

The Parish Magazine

Epping Anglicans



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

**The Feast of Saint Aidan of Lindisfarne
August, September, October 2018
Number 853**

*In Covenant with the communities of
The Roman Catholic Parish of Epping and Carlingford,
The Uniting Church Parishes of Epping and West Epping, and
The Baptist Parish of Epping*

From the Editors

The Parish has been blessed to have had over the years a number of dedicated editors of *The Parish Magazine*. With the last edition, *Number 852*, Stuart Armsworth stepped down from the role after six years of producing six editions a year. We are now seeking an editor, or editors, to continue this ministry within the Parish. In the meantime we have agreed to produce this edition, and we are grateful to all the contributors who have responded to our appeal for articles and photographs.

During May and June we celebrated the 50th Anniversary of the Consecration of Saint Alban's with a parish dinner on Saturday 12 May, and a combined parish service on Sunday 13 May with our preacher being The Most Reverend Dr Glenn Davies. This was a wonderful parish occasion. On Sunday 20 May we celebrated Pentecost with the church beautifully decorated reminding us of the coming of the Holy Spirit. Then on 24 June the parish came together for the Saint Alban's Patronal Festival when we welcomed back The Right Reverend Dr Paul Barnett as our preacher. We now look forward to celebrating the Feast of Saint Aidan of Lindisfarne, at West Epping on 26 August; Confirmation and Reception into the Anglican Church on 7 October, with our regional bishop The Right Reverend Chris Edwards; and in November, on Sunday 11, we will have The Right Reverend Ian Lambert preaching at the Commemoration of the Centenary of Armistice Day.

Our Vision:

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

As Stuart Armsworth said this time last year on his return from the United Kingdom *We owe a lot to the Saints, past and present, for enriching the life of the church. Whilst wandering through Westminster Abbey, I was reminded how the power of the Spirit inspired a small group of believers, initially, to continue the work of Christ and has built a worldwide church through the ages to give us the faith community of which we are part today. This is one of the reasons that I think it is important for us to take time to reflect on the lives of the Saints whose names appear on our church buildings. We are blessed to have Alban and Aidan as our Patron Saints. (The Parish Magazine, Number 848)*

Please continue to pray that a new editor, or editors, will soon come forward.

Peggy Sanders and Julie Evans

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Email office@eppinganglicans.org.au www.eppinganglicans.org.au

"a city on a hill"

Our clergy may be contacted at any time on 9876 3362

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

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The Parish of Epping is a parish in the Anglican Church of Australia. *The Parish Magazine* records recent events in the Parish, gives details of parish activities and publishes articles which set out opinions on a range of matters the subject of discussion within the Anglican Church community. It does not necessarily reflect the opinions of Clergy, Churchwardens or Parish Council. The editor accepts contributions for *The Parish Magazine* on the understanding that all contributors agree to the publication of their name as the author of their contribution.

Our Weekly Services and the Feast of Saint Aidan

Weekdays at Saint Alban's

7.00am Holy Eucharist - Wednesday
10.30am Healing Eucharist - Thursday

Sunday at Saint Alban's

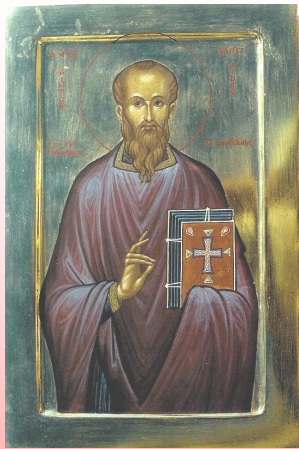
7.00am Said Holy Eucharist
8.00am Holy Eucharist with Hymns
10.00am Choral Eucharist - 1st, 3rd and 5th Sundays
Sung Eucharist - 2nd and 4th Sundays
6.00pm Evening Service



Sunday at Saint Aidan's

8.30am Holy Eucharist with Hymns

Baptisms, Weddings and Funerals may be arranged with the Rector. Also available is the opportunity for special family services to coincide with re-unions, renewals or special anniversaries. These should be discussed with the Rector. For further information please telephone 9876 3362



The Rector, Churchwardens and Community
of Saint Aidan's invite you to share the

Festival of Saint Aidan on

Sunday 26 August 2018
commencing at 8.30am

at the
Parish Church of
Saint Aidan of Lindisfarne
32 Downing Street, West Epping



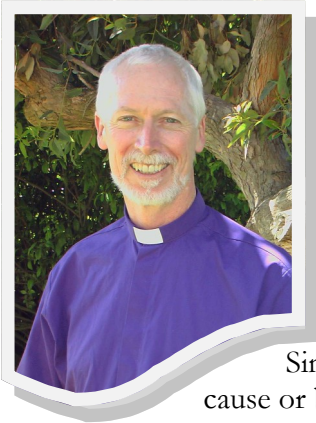
Preacher: The Reverend Michael Deasey CGS, OAM, HonFGCM, ARSCM

At the conclusion of the Eucharist all are invited to the fellowship of morning tea in Saint Aidan's Hall, prepared by the parish community.

Artwork (above) An Icon of Saint Aidan of Lindisfarne. By Aidan Hart of the United Kingdom. Sourced from www.allmercifulsaviour.com/icons on Tuesday 26 June 2012 at 01520hours

Our Cover: A photograph of the exterior of Saint Aidan's, West Epping

The Rector's Letter



The most powerful word in the English language is 'why'. 'Who', 'what', 'where', 'when' may give detail, but 'why' digs deep down into intention, meaning, motivation. 'Why' can reveal the heart, explore the mind, expose the will. 'Why' can be investigative, accusatory, encouraging or indicting. It can be equally informative to the individual or an organisation. To ask 'why?' can not only expose the past, but open up the future. As individuals and as a church, we need to be applying 'why' to everything we do, because it will bring clarity and direction to our personal and corporate ministries.

Simon Sinek, the author of *'Start With Why'*, argues that your 'why' is the purpose, cause or belief that inspires you to do what you do. If we are clear on our purpose then the answer to 'why' will come very quickly and easily. As we look through the Bible our purpose as God's people becomes very clear and could be simply broken down to five activities:

- Exalt our God
- Extend God's love and care
- Equip God's people
- Evangelise the lost
- Enjoy our fellowship.

Worship is at the heart of our Christian life. What we do in our Sunday services is rightly called worship but it is only one small part of a whole of life orientation. The word 'worship' means to 'give worth' or value to something. Whenever you exalt or raise up something as of high value you are 'worshipping' it. As followers of Jesus, we worship and exalt our Creator God as we follow the Great Commandment;

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."

Matthew 22:37

As we live in obedience to God and his Word, whether at home, work or church, we are honouring the Lord and exalting his name.

The second part of that great commandment is;

"You shall love your neighbour as yourself."

Matthew 22:39

Our God is a loving and caring God who provides all the needs of his creation. We have experienced further grace through Jesus and so it is only right and proper that, as his people, we will extend that same love and care to our neighbour. Paul reminded the Ephesian Christians of this link between our salvation and our lifestyle saying;

"For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God — not by works, so that no one can boast. For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do."

Ephesians 2:8-10

We need to extend that same grace to others that God has extended to us.

Because of our fallen nature, loving God and loving our neighbours does not come naturally. We need to be equipped for the life of faith. Again it was the Apostle Paul to the Ephesians who wrote;

"It was Jesus who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."

