



The Parish Magazine

Epping Anglicans

**Saint Alban the Martyr,
3 Pembroke Street, Epping**

with

**Saint Aidan of Lindisfarne,
32 Downing Street,
West Epping**

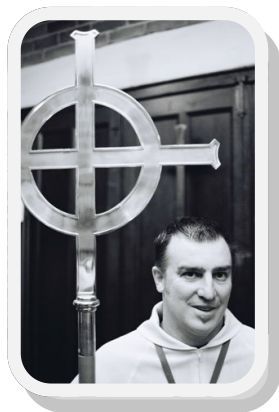
**The Season of Easter
and Albantide**

May - July 2018

Number 852

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

From the Editor



This Magazine has been in my care for 6 years. Saint Alban's has been part of my life since 1961 and has been my spiritual home since 1988.

Sadly this will be my last edition. I hope I leave *The Parish Magazine* in at least as high a standard as when the editorship was handed over to me by Rodney Hale. Before I go I must thank the Parish for the support it has given me, the rectors acting/retired or otherwise; Doug Carruthers and John Sowden whose photos give life to each edition; Denise Pigot and especially my chief proof-reader, Peggy Sanders; regular contributors, Father Robert Willson and Julie Evans; and I also want to acknowledge the invaluable assistance of my wife, Debbie. I must say I was slightly daunted when Father John Cornish asked me to take on this role. I leave you with one request, please pray for the Rector and the Parish Council as they determine the future of *The Parish Magazine* going forward, I am sure they will have news of a new editor for you soon.

To contact us:

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www.eppinganglicans.org.au

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.

Our Vision:

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

"a city on a hill"

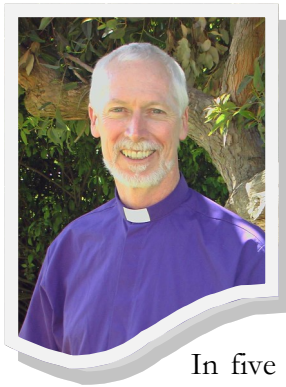
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Thank you to the authors of the various articles in this magazine, contributors of photographs and our proof-readers. **The deadline for the next edition will be determined by the new Editor.** Contributions may be emailed to office@eppinganglicans.org.au or left at the parish office.

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

Our Cover: The Bell Tower and Spire of Saint Alban's, Epping

The Rector's Letter



Just over one year ago Jenny and I celebrated the marriage of our youngest son Sam. It is a cliché, but how quickly that year has gone. Some planning guru somewhere once said 'We do too much in one year and not enough in five!' We still need to wