

The Parish Magazine

Epping Anglicans



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

February to April 2019
Number 855



Christ the King – 25.11.2018



Ecumenical Advent Service – 27.11.2018



Centenary of Armistice – 11.11.2018

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

Welcome to the first *Parish Magazine* of 2019, Number 855, and my first as Editor. New editor – new look! I would appreciate comments, positive or negative, as I settle into my role. Saint Alban's Epping published the first edition of *The Parish Magazine* in 1923 and Peggy Sanders (assistant to the editor since 2008) and I could not countenance the thought that it might not have continued. *The Parish Magazine* is widely read both within and outside the Parish. Now available online, its reach has extended to interest and inform readers Australia-wide in the United Kingdom and elsewhere.

Recently I was reading a novel, *The Clockmaker's Daughter* by Kate Morton and a reference to World War 1 struck a chord:

"Where had they all gone? It seemed impossible that it could all just end like that. Impossible that so many young men's hopes and dreams and bodies could be buried in the earth and the earth remain unchanged. Such an almighty transfer of energy and matter must surely have affected the world's balance at an essential – an elemental – level: all of those people who had once been, suddenly gone." [Allen and Unwin 2018 page 285]

The sentiment expressed reminded me of the interest and support given by parishioners of Saint Alban's and Saint Aidan's to the Centenary of the Armistice Commemoration Service in November 2018 which features in the following pages. Thank you.

I am grateful for, and encouraged by, the support I received for the compilation of this edition of *The Parish Magazine* and thank those who have contributed articles and photographs and to some whose items are carefully filed for future editions. You might be the next person I ask for a contribution!

Julie Evans

Our vision:

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

"a city on a hill"

To contact us:

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Website: www.eppinanglicans.org.au

Our clergy may be contacted at any time on 9876 3362

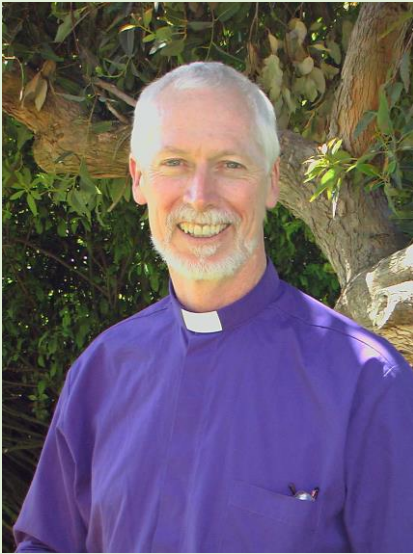
Saint Alban's is open daily for private meditation. Our parish library is open during office hours. Meeting rooms, various sized halls and other facilities are available. Please contact the parish office for details.

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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: Glyn Evans, Terry Hard, Malcolm Lawn, Ross Nicholson, Peggy Sanders, John Sowden, Paul Weaver and Joan Wilcox. 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 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.



I started this year with a series of sermons entitled 'Change!' It was the stories of four people whose lives were radically changed when they came face to face with Jesus.

(You can read these sermons on our Website <http://www.eppinganglicans.org.au/sermons/>).

We started with Levi the Tax Collector. Levi, or Matthew as he was also known, had a job that was despised by the people of his day because he took money from his own people and, after taking a decent slice for himself, passed it on to the occupying forces of the Roman Empire. When Jesus told him to 'Follow me!' Levi did just that, he got up, left his table and followed Jesus. But there was something else he did, he threw a huge party and invited all his friends!

Celebration, parties, food! It often surprises people how significant these activities are to the people of God.

When Israel was rescued from slavery in Egypt that journey began with an extended family feast of lamb, wine and pita bread. The Promised Land was called a 'land flowing with milk and honey'. Jesus described the kingdom of God like a man preparing a great banquet to which all were invited.

In his book *'The Purpose Driven Church'* (1995), Rick Warren advises pastors and church leaders to base their ministry on God's purposes, hence the term 'Purpose Driven'. These five purposes are derived from the Great Commandment (love God and love your neighbour, Matthew 22:37–40) and the Great Commission (make disciples of all nations, Matthew 28:19–20) that call a follower of Jesus to Worship, Fellowship, Discipleship, Ministry and Mission.

He may not have known it, but when Levi threw that party for Jesus he was engaging in 'Fellowship', the enjoyment and celebration of being a member of God's new family.

In this edition of *The Parish Magazine* you will see how significant commemoration and celebration are to the life of our parish. From our Ecumenical Advent Service to the Service of Nine Lessons and Carols; from the Blessing of Pets to the Christingle and Christmas celebrations; from the celebration of the lives of men who were devoted to their fellow man to the moving Remembrance Day Centenary of the Armistice Commemoration our church has enjoyed the blessing of fellowship when we have come together and shared food with each other.

I also begin each new year considering the five things we need to focus on and invest our energy in. The development of our site at Saint Alban's is an ongoing project, as is strategic planning and children's and youth ministry.

Our finances need special attention this year if we are to continue to grow as a church but also critical to that growth is the opportunities we have for hospitality and events. It is these gatherings which grow our 'fellowship' with one another and the wider community. I am excited by the creative vision of Saint Aidan's to use their regular after service morning teas as a way to reach out to the wider community. Also, at that end of the Parish is the monthly Men's barbeque. We have had morning teas at the Anglican Retirement Village and the Anglican Retirement Village Sundays at Saint Alban's which always guarantee an excellent gathering of friends over a delicious morning tea.

Family Group also provides a wonderful occasion to meet around a meal. Can I encourage you all to be part of these opportunities to gather around a meal or a snack to share in what Jesus has done for us all in calling us into God's family? I am sure Levi's party and Jesus' presence changed the lives of many of his friends. Our times together can have a similar impact if together we practise the hospitality that leads to fellowship.

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

February

Sunday 3 Fourth Sunday after Epiphany 10.00am 'Blessing of the Backpacks' marking the start of the school year

March

Ash Wednesday 6
Sunday 31 Fourth Sunday in Lent

7.00am; 12 noon; 7.45pm Eucharist with Ashing
Mothering Sunday

April

Palm Sunday 14
Holy Week Monday 15
Holy Week Tuesday 16
Holy Week Wednesday 17
Maundy Thursday 18
Good Friday 19
Easter Eve 20
Easter Day 21

10.00am: Blessing of the Palms and Ecumenical Procession
7.45pm Eucharist with Reflection
7.45pm Eucharist with Reflection
7.45pm Eucharist with Reflection
7.45pm Eucharist and Serving One Another
9.30am "Friday" Do you really know the Story?
9.00am Morning Prayer
5.30am Saint Alban's – Choral Easter Liturgy
8.00am Saint Alban's – Choral Festival Eucharist
8.30am Saint Aidan's – Eucharist
10.0am Saint Alban's - "Sunday" Our Story Begins

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.

Address for Saint Alban's Epping on the Commemoration of the Centenary of the Armistice 11 November 2018

The Right Reverend Ian Lambert
Anglican Bishop to the Defence Forces

Today is the centenary of the Armistice signifying the end of World War I. As Anglican Bishop to the Defence Force Australia, I wish to draw attention to why this is a significant event in Australia's history, and examine the whole notion of why we commemorate such events. The Centenary holds great significance for Australians; it remains our most costly conflict in terms of casualties and psychological trauma and its after effects touched the lives of nearly every Australian family. Many Australians will make pilgrimages to former battlefields or attend ceremonies to honour and remember relatives who served – just as we are doing here today.

World War I has been described as the war that changed everything. Apart from the political boundaries in Europe and the Middle East which still reflect the peace settlements that followed the War, the long-term consequences of this conflict have made us more inclined to question the political, social and moral dynamics of warfare.

Soldiers who returned to Australia and New Zealand had seen for themselves – the waste, the brutality and the incompetence of much of the war effort. But importantly, they lived by their home-grown attributes — courage, self-reliance, irreverence, egalitarianism, and loyalty among mates.

When Australia became a Federation in 1901, few citizens thought of themselves as Australian. Historian John Keegan wrote: 'Australians went to war as soldiers of six separate states; they came back as members of one nation.'

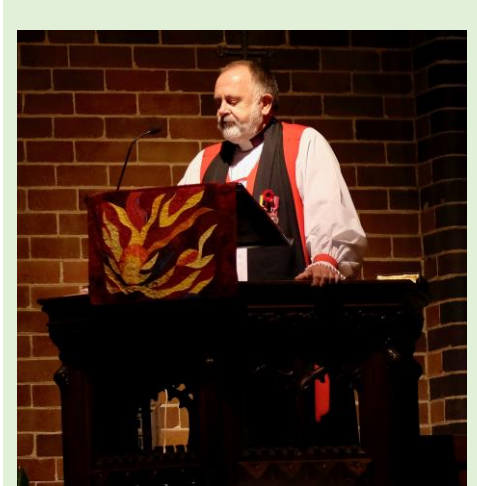
So we pause on this day of the Centenary of Armistice Day to commemorate. When we commemorate, three things should occur:

- first we commemorate to enable us to become intentional about our thanksgiving;
- and commemoration ensures that we do not forget to count the cost, that we pause to lament at what we have done;
- and last we commemorate in order that we can re-commit ourselves to the higher ideals of peace for all humanity, and recall the position of the Prince of Peace in our own lives.

First the matter of Thanksgiving.

We are eternally thankful for all those who served and for those who gave their lives, paid the ultimate price, for which we gained a reputation as a nation, that would stand up for peace, though it nearly cut the heart and future out of our nation. We are eternally thankful for their willingness to fight to defend the basic human rights of freedom and peace, we gained a national identity, a tradition of sacrifice, bravery, and mateship, - second to none in the world. And we showed the world that we were not only a nation of battlers, but a nation of achievers, a formidable force, brought together from diverse backgrounds for the common cause of God, King, and country.

They departed these shores, a significant number from this Parish, perhaps seeking adventure but not knowing the realities and daily tragedies of war. They were not to know what would be like to storm the rugged beaches of Gallipoli or get trench foot in the bog of the Somme. But it was the diggers, the sailors, the ordinary blokes that made the difference in war. Their works of bravery, their initiative, their battle discipline, their sense of humour, their loyalty to their mates and country became renowned across the world and the Australian War Memorial in Canberra gives testimony to the character. The nations of the world knew that if you had the Aussies on the right flank the only thing you had to worry about was your left.



Bishop Ian at Saint Alban's

Let me tell you of a young man whose story I discovered when I was a Curate in my first year of ordained ministry in Cooma in the Snowy Mountains. His name was Ernest Corey. Young Ernest Corey born in the hills near Cooma, enlisted in January 1916 and marched with the men from Snowy River in the famous recruiting march to Goulburn. Within 12 months of enlisting, he was still in his early 20s, and he found himself on the battlefields of France. The Australians were attacking the infamous Hindenburg line and suffered over 3000 casualties in this battle alone. It was here that Corey won his military medal for his work and devotion to duty, and not as an officer, not as an NCO, or machine gunner, but as a stretcher bearer.

Then, at the Battle of the Menin Road when a further 5000 Australian casualties were lost, Corey's unswerving courage earned him a bar to his military medal. His citation read in part: the greatest danger did not deter this man from carrying out his duty often under heavy machine-gun fire and artillery fire. Corey was to receive two more bars to his military medal. A Military Medal with three bars - his citation included words like regardless of personal danger, unselfish, cheerful at all times, a fine example of courage, coolness, determination and devotion to duty under fire. This was not a man that was cited for bravery in an instant of madness, no this was a man who earned his awards over 22 months all as a non-combatant. Just one of the young blokes from the bush. Corey was one of the ordinary men and women who, when called upon, showed themselves to be anything but ordinary.



Bishop Ross introduces Bishop Ian to the congregation

While it is right to remember those who went away and served on active service, we ought to spare time to remember those who stayed behind to keep the wheels of industry turning, to bring the crops in, to milk herd, and to shear the mob, and to watch over the next generation. This was mostly the women. The women at home, waiting, not knowing what was happening for their men. These women could be justifiably proud of their war efforts, and it is mostly the women that kept the nation going especially during the major wars - a sacrifice worthy of our praise.

Second, when we commemorate, we do so in order that we never forget the cost. Lament ought always be a part of any commemorations. Official records inform us that around 61,000 were killed in WW1 and recent research shows that upward of 208,000 wounded, gassed, or taken prisoner. 30% of hospitalisations were due to shell shock and trauma.

One of your own 'boys' – Arthur Jagger wrote:

"I am having a rest at Lemnos after a spell of five months in the trenches. I was beginning to break up owing to the high-tension warfare and big shells have on a chap. Luckily, I have not been seriously wounded yet but have had some nerve-wracking experiences. Five months of hard fighting and hardships, which only the boys who have been through it know, tends to have a weakening effect on the nerves, and we, who have been fighting since April 26, certainly want a rest." [The Evening News 22 November 1915, page 6 Accessed 11 December 2016 at 1420hrs]

The recording of this part of your parish history of your men by Julie Evans is a great gift.

The men of the AIF were decimated. 4 out of 5 servicemen survivors, were damaged or disabled in some way. As a proportion of its fighting force of men who were actually exposed to a theatre of war, Australia's army suffered more deaths, more hospitalisations for wounding and more hospitalisations for illness and injury than the armies of Britain, Germany, France, Canada or the United States. Winning this war came at too high a cost for this young nation of Australia.

In war, even winners lose.

On your Honour Board there are 31 family names but 47 individuals. And I wondered about those who went as brothers to war. When I looked at the Wellisch names, Fredrick and Gilbert - Frederick was an infantryman and Gilbert was in Medical Corps - Frederick was killed and I got to thinking *I wonder if Gilbert nursed his kin as he died?* It brings the sad reality to our door.

Earlier this year I was speaking at the Battle of Britain Commemoration where we shared in the beautiful Coventry Litany of Reconciliation. Any commemoration of war that does not lead us into a lament, and have us reaching for God in forgiveness, over what we have done to humanity, because of our warring – fails us. As we count the cost, we must acknowledge our evil means and desires; the way we have grieved God; and betrayed all that is good in humanity. Praying: Father forgive, and then reminding ourselves; be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you.

Thirdly, we commemorate in order to remind us to continue to strive for the lofty ideal of peace, seeking the Prince of Peace. I admit that I am greatly challenged by the example of Jesus' life and death. For while he could have called upon all manner of power to deliver the people of Israel from the Roman occupying force, he knew that this was not the way to establish the Kingdom of God. The Kingdom of God would be established, not by force, but by the death of the man whose life on earth was characterised, by foot washing, feeding the hungry, healing and love for all people. He showed a better way. And what amazing love!

Here was this man who gave himself totally for others. Jesus said of such sacrifice: "greater love has no man than to lay down his life for his friends". A phrase oft quoted in ANZAC Day services. Through Jesus death, and resurrection on the third day, the final enemy, death, was defeated, and we, once a *sinful people* adrift from God, are now a *reconciled people* with faith and hope, that things can be better. Just because we live in a broken world which always seems to have war going on somewhere, this reality does not prevent us from seeking that higher goal of peace. We remember that our God is not a warrior god who leads his people into battle, but he is a loving Father who delivers us from the effects of our sin and shortcomings, through love. We worship the Prince of Peace.

By us recalling what we have done, and what we are capable of, encourages us to once again, seek after peace, to strive to turn our swords into ploughshares, and commit the same energy and resources towards promoting peace, as we do when we prepare and plan for our own nation's defence and freedom. While commemorations do give the opportunity for us to give thanks, count the cost, and be reminded about the pursuit of peace, there is probably one other thing, that happens in times like this. We get a glimpse of our own frailty. We too will die.

In the silences, we can't help but wonder about those big questions of life: Who am I? Why am I here? What does my future hold? And the older we get, the more frequent these questions arise. We are fearfully and wonderfully made by God, we are made to be in a loving relationship with him, and despite our vagaries and failings, and those of the world in which we live, God reaches out to us in the person of Jesus, that we might be reconciled with this God who loves us, who has a plan for us, a plan for our welfare and our eternal future. And God waits to have that conversation about those big questions - who and why, and our future, with each of us.



Bishop Ian exchanges the Greeting of Peace with descendants of men whose names appear on the Honour Board in Saint Alban's.

You know we have the luxury of such deliberations, because of what was gained for us through the sacrifice of the men and women who fought and died. And we remember especially those who left the beauty and safety of this area. It is this freedom we enjoy today. This freedom is what gives us the opportunity to re-evaluate life and its priorities, and to once again, choose the Prince of Peace.

In the name of God, the Father, Son and Holy Spirit. Amen.

Commemoration of the Centenary of the Armistice

11 November 2018

In a congregation of more than two hundred and sixty at this special service, seventy were descendants or other family members of men who are commemorated on Saint Alban's World War 1 Honour Board.



