harry Weldon Williamson, who was one of the early benefactors of Saint Alban's. Harry Williamson was a prosperous paint merchant who owned a substantial home called *Cromhurst* next door to the Church, where a block of home units stands today. Williamson donated the original altar, an altar cross and the three East windows which depict Christ the King, the Blessed Virgin Mary, and King David (see below). The windows are in memory of Harry Williamson's parents, Henry David and Mary Williamson.



Percy Howie Williamson was the son of Harry Weldon Williamson and his wife Elizabeth nee Creed. Elizabeth, known professionally and privately as Lilla, was a still life flower painter in Sydney from the late 1880s. She was involved closely with the Art Society of NSW and was a regular exhibitor. After she married Harry Williamson in 1891 she continued to paint and exhibit.



One of Lilla Creed's (Williamson) still life paintings

Percy Howie Williamson – Service Number 2212

Tragically, Elizabeth died on 26 July 1893 only two weeks after Percy's birth.

As a tribute to Lilla, three of her works were included in the Art Society's exhibition of 1893.

Percy was educated at Sydney Grammar School. After leaving school, he completed a four-year draughtsman apprenticeship with a company of consulting engineers and architects, Power and Adams. On 24 August 1915 Percy Howie Williamson enlisted in the army aged 22 years and 6 months.



Patch for 1st Field Company Engineers

When he enlisted, Percy was assigned as a Sapper to the 11th Reinforcement 1st Field Company Engineers. The engineers had a range of responsibilities divided into mobility, counter-mobility and construction as well as surveying and mapping, specialised tunnelling and mining operations. They were responsible for preparation and supervision of the construction of defensive and gun positions, excavation of trenches and dugouts, erection of wire and other obstacles, signalling, water supply, field engineering, road or bridge construction, and route maintenance.



On 9 November 1915, Percy left Sydney for Egypt on board the *HMAT A72 Beltana*.

Fortunately, Percy was a keen photographer and he took photos of his departure.

Percy's family generously shared these for this profile.

Percy arrived in Egypt by the end of December 1915 and trained with his Unit at Tel el Kabir which was on the southern side of the Suez Canal. While here, Percy was transferred to the 8th Field Company recently formed in Egypt.



Pompey's Column and Sphinx in Egypt



Building pontoon bridge during training

While in Egypt, it seems that Percy was very taken by the local sights and these were recorded by his camera. Other photos show images of the local people and soldiers he met from many different armed forces.

At this time Percy was promoted to temporary Sergeant and started work in the Australian Records Section in Alexandria.

Percy did not remain in Egypt for long and on 6 June 1916 he disembarked from the troop ship *Oriana*, at Marseilles en route Rouen. By October he was back in the 8th Field Company Engineers. Men were often 'lent' to other companies to cover shortfalls in manpower or to train new recruits. This was especially the case with specialist units such as engineers. Percy's Sergeant's rank was confirmed and after a brief period of leave in England, he was sent into the field. Each Unit kept a War Diary. In extracts from the diary kept for the 8th Field Company Engineers we can see that the engineers were crucial in ensuring the movement and management of troops and supplies

"9/11/16 Mains were dug about 10ft on either side of the road, and subsidiary drains cut every 20ft.

10/11/16 Road maintenance

11/11/16 Road maintenance

12/11/16 Road maintenance

13/11/16 One section started on work erecting Nissen Huts for accommodation of Coy. Remainder on road repairs.

15/11/16 Road repairs and butting. Two sappers started work on wire entanglements and erection of shelters in Y Company Prisoners cage

16/11/16 Road repairs, butting and prisoners cage improvements."

Page 3, Australian War Unit Diaries, 8th Field Company Engineers, November 1916. <https://www.awm.gov.au/images/collection/bundled/RCDIG1011557.pdf>

The reference to Nissen huts reminds us that the Nissen Hut was invented about April 1916 by Major Peter Norman Nissen of the 29th Company, British Army Royal Engineers, and built as housing for troops. Due to its semicircular, corrugated iron shape the Nissen Hut deflected shrapnel and bomb blast making it perfect as a bomb shelter. These were put into production in August 1916 and at least 100,000 were produced in World War I.