Ephesians 4:11-13

Those five roles are present within our church even today. We may not recognise the name but we can recognise their function. An apostle gives leadership or direction, a prophet speaks the word of God, an evangelist shares the good news of Jesus, a pastor brings love and care, a teacher offers

instruction from the Bible. But it's the result of those activities which are most important, that the body of Christ may be built up, equipped to be the people God created us to be.

The fourth purpose of the church is to evangelise the lost. Before Jesus ascended to his heavenly Father he said to his disciples;

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Acts 1:8

Evangelism is a very technical term and one that even Christians often fear. But it just means to share the good news of Jesus, to be a witness to what Christ has done in your life. The book of Acts shows a number of different ways that followers of Jesus witnessed to his love for this world, from the bold and confronting proclamation of Stephen, to the compassionate and healing words of Peter and John to a crippled man in the Temple.

Our final purpose is to enjoy our fellowship. Throughout the Bible there is an amazing emphasis on gathering and hospitality. See how often some of Jesus' most important conversations take place at a dinner party. Eternal life is described as the Messianic Banquet and the abundance of food and fellowship is often used to illustrate our life with God. The writer of Hebrews exhorted his readers;

"Let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching."

Hebrews 10:24-25

This is often used as a reminder for us to come regularly to church. But our enjoyment of each others company should not be limited to a one hour Sunday session. We should be looking for or creating opportunities where we can just spend time together, not only to encourage love and good deeds, but to simply enjoy time with those we will be spending eternity with.

These five distinct purposes should guide everything we do as a church. In fact if we ask the question 'why are we doing this?' it should be easy for us to give an answer that expresses one or more of those five purposes of the Church. Why do we meet in church on Sunday? To exalt our God and equip God's people! Why do we have morning teas? To enjoy our fellowship! Why teach ESL? To extend God's love and care and maybe evangelise the lost. We don't have to do all those things in every activity, and they don't all need to be done by the same person, but as we as the body of Christ fulfil

each of those purposes we will;
"..... all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." Ephesians 4:13

***Ross Nicholson
Rector***

***Bp Ross preaching on the
Day of Pentecost, 20 May
2018***

Photo: John Sowden



Vale Emeritus Professor Brian Fletcher OAM



Brian Hinton Fletcher
24 September 1931 – 18 June 2018

It was with a sense of loss and sorrow that a large gathering of family, parishioners and friends filled the Church of Saint Alban's, Epping. Fitting also that the service giving thanks for the life of Brian Fletcher was to take place in the church that he had adopted as his spiritual home in Australia. Brian would have been humbled by the service and all that was said, he was a very humble man indeed. It was no surprise though when one considers his formative years.

Brian grew up amidst the turmoil of the era of the Second World War in England and its aftermath. He and his family would have had to contend with the many changes, both social and financial, that followed. His education was at a local school which imparted both a British and religious outlook on life. This was reinforced by his participation in the choir of his local church, developing a lifelong love of High Church Anglicanism. Finishing his education, he attended Oxford University where he was to develop a lifelong

love of history. In 1949 he came to Australia. He found it an interesting time in Australian religious history. At that time the Anglican Church in Australia was still tied to the church in England. The church was still holding to the 1662 prayer book and using those hymns as in England. Brian found much scope to explore why there was so little to be found of the role of the church, especially Anglican, in the history of Australia. He was in an ideal position in 1981 to witness, and later review, the changes that occurred following the advent of the Anglican Church in Australia. Brian delved deeply into Australian history which culminated in extensive writing and publishing of much material such as: *Colonial Australia before 1850* (published 1976); *Landed enterprise and penal society: a history of farming and grazing in New South Wales before 1821* (published 1976); *The Place of Anglicanism in Australia: Church, Society and Nation* (published 2008); and *An English Church in Australian Soil: Anglicanism, Australian Society and the English Connection Since 1788* (published 2014) to note some.

Brian was a most generous person, giving both of his time and talents. I recall his erudite account to the Epping Probus Club around the time of the 200th year celebrations of the first crossing of the Blue Mountains. He argued that the penal colony had little to gain by crossing the mountains until a drought and a caterpillar plague put pressure on the governor to see if there was arable land on the other side of them. The mountains were crossed in 1813 and fine grazing land was found. As they say the rest is history!

Brian had another string to his bow — that of hymnody and its development especially in more recent times. He gave, for example, a very fine paper to the St Francis Theological College in Brisbane. In it he argued that the introduction of a new constitution and the achieving of autonomy in 1962 brought about a freedom to shake off the legal bonds and ties to the church in England whilst still maintaining the essentials of what made the church in Australia 'Anglican'. Allied to the introduction of the new *An Australian Prayer Book* (AAPB) in 1978 was a release of pent up liturgical energy which extended into that of suitable hymns. Brian had done much research into the formation of the Australian Hymn Book Committee which led to Australian hymn books which are still in use, not only in Anglican churches. He wrote on this in *Sing a new song : Australian hymnody and the renewal of the church since the 1960s* (published 2011).

In 1978 Brian was rightly honoured by the University of Sydney by his appointment as the Bicentennial Professor of History. This was followed on January 2012 by him being honoured with the awarding of a Medal of the Order of Australia “for service to education as an academic, researcher and author in the discipline of Australian history”.

Brian was a joy to talk with — always keen to listen and giving freely of his great knowledge in a kind an encouraging way. He loved Australia and the society herein.

This leaves one last point that was posed by his son Martin at the funeral: was Brian an immigrant or an émigré? As Martin said, this was a theme Brian wrestled with throughout his life — that of an English man in Australia — and quoting from Brian: “*Am I an émigré or can I be described as an emigrant? The answer perhaps lies somewhere between the two. I feel the pull of England but I have invested much in Australia and am also drawn to this land. Indeed the fact that this is a longstanding tension in my life does not mean that I am in an unhappy state. There is so much for me here, so many friends to meet, a family to enjoy, a church which has enriched my spiritual life, endless research projects opening up and a wife who for the past sixty years has brought me great happiness and all that I could ask in marriage. Could I really ask for more?*”

To Beverley and his family go our deepest condolences. Rest in Peace Brian.

Dr Doug Carruthers
Parishioner



The Parish Register **The Faithful Departed**

Brian Hinton FLETCHER on 18 June 2018

Wilmar Maysie WATSON on 18 June 2018

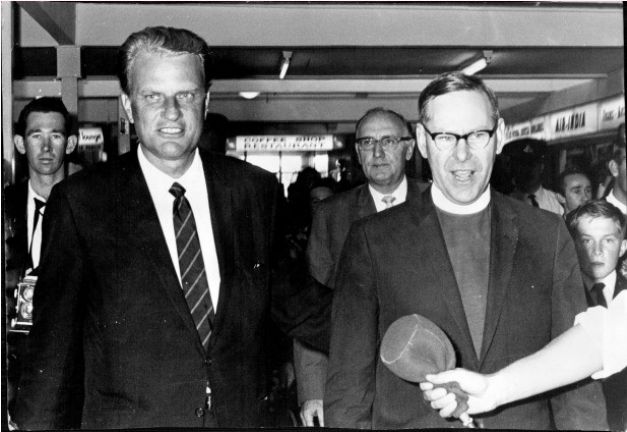
Dorothy HAMP-ADAMS on 13 July 2018

Vivid at Saint Alban's
Jesus is the light of the world: know the light

During the period of Vivid in Sydney, May-June 2018, Saint Alban's was lit from the inside. Fifty lights were installed in the church and programmed to shed different colours during the evening, lighting the tower and the church from within.

Photo: John Sowden. More photos available on the parish website
<http://www.eppinganglicans.org.au/>
under 'About'.

Billy Graham's Success in the Land of Amiable Pagans



FROM PAUL WEAVER: *Many parishioners will remember visits from the church history scholar Stuart Piggin, who led us on a Parish Planning Day 10 or more years ago, and joined us on other occasions. One of Stuart's interests is the experience of spiritual revival in our country, not regarded as a land which is particularly welcoming of intense attitudes to religion. Earlier this year we heard of the death of the American evangelist Billy Graham (7 November 1918—21 February 2018), who made evangelistic visits to Australia in 1959, 1968 and 1979. I have few memories of the 1959 visit, but remember being involved as a*

university student in 1968. I have particular memories of 1979, when I was Assistant Curate in the parish. We held local meetings to encourage interest and support, and quite a few buses took members of the parish and of other local churches, together with families and friends, to the Crusade meetings at Randwick racecourse. Of course, Billy Graham's approach to spreading the gospel is not the only approach, and some parishioners feel more comfortable than others with Billy Graham's crusade-style evangelism. And yet it has to be said that great numbers of people have been brought to a lasting faith in Christ under his ministry. This excerpt from a forthcoming book by Stuart Piggin looks at the impact of Billy Graham's 1959 crusade in Australia. We are grateful to Stuart for making this excerpt available to us.

The decade of the 1950s was the high noon of Australian Christianity – Catholic as well as Protestant. The 1950s began with Alan Walker's 'Mission to the Nation' and ended with the 1959 Billy Graham Southern Cross Crusades. National values and Christian values, in theory identical before the 1960s, were brought into closer alignment in practice. Protestant and Catholic churches co-operated with Federal and State governments in pursuit of peace, prosperity and anti-Communism. There was little to question the proposition that Australia was a 'Christian nation'. Not more than half of one percent of the population claimed to have no religion, and the percentage identifying with a Christian denomination, hitherto about 90 per cent, actually rose between the census of 1947 and that of 1954. Marriages conducted by clergy were about 90 per cent, and three out of every ten Australians claimed to attend church weekly. It was in the 1950s that Australian Christianity — Protestant as well as Catholic — managed for the last time for sixty years to increase the numbers of churchgoers at a rate higher than the rate of population growth.

Never before and never since the 1959 Billy Graham crusades have Australians been so concerned with the Christian religion. The crusades were the most effective engagement with the Australian community ever achieved by the Protestant churches in Australia. Did Australia experience genuine revival in 1959 as Graham himself prayed that it would? He himself never doubted that his time in Australia was a 'God thing'. He had at that time received invitations to speak at crusades in more than a hundred different parts of the world. 'One invitation in particular captured my interest. For some reason I could not fully understand, although I believed it was the leading of the Holy Spirit, I had developed an overwhelming burden to visit the distant continent of Australia'.

Christians understand revival as a sovereign work of God, and throughout history it appears to have been generally associated with six forms of human behaviour which the historian can identify from evidence: they are longed for; they draw Christians together in unprecedented unity; they are born of ardent prayerfulness; they renew the Church; they convert many; they restrain sinful antisocial behaviour. They were all experienced in the Billy Graham Crusades in Australia in 1959.

Photo above: Billy Graham with Archbishop Marcus Loane

i. The expectation of revival

A deep longing for, and expectation of, revival developed strongly in Australia in the 1950s. At the end of Walker's Mission to the Nation, the question of whether Australia needed a religious revival was put to a nation-wide Gallup Poll. The general feeling seemed to be that young people would lead a better life with the help of religion and that religious belief raised moral standards. Billy Graham himself was to come to the conclusion that Australians were suffering from more than social and psychological anxiety at the time. They were starving spiritually and seemed to sense it.

ii. Unprecedented unity

By 1959 Graham had already turned his back on the sectarianism of fundamentalism. He was concerned not to dwell on what divides Christians, convinced that 'the great divisions have always resulted from somewhat minor differences.'

Graham's remarkable appreciation of the importance of the Anglican Church was critical to his success. He did not win all Anglicans. T.B. McCall, Bishop of Rockhampton, wrote in his diocesan magazine that aspects of the Graham crusades were 'objectionable, dishonest, distressing, and disgusting'. But Graham's growing friendship with a number of senior Anglican clergy — R.C. Kerle, Marcus Loane, Archie Morton, Leon Morris, S.B. Babbage, H.M. Arrowsmith — goes a long way towards explaining the success of the Australian crusades. At the last meeting of the Sydney Crusade Graham waxed lyrical on the Sydney clergy. Seldom had he seen 'a city where the calibre of the clergy has been so high, so devout, so spiritual, so evangelical as in the City of Sydney'. The Southern Cross Crusade was preceded and accompanied by extraordinary inter-church unity. Ministers' fraternals, made up of ministers from all denominations in a region, had rarely enjoyed such unity of purpose.

But this was not the limit of Graham's ecumenism. He sought and succeeded in obtaining the assistance of the secular arm. Richard Nixon requested William Sebald, the American ambassador, to give any assistance that the members of his staff might be able to provide: 'Certainly,' Nixon concluded, 'it would be most difficult to find people who were more friendly in their attitude toward the United States than the Australians.' The press, too, were united in their praise of the handsome young evangelist, giving 'unprecedented recognition with not one unfriendly voice'. Historian Ken Inglis observed that the newspapers were among the first converts. Graham thought it 'a wonderful thing when the newspapers make religion front page copy almost every day'.

iii. Extraordinary Prayerfulness

In the *Crusade Bulletin* for October 1958, Graham claimed that 'more prayer has been made for the Melbourne and Sydney crusades than for any single event in the whole history of the Christian Church'. The first 'vital National Prayer Offensive' was launched at an all-night of prayer in five centres in Melbourne on 21 September 1958. At least sixteen churches in Sydney and twenty in the country joined in praying for the southern capital. The opening of the Sydney Crusade was something 'in the nature of a spiritual explosion'. The 10 April 1959 evening of prayer had to be held in 51 centres.



Billy Graham in Melbourne, 1959

Billy Graham continued

iv. The Church is revitalised

Four measurable indicators of the Church's revitalisation may be analysed: increased numbers of churchgoers, theological students, and missionaries, and increased Bible reading as measured by membership of the Scripture Union.

Evidence abounds of increased membership of individual churches after the crusades. A world record 646 inquirers were referred to Gordon Powell's church, St Stephen's Macquarie Street in Sydney, and 404 were added to Church membership. Two years later a survey revealed that 52% had not missed a communion, 24% had missed a few, and 24% appear to have dropped out. Did church membership overall rise in Australia after the crusades? Readily available Church membership statistics only give figures for 1956 and 1961. They do show a higher than expected increase between those years. Both Anglican and Presbyterian figures reveal a healthy increase between 1961 and 1966, suggesting that the Crusades had fostered a capacity for evangelism in those denominations.

The Baptists benefitted most. The Baptist percentage of decisions was five times higher than the population average. With about 2% of the population, the Baptists scored 11.6% of the decisions, exactly the same percentage as the Presbyterians who had 10.7% of the population. Membership of Baptist churches peaked in 1959 and 1962. The 1959 Crusades, then, were a very effective form of harvesting and an effective, but short-term, means of Church growth.

Numbers of theological students and missionaries increased dramatically in response to the crusades. The first year intake of 44 at Moore College in Sydney in 1960 was the largest in the college's history to that date, and the 1961 total enrolment of 104 students was the peak enrolment before recent years. In 1961 Mary Andrews at Deaconess House surveyed her students about the impact of the Crusade. All said they had either been involved in it or converted at it, except an Indian student from Kerala, and she had participated in Graham's 1956 campaign in India! Missionary training received a similar boost. Jack Dain, Federal Secretary of CMS, 1959-1965, reported that 'Over my years in CMS there was never a single course of candidates among whom there were not Graham converts.'

The crusades' impact on Bible reading was probably enormous. Scripture Union membership in Australia leaped from 58,000 in March 1958 to 104,400 in November 1959. In the weeks which followed the Sydney Crusade, it is reported that 183 Bible Study groups were established in the Central Business District of the city. The Bible was again widely accepted as the Word of God within Protestant churches. Theologians, thanks to Karl Barth's neo-orthodoxy, had begun the move back to the Bible, but Graham's uncompromising proclamation of the Bible as the Word of God strengthened that development.

v. Large numbers are converted

The 1959 Southern Cross Crusade took in Australia and New Zealand. During the fifteen weeks of the Crusade nearly three and one-quarter million people, or one quarter of the entire population of Australia and New Zealand, attended meetings. Of these 150,000 responded to Graham's invitation to accept Christ. This response rate of 4.6% was more than double the average response rate at Billy Graham crusades world-wide. This included 130,000 Australians, or 1.24% of the entire population. To that point it was the largest, most successful evangelistic campaign in human history. Graham had never known such a response. 'Spiritual hunger is the greatest I have ever known in my ministry,' he said, 'This is the work of the Holy Spirit.' 'Never again will I doubt that the Gospel is

the power of God,' wrote Bishop Kerle overawed, 'nor that men's lives can be changed through the foolishness of preaching'.

vi. The reduction of sinful practices in the wider community

The great revivals of the past have raised community standards, sometimes eliminating temporarily whole areas of criminal practice and immorality. Anecdotal evidence of such impact is plentiful and colourful. The *Sunday Mirror* which appeared the Sunday after the final meeting of the Sydney Crusade includes an article headed, 'THUG GIVES UP REVOLVER Burglar hands over tool-kit', in which magistrate A.E. Debenham claimed that 'The Billy Graham Crusade has cut crime in Sydney by an estimated 50 per cent'. This claim was accompanied by stories of a safebreaker handing the instruments of his trade to one flabbergasted counsellor, a gunman surrendering his revolver to another, businesses were reporting an epidemic of repayments of bad debts, while Church attendance in King's Cross, Sydney's red-light district, had risen to record heights. Billy's searching preaching even uncovered a spy! Frances Bernie had been a member of the Communist Party during World War II, and had worked in Dr Evatt's office in Canberra in the early 1950s had been under investigation for passing on secrets to Russian Communists. In 1953 she professed to make a full confession to ASIO, but following the 1959 Graham Crusade, she contacted ASIO to make a yet fuller confession and 'clean' her 'troubled conscience'.



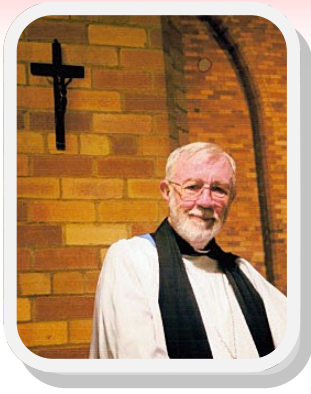
Billy Graham in Sydney, 1968

Such copious anecdotes were an encouragement to look harder at the crime statistics. The number of convictions for all crimes committed in Australia doubled between 1920 and 1950 and then doubled again between 1950 and 1959 when the population increased by only one-quarter. Then, in 1960, 1961, and 1962, the number of convictions remained fairly constant, resuming its dramatic upward trend in the middle and late 1960s. Something which occurred at the same time as the Billy Graham Crusades slowed the further decline into criminality of community behaviour. The illegitimate birth-rate and the per capita consumption of alcohol give other rough indexes to non-criminal community standards. Again one is at first struck by the gigantic changes in behaviour which overtook Australian society in the later 1950s and 1960s. Ex-nuptial births as a proportion of total births fell in the 1940s and early 1950s to an historic low of about 3.9 per hundred. They then began to climb fiercely in the middle and late 1950s, heralding the permissive 1960s. In the period 1955 to 1965 this index rose every year to almost double the 1954 figure, but the year it rose slowest (.06%) was in 1960. The illegitimate children not conceived in 1959 were not born in 1960! Turning to alcohol consumption, Bureau of Statistics biannual figures show that, contrary to trends, the alcohol consumption for 1960-1961 was 10% lower than the 1958-59 figure.

By all the indicators accessible to the historian, then, revival did come to Australia in 1959. What has become clear in retrospect, however, was that the 1959 Billy Graham crusade was a peak achievement of the evangelical movement in Australia, rather than the harbinger of a brilliant new period of achievement for it.

Associate Professor Stuart Piggin

Associate Professor Stuart Piggin is the Director of the Centre for the History of Christian Thought and Experience at Macquarie University and Head of the Christian Thought Department of the Australian College of Theology.



The Library of Celsus in Ancient Ephesus

In the last two issues of *The Parish Magazine* I have described some notable Christian sites in ancient Ephesus, where Paul lived for more than two years and founded a Christian community. His letter to the Ephesians is one of the most notable parts of the New Testament. “Ephesus” and the Ephesians are mentioned more than 20 times in the New Testament.

We visited the great theatre where Paul was nearly killed in a riot, and the reputed grave of Saint John, as well as the building called the House of the Virgin Mary, on a hill outside the ancient city.

THE CELSUS LIBRARY

However there is one famous building in Ephesus which Paul would not have seen, because it was not built until many years after his death. This is the Celsus Library, one of the finest structures to be seen. If you had visited Ephesus before 1970 you would have seen only a pile of rubble, apparently the results of two earthquakes in ancient times. However over a period of nine years a German archaeologist named Volker Michael Strocka and a team of workmen completed the rebuilding of the double story façade. The interior was left empty.

The library was built to house 12,000 scrolls and was one of the largest such institutions in the Roman Empire, exceeded only by the library of Alexandria and Pergamum.

WHO WAS CELSUS?

Celsus was a wealthy and popular Roman citizen of pure Greek origin. It seems that he began the library to stand over his tomb, and it was completed in 117 AD by his son. How wonderful that he should wish to be remembered in a building dedicated to books and literature and learning, rather than an arch to remember a military conquest.

Visitors to Rome will remember the arch of Titus, who besieged and destroyed the Temple in Jerusalem. On his arch are carvings of the treasures of the Jewish Temple being carried to Rome by the triumphant soldiers. But in Ephesus Celsus and his son honoured the gentle traditions of scholarship. If only we had those manuscripts today, including long lost copies of the writings of historians like Tacitus, and the philosophers whose writings and fragments are still studied.

Perhaps some of the Letters of Paul might have found a place in the library of Celsus. However it appears that his letters were written to be circulated among the churches of the district including the “Seven Churches of Asia Minor”, as described in the book of Revelation.

FACING EAST

The library was built on a platform as a single hall that faces east to benefit early risers. The architect was said to be the famous Vitruvius. There are niches with four statues, copies of the originals. The four are representations of wisdom (Sophia), knowledge (Episteme), intelligence (Ennoia), and virtue (Arete).

I stood for a long time thinking about this famous library. It reminds us that the New Testament was originally written and circulated in Greek and that the Greek language supplies the root words of so many Christian words that we use in church every Sunday. It is through the written word in Scripture that we meet the living Word of God, Jesus Christ our Saviour.