Commemorative floral decoration



James Raymond (Parishioner) – grandson of Sydney George Hope Raymond and great-nephew of Arthur Wilmot Raymond



Noel Bayley – son of William Joseph Bayley



Mariloy Keegan – great niece of Alwynne Beveridge, Rex Beveridge, Norman Butler and Thomas Dence



Bronwyn Brien – grand-daughter of Charles Clarence England Thomas



The reading of the Gospel



In the Sanctuary



Siblings Sally McCorquodale and Ross Nicholas
– grandchildren of Percy Howie Williamson



Anne and Mike Horan lay a poppy on the Altar. Anne is
a niece of Alwynne and Rex Beveridge



Trumpeter – Edward Lawn



Linda Elliott – grand-
daughter of Thomas James
Edwin Lindsay



Choir members Bruce Wilson, Malcolm
Lawn and Tom Dlugosch before the
service



The congregation gathered in the hall for morning tea after the service

Walking the Camino

By Reverend Paul Weaver



Leaving the hotel on our first morning

The Spanish word “*camino*” means a road or path, or a journey. Up till recent decades, few non-Spanish speakers have been familiar with the word. However, over the last two or three decades, large numbers of people have come to link the word with the journey of pilgrims to the cathedral of Santiago de Compostela in north-west Spain. Hundreds of thousands have themselves become *pilgrims*, following in the footsteps of thousands of pilgrims over the past twelve centuries, since the bones of the apostle James the son of Zebedee were found and identified in a field, where this city and cathedral were soon built in honour of Saint James.

There is a tradition that Saint James preached and ministered in Spain in the years after Christ’s death and resurrection, before returning to Jerusalem, where he was martyred. Later his bones were transported back to Spain, where he had ministered, and they were buried there. In the great cathedral of Santiago those bones are kept in a container below the Altar, where people file past to pay homage, and perhaps to pray.

Some of the details of this story are very strange (you can read about them by appropriate googling!), and I have plenty of doubts about whether James’ bones are actually there. However, in the centuries (especially in the middle ages) when pilgrimages to places like Rome and Jerusalem were seen as very significant, the pilgrimage to Santiago de Compostela became very popular. It was difficult and challenging, but for many people it was more accessible and less dangerous than journeying to Rome, and especially to Jerusalem.

Why were these pilgrimages so often embarked on? Many believed that there was spiritual blessing involved in praying in the presence of the relics of great Christian martyrs. Some would pray for themselves, or for family members who were ill or in great need. Pilgrimage was also seen as a suitable form of penance for grave sins. Wealthy people would often pay others, or send servants, to carry out these penances on their behalf. In recent centuries pilgrimage to Santiago became much less common, until about thirty years ago, when the idea of pilgrimage once again became popular.

The *Camino de Santiago* attracted tiny numbers in the 1980s but has increased rapidly since then. In 2017 about 300,000 people were acknowledged as pilgrims. Sarah and I became pilgrims to Santiago in September 2018. A friend of ours had made two pilgrimages on the Camino in recent years, and this had got us thinking about it. She then invited us to come with her for what she saw as her final Camino, and we decided to accept her invitation. Sadly, health problems prevented her taking part, but we were able to fulfil our plans, with very helpful guidance and assistance from our friend.

Why did we walk the Camino? We certainly did not see it as an act of penance. Nor was being in the possible presence of the bones of Saint James a significant issue for us. Initially, the idea of sharing this experience with our friend was an important factor. But as well as this, we saw it as a challenge to be taken up, and a test of our strength and discipline (and fitness). We wanted to be open to what God might teach us through this experience. And we were attracted by the idea of linking ourselves with the thousands of pilgrims who have made the journey over the years, as well as the possibility of meeting other pilgrims as we journeyed to Santiago de Compostela.



One of the directional guide posts

Many people who have become aware of the Camino assume that there is only one route: the one which begins on the French side of the Pyrenees, crossing over into Spain and journeying about 800 km to Santiago. However, pilgrims to Santiago came of course from many places throughout Europe and took many different routes. Some of the main routes have particular names: the *French Camino* is the famous route, while there is also the *Northern Camino* along the coast, the *Original (Primitive) Camino*, the *Portuguese Camino*, and the *English Camino*, which is the route we took. This is a route taken by pilgrims who had come by boat from Britain, Ireland or Northern Europe. It has been determined that to be recognized as a true pilgrim, one must walk at least 100 km (or ride at least 200 km). There are two ports from which one can begin the English Camino: A Corunna, which has an airport, and Ferrol, which has become a significant Spanish naval centre. The walk from A Corunna is only about 80 km, while the official measurement of the Camino from Ferrol to Santiago is 112 km. So it was that we started our Camino at Ferrol.



Walking through a forest

Traditionally, pilgrims depended on local hospitality as they made the long journey. Over the years, hostels were developed where pilgrims could stay for a minimal charge, which generally provided a bed in a dormitory, together with somewhere to cook, to wash and to bathe. Most towns on Camino routes still have these hostels, which are maintained by local citizens or churches.

With the assistance of our friend, we linked up with an organization that arranges accommodation at local hotels and guest houses, transports baggage from one stopping place to the next, and provides maps and guidance for walkers. We felt that this was a good way for us to travel: it did not save us any of the walking, but it provided facilities which would be very helpful at our stage of life, and it meant that we did not need to carry 15 kg packs on our back as we walked. We took walking poles (very useful!), a day pack, and a water pack each day. In preparation we took quite a few walks around Sydney Harbour and the Parramatta River area, to get us used to the distances we would be covering.

The 112 km of our Camino took six days. We started with two fairly short days of about 15 km each, followed by about 20, 25 and 29 km. Our last day was only about 12 km, which enabled us to arrive at the Santiago cathedral around 11am, well in time for the daily Pilgrims' Mass at 12 noon. After the first two days we found it worthwhile to get away early, soon after sunrise or even before. Daylight saving in Spain is two hours, so sunrise in September was close to 8am. As the weather was very warm, with a maximum around 30 degrees each day, we sought to reduce the amount of walking in the worst of the heat. Nevertheless, we were thankful that we had no rain to contend with and we understand that this was quite unusual for the region. We generally took a light lunch with us – often a baguette and some cheese or ham (Spanish ham is very flavoursome!), as well as a piece of fruit. As well as filling our water pack, we would often buy a large bottle of cold fruit juice or soft drink around the middle of the day, which got us through the rest of the day! Despite concerns about blisters and other problems, we found the walk certainly tiring and challenging, but definitely within our capacity, and we had no significant problems.

The Camino is not to be thought of as simply a scenic walk. We certainly walked through some beautiful country: with forests, hills, farmland and water views. We went through villages and small towns. But there were also larger towns and suburbs, as well as a few unattractive industrial areas. We had easy walking, as well as long climbs and some very steep hills at times. We walked through the trees and meadows, along small roads and tracks, and sometimes along more major roads. All the way we were guided by regular guide posts displaying the shell which is the symbol of the Camino, and an arrow showing the way forward. On the few occasions where we were uncertain of the way to go, local people were always happy to point us in the right direction. A friendly “Buon Camino” (“*Good camino*”) was a regular greeting from local people, as well as fellow pilgrims we met.

The English Camino is not one of the busier routes, but we saw other pilgrims from time to time, often with a shell around their neck or hanging from their packs. Everyone travelled at their own speed, but often we would walk with one of two people for a while, sharing our stories, before parting so that we could continue at our own

comfortable speed. We spent time walking with two ladies who lived not far from Cambridge, as well as with other pilgrims from Britain, Germany, Italy and elsewhere.

Before leaving each day Sarah and I shared in a simple liturgy of prayers, scripture reading, a Taizé chant, and singing the first verse of “He who would valiant be” with its call to be a pilgrim. Sarah commented that she thought of the bigger hills as “giants” that shall not frighten the pilgrim in Bunyan’s hymn. We ended each walk with another short liturgy, so that each day was set in the context of prayer and reflection. We found that we only talked to each other some of the time: often we had our own thoughts, reflections and prayers that were part of our experience. Walking really became simply a matter of putting one foot after the other.

It was exciting to reach Santiago de Compostela, where great crowds of people gathered in the square; and joining in worship with pilgrims from many different lands was a special experience. For us it was an achievement, but it was also a journey which enabled us to experience God’s world, the fellowship of others, and our own Christian walk in a different way. We would certainly recommend the Camino to any who are interested.

Will we do another Camino ourselves? We do not know, although we have talked about walking on a busier route if we do it again. Whether it will happen, we do not know.

People walk the Camino for many different reasons: simply because it is a famous walk or a challenging walk; or hoping for some spiritual experience; or as an act of devotion. The idea of living my Christian life as a pilgrim has taken on a particular resonance to me. And the importance of connecting to the wider Christian family is significant. I have learned something about myself and experienced the presence and the blessing of God in a new context. I can certainly say that Sarah and I had a “Buon Camino”.



**“We did it!”
Outside the cathedral in Santiago!**

Did you know?

The service of Nine Lessons and Carols has a very long tradition

Our Service of Nine Lessons and Carols, held last on 16 December 2018, has a very long tradition. 2018 was the centenary of the first Festival of Nine Lessons and Carols Service at King's College Cambridge on Christmas Eve 1918. This means that the centenary of that service occurred in 2018, the same year as the centenary of the Armistice. However, the service of Nine Lessons and Carols was formalised in 1880 in Truro Cathedral, Cornwall.



Eric Milner-White 1913

The original service was planned by Eric Milner-White who was the recently appointed Dean of King's College. He served in World War 1 as a decorated Military Chaplain and his work during this time created in him a belief that a more relevant and "imaginative" form of worship was needed within the Church of England. He thought that as this was the first Christmas after the end of the War, a service of lessons and carols would be more 'uplifting' than the expected Evensong on Christmas Eve.

Reverend Milner-White used a form of service drawn up in 1880 by E W Benson, later Archbishop of Canterbury. Rev Benson planned his service for 10.00pm on Christmas Eve, held in a large wooden shed which served as the Cathedral in Truro. Rev Milner-White used Benson's plan but wrote the now classic Bidding Prayer which opens the service.

The Bidding Prayer was of particular relevance in the first service with the words "*all those who rejoice with us, but upon another shore and in a greater light*", which referenced the loss of life in the Great War. Since then, those who pray those words keep in their hearts loved family and friends who have died.

Since 1919 this service has always begun with the hymn 'Once in Royal David's City'. Saint Alban's carries on this tradition, singing the same hymn, as the sanctuary party enters the darkened Church. A candle then spreads its light to other candles, through the church, as a symbol of God's light breaking upon the whole creation and re-kindled for us in the birth of Christ.

Eric Milner-White also devised the original Advent Carol Service for King's College in 1934.

A Festival of Nine Lessons and Carols - King's College Cambridge Chapel - Christmas Eve 2018

Accessed 26 December 2018 at 1120hrs

http://www.kings.cam.ac.uk/sites/default/files/chapel/9lc_order_of_service_2018.pdf

The Parish Register

Holy Baptism

Eleanor Elizabeth HICKEY 4 November 2018

Nevaeh Mae PEARSON 8 November 2018

The Faithful Departed

Judith Ann JOHNSON 1 November 2018

Myrna Fay BURKE 9 November 2018

Reena Susan MATHEW 23 November 2018

John Francis HEMPSTALL 17 December 2018



The Blessing of Pets, 14 October 2018

By Youth Leader Christopher Lawn

On Sunday 14 October we held a special thanksgiving service for our furry friends which we titled 'The Blessing of Pets'. Canines of all shapes and sizes were present as we gave thanks to God for the joys and pleasures of his creation.

A significant aspect of this service was a talk by the founder of Ruff Sleepers, Linda Castellazzi, who spoke about the importance of pets as support for the homeless. Ruff Sleepers is a non-profit organisation whose main focus is providing free essential services for homeless people's pets including a mobile pet washing service, access to flea and worm treatments, referrals to free vet clinics and much more. A big thank you goes to the congregation for their generosity, with over \$300 being donated to Ruff Sleepers through the offering, and more still through the sale of shirts and bandanas. To find out about the great work Ruff Sleepers do, visit <http://ruffsleepers.org>



Linda Castellazzi



Sunday School Pageant and Presentation, 9 December 2018



Christingle Service

Christingle is a special, memorable celebration that takes place in thousands of churches and schools. Saint Alban's held a Christingle Service on Christmas Eve 2018. The celebration is named after the Christingles that are lit during the service. Christingles are specially decorated oranges.

History of Christingle

2018 was a very special one for Christingle as it is 50 years since the first Christingle service for The Children's Society of the United Kingdom was held at Lincoln Cathedral on 7 December 1968.

Christingles themselves actually go back much further and began in the Moravian Church in Germany. At a children's service in Marienborn in 1747, Bishop Johannes de Watteville looked for a simple way to explain the happiness that had come to people through Jesus.

He decided to give the children a symbol to do this. In 1968, John Pensom of The Children's Society adapted Christingle and introduced it to the Church of England. Children decorated an orange with a red ribbon, dried fruits, sweets and a candle to create a new visual representation of Christ, the light of the world, celebrated by the lighting of the Christingle candles.



The orange represents the world.



The red ribbon indicates God's love wrapped around the world and the blood Christ shed on the cross.



The dried fruits and sweets are symbols of God's creations. For many people, they also represent the four seasons.



The lit candle symbolises Jesus, the light of the world, who brings hope to people living in darkness.

<https://www.childrenssociety.org.uk/what-you-can-do/fundraising-and-events/christingle/what-christingle>

Accessed 26 December 2018 at 1615hrs



Table of Christingles to be distributed



Group of young musicians at Christingle Service

Christmas 2018



Sanctuary decorated for the celebration of Christmas Day



Nativity Crib Saint Alban's Christmas



Sanctuary during 11.00pm Service Christmas Eve



ABOVE AND BELOW: Gospel Reading
11.00pm Service Christmas Eve



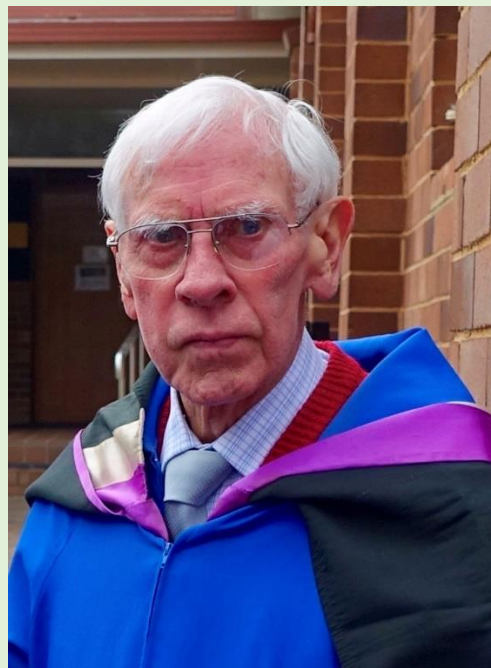
Bruce Wilson, Acting Choir Director 2017 – 2018

Interview by Malcolm Lawn

When Saint Alban's suddenly found itself without a Choir Director late in 2017, long-term choir member Bruce Wilson stepped up to fill the role while the church searched for a permanent replacement. This search took longer and was more difficult than anyone anticipated. Meanwhile, through Bruce's efforts the choir continued in its greatly appreciated role, contributing to worship at Saint Alban's.

Now that Michelle Lee has been appointed as our new Choir Director, Bruce can step down, well satisfied with his efforts to keep the choir going. I took a moment with Bruce to talk about his long association with Saint Alban's and his contribution to music in the Parish.

I first asked Bruce about his background in music. He had always shown interest in the piano: "Whenever I saw one, my itchy fingers were always tempted to try it out. My grandmother had a piano but after my parents bought one I started lessons at a convent in Newcastle at the age of ten years."



**Bruce Wilson at Saint Alban's
Patronal Festival - June 2018**

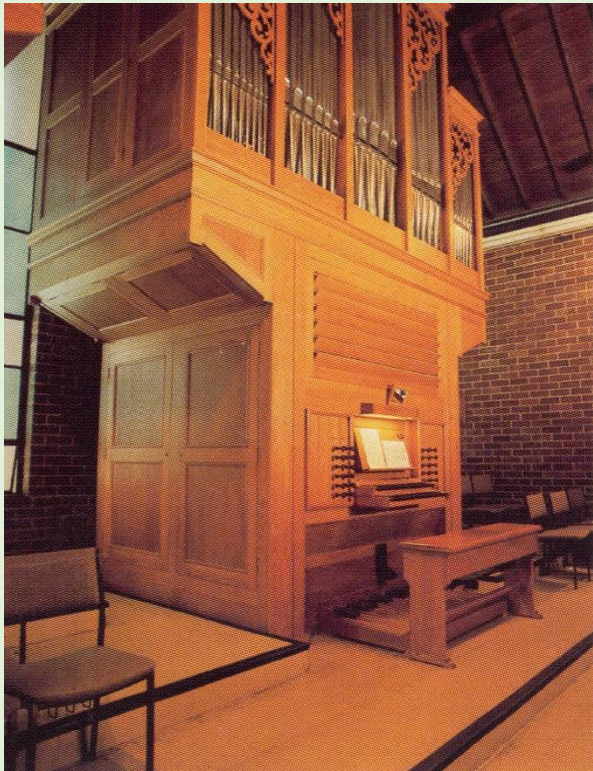
Bruce told me "My father was a teacher and so to gain his promotions the family moved to various country locations where fortunately I was able to continue piano lessons usually at the local convent as in Orange and Cowra but also in Bowral where the teacher was the funeral director as well as being the organist at Saint Jude's."