<http://www.nissens.co.uk/> Accessed 23 October 2016



Gas attacks in October had necessitated large supplies of blankets to provide 'gas-proof doors' to dug-outs. Shrapnel proof shelters, defensive wiring, repairs to concrete artillery dugouts and gun emplacements, repairs to water supply pipes were part of the everyday work performed by the engineers. The diaries record difficulties with supplies for providing accommodation; the need for wiring in communication trenches and the shortage of material to repair roads and drains. Even the seemingly mundane, but essential, "*Changing room – 10' x 8' has been erected for Bde [Brigade] gum boot drying room*" features in one extract. Page 8, Australian War Unit Diaries, 8th Field Company Engineers, January 1916 <https://www.awm.gov.au/images/collection/bundled/RCDIG1011559.pdf>

One of the most dangerous tasks was cutting enemy wire entanglements so troops could proceed. One entry notes that the entanglements are only 80 yards [73 metres] from the Australian trenches.

<https://www.awm.gov.au/images/collection/bundled/RCDIG1011556.pdf> Page 2 Accessed 23 Oct 2016 @ 1400hrs.

In the Field	1/2/17	-	PODDY DUGOUT - Underlay 16 ft. Owing to frozen state of ground work on head cover of entrance to underlay has been slow. Three 14ft 'A' frames, have been put in. Explosives are now being used with better results.
			(T3 w 05.9)

<https://www.awm.gov.au/images/collection/bundled/RCDIG1011560.pdf> Accessed 23 Oct 2016 @1420hrs

Locations mentioned in the diaries include Logueval and Waterlot Farm where the bitter fighting in this area is reflected in the battle debris that is still to be seen today in the fields after ploughing. Other names of battles on the Somme are mentioned: Armentieres and Strazeele, Bailleul, and Dernacourt, Mametz Wood and Delville Wood. Here the engineers supported the troops and provided functional living conditions as far as possible in the circumstances.

(<http://www.wv1battlefields.co.uk/somme/guillemont.html> Accessed 23 October 2016 at 1245hrs)

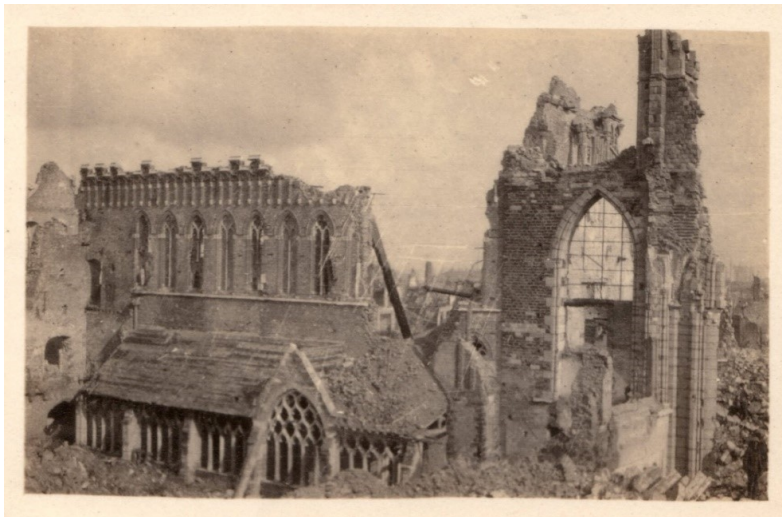
After a brief furlough in England during January 1917 Percy spent the next two years at the Royal Engineers school in Rouen, in France. It was during these years that Percy travelled to Ypres in Belgium and took photos of the destruction caused during the fierce battles in that area in previous years. Some of these photographs are reproduced herein.



