



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 Lent

February/March 2017

Number 845

*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

Over the last year or two we have been praying as a Parish for a new Rector. Now that a new Rector has been appointed my hope is that we continue to pray together for the Parish, Bishop Ross Nicholson and Jenny and our hope for our future. We have given thanks as a Parish for the ministry of Father Ross Weaver and Jenny over these past nine and a half years, and their friendship and involvement as parishioners over a much longer time. We said farewell with a Parish Eucharist and Luncheon at the end of January, and we wish them both well in their retirement. We also give thanks that Father Paul Weaver will be Acting Rector until Bishop Ross commences his ministry at the end of March. Father Paul and Sarah are long-term parishioners of Saint Alban's.

In Lent we again look forward to sharing our Lenten journey with our brothers and sisters in our Covenant Churches, with our weekly evening services on a Tuesday evening at 7.45pm. The program will be published in our Weekly Bulletin.

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Our clergy may be contacted at any time on 9876 3362

Our Vision:

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

"a city on a hill"

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.

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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 3 March, 2017.** Contributions may be left at the parish office, or (preferably) emailed directly to Stuart Armsworth at stundeb@bigpond.net.au.

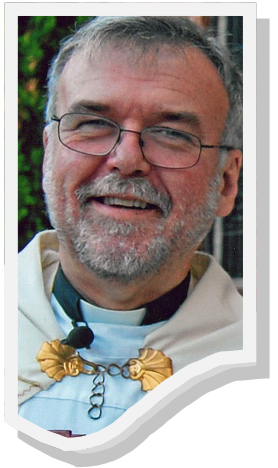
The Parish of Epping is a parish in the Anglican Church of Australia. *The Parish Magazine* records recent events in the Parish, gives details of parish activities and publishes articles which set out opinions on a range of matters the subject of discussion within the Anglican Church community. It does 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 Bell Tower and Spire of Saint Alban's, Epping

The Former Acting Rector's Letter

I am writing this at a very important and exciting time in the life of the parish. We will welcome our new rector in the next few weeks which will open a new chapter in the life of this parish. This is a very special time, a great time of blessing in the sense that a time of considerable uncertainty has come to an end. We farewelled Father John and Christine mid-way through 2015 and here we are in 2017 awaiting his successor. Personally, I was so pleased this could be sorted out before Christmas. It would have been difficult for all people concerned to face the beginning of another year without the matter of the incumbency settled. Imagine the lives of our poor nominators who would have faced another AGM with the position still unfilled. So there is much to celebrate that that didn't happen, much to celebrate that Bishop Ross and Jenny Nicholson will soon be with us this year.



However, people find change difficult. I think this is true for any stage of life. Change brings uncertainty, change brings the element of the unknown. I know there are some who are facing this year with trepidation because they know they will face change. This reminds me that we have been blessed in yet another way. Father John and Christine were with us for almost 20 years. That doesn't happen in parishes much these days. For all that time the parish was blessed by their faithfulness, their persistence, their willingness to share their lives, their family and themselves with us. This was both wonderful to receive and so much more painful to lose. The wrench was considerable. But it also meant that the parish was unfamiliar with leadership change for such a long time. Rather, the general parish experience was of consistency, certainty and faithful ministry. What a blessing it was!

So we move into uncharted territory and that can be frightening. But I want us to consider what we read in John 14. It might seem inappropriate to invoke that passage in this context but I think there are important lessons here. I am not saying that what we are going through could in any way be compared to the context of John 14, that would be very wrong. But in that extreme life and death situation, what does Jesus say? *"Let not your hearts be troubled, trust in God, trust also in me."* Don't be troubled, rather, trust. But the question is, trust what? Here we are faced with an idea that is not too popular in 21st century, the truth that in unknown ways God enters into human affairs. We like to see ourselves as in charge, we like to see ourselves as responsible for everything that happens. If we have success we pat ourselves on the back. If we meet failure, then we condemn ourselves or those we see as responsible.

But there might just be another possibility. It just may be that God has a part to play in all of this. I know we are very faithful in our prayers in church week by week but do we ever consider the ways in which God hears those prayers and answers them. There is one prayer the British have been praying for over 60 years and the answer to it has been quite spectacular but I wonder if anyone has noticed. Whenever they sing their national anthem they come to that line, "long to reign over us, God save the Queen". Surely, there is no prayer in the 20th century that has received such an amazing answer. Has anyone noticed, has anyone looked for an answer to that prayer, does anyone pray anymore with a sense of expectancy that God does hear, that God does answer prayer?

As we face this coming year, with all its excitements, all its possibilities and all its fears I think we should commit ourselves into the hands of our heavenly Father and remember Jesus' simple guidance, *"Let not your hearts be troubled, trust in God, trust also in me"*.

I'm sorry I just can't resist. Rather, I must end with that great quote King George VI used so effectively.

And I said to the man who stood at the gate of the year:

"Give me a light that I may tread safely into the unknown."

And he replied:

"Go out into the darkness and put your hand into the Hand of God.

That shall be to you better than light and safer than a known way."

Ross Weaver
Former Acting Rector

Hope for a New Year



“and now, faith, hope and love abide, these three; and the greatest of these is love.”

Famous words from Paul’s famous chapter on love: 1 Corinthians 13. We know the importance of love, and we also know that faith is at the heart of our relationship with God. But I suspect we easily overlook the importance of **hope**.

And yet hope is such a vital part of life. It is hope of success that gives a reason for a person to work hard for their examinations. It is hope of a good outcome that gives people strength to remain positive during difficult times of treatment. And it is eternal hope that helps so many Christians to face death with calmness and peace.

Christian hope is not the sort of uncertain hope that we put in the train timetable, the weather forecast, or the unexpected results of elections! Christian hope is “faith looking forward”. It is based on the sureness of God’s purposes and his promises. We look back through the scriptures and see God at work forwarding his purposes. We see so many of his promises fulfilled in the coming of Jesus, his death and resurrection, and the coming of his Spirit. We read his assurance that history is moving towards a climax, and that at the right time God will bring about a renewed creation, where all will see that Jesus is indeed Lord. And we see Jesus’ wonderful promises to his people of an eternal home in his glorious presence, where death, mourning, crying and pain will be no more.

But we live in this world and we don’t see these things yet. And we don’t know when they will come. But the scriptures assure us that, even when life is hard and struggles are real, God is at work right now - within us, through us and for us. He is with us when we find ourselves in green pastures and beside still waters, but he is also with us in the darkest valleys. And he has wonderful things in store for his people.

In our parish we have been going through an extended time when our hope has been tested. We have been waiting and wondering - and praying - about the appointment of a new Rector to lead us into the next stage of our Parish story. As time has gone on, we have been wondering how long it will be before a new Rector is appointed. And of course we have wondered who it will be, and what he will be like, and what he will do.

And now the time is drawing close, as we look forward to the induction of Bishop Ross Nicholson as our new Rector, and as we look forward to welcoming him as well as his wife Jenny to the Parish. Over the coming months and years, we will see how God fulfils our hopes, and we will begin to experience the next chapter in our story.

At the time when I am writing this article, I have only met Bishop Ross a couple of brief times. I do not know him personally and like you, I look forward to seeing how he fulfils his responsibility as Rector.

There are two things I have noted about him. Firstly he is a graduate of Moore College, and no doubt will bring us a depth of understanding of the Bible, and encourage us to keep growing in our knowledge of the scriptures. Secondly, he has worked in Tasmania diocese when there are different traditions and churchmanship. Our style of worship will not be unfamiliar to him, and I am sure he will want to work with us, and will recognise all that is positive in our life, service and worship.

However, we have been looking over the past two or three years at what the future for the Parish might look like. We are already aware that we face challenges. Our congregations are ageing, and our numbers have been decreasing. Our effectiveness in reaching out to the people around us is limited. Part of our new Rector’s task will be to help us to see how God might want us to move forward and to reach out. In our parish meetings, we have taken some steps in both clarifying those aspects of our life which we particularly value, and we have also acknowledged where some of our greatest challenges lie.

When a new Rector comes to a parish, he usually sees some things which may need to change, which may be holding the Parish back. And I imagine that Bishop Ross may conclude that various changes

would be helpful if we are to move forward. That sounds threatening, but it doesn't need to be.

The Parish has changed before. Indeed, in the time of Father Ian Crooks there were very significant changes in the style of worship from what I was familiar with when I was an Assistant in the time of his predecessor Rev. Geoffrey Feltham. No doubt, some were unhappy with those changes at the time, but I suspect that few parishioners would deny their value now.

Change is not always easy, but at times it is essential. I am reminded of a revised version of some words from a familiar hymn:

*"Like a mighty tortoise
Moves the church of God.
Brothers, we are treading
Where we've always trod."*

The right sort of changes, approached in mutual fellowship, can renew us and enthuse us for God's purposes. Let us all be open to the possibilities and opportunities God will set before us.

I am confident that our new Rector will want to understand us and work with us. We will also need to be ready to work with him. Right now, we need to pray for him, Jenny and their family, as they prepare to move back to Sydney, and as he prepares to take up his responsibility.

A new chapter in our story is about to open. God is, as always, at work in the Parish. Let us be open to his wonderful promises, and his gracious purposes. Let us be strong in hope, as well as in faith and love. And let us keep praying for God's blessing upon us all as we move forward with Christian hope into the future God has for us.

*Paul Weaver
Acting Rector*



Photo Left: The Weavers (Ross and Paul - not related) - the previous and current Acting Rectors

Photo Above Right: Father Ross with guest preacher Reverend Catherine Eaton following the Advent Carols Service 2016

Songs of Gladness



This is a second article by Tom Dlugosch in which he introduces us to the translations of psalms by Mary Sidney. His first article on this subject appeared in The Parish Magazine, Number 844, page 18.

First of all, in regard to placing myself in the position of commenting upon sacred text: some of you will prefer to let the texts speak for themselves, in the form provided. But which form is best? The translation we use at Saint Alban's is *A Prayer Book for Australia* (APBA), a slightly modernized version of the 1560 Geneva Bible in English, which was first published in England in 1576. Over 90 Psalm versions were published in English before the King James Version became preeminent; and the rewriting hasn't stopped since. My endeavour is to compare two versions of the Psalms, one by Mary Sidney, Countess of Pembroke (1561-1621), and the other the APBA. Second, in regard to the sound: the APBA version works well for congregational recitation. But originally, some psalms may have been used in public ceremonies where a single voice would declaim the text. I invite you to read aloud Mary Sidney's version of Psalm 95 to hear the strong single voice version.

The Psalms provide insight into the relationship between the eternal and the temporal, the human and the divine. They are also entrancing poetry and song. Mary Sidney's translations of the Psalms exhibit both of these qualities. She is at once spiritual and down to earth, and she has superior verbal skill. Her brother Philip Sidney, author of the sonnet sequence "Astrophel and Stella", has always had the lion's share of attention, but Mary Sidney is a poet worthy of more attention than she has heretofore enjoyed. Her acknowledged work includes translations of French and Italian authors such as Petrarch, elegies written upon the death of her brother, and Psalms 44-150 circulated in manuscript. There is enough there to hope for further manuscript discoveries. Her Psalms are early works, perhaps written as an exercise to learn the arts of poesy, an area not included in women's education at the time. She sought to complete her brother's project; he translated Psalms 1-43 before he died in battle in 1586 at the age of 28.

