All Saints
ANGLICAN PARISH

THE OPEN DOOR MAGAZINE

November 2026



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Wardens	Meri Crittenden Stephen Yewdall Cathy Cameron
Parish Council	Harriett Lawrence Anne De Bono Sandra Chapman Julie Crees Cathy Cameron Stephen Yewdall Meri Crittenden Paul O'Connor



November 2026

Sunday 1st November	**10am Combined Eucharist**
Sunday 8th November	**8am Said Eucharist** **9am Contemporary Eucharist** **10.30am Sung Eucharist**
Sunday 15th November	**8am Said Eucharist** **9am Contemporary Eucharist** **10.30am Sung Eucharist**
Sunday 22nd November	**8am Said Eucharist** **9am Contemporary Eucharist** **10.30am Sung Eucharist**
Sunday 29th November	**8am Said Eucharist** **9am Contemporary Eucharist** **10.30am Sung Eucharist**

Meditation Thursday 8 – 8.45am
Mid-week Eucharist Wednesday 10am

Anglican Chaplains in World War 1

By

Tim Gibson

In 1917 my grandfather, Oswald Dent, was the vicar of a parish on the outskirts of Sydney. He was 33, with 2 young children and his wife was pregnant with their third. (*) When the call came out for more chaplains to go to be with the Australian soldiers fighting in France in World War One Oswald offered to go, leaving his family behind. We understand he was in France until early 1919 and would have seen some horrible sights including the mutilated bodies of dead servicemen, many of whom he had to bury. Later in life my grandmother would tell her family that when Oswald came back for the War "he was not the same".

I was 25 when he died and have fond memories of him. He was jovial and avuncular but never spoke about his wartime experience. I do remember though that in 1957 (40 years after WW1) when one of his daughters was sailing out of Sydney Harbour in an ocean liner, bound for America, he refused to come with other members of the family to farewell her at the wharf.

Seeing a ship sailing out of Sydney Harbour reminded him too painfully of troop ships sailing to war. My interest in his role as a wartime chaplain has led me to read "The Church of England and the First World War", by the English priest-historian, Alan Wilkinson. There is much in this book about the British chaplains and I'm sure what Wilkinson discovered in his research would be relevant to the Australian chaplains.

In World War 1 the chaplain's role was not well-defined. Yes, they were to console the dying and bury the dead. They had come, largely untrained, (**) from parish situations, and probably thought they should preach and conduct church services, in some form, wherever possible. Some senior officers, such as General Haig, the British commander, were thoroughly supportive, but other officers were unconvinced and even hostile. The chaplains mainly were from the educated upper and middle classes, were given the rank of officers, and had difficulty relating to the many "unchurched" soldiers, who frequently ridiculed them. (This was probably not so much a problem for the Australian chaplains who came from a more egalitarian society).

The chaplains were instructed to stay in the bases away from the fighting, being barred from getting near the "Front", as it was thought they might "get in the way", but some broke the rule.

As they wondered what they were supposed to, and could realistically, do, they were detailed to organise morale-boosting concerts for the troops, to write letters to bereaved families, to act as censors of soldiers' letters (wielding scissors to cut out references to place names, lest the letters get into enemy hands) – and they had a great "ministry" of handing out cigarettes such as Woodbines.! A British chaplain, Studdert Kennedy, had the nickname "Woodbine Willie" and became famous after War for his writings and poems about the War.

In wartime conditions, many chaplains realised the limitations of their spiritual resources such as the 1662 Book of Common Prayer. There were ludicrous examples of some, on the eve of battles, giving sermons about obscure Old Testament stories, because of what their lectionaries prescribed. In the post-war era former chaplains were in the forefront of advocating for liturgical revision. In the late 1920's there was a failed attempt to revise the BCP but churchgoers had to wait until the 1950's and 60's for the preparations of more user-friendly prayer books, such as "A Prayer Book For Australia", which we use at All Saints'. In spiritual care for the soldiers, administering Holy Communion, for those who were familiar with it, (***) was felt to be more valuable than tub-thumping sermons.