Despite his passion and talent Bruce never had any ambition to make it his profession. "In my second last year at High School at Cowra, I was offered a scholarship to study piano at the Sydney Conservatorium on the basis of results in the old piano Grade 1 AMEB exam. This was very tempting. However, the decision was made to decline the offer and complete the Leaving Certificate and then enrol in the Faculty of Dentistry at Sydney University. I rationalised that I would have an interesting profession with music as a good relaxation. I have never regretted that decision. After graduation, I was working in the Broken Hill Mines Dental Clinic and boarding with a family who had a piano. I was able then to prepare for and gain my A.Mus.A in performance. In doing so it was necessary for two examiners to come to Broken Hill specifically to examine me!"

"My interest in choral music developed while still at school. I accompanied the school choir and I accompanied many singers and instrumentalists over the years. I have sung in and conducted various church and secular choirs over more than sixty years."

Bruce and Ida first came to Saint Alban's in June 1962. "We purchased our first home in Lewis Street. I had established my dental practice in Castle Hill in February 1961 and by the following year we chose Epping for our home. We came with two small children but by 1968 we had four which is when we moved to our present residence in Pennant Parade."

Bruce joined the choir soon after arriving at Saint Alban's in 1962, contributing to the choir and worship at Saint Alban's for a remarkable fifty-seven years. A few years later, during the 1970s, he took the opportunity to learn the organ under Christa Rumsey who was then the organist at Saint Alban's. "It has been a special privilege to be involved with the choir for many years as a bass, accompanist and director. Each of our choir directors over the years has made a significant contribution to our choir. I appreciate that we have expanded our repertoire, have learned aspects of voice production and have learned to appreciate a wide range of choral music and in doing so have enhanced the music and liturgy of Saint Alban's. At the same time the choir has keenly participated in the preparation of our choral music."



Installation of Le Tourneau Organ in 1981

One of Bruce's most significant contributions to music in the Parish was the acquisition of our Létourneau organ and the construction of the choir gallery. "It was realised that the previous organ was not coping with the large congregation especially as it was located in what is now the chapel adjacent to the sanctuary. I was appointed convenor of the organ subcommittee in 1976 which oversaw the purchase and installation of our organ. The organ was promoted as a *Tribute to the Past—Endowment for the Future.*"

"As well, the major decision was made to build the gallery from which the organ and choir would greatly support the congregation. It was an exciting time, generating many opinions for and against the plan. The organ was installed in October 1981. At the same time the giving to missions beyond the church increased significantly."

Finally, I asked Bruce about how he would like to see our choir develop in the future. He replied: "Choral music is part of the DNA of Saint Alban's - may that tradition long continue. As Psalm 150 says: *'Let everything that hath breath, praise the Lord.'*"

At the end of 2018 the Parish Council expressed its deep appreciation and indebtedness to Bruce for his leadership of the Choir 2017-2018 and on behalf of the Parish made a presentation to him that will allow he and Ida to relax and enjoy some musical performances at the City Recital Hall in 2019.

Ecumenical Advent Service at Saint Alban's - 27 November 2018



LEFT TO RIGHT: Fr Peter Dowd, Epping-Carlingford Catholic Parish; Rev'd Andrew Hall, Epping Baptist Church; Bishop Ross Nicholson, Epping Anglican Parish; Rev'd Greg Woolnough, Epping Uniting Church and Rev'd Paul Weaver, Epping Anglican Parish

New Choir Director for Saint Alban's – Michelle Lee



Michelle Lee
L.T.C.L., BTh, MBA, Cert IV TAE

Michelle was brought up on the Northern Beaches and attended Hornsby Girls' High School. She then studied at the Sydney Conservatorium of Music before travelling to London where she studied privately for Trinity College's Licentiate (LTCL) music performance.

Upon returning to Sydney in 1990 she established her private studio and now prepares piano students of all grades for Pianoforte, Theory and Musicianship examinations (A.M.E.B., Trinity College and Associated Board of the Royal Schools of Music (ABRSM)).

Students are also encouraged to perform at eisteddfods and concerts.

Michelle continues to perform and to be invited to play for a variety of events. She has had a wide variety of experience in leading and playing music in a church congregation setting and is equally adept in leading singing whilst playing a keyboard for contemporary services, or as a church organist.

Realising the importance of developing the musicians and singers in each congregation to support and strengthen church worship, Michelle has actively sought to encourage others to be involved in services using their musical talents.

As a committed Christian, Michelle is a firm believer in the truths of the Bible, the transformational power of God in people's lives, and professes Christ Jesus as her Lord and Saviour. Previously a regular and committed member of the Anglican Christ Church Saint Ives, Michelle is involved in music, English as a Second Language teaching and children's ministries. She sees the role of Choir Director at Saint Alban's Epping as a tremendous opportunity to celebrate the wealth of our Christian Worship heritage whilst impacting others with the Gospel of God.

Anglicare Counselling

There is a counsellor working at Saint Alban's. Jane works with people who are living with relationship difficulties, family conflict, anxiety, depression and many other issues.

Jane has a Social Work degree and has post graduate studies in counselling. She has over forty years of experience in diverse settings like hospitals, sexual health clinics and mental health agencies and has spent ten years as a coordinator and counsellor at Rough Edges Community Centre in Darlinghurst. Jane has been with Anglicare for nine years where she is a senior counsellor.

Jane works independently of the Parish and sessions are confidential.

For more information, or an appointment, phone 9798 1400.



The Pudding Project

By Ruth Shatford

2018 was the fourteenth year of the pudding project. It began as a personal effort with 50 puddings, moving on to 100 the next year and then not long after, 200. Now, there are 400 puddings made and sold, about 60 of them both gluten and dairy free, which are welcomed by those with dietary needs. The venture has grown and, with parish support behind the project, we now donate about \$12,000 per year. The final amount for 2018 is now over \$14,270. Funds raised are divided to support three different groups. One third goes to something close to home, one third to supporting indigenous communities and one third goes to a third world project. When there is a little more than \$12,000 raised, the remainder serves to start purchasing the fruit the following year or enables the Parish Council to respond to an emergency appeal.

In 2018 the three groups were The Footpath Library, The Indigenous Literacy Foundation and The Support Association for the Women of Afghanistan.

The Footpath Library



Footpath Library Volunteers
In the past, Saint Alban's has contributed to the cost of a van

The Footpath Library is a volunteer organisation founded in 2003 to enrich the quality of life for homeless people, to encourage literacy and to promote a society that is well informed about homelessness. As funds available to the association have diminished, they no longer deliver books to hostels but continue to use mobile vans to deliver new and very good second-hand books to points in Sydney and Perth. 300 individuals a month use this service.



The Indigenous Literacy Foundation



The Indigenous Literacy Foundation is a charity of the national book industry that aims to reduce disadvantage experienced by children in remote indigenous communities across Australia, by lifting literacy levels and instilling a lifelong love of reading. There are three core programs. One gives books to communities, another encourages reading in children under 5 and the third is Community Literacy Projects which published 80 books written by community members, some in first language, with support from many renowned Australian authors and illustrators.

The Support Association for the Women of Afghanistan

The Support Association for the Women of Afghanistan is a charity operated entirely by volunteers and therefore it does not have to use part of its donation income to pay any staff. It raises funds for human rights and is dedicated to providing assistance in health services, education, safety, nutrition, improved self-esteem, scholarships and vocational training for illiterate women both in Afghanistan and those who live as refugees in Pakistan. One project is a Vocational Training Centre for illiterate women in Kabul.



Thank you to all the parishioners who have bought plum puddings and who have in many cases paid more than the asking price of \$35 or who have donated towards the ingredients. Several parishioners paid for a pudding but had no need of it and asked that the money be a donation or that it purchase a pudding for someone who would love one but was not in a position to buy one for themselves.

Induction of The Reverend Dr Ben Edwards Rector of Saint Paul's Manuka, 15 December 2018



Interior Saint Paul's Manuka during the Induction service

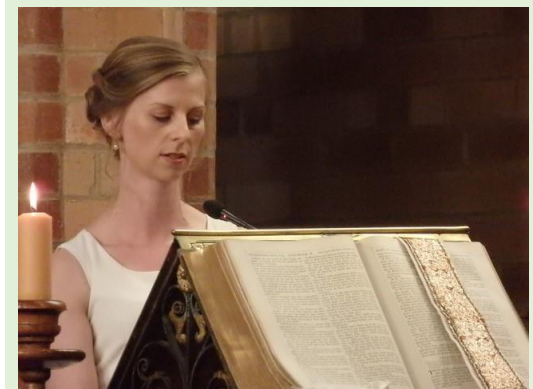
Many readers will remember Ben Edwards as the Saint Alban's organist in the years 2000-2002. Ben is married to Kate, daughter of parishioner Anne Lawson. Kate was one of the original Alban's Angels and sang with this choir and later the senior choir.