My essay begins with a few comments upon Psalm 112, designated for services on 5 February, in the sequence of Psalm readings marking the Epiphany with reflections upon the Lord as Sovereign. Then, I will explore Psalm 95, designated for 12 March. The Psalms for March lead us into Lent with reassurances of the security of our dependence on the Lord's care, culminating in the exquisite portrayal of the Lord as our Shepherd in Psalm 23. Would that Mary Sidney had translated Psalm 23! But her brother had already completed that beauty.

Mary Sidney's translations are poetic re-castings and sometimes expansions of the 1560 Geneva Bible. The APBA and Sidney Psalms are often quite similar in content but their poetic techniques differ considerably. For instance in **Psalm 112**, the APBA version says we are among those who "have great delight in His commandments". Delight might not be the first emotion that arises when we think of commandments. Mary Sidney (MS) takes it a step further, casting that delight in the context of multiple decisions and multiple delights:

"That in the things the Lord commandeth [our] most delight appeareth."

In other words, doing good feels good. I take delight not in the rules themselves but in my active choices in the following of those very commandments that Moses and Jesus promulgated. MS's version helps me see the sense in the idea of delight in commandments.

In another passage near the end of Psalm 112, the APBA version reads:

"The wicked will see it [our righteousness] and be angry; they will gnash their teeth and pine away; the desires of the wicked will perish."

MS adds rhyme and alliteration to her version:

“Wicked wretches shall seeing fume, and fuming consume to nought, their fruitless fetches, to nought with them consuming.”

I especially enjoy the rhyme of wicked wretches with fruitless fetches, and the doubling of “nought” and “consume”. A freedom of phrasing is a constant in MS, along with skilfulness in traditional poetic devices. I am not enough of a theologian to address the issue of divine inspiration, but I do think a skilful poet’s eye can enhance the translation and that is why I am interested in the work of Mary Sidney.

For another instance, take **Psalm 95**. The language is quite exuberant in both the APBA and MS versions and while some might prefer the directness of the APBA version there are moments when Mary Sidney captures the tone and substance of the imagery more powerfully. The APBA version might be more literal but MS helps me understand better and her skill adds an aesthetic dimension. In this Psalm, MS has written in stanzas: two or three iambic lines of eight syllables, followed by a final line of 10 syllables. Her 108 Psalms use 132 different poetic forms.

Psalm 95

APBA 1: *Come, let us sing to the Lord; let us shout for joy to the Rock of our salvation.*

Mary Sidney (spelling corrected) St 1: *Come, come let us with joyful voice*

Record and raise Jehovah’s praise: Come let us in our safety’s Rock rejoice.

Commentary: Here, MS adds the verbs “Record and raise” which then allows her to specify the particular value of having the Lord as our Rock: the primitive emotion of safety, rather than the elevated notion of salvation. MS stays closer to the human level.

APBA 2: *Let us come before his presence with thanksgiving and raise a loud shout to him with psalms.*

MS St 2: *Into his presence let us go*

And there with Psalms our gladness show;

Commentary: MS uses the Old English word gladness, with its original meaning of radiant with joy, a more internal description of worshippers’ emotions than the APBA’s “shouting”.

APBA 3: *For the Lord is a great God, and a great King above all gods.*

MS St 2: *For he is God, a god most great,*

Above all gods a king in kingly seat.

Commentary: MS’s sequential adverbial phrases put kingship in a properly secondary position whereas the use of “and” in the APBA feebly implies an equivalence between godhead and kingship. Maybe only pedantic grammarians will appreciate my point.

APBA 4: *In his hand are the caverns of the earth, and the heights of the hills are his also.*

MS St 3: *What lowest lies in earthly masse,*

What highest stands, Stands in his hands:

Commentary: Sorry, Mary, but APBA is more vivid here.

APBA 5: *The sea is his, for he made it, and his hands have molded the dry land.*

MS St 3: *The Sea is his, and he the Sea-wright was.*

St 4: *He made the Sea, he made the shore:*

Commentary: There is awe in the idea of making the sea, and MS evokes the power of the creator well with her “sea-wright”, echoing the language of the OE epic *Beowulf*. APBA uses the anthropomorphic image of a sculptor’s shaping hands, to some degree reducing the act of creation to that of craft.

APBA 6: *Come, let us bow down, and bend the knee, and kneel before the Lord our Maker.*

MS St 4: *Come let us fall, let us adore:*

Come let us kneel with awful grace

Before the Lord, the Lord our maker’s face.

Songs of Gladness continued

Commentary: MS adds the words fall and awful grace, and the image of God's face, all in service of depicting the emotional elements of awestruck worship.

APBA 7: *For he is our God, and we are the people of his pasture and the sheep of his hand*

MS St 5: *He is our God, he doth us keep:*

We by him led, And by him fed,

His people are, we are his pasture sheep.

Commentary: "People of his pasture" evokes livestock. Technically, APBA mistakes the tenor and vehicle of the metaphor. Conceptually, MS unpacks the tenor between God and us by adding the detail of "keeping and leading and feeding" showing our dependence upon Him. Good use of metaphor allows fuller understanding.

APBA 8: *Harden not your hearts as your forebears did in the Wilderness*

APBA 9: *though they had seen my works.*

APBA 10: *Forty years long I detested that generation and said,*

"This people are wayward in their hearts; they do not know my ways."

APBA 11: *So I swore in my wrath, "They shall not enter into my rest."*

MS St 8: *Twice twenty times my post, the sun,*

His yearly race to end had run,

While this fond Nation, bent to ill,

Did tempt, and try, and vex, and grieve me still.

MS St 9: *Which when I saw, thus said I, lo,*

These men are mad, And too too bad

Err in their hearts; my ways they will not know.