Remains of the Post Office in Ypres 1917

Burnt out tank at Messines, Belgium, 1917





More photos taken by Percy Williamson

Left: Ruins of Ypres Cathedral 1917

Below Right: Snow kangaroo at Wierre au Bois, France 1917

Mine crater Messines, Belgium 1917

Pontoon at Wallon-Cappell, France, Aug and Sept 1917

Below Left: Cross made of oak salvaged from Post Office, Ypres. Percy's handwritten description is below

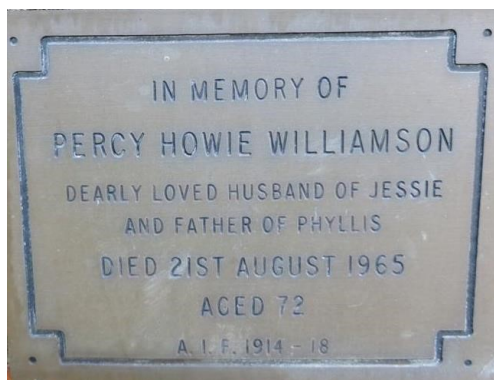


Cross made out
of Oak taken from
Post Office YPRES
in memory of
our chaps who
were killed in the
battle of Polygon Wood,
+ also 2 Drivers
killed near YPRES



Sergeant Percy Williamson returned to Australia in June 1919 on board the SS Devanha. He was on sick leave until he was formally discharged from the army in August 1919. He then joined the family business in Sydney, Williamson, Croft and Company, as a paint and wallpaper merchant.

Percy Howie Williamson married Jessie Marion Chase in 1921. Jessie was the daughter of an Anglican clergyman, William St John Chase who was the incumbent of Saint Mark's, Picton at the time of his death in 1912. They lived in Gordon during the 1920s. Here their only child, a daughter called Phyllis, was born. In 1930 the family moved to Billyard Avenue, Wahroonga and remained there. Percy died in 1965 and Jessie died in 1973. Percy's grand-daughter stresses that Percy had 'a very strong sense of family' and 'took family responsibility very seriously'.



Memorial plaques at the Northern Suburbs Crematorium and Memorial Gardens, North Ryde, NSW
<http://www.heavenaddress.com/restingplace/northernsuburbsmemorialgardens/> Accessed 23 Oct 2016 @1145hrs.

Lest We Forget.

Julie Evans, Parishioner

Acknowledgements:

- 1) Sally McCorquodale and Ross Nicholas, grand-children of Percy Howie Williamson, who generously provided information and photographs from Percy Williamson's personal album.
- 2) Karen Richardson - Hornsby Library Local Studies Librarian Hornsby Shire Library
- 3) <http://www.eppinganglicans.org.au/about-2/parish-history/> Accessed 9 Oct 2016 @1500hrs
- 4) National Archives of Australia <http://www.naa.gov.au/> Accessed 20 July 2016 @1600 hrs
- 5) Births, Deaths, Marriages NSW <http://www.bdm.nsw.gov.au/> Accessed 12 Sept 2016 @ 1600 hrs
- 6) Lilla P Creed biography <http://www.daa.org.au/bio.lilla-p-creed/biography/> Accessed 5 Aug 2016 @ 1420hrs
- 7) *A Walk Through the Church* - a brief history and some of the features of Saint Alban's Church, Epping by Nigel Hubbard
- 8) RSL Virtual War Memorial website (details of the duties and responsibilities of 1st Field Company Engineers) <https://www.rslvirtualwarmemorial.org.au/explore/people/94083> Accessed 7 Aug 2016 @ 1500hrs
- 9) Dr Noel Borcham for advice and suggestions for research.
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A Prayer for a King



On the feast day of the Epiphany, the public showing forth of Jesus, the readings for our services include excerpts from Psalm 72, in which a new king is hailed. The same psalm is also used on the 2nd Sunday of Advent. According to the commentaries in the New Interpreter's Bible, this psalm might be one of those Old Testament passages foretelling the Messiah. However, in a plain reading of the text the king is simply God's surrogate. I prefer to see it that way, as a meditation on what it means to be a king or, in our own time, a head of state. Few issues could be more relevant.

The translation used in our services comes from *A Prayer Book of Australia* (APBA). Comparing that with other translations might help us to see more clearly what it is saying about leadership. One translator who deserves to be better known is Mary Sidney, Countess of Pembroke (1561-1621) sister of the writer Sir Philip Sidney. Mary Sidney is a first-rate poet who not only understood the Psalms but also the essence of leadership. She translated the Psalms soon after her brother died at the age of 31 in battle in the Netherlands, continuing the translation project that he had begun. Sir Philip Sidney translated Psalms 1 - 43. Mary Sidney translated Psalms 44 - 150. Please let me know if you are interested in seeing more of her work in future editions of *The Parish Magazine*.

The opening lines of the APBA version of Psalm 72 speak in general terms of judgement and righteousness:

- 1 Give the king your judgement, O God: / and your righteousness to the son of a king,
- 2 That he may judge your people rightly: / and the poor of the land with equity.

Now let us look at the poetry of this psalm through the keen eyes of the poet Mary Sidney:

1. Teach the king's son, who king himself shall be, / thy judgments lord, thy justice make him learn:
2. To rule thy Realm as justice shall decree, / And poor men's right in judgment to discern

(spelling corrected)

I like the emphasis Sidney gives to the inexperience of the royal heir, who is in the stage of learning what he needs to be: kingship isn't inherent in his position alone, but must be acquired. Sidney's version conveys a Platonic sense of the ideals of justice and righteousness. She says the new king's task is to "discern" the right belonging to all people of the standards of justice, which stem from a divine source. There is a forcefulness behind God's role in Sidney's version: the strong words "Teach" and "make" replace the supplicant's words "Give" and "may." Properly, justice and righteousness are not merely options available to a leader, but imposed ideals.

The word "Make" figures even more prominently in line 4 of Sidney's rendition (this time, the Lady goes first):

3. then fearless peace, with rich increase the mountains proud shall fill:
and justice shall make plenty fall on ev'ry humble hill.
4. Make him the weak support, th'opprest relieve, supply the poor,
the quarrell-pickers quail: so ageless ages shall thee reverence give

And here, the APBA version, using the more passive verbs "let" and "may":

- 3 Let the mountains be laden with peace because of his righteousness:
and the hills also with prosperity for his people.
- 4 May he give justice to the poor among the people:
and rescue the children of the needy, and crush the oppressor

Sidney reminds us, in her description of the fearlessness of peace upon "the mountains proud," that peace is more than something deposited upon the world; it is the fulfilment of our highest

hopes. Memo to the American President-elect: Would that our leaders today would see peace as the exultant achievement of hard-won fearlessness, rather than the static instalment of preventative measures fencing our fears without allaying them.

Notice also the significant pronoun difference in line 4. The APBA lines (and the NIV) say the king *gives* justice, whereas the Sidney lines (and the KJV) say God *makes* the king *support* the weak, etc.: should it be the king who gives justice, or God who makes the king aware of the ideal of justice? I would side with Sidney. Justice isn't a gift from the king, it is measured by its nearness to the ideal.

The best part by far of line 4 of Sidney's translation is her description of oppressors as those who are "quarrel-pickers"; and her assertion that the way to subvert them is not to try to "crush" (APBA, NIV) them or "break [them] in pieces" (KJV) but to make them "quail" (Sidney), in other words, to make them cower and seek the shadows. Again, would that our leaders could understand that oppressors belong in the shadows, not the limelight.

The lines designated to be read in our services include verses 5-7 and 10-14; I will not discuss them because the four translations I have mentioned are all fairly similar in those verses. The readings also include verses 18-20, which again are similar in the various translations. I would like to close however with discussion of some lines not in the readings, verses 16-17, where Mary Sidney goes beyond literal translation in a poetic rhapsody. Does she take too much liberty? You be the judge. In the APBA or NIV or KJV translations, you see only the basics of poetic imagery:

*16 Let there be abundance of wheat in the land: let it flourish on the tops of the mountains;
17 Let its ears grow fat like the grain of Lebanon: and its sheaves thicken like the grass of the field*

But in Mary Sidney's rich expansion of lines 16-17, you see a full evocation of how a just king's ethos infuses his kingdom:

*16. Look how the woods, where interlaced trees
spread friendly arms each other to embrace,
join at the head, though distant at the knees,
waving with wind, and lording on the place:
so woods of corn by mountains borne
shall on their shoulders wave: and men shall pass
the numbrous grass, such store each town shall have.*

*17. Look how the Sun, so shall his name remain;
as that in light, so this in glory one:
all glories that, at this all lights shall stain:
nor that shall fail, nor this be overthrown.
the dwellers all of earthly ball in him shall hold them blest:
as one that is of perfect bliss a pattern to the rest.*

I'd like to live in that kingdom. The king becomes the sun in line 17, and ideally his legacy might shine on for ages, and he can be regarded as a model for us all. Optimist that I am, I have to think that that is what every new head of state aspires to be, a generator of prosperity and a shining model of the eternal city on the hill. Mary Sidney helps me see and articulate the nature of leadership. Her translations stay true to the original but add much value. She wrote in the decade at the end of Elizabeth's reign when the absence of an heir was felt very strongly, and when James was about to ascend the throne. Good leadership was and still is an essential of life. We continue to hope for leaders who keep quarrel-pickers in their place in the shadows.

Tom Dlugosch, Parishioner

Good King Wenceslas: A Controversial Christmas Carol



In *The Parish Magazine* for June/July 2016 we were treated to an article by Father Robert Willson on the great nineteenth century Church of England cleric and scholar John Mason Neale (1818-1866). Amongst Neale's major contributions to the church discussed by Father Willson was the significant part he played in the development of hymnody. Several of his hymns are included in our own hymnal and we have grown to love them. Mention is made in the article of the Advent hymn *O come, O come, Emanuel* but there were numerous others. What is particularly striking about many of them is the fact that they were translations or modifications of hymns that originated

as far back as Roman times and in the Middle Ages long before the Church of England came into being. Others were taken from the Orthodox churches of the east. All reflected Neale's command of the Roman and Greek languages and his scholarly interest in the cultures which surrounded them.

Neale came to the fore at a time when congregational hymn singing had only recently been approved by the church authorities. Little scope was given to hymns in the *Book of Common Prayer* even though hymns had long existed and were much used by the Lutheran church, although Presbyterians favoured psalms. This was the case with the Church of England's leaders who viewed hymns as man-made and theologically suspect. Particular concern was aroused when the Methodist church used hymns on a huge scale as an instrument of conversion. Within the Church of England, however, numerous parishes incorporated hymns into the liturgy forcing the church authorities to give way which they did reluctantly and unenthusiastically in 1821. There was no holding the church back and numerous hymns, together with hymnals began to appear, the most famous being *Hymns Ancient and Modern* (1861) and *The English Hymnal* (1906). It was into this realm that John Mason Neale stepped with rewarding consequences for us all producing hymns and incorporating some into a compilation that appeared in 1853.

Neale, however, was important in another area of church music. He was also interested in Christmas carols which had a history of their own stretching back into pagan times, eventually spreading to the British Isles after the coming of the Romans. They were taken up in pre- and post-Reformation days but were sung mostly outside the church's doors until the second half of the nineteenth century when Christmas itself became more of an occasion, thanks in part to the novel *A Christmas Carol* by Charles Dickens which famously included Scrooge and depicted the spirit of Christmas as a charitable occasion. Carols came to feature in the Christmas liturgy and grew in popularity, appearing in the major English hymnals. Neale was responsible for several well-known carols, one of which, *Good King Wenceslas*, is mentioned by Father Willson. It may be of some surprise to learn that this particular carol proved to be highly contentious and that it had a chequered history which made it rather unusual. With Christmas approaching it may be of interest to those familiar with the carol to learn something of its background and reception.