Ben was made a deacon in 2004 and ordained priest in 2005. He served as Chaplain at Orange Anglican Grammar School and in curacies at Holy Trinity, Orange and Saint Luke's Mosman.

Ben's last position was as Parish priest in Molong, near Orange, in the Diocese of Bathurst. He began ministry there in 2009.

In his time in Molong he undertook significant refurbishment and restoration works on the Church and hall and expanded ministry opportunities to the elderly, young families and children. He implemented solar power systems and assisted in the musical and liturgical development in the parish.

He also encouraged the setting up of a community garden and various concert series and liturgical occasions to engage the wider community.



Ben's wife Kate reads the lesson

The Right Rev'd Trevor Edwards, Vicar General of the Diocese of Canberra-Goulburn with supporting clergy



When announcing Ben's appointment as Rector of Saint Paul's, Manuka, Bishop Trevor said he had been assured that Ben is an engaging, thoughtful preacher and a diligent faithful pastor.

The Bishop said, "I believe he is a good fit for the present and future needs of Manuka, and in time I am sure he will make a valuable contribution to this Diocese as a whole".

Many family members, friends and fellow priests travelled to Canberra for Ben's induction to show their support.

All at Saint Alban's wish Ben, Kate and their children a rewarding ministry at Saint Paul's and a happy and fulfilling life in Canberra.

Photos are courtesy of Peter McDermott from Saint Paul's Anglican Church, Manuka.
Some text from *Community*, the news magazine of Saint Paul's Manuka

John Geoffrey Beer 1931 – 2018

By Nigel Hubbard

At Saint Alban's Epping the vocation of the sacred ministry was stressed by successive rectors Eric Henry Parsons (1939 – 1949) and William Noel Rook (1949 – 1969). In the decade 1949 to 1959 seven men were ordained.

Prominent among them was John Geoffrey Beer. The family grew up in Eastwood and subsequently moved to West Epping and became a part of Epping Parish. John Beer was involved as a Sunday School teacher, Server and later Secretary of the Parish Council. John wrote:

"It was during those years, I believe, that the idea of a possible priestly vocation took root and developed. It was Canon Rook's ministry that had such a profound effect on many of us ... I remember with gratitude the Reverend Bill Childs who conducted an evangelistic mission. He it was who first suggested that I should consider offering myself as an ordination candidate."

John Beer also paid high tribute to Rook's "emphasis on the sacramental and devotional life" as well as the preaching on social issues by the Reverend W G Coughlan.



Reverend Dr John Geoffrey Beer

John was made deacon by the Bishop of Armidale in 1958 and priested the following year. He served curacies in Tamworth and Armidale and subsequently served three years as Vicar of Emmaville, a mining and grazing community on the New England tableland. During 1965-67 he ministered in the Diocese of North Queensland but then returned to Sydney to care for his widowed father. He enrolled at the University of Sydney, graduating Bachelor of Arts in 1970 and Master of Arts in 1979. Much later, in 2010, he obtained the degree of Doctor of Philosophy. For twenty years from 1970 he taught at Sydney Grammar School.

From 1976 to 2014 John was an honorary assistant priest at Saint James King Street and from 1980 to 2014 he was a Fellow of Saint Paul's College at the University of Sydney. For some years he was a Senior Tutor at The Women's College and made a significant contribution to the life of the College.

John lived for a time at the Anglican retirement village at Turramurra until declining health necessitated a move to a care facility. He died on 23 September 2018. At his funeral at Saint Paul's Burwood references were made to 'his gift for friendship and his concern for social justice'.

John wrote *'Saint Albans Epping meant a great deal to me in helping to foster a vocation to the ministry through the witness and examples of dedicated clergy who not only preached but lived the Gospel in all its fullness.'*

Acknowledgements

Saint Alban's Epping Parish Magazine - June-July 1986

Ian Westbrook – *St James' Parish Connections* – October-November 2018

Brian Haywood – Archivist of Saint Alban's



Saint Alban's decorated for Advent



A PARISH REMEMBERS – Saint Alban's honours World War 1 Servicemen

Book of 21 profiles of soldiers
whose names are inscribed on the
World War 1 Honour Board in
Saint Alban's Church

Copies available from
the Church Office

Cost: \$20

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

The deadline for contributions is 5 April 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?

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

Saint Alban's Honour Board – Everard Digges La Touche

This article is the seventeenth 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. Everard Digges La Touche was a parishioner and preacher at Saint Alban's for some time 1912-1914. He came to live in Essex Street, Epping with a distant relative, William Robert Digges La Touche who was a parishioner at Saint Alban's and is remembered by a memorial plaque on the southern wall of the Church. Everard became friendly with the Saint Alban's Rector at that time, The Reverend Charles Thomas, and was often asked to preach or lead a mission.

Everard Digges La Touche (Born 14 March 1883 – Killed in Action 6-8 August 1915)



Second Lieutenant Everard Digges La Touche

Everard Digges La Touche was the son of Everard Neal La Touche (1843-1903), a Major in the Bengal Lancers, and his wife Clementine nee Eager. He was born in Newcastle, County Down in Ireland on 14 March 1883. He was given the same name as an older brother who was born and died in 1879. Another brother, Averell, was born 24 December 1884.

The family were living in Bedford, England at the time of the 1891 census and Everard and Averell both attended Bedford Grammar School. The brothers appear on the World War 1 Roll of Honour for their old school.

On the family's return to Ireland, Everard attended Mountjoy School in Dublin. This was a Protestant boarding school in Mountjoy Square, a Georgian garden square in Dublin, on the north side of the city just under a kilometre from the River Liffey. One of five Georgian squares in Dublin, it was planned and developed in the late 18th century and was surrounded on all sides by terraced, red-brick Georgian houses.

Everard was a fine scholar and attended Trinity College, Dublin where he graduated with a Bachelor of Arts in 1904.

In 1906 Everard Digges La Touche visited Australia. At the age of 23 he arrived in Sydney 29 April 1906 on the ship *Persic*. On his visit he gave many lectures on theological matters and some in which he discussed the political issue of Home Rule in Ireland. On his return to England in 1907 he began study for holy orders at Bishop's Hostel in Bishop Auckland, County Durham. He was made a deacon 22 September 1907 and priested in 1908.

After this he returned to Dublin and served as Curate at Saint Mary's, a church with strong evangelical associations. He also acted as assistant Curate of Saint Thomas' Parish Dublin and it appears that it was while in Dublin he met Eva King. Eva was the daughter of The Reverend William King, Rector of the Parish of Milltown in County Kerry.

On 30 June 1909 Everard married Eva in Kilcolman, County Kerry, Ireland. She was a County Kerry girl, born 29 October 1882. On 3 July they left on a 23-day sea voyage honeymoon aboard the steamship *Arzila*, visiting Morocco, the Canary Islands and Madeira.

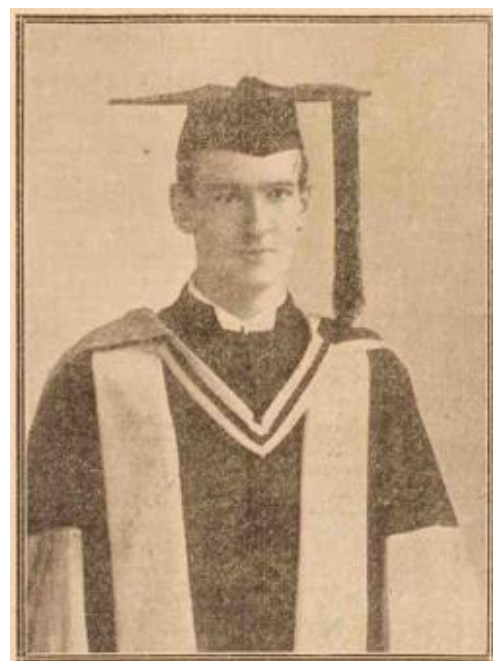
In 1909 Everard held several positions in the north of England before settling as Curate to Saint John's Bradford in Yorkshire. In 1910 he received his Doctor of Letters from Trinity College Dublin and was reputed to be the youngest ever to receive this award. Following this honour, he lectured at Trinity College, choosing as his subject *The Person Of Christ in Modern Thought*. While in Bradford a son, Everard William James Digges La Touche, was born to Everard and Eva on 11 October 1910.

Everard left Bradford and in the 1911 Census the family was living at The Parsonage, Pamber Heath, Hampshire, in the south of England. This move seems to be because he suffered ill health though no specific information about this supposition could be found. While in this position he was popular in the village, as a preacher and as a man who took interest in community affairs. During his time here his second son Paul Digges La Touche was born 20 March 1912. After less than a year Everard was on the move again. This move was far more momentous.

