Received 21 July 2025

Application form

Heritage

Entry of a place in the Queensland Heritage Register

Use this form to apply to have a place considered for entry in the Queensland Heritage Register under the Queensland Heritage Act 1992.

Before completing this application form:

- read the Application Guide: Entering a State Heritage Place in the Queensland Heritage Register available at www.qld.gov.au/environment/land/heritage/
- call 13 QGOV (13 74 68) and discuss this application with the Applications Coordinator, Heritage Branch

Applicant details

APPLICANT NAME/S Stephanie Jayne Patching	TITLE The Reverend
ORGANISATION NAME (if applicable) Diocese of North Queensland, Anglican Church of Australia	

2. Applicant consent

Ticking YES in the box below means you give consent to the department to publicly disclose your name with this application. At no time (whether you tick YES or NO) will your personal contact details be made public during processing and assessment of this application. The department removes contact details (i.e. address, email and telephone numbers) from all copies of the application except those provided to the Queensland Heritage Council.

Applicant consents to	personal informati	on being released	Yes ⊠	No □	₃₄ (40
APPLICANT'S SIGNATURE					
PRINT APPLICANT'S NAME Stephanie Patching			DATE SIGNED	July 2	2025

HHQ/2022/5999

Version: 1.00

Last reviewed: 31 May 2022

ABN 46 640 294 485



3. Place details

NAME OF PLACE AND / OR FORMER NAME St Matthew's Anglican Church Mundingburra				
STREET ADDRESS Cnr Bowen & Carmody Street Hermit Park QLD 4812 6 Carmody Street Hermit Park QLD 4812				
LOT/S ON PLAN/S Lot 42, 43 & 44 RP 703476 Lot 67 RP703476	LOCAL GOVERN Townsville	IMENT AREA/S		
GPS COORDINATES (IF KNOWN)		,		
4. Consultation with the owner of the place				
Do you own the place that is the subject of this application?		Yes □	No ⊠	
If you are not the owner of this place, have you consulted wit	h the owner?	Yes ⊠	No □	

5. History of the place

HISTORICAL SUMMARY

The First St Matthew's Church of England, a 'most substantially built' timber structure, was built in Mundingburra, Townsville in 1902¹. At that time, the city of Townsville had been in existence for about forty years. Townsville was established in the mid-1860s as a port city to service the pastoral runs in the Kennedy district. The city began to thrive at the turn of the new century due to discovery of gold at Cape River in 1867 and a boom in the pastoral industry. There was an extension of the port, with the addition of rail facilities, to take advantage of the construction of the Great Northern Railway from Townsville to Charters Towers and later to Hughenden further west.

The Diocese of North Queensland was also expanding, building new Churches on the outskirts of Townsville, like St Matthew's, as well as rebuilding St John's Anglican Church South Townsville which had been badly damaged by Cyclone Sigma in 1896. However, both Churches, as well as large parts of the city, were almost destroyed by Cyclone Leonta on 9 March 1903.

St Matthew's was rebuilt in 1903 and granted a license on 25th June 1903. The original Moore memorial stained-glass window in the side chapel is a reminder of this 1903 building². The Church was continually improved over 1900 – 1940s and a Hall was built through bequests from parishioners and early clergymen. When the war in Europe ended, two Masses were held on the 9th May 1945 and a special service was held on Peace Thanksgiving Sunday 16th August 1945 to celebrate the end of the Pacific War. At that time, a former RAAF Chaplain and new rector Fr JG Johnston determined that the Parish Church was too small and launched a War Memorial Building Fund to rebuild the Church building as a War Memorial Church to the fallen of 1939-45³. Thus, the St Matthew's community began raising money for their new Church building. The Church of England as well as other Christian denominations throughout Australia experienced a significant period of change and reform in the 1950s. They wanted to become more relevant to contemporary society. An expansionary building program and developments in religious theology and liturgy led to a radical departure from established architectural traditions. Reflecting international trends, church designs abandoned the historical revival styles, like the neo-Gothic architectural style, and became increasingly influenced by

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¹ St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002, 3.

² St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002, 41.

³ St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002, 7.

Modernist architecture.⁴ However, as it was expected that a church would still be recognisable as such, a wide range of variations of buildings combining traditional church elements, symbols and functions with new construction techniques, materials and forms were experimented with.⁵

A particular advocate of constructing churches in a modern idiom was Bishop Ian Shevill, the sixth Anglican Bishop of North Queensland (enthroned in 1953), who began a building crusade to provide a permanent church in every parish.⁶ Having travelled to the United States of America to learn new methods of fundraising, Bishop Shevill implemented the Anglican Building Crusade, which raised £145,000 for buildings. Of the amount raised by each parish, half was retained, and half went to the diocese.⁷

Bishop Shevill compiled a set of canonical principles of church architecture, which were a set of rules ensuring certain aspects of Anglican church designs remained constant while allowing architects to exercise their creativity. These principles encouraged construction of modern, rather than pseudo-Gothic style churches, by prescribing such things as setting aside a third of the church for the sanctuary and two thirds for the nave, the proportions of steps leading up to the altar, and those furnishings which could be designed by the architect. All new Anglican churches were to be individual and contemporary in design, for, as Shevill himself put it, 'God is no museum piece and He should be worshipped by modern people in modern buildings which are aesthetically pleasing and cool.' By 1958, six new permanent North Queensland Anglican churches and a chapel had been completed according to these principles in Mt. Isa, Hughenden, Ingham, Ayr, Gordonvale and Mundingburra, and a chapel at All Souls', Charters Towers.9

Although a large Neo-Gothic Church was originally planned for St Matthew's, a lack of funds delayed its construction until 1957 with the Neo-Gothic style being abandoned in favour of its current award-winning modernist building¹⁰. The money raised through an Anglican Building Crusade, launched in 1955, extended St James' Cathedral (Townsville), and rebuilt St Ånne's School (Townsville) and St Matthew's.¹¹

The Foundation Stone of the new Church was blessed by Bishop Ian Shevill and Iaid by Brigadier FR North on the 19th August 1956. The Church was dedicated on 9th March 1957. It was 54 years to the day after the first Church was destroyed by Cyclone Leonta. The deed of dedication read that 'AND WE do direct that the said building shall be known by the name of the WAR MEMORIAL CHURCH OF ST MATTHEW' A High Mass of Dedication was held on Sunday 10th March 1957.

In recognition of the community's fundraising endeavours, the St Matthew's Church of England was renamed, by the Bishop of North Queensland The Right Reverend Ian Shevill, as The War Memorial Church of St Matthew on the 9th March 1957.¹³ The following War Memorial Churches followed St Matthew's: St Paul's Anglican Memorial Church Proserpine in 1958-59, Mareeba Uniting Church and St Andrew's Presbyterian War Memorial Church Ayr in 1960, St Andrew's Presbyterian Memorial Church Innisvale in 1961, John Oliver Feetham Pioneer Memorial Anglican Church Caldwell in 1966, St Monica's Catholic Cathedral Cairns in 1968, and St Charles Anglican Church West Mackay in 1984. Holy Trinity Anglican Church Ingham also has a war memorial columbarium wall.

St Matthew's Anglican Church (1957) is important in demonstrating Queensland's involvement in a major world event, which particularly affected the communities of North Queensland. Its modernist architectural design, construction materials and dedications are an important example of a post-World War II (WWII)

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⁴ Helen Gregory and Gail Pini, 'Religious Places in Queensland: An Historical Context Study,' a report for the Queensland Heritage Council (Brisbane: Cultural Heritage Strategies, December 2003), 11.

⁵ Gregory, 'Religious Places in Queensland,' 87; Richard Apperley, Robert Irving and Peter Reynolds, A Pictorial Guide to Identifying Australian

Architecture (Sydney: Angus and Robertson, 1994), 212-13, 230-31; 'Sydney Church Building Revival,' Sydney Morning Herald, Wednesday 3 June

^{1953.} p.13; 'Buildings.' The Northern Churchman, 1 May 1958, p.6;

⁶ Ian Shevill, Half Time (Brisbane, Qld: Jacaranda Press Pty Ltd, 1966), 71; Jeppesen, St. Paul's Anglican Church, Proserpine, 32.

⁷ Ross Fraser (ed), A Historical Sketch of the Diocese of North Queensland (1958), 12.

⁸ Shevill, Half Time, 71-73.

⁹ Fraser (ed), A Historical Sketch of the Diocese of North Queensland, 12.

¹⁰ St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002, 10.

¹¹ St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002, 10.

¹² Deed of Dedication, 1957, St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002, 11.

¹³ St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002, 11.

utilitarian war memorial. This is a 'living memorial' with a dual role of providing the community with a place that they can remember the local sacrifice made during World War II as well as being a place of worship for that community.

St Matthew's is important in demonstrating the pattern of North Queensland Churches that were built or rebuilt after WWII as utilitarian war memorials, and the increased Church attendance in this period. This construction peaked in Queensland during the late 1950s-70s. K Inglis states that memorials to Australian participation in wars abound in our landscape'¹⁵. And that through their 'modest marble soldier, obelisk or memorial hall in suburb and country town, they mourn and honour Australians who have served and died for their country'¹⁶. St Matthew's is the first North Queensland Anglican Church to be renamed as a War Memorial Church, but many Anglican, Presbyterian, Catholic and Uniting Churches followed. Every major North Queensland town now has a War Memorial Church.

In the 1950s, the gates of the St Matthew's Church were also installed, as a gift of the Roberts family¹⁷ (an important family in the history of the post WW2 development of Townsville). These gates would be stolen in late 1990, with replica gates manufactured locally from the images of the original gates featured from past bridal photos.

The Church received an award for meritorious architecture by the Queensland Chapter of the Royal Australian Institute of Architects in recognition of the excellence in design of St Matthew's Church of England. It was given 'in appreciation of the merits of a fine Building erected in Queensland during the five years ended December 1960'¹⁸. Specially designed features include the altar, silver cross and candlesticks, the vertical windows and blue wall with gold stars behind the altar and a soaring aluminium spire. Regrettably lightning from a destructive storm on 8 December 1959, partially disintegrated the spire (located next to the Church) and Cyclone Althea destroyed the recast spire on the 24th December 1971. It was not rebuilt. The University of Melbourne Department of Architecture in their 1957 newsletter describe St Matthew's as 'pointedly independent of irrelevant influence, old or overseas' and "should not remain an isolated example" From the laying of the foundation stone in 1956 by Brigadier FR North and the permission given by the army to collect stones from Military Beach at Kissing Point for the altar frontal and sides in 1957²⁰, to the numerous parishioners that have joined the army over the last seventy years, including becoming army chaplains, St Matthew's has had a special relationship with the armed forces. Army Chaplains and their families who have moved to Townsville on deployment have also contributed to the ministry at St Matthew's and are remembered fondly by the parishioners.

By 1967, the debt on the new Parish Church had been paid off and the Church could be consecrated on Sunday 17th September 1967 by the Archbishop of Brisbane and Primate of Australia, the Most Reverend Philip Strong 'In MEMORY OF THE FALLEN 1939-45'. At the consecration, the eight gold crosses on the pillars in St Matthew's Church were blessed to indicate the church was free of debt.²¹

The columbarium wall, attached to the Church, was erected in early 1990 to house the ashes of parishioners and former clergymen, replacing a system of placing the ashes under the fig tree in the garden. The earliest ashes were placed below the fig tree in 1983.

REFERENCE LIST

St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002

Diocesan Licences can be found in the Diocesan Archives, Diocese of North Queensland Australia

Foundation Stone, Consecration Plaque and Award For Meritorious Architecture can be located at St Matthew's Church

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¹⁴ Mackay Memorial Swimming Pool citation <u>Mackay Memorial Swimming Centre | Environment, land and water | Queensland Government</u>

¹⁵ K. S. Inglis, Sacred Places: War Memorials in the Australian Landscape, Miegunyah Press, Victoria, 1998, pp. 522

¹⁶ K. S. Inglis, Sacred Places: War Memorials in the Australian Landscape, pp. 522

¹⁷ St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002, 8.

¹⁸ Award For Meritorious Architecture, Queensland Chapter of the Royal Australian Institute of Architects, 1960

¹⁹ The University of Melbourne Department of Architecture 1957 <a href="https://rest.mars-noise.com/https://rest

prod.its.unimelb.edu.au/server/api/core/bitstreams/59d19648-71ac-53bf-a757-177f5badb325/content

²⁰ St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002, 12.

²¹ St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002, 15

Helen Gregory and Gail Pini, 'Religious Places in Queensland: An Historical Context Study,' a report for the Queensland Heritage Council (Brisbane: Cultural Heritage Strategies, December 2003).

Gregory, 'Religious Places in Queensland,' 87; Richard Apperley, Robert Irving and Peter Reynolds, A Pictorial Guide to Identifying Australian Architecture (Sydney: Angus and Robertson, 1994), 212-13, 230-31; 'Sydney Church Building Revival,' Sydney Morning Herald, Wednesday 3 June 1953, p.13; 'Buildings,' The Northern Churchman, 1 May 1958,

K. S. Inglis, Sacred Places: War Memorials in the Australian Landscape, Miegunyah Press, Victoria, 1998,

Mackay Memorial Swimming Centre | Environment, land and water | Queensland Government

Ross Fraser (ed), A Historical Sketch of the Diocese of North Queensland (1958).

lan Shevill, Half Time (Brisbane, Qld: Jacaranda Press Pty Ltd, 1966), 71; Jeppesen, St. Paul's Anglican Church, Proserpine.