At first glance the carol may appear to be perfectly straightforward and deserving of a warm and welcoming response. The monarch whose name appears in the title was in fact a God-fearing Duke of Bohemia (907-935AD) who protected the oppressed and was martyred subsequently becoming the Patron Saint of Czechoslovakia. He formed the subject of a sixteenth century song that was among a collection given to Neale in 1853 at a time when he was looking for Christmas carols to include in a compilation that he had in mind. He translated and modified the wording and with help from a musical colleague set it to the tune of an appealing thirteenth century Finnish carol. It tells the story of King Wenceslas who, on seeing from his palace window a peasant collecting firewood, ventured out into the freezing weather with his Page to deliver food, wine and pine logs to the impoverished man after learning from the Page where he lived. Here was an act of singular generosity that touched the heart and surely said as

much about the spirit of Christmas as did the novel by Charles Dickens. The last verse drew the lesson that men of rank and wealth would find blessing if they 'bless the poor'. What could anyone find objectionable in this?

Part of the answer lay with John Mason Neale's religious leanings. He was a man to be deeply admired not only for his scholarly talents but also for the courageous way in which he coped with adversity. His health was too poor for him to undertake parish work and instead he accepted the post of Warden to Sackville College, an alms-house for the poor at East Grinstead where he wrote *Good King Wenceslas*. One feature of his churchmanship, however, weighed heavily against him. He had connections with the Anglo-Catholic movement which sought to revive some of the beliefs and practices of the pre-Reformation church breeding fears that the movement's object was to restore the church to Rome. This was not so but it was the case that some individuals, notably John Henry Newman did join the Roman Catholic Church. Neale's carol focused on a Roman Catholic which made it unacceptable particularly to those of evangelical and low church persuasion.

But much more was involved. Anglo-Catholics also figured among those who took exception to *King Wenceslas*. Doubts were expressed as to whether it really was a carol. Common to all works bearing this name was the fact that they related to the nativity. But this was not true of Neale's piece which had nothing to do with the events surrounding the birth of Christ. To make matters worse there were those who thought it was not of sufficiently high quality to be sung at all. This was a continuing refrain among experts stretching through to the present day. The editors of the celebrated *Oxford Book of Carols* (1926) expressed the hope that 'it would gradually pass into disuse'. An earlier scholar described it as 'ponderous moral doggerel', while for another it was 'poor and commonplace'. Coming closer to our own times Elizabeth Postan, editor of the *Penguin Book of Carols* (1966) described it as 'the product of an unnatural marriage between Victorian whimsy and the thirteenth century', a combination that was 'bizarre and ridiculous'. Andrew Gant the distinguished expert on church music noted that, 'Few carols have had so much scorn heaped on them'. Should we in the light of all this criticism see Neale as having made an unusual lapse of judgement when rescuing *King Wenceslas* and bringing him before the church? Was it perhaps the purists who were at fault? What conclusions can we draw?

It would have been comforting for Neale to know that far from reacting adversely many sang the work regularly at Christmas-time. This was true of the church of Saint Peter in Maidstone, the County town of Kent which shaped my beliefs when I was growing up in England during and after World War II. Indeed, on one never-to-be-forgotten occasion, as a chorister I sang the part of the Page. Wherever Anglicanism spread in the English speaking world the carol featured strongly at Christmas time. This reflected the fact that Neale had rooted it firmly in this period by stating that it was on Saint Stephen's Day when the events he described took place. This particular day came immediately after Christmas Day and commemorated the stoning of Saint Stephen, the first of Christ's followers to be martyred. Curiously enough Neale made no mention of this event focusing instead on the actions of King Wenceslas.

What gave his carol significance, however, was the fact that Saint Stephen's Day had become associated with Boxing Day which was a holiday when gifts were bestowed by the well-to-do in particular on those who had performed a variety of services for them during the course of the year. This was not the case so far as King Wenceslas and the peasant were concerned but the charitable actions of the monarch did capture the spirit of Boxing Day making them relevant to what had become customary. This was a carol that gave the word a new meaning by showing that Christmas involved more than the nativity. Its broader significance was spelled out by Rowan Williams when Archbishop of Canterbury. Something happened, he observed 'to get Good King Wenceslas out of his armchair. And it is something we are going to have to think about more than we would like in the years ahead. That something is poverty'. The carol is a reminder to the wealthy and indeed to us all that they have

a duty to the less fortunate. Whatever its faults the carol (call it what you will) conveys a message of enduring importance. Neale spent his life helping the poor and it may well have been this which influenced the way in which he brought King Wenceslas into his church. There it should remain as an expression of the social gospel and a testament to a great churchman whose hymns and carols are still a source of inspiration.