MS St 10: *Thus, therefore, unto them I swear:*

(I angry can no more forbear)

The rest for you I did ordain,

I will so work you never shall obtain.

Commentary: There is elegance in the APBA version but the word "detested" seems harsh and places the emphasis on God's motives rather than on the actions to be detested. MS reminds us how foolish the nation of Israel was in its wilful error in multiple instances, beyond naive ignorance of God's ways. The APBA version seems almost to invite sympathy, especially in the spectre of souls denied God's rest. MS keeps the focus on the righteous decisiveness of God's wrath with skilful use of rhyme, repetition, and emphatic syntax, ending with the judicial language of ordain and obtain.

My perspective has elements of the English teacher and sceptic, particularly in the choices translators make. I do not pretend to speak for all. I do hope you take a moment to read the MS version aloud. The last stanzas have the resonance of a soliloquy on stage. Thank you for allowing me to share my enthusiasm for such marvellous poetry.

Tom Dlugosch, Parishioner



The Sidney Psalter
The Psalms of Sir Philip and Mary Sidney



<http://english.osu.edu/sites/english.osu.edu/files/Hamlin%20Psalter.jpg?1328301983>

Image sourced 17 Jan 2017 @1800hrs

Our Weekly Services

Weekdays at Saint Alban's

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

Sunday at Saint Alban's

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



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. For further information please telephone 9876 3362

Ash Wednesday – 1 March 2017

7.00am; 12noon and 7.45pm - Holy Eucharist, with Ashing – Saint Alban's
Ashing will also be offered at Services on the following Sunday

Epping Ecumenical Lenten Services

Throughout Lent, Services will be held on Tuesday evenings at 7.45pm between amongst the Covenant Churches. The Service at Saint Albans will be Tuesday 7 March. The full program will be published in the Parish Bulletin.

The Parish Register

Holy Baptism

Caitlyn Elizabeth EVANS
on 22 January 2017

Holy Matrimony

Jayanth STANLEY and Nerisha JAMES
on 3 December 2016

The Faithful Departed

Audrey Veta TURNER
on 15 December 2016



The Honour Board Project— Albert Arthur Jagger

This article is the seventh in a series of profiles written about the men whose names appear on the World War 1 Honour Board in Saint Alban's Anglican Church, Epping. This man was one of the founders of the Epping RSL and his family were the founders of the local newspaper, The Northern District Times.

Albert Arthur Jagger (2 December 1895 – 19 December 1991)

Albert Arthur Jagger, always called Arthur, was born in 1895 in Ashfield, the son of Albert and Elizabetha Jagger. He had six siblings: Ethel Winnifred born 1898, Leonard Alexander born 1899 [to be profiled in the next Parish Magazine], Cyril Maynard born 1901, Doris Esme born 1905 and twins Frederick Clifford and Walter Herbert born 1908. The memoirs of Arthur's sister, Ethel, [who married Alexander McKerrell] record how in 1910 the family moved from the Chatswood/Willoughby area to live in

"the beautiful country town of Epping! ... The first things I noticed were the attractive post and rail fences, all painted white, the fine homes and the lovely gardens. We lived on the corner of Norfolk Road and Somerset Street opposite Epping Park. It had a very long backyard leading into the bushland. ... Nearly everyone had fowls. Practically everyone grew their own vegetables and fruit trees. We had quinces, loquats, oranges, mandarins, lemons, apples, apricots, nectarines and peaches. My mother made all our jams preserves, pickles and chutneys."

An ABC of Epping – A Handbook for Residents by Alex McAndrew 2001 Page 246

After Britain declared war on Germany on 4 August 1914, and Australia was also at war, Arthur Jagger was one of the first men to enlist. His service number was 178 and his enlistment date was 19 August 1914. He joined the 2nd Battalion 1st Infantry.

He was 19 years and three months old and gave his occupation as a 'telephone mechanic'. His address was 136 Pitt Street, Sydney. His father, also Albert Jagger, was listed as his Next of Kin, living at *Wilga*, Norfolk Road, Epping. Arthur's religion was Church of England.

An article from The Cumberland Argus and Fruit-growers Advocate (Parramatta, NSW: 1888 - 1950), Saturday 12 September 1914, tells us of a

"SEND-OFF AT EASTWOOD."

A patriotic send-off was given to the boys who are going to the front from Eastwood, on Thursday night, in the Eastwood Picture Theatre., and it proved to be one of the most enthusiastic gatherings ever held in Eastwood., between 700 and 800 people being present."

Among those "boys bound for the front" was Arthur Jagger. "When the lads, in uniform, marched onto the platform there was a great outburst of enthusiasm. Patriotic speeches were made ... A collection was taken up in the hall to defray the expenses of the send-off and to make presentations to the lads. ... Each of the "soldier lads" was "presented with a pipe, tobacco pouch and 1lb of tobacco ... and a small copy of the New Testament. ... A large gathering accompanied the soldiers to the railway station where they caught the 11.27 pm train for the city, and gave them a hearty farewell."

Arthur Jagger left Sydney on the HMAT Suffolk on 18 October 1914 destined for further training in Egypt.

Arthur was on the Gallipoli battlefields by 26 April, 1915. Those early months saw the loss of many of his comrades and the wounding of many others.



Albert Arthur Jagger – Service Number 178

On 15 September 1915, the **Evening News**, the first evening newspaper which was published in Sydney from 29 July 1867 to 21 March 1931, printed part of a letter from Arthur Jagger to his father in Epping. He had been wounded. The article was titled SEND PLENTY OF MEN. Arthur wrote:

"I am still in hospital but am getting on well. ... I have passed through a very trying time in the trenches. Ever since April 26 I have been in the firing line and have done my bit to avenge the boys from Epping who fell in the first stages of the war in Gallipoli. ... if I am spared to see you again I will tell you stories that will make you shudder at the indomitable courage and determination our boys have shown in this war. ... We are all doing our best here, but we want you to send plenty of men."