The University of Melbourne Department of Architecture 1957 The University of Melbourne Library Digitised Collections https://rest.mars-prod.its.unimelb.edu.au/server/api/core/bitstreams/59d19648-71ac-53bf-a757-177f5badb325/content

LIST OF ATTACHMENTS

St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002

6. Description of the place

WRITTEN DESCRIPTION

St Matthew's Anglican Church Mundingburra is a concrete Church building erected in 1957 incorporating innovative modernist architectural and construction techniques for Church buildings. For its innovative design and creative achievement, St Matthew's was awarded the Architect's Award for the best church building in December 1960.²²

It is a War Memorial Church dedicated to the Fallen 1939-45 and the altar incorporates stones gathered from Military Beach at Kissing Point, Townsville in 1957 and two small stones on the right side of the altar (one from the Iona Abbey Scottish Isles and one from St Martin's in Canterbury (the oldest in England)). The silver cross and candlesticks were made in England and were copied from St George's Chapel, Windsor.²³

This 1957 Church building replaced a timber structure that had been on the site since 1903 and incorporate several older memorials including the Moore memorial stained-glass window. Next to the Moore memorial stained-glass window, is a modern 'Face of Christ Amid the Ruins' oil painting entered for the Blake Prize in 1957.

There is a series of specially commissioned stained-glass windows that picture famous Old Testament stories and figures as well as the nativity and resurrection of Jesus. Local artist Stan Moses carved the figure of St Matthew in front of the pulpit.

The Church has natural wood furnishings and pews characteristic of the fifties. They mark a move away from traditional dark stained oak furniture of former Church of England buildings.

The design of St Matthew's Church Building incorporates cross ventilation for coolness combined with an

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²² Award for Meritorious Achievement, Queensland Chapter of the Royal Australian Institute of Architects 1960 ²³ St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002, 12.

extended roofline to create a colonnade effect. This design reveals the decision to move away from the timber Gothic and Neo Gothic style of church building, which was the traditional style for parish churches in the tropics, to modernist Church designs.

The use of new building materials, like concrete rather than wood, horrified people at first because "it didn't look like a church". Even the use of the light and darker blue shades of paint for the internal walls including the sanctuary walls, instead of the traditional whitewashed internal Church walls, and the use of dark blue carpet ensured that the building feels cooler especially in a tropical summer. These innovations in building materials, cross ventilation and furnishing have resulted not only a cooler interior, but a more stable building (in the face of numerous cyclones) in this area.

The Church building is surrounded by beautiful gardens, and a columbarium wall extends from the Church vestry. The former church rectory was converted into a Parish Centre in 1976. The gardens, near the carpark, is a memorial garden with plaques commencing in 1983. The site is enclosed by hedges and at the entrance of the property are beautiful wrought iron gates. The original gates were stolen in late 1990, though the attached fence remained. Replica gates were manufactured locally.²⁴

There is also a bell tower in the front garden that was built in 1971 to replace the re-casted spire that was destroyed by Cyclone Althea. The foundation of the spire is cracked from a lightning strike in 1959 which disintegrated the first aluminium spire.

The Church is perfectly situated on a prominent intersection. Its streetscape was originally on the outskirts of Townsville city; but it is now an inner suburb of Townsville.

7. Statement of cultural heritage significance

Decide which criteria are relevant to your application and complete a response for each in the boxes below. Write 'not applicable' against the criteria that are not relevant to your application.

CRITERION A.
the place is important in
demonstrating the
evolution or pattern of
Queensland's history

The War Memorial Church of St Matthew's is an early example of the post war Churches dedicated to the fallen of WW2 1939-45. Especially remembering the fallen of the War in the Pacific.

St Matthew's Anglican Church (1957) is important in demonstrating Queensland's involvement in a major world event, which particularly affected the communities of North Queensland. Its modernist architectural design, construction materials and dedications are an important example of a post-World War II (WWII) utilitarian war memorial. This is a living memorial with a dual role of providing the community with a place that they can remember the local sacrifice made during World War II as well as being a place of worship for that community.

St Matthew's is important in demonstrating the pattern of North Queensland Churches that were built or rebuilt after WWII as utilitarian war memorials, and the increased Church attendance in this period. This construction peaked in Queensland during the late 1950s-70s.

St Matthew's is the first North Queensland Anglican Church to be renamed as a War Memorial Church, but many Anglican, Presbyterian, Catholic and Uniting Churches followed this example. Every major North Queensland town now has a War Memorial Church that can be classed as a utilitarian war memorial.

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²⁴ St Matthew's Church Mundingburra 1902-2002 Centenary Booklet August 2002, 19.

CRITERION B the place demonstrates rare, uncommon or endangered aspects of Queensland's cultural heritage	
CRITERION C the place has potential to yield information that will contribute to an understanding of Queensland's history	
	St Matthew's Anglican Church demonstrates the principal characteristics of post-World War II church architecture, when architects were encouraged to experimented with a wide variety of church designs, combining traditional elements, symbols and functions with new construction techniques, materials and forms.
CRITERION D the place is important in demonstrating the principal characteristics of a particular class of cultural places	St Matthew's possesses a traditional church plan of sanctuary and nave, expressed in a highly creative and non-traditional way. The creativity, craftsmanship and attention to detail evident in the church's design are characteristic of the works of architect Ian Black from Lund, Hutton, Newell, Black & Paulsen.
	St Matthew's was described as pointedly independent of irrelevant influence, old or overseas and that it should not remain an isolated example of a modernist church building. It was designed for a tropical climate, using innovative building materials and structural systems, the manipulation of natural light and ventilation, and custom designed, hand-crafted furniture, including a unique and experimental altar design. The design allowed the installation of contemporary church fittings as well as older memorials.
CRITERION E the place is important because of its aesthetic significance	
CRITERION F the place is important in demonstrating a high degree of creative or technical achievement at a particular period	The combination of innovative ideas in church building design and creative achievement resulted in St Matthew's winning an Architects' Award for the best church building from the Queensland Chapter of the Royal Australian Institute of Architects in December 1960.
CRITERION G the place has a strong or special association with a particular community or cultural group for social, cultural or spiritual reasons	
CRITERION H the place has a special association with the life or work of a particular person, group or organisation of importance in Queensland's history	

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8. Site plan showing proposed boundary

Attach a site plan to this form. Tick to confirm:

- ☑ the site plan is drawn or sketched to scale
- ☑ all significant heritage elements of the place are shown and clearly labelled in their approximate locations
- ☑ the proposed heritage boundary is shown
- ☑ the cadastral (lot on plan) boundaries of the place are shown

9. Photographs

Attach photographs to this application that show the place in its current state. Number all photographs and complete the index table below adding more rows if needed.

If submitting an electronic application, submit the photographs in a digital file attached with the application form. Maximum file size for digital images attached to this form is 250kb each.

If submitting an application in hard copy, submit the photographs as an electronic file saved onto a CD or USB and attach one hardcopy print out of images to this application form.

DATE AND TIME TAKEN 21st January 2025 12 noon	PHOTOGRAPHER Parishioner Rhonda Allison

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IMAGE NUMBER	FILE NAME	DESCRIPTION
1	St Matthews front view	View of St Matthew's Anglican Church from Queens Road, including front lawn and garden
2	St Matt Exterior Photo - side view of Church & garden	View of St Matthew's from Bowen Road, including side lawn
3	St Matt bell tower	This is the second smaller bell tower after the first bell tower was toppled by Cyclone Althea in 1972
4	St Matt front gates- donated by Roberts family	A view of the replicas of the front gates, as originally donated by the Roberts Family in the 1950s, stolen and replaced in late 1990s.
5	St Matt foundation stone for current church building	A photo of the foundation stone for the current church building, blessed by Bishop Shevill and set by Brigadier North in 1956

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6	St Matt Honour Board and Consecration plaque	St Matthew's Honour Board and Consecration plaque, found at the right-side wall near the Church entrance
7	St Matt Consecration plaque in memory of the fallen 1939-45	The Consecration plaque that proclaims that the War Memorial Church of St Matthew's was consecrated on Sunday 17 th September 1967 by + Philip Primate of Australia in memory of the fallen 1939-45
8	St Matt Architectural award 1960 Best Church Building in Queensland	An award given for Meritorious Architecture by the Queensland Chapter of the Royal Australian Institute of Architects
9	St Matt Interior photo - view of nave from church entrance	A view of the nave and sanctuary of the Church from the Church entrance
10	St Matt Interior Photo - sanctuary altar	A view of the sanctuary of the Church including six high altar candle sticks and two altar candle sticks – blue carpet restored in 2019 (its original colour)
11	St Matt Interior Photo - wooden carving of St Matthew	Photo of pulpit with bas relief carving of St Matthew
12	St Matt Side chapel altar and 1903 stained glass window	Photo of side chapel with altar from St Barnabas Church and a stained-glass window of Jesus and the sheep from the 1903 building

10. Lodgement

All sections of this form must be completed and attachments prepared (in particular the site plan showing the proposed heritage boundary and photographs of the place) <u>before</u> an application is lodged. Incomplete applications cannot be accepted.

Send one copy of the completed form and attachments to:

Email: OR Post: heritage@des.qld.gov.au

Applications Coordinator
Heritage Branch
Arts and Heritage
Department of Environment and Science
GPO Box 2454
Brisbane Qld 4001

Further information

- · email heritage@des.gld.gov.au
- call 13 QGOV (13 74 68) and ask to speak to the Applications Coordinator, Heritage Branch
- visit www.qld.gov.au/environment/land/heritage/

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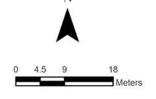
St Matthew's Anglican Church, Mundingburra Heritage Register Application Map

Legend

Application boundary Significant features

Lot boundary

Lot Type Parcel Easement













HONOUR ROLL

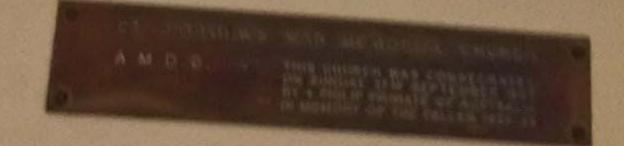
HOLY ORDERS

DOUGLAS WELLINGTON | DONALD SIMPSON ROBERT PHILP GEORGE TROWER EDWARD STEELE DAVID PHILP JOHN PAYNE GEORGE TOOTH GEORGE KNACK

COMMUNITIES BROTHERHOOD

MISSION FIELD

DOUGLAS WILLINGTON LINSAY BOND MAUREEN BOND



CATALLY S WAS MENORIAL CHURCH

A.M.D.G. THIS CHURCH WAS CONSECUTED ON SUNDAY 17 THE SEPTEMBER OF AUSTRALES IN MEMORY OF THE FALLER 155 THE



AWARD FOR
MERITORIOUS
ARCHITECTURE

IN APPRECIATION OF THE MERITS OF A FINE BUILDING ERECTED IN QUEENSLAND DURING THE FIVE YEARS ENDED DECEMBER, 1960

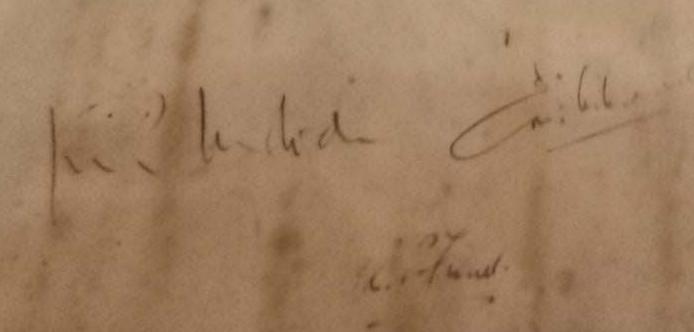
THIS DIPLOMA IS AWARDED TO

LUND, HUTTON, NEWELL, BLACK & PAULSEN

BY THE QUEENSLAND CHAPTER OF THE ROYAL AUSTRALIAN INSTITUTE OF ARCHITECTS IN RECOGNITION OF THE EXCELLENCE IN DESIGN OF

ST. MATTHEW'S CHURCH OF ENGLAND
MUNDINGBURRA

MEMBERS OF THE JURY



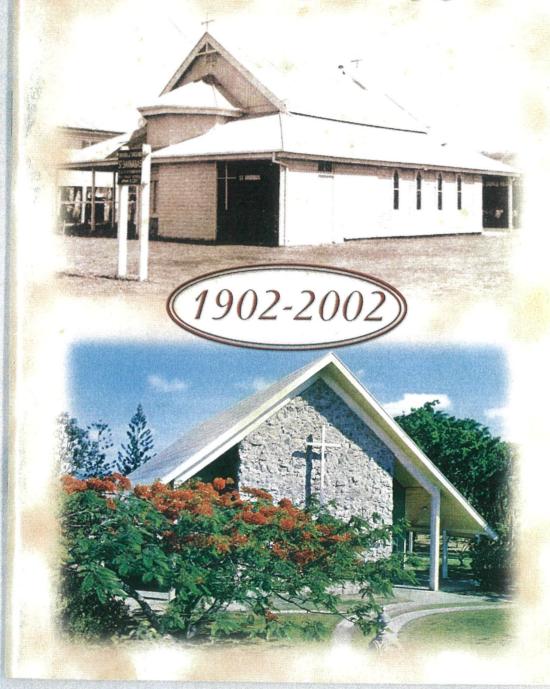








ST. MATTHEW'S CHURCH MUNDINGBURRA



ST MATTHEW'S CHURCH

1902 - 2002 CENTENARY BOOKLET

The parish acknowledges the use of the booklet prepared by Peter Hoare in conjunction with Fr Colin Cussen in 1982. The parish also thanks the many people who contributed articles or photographs for this publication. Research – Lyn Parker and Dorothy Stephens. Compiled by Dorothy Stephens. Edited by Mary Gallagher.

August 2002

RECTOR'S LETTER

Centenary Celebration

The celebration of 100 years of existence is an important and significant milestone for any institution. But when that celebration involves the life of a Christian church, and the community within which it stands, there should be great rejoicing and thanksgiving - essentially because the centenary of a church symbolises something far more than any structure in itself. It symbolises 100 years of assisting and serving in the life of the myriad people who have celebrated sacred moments of their lives here.

And in 100 years of existence many thousands of people have passed through the doors of the various structures that have stood on this site. Thousands of people for whom this Church of St Matthew has represented a focal point for their progress through life and their relationships with one another.

No one can imagine all the needs and desires in the hearts and minds of people as they used this building as a place to contemplate and consider their response to life's endeavours.

No one can remember now all of the events in those 100 years that this church has helped to make memorable for the life of the community in which it stands. But we know there were births, baptisms, concerts, performances, recitals, oratorios, marriages, healings, ordinations, communions, confirmations, inductions, memorials, and funerals — all parts of the cycle of Christian life.

And through all this St Matthew's has participated in these events as a silent witness to the real presence of God in the world, and God's concern for the people of this place.

This site, with the buildings that have stood here and the people who have tended them, represents the over-arching love that God has for the whole world. It reminds us that God is here with us in all our human achievements and failings. This is a sacred place in which the still small voice of God becomes audible for those struggling to hear him amid the clamour of the world.

Thus I believe that we are celebrating 100 years of preserving holy and sacred ground within the human landscape of Townsville's life.

I therefore feel proud and privileged to join with the long line of faithful Christians who have enabled St Matthew's to offer this service and ministry to the people of this community. May we continue to provide the presence of Christ among his people.

As we celebrate this occasion with praise and thanksgiving, let us be mindful of all those who have gone before us, and especially those who established the firm foundation upon which we can continue to build for the future.

And so at this time it seems appropriate to me that we celebrate the victory that Christ has won for us, and rejoice in the witness of all the faithful departed as they join with the saints in songs of everlasting praise. May we remember in gratitude all the contributions of the servants of God in this Church in the 100 years past, and all those who may be involved in its future.

Congratulations to all associated with 100 years in the life of St Matthew's.

The Venerable Kevin Bourke Archdeacon of NQ, and Rector, 2001 –

1900s

The first St Matthew's was built in 1902. This was a timber structure. The North Queensland Herald on Saturday 27 September 1902 printed the following article:

The new Anglican Church at Mundingburra was opened on Sunday by the Bishop of North Queensland. Bishop Frodsham was accompanied by the Ven. Archdeacon Pritt, the Rev. F.G. Williams, Rector of West End, in which parish the new Church is situated and the Rev. C.A. Chamberlayne. Mr Williams carried the pastoral staff and also read the evening prayer. The Bishop preached from St Matthew IX. In the course of his sermon, the preacher said that there were two chief uses in a Church – the edification of the congregation and the glory of God. It was impossible to separate the two uses in right practice, but it must not be forgotten that the Church people of Mundingburra had not yet fully dedicated their Church to the honour and glory of God. That could not be done until all financial liabilities had been discharged and the Church opened with out a debt upon it. Then, and not until then, could the Church be consecrated. He hoped that day would not be far distant. He understood that they wished to dedicate the Church in memory of St Matthew and he approved of such action. The usefulness of dedication in the name of an apostle was that it reminded the worshippers of certain virtues possessed by that avostle and stimulated them to follow his good example. The peculiar virtue of St Matthew was his readiness to answer a call to a higher life. God's call comes to the most unlikely men and women, and it would be well for those who worship in St Matthew's Church, Mundingburra, to accustom themselves to listening to the call to duty, and like Matthew the publican, to obey the call. The Style of the architecture of the Church is Gothic, and it is built so as to readily admit of enlargement when required. At present the building is small -30 ft x 24 ft with 15 ft walls and an apse and porch. It is most substantially built, the floor being of concrete and the timber the best procurable. There will be comfortable sitting accommodation for about 120, although on Sunday the number was largely in excess of this. It may be mentioned that the contractors for the building are Messrs Page and Sons and they carried out the work under the supervision of Messrs Tunbridge and Tunbridge.

The only wedding held in the church was that of Miss Alice Wellington (aunt of a former Rector of St Peter's, Fr Doug Wellington) and Mr Harry Burstall.

The first sub-wardens of St Matthew's were James Gill and Henry Sinnott.

Despite being "most substantially built", the church was almost completely destroyed by Cyclone Leonta on 9 March 1903, and had to be rebuilt. This was accomplished by 1903. An entry in the Diocesan records of 25 June 1903 reads:

A licence has been granted to the Church Wardens of St Peter's, West Townsville, for St Matthew's Church, Mundingburra, by the Administrator Ven Archdeacon Garland.

The licence read:

DIOCESE OF NORTH OUEENSLAND

GEORGE HORSFALL by Divine Permission Bishop of North Queensland To all to whom these presents shall come, - GREETING. WHEREAS WE have been requested by Messrs Daniel Thomas Shyring and James Collins, Churchwardens of St Peter's Church, Townsville and Messrs James Gill and Henry Sinnott, Churchwardens of Mundingburra to license the Church of St Matthew, Mundingburra, for the performance of Divine Service, And Whereas the said Church was originally erected in the year 1902 and having been totally wrecked by a Cyclone on March 9th 1903, it has been rebuilt and has been decently furnished with all things necessary for public worship. AND WHEREAS the said building not being of permanent material and not being wholly free from debt it therefore appears to US undesirable to consecrate the said building.

NOW WE willing to comply with the pious request of the said Churchwardens Do hereby as Bishop and ordinary Pastor license and authorise the said building to be used for the administration of the Sacraments and Rites of the Church, the Reading of the Book of Common Prayer and the preaching of the Word of God according to the use and doctrine of the Church of England for no other purpose whatsoever.

AND WE do direct that the said Church be known by the name of St Matthew.

WE DO also declare that all seats in the said building being heretofore free and unappropriated shall so continue until WE under OUR hand and seal shall otherwise determine.

IN WITNESS whereof OUR Commissary hath hereunto subscribed his hand and caused OUR Episcopal Seal to be affixed hereto and to a duplicate hereof this twenty eighth day of June in the year of our Lord 1903 and of OUR consecration the first.

Signed by DAVID I GARLAND

ADMINISTRATOR & COMMISSARY

Recorded in the Bishop's Registry, Townsville, this twenty eighth day of June 1903 by me

(signed) John O'Callaghan, Registrar

1910s

In 1910 St Paul's, Stuart Creek, was opened. At this time the population of St Matthew's area was under 500 and parishioners were engaged mainly in market gardening, dairying, grading and carrying. The area also included a number of estates.

1920s

Mrs M C Orange bequeathed to St Matthew's Church, Mundingburra, the sum of £500. Her will read: To the Wardens or other governing body of St Matthew's Church, Mundingburra, Townsville, the sum of five hundred pounds which sum shall be applied solely towards the erection of a building for Sunday School and Guild purposes.

Money was also bequeathed to the Church to be applied by them for the benefit and improvement of St Matthew's Church at Mundingburra and fence surrounding same.

Apparently there was later some mystery about where the money for the building of the hall came from. A letter from T F Thorpe, Mercantile Broker and Manufacturers' Agent addressed to C E Smith, Registrar of the Diocese detailed the finding of a minute book from 25 November 1924 to 6 November 1925 which showed that £100 was left to St Peter's Church and the residue of the estate to St Matthew's Church for the above purpose. The letter goes on to say Another paper of interest is a statement of an account showing a credit on the 29th May – presumably 1925 – of £1950:15:5; out of which were paid various items including purchase of land £105, payments to contractors, Shambrook, amounting to £1020:10:0; Palings £157:10:10, together with Architect fees £62:12:3, donation St Peter's probably towards Car Fund, and other incidental amounts, the total payments amounting to £1377:5:3, leaving a balance in Bank of £573:9:2. The £1950:15.0 seems to me to be the amount paid over by the trustees of the Will as being St Matthew's share.

According to the minutes, electric lighting costing £25 was installed. A piano and an organ were purchased and the hall was insured for £1000.

This hall was built across the road from St Matthew's current hall on the land now occupied by Raintree Motel.

1930s

St Matthew's remained part of St Peter's Parish until 1936. The population in the area had grown to 10,000, which was considered to be more than St Peter's could manage. In this year Bishop J O Feetham gave permission for necessary formalities to be commenced to separate the Parish of St Matthew from St Peter's. Mr T W Fry was requested to do the preliminary work with regard to the organisation of a new Parish. On 19 October 1930, the parish of St Matthew came into being.

Fr Norton, Canon Williams' assistant, remained as *Locum Tenens* until the Revd Hector Robinson took up duties. With the appointment of the Reverend Hector Gordon Robinson as Rector, the church became the Parish of St Matthew's on 1 January 1937.

In April 1938 St Matthew's Parish Notes were printed for the first time. They cost 1 penny. The priest's phone number had only three digits. Sunday services were listed as:

St Matthew's Church -

7 am – Holy Communion (every Sunday)
9.30 am - Sunday School (every Sunday)
10.30 am – Holy Communion (1st & 3rd Sundays)
10.30 am Matins & Litany (2nd Sunday)
7.30 pm – Evensong and Sermon (every Sunday)
Daily Services – Matins, 9.30 am, Monday and Saturday; Holy Communion
7 am, Tuesday to Friday; Evening Prayer 7 pm daily.

St Paul's Church, Stewart's Creek

11 am – Holy Communion (4th Sunday) 2.30 pm – Sunday School (1st, 2nd, 3rd and 5th Sundays)

Various information was given inside, including the fact that the enrolment in the Sunday School was 150 with sixteen teachers. Other parish activities mentioned are the Ladies' Guild, Choir, CEBS, and that it was intended to form a branch of St Mary's Guild and the Church of England Young Men's Society. There were over seventeen hundred names on the parish roll. Amongst those baptised in March were six

members of the Wheeler family and Edward Robert Steele, later a priest in the parish. Also a Young People's Social and Dance was to be held on Friday 22 April. Admission was to be one shilling and a good time was assured.

Around this time the first rectory was built (it is now the church hall).

Once the church became a parish in its own right, two wings and a vestry were added to the old church to accommodate the growing congregation. Mr William Heatley donated the money for one wing. The Sub-Dean of the Cathedral donated a chalice and paten as well as an organ and a font.

Fr Robinson was assisted by Fr Alan Innes. Fr Robinson later became Rector of Holy Trinity, Mackay and from there in 1951 was consecrated as Bishop of the Riverina in NSW. His last service in the parish was on 29 October 1939.

1940s and the War Years

Fr Robinson was followed by Fr J G Johnston, who began Sung Eucharist at the 9.30 am Mass on Lent 1, 11 February, 1940. Fr Johnston joined the RAAF as a chaplain in February 1942. During his absence Fr Harbord Lambton was appointed as *Locum Tenens* and began work in the parish on Ash Wednesday 18 February 1942. He remained in the parish for the next three years till Fr Johnston resumed his work as Rector on Ash Wednesday 14 February 1945.

When the war in Europe ended, two Masses were held in the Parish on Wednesday 9 May 1945 and 182 communions were made. Peace Thanksgiving Sunday 16 August 1945 (after the Pacific War ended) saw 174 communions.

On his return Fr Johnston began planning for the future needs of the Parish. The Pimlico and Hermit Park areas were expanding and the Parish Church was too small. Therefore a War Memorial Building Fund was launched in August 1945. A large Neo-Gothic church was planned for and two branch church halls were built at Pimlico and Hermit Park. The hall at St Barnabas', Pimlico, was blessed on 30 September 1945. Bishop Feetham with Canon Cue, Fr Johnston, RAAF Padre Cooper, Fr

Henry Kendall (later Bishop Kendall) and Fr Tregear performed the ceremony.

In 1949 the Revd A E Turner arrived as curate. Mr J C Butler and Mr Jack Taaffe were Church Wardens. Mrs A E Turner began a Senior Branch of GFS at St George's, Hermit Park, on Friday 4 March 1949. Also in 1949 a mission was conducted by Fr Firth.

Vern Singleton remembers: Sunday school in the late forties was conducted on Sunday afternoons with Father Albert Turner calling for children from different suburbs in an old Army blitz by 2 – 2.30 pm. Requiring assistance to get into the back, and being seated on two longitudinal seats, it was a case of a hurried wave good-bye and hang on! Sunday School was in a timber building bordering Harvey Street in Gulliver. This building was owned by Kern Brothers and served in the construction of homes in the area with much machinery visible. For attending Sunday School, a small personal attendance book was stamped and a prayer card with picture and verse received.

1950s

During this time improvements were made to St Matthew's Church and grounds. The brick fence was erected and the gates of the church were installed. The gates were the gift of the Roberts family, then living at Kenilworth estate.

On 8 June 1950, a meeting was held at the Parish Hall and the St Matthew's Women's Guild began with a foundation membership of twenty. Mrs E McKimmin was elected President, Mrs J Wilson Vice-President and Mrs I Hodel Hon Secretary-Treasurer. The Guild continued until March, 1981 when it was disbanded due to lack of members.

On Sunday 10 December, 1950, the Revd Brian Kugelman came to the Parish to be installed as Rector.

The areas of St Barnabas and St George's were growing and in 1951 a Guild was formed at St Barnabas. They had as their aim to raise 100 pounds annually (apart from collections). Fortnightly wog evenings and afternoons and street stalls were the main fundraisers. This guild also went into recess in 1981 and was reformed as St Barnabas' Fellowship to care for all social activities with Church fellowship.

Aitkenvale and Currajong were growing rapidly and services were held in private homes in Aitkenvale. The church hall of All Saints, Aitkenvale, was constructed and blessed by Bishop Wilfred Belcher, on Saturday 8 December 1951. This is where the Aitkenvale Salvation Army is now.

1952 must have been a very busy time. The St Matthew's Parish magazine for May 1952 reads Visitors to our altars or pulpits also include Brother Bale, Fr Bedale SSM, Fr Firth, Canon Hurt, Fr Bott, Archdeacon Hohenhouse, Fr Wellington, Canon Butterworth, Fr Goggs, Fr R H Lewis, Brother Dams, Archdeacon Bennie of Thursday Island, Fr Kendall, Revd Alan Innes to whom we express our gratitude for frequently helping us at great festivals. Padre Roberts (of Mission to Seamen) is more one of the family than a visitor for the arrangements made with his coming to our aid when we found the Parish with one priest instead of three (our population is nearly half Townsville) have proved of great assistance.

From January 1953 to January 1954, while the Rector, Fr B Kugelman was in England, Revd. A H Bott served as Acting Rector and he had as his assistant Revd GJ Craib. In his Pastoral Report for the year ending 31 March, 1953, Fr Bott makes mention of the hard work done by Mr W Harris and Miss Hollamby in building up St Matthew's Cub Pack. He mentions the importance of the work being done at Stuart Prison and thanks Miss Tuffley, Miss Georgee and Mrs Sayers for their faithful work as *organistes*.

On Sunday 4 October 1953, a Liturgical Reception to the new Bishop, Ian Shevill, was conducted on the occasion of his being received for the first time in the Parish.

Fr Craib left the parish at the end of 1954 and Revd HR Moxham joined the staff, being ordained deacon in February 1955 and priest in December 1955.

On Sunday 31 July 1955 the Bishop opened and blessed the Church Hall of King Alfred, on the corner of Kent and Tippett Streets, Currajong.

Lack of funds delayed the construction of the new St Matthew's until 1957. The Neo-Gothic style was abandoned in favour of the present design.

To raise the funds, a group called "St Matthew's Builders" was formed. In the parish magazine for June 1952, the following article appeared:

St Matthew's Builders

This is a group of people who are to raise funds primarily for the NEW CHURCH and chiefly by catering for SUPPERS AT BALLS. The first was the Masonic Ball on Friday 8 June. A chart has been prepared for the various duties required and all willing to help are asked to put their names in the column indicating what time they would be available for duty. We hope to cater for not more than three balls. Mrs J Taaffe has taken over the ordering with assistance from Mrs J Buck and Mrs Hodel. The latter and Mrs Cadman are to check the plant after each function. The fruit salad work (i.e. acquiring and cutting up the fruit) will be continued by Mrs W Harris, Mrs Edwards, Mrs Jures and Mrs Weir. By the time this appears in print there will be some more names for this. The other columns on the chart deal with help on the morning of the Ball or from 7 pm to 10 pm or from 10 pm to 2 am. Also four men and two women for Saturday morning. No one who helped at night is allowed to help on Saturday morning. The Masonic Ball will bring over 100 pounds.

In 1955 Bishop Shevill launched the Anglican Building Crusade. This was a voluntary giving campaign. Half the funds raised went towards the extensions to the Cathedral and the rebuilding of St Anne's School and the other half towards the erection of a permanent Parish Church. This Crusade helped build almost every church building in the next ten years.

Thanks to this Crusade, St Matthew's Parish was able to construct a War Memorial Church. The original plan was for a church costing nearly £30,000, which was beyond the means of the Parish. New plans and tenders were called and the present design chosen. It was agreed by Parish Council and the Rector that they would install contemporary church fittings, keeping a number of older memorials from the old church, including the Moore memorial stained glass window. The old church was dismantled and moved to the site of St Barnabas', Pimlico. It was reconstructed and blessed on Sunday 29 July 1956. During the building of the new church, the parishioners of St Matthew's continued to worship in the Parish Hall until the weekend of 9-10 March, 1957.

Father Bert Moxham, who had served his diaconate and first year of priesthood in the parish, left to become the Home and Foreign Missions Director for the Diocese. He was replaced by Father Colin Cussen, who had been ordained on 3 February 1957.

The new church of St Matthew was dedicated by Bishop Shevill on 9 March 1957 – 54 years to the day after the first St Matthew's was destroyed by Cyclone Leonta in 1903.

DEED OF DEDICATION

DIOCESE OF NORTH QUEENSLAND

IAN, by DIVINE PERMISSION BISHOP OF NORTH QUEENSLAND to all to whom these presents shall come GREETING. WHEREAS WE have been requested by the VENERABLE ARCHDEACON BRIAN STRONG KUGELMAN, of Mundingburra, Townsville to license a building for Divine Service at MUNDINGBURRA, TOWNSVILLE.

AND WHEREAS there has been erected upon a piece of land described as Subdivisions 2, 23 and 26 of Section 46, Subdivision 1 of Portion 2a, County of Elphinstone, Parish of Coonambelah, Town of Townsville, a building of concrete to serve as a Church, which said piece of land is duly vested in the Corporation of the Diocesan Synod of North Queensland, and which said building is duly fitted and furnished with all things necessary for Divine Worship.

NOW WE willing to comply with the said pious request do hereby as Bishop and Ordinary, Pastor, License and authorise as from the date hereof the said building to be used for the reading of the Book of Common Prayer and the administration of the Sacraments and other rites and ceremonies of the Church of England and the preaching of the word of God according to the use and doctrine of the Church of England.

AND WE do direct that the said building shall be known by the name of the WAR MEMORIAL CHURCH OF ST MATTHEW.

AND WE do further direct that so long as this licence is in force no seats shall be let or appropriated within the said building.

IN WITNESS whereof we have hereunto and to a duplicate subscribed our name and caused our Episcopal seal to be affixed this ninth day of March, in the year of our Lord, one thousand nine hundred and fifty-seven and of our Consecration the Fourth.

RECORDED in the Bishop's Registry at Townsville this ninth day of March, 1957, by me

+IAN N. Q'LAND

CECIL E SMITH, REGISTRAR

At the dedication, Fr Cussen attended Bishop Shevill as a Deacon-of-Honour. Taking part in the ceremonies were the Venerable W.P. Hohenhouse – Archdeacon of North Queensland, Revd Ross Fraser (the other Deacon-of-Honour), the Registrar of the Diocese – C.E. Smith, the Chancellor – Frank North, the Churchwardens – J. Taaffe and A. Rainey, the Rector of the Parish and the Greek Orthodox priest, Father Zographakis. Also present were Frs Lambton (retired and attached to St Matthew's), Michael Brown (Cathedral assistant), Whereat, Stuart-Fox (Charters Towers) and Beal (South Townsville).

A.M.D.G.
THIS STONE WAS BLESSED BY
IAN SIXTH BISHOP OF NORTH QUEENSLAND
AND SET BY
BRIGADIER F.R. NORTH C.B. M.C. E.D.
DIOCESAN CHANCELLOR 19TH AUGUST 1956

The church, along with the furniture, altar, and altar ornaments, was blessed and dedicated. The Bishop pronounced *I declare this church to be dedicated and set apart for God under the patronage of St Matthew, in the name of the Father, Son and Holy Ghost. Amen*

The High Mass of Dedication was celebrated on Sunday 10 March. This was sung by the Rector, Fr Brian Kugelman, with Fr Cussen as Deacon and Mr George Trower as Sub-Deacon. The Bishop presided at the Mass. 240 people made their communion. The day concluded with Solemn Evensong sung by Fr Cussen, the Bishop being the preacher.

Mrs Margaret Kugelman wrote in 1982: The altar was unique and an experiment by Ian Black, architect. Bishop Shevill, Brian and I gathered all the stones from the Military Beach at Kissing Point – we had to get permission to go there. A wooden frame was made and laid on the ground. A thick layer of mud was put in the bottom and the stones carefully laid on the mud. The cement was put behind this so it wouldn't show. When set and tipped out, the mud was washed off.

The silver cross and candlesticks were especially made in England (copies of those in St George's Chapel, Windsor) – each candlestick cost 50 pounds and the crucifix 100 pounds.

The indirect light behind the altar from the vertical windows was also unique as was the aluminium spire. For all these innovative ideas and for the beauty of the building, it won the Architects' Award for the best church building.

Set into the right hand side (facing) of the altar are two small stones which I donated - one from the wall of Iona Abbey and the other from St Martin's Church in Canterbury (the oldest in England).

Award For Meritorious Architecture

In appreciation of the merits of a fine Building erected in Queensland during the five years ended December 1960.

This diploma is awarded to Lund, Hutton, Newell, Black & Paulsen.

By the Queensland Chapter

Of the Royal Australian

Institute of Architects

In recognition of the

Excellence in design of

St. Matthew's Church of England

Mundingburra.

This was certainly an eventful year. A Parish Mission was conducted by Fr Matthews, Dean of Rockhampton and later Bishop of Carpentaria and Fr Bill Childs, Rector of Cessnock in Newcastle Diocese.

During the 1950s Frank and Vi Catlin arrived from England. Mrs Catlin was a talented musician and soon had a choir singing at services at St Matthew's.

The clergy changed in April 1958 when Fr Kugelman moved to Cairns to be Rector of St John's and Archdeacon of Cairns. His successor was Fr Bernard Tringham, who came from All Saints' Parish, Gordonvale. He was inducted as Rector on Tuesday 19 April 1958.

Towards the end of 1959, a third priest, Fr John Huggins, was appointed to the parish.

A destructive storm hit Townsville on 8 December 1959 at noon. Lightning struck the spire of St Matthew's causing partial disintegration at the base.

1960s

Fr Cussen continued as assistant priest until January 1960, when he was appointed to succeed Fr Moxham as co-Director of the Diocesan Centre attached to St Peter's Parish, West End. This was in association with Fr George Tung Yep who was later to become Rector of Mundingburra in 1973. Fr Huggins stayed until 1960. When he and Fr Cussen left, Frs Clarke and Nunan replaced them.

On 18 December 1960 St Oswald's, Wulguru was dedicated. This was the result of much hard work, which involved the purchase of land on the corner of Stuart Drive and Hynch Street, and the construction of the church/hall. Since February 1958, Sunday School and Masses had been said on the front verandah of the home of Ken and Joyce Bannah in Cluden. New homes were beginning to be built in the new suburb of Wulguru. Soon GFS, Mothers' Union and Guild were operating at St Oswald's.

Fr Cussen married Deidre Gault in St Matthew's on 7 January, 1961. Then they left to run St Mary's School, Herberton, after the departure of the Sisters of Sacred Advent.

In the Northern Churchman 1 September, 1961, Fr Tringham says: St Matthew's Day is on 21 September – a Thursday this year. Let us all make this a morning of real prayer for our Parish with a great effort on everybody's part to be present at Mass at one of the various churches on that day. The main festival service will as usual be on the Sunday 24 September at the Parish Church with the General Family Communion for all parishioners at 8 am followed by the Annual Parish Breakfast. Last year we served 550 breakfasts. I would like to see that change into 1000.

John Taaffe, who had been Churchwarden of St Matthew's for many years, a member of Synod and had represented North Queensland at General Synods, died on 14 August 1961. In the panegyric delivered by Fr Tringham (taken from the Northern Churchman of 1 October 1961) he said: There has passed from our earthly vision a great man, a great soul. A

man who sought to put other people and other things before himself and the sole reason for this was a primary vision of his very conscious duty to God The whole of this city, and indeed many other townships and cities, will miss him, for in the multifarious works that he undertook in his business life, social life and religious life he was well known not only in Townsville but in very many parts of Queensland. John Taaffe was a good man – full of good works – his whole life showing a boundless energy for doing things.......... In many respects this lovely church of St Matthew will always, in this city, stand as a memorial to John Taaffe for he was one of the prime movers in the efforts made towards its construction and certainly one of the main supporters in the great financial effort made towards it.

Interestingly in the same edition of the Northern Churchman, in the news from Cloncurry, sent in by Fr Clarkson was the following: *I have pleasure in announcing the engagement of Miss Jennifer White to Mr George Sills.* Fr Clarkson later became rector of St Matthew's and George and Jenny later became parishioners.

In January 1962 the Currajong-Aitkenvale area became the Parochial District of King Alfred-All Saints, as this area of the parish was becoming too large to service from St Matthew's.

Fr Tringham left the parish in 1962 to become Dean of St James Cathedral, Townsville and was replaced by Fr Bert Moxham, who stayed for three years. In November 1964 he left to become Administrative Archdeacon of the Diocese. Fr John Clarkson who had been a member of the Brotherhood of St Barnabas since 1959 followed him as Rector.

By 1967 the debt on the new Parish Church had been paid off. The church could be consecrated now.

The Archbishop of Brisbane, the Most Revd Philip Strong, consecrated the church on Sunday 17 September 1967. The High Mass of Consecration was sung by the Rector (Fr Clarkson) and assisted by the curates, Fr David Philp and Fr John Hoog. The preacher was Fr Lambton. The consecration was followed by the services of St Matthew's day with High Mass of Thanksgiving on 24 September and Solemn Evensong.

A.M.D.G. THIS CHURCH WAS CONSECRATED ON SUNDAY 17th SEPTEMBER 1967 BY + PHILIP PRIMATE OF AUSTRALIA IN MEMORY OF THE FALLEN 1939 - 45.

At the consecration, the eight gold crosses on the pillars in St. Matthew's church were blessed to indicate that the church was free of debt. Monies raised, particularly from the catering each Saturday at the Cluden races over a number of years, greatly assisted this venture.