Also, after the War, the former chaplains were very involved in ensuring that dignified and respectful events should be established to memorialise "The Fallen". We can thank them that the ceremonies we are familiar with, on Remembrance Day and Anzac Day, are quasi-liturgical, with the ritualistic laying of wreaths, the quoting of "sacred" texts (e.g. "In Flanders' Field...",

"They shall not grow old as we...", and the ubiquitous "Lest We Forget") and the minutes of silence. In Australia, the former chaplains were often influential in the design and inaugurating of the War Memorials that were established in almost every town and city.

I would imagine that the biggest "existential" issue faced by the WW1 chaplains would be the question as to whether a Christian should be involved in supporting and fighting a war, and whether this question would ever be resolved. There was always the medieval "just war" doctrine to consider. There were some (usually non-military-age) clergy back home who were "gung ho" about the war and even acted as unofficial recruitment officers. There were Christian leaders who were devout, and vocal, pacifists. And there were chaplains for the German soldiers on the "enemy" side of the trenches. These complicated questions became prominent in the post WW1 era, with great hopes placed by Christians in the (doomed) League of Nations

and, indeed, in the appeasement of European dictators – but many had to change their minds when WW2 started.

The issue remains for us today and we must be careful to never claim that "GOD IS ON OUR SIDE" -– whether it be with regard to the Israel/Palestine conflict, immigration policies, climate change, same-sex marriage, transgenderism, an Australian republic, the criminal justice system, etc. etc. When it comes to contentious issues, we must respect the fact that there can be devout, sincere, reasonable Christians on all sides and in the middle. The way we handle these matters requires constant prayer – as indeed do we need to pray for the chaplains in our armed services today.

** She named the third child "Oswald" (who became my uncle) hoping and praying that her husband would return from the War.*

*** Chaplains in the British and Australian armed forces are now very well professionally trained.*

**** I would suspect that for a "churched" soldier receiving Holy Communion in wartime circumstances it would not just be a communion with God, but also, in a sense, a "communion "with family members back home, receiving the sacrament in their churches.*



From Yvonne Campbell

1907 - 1927. The life of Rev. Norman Page and Elizabeth Page.

My Father born 1912 and his brother Lincoln were both born in China.

The following comes from a newspaper named Joyful News.

My Grandfather Norman Page with his friend John, attended a meeting in Yorkshire where Mrs. Howard Taylor, the wife of Hudson Taylor who was the American founder of the China Inland Mission spoke about her work in China.

Quote. "It was a most remarkable Missionary meeting and the address given turned me inside out and did the same for Norman Page. "As we walked silently thinking and praying, Norman said to me" John, I must go to China. The Call has come to me tonight."

For twenty years Rev. Norman served God as a missionary in China from 1907 until 1927. Norman and Elizabeth were married in China. She travelled alone to what was then a much more primitive country than what she was used to.

They both came to love China and the Chinese people and spoke three different dialects and Mandarin fluently.

Norman, on visiting his parishioners, would have to travel on horseback as the tracks were narrow and his congregation scattered far and wide. So, the Chinese Mandarin always insisted that he was accompanied by guards as it wasn't safe to travel alone. So, he always travelled with a crowd on horseback and some were carrying arms. A Mandarin is a Warlord or a Provincial Governor.

Norman was also called Doc. Page as he was a good Doctor and never went anywhere without his medicine bag as he would surely need it. There were often epidemics of different diseases and people would die in their thousands and the Rev would work night and day trying to save lives.

At one epidemic there were too many bodies to bury and not enough fit people to do it. So, they took the bodies outside the city walls and had to just dump them in

shallow graves then the wild dogs would come at night and dig them up so that when families went for walks, they would often stumble over bodies.

There were many frightening experiences with the threat of the Revolutionary Army catching up with them and a lot of loyal Christians had their heads chopped off. Doc was a good rider and had a stable of Mongolian ponies which he used to ride on his sometimes-long visits of two or three days into the country areas. It was very worrying for the families at home. The Army would capture the "White Devils", any Westerner would do, and demand ransom money for them. Every day they would cut off a finger or toe or something and send the digit to their home and keep this up until the ransom was paid.

Norman and his contemporaries would meet the Revolutionaries at the gates of the towns and try to dissuade them from chopping the people's heads off, as their favourite pastime was executing the people by chopping off their heads. As the Chinese robbers all wore false pigtails, they nearly always got away when chased as when the pursuer grabbed the pigtails the pigtails came away in the pursuers hand allowing the robber to escape.

Both Norman and Elizabeth did a lot of work in stopping the cruel custom of binding their daughters' feet, as they would bind the girls' feet doubled up to about 3 inches. Possibly because they thought it made them look more beautiful.

It was also Chinese practice to bury the youngest daughter alive with the father when he died to look after him in his afterlife. The Missionaries were also always trying to prevent this.

The whites all lived in gated compounds with high walls all around for safety. As children they could hear wild tigers and leopards roaring as they roamed at night from a place they called Tiger Valley. Occasionally they would hear of someone being taken by a tiger.

There was also a terrible famine and Aid was sent from the West to feed the starving people so Norman and his companions had to keep the crowds under control with whips. The people were starving and some were greedy and kept coming back four or five times for more, therefore, unfortunately order had to be kept with the whips.

It was a very dangerous mission. When the Communists came to power they executed all the white peoples' servants by chopping off their heads. China could be a gruesome place in those days. When they executed a man they always hung up the head by the pigtail as the Chinese all wore pigtails back then. The family had Chinese Christian servants who did the manual work and were very protective of the children. Because the two boys born in China had Amahs or Nannies my Dad and his brother spoke Mandarin as well as they spoke English due to the fact that they spoke to their servants in Mandarin. It was the custom to have Amah's (Nannies) to look after the children and we became very fond of our Nannies.

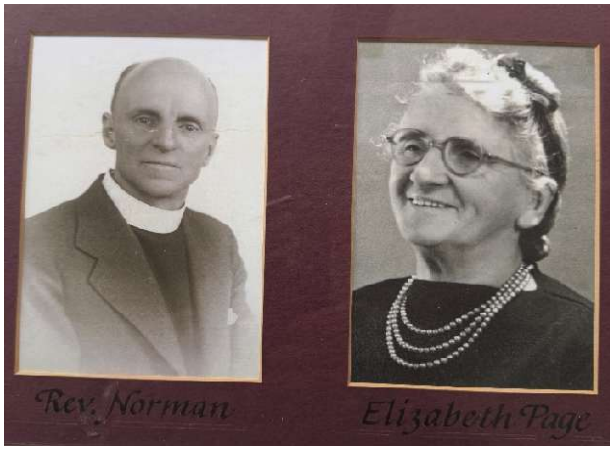
Occasionally there was a criminal to be executed in the town square and their servants like most other citizens took the day off to witness the event, and the two boys begged to be allowed to go as well but were refused.

When Norman and Elizabeth left China, they brought back artifacts and antiques as the Chinese people had to get rid of them before the Revolutionaries took over, so they insisted the Pages took a lot with them on leaving and they were also given a lot of farewell presents including a Commendable Umbrella which had thousands of signatures mainly signed as a farewell by the Chinese. In England they gave lectures and displayed these artifacts to raise money for the church and deserving causes. Unfortunately, when they moved to a smaller residence, and these artifacts were stored in a garage, a lot of these priceless ornaments were stolen and with them a lot of memories.

Rev. Norman was a very generous Minister and was always helping the down and out so there were always folk coming to the door for handouts. It is thought that someone took note of these lovely things and waited their chance.

The Rev. and Elizabeth loved the country and the Chinese people and had great regrets on leaving.

I think it was Rev. Page who said, it is my daily prayer to God that China may one day become a Christian Giant and not a Communist Giant.