On 22 November 1915, the **Evening News**, published a second letter from Arthur Jagger. It was titled HARD TO BEAT AS RABBITS – *An Epping Boy's Opinion of the Turks*. It revealed a little of the situation of the Australians at Gallipoli. Signaller Arthur of the 2nd Battalion, 1st Infantry Brigade wrote to his parents:

"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-racking 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. There have been times when we have had great fun when a big shell comes screeching overhead, and when it bursts some chap has been hit with a piece of shell or earth would turn round and blame someone near him for throwing it at him. At other times when a venturesome Taube [a pre-World War I monoplane fighter/bomber designed in 1909 which first flew in 1910. It was the first military aeroplane to be mass-produced in Germany.] would come over our lines and start bomb-dropping, some of the boys would bet a small wager where the bomb would drop."

"The Turks are like rabbits, and will take some beating. We want more men and big gun ammunition to do it ... The enemy have suffered severely at our hands since our first landing, and a great number were also killed on May 29, when they attacked us ... Then again when the 1st Brigade took Lone Pine positions we lost heavily, but the Turkish trenches were packed four deep with killed Turks and Germans."



A trench at Lone Pine after the battle, showing Australian and Turkish dead on the parapet. In the foreground standing is Major Leslie Morshead (later Lieutenant General Sir Leslie Morshead) of the 2nd Battalion. <https://www.awm.gov.au/collection/PS1515/> Accessed 11 Dec 2016 @1530hrs

AUSTRALIAN WAR MEMORIAL

PS1515

By October 1915 Arthur was sick in a hospital in England. Over the years 1916-1918 Arthur served in the battlefields of France and Belgium and was hospitalised many times for various illnesses including trench fever [also known as "five-day fever", a moderately serious disease transmitted by body lice.] His ill-

nesses were to sap his health and cause him health issues for the rest of his life.

Returning home was very difficult for many soldiers, and Arthur was no exception. What the men had seen and endured had changed them and settling back into life in Australia was a challenge. Those returning in 1919 found Australia in the grip of the so-called Spanish flu epidemic which had arrived in Australia in the first months of the year. In 1918, maritime quarantine measures were invoked to prevent ships bringing the disease into Australia but the first case of Spanish

Albert Arthur Jagger continued

influenza was notified in Victoria in January 1919, and followed shortly thereafter by New South Wales. By the end of that year 11,500 people in Australia had died of influenza. Across the world deaths were estimated to be between 20 and 40 million. [A Framework For an Australian Influenza Pandemic Plan - From the Influenza Pandemic Planning Committee of the Communicable Diseases Network Australia New Zealand 1999]

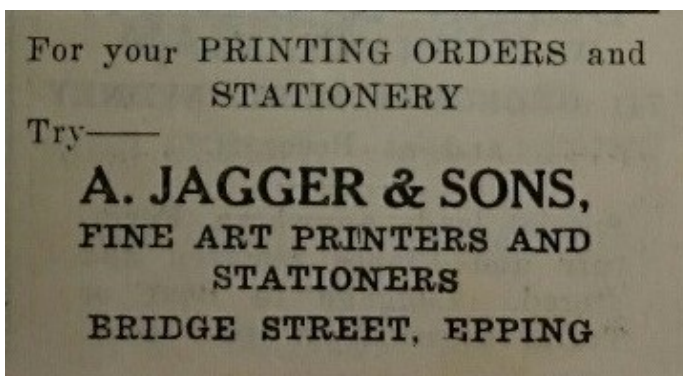
Arthur returned to Australia 3 December 1918 just one day after his 23rd birthday. On his return, he retreated to the peace and tranquillity of the Hawkesbury River area where he lived in a cave for several months. He sought quietness and calm to enable him to recover from the traumatic years of war service and the toll those years had taken on his health. He had been gassed, which had long-term effects, he suffered from stomach ailments and a periscope had shattered in his face leaving fragments of glass in his face and upper body for the rest of his life.

This cave later became a spot where the family would go to camp for holidays.

In 1919, Arthur was one of the founding members of the Epping Returned and Services League Club. This was one of Australia's first returned servicemen's clubs. Arthur was honoured in 1979 for his part in the founding of the Club when he was made a Life Member at the celebration of the Club's first 60 years.



Photo shows family members in the 1950s outside the Pittwater cave: L to R: brother Leonard, brother Walter and Leonard's wife Gwen



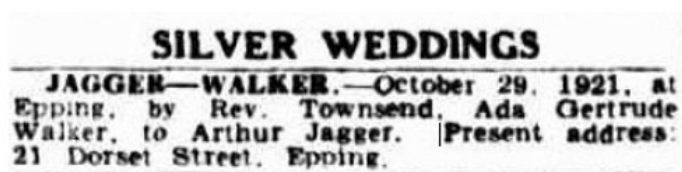
This advertisement appeared in several 1920s editions of the Saint Alban's Parish Magazine

In 1921, Arthur's father Albert, a printer in Epping, founded a local newspaper. It was called *Epping and District Times*. At first it was printed from their home in Norfolk Road, later at the back of a motor garage at 59-60 High Street, Epping and then finally moved to a shop front at 10 Bridge Street, Epping. Jagger and Sons was a successful business and each member of the family was involved in the publication as reporter, linotype operator, machinists, compositor, receptionist or newspaper deliverer using a pony and sulky. Published every Friday, it was an eight-page issue which cost one penny.