Emeritus Professor Brian Fletcher OAM



Image sourced from
www.catholicculture.org/culture/liturgicalyear/overviews/seasons/christmas/images/hymn_good_king.jpg
sourced on 17 Nov 2016 @1630hrs

The Parish Register

Holy Baptism

William (Billy) Edmund ASHURST on 20 November 2016



Special Thanks for Special People

We give very special thanks to all the
people who make our parish what it is...

Choirs and Organists and Musicians,
Conveners of all our groups and our Archivists,
The Parish Administrator and her band of Helpers,
Sacristans, Servers and Crucifers and Acolytes,
Thurifers and Boat Carriers,
Cleaners and Polishers and Flower Arrangers,
those who care for the Altar linen,
Side-persons and Welcomers and Tea
and Coffee Makers, Book Stall Staff,
Gardeners and Handypersons and Caretakers,
Scripture Teachers and Sunday School Staff,
Wardens and Councillors and our Treasurer,
Readers, Lay Assistants and our Clergy, Visiting Clergy,
Honorary Clergy, Preachers and Speakers,
to our proof-readers and magazine contributors, and
to those who have no special role but just step in,
at a moment's notice, to do what needs to be done.

Thank you so much...
we hope the Spirit that is this Season
is with you
and all whom you love.



"Adoration of the Baby" by Gerrit van Honthorst (1590—1656). Painted circa 1620
Source: www.fineartamerica.com on October 26, 2011 at 1635hours

Parish Directory

Associate Priest (Acting Rector) **The Reverend Ross Weaver**

BA, Dip Ed, BTh (Hons), BSocSc (Hons) MCouns

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
The Reverend Valerie Tibbey ThDip
The Reverend Paul Weaver BA, BD, ThL, AMusA

Licensed

Lay Readers

Ken Bock (Diocesan), Ian Burrows, John Noller, Ruth Shatford (Diocesan)

Lay Assistants

Godfrey Abel, Sue Armitage, Stuart Armsworth, Max Boyley, Noel Christie-David, Margaret and Robin Cummins, Linda Deall, Graeme Durie, Jill Gumbley, Anne Lawson, Tony Malin, Michael Marzano, Jan McIntyre, Richard Moon, 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, Ian Burrows, Margaret Byron, Shane Christie-David, Phoebe Codling, Linda Deall, Bastian Dunn, Graeme Durie, Judi Martin, Michael Marzano, Jan McIntyre, Emma Noller, Jane and John Noller (Master Server), Sarah Noller, James Simpson, John Sowden, Susanna Sowden, Christopher Tait, Penelope Thompson, Prudence Thompson

Parish Administrator

Denise Pigot
Telephone 9876 3362, or by email - office@eppinganglicans.org.au

Honorary Parish

Treasurer

Noel Christie-David

Parish Councillors

Glyn Evans, Michael Gumbley, Malcolm Lawn, Sarah Noller, Penelope Thompson, Sarah Weaver

Parish Nominators

Robin Cummins, Peter Deall, Graeme Durie, Peggy Sanders, Ruth Shatford

Synod

Representatives

Anne Price, Graeme Watts

The Churchwardens

Saint Alban's

David Tait - Rector's Warden
Graeme Durie - People's Warden
Ruth Shatford - People's Warden

Saint Aidan's

Ken Bock - Rector's Warden
Margaret Cummins - People's Warden
Richard Ryan - People's Warden

Choir Director

Kent Maddock Jnr

Assistant Choir

Director

Anne Price

Organist

Neil Cameron

Assistant Organists

Lynn Bock, Stanley Gilling, Tony Malin, Richard Simpson, Bruce Wilson

Caretaker

Oscar Sichez

Editor

Stuart J. Armsworth - email stundeb@bigpond.net.au