Scholars suggest that it was Everard's health, possibly tuberculosis, which prompted him to move to a much warmer climate and on 7 May 1912 Everard Digges La Touche boarded the ship *Miltiades* bound for Melbourne, Australia. What made this move different from the others is that he left behind his wife and two young boys. Everard William James was 17 months old and Paul 5 months.

The reasons for this action have been discussed by scholars. Was the marriage not successful? Did Everard intend to return? Did he intend to send for his family when he was settled? These questions cannot be answered. Before Everard left he moved Eva and the children back to Ireland, presumably so they could be near Eva's family.

In Australia on 4 July 1912 Everard became Vicar of Emmaville, a small town in the Diocese of Grafton and Armidale in the north-west of New South Wales. He was welcomed here but on 7 October of that same year he suddenly resigned his position in order to return to Sydney. There is a suggestion that *"some of his parishioners seem to have considered him to be too academic"*. [Nigel Hubbard 1984]



Everard Digges La Touche at his graduation

On 6 December 1912 Everard was appointed a 'Lecturer and Missioner in Sydney and the Vicinity'. This meant that he would be working within the University of Sydney and also be available to take missions in various parishes in the Sydney Diocese. Another duty would be to lecture at Moore Theological College in Newtown. As Nigel Hubbard writes:

"There can be no doubt that Rev Everard Digges La Touche brought an intellectual and scholarly touch to the Sydney church scene."

As a preacher Everard was much sought after and he was welcomed into many local churches. His lectures at Moore College *"were characterised as helpful and outspoken"*. [Nigel Hubbard] He continued to preach and teach until an abrupt parting of the ways when he resigned from the staff at Moore College after a disagreement with the Principal, D J Davies.

Kuring-gai Historical Society Inc claims Everard Digges La Touche as one of their own, writing in a newsletter –

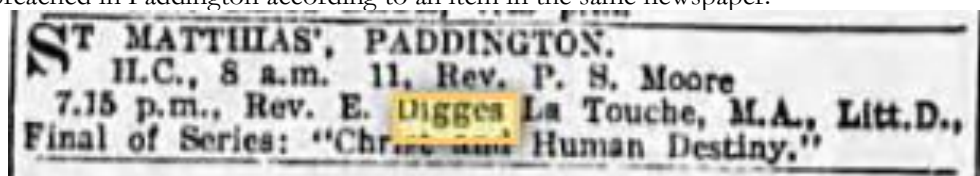
"He was exceptionally brilliant, had a doctorate of letters and back home was a widely respected scholar and occasional visiting preacher at St Paul's Church, Wabroonga."

Everard Digges La Touche was known to have preached 39 times at Holy Trinity Church in Dulwich Hill. Just one such occasion is outlined below:



Sydney Morning Herald of 21 June 1913 page 5

He also preached in Paddington according to an item in the same newspaper:



Everard Digges La Touche preached often at Saint Alban's on a Sunday night after coming from his army training camp in Liverpool. Nigel Hubbard writes:

"In those days Evensong commenced at 7.30pm and the only train that he could catch arrived at Epping well after 8.00pm. Sometimes a few extra hymns were necessary before Digges La Touche could arrive to preach, but no-one left the church – his messages were keenly anticipated."

His Diocesan Missioner role continued until the outbreak of World War 1 when he tried to become an army Chaplain. Such a position was not made available to him so on 27 August 1914 he enlisted as a private. He saw this war as a 'holy war' and encouraged others to enlist. He was one of the first in the country to realise that there needed to be a strong response by the nation.

Soon after enlistment, initial training and promotion to Acting Sergeant, he was discharged as medically unfit. Nigel Hubbard writes:

"The historian CEW Bean attributed the cause to varicose veins. However he underwent a successful operation and re-enlisted, according to army records on 28 December 1914."

At the time of his December enlistment Everard gave his next of kin as Mrs Eva Digges La Touche who was living in County Kerry in Ireland. On enlistment Everard was almost 32 years old, 5 foot 11 inches tall [1.8metres], with grey eyes, light brown hair and a fair complexion. As expected, he stated his religion as Church of England. If he was suffering from tuberculosis this was not detected at his army medicals and Nigel Hubbard suggests that it is unlikely due to the high levels of fitness required by the Australian Imperial Force.

Everard began Officer Training at Marrickville, Sydney, and by May 1915 his rank was Second Lieutenant in the 6th Reinforcements, 2nd Australian Infantry Battalion. On 16 June 1915 Everard left for Egypt on board *His Majesty's Australian Transport A63 Karoola*. Before he left Australia he gave away all his valuable books to his clergy colleagues as if he did not expect to return. On his departure from Australia his next of kin was recorded as his mother, Mrs C Digges La Touche c/- C B Jameson Esq, 'Monasterevin', County Kildare, Ireland. On the voyage to Egypt Everard Digges La Touche ministered to the men on board the ship. Nigel Hubbard reports the words of a soldier:

"He sometimes gives addresses and offers prayers as he is able. It is a fine thing to know we have a man of such high principles over us."

On the morning of 6 August 1915 Everard's ship landed at Gallipoli and within hours he and his company were in action. This was the day for the diversionary allied attack at Lone Pine while the New Zealand infantry mounted an attack at Chanak Bair. Another Australian force was to mount an attack from a third direction. All this activity would help cover the landing of a new British force at Suvla Bay.

The battle at Lone Pine spread over three ghastly and bloody days. It was over by the morning of 10 August when the allied position was secure and the Turkish forces were no longer attacking. Anzac casualties amounted to more than 2000 men killed, wounded or missing. It is estimated that Turkish losses were almost 7000 men. One of those lost in the battle was Everard Digges La Touche. According to a source quoted by Nigel Hubbard:

"He (Digges La Touche) went before his men as we all knew he would, without fear except for them. He carried only his cane and revolver – soon he was shot down with two bullets in the groin and the lower part of his abdomen. They managed to get him into the trench where he had to lie for some twenty hours. Through all this, his one thought was for his men – the wounded, were they as comfortable as possible? Had they water?"

According to the war historian, CEW Bean, it had been ordered that Digges La Touche not be moved but the wounded man insisted he must be moved out of the way. *"It's not me you must consider, but the position,"* he said. He was moved and died soon after.

Albert Edward Talbot, Dean and Archdeacon of Sydney's Saint Andrew's Cathedral, was a Colonel with the Australian Imperial Force and a senior Anglican Chaplain. He was at Gallipoli and also suffered a minor wound at Lone Pine in August 1915. It was his duty to bury the dead from the assault of 6-8 August. Everard Digges La Touche was buried that day with other fallen soldiers in Brown's Dip Cemetery in Victoria Gully on the Gallipoli Peninsula. Now his remains rest in the Lone Pine Cemetery at Gallipoli. His grave site is Plot 1, Row E Grave 3.

SYDNEY CLERGYMAN'S DEATH. KILLED BY TURKISH BULLET.

Dr. Talbot, Dean of Sydney, writing to the Rev. Yeates from the trenches at Gallipoli, tells how Dr. Digges La Touche met his death. Dr. Talbot says:—"On Sunday morning last, August 8, it was my sad duty to bury the mortal remains of the brave boys who had fallen in the great charge of the Irish Infantry Brigade of the previous Friday. That charge will always stand out as one of the great achievements of the operation here. After crossing a fire-swept zone our troops captured three lines of Turkish trenches, strongly held in a position of great strategic importance. Our losses were necessarily heavy, as by this time you will know. On the Sunday morning I was standing at the side of a trench in which 17 of our fallen officers and men lay side by side. Before the service, which was much shortened, as we were under heavy shell-fire at the time, I was going through the list of the dead when I was surprised and shocked to come across the name of Dr. Digges La Touche. The shock was all the greater, as, although I had heard that he was on his way here, I had no idea until then that he had landed on the Peninsula. Going down into the grave, and reverently uncovering his face, I saw the features of our friend. He had landed, I believe, early on the morning of the charge, and that same night he had secured sealed the parapet of our trenches when he went down to a Turkish bullet. He saw but little of the war, but his example is a great asset. You probably know that he desired at first to come away as a chaplain, and that when no opening offered in that capacity he joined the ranks. You will remember, too, how he overcame every obstacle of ill-health, and first as private, then as sergeant, then as colour-sergeant, and lastly as second-lieutenant, he fought his way here. I remember his once saying to me in my office at the Deanery what a grand thing it would be to get his commission from the ranks, and before he fell he had gained his desire. He was a born fighter. When the war broke out his patriotism simply possessed him. He laid aside the pen for the sword. He has often been heard to say that he was coming here to die for his country. It turned out to be a true presentiment, but his death was the death of a hero, and we thank our God for that."

Sydney Morning Herald (NSW: 1842 - 1954),
Thursday 7 October 1915, page 9



Lieutenant Averell Digges La Touche

At left is a letter written by Dean Albert Edward Talbot from Gallipoli to a colleague in Australia.