Program

The Geelong Refugee Assistance program (GRAP) is operating again after a short break at Easter. We are in need in particular of the following items:

Good quality and clean…

Small furniture items. But please contact Roy Hovenaars on 0417341854 before delivery
Crockery (esp. large plates and bowls) and cutlery (no sharp knives please)
Cookware (no electrical)
Children's Clothes
Men's clothes
Bed linen and bath linen

Items need to be delivered to St Andrew's Church, Bacchus Marsh Rd, Corio on the first Saturday of the month, between 8.30am and 9.30am, or on the day before, Friday, between 1pm and 3pm.

Further enquiries to ***Tim Gibson 0412191971***

COMMUNITY OUTREACH

Our Christmas Community Lunch



to be held Sunday 22 November after the 10.30 service.

The charity we will be supporting is the Bluebird Foundation

More than Music — Bluebird Foundation Inc

Their NORTH children's choir will sing for us.

Seating will be limited to 80. Please put your name on the list at the back of the church, including any special dietary requirements.

Numbers will need to be finalised by **Sunday November 15**

SAVE THE DATE AT ALL SAINTS

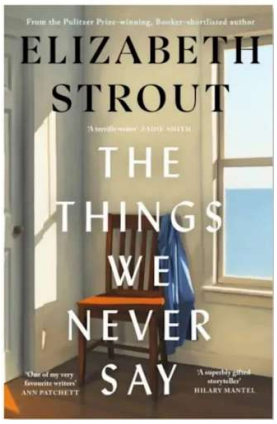
<u>All Saints Remembrance Sunday Service</u> Starting in Moorak Park	**Sunday 8th November 10am**
<u>Kammermusik Collective</u> Cloudcatcher – a uniquely Australian programme	**Sunday 15th November at 3pm**
<u>Community Outreach</u> Christmas Community Lunch	**Sunday 22nd November after 10.30 service**
<u>Sparrow Park Brass Concert</u>	**Saturday 28th November at 2pm**
<u>The Geelong Chorale</u> *Christmas through the ages*	**Saturday 5th December at 5pm**
<u>Geelong Brass Concert</u> A Christmas celebration	**Sunday 6th December at 2pm**