The sanctuary lamp, as seen today, was given in memory of Thomas Furze Fry. It was initially fitted in the original St. Matthew's – now St. Barnabas. It took the form of a small bowl containing oil and a cork with lighted wick attached, floating on the oil. To eliminate the labour of regularly adding oil and removing insects, the oil was replaced by a large candle housed in the existing glass envelope. In later years a maintenance free system—the electric light globe—was adopted:

Fr Hoog was appointed to the parish in 1967. Because he was the first married priest with a family at St Barnabas', there was no suitable accommodation. St Barnabas' House was built for them, and he, his wife and four children moved in at Easter 1967. The stipend remained a single priest's stipend and kind parishioners left fruit and vegetables on the stairs of the house to help them.

A Mission was held under Dean Hazelwood of Rockhampton.

Fr Clarkson married Lorraine Cochrane of Park Street, Pimlico, in October 1967.

Mrs Rainey, a schoolteacher, was the Sunday School Supervisor and later Mrs Ruby Highet took her place. The path from the hall to the church is inset with a plaque, which reads *The Ruby Highet Way*, to commemorate the many years of service Mrs Highet gave to the parish.

1970s

On 24 December 1971, Cyclone Althea struck Townsville, destroying the spire and hall. Neither was rebuilt.

Fr Clarkson left the parish on 31 December 1972 to return to England.

Fr Kenny who had been assistant priest with Fr Clarkson left in May 1973 for Tully. He was replaced by Fr George Trower who had grown up in the Parish until commencing studies for the priesthood at St Francis' College in Brisbane. Fr Trower administered the parish until the new Rector, Fr George Tung Yep, arrived in August.

Prior to the arrival of the Tung Yep family, a new rectory had been built. In 1976 work began to adapt the old rectory into a Parish Centre, to replace the hall destroyed by Cyclone Althea. The improvements included an office for the rector.

During this time St Paul's, Stuart, was sold and in 1975 St George's, Hermit Park, was closed down.

Bishop Henry Kendall, who had been assistant Bishop of Papua New Guinea, retired and came to live in the parish with his wife, Ray. He provided ministry in the parish and city until his death in 1980.

In January 1978 Fr Tung Yep exchanged parishes with Fr Colin Cussen. Fr Cussen was inducted as Rector on 15 January 1978 and collated as Archdeacon in February.

1980s

Fr Cussen served in the parish until mid 1989, when he left to take up a parish in Brisbane. Allen Brent, who had been People's Warden, was ordained priest on 26 May 1985 and Elaine Jeston was requested to take his place as People's Warden. Elaine was the first woman churchwarden at St Matthew's and to date the only woman churchwarden. Allen Brent worked on a non-stipendiary basis in the parish for some years before returning to England.

In the mid eighties, a Pastoral Care programme was put in place whereby over 50 parishioners visited at least one person in their street or neighbourhood. During this time there were many young families amongst the parishioners. This made for a strong vibrant parish.

Gordon Sandbek was treasurer for the parish for many years and worked tirelessly to keep the parish financial. When he died, he left money to the parish. Mrs Edna O'Shea, who had been President of MU,

also left her home to the parish, however it eventually went to the Diocese.

In 1986 the parish celebrated fifty years as a parish. The main celebration was a debutante ball – the first held for many years. Among the debutantes presented to Bishop Lewis were Angela Clough, Kim Clegg (daughter of Fr Chris and Mrs Lyndall Clegg) and Felicity Gallagher. Ann Roberts and Lenore Nielsen from the Ann Roberts School of Dance trained the girls and their partners in the Pride of Erin. The following year another debutante ball was held but, although enjoyed by all present, it was unfinancial due to lack of numbers.

Fr Don Ford came to the parish as assistant priest in the late 1980s.

After Fr Cussen left for Brisbane in 1989, Bishop Lewis was the *Locum Tenens* of the parish during the interregnum, assisted by Fr Don Ford, the assistant priest. During the six months, a team of ten Eucharistic Assistants was set up to help keep services running. This team included three women – a first for the parish. The new rector, Fr John Emerson, came from St James' Parish, Mount Isa, in December that year.

1990s

Fr Emerson was rector. In November 1990, after beginning their training with Fr Cussen and concluding it with Fr Emerson, Colin Tett and Ainsley Haldane were ordained to the Diaconate. On 25 August 1991 they were priested along with Chris Yule who became a deacon.

Ainsley's wife, Pru Haldane, was a talented artist. She designed a beautiful white and gold set of vestments depicting palm trees, shells, cockatoos, and possums, which is still in use.

After Mr and Mrs Catlin moved into a nursing home, there was no choir until Stephen Baldwin joined the parish in the late eighties and became musical director. He formed the choir, which sang at services and also gave concerts.

A keen youth group was set up by Chris and Di Roberts and flourished for some years till they left for Brisbane. Di also introduced liturgical dance to the parish and young people performed at services. During this time an evening women's fellowship group began, to cater for those who couldn't attend the Mother's Union, which held meetings during the day. During the late eighties MU changed to being an evening group for some time. However it later reverted to being a day group.

During the 1990s, Sunday services commenced at the Good Shepherd Home. The small chapel that was used became very crowded. Extensions to the Home have provided a larger multi-purpose building. Eucharistic Assistants (now known as Lay Ministers) give bed communions to those unable to attend the chapel.

In the 1990s Vic Hall was deaconed and priested, and David Parker, Ian Eadie and Robin Priday were all deaconed. Revd Robin became Prison Chaplain for some time. Fr Vic became a non-stipendiary priest in the parish.

The parish experienced a tragic loss on 18-2-1997, when Revd Dave Parker and his wife Elsie died in a traffic accident.

In the early 1990's a break-in occurred at St Matthew's during the night and the sanctuary was desecrated. The silver high altar crucifix and the cross from the sanctuary bell were stolen. Neither has ever been recovered. A replica of the original high altar crucifix was manufactured as replacement. New red carpet replaced the original blue, and extended to cover the entire Sanctuary. As a result of the break-in, an automatic alarm was installed in the church, parish centre and office, and security lighting was provided.

As part of the V.P. celebrations in Townsville in 1995, the illuminated lights at the front of the church, which had fallen into disrepair, were replaced and an automatic timer was fitted.

The original gates donated by George Roberts and family were stolen during the hours of darkness in the late 1990's. A call went out for bridal photographs taken in front of the original gates so that replicas could be manufactured locally. The new gates were installed and secured.

The columbarium wall was erected in the early 1990's to replace the system of placing ashes under the fig tree. Many parishioners' ashes have been placed in the wall.

For safety reasons, a new fence was constructed in the late 1990's around St. Matthew's church, which has served to reduce road noise. The remaining brick fence was lowered

2000s

Fr Emerson served as rector of the parish until mid 2001 when he retired to Charters Towers.

In late 2001 Fr Kevin Bourke came to the parish, with his wife Carolynne and family, to become rector.

Fr Vic Hall continues his ministry in the parish, working particularly in the Mater Hospital and Good Shepherd Home. Revd Elaine Jeston, who had been deaconed and priested at the Cathedral during the 1990s, returned to the parish and became Prison Chaplain as well as assisting in the parish in a non-stipendiary role. Revd Robin Priday and Revd Ian Eadie continue to assist in the parish.

CHURCH ORGANISATIONS

Mothers' Union:

Mother's Union commenced in the early 1950s. During the following years, the parish expanded to have three Mothers' Union groups – St Matthew's, St Barnabas' and St Oswald's. However by the mid 1980's the only group remaining was St Matthew's. In the early 1980's MU had a new banner made. Badges are pinned to the banner to commemorate members who have died. Unfortunately at some stage in the 1970's all records of the branch were accidentally destroyed.

Jenny Gough was President for some time and then became Diocesan President of MU in 2000.

Comrades of St George:

The Kimber girls Meryl [Smith], Margaret, Glenys [Watts], and Rhonda [Smith] remember: In the 1950s and 1960s the St Matthew's Comrades of St George, under the umbrella of the Australian Board of Missions (ABM), was a

large group of young adults who met every Friday night at St George's church in The Avenue, Hermit Park and later at St Barnabas, Pimlico. Many of us in this group took a very active part in Parish life, being involved as Servers, Sunday School Teachers, GFS Leaders, CEBS Leaders, Choir Members and Organists. One of the aims of our group was to provide financial and spiritual support to the mission field.

The Comrades assisted in Parish events, which provided us with a wonderful opportunity to mix socially, and laughter became one of our great hallmarks. On one such occasion, while organising a Non Stop Dance (so <u>avant garde</u> in the 1950s) at the Exhibition Hall, we had to transport the piano from St Matthew's Church to the Show Grounds. We were congratulating ourselves on a very successful fund raising and social event when disaster struck while the piano was being returned. As the utility transporting it turned over the railway level crossing into Kings Road, the piano overbalanced and ended up in the middle of the road minus its wooden casing — looking like a harp. Alas, all our hard earned profits were lost, as we had to replace the church hall piano!!

Theological discussions and debates were another regular feature of our evenings and everybody was encouraged to present their thoughts and beliefs on a topic without fear of ridicule or rebuff. These discussions were lively and probing and often explored new ideas. We are convinced that these forums gave us a basis for adult Christianity. Many young men from the St Matthew's Comrades group became priests, and one young woman became a full time church worker.

The St Matthew's Church Hall (which was situated on the block of land where the Raintree Motel is now located) often rocked with music when the Comrades held dances inviting Comrades Groups from other parishes and also Youth Groups from other denominations. These were successful social functions and helped raise money for our missionary projects.

The Youth Festival, held on the long weekend in May, was a yearly highlight when all the Comrades Groups throughout the Diocese of North Queensland came together to compete in drama, choral, folk dancing and sporting activities. Again the wonderful social and welcoming spirit was always evident. Then there were the Summer Schools held in the December holidays at Glennie School, Toowoomba and later at St Anne's School, Aitkenvale (now the Cathedral School). Here we received training in youth leadership and enjoyed

great fellowship and fun with our hotly contested "Saints and Sinners" water polo matches and the hilarious concerts.

St Matthew's Comrades may have broken a few of the Guild's cups and plates and probably made a lot of noise, with laughter and raucous parodies at the expense of the curate, but these "sins" were overshadowed by the enduring experience of the Comrades of St George which was one of fun, friendship, warmth and kindness in the true spirit of Christianity.

Vern Singleton remembers the Comrades of St George:

Generally the Comrades were a continuation in parish life from the Girls Friendly Society (G.F.S.) and the Church of England Boys Society (C.E.B.S.). In St. Matthew's parish it was a wonderful organization conducted by Youth Leaders within the Parish, which met on Friday evenings. Initially at St. Barnabas, then with the demise of the hall, (which was sold and transported to Charters Towers), Comrades then transferred to St. George in Hermit Park. Weekly contributions were forwarded to the Australian Board of Missions (A.B.M.).

Regular contact was made through Fr. Eric Hawkey – Secretary of A.B.M., whereby part of the Comrade church service was devoted to Missionary Intercessions, praying for the needs and people of the mission fields in the Peninsula, Carpentaria, Torres Strait and New Guinea.

Other aspects of Comrades were games and the occasional dance night. Youth festivals were keenly competitive throughout the Diocese, where other Comrades from other parishes and centres would compete in four categories – Athletics, Choral, Drama and Folk Dancing over the Queen's birthday long week-end. St. Matthew's group was successful in winning all four sections in 1956.

Youth Summer camps were conducted during the Christmas vacation, one at St Anne's school and another at the National Fitness Club (N.F.C.) at Picnic Bay on Magnetic Island.

CEBS (Church of England Boys' Society): This organisation had operated in the parish for many years, but had gone into recess in the early 1970s. Anne Garnett writes: In 1975 Fr Tung Yep asked for leaders to run a CEBS and GFS. John Lawrence (Branch Leader), Martin Kitchen and Chris (surname unknown) started the group with around 25 boys. In 1976 the Parish Centre was opened by Andrew Garnett (aged 8), the youngest CEB, and

Margaret Trower (6), the youngest GFS, and consecrated by Bishop John Lewis. John Lawrence left the group, and the numbers started to fall. Then Chris left and Martin continued on his own. In 1979 Fr Chris Clegg became the leader of the group and numbers went up for a while. After Fr Clegg left the parish, the group got smaller and smaller with only two boys attending regularly, so the group closed down when Martin Kitchen left and no-one came forward to lead the group. Since then there are no CEBS groups in the Diocese.

GFS (Girls' Friendly Society) an Anglican Ministry: GFS was strong in the parish for many years. Marg Kimber remembers: In the 1950s Mrs Catlin trained the St Matthew's GFS to do a maypole dance as entertainment at the renowned parish garden parties. The GFS uniform in the 1950s was a plain white dress so the spring colours of the maypole ribbons which the girls held were repeated in the sashes around their waits. The effect was very pretty. As they danced, the ribbons were woven into intricate patterns, which were quite lovely. Occasionally a few girls forgot the choreography, which destroyed the effect but perhaps added to the fun.

Anne Garnet (still leader) writes: Early in 1975 Fr Tung Yep asked for leaders for CEBS and GFS as both had been in recess for a few years. Judith Steele and I offered to be CEBS leaders but we ended up becoming GFS leaders. In June 1975, Ann Deller (Branch Leader), Ilma Trower, Judith Steele and I attended leader training at the Church of the Ascension where Diana Hoog was Diocesan GFS leader and leader trainer. We started on 30 October 1975 with a Mother and Daughter night with 36 girls coming along. By 30 November 1975, the day the leaders were commissioned, we had 56 girls, four leaders and one cadet leader on the roll. As St Matthew's Parish Centre was under construction, we held our meetings at different places – St Barnabas', St Oswald's and St George's.