***Father Robert Willson
Diocese of Canberra and Goulburn – Retired***

Ecumenism in Epping

A major feature of our Parish life is the ecumenical relationship which the Parish has with several of its neighbours. In a survey a half dozen years ago, some 90% of those responding ranked this relationship as very important, and for most of those remaining it was important. I am not aware of any similar formal survey in any other of our covenant partners, but informal discussions suggest that a similar result would be obtained there.

What is ecumenism? A common understanding is that ecumenism is a dumbing-down process, a search for the lowest common denominator of shared beliefs and traditions. That really is better described as a common misunderstanding, as it has nothing to do with real ecumenism. Much of our present philosophy stems from the work of Bishop George Bell, long-time Bishop of Chichester in England. His formal association with ecumenism started in 1919, with the first meeting after WW I of the World Council of Churches. He encouraged the formation of churches for national and ethnic minorities. At first blush, the establishment of yet more churches would seem to be the reverse of what was needed. But for Bell, it meant that worship could be made more relevant for smaller groups and thus the spread of the Gospel encouraged. By the 1925 Stockholm meeting he was working hard for the practical realisation of ecumenism in daily work and worship. Promotion of ecumenism then became a major facet of his ministry both before and after his elevation to Bishop. For Bell, ecumenism meant an acceptance of the different traditions and beliefs of the various Christian churches. This acceptance necessarily involved – and still does involve – respect for these differences while recognising that the bulk of the beliefs are common to all. Instead of seeking the lowest common denominator, we pitch our relationships at the highest common factor.

I have referred to our covenant partners. The ecumenical relationships in Epping spring out of the close personal relationship between the Reverend Carol Morris of the Uniting Church, Father Colin Blayney, the Parish Priest of the Catholic Parish of Epping and Carlingford, and Father John Cornish, of the Anglican Parish. That friendship matured into a formal covenant, a statement of a sharing. Later, the covenant was widened to include West Epping Uniting Church, Epping Baptist Church and Carlingford Baptist Church. Sadly, the members of the Carlingford Baptist Church concluded that a continuation of membership in the covenant was incompatible with their beliefs. Equally sadly, the members of the Epping Presbyterian and Lutheran Churches, and the Epping Church of Christ have decided that their beliefs do not permit them to join.

The sharing takes several forms. There are ecumenical services in Advent and Lent, those in Lent being held weekly through the season save for Holy Week. There is a further important service to mark Pentecost, and at that service the covenant is signed afresh. A feature is that the sermon is preached by a member of clergy from a non-hosting church. These services follow the pattern of a simple evening service in the host church. Apart from the joy of common worship, we learn something of the traditions of others. An example is the Advent service: observance of Advent is not of great importance in the Baptist tradition, but the Epping clergy have said that attendance at the ecumenical service has been much welcomed in their church, with an understanding of Advent broadening and enriching their faith.

Another feature is that shortly before Lent, there is a joint meeting of the various parish councils. This meeting is preceded by a dinner where we are encouraged to mix with others while we eat. Our covenant activities over the year are reviewed, and each church reports on major features of its past year. Most importantly, there is a review of the covenant itself. One area looked at in the review was the Christmas Bowl Appeal conducted at the North Epping Fair, at Carlingford Court and at the Epping shopping centre and railway station. Over recent years the sum collected has been dropping steadily and at this year's joint meeting it was decided to discontinue the appeal.

Holy Week Reflection — Christopher Lawn

Ecumenism in Epping continued

In past years, there was a practice of pulpit sharing. Twice a year, clergy would attend and preach at the main Sunday service of another partner. In recent years this has not happened, but the need to revive it was raised at this year's joint councils' meeting, and the clergy are currently seeking suitable dates. A practice of the joint procession through Epping Streets on Palm Sunday continues.

The relationship is an unusual one, but one of great interest to the NSW Ecumenical Council. This year's joint meeting was addressed by the Very Rev Fr Shenouda Mansour, the General Secretary and Public Officer of that council. His speech noted the value of relationships such as ours. While the covenant is but one of the ecumenical activities in Epping, it is one which is seen as valuable and which should be continued.

Graeme Durie
Saint Alban's Warden

HOLY WEEK REFLECTION

During Holy Week parishioners volunteer to give a reflection at the evening service on each of Monday, Tuesday and Wednesday. The other two reflections from Holy Week 2018 will be published in future editions.

Back in February I had the opportunity to do some volunteering in Fiji with a group of other University students from Sydney and Adelaide. There were seven in my team out of about 25 volunteers in total and there were some very smart, hard-working people. Each team had a specific project they were working on. Some worked on prototyping a more efficient and less smoky fuel stove or helping local farmers improve their agriculture techniques and make new business connections. My team was Social Consulting and we were tasked with running workshops for the locals to teach them new skills to help them run their small businesses more effectively. Working on such a big project was no doubt a challenge, but it was the camaraderie of the team which continually inspired me. You might think that being crammed in a share house with 25 other people for four weeks would be a testing experience - and it was. But what surprised me was that over time, people started sharing everything from computers to ice cream spoons. After the initial awkwardness of having to live in close proximity with basically strangers, a communal culture began to form. Likewise, the Fijian people we worked with were incredibly hospitable too, in the way they worked with us and welcomed us into their villages.

Similarly, in the reading from John 12.1-11, Jesus is given a very hospitable welcome to Bethany by Martha and her sister Mary who gave a meal in his honour. Martha, of course, is doing the serving, true to the picture we gain of her in Luke 10 when she is "distracted by her many tasks". Lazarus, we are told, is also at the table. This is the man who had been dead for four days and brought back to life by Jesus. The next time we hear of him is this almost casual observation that Lazarus is sharing in the meal. How I wish there were more details! What was he like after his extraordinary experience?

Yet this is clearly not what John wants to focus on in this passage. He wants to record what Mary does. On that previous occasion in Luke 10, Mary sits at Jesus' feet and Martha complains that her sister has left her to do all the work. This time, true to form, Mary is again at Jesus' feet and shares something more valuable than any spoon of ice-cream: pure nard. In Matthew and Mark's accounts Mary anoints Jesus' head, but in John's account she anoints his feet. She even uses her hair to do so, which was frowned upon at the time, showing deep devotion and gratitude in response to the miracle Jesus performed on her brother. It prepares us for another act of devotion and humility

when Jesus washes his disciples' feet. Nard was a perfumed oil so expensive, it cost a year's wages and came all the way from Northern India. To put that into a modern context, the average annual salary in Australia is about \$80,000. Could you imagine giving someone else a brand new BMW or Mercedes at a dinner party? Probably not.

Judas is shocked by what he considers to be a huge waste of money asking, 'why wasn't this perfume sold and the money given to the poor?' This could have been a reasonable criticism - Judas was the keeper of the communal money bag after all. But immediately after, in verse 6, we find that Judas asks this question not out of genuine care for the poor, but because he quite likes helping himself to the money bag. The contrast between Mary and Judas could not be greater.

Jesus' response to Judas is remarkable. Whether or not Mary intuitively sensed Jesus' impending death, Jesus sees her act as a reference to his burial. He goes on to say "You always have the poor with you, but you do not always have me". His response quotes from a verse in the Old Testament.

Deuteronomy 15:11 states "There will always be poor people in the land" and sadly this still holds true today. The 24/7 news cycle combined with social media means we're connected to more distressing global events than ever before. The United Nations has made alleviating worldwide poverty their No.1 Sustainable Development Goal, on which every other goal depends. So does Jesus approve of Mary's extravagant act of generosity towards him even though it diverts funds from the poor? On this occasion he says that it is the right thing to do. He accepts her act of kindness and devotion because of who he is and the fact that he is about to die.