Information sourced from *An ABC of Epping – A Handbook for Residents* by Alex McAndrew 2001 Page 243

Arthur was a reporter for the newspaper. He travelled to Hornsby to report on Council meetings. Though the name of the paper changed to the *Northern District Times* in 1937, it continued in Jagger family hands until it was sold in 1943. In the 1950s it became part of the Cumberland group of newspapers later bought by Rupert Murdoch's News Corporation.

In 1921 Arthur married Ada Walker. They had a son Reginald (who in turn had a son, John, and a daughter, Wendy) and a daughter Rae, who died young. They lived in Epping.



Arthur's marriage to Ada lasted until her death in 1960. The celebration of their 25th Wedding Anniversary is recorded in the Sydney Morning Herald on Saturday 2 November 1946, page 32.

At the outbreak of World War 2, Arthur enlisted once again. He was in the Second Division Signals and his service number was N177316. He served from 1942 to 1947. He gave his Next of Kin as his son, Reginald.

After the war, declared medically unfit to work Arthur, Ada and their beloved dog Leo, travelled around out-back New South Wales in a van full of stock, selling household goods to isolated communities. He continued this business even after Ada died.



Arthur Jagger photographed in his later years.

In 1970, Arthur married Pat Prattley and they settled at Soldiers Point in Salamander Bay. This was a very happy time of Arthur's life though he still suffered extensive health issues. Sadly, he was left a widower for a second time.

Arthur loved to travel and enjoyed several wonderful trips including one of the early flights to the Antarctic. Family stories say he went buffalo hunting in the Northern Territory when he was well into his eighties.

In his early nineties, Arthur suffered a stroke and, although he recovered quite well, he was unable to continue to live independently. He moved into the War Veterans' Home in Narrabeen [now RSL Life Care]. He died there in 1991 less than three weeks after his 96th birthday.

On his death, Arthur willed his body to the University of New South Wales, and it was later transferred to the University of Wollongong. When his ashes were returned to his family in 2002 they were scattered in the Pittwater.

Arthur Jagger led a long and colourful life. He served his country in two World Wars and lived through the Great Depression. He was much loved and remembered fondly by his family and friends.

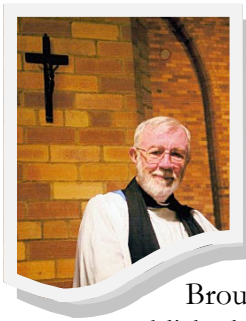
Lest We Forget.

Julie Evans, Parishioner

Acknowledgements:

1. Don and Jo McKerrell. Don is Albert Arthur Jagger's nephew and Jo, his wife, is the family historian. They generously provided information and personal photographs and stories.
2. Information re 1918-1919 Flu epidemic - *A Framework for an Australian Influenza Pandemic Plan* from the Influenza Pandemic Planning Committee of the Communicable Diseases Network Australia New Zealand 1999 Page 6 [https://www.health.gov.au/internet/main/publishing.nsf/Content/cda-cditechinfluenza.htm/\\$FILE/influenza.pdf](https://www.health.gov.au/internet/main/publishing.nsf/Content/cda-cditechinfluenza.htm/$FILE/influenza.pdf) Accessed 10 Dec 2016 @ 1820hrs
3. Births, Deaths, Marriages NSW <http://www.bdm.nsw.gov.au/> Accessed 10 Dec 2016 @ 1635hrs
4. Evening News (Sydney, NSW : 1869 - 1931), Monday 22 November 1915, p 6 Accessed 11 Dec 2016 @ 1420hrs <http://trove.nla.gov.au/newspaper/article/115266281?searchTerm=jagger&searchLimits=exactPhrase|anyWords|notWords|requestHandler|dateFrom=1915-11-01|dateTo=1915-12-31|l-advtitle=508|sortBy=dateAsc>
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6. Information on Taube aircraft. https://en.wikipedia.org/wiki/Etrich_Taube Accessed 11 Dec 2016 @ 1450hrs
7. Photograph of Lone Pine Trench <https://www.awm.gov.au/collection/PS1515/> Accessed 11 Dec 2016 @ 1530hrs
8. *An ABC of Epping - A Handbook for Residents* by Alex McAndrew 2001 Pages 243, 246
9. National Archives of Australia Accessed 22 Dec @ 1700hrs <http://recordsearch.naa.gov.au/SearchNRRetrieve/Interface/ViewImage.aspx?B=7361262>
10. National Library of Australia <http://trove.nla.gov.au/> Digitised Newspapers *Sydney Morning Herald* (NSW: 1842 - 1954), *Saturday 2 November 1946*, page 32 Accessed 22 Dec 2016 @ 1400hrs
11. *National Library of Australia* <http://trove.nla.gov.au/newspaper/rendition/nla.news-article85966872.5.pdf?followup=cb38e47804f84852208fd59ae6c3aeb5> Digitised newspapers Cumberland Argus and Fruit-growers Advocate (Parramatta, NSW : 1888 - 1950), *Saturday 12 September 1914* Accessed 24 Dec 2016 @ 0940hr
12. The AIF Project www.aif.adfa.edu.au/showsPerson?pid=151430 Accessed 9 June 2015 @ 1700hrs
13. Northern District Times, Wednesday, May 27, 1987 – article provided by Jo McKerrell
14. Faculty of Science, Medicine and Health, University of Wollongong for letter from AA Jagger written in 1998.

Bishop Broughton on the Track in 1843



On the night of 15 June 1843, Bishop Broughton left his beautiful home, Tusculum at Potts Point, after saying goodbye to his wife Sarah. In darkness at 10pm he embarked on a coastal steamer, the *Thistle*, for the short voyage to Newcastle. He wrote that he arrived in pouring rain at Newcastle at about 7am the next morning and spent two hours awaiting the tide. By 11am he was in Morpeth, still in the pouring rain, where he was met by Mr Edward Close, pioneer settler and churchman.