In 1978 we held a branch camp for our third birthday at Magnetic Island. The cost of the weekend was \$20 including boat fare. By 1979 Ilma left and also Judith Steele left not long afterwards. At this time Fr Colin Cussen was our priest and I was now left on my own with Helen Wheeler (cadet leader).

In 1980 I went to England for 3 months and left the branch in the care of Jenny Nolan (Ascension Leader) and Helen Wheeler and Tracey Fletcher (cadet leaders). Helen got married in 1981 and we had a guard of honour at her wedding. Helen didn't return to GFS but there was another cadet leader, Susan Lanphier, and various mothers as helpers. Then Susan and Tracey left. Mrs

Lyndall Clegg (Fr Chris Clegg's wife) helped and their daughter Kim became a cadet leader.

In 1982 a new leader joined our group, Mrs Samantha Herbert, whose husband was in the air force. She stayed about 18 months before moving on. From 1983 we had a drop in numbers down to 20. Once again I had mothers as helpers and eventually Mrs Rhonda Watts became a Townsend member. In 1989 Mrs Terri Mollison became a mother helper and then a Townsend member.

Another memorable camp was one in 1989 at Balgal Beach at Margaret and Kevin Swanton's property. Tents went up and everything went well. Fr Cussen came to visit with his wife. After our evening meal it began to rain and we were getting washed out. So we packed the girls into cars, left the camp and came back to the parish centre where it was bone dry. The leaders were not popular, as everyone had to sleep in the hall! We went back next day to collect the very, very wet tents and food etc.

Once again I went to England for four weeks and the branch was left with Terri and Stephanie Kefford, who was a mother. They also ran the bottle stall at the fete, and lucky dips. In 1991 Fr John Emerson became our priest. In 1992 Terri and Stephanie both left GFS. I remained with a smaller group than ever, down to ten. By 1991 because the group had dropped to 10 and CEBS had long closed down I tried to run CEBS and GFS as one group. During this time the name of GFS changed its name to GFS: An Anglican Ministry so boys could be enrolled as GFS members.

In October 1996 we celebrated our 21st birthday with a branch camp and a barbeque, which was attended by 160 guests. However member numbers continued to decline and by the start of 2002, we had only five on the roll but this has increased to nine. GFS has always made the palm crosses, has been involved with the fete since 1980 and has always been involved with the Mothers' Union.

Many leaders have come and gone during the last 27 years but Anne is still at the helm.

St Matthew's Girl Guide Hut: Marg Kimber remembers: The little grey hut located right beside St Matthew's Church Hall (where the Raintree Motel now stands) was home to the 5th Townsville Girl Guide Company. Here many of the young girls of St Matthew's Parish became enrolled Girl Guides

proudly wearing their uniform and endeavouring to fulfil the Guide Promise of doing their "duty to God and the Queen".

Each month Church Parade was held when the Guides attended church at St Matthew's with the Colour Party presenting the colours at the beginning of the service. These Girl Guides also formed part of the guard of honour for the Queen's first visit to Townsville in 1954.

In this little St Matthew's Guide Hut, under the very large rain trees, the Girl Guides worked earnestly to learn their first aid, knots, semaphore, and tracking and generally had a fun time fulfilling their Guide Motto "Be Prepared".

Important Visitors

Mrs Margaret Kugelman wrote that they had important visitors – Dame Sybil Thorndike and Sir Lewis Casson, who came on a Sunday evening (the day of Dame Sybil's birthday). Sir Lewis read the lesson and they came had supper in the Rectory afterwards.

In 1961, during Fr Tringham's time as Rector, the State Governor, Sir Henry Abel Smith, attended Evensong at St Matthew's.

CHURCHES—PRESENT AND PAST-- WITHIN THE PARISH: (contributed by Vern Singleton)

St. Matthew's in Rising Sun.

St. Paul's - Stuart - Southwood Road, on the western highway side of Stuart Creek.

All Saint's - in Aitkenvale on Ross River Road – opposite Stockland shopping centre.

King Alfred – in Kent Street, Gulliver.

St. George – in The Avenue, Hermit Park.

St Barnabas – in Latchford Street, Pimlico. Initially operated in an ex Army building until the present Church was re-located from Rising Sun.

St. Oswald's - corner of Hynch Street and Stuart Drive.

St. David's at Alligator Creek - This ministry began in the early 1990s. The parish used the Rural Fire Brigade premises. As part of "Outreach"

it was envisaged that the parish might purchase the Anglican Church at Brandon, and transport it to a site donated by the Townsville City Council. An alternative was to purchase Holy Innocents' Church building at Oonoonba, however on account of finance and the work involved, this project did not come to fruition.

REMINISCENCES:

Joyce Ferguson who was born in Townsville in 1915 wrote: During the war the parish priest enlisted the family's help in the Mission to Seamen, where they entertained members of the armed forces every weekend and helped out at food canteens. After the war, we worked for the church in the Ladies' Guild and Mothers' Union – serving at the Cluden Racecourse Refreshment Rooms and later visiting the Good Shepherd Hospice and the Masonic Home.

Ray Kendall remembers going to socials in the hall – the old hall – with Arthur and George Trower. She taught Sunday School when Fr Johnston was parish priest.

Flower Shows and Garden Parties (contributed by Margaret Kimber): The annual Flower Shows and Garden Parties were held in the well-tended grounds of St Matthew's in the 1940s. Many parishioners were avid gardeners, and the displays of fruits, vegetables and flowers were always of a high standard for the harsh tropical climate, and the prizes were much sought after. The afternoon teas were delicious in the usual St Matthew's style of hot scones with home made jam and feather light sponge cakes with mock cream. At this time Fr Johnston was Rector. His wife Dorothy had come from Melbourne, and on one memorable occasion her brother bought masses of spring blossoms from the markets in Melbourne and had them flown up to Townsville to sell at the Garden Party. For most of the children and many of the adults this was their first opportunity to see and enjoy daffodils, jonquils, pink heath and iris, and for a short time the dining room tables in the parish were decorated with these exotic blooms.

Catering Corps of St Matthews (contributed by Margaret Kimber):

Catering for weddings became an important activity for St Matthew's in the late 1940s, as soldiers came home from the war and weddings abounded. The Guild, under the very capable management of Mrs Dorothy Johnston, was in constant demand at the "Lounge" (which was situated at the eastern end of Flinders Street near the old Diocesan Office) because of their exceptional

organisation, culinary skills and elegant presentation. Cream puffs shaped like swans adorned the bridal table, which always featured a triple tiered wedding cake and flower arrangement even when flowers were in limited supply. Mrs Johnston was ably assisted by a capable band of women.

Later on in the 1950's the professionalism of the St Matthew's ladies, coordinated by Mrs Joy Ellis, helped the parish economy by catering for the supper at the annual Amateur Ball. This ball was one of the highlights of the social calendar in Townsville. The menu was always special and once again the women cooked in their own kitchens and combined their efforts, providing a delectable supper in what were quite primitive preparation conditions. Many of the husbands volunteered or were coerced into helping which they by washing up, stoking fires and setting up tables. The husbands with their humour added to the fun in the makeshift kitchen, as this was an all night venture with the last plates being washed up at dawn.

Jumble Sales (contributed by Margaret Kimber): Clothing was rationed during and after World War II, and a small band of enterprising women of St Matthew's realised the practical and economic sense of recycling clothes. These women would collect; sort, wash and mend donated clothes and set up a stall in the parish hall. It was a well-advertised event and drew crowds. The next Sunday parishioners would turn up to church looking very chic wearing other parishioners' clothes; the children especially liked this arrangement. Once, when selling was brisk, Mrs Archdeacon's hat was sold off the table where she had placed it while she had a much earned refreshment break. The enthusiastic seller was unable to retrieve the hat to the angst of the owner, but the church was two shillings and sixpence richer (25c).

Christmas Plays (contributed by Margaret Kimber and Elaine Jeston): Mr Frank Catlin and his wife Violet arrived from England in the 1950's. They were friends of Fr and Mrs Brian Kugelman who had sponsored their immigration. They had no children of their own but loved children. Violet Catlin, who taught at St Anne's School, with her energy, enthusiasm and superb musical talent brought some very enriching ideas and wonderful culture to parish life. The sanctuary became a stage for one Sunday evening in Advent, as she would arrange the traditional birth story of Christ – from the annunciation, journey from Nazareth to Bethlehem, no room in the inn, the birth in the manager and the visits of the shepherds and magi, culminating in the flight into Egypt. This was done to the accompaniment of the appropriate hymns and carols for each event. The youth and young adults of the parish,

tutored by Mrs Catlin, mimed the scenes. She also trained the choir, which was always a joy to hear. The story took on so much more meaning when parishioners took the roles, and these memorable evenings became a highlight of Advent.

Choral Evensong (contributed by Margaret Kimber): Evensong once a month became a musical feast as Mrs Catlin introduced some fine music from famous 18th and 19th century composers such as Bach, Mozart, Brahms and Mendelssohn. Parishioners were able to enjoy this music as sung by the choir and often Mrs Catlin gave a short organ recital. The choir included Hec Kempthorne and Tom Fry among many others. The homily was shortened to allow the music to be the focus and people came to understand that religious truth can be expressed in ways other than words. On one notable occasion the ABC televised one of these choral evensongs.

The Twentieth Century Folk Mass (contributed by Margaret Kimber): Fr Bert Moxham was a popular curate in the 1950s and he had a real interest in jazz and all the new rhythms of the time, which was considered avant garde. The youth of the parish were delighted to be part of Rev Geoffrey Beaumont's Folk Mass (referred to as the Jazz Mass), which was held in the new St Matthew's church. A piano was brought into the church and positioned near the font, which was then located at the back of the church, along with a complete set of drums. After much preparation and rehearsal this Mass was sung and played with great gusto. The youth were uplifted by the beat but some of the older parishioners thought it was blasphemy. Hazel Strambini (later Hazel Moxham) was a local radio announced for 4AY, which meant the parish and the youth revelled in the great media coverage for their ventures.

The Blessing of the Pets (contributed by Margaret Kimber): In the spirit of St Francis, the blessing of the pets were introduced to St Matthew's by Fr Tringham and his wife Mary. The event was covered by the local TV station Channel 7 and the Townsville Daily Bulletin, which made it an exciting interlude for the children. The church grounds would be crowded with children, anxious parents and masses of animals (horses, sheep, guinea pigs, dogs and cats). Once three chooks were brought to the church in a pram. The peacefulness of the blessing was often shattered by dog fights and shouting children holding firmly to leashes to prevent out and out warfare between the animals.

Harvest Festival was another tradition introduced by Fr Tringham. When this was celebrated, the sanctuary of the church was lavishly decorated with tropical fruits, vegetables and flowers as well as bales of hay to give an authentic rural flavour.

Vern Singleton recalls: Father Bernard Tringham was of the 'high church'. Servers were attired in black cassocks and white cottas. On entering the sanctuary, the priest's biretta (a black cap), was handed to a server, who had to receive it in a varticular way. As the introit hymn was sung, the servers and celebrant would recite the 'Preparation', preparing them for the Mass. The 'Sanctuary of God', a small black booklet, was the server's manual. One role of the server was to transfer the Missal after the Epistle was read from the right hand side of the altar--Epistle side to the left hand side--Gospel side, in preparation for the Gospel reading. During the Offertory, the Churchwardens, together with their individual staff on hand, would offer the bread and wineas an offering from the congregation-to the servers, then it was received by the celebrant. Each Saturday morning after Mass, the officiating priest and server would visit the old Mater Hospital in Stagpole Street, West End, where Sick Communion would be celebrated. The old lady who still comes to mind was Amy Shute, who was hospitalised for quite some time. A small table beside her bed was prepared as an altar.

At Christmas, a large tree branch, cut from a parent tree in the bush, would adorn the sanctuary and be duly decorated for the occasion.

Harvest Festival was a time when keen gardeners would bring their homegrown produce into the sanctuary to give thanks for a fruitful season, where it would be blessed, and then distributed to any in need.

The annual blessing of Pets Service proved so popular, as many children would bring all sorts of pets for a blessing, that services were conducted on the adjacent lawn.

Scouts and Cubs were prominent under the leadership of 'Bill' Harris.

I understand that Frank and Vi Catlin planted the present fig tree in St. Matthew's shortly after their arrival in Townsville from England.

High Days and Holy Days in the 1950s and 1960s (contributed by Margaret Kimber): While St Matthew's followed Anglo-Catholic traditions, this was never excessive and the ceremonies were always beautiful. The services were usually simple, but on high days and holy days the services were

embellished by wonderful music, candles burning in shining silver candlesticks, occasionally incense burning and lovely flower arrangements. The liturgical vestments in their rich colours of emerald green, royal purple, ruby red and white added to the splendid effect. These vestments were designed, made and embroidered in metallic thread by Beryl Kimber and Joy Ellis. The church still has some of these vestments today. This all added to the festive air of the church festivals.

The celebratory nature of the liturgy was fostered by the clergy and laity alike particularly by Father Bott and his wife Dorothy in the 1950s. The parishioners admired their influence on this area of parish life.

However, there were some rare occasions when all did not remain dignified. On one patronal festival the thurifer became over-enthusiastic when preparing to process into the church and swung the censer with such vigour that it became detached and flew up and lodged in the giant fig tree. To the consternation of the congregation, who were trying to stifle their laughter, the server in his black cassock and white cotta proceeded to climb the tree to retrieve the censer. This was the undoing of some church members.

In the 1950s rubber thongs became a fashion item, being both cool and inexpensive. The servers (who were always male in the 1950s) would often wear thongs under their cassocks. This footwear could not be seen but the constant "flip-flopping" of the thongs on the concrete was quite disconcerting and probably not conducive to contemplation.