Photo Courtesy Kim Phillips – Ryde Historical Society



Cemetery at Lone Pine – Photo by Julie Evans July 2011

By a sad coincidence, his wife's brother, Sergeant William Ernest King, who was serving with Everard in the 2nd Battalion AIF, was also killed at Lone Pine in the period 7 – 14 August 1915. His body was never found and he is commemorated on the Lone Pine Memorial to the Missing.

Tragedy for the La Touche family was compounded when Everard's younger brother, Lieutenant Averell Digges La Touche, went missing at the Battle of Loos, near a small village about four kilometres east of Ypres, Belgium on 25 September 1915. He had been attached to the 2nd Battalion, Royal Irish Rifles. Averell Digges La Touche is commemorated on Panel 40 of the Menin Gate Memorial at Ypres.



Menin Gate, Ypres

Rev. Lieut. E. Digges La Touche,

WHO has been killed in action at the Dardanelles. His death removes one of the keenest intellects in the Anglican community of Sydney, where prior to his enlistment he was lecturer and missionary for the diocese. He was born in County Antrim, Ireland, and his scholastic career was exceptionally brilliant. He was the youngest Litt. D. who ever came out of Trinity College, Dublin, being only 27 years of age at the time. Deceased first enlisted as a private, that being in his opinion the best way to reach the soldiers. Later ill-health caused him to drop out, but he subsequently entered the Marriekville Training School, and received a commission as second lieutenant. He is survived by a widow and two boys.

Sydney Mail 1 September 1915 page 37

From Nigel Hubbard's pamphlet:

"As an officer he would be hard to surpass in the consideration he showed for the well-being of the men in his charge. He sought to enforce the strictest possible discipline and occasionally sections of the men have momentarily mistaken his discipline for harshness but not so when they came properly to know the man and to find out what a truly noble character lay concealed inside the outward man. I came to know and appreciate him as a dear friend and was often privileged to converse with him in his tent."

Everard Digges La Touche is remembered by many memorials across Sydney. His is remembered on the World War 1 Honour Board in Saint Alban's Epping and on a separate plaque [below] commemorating those from the Parish who died during World War 1. The Lectern in Saint Alban's was given in memory of him and six other Saint Alban's men who died during the war.



Photo Julie Evans 2015



Hornsby War Memorial unveiled on 27 April 1923 records the name Everard Digges La Touche

Everard is named on a memorial tablet in Saint Luke's Church, and on the Roll of Honour, in Pamber Heath, Hampshire, England, even though he had left the area years before, such was the esteem in which he was held. Everard and Averell are commemorated by a memorial plaque erected by their mother, Clementine Digges La Touche, in Saint John's Church in Monasterevin in Ireland where she was living at the time of their deaths. She also erected a brass and black marble memorial at Saint Patrick's Cathedral in Dublin. The Dublin memorial bears the names of her two soldier sons and her husband, Major Everard Neal Digges La Touche who died in 1903. The following is inscribed on the Saint Patrick's memorial:

*Peace, perfect peace with loved ones far away
In Jesus' keeping we are safe and they.
Quis Separabit* [who can separate us]

A further memorial to her son who died in infancy, her two soldier sons and her husband, is in the Mount Jerome Cemetery family Memorial, Dublin, Ireland where she, also, was buried in 1930. Everard's war service medals were issued to his widow, Eva, in the 1920s.



Everard's name appears on the Epping World War 1 Roll of Honour situated in the foyer of the Epping School of Arts Community Centre Epping



The name Everard Digges La Touche is recorded on the Epping War Memorial in Forest Park, Epping.
Photo courtesy Epping RSL Sub-branch



Window dedicated to Everard Digges La Touche Holy Trinity Church, Dulwich Hill
Unveiled 19 December 1915 - Photo Julie Evans 2018



The Epping Cenotaph records the name of Everard Digges La Touche
Photo Julie Evans 2015



Enlarged inscription of window at left

The words of Oliver Hogue in his book *Trooper Blugum at the Dardanelles* seem a fitting ending to the profile of Everard Digges La Touche.

"For ten months he had pleaded with the Church and State to let him serve as a soldier of the King. For ten weeks he wore the uniform of an officer of the Australian Imperial Force. For ten hours he did duty in the trenches. For ten brief seconds he knew the wild exultation of the charge. Then there passed away a great-hearted Britisher, strong of soul and clear of vision, who counted it a great privilege to fight and die for his King and country."

Daily Telegraph Saturday 12 August 1916 page 6

Lest We Forget

Julie Evans, Parishioner

Acknowledgements:

- 1) Acknowledgement and thanks to Nigel Hubbard advice and encouragement and for permission to use information from his pamphlet *Almost A Martyr's Fire* 1984 ISBN O 9596083 2 X
- 2) Article by Rev Dr Colin Bale in *Moore Matters* - magazine of Moore Theological College, Newtown NSW 2042. Winter 2015 edition pages 8 and 9. https://issuu.com/moorecollege/docs/moore_matters-2015_winter-web?e=8771009/50842786 Accessed 8 June 2018 at 1415hrs
- 3) Australian Dictionary of Evangelical Biography Accessed 8 June 2018 at 1425hrs <http://webjournals.ac.edu.au/ojs/index.php/ADEB/article/view/1029/1026>
- 4) Headstone photograph courtesy of Kim Phillips, Ryde Historical Society
- 5) Hornsby Shire Council <http://www.hornsby.nsw.gov.au/library/catalogues-and-resources/local-history/war-memorials/war-memorial-hornsby> Accessed 8 June 2018 at 1445hrs
- 6) Photo and information from website *Gallipoli and the Anzacs* <https://anzacportal.dva.gov.au/history/conflicts/gallipoli-and-anzacs/locations/explore-northern-war-cemeteries/lone-pine-cemetery> Accessed 8 June 2018 at 1500hrs
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- 11) Pamber Heath Archives, UK. <http://www.pamberheatharchives.org.uk/ww1.pdf> Accessed 10 June 1740hrs
- 12) Photo of Second Lieutenant Everard Digges La Touche - Photograph held by Mitchell Library - State Library of New South Wales. The copyright of this photograph has expired.
- 13) Bedford Grammar School Roll of Honour Accessed 11 June 2018 at 1207hrs <https://livesofthefirstworldwar.org/search#Category=lifestories&FreeSearch=digges&PageIndex=1&PageSize=20>
- 14) Trove <http://nla.gov.au/nla.news-article15618015> Sydney Morning Herald (NSW: 1842 - 1954), Thursday 7 October 1915, page 9 Accessed 8 June 2018 at 1400hrs
- 15) Albert Edward Talbot 1877-1936 Australian Dictionary of Biography Accessed 8 June 2018 at 1600hrs <http://adb.anu.edu.au/biography/talbot-albert-edward-8742>
- 16) Additional information on Everard Digges La Touche <http://www.anzacs.org/pages/AODigges.html> Accessed 13 February 2018 at 1400hrs
- 17) Photograph Menin Gate https://en.wikipedia.org/wiki/Menin_Gate#/media/File:Menenpoort_ieper.jpg Accessed 14 June 2018 at 1710hrs.
- 18) Hornsby War Memorial <http://www.hornsby.nsw.gov.au/library/catalogues-and-resources/local-history/war-memorials/war-memorial-hornsby> Accessed 14 June 2018 at 1730hrs The monument is set in granite and is built of buff granite with panels inscribed in gold lettering. It is located between the Pacific Highway and Station Street, Hornsby, opposite Hornsby Railway Station.
- 19) John Curdie - President Epping RSL Sub-Branch for permission to use photo of Epping War memorial in Forest Park, Epping, NSW. <https://www.warmemorialsregister.nsw.gov.au/content/epping-war-memorial> Accessed 15 June 2018 at 1600hrs
- 20) Kuring-gai Historical Society Inc April 2015 Newsletter Vol33 No 3 Anzac Centenary Edition. Accessed 14 June 2018 at 0945hrs https://www.khs.org.au/pdfs/news_apr15.pdf
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- 22) Photos Julie Evans
- 23) Epping Roll of Honour <https://www.warmemorialsregister.nsw.gov.au/content/epping-world-war-1-roll-honour> Accessed 17 June 2018 at 1726hrs
- 24) *A Church for our Times – Holy Trinity Church Dulwich Hill 1886 – 2015* by John Coleman and Robert Irving Heritage Publishing, Leura, NSW 2015
- 25) Words of journalist Oliver Hogue in *Trooper Blugum at the Dardanelles* - Trove NLA - Daily Telegraph Saturday 12 August 1916 page 6 <http://nla.gov.au/nla.news-article239214964> Accessed 8 June 2018 at 1430hrs

Parish Directory

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