Broughton compiled a narrative of his travels in the Hunter Valley, which was later published. He was to be away from home for nearly two months. I have spent some time researching the stories of the people he met on his Visitation. They form a fascinating cross section of Colonial Society during his episcopate.

Edward Close had served in the Peninsular War as an officer in the 48th Regiment. He vowed on the battlefield that if he were spared he would build a Church as a thanksgiving offering. The result was Saint James' Church, Morpeth, consecrated by Broughton on a previous visit in 1840. Close was one of many officers who served under the Duke of Wellington and later settled in Australia. Broughton himself came to Australia only because of the patronage of the Duke of Wellington.

Letters at Singleton

In 1843 the Bishop was 55 years old but he apparently rode a horse on his travels as there were few roads in the bush. As he came to each settlement he would be welcomed by the local priest and by lay people. He spent some days at Singleton with the Reverend Francis Cameron, whom he had ordained only a short time before. While at Singleton Broughton devoted himself to answering letters and writing to clergy and others where he planned to visit. Each stopping place would be an opportunity to write to his wife, Sally.

Broughton kept up a regular correspondence with his friend and English agent, the Reverend Edward Coleridge of Eton College. Broughton's letters have been transcribed by Professor Ken Cable, my old teacher of history, and are in the Moore College Library. To read them is to enter the world of Bishop Broughton and early Sydney, before the Gold Rush. They are an immensely valuable historical source and deserve to be published in full.

A Church for a Bride

On June 20, 1843, the Bishop reached Mr William Boydell's home on the upper Allyn river at a place called Cam-yr-Allyn. Broughton commented that a small church was required because the place was too far from Gresford for people to attend divine service there. What Broughton failed to mention was that it was he who particularly required that such a church be built. William Boydell was in love with the Bishop's daughter Phoebe and they planned to marry. However the Bishop said that he would refuse permission unless Boydell built a local church for his bride.

So the lovely little church on the Allyn was built. William and Phoebe were married in Saint James Church, King St, Sydney in April the following year. The Reverend Mr Allwood performed the ceremony and the couple spent their honeymoon at Government House, Parramatta, by invitation of the Governor Sir George Gipps. The proud Bishop wrote a full account of the wedding to his friend Coleridge.

Muswellbrook

On 12 July the Bishop reached Muswellbrook where the Reverend William Gore was the incumbent. Like Cameron, Gore had been prepared for ordination in Sydney, under the direction of the Rector of Saint James, and had been made Deacon only a month earlier. His training led him to be a convinced Tractarian, as was Cameron. The following year, 1844, was a very significant one for Gore because in

February of that year he was married by the Bishop to Elizabeth Baldock and in December the same year he was ordained to the priesthood. William and Elizabeth were to have twelve children.

Gore had a very successful ministry at Muswellbrook and the first Saint Alban's Church was built while he was there. Later he was appointed Rector of All Saints Parramatta and there he struck trouble. Like the Bishop, his Tractarian style of worship led to bitter rows with the more Protestant members of his flock. It was the time when there was great sectarian fears of Roman - Catholic influence in Australia, and two Anglican priests converted to Rome. Gore was accused of being a "Puseyite", and his vestry members attempted to force the Bishop to either remove him or discipline him. The Bishop flatly refused. But the faithful ministry of Gore gradually won them over and he remained at Parramatta for many years.

Saint Helier's

The Bishop rode on and recorded that he passed Saint Helier's, the residence of the late Colonel Henry Dumaresq, another distinguished officer in the Peninsular Wars under the Duke of Wellington. The Colonel was a member of a well -known family in the Colony, along with his brother William. Henry was severely wounded at Waterloo, an injury that eventually led to his early death.

He and his brother came to NSW and Henry established his estate at Saint Helier's. The Presbyterian Dr John Dunmore Lang recorded that he visited Saint Helier's and was deeply impressed by the kindness of Henry towards his convict workers. Each man resided in a whitewashed cottage with a garden plot. Prizes were awarded to those who kept their cottages neatly. Rewards, not punishments, were the order of the day. Morale among the workers was excellent and they were encouraged to marry and have families. It is a very different picture of the convict era than the usual one.

Henry Dumaresq had served as Private Secretary to Governor Darling and Broughton recalled that when he arrived as Archdeacon of NSW in 1829 Henry was the first official to go aboard the ship and welcome the new Archdeacon. They remained firm friends. The Bishop recalled this as he rode past the grave of Henry by the roadside and noted a great eagle soaring overhead. Broughton wrote: "The emblem struck me as not inappropriate".

Visiting at Scone

While at Scone, staying with the incumbent, the Reverend Mr Morse, Broughton recorded that he walked to the village, which consisted of only a few houses. The Bishop visited each of them and spoke to the villagers about their Christian responsibilities. He wrote of "great insensibility prevailing and little apparent impression produced on any". The church building was unfinished but he consecrated the churchyard beside it. He commented that though some of the villagers had family members buried there, not one of them attended the service. He found the whole visit depressing. He had the passion of an evangelist to make Christ known, but he saw the Colonies as drifting into secularism.

Then he and the Rector had a long and difficult ride to Murrurundi over bad roads. It was close to the foot of the Liverpool Range of mountains, and he noted how the summits of the mountains hang over it. Broughton wrote that many restless and disorderly characters appeared to have settled around Murrurundi and a resident clergyman was sorely needed there.



https://upload.wikimedia.org/wikipedia/commons/6/66/Nicholas%2C_W._Bishop_William_Grant_Broughton_%281843%29.jpg. Image sourced on 22 Jan 2017@2149hrs

Bishop Broughton Continued

A Scottish Minister in the Bush

The Bishop recorded that a Presbyterian Minister, Mr George Anderson MA, had a school in the bush and also preached in the Court House at Murrurundi. This person aroused my curiosity and I researched him. I discovered that George Anderson had trained at the University of Edinburgh and was a Master of Arts and also had a law degree.