On one occasion the collection plate was dropped during the offertory. In this era the collection was mostly coins, which rolled in all directions with a great clatter, and the entire congregation were on their hands and knees collecting sixpences, shillings and florins.

Such was the life of St Matthew's Parish, Mundingburra, where laughter, comradeship, shared values and goals made for a healthy spirituality.

St Matthew's through the eyes of a schoolgirl in the 1950s (contributed by Mary Gallagher): When I was a boarder at St Anne's (now Cathedral School), our first ties were with St James' Cathedral. However we were often involved in the interesting things that were happening at St Matthew's under Father Kugelman, although we didn't become part of the congregation until the school moved to Aitkenvale at the end of 1958. I can remember being challenged by the modern art in St Matthew's Work of the

Church exhibition, and excited to watch the talented Comrades of St George acting in scenes from Twelfth Night and other plays.

The new church building seemed shockingly modern to us at first, so different from everything we expected a church to be. However we immediately appreciated the harmony and beauty of the interior, especially with the original blue carpet leading our eyes up to the altar and beyond it. It was made for contemplation. Later we recognised that the whole modern structure was a simple tropical interpretation of traditional lines: sheltering the congregation while pointing to the heavens. The vitality and commitment of the congregation, filled as it was with young families, were unmistakable.

On our Easter "free weekend" in 1958, another St Anne's boarder and I attended Midnight Mass at St Matthew's, scandalising my mother, a follower of the Low Church Anglican practices of Canon Williams (who of course was involved in the establishment of St Matthew's). We girls may have been more interested in filling the daylight hours of our precious free time with the maximum enjoyment than in experiencing the wonderful diversity of Anglican worship, but I still remember that splendid service.

Later that year St Anne's moved into its new buildings, and on Sunday mornings half the boarders went to St James' and half to St Matthew's; senior girls attended Evensong at St Matthew's. As Head Boarder I was in charge of the school's collection for the "plate", which I remember as a very large wooden tray or open box. One night the "collectors" forgot us and sped up the aisle, leaving me still clutching our bag of money. Most embarrassed, I took aim at the moving target and lobbed the bag neatly into the tray just as it reached the altar rails. I know that this was not the time that Margaret Kimber remembers when the money rolled all over the floor—or I would have been in so much trouble when we got back to school! St Matthew's might have had one Jazz Mass but other services were very formal and decorum was expected—particularly of "St Anne's girls in uniform"—I can hear Sister Lois's voice now!

Later I came to live in Townsville, worshipping at the Church of the Ascension. One day in 1971 I answered the door to a dignified elderly lady. "I am Marie Wallace from St Matthew's. Father Clarkson has made me the Street Warden for this area, to watch for people who need help. You will be going to hospital soon and babies always arrive in the middle of the night. Just phone me and I will come to mind your toddler while your husband drives you to the hospital".

She became a friend of our family for life: a joy I owe to St Matthew's and its programs.

Revd Canon Ted Steele, whose family were members of St Matthew's for many years, wrote: St Matthew's played a very important part in my life. I was baptised and confirmed at St Matthew's. It was from St Matthew's that I went to Theological College to test my vocation to the priesthood. It was at St Matthew's that on the morning of 24 December 1962, I celebrated the Holy Mass for the first time. It was, for me, a very great honour and privilege to be appointed to serve as an Assistant Priest for two years in the Parish where I had grown up.

It was my very good fortune also to meet my future wife, Lyn West, while I was serving as an Assistant Priest at St Matthew's. Lyn and I celebrated our marriage at St Matthew's with a Nuptial Mass. It was on the 35th anniversary of my priesting – 23 December 1997 – that Lyn died.

Rev'd Canon Sandy Marshall who was assistant priest from 1963-1965 writes: I came to St Matthew's in January of 1963 to work with Bert Moxham. St Matthew's had always been seen as a vibrant Parish. Because of this there were lots of stories that were associated with that Parish which almost went into folklore. For example there is the story of the youth group setting an alarm clock during Evensong on the occasion of Colin Cussen's first sermon to make sure he didn't preach to long. There are two variations: one says the alarm went off and the other says it didn't.

George Trower can attest to the validity of the next tale. We are told that while George was swinging the thurible on full chain outside the vestry one morning to make sure the coals were fully alight, the chain broke and the thurible careered heavenwards and lodged in the top of the weeping fig which used to be outside the vestry. Great consternation until it was retrieved and the Mass got under way.

Many members of the youth club enjoyed being transported to the Upper Ross for a swim on a Sunday afternoon on the back of Steve Kimber's flat top truck. Imagine sitting on the side of a flat top, legs dangling, today??

My first Sunday at St Matthew's was filled with trepidation as this "wet behind the ears priest" assisted Bert Moxham. I was amazed that there were so few people in church when I went in to check that all was in readiness at about five minutes to seven. Yes, Mrs Catlin was dutifully playing the organ; the

choir was there but not too many people. We rang the vestry bell and proceeded in to worship. I could not believe it! The place was packed. All those people had entered the building in that short time!

In the Parish at the time there were a huge number of Baptisms, and Bert determined that the best way to organise this was to have a special service, once a month at 11 am. There would be music and representatives of the Parish Council, Churchwardens and servers. As we visited and made Baptism arrangements, we would place the completed forms in a special file in the Parish Office. When the particular Sunday was imminent we would go through the completed forms and sort out the ones for this month. Imagine our horror when for one particular month the forms just kept coming out until we had 25 baptisms! As you can imagine the procedure for monthly Baptism was radically revised.

Later that year the ABC sent an outside broadcast team to Townsville and St Matthew's was asked to be the venue for the first direct outside broadcast of TV in North Queensland - I can't remember if it was broadcast Australia wide, but it certainly went all over North Queensland direct. It was the ABC's Sunday morning Divine Service. On the appointed weekend the three vans rolled up and positioned themselves on the road adjacent to our western boundary fence. Soon cameras and technicians were swarming over St Matthew's....All went well and it was voted a great occasion. After the cleanup, clergy joined the 27 members of the crew across the road at the pub for lunch. I think they learned a great deal about the church in North Queensland we certainly learnt a whole heap about outside broadcasts and the way they are produced and co-ordinated.

By far the most innovative activity that took place during my time at St Matthew's was the Cluden Race Catering. One morning Bert said we were going to meet a Mr Herb Foxlee. Herb was the Secretary of the Cluden Race and he soon told us of his proposal to take over the catering on course. At that time the Club only about 15 meetings a year. On our first day we opened up and by midday we had almost exhausted our supplies of pies and sandwiches, and even the cold salads had had a rush in the sit down part of the catering booth. It was decided that I head off to "town" to get what I could. I well remember going past St Matthew's just as the local pie man pulled up at the pub for "lunch time sales". I jumped out of the car and asked him how many pies he had on board. I can't remember the answer but I know I sent him off to Cluden, telling him we would buy the lot — which we did. I went across the road to the local shop, bought all his bread and stocked up with butter and

fillings and set off back to the Races. We sold out before the end of the day but Herb and his committee were very happy with our first day as their new caterers. It became big business for the parish ordering 120 dozen soft drinks, fifty sandwich loaves of bread, hundreds of pies, sausage rolls and pasties on major race days. Part of the assistant curate's job description was to know how to make "mushy" peas on a Friday night for Saturday.

I have very fond memories of my two years at St Matthew's and it will be always be special to both Judy and me as we were married there in 1965.

Fr John Clarkson was Rector of St Matthew's, Mundingburra from 1965 to 1972. He writes: I had been serving as a brother with the Brotherhood of St Barnabas in Cloncurry and had returned to England after my father's death. I received a letter from Bishop Shevill inviting me to become the Rector of St Matthew's Mundingburra. My mother came with me, unfortunately her time in Townsville was only a matter of months, as she came to see that the Tropics were not suitable to her needs and so she went home. Everybody in the parish was very understanding and supportive.

I appreciated much hospitality at meal times! I think that I would have to say that my time at St Matthew's was a special time for me in a way that no other parish could be. It was where I met my wife, Lorraine. We were married in her parish church and my pastoral church in October 1967. One of our wedding presents that we still treasure is an occasional table made of Queensland woods by Father Lambton who was an elderly blind priest who celebrated at St George's in Hermit Park until it was closed down.

1967 was also important, as it was a busy year preparing St Matthew's Church for consecration. The church was painted both inside and outside by men of the parish which was a great achievement.

One of the major activities in the parish, which started a year or two before we arrived, was catering at the Cluden races every Saturday. The previous Rector, Bert Moxham, started it as a way of paying off the debt on the church. This went on for 13 years and enabled the debt to be cleared. For instance in 1971 the Parish Council worked to clear \$9000 off the debt in one year.

A planned giving program was held in 1971, which reached the total of \$42,000 in promised gifts over three years. Unfortunately during the period there was a drop off, but it did mean the parish could afford two full time priests and at one stage there were three priests.

St Barnabas House was built in the 1970s, and several of the assistant priests lived there.

Christmas 1971 was a shattering experience for the people of Townsville when Cyclone Althea descended upon the city on Townsville's Black Friday. We experienced a night of terrific winds and rain but our old wooden Rectory stood well even though the rain forced its way through the shut glass and wooden lowers. We slept till 5 am and then stood on the verandah of the house where it was quite calm. We watched the debris of trees and roofing sheets pass us by. About midday the aluminium church spire of St Matthew's, 80 feet high, tore from its base of metal and concrete and was flung across the road narrowly missing a car. The church roof was pierced and the church surrounded with debris. The roof of the church hall across the road in Carmody Street was torn away. (A motel now stands on this site.) This was Christmas Eve and eight worshippers were present in a candle-lit church for the Midnight Mass. There was something very special about it, even though it was wet, dark, gloomy and rather unpleasant. We decided not to re-erect the spire, which would have cost \$3000. Instead we gave the insurance money to the Church in Fiji to help them with their cyclone damage. At the time I wrote, "Christmas is to remind us of the essential simplicity of Our Lord's Life without the usual comforts that we all take for granted".

Barbara Rennie, who arrived in Townsville in February 1966 with her husband Basil and sons Alastair and Christopher, sent excerpts from her diary. Basil did a noble thing and went to the races where the church does the catering. It is a long and tiring job and I hope I don't get called to it myself. The contract from the Racing Club to the church means an extra ^2,000 a year to the income and pays for a second curate, I think. Basil left at 8.30 am and didn't get back until 6 pm. It was a long day, but had some light moments, especially when he saw the look on the faces of his maths students when he handed over their pies and peas. It was only a matter of weeks before I was at Cluden myself, together with the wonderful Guild members. Catering for the supper at the Amateur Races Ball was something new to me and I can't say I liked it. I didn't mind cooking many chickens etc. but the hours on duty were from 8 pm until 4 am......

Fr Clarkson asked me to take Religious Instruction at Mundingburra State School. I don't know why I accepted that request – surely I must have thought that the Holy Spirit would tell me what to do (certainly none of the clergy helped). Friday came and went, and somehow I did the classes – two classes of

25 minutes each and I talked Fiji to them taking a canoe, fan, comb etc and hardly talked on religious matters at all, except mentioning the Bishop, whom we knew. Afterwards I went to the Rectory and said I'd Never Do It Again if not supplied with a syllabus. Queensland hasn't one and women are being just thrown in and left to themselves as to what they teach. Well, that's no good to me......

Before the year was out Basil and I were on the Parochial Council and no doubt I did far more talking than was necessary. Be that as it may, I was chosen to go to Synod in the following year, because for the first time Women were allowed to attend as members.....

I went to Synod until 1969, during which time Fr Clarkson and I put forward a motion that consideration should be given to building a home for the chronically ill in Townsville.....This motion was passed, the Bishop asked me to be Chairman of an investigating committee and a year later things really got moving. The Good Shepherd Hospice was built, and Fr Clarkson was to be congratulated for all he did and the congregation of his parish was helpful from beginning to end.

Elaine Jeston recalls: In the 1970's the St Matthew's church hall stood opposite what is now the car park. St Matthew's scout troop met regularly under the leadership of Mrs Rita Hinspeter who later became the wife of Canon Doug Wellington (St Peter's, West End). Rita was also parish council secretary. The hall was lost in Cyclone Althea and later the land where the hall stood and to the corner was sold for the Raintree Motel. Unfortunately the scout troop was also disbanded at about that time.

Bishop George Tung Yep writes: Marion and I were in residence at St Matthew's Parish with our four boys from August 1973 till January 1978. Fr George Trower was on staff and together we were looking after congregations at St Matthew's, St Barnabas', St Oswald's, St George's and St John's, South Townsville, as well. St Matthew's Parish always has been one of the parishes, which believes in getting things done. In those years we had a Rectory built, so that the old Rectory could be converted into the Parish Centre. Many may remember that St Matthew's Church originally had a magnificent freestanding steeple, which was destroyed in the time of Fr John Clarkson by a tropical storm and was sold for scrap metal.

The greatest joys of any priest are the memories that one has of the Parish family with whom they are given to work for God's kingdom on earth. Of

course our lives are a learning curve and a Christian's time in God's service is a time of growth, of joys and challenges. Life at St Matthew's in those days was full of activity and always we were in the process of learning to serve God better.

Fr George (Trower) was greatly involved in setting up the John Oliver Feetham Youth Camp at Nellie Bay and we do remember the Ride-a-thon when Bishop Lewis rode from Ayr to Townsville to raise funds for the project on 31 August 1973. The great family activities had the backing of a wonderful team of ladies who were exceedingly successful in their catering at Cluden Races and the Debutante Ball. We had children's camps at the Youth camp, and Mrs Joyce Bannah and her ladies came over as house mums to patch up the wounds and to feed the huge appetites of the GFS and CEBS and confirmation candidates.