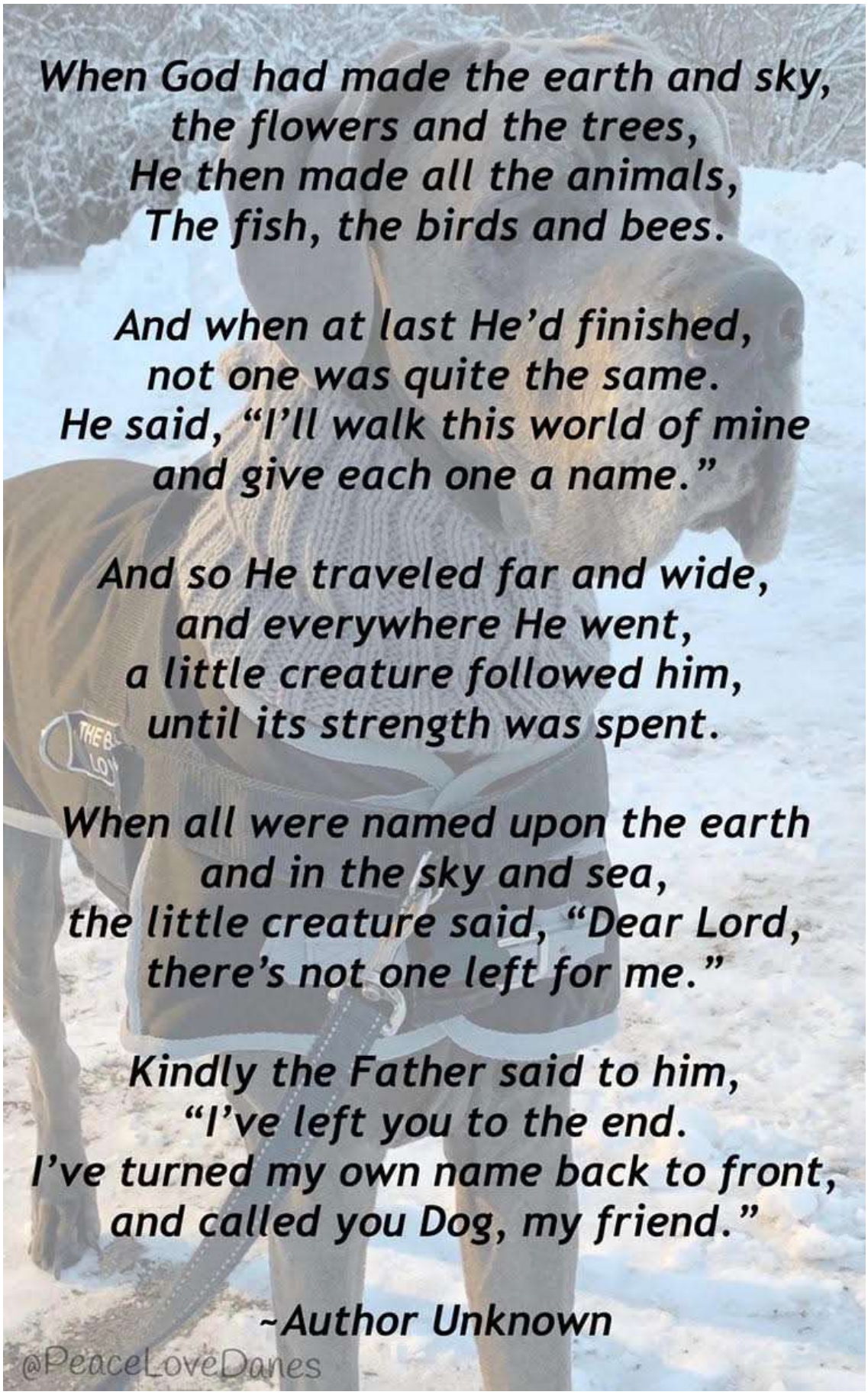
<u>All Saints' Book Group</u>

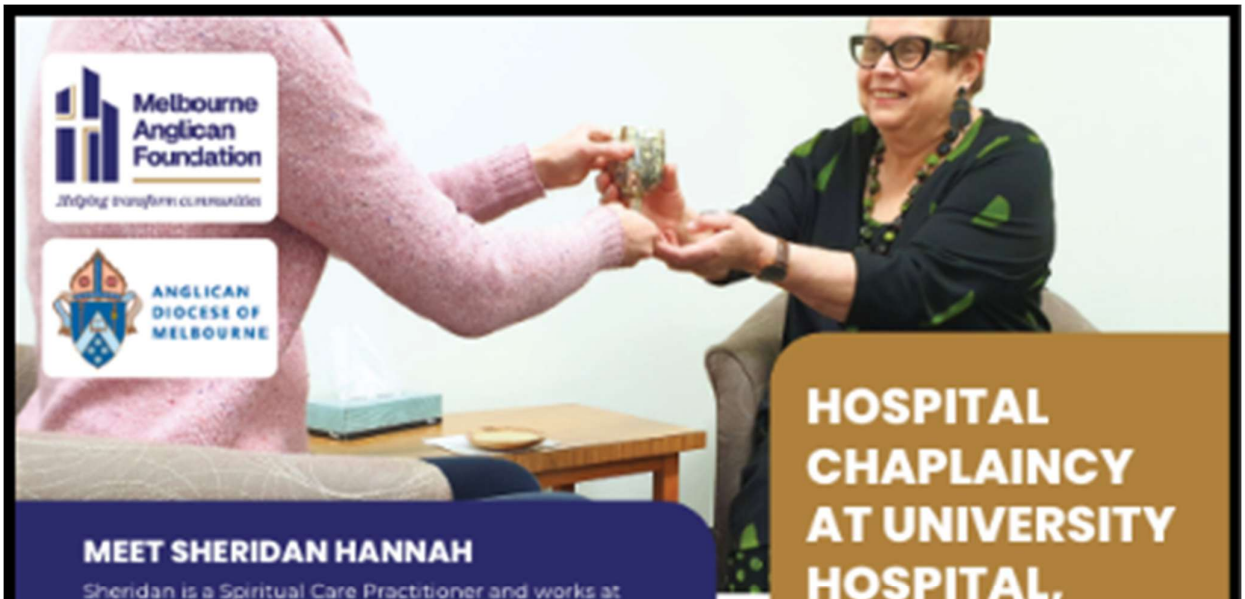
Our next book to read is "The Things We Never Say" by Elizabeth Strout