He arrived in the Colony in 1837 as chaplain on an emigrant ship, the *Portland*. He was a member of Dr Lang's Synod of NSW but resigned over Lang's behaviour and apparently approached Bishop Broughton about Ordination in the Anglican Church. Broughton had mentioned to Coleridge the effects of the chaos in the Presbyterian Church and he was apprehensive about such approaches. They put him in a difficult position. In fact at just this time Broughton accepted two men, John Gregor and James Allan, both of whom he ordained, but he rejected Anderson for unknown reasons.

Broughton presided at the Ordination of James Allan soon after his return from this expedition, and he sent Allan to Braidwood. Many years ago I wrote a biographical thesis about Allan for the history department of the ANU. The Bishop sent John Gregor to Brisbane but the young man was drowned in a tragic accident soon after his arrival there.

Research showed that George Anderson was a teacher at Scone and Murrurundi for a few years. A Dr Goodwin, who had known Anderson on the ship *Portland* on which they travelled to Australia, gave some interesting details about him. He said that Anderson brought with him valuable household furniture, drapery, cutlery, silver-plate, and an extensive library of 2500 books. All this must have seemed out of place in the bush. Anderson returned to Sydney and soon left the Colony and apparently died in the British West Indies. I wonder what happened to the library.

On to Mudgee and Home

So Bishop Broughton continued his journey up the Hunter Valley, a remarkable effort for a man of his years. Everywhere he made new friends or encouraged old friends to work with a will to build churches and gather congregations. He preached, baptised, celebrated the Eucharist, and held confirmation services, and tried to stir up the people to take the faith seriously. He left many districts without a resident priest because of the desperate shortage of suitable men. Eventually he reached Mudgee and then on to Bathurst and through the mountains to Sydney which he reached on 9 August, after seven weeks on the track.

On this visitation tour the Bishop made the white settlers the focus of his ministry and said little about the Aboriginal people. A few years earlier he had presided over an enquiry into the Myall Creek Massacre in 1838 and he knew at first hand some of the horrors being perpetrated against them. There is some evidence that he came to believe in a form of Aboriginal Land Rights as an answer to this vexed issue but generations would pass before that was a serious option.

The modern traveller, driving through rural NSW on sealed roads, cannot imagine the conditions for travellers like Broughton. His Apostolic labours are still an inspiration in a vastly different world.

Robert Willson
Honorary Priest at Saint Paul's Manuka
Diocese of Canberra and Goulburn

Reflections of Ross Weaver



Photo Left: Jenny and Ross Weaver outside Saint Alban's Epping following his final service on 29 January 2017



Photo Right: The Reverend Robert Jones (guest preacher at the service and long term friend and mentor of Father Ross) prays for Jenny and Ross

Photo Below: Sanctuary Party during the Farewell Choral Eucharist on 29 January 2017

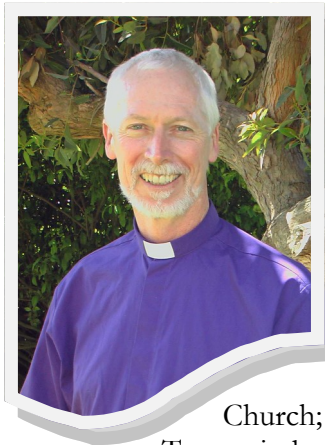


Photo Left: Father Ross always ensured the Christingle Family Christmas Eve service went off with a bang (photo from 2012)

Photo Right: Father Ross addressing the Parish Family at his farewell luncheon on 29 January 2017



Introducing the Rector Designate



The Archbishop of Sydney, Glenn Davies, has appointed the Right Reverend Ross Nicholson to be the Rector of the Parish of Saint Alban's with Saint Aidan's.

The new Rector holds a business degree, he trained at Moore College and has a Master of Theology degree. He has spent the last eleven years in the Diocese of Tasmania, as Rector of Saint John's Launceston and being a bishop, exercising an episcopal ministry part time for the northern region of that diocese.

Prior to serving in the Diocese of Tasmania Ross was Assistant Minister at Saint Stephen's Penrith; Minister in Residence – Rossmore Anglican Church; Rector of Saint Stephen's Willoughby, and Area Dean Willoughby. In Tasmania he has been Rector of Saint John's, Archdeacon – Tamar and an Assistant Bishop - Northern Mission Network.

Bishop Ross will be a full time rector, fully focussed on our parish. He is currently a member of standing committee of General Synod and chair of the board of Broughton Publishing.

Ross and Jennifer Nicholson are returning to Sydney, where they both grew up, Jenny in Epping. They have three adult children and a grandchild. Jenny is a practitioner and teacher in the area of palliative care nursing.

Bishop Ross will commence in the Parish at the end of March 2017.



A Service to Celebrate the Commencement of Ministry of the Right Reverend Ross Nicholson as Rector of the Parish of Epping will be conducted by the Regional Bishop, Chris Edwards, on Friday 24 March 2017, at 7.45pm.

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Parish Directory

Rector Designate	The Right Reverend Ross Nicholson BCom, BTh, Dip A, MA
Acting Rector	The Reverend Paul Weaver BA, BD, ThL, AMusA
Honorary Priests	The Reverend Dr Philip Blake Dip Th, Dip RE, Dip PS, BA, MA, PhD The Reverend Jane Chapman BA, MBA, Cert IPP, Dip AngOrd The Reverend Valerie Tibbey ThDip
Licensed Lay Readers	Ken Bock (Diocesan), 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, 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