Mr Graham Bourke is well remembered because after his retirement as the local pharmacist he led many events such as directing the Thanksgiving Programme and organising the L.I.F.E. training course for our people to learn management skills to make the church people more effective in their ministry. Music was a great strength of our worship and we remember well Mr Hec Kempthorne and Mrs Catlin who were in charge of the music and the wonderful music occasions.

The Charismatic Renewal was alive and well and the power of church choruses also had their revival. St Matthew's sponsored many missions and visitors and the churches in the city often supported each other in outreach. We remember the occasion when the Calvary Temple and Anglicans co-sponsored Canon Jim Glennon and Pastor Norman Armstrong to conduct a mission to the city. The SSA sisters were still at St Anne's and they were greatly blessed and strengthened through the Mission.

Fr Ainsley Haldane writes: Pru and I and our children, Sarah and Lizzie, were involved in varying capacities at St Matthew's from 1986-1991. I was blessed to be able to participate as Eucharistic Assistant from the outset. As a family we always enjoyed family Eucharist in a busy church with the music of organist, Stephen Baldwin, a real feature for us. That both Pru and I were able to sing in the Choir over several years was a particular joy especially at special events.

I also had the privilege of directing a number of dramas in a liturgical context and also for fund-raising and entertainment in the parish hall. If my memory serves me correctly, one highlight was a revue evening with Margaret Clough,

Fr Peter Rynd (ex Mission to Seamen), Ray Dickson (St Peter's) <u>et al</u> with a script written especially for the evening by Stephen Baldwin. It was a melodrama entitled "A Night in the Rectory or Cursings in Carmody Street". Peter Rynd (my father-in-law) played Louis, the butler, and on making his first entrance (which I as director had advised needed to be strong) rushed in, banged into the settee centre-stage and accidentally somersaulted over it to land on the floor to what turned out to be a standing ovation.

St Matthew's, of course, was the Church from which I began my journey to ordination. Encouraged initially by Fr Colin Cussen, I was privileged to be sponsored by Fr John Emerson so that in November, 1990, along with Colin Tett, I was ordained to the Diaconate. Less than 12 months later we were priested together on 25 August, the Feast of Bartholomew along with Chris Yule as Deacon.

We left Townsville in 1992 to work at Trinity Anglican School in Cairns and from there we moved to the Gold Coast. I am now in my ninth year as Chaplain of All Saints Anglican School.

We send you our love and best wishes as you celebrate this very special year.

FIRST MARRIAGES IN ST MATTHEW'S

First St Matthew's: 7 March 1903 – Alice Wellington and Henry Burstall. This was the only wedding in that Church.

Second St Matthew's: 30 June 1905 – Edith Wellington and F McDowall

Third St Matthew's: 15 March 1957 – Dorothy Anderson and Neville Gane.

FIRST BAPTISMS

First St Matthew's: 18 January 1903 – William Charles, Edward Parker, Roseann and Mary Leonard

The first baptism after the formation of the new District was on 25 October 1936 of William and Edith Pett.

Third St Matthew's: On the day of dedication, 10 March, 1957, Nerida Ward, daughter of Bob and Pat Ward and first grand-daughter of Churchwarden Jack Taaffe was baptised. Also baptised that day were

Gregory Lynch, Jennifer Keitley, Jennifer Lazcano, Neil and Russell Gustavson.

HONOUR ROLL

This was a gift from those confirmed in the Parish and lists the following:

HOLY ORDERS	COMMUNITIES	MISSION FIELD
Douglas Wellington Robert Philp George Trower Edward Steele David Philp John Payne George Tooth George Knack Lindsay Bond	Donald Simpson	Douglas Wellington Lindsay Bond Maureen Bond

MEMORIALS AND GIFTS TO THE CHURCH

The following were given as memorials to those named:

- 1. High Altar Leonard Landsborough Bode
- 2. Tabernacle Thomas F Cadman given by his family
- 3. Altar crucifix Mr and Mrs R L Craddock
- 4. Six high altar candlesticks in memory of Annie Naughton, Edmund Craddock, Usher Ellis, Cephas Penny, Hubert Paice, and the sixth was a gift from Mr and Mrs J Buck.
- 5. Two low mass candlesticks in memory of Ross Thompson Peebles (aged 6 years) given by his parents.
- 6. White stocks (candleholders) in the six large candlesticks Mrs Phoebe Trower. The two white stocks for the small candlesticks David Trower (aged 11 years, son of Fr George and Mrs Ilma Trower).
- 7. Mass lectionary Tom Fry
- 8. Pot plant holders in the sanctuary Phoebe Trower, given by the St Matthew's Guild
- 9. Silver collection plate in memory of Mary Foxon

- 10. Lectern Usher Ellis, given by the R G Rebgetz and family
- 11. Sanctuary lamp Thomas Furze Fry and Edith Fry. It was connected to electricity by a gift from Mrs A Poole.
- 12. Hymn board in memory of William J, Oliver J and Joseph Smith.
- 13. Sanctuary bell in memory of John Taaffe given by his wife, family and the parish of St Matthew.
- 14. Processional candlesticks made by men of the parish.
- 15. Prayer desk given by McLean's furniture.
- 16. Front desk in loving memory of Ruth Rosetta Iverson and Robert Henry Iverson donated by their family.
- 17. Prayer table given by the business houses of the parish.
- 18. Pulpit in memory of David McIntyre and Edward Lever. Given by Mr and Mrs H E Lever.
- 19. Statue of St Matthew in memory of Lettie McDougall given by her daughter Joan.
- 20. Wooden Processional cross (made in Oberammergau, Austria) a thank-offering by Mrs T Cadman.
- 21. Silver altar vases a gift from the Hemstead family.
- 22. Brass jardinière Christine Beckman
- 23. Baptismal font in memory of John and Lilas Ann Taaffe and John Thomas and Florence Marshall.
- 24. The honour board given to the parish by confirmees.
- 25. Bishop's chair was a gift.
- 26. Plaque in memory of Brian Strong Kugelman, given by his children.
- 27. Communion rail in memory of Arthur Henry Wellington (father of Fr Doug Wellington)
- 28. Three branched candlesticks at the Shrine of our Lady a gift from the Trower family. They were found in the mud in Belgium during World War I by Fr George Trower's uncle.
- 29. Bookshelves Ann Houghton, Mrs M Roberts and Mrs E Goldring
- 30. Clock given by Keith Zierk (a local watchmaker).
- 31. Flower stands -in memory of Edith Meredith by her family
- 32. Missal stand made and given by Neville Hines
- 33. Tapestry kneelers made by Mothers' Union and the ladies of the parish in memory of Charles and Margaret Butler, Fred Carter, Kathleen Daniels, Len Ellis, Tom Fry, Brian Highet, Stephen Kimber,

- Darren McCallum, Tenille Hartigan, Thomas O'Shea, Arthur and Jane Paice, Stephen Penny, Marjorie and John Taaffe, Janet and Sydney Weatherley, Scott Woods.
- 34. Choir hymn book cupboard in memory of Colin Edward Horn
- 35. Notice board at the front door a gift from W. Harris.
- 36. Shrine picture of the Virgin Mary came from the second St Matthew's.
- 37. Ciborium in memory of John Taaffe by his wife, family and the parish of St Matthew
- 38. Chalice and paten in memory of Harry and Charlotte Amanda Page from their children Gladys, Doris, Cyril and Harold.
- 39. Silver bread box in memory of John and Kathleen Maud McGregor.
- 40. Two silver cruets in memory of Marie Mercia Berry.
- 41. Silver pix in memory of Rachel Conroy
- 42. Small silver bell TSMV Manunda
- 43. Painting of Christ presented to the Parish by Bishop Ian Shevill
- 44. Music book case Colin Edward Horne
- 45. Stations of the Cross donated by St Matthew's Craft Club and Mrs Mabel Peebles in 1999.
- 46. The Lord's Prayer crocheted and given by Emma Tresillian
- 47. Pews were in memory of Edmund Henry Haldon Philip, gifts from St Matthew's Mothers' Union, GFS, Parish Cubs and Scout troops, Comrades of St George, Mr and Mrs T Fry, Mr and Mrs E McKimmin, St Matthew's Women's Guild.
- 48. Acolyte candles handles turned and fitted by Neville Hines.
- 49. Three wooden saucers made and given by Neville Hines.
- 50. Stained glass window in the Lady Chapel in memory of Margaret Caroline Moore nee Wratislow
- 51. Stained glass windows in memory of Dot and Colin Horne, Margaret Stormonth, John Stormonth, Henry C Spence and Francis E Spencer, Stephen and Beryl Enid Kimber, Leonard David Ellis, Gordon Sandbek, Nellmary Marks, David Lancelot and Elsie Esther Parker.
- 52. Stations of the cross donated by St Matthew's Craft Club and Mrs Mabel Peebles

CLERGY WHO HAVE SERVED THE PARISH

RECTORS

Canon Fred Williams, St Peter's, West End (1894-1946)

Fr H Norton, Locum St Matthew's Parochial District, October-December 1936

Fr Hector Robinson, 1 January 1937 to 29 October 1939

Fr J.C. Johnston, 1939-1950 (3 years absence as RAAF Chaplain)

Fr Harbord Lambton, Locum Tenens, February 1942 to February 1945

Fr Brian Kugelman, 1950 to April 1958

Fr Alf Bott, Locum Tenens 1953 to January 1954

Fr Bernard Tringham 1958-1962

Fr Bert Moxham 1962-1964

Fr John Clarkson 1965-1972

Fr George Tung Yep August 1973 to January 1978

Fr Colin Cussen January 1978 to 1989

Fr John Emerson December 1989 to July 2001

Fr Kevin Bourke December 2001 to present

ASSISTANT PRIESTS

Fr Alan Innes 1938-1941 Fr Albert Turner 1948-1951 Fr Gilbert Craib 1953-1954

Fr Herbert Moxham 1955–1957 Fr Dixon Kenny 1971-1973

Fr Colin Cussen 1957-1960

(later Rector)

Fr John Huggins 1959-1960

Fr Harbord Lambton, retired

and assisted in the Parish

from 1957

Fr R G Nunan 1960-1961

Fr Alan Clarke 1960-1962

Fr A Marshall 1963-1965 Fr J Payne 1963-1965

Fr E Steele 1965-1966 Fr I Beer 1966-1967

Fr D Philp 1967-1968

Fr Doug Schofield 1968

Fr John Hoog 1967-1970

Fr Frank Harris 1968-1971

Fr George Trower 1973-1983

Bishop Henry Kendall 1971-1980

Fr Chris Clegg 1983-1986

Fr Phil Stewart 1986-1988

Fr Allen Brent (non stipendiary)

Fr Don Ford 1988-1991

Fr Colin Tett (non-stipendiary)

Fr Ainsley Haldane (non-stipendiary)

Fr Chris Yule (non-stipendiary) Fr Vic Hall (non-stipendiary)

Revd David Parker (non-stipendiary)

Revd Robin Priday (non-stipendiary)

Revd Ian Eadie (non-stipendiary)



Fr Harbord Lambton, Locum Tenens 1942-1945



Fr Bernard Tringham Rector 1958-1962



Fr John Clarkson, Rector 1965-1972



Bishop George Tung Yep, Rector 1973-1978 and Mrs Ruby Highet



Fr Bert Moxham, Rector 1962-1964



Fr Colin Cussen, Assistant Priest 1957-1960 & Rector 1978-1989



Fr Ted Steele, Assistant Priest 1965-1966



Fr David Philp, Assistant Priest 1967-1968



Bishop Ian Shevill, Fr John Clarkson and sanctuary party at Consecration of St Matthew's 17 September 1967



Fr John Hoog, Assistant Priest 1967-1970



Fr Sandy Marshall, Assistant Priest 1963-1965

Fr John Payne, Assistant Priest

1963-1965



Bishop John Lewis, Fr Colin Cussen, Fr Don Ford, Fr Lindsay Bond, Fr Allen Brent and sanctuary party – confirmation 1988



Revd David Parker & Revd Ian Eadie at ordination 15 December 1995



Fr John Emerson, Rector 1989-2001



Bishop John Lewis, Fr Don Ford, Fr Lindsay Bond and sanctuary party, confirmation 1989



Bishop Clyde Wood at confirmation



John Taaffe, Churchwarden 1949-1961



Len Ellis, Churchwarden 1950s-1960s



Talbot Heatley



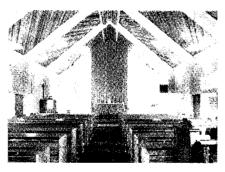
Fr George Trower, Assistant Priest 1973-1983



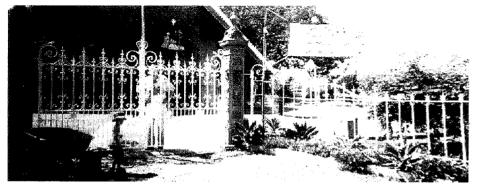
Old Parish Hall severely damaged in Cyclone Althea Christmas 1971



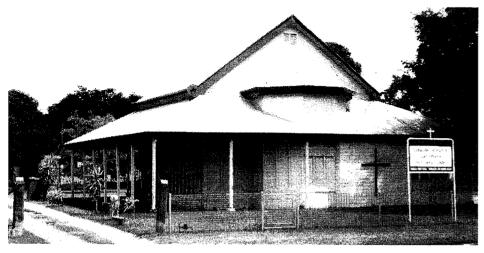
The Cluden caterers 1972



Interior of third St Matthew's



Preparations for Christmas



The old Rectory near the Parish Centre