The meeting date is 2pm Tuesday 10th November.

Enquiries to Tim Gibson 04 12 19 1971




When God had made the earth and sky,
the flowers and the trees,
He then made all the animals,
The fish, the birds and bees.
And when at last He'd finished,
not one was quite the same.
He said, "I'll walk this world of mine
and give each one a name."
And so He traveled far and wide,
and everywhere He went,
a little creature followed him,
until its strength was spent.
When all were named upon the earth
and in the sky and sea,
the little creature said, "Dear Lord,
there's not one left for me."
Kindly the Father said to him,
"I've left you to the end.
I've turned my own name back to front,
and called you Dog, my friend."
~Author Unknown
@PeaceLoveDanes



Melbourne Anglican Foundation

ANGLICAN DIOCESE OF MELBOURNE

HOSPITAL CHAPLAINCY AT UNIVERSITY HOSPITAL, GEELONG

MEET SHERIDAN HANNAH

Sheridan is a Spiritual Care Practitioner and works at University Hospital, Geelong as a Hospital Chaplain. Sheridan speaks with patients, family, and staff who are in need of support during their time at the hospital. In a typical week, Sheridan will contact patients/family and staff, respond to referrals, and support staff by providing education about Spiritual Care, its benefits and reasons for referring. She also visits the rehabilitation unit at the McKellar Centre. Sheridan relies on family or clergy alerting her to patients who would appreciate a visit.

OUR HISTORY

Anglican chaplains have always been available to patients, families and staff of any religious tradition or none. Spiritual Care has been provided at the hospital since 1974. The majority of Anglican chaplains' time is spent providing spiritual care for all, and a small proportion of their time providing tradition-specific or sacramental care when requested. This is true of the role at University Hospital.

OUR OBSTACLE

The Anglican Diocese of Melbourne recently announced that it can no longer afford to provide Spiritual Care Practitioners in the current model to hospitals. If donation targets are not met, University Hospital Geelong will lose Sheridan Hannah in her current role from hospital services. Sheridan currently works at University Hospital 2 days per week.

YOUR HELP

Sheridan Hannah is seeking your support to continue this valued ministry at University Hospital, Geelong. You can help by making donations through the Melbourne Anglican Foundation.

WHAT DOES A HOSPITAL CHAPLAIN DO?

Listen and meet people, to the best of our ability, where they are, listening for their values and beliefs as a way of understanding their pain and suffering, and ideally, of connecting them with their strengths and sources of hope. In listening Spiritual Care Practitioners create, enable a spiritual environment, a sacred space that gives the patient and family permission to share stories, express feelings, pray, grieve, cry and hope.