The passage ends with a large crowd of Jews seeking out Jesus, a scene not uncommon in the Gospels. They also want to see Lazarus after he had been raised from the dead – so I'm not the only one curious to know what he was like after his experience. The authorities are not happy with this, because many Jews were putting their faith in Jesus because they could physically see His work being done in Lazarus.

When I looked at this reading from John 12 for the first time, I wondered, 'what does this passage teach us about the Christian life?' It soon struck me that how we use our money can be either a blessing or a curse in this world. Of course we should be generous towards the poor, but there are times for extravagant acts of kindness and love too, as shown by Mary. Judas' behaviour on the other hand shows how money can lead to dishonesty and selfishness.

During my time at Saint Alban's I have seen countless examples of generosity not just with money but with time. Without such generosity the scope with which we can engage with our local community is seriously diminished. The English as a Second Language volunteers give so much time towards helping new arrivals to Australia to learn an entirely new language. Similarly, it was humbling to see members of the Breakfast Club so enthusiastically giving their time to help out with the Combined Christmas Pageant and 'Sunday School Funday' last year. Their contribution added so much to the effectiveness and enjoyment of these events and to the culture of generosity Christians are encouraged to uphold.

Every now and then, I think it's important for us to re-evaluate how generous we are, and whether that generosity comes from a sense of obligation or rather cheerfulness. Lent is a great time to reflect on our own faith because it's a time for minimalism and stripping back. I'd like to finish with a pertinent verse I found in 2 Corinthians Chapter 9: "whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully".

Christopher Lawn
Saint Alban's Youth Leader

The Honour Board Project: Sydney George Hope Raymond

This article is the fifteenth in a series of profiles written about the men whose names are recorded on the World War 1 Honour Board in Saint Alban's Anglican Church, Epping. Both Sydney George Hope Raymond, and his brother, Arthur Wilmot Raymond, [profiled in the May-July 2018, Number 852 edition of this magazine], served in World War 1. Descendants of Sydney George Hope Raymond are currently parishioners of St Alban's Epping.

Sydney George Hope Raymond (18 April 1894 – 22 May 1976)



Gunner/Driver Sydney George Hope Raymond
Service Number: 19345

Sydney George Hope Raymond was the second child and second son of Wilmot Hope Raymond and Edith Matilda Raymond nee Castle – both born in England. Wilmot Hope Raymond was the superintendent of the Eastern Extension Cable Company based in Palmerston [now Darwin] in the Northern Territory.

Sydney George Hope was born on 18 April 1894 during a visit his parents made to England. He had siblings born in Palmerston. Arthur Wilmot Raymond was born 19 September 1892, Leonard Raymond was born 5 January 1895 and Dorothy Hope Raymond was born 16 March 1898.

Phyllis Hope Raymond was born in 1904 after the family had moved to Sydney when Wilmot Hope Raymond was appointed superintendent of the La Perouse Cable Station. The first three children were baptised in England on a return visit by the family.

At some time before 1916, Wilmot Hope Raymond left his family and returned to England. He married again and with his second wife Ada Vyvienne Marguerite Schokman settled in Kandy, Ceylon, now Sri Lanka. He had seven children in this new family.

Sydney, with his older brother Arthur, attended The King's School, Canterbury in England and then, after the family moved to Sydney, the brothers attended Sydney Grammar School, College Street, Darlinghurst. In the school magazine, *The Sydneian*, in 1908 and 1909,

Sydney is recorded as being in both the gymnastics and cricket teams. In the Junior Seconds cricket team Sydney was the highest scorer for 1909.

When Sydney left school he attended Hawkesbury Agricultural College in Richmond and obtained a Diploma in Agriculture. *The Land* newspaper reported his success in his final year examinations in February 1916.

On 17 January 1916 Sydney enlisted in the Australian Imperial Force. He was 21 years old, 5 foot 9 inches tall [1.75metres], weighed 134 pounds [61 kgs], with dark hair and brown eyes. He had a scar

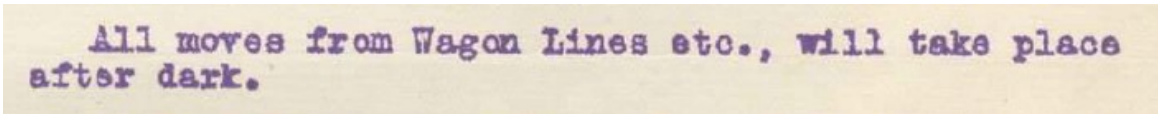
on his left eyebrow. He gave his religion as Church of England and his next of kin as his mother, Edith Raymond living in *Thornton*, Pembroke Street, Epping. His trade or calling was 'agricultural'. His previous military experience was one year of voluntary Cadets while at school.

On 11 May 1916 Sydney George Hope Raymond left Sydney on HMAT *Argyllshire*. It appears to be a long time after his enlistment but artillery men needed a much longer training period than the infantrymen. There was more technical knowledge to learn than that required of a foot soldier.

Sydney was a gunner with the 7 Field Artillery Brigade when he arrived in Plymouth, England on 10 July 1916. *There was further training for him at the Royal Brigade Australian Artillery Lark Hill [Larkhill] on Salisbury Plain.* He was part of the Division Ammunition Column [also Division Artillery Column] in August 1916 and in September 1916 he was promoted to Driver. This meant that he was the lead driver on horse-drawn teams of munitions wagons. He was in France by November 1916 with the 7th Field Artillery Brigade. Sydney Raymond was on the French battlefields from November 1916 to October 1917. His brother, Arthur Wilmot Raymond, had also been in this area of France as a Regimental Medical Officer with the 45th Field Ambulance and had been slightly wounded.

According to Australian War Memorial Unit records, the 7th Field Artillery Brigade endured the "*horrendous winter of 1916-1917 rotating between training, working parties and duty in the trenches*". The Brigade was more active in defensive strategies during the early months on 1917. Sydney's role as a lead driver of munitions teams would have been crucial.

In May the War Unit Diaries for Sydney's Brigade notes that for security:



All moves from Wagon Lines etc., will take place after dark.

The Wagon Line drivers were held in high esteem as shown by a comment in an item on the drivers in C. E. W. Bean's Official History, Volume IV, pp 729-730, on The Australian War Memorial website. <https://www.awm.gov.au/articles/blog/the-drivers> Accessed 17 July at 1730hrs

'It was looked on almost as a cold-footed job before,' Major Manton said, 'one which did not take a man into action. But . . . like all those Australians who were supposed to be in fairly safe jobs, the drivers took a pride in showing what they could do when they came into the thick of it.'

It seemed that *"even the animals came to know when a shell was coming close; and if, when halted, the horses heard the whine of an approaching salvo, they would tremble and sidle closer to their drivers, burying their muzzles in the men's chests."*

These Australians (he added) *'had won themselves a special name on this battlefield for the way in which they went straight through the nightmare barrages laid on the well known tracks which they and their horses had to follow. Where many might hesitate, these men realised that the loss would be less, and the job better done, if they pushed on without hesitation. This comment was justified. It was undoubtedly through the conduct of the drivers, as well as through that of the gun-crews and observers, that the Australian divisional artilleries in this battle . . . earned the admiration and praise of all.'*

Over the following months, Sydney was part of the Battle of Messines, Polygon Wood and Broodseinde on the Western Front. By October conditions on the Western Front were appalling.

During this time, Sydney was part of the 3rd Battle of Ypres, also known as the Battle of Passchendaele. This battle which continued for over three months accounted for 275,000 casualties, including 70,000 killed, lost overall to the armies under British command. Of Allied casualties 38,000 Australians, 15,654 Canadians and 5,300 New Zealanders fell there, either killed, wounded or missing. The Germans suffered another 220,000 killed and wounded.

The Honour Board Project continued

Move was completed to new positions. Ammunition had now to be continued with Pack animals owing to the condition of the roads, and to the shell-torn state of the country in which Battery positions were situated. Rain impeded the task considerably; and Battery Commanders had great difficulty in moving Guns. Together with the personnel, they must be congratulated on the success of their efforts. Pill-Boxes supplied a fair amount of cover, but the larger percentage of the personnel had to find shelter in Shell-holes and Trenches. Group Headquarters moved forward into new position - a Pill-box situated at D.25.a.90.40. (Reference Map ZONNEBEKE 28 N.E.1.) in order to establish better communications with Batteries. Enemy aircraft was very active over Battery positions and the front line system of trenches.

War Unit Diary 6 October 1917



A typical illustration of the difficulties encountered in the Ypres Sector in Belgium. 19 October 1917

On 20 October 1917 Sydney was admitted to a field hospital, having come from a casualty Clearing Station. He was one of 66 men recorded as being sick during October and needing to be evacuated from the battlefield. [War Unit Diary End Notes October 1917]. He was diagnosed as having a severe fever.

According to his family, Sydney told them he was suffering from typhoid and this was why on 2 November he was invalided to hospital in England. Sydney said that his illness probably saved his life as he was unable to rejoin his unit on the Western Front and was returned to Australia on 15 April 1918 on the *HMAT Osterley*. On 16 May of that year he was discharged from the Australian Imperial Force “in consequence of medical unfitness”. Sydney Raymond was home six months before the Armistice which ended the war 11 November 1918.

In 1919 Sydney Raymond bought six acres [2.4 hectares] of land in Balaclava Road, Marsfield and set up Sunshine Poultry Farm, Currawong, Eastwood. Sydney's son John worked with him on their farm. The farm was stocked with the White Leghorns breed which originated in Tuscany and were originally called “Italians”. By 1865 the breed was known as “Leghorn” which was the traditional Anglicisation of the Italian word “Livorno”, the Tuscan port from which the first birds were exported to North America. The White Leghorn was introduced to the USA and the UK and then Australia. Now they are commonly used as layer chickens in many countries of the world. For Sydney Raymond this was the start of a business which he continued for the rest of his working life.

On 22 March 1924 Sydney Raymond married Jean Ledger Simpson at Saint Alban's Church of England (as it was then), Epping. Jean was born in Kiama but was living in Epping before her marriage. By this time Sydney was a successful poultry farmer and Jean joined him in the venture. They had two sons, John Sydney Raymond born 1928/29 and Robert Simpson Raymond born 1934.

Sunshine Poultry Farm was expanded over the years to encompass nine acres [3.6 hectares]. In 1947 the farm diversified into the hatching and day-old chick business. In the main, the clientele were country buyers and demand meant that the farm almost doubled its production in the course of the 1940s and 1950s.

Several newspaper articles speak of its success. This is just one.

Sunshine farm was "on well drained sloping country. Ample shade and shelter are provided by a generous sprinkling of natural timber. One acre of the farm is set aside for cultivation of lucerne, Japanese millet and Berseem clover for green feed. The farm is served with an automatic system for drinking water." [The Farmer and Settler – Friday 10 June 1949 page14]

In 1964 NSW Government passed the Macquarie University Act and planned to establish a university in Ryde. The Government paid \$4,777,000 to acquire 135 hectares of land in the North Ryde area. Sydney Raymond was one of the farmers whose land was compulsorily acquired.

After the farm was sold, Sydney moved to 6 Gunya Place, Eastwood, moving again in the early 1970s to 34 Eastwood Avenue, Eastwood. His son John remained living with him. His other son Robert, and Robert's wife Barbara, lived close by, also in Eastwood and then Cheltenham.

Sydney George Hope Raymond offered himself for service during World War 2 and enlisted in the 8th Volunteer Defence Corps Battalion. The Department of Veteran Affairs' Nominal Rolls record that Sydney George Raymond enlisted in the Australian Army on 15 March 1942. The upper age limit set for enlistment for overseas service was 39 years of age at the outbreak of war and 40 years of age in 1942. Many men at the time 'adjusted' their age so that they would be accepted by the Army. Sydney Raymond was almost 48 years old and he put his age back five years, even though his age was no barrier to joining the Volunteer Defence Corps. Their upper limit was 60.



**Members of the Volunteer Defence Corps
in 1942 before being issued with uniforms**

The Volunteer Defence Corps was an Australian part-time volunteer military force established in July 1940 during World War 2. It was modelled on the British Home Guard and was established by the Returned and Services League of Australia.

In the beginning it was made up of men who had served in World War 1. In May 1941 the Corps came under the control of the Government and the organisation began training for guerrilla warfare, collecting local intelligence and providing static defence of each unit's home area.

The Japanese attack on Pearl Harbor in Hawaii on December 7, 1941 had marked the official entrance of the United States into World War 2. Early February 1942 saw the largest surrender of British-led forces in history when Singapore, the major British military base in South-East Asia, fell to the Japanese. This base was the keystone of British imperial interwar defence planning for South-East Asia as well as the South-West Pacific. Thus, the war in the Pacific began. The loss of Singapore meant that the Japanese now had excellent access to the north of Australia.

Sydney George Hope Raymond concludes

On the 19th of February 1942 Darwin was overwhelmed by Japanese air raids which destroyed buildings and killed hundreds. It was the largest attack on Australia in World War 2 and left the city of Darwin severely damaged. This was the impetus for the Government to begin a campaign asking men, women and children to do all they could to assist with the war effort. The Volunteer Defence Corps grew in numbers.

EYE-WITNESSES TELL OF DARWIN RAID WAVES OF DIVE-BOMBERS “BLITZ OF MOST FEROCIOUS KIND”

**Sydney Morning Herald,
Saturday 21 February 1942, page 11**

ENEMY SUBMARINES ENTER SYDNEY HARBOUR

THREE MIDGET RAIDERS BELIEVED DESTROYED

FORMER FERRY BOAT HIT BY TORPEDO

Three Japanese midget submarines, believed to have been operating from a mother-ship somewhere off the Australian coast, entered Sydney Harbour late on Sunday night. One submarine fired two torpedoes, one of which hit and sank a Sydney ferry boat used as a depot.

Sydney Morning Herald Tuesday 2 June 1942, page 5

It seemed that the war was coming much closer to home. There was a very real fear of air and submarine attacks by the Japanese and blackout restrictions were introduced.