HOW TO DONATE

Donate online via the website below or by scanning the QR code. Make sure you nominate Barwon Health Geelong - Hospital Chaplaincy when making your donation.

melbourneanglicanfoundation.au/donate-melbourne-anglican-foundation/

Remembrance Service

Sunday 8 November 2026

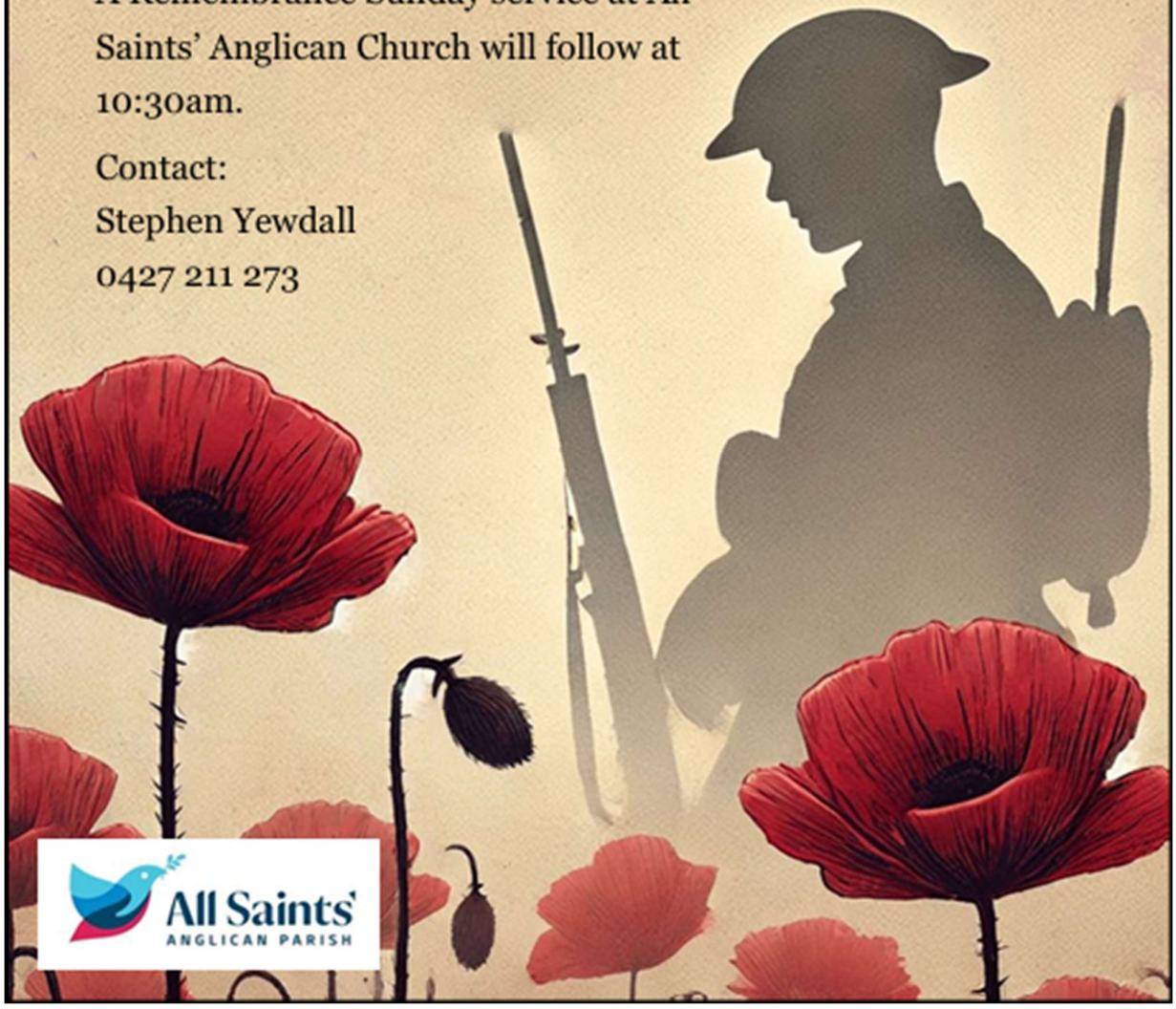
10:00 am

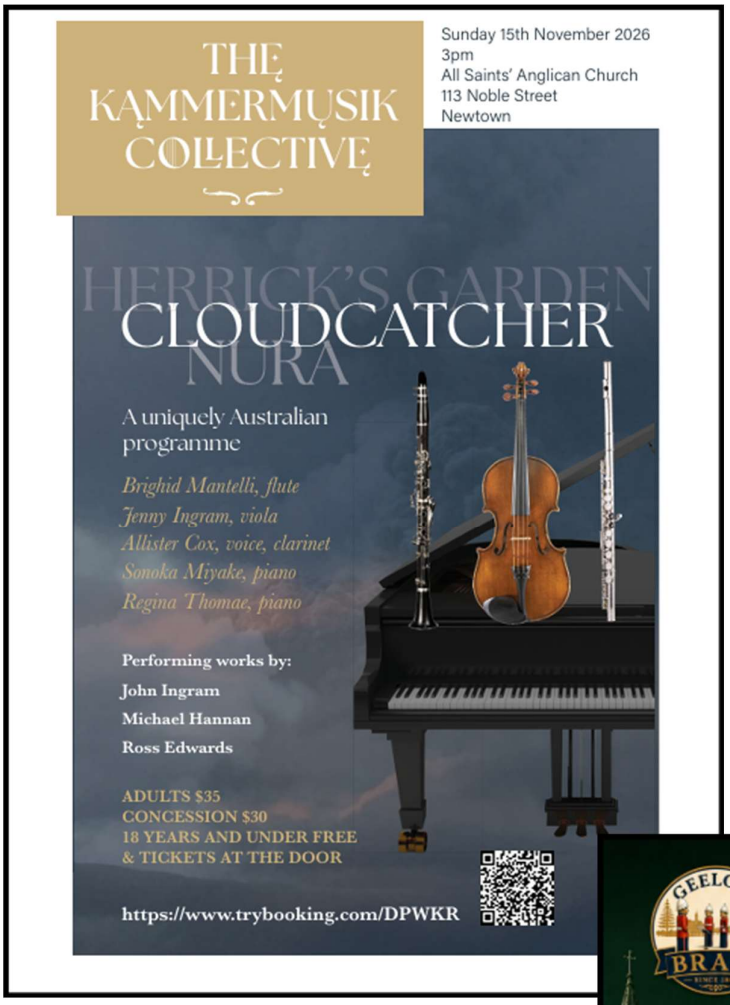
Moorak Park – Noble St, Newtown

After 1 minute silence at 10:15am, all are welcome to lay a floral tribute/wreath.

A Remembrance Sunday service at All Saints' Anglican Church will follow at 10:30am.

Contact:
Stephen Yewdall
0427 211 273




THE KAMMERMUSIK COLLECTIVE
Sunday 15th November 2026
3pm
All Saints' Anglican Church
113 Noble Street
Newtown
HERRICK'S GARDEN NURA
CLOUDCATCHER
A uniquely Australian programme
Brighid Mantelli, flute
Jenny Ingram, viola
Allister Cox, voice, clarinet
Sonoka Miyake, piano
Regina Thomae, piano
Performing works by:
John Ingram
Michael Hannan
Ross Edwards
ADULTS $35
CONCESSION $30
18 YEARS AND UNDER FREE
& TICKETS AT THE DOOR
https://www.trybooking.com/DPWKR






GEELONG BRASS
EST. 1861
GEELONG BRASS
A Christmas CELEBRATION
Join Geelong Brass for an afternoon of festive music to celebrate the season.
SUNDAY
6 DECEMBER
2PM
ALL SAINTS ANGLICAN CHURCH
140 NOBLE STREET, NEWTOWN

Donation QR Code:



Scan QR Code for All Saints' Anglican Parish's Secure Payment Service

Or by Direct Debit:

Bank: Anglican Development Fund
Name: All Saints Newtown and Geelong West
BSB: 703 122
Acc: 05009990

All Saints' Parish serves local community through worship, outreach, and support for those in need.

By opening our historic buildings, we seek to support community activities and encourage social connection.

We exist through the generosity of donations. Every contribution, no matter the size, is greatly appreciated and will make a significant impact.