The Government expanded the Volunteer Defence Corps and it reached a peak strength of almost 100,000 in units across Australia

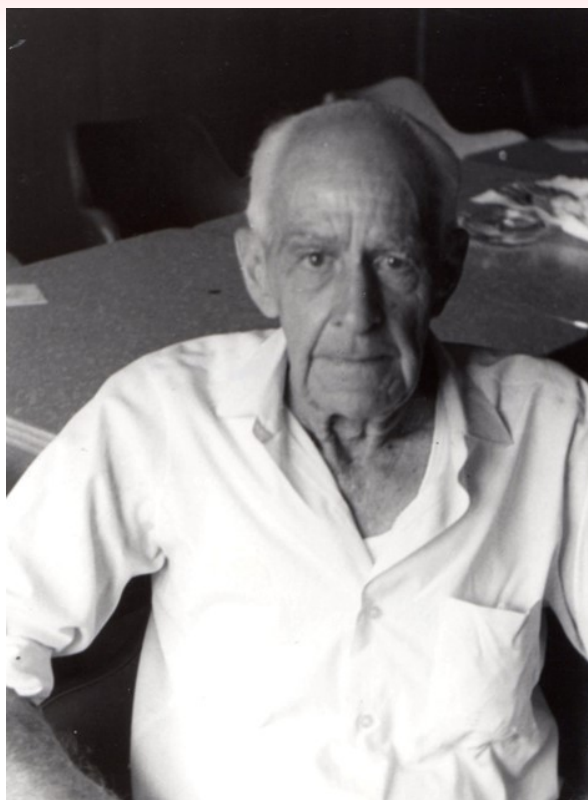
Some families also installed air raid shelters in their backyards in case of aerial attacks. Men like Sydney Raymond fulfilled various roles in coastal defences, spotting of air-

craft and shipping and monitoring air raid security and blackout regulations. The VDC was officially disbanded on 24 August 1945 after the end of the War.



**The names of Sydney Raymond and his brother Arthur are
memorialised at their old school.**

World War 1 Honour Board Sydney Grammar - Tony Lyon 2015



Sydney George Hope Raymond died 22 May 1976 in Parkview Nursing Home in Five Dock, Sydney. His usual place of residence was given as 34 Eastwood Avenue, Eastwood. The cause of his death was cancer in his lungs. He was 83 years old. On 27 May he was cremated at the Northern Suburbs Memorial Gardens and Crematorium in North Ryde, NSW and on 26 January 1977 his ashes were scattered in the Memorial Scatter Garden on the same site. There is no memorial plaque in his memory. His wife Jean Ledger Raymond had pre-deceased him in 1964. Sydney's family remember him with great affection, saying they often visited him at his Eastwood Avenue home and found him tending his much-loved garden. He was especially fond of roses.

Lest We Forget

***Julie Evans
Parishioner***

**Sydney George Hope Raymond
(undated photograph)**

**Epping Sub-Branch of the RSL memorial photo album
of early members**

Acknowledgements:

1. Barbara Raymond – widow of Robert Raymond who was the son of Sydney George Hope Raymond
2. James Raymond – son of Robert Raymond and grandson of Sydney George Hope Raymond
3. First World War Embarkation Roll <https://www.awm.gov.au/collection/R1779592>
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Remembrance Day — Sunday 11 November 2018

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SAVE THE DATE – SUNDAY 11 NOVEMBER 2018



**On Remembrance Day,
Sunday 11 November 2018,
St Alban's Epping
will be commemorating
the Centenary of the Armistice
which ended World War 1.**

**There will be only one service that day,
at 9.30am.**

**All parishioners and their family and
friends are warmly invited to attend.**

**Families of men whose names are
recorded on the World War 1 Honour
Board in the Church will be invited.**

Young Woman of Cairo — Bill Greenhalgh

FROM PAUL WEAVER: As some of you may know, Bill Greenhalgh a committed and active parishioner over many years, who died in April 2018, was not only a horticultural expert. He enjoyed writing poetry, and this poem by Bill was given to me by his wife Maureen. It is based on his experience while travelling overseas, and I think that readers will find it interesting and amusing, as well as thought-provoking.

One relevant piece of information is that the older Catholic editions of the Bible have the Psalms numbered slightly differently from the order we are used to. As a result, some older Catholic Bibles have “The Lord is my shepherd” not as Psalm 23, but as Psalm 22. It is likely that some Christians from the Orthodox churches – including the Coptic Church of Egypt - have access to English versions of the scriptures which use the same numbering.



Young Woman of Cairo

She was travelling as a tourist,
From a city not the purest,
Where the fall-out from the Pharaohs
Clog the waters of the Nile;
And I figured she was Coptic,
(But refrained to raise the topic),
When she crossed herself on take-off,
Reading scripture all the while.

She was two-years out of college,
And so keen to milk my knowledge,
Of all things from my culture
That were different from her own;
Of family life and fashion,
Of finance, sport and passion;
The two-hours wait at Beirut,
How quickly they had flown.

When again our flight got going,
Then the fuselage of our Boeing,
Began to shake and shudder
In a most alarming way:
As the turbulence and turmoil,
Played such havoc with our airfoil,
I notice her composure shift
As she began to pray.

The words she uttered so tight-lipped,
Were from pages of an ancient script:
So I sought to ask the meaning
Of the text from which she read:
She said that in the face of harm,
She likes to read a special psalm,
Of such that is of comfort
To the living and the dead.

She asked about a special prayer,
For storm and tempest in the air,
A psalm that travelling English use
When venturing abroad:
So I asked if she had ever heard,
Of one we call the “Twenty-Third”?
That all of us are helpless sheep
Whose shepherd is The Lord.

She said she knew the passage well,
And actually, the truth to tell,
The verse I spoke from memory
Was the one she also knew:
For the words that I had spoken,
On the printed page still open,
Were written there in Arabic
As prayer-psalm twenty-two!!

*Dr William John (Bill) Greenhalgh
26 July 1933 — 6 April 2018*

Parish Directory

Rector	The Right Reverend Ross Nicholson BCom, BTh, Dip A, MA
Associate Priest	The Reverend Paul Weaver BA, BD, ThL, AMusA
Honorary Priests	The Reverend Dr Philip Blake Dip Th, Dip RE, Dip PS, BA, MA, PhD The Reverend Jane Chapman BA, MBA, Cert IPP, Dip AngOrd, Dip Theol The Reverend Valerie Tibbey ThDip
Youth Leader	Christopher Lawn
Licensed Lay Readers	Ken Bock (Diocesan), Ruth Shatford (Diocesan)
Lay Assistants	Godfrey Abel, Sue Armitage, Noel Christie-David, Margaret Cummins, Robin Cummins, Linda Deall, Graeme Durie, Jill Gumbley, Anne Lawson, Michael Marzano, Jan McIntyre, Margaret Pearson, Lachlan Roots, Peggy Sanders (Senior Liturgical Assistant), John Sowden, David Tait, Amanda Turner, Kim Turner, Ian Walker, Sarah Weaver
Servers	Ross Beattie, Margaret Byron, Shane Christie-David, Linda Deall, Graeme Durie, Judi Martin, Michael Marzano (Master Server), Jan McIntyre, James Simpson, John Sowden, Susanna Sowden, Christopher Tait, Penelope Thompson, James Von Stieglitz
Parish Administrator	Denise Pigot Telephone 9876 3362, or by email - office@eppinganglicans.org.au
Honorary Parish Treasurer	Noel Christie-David
Parish Councillors	Glyn Evans, Malcolm Lawn, Christine Murray, Peggy Sanders, Ruth Shatford, Amy Taylor, Penelope Thompson, Sarah Weaver
Parish Nominators	Robin Cummins, Graeme Durie, Peggy Sanders, Ruth Shatford, Meryl Smith
Synod Representatives	Graeme Watts, Vacant
The Churchwardens	
Saint Alban's	Noel Christie-David - Rector's Warden Graeme Durie - People's Warden Johann Walker - People's Warden
Saint Aidan's	Ken Bock - Rector's Warden Margaret Cummins - People's Warden Richard Ryan - People's Warden
Choir Director (Acting)	Bruce Wilson
Organist	Neil Cameron
Assistant Organists	Lynn Bock, Stanley Gilling, Tony Malin, Richard Simpson, Bruce Wilson
Caretaker	Oscar Sichez
Editors (Acting)	Julie Evans, Peggy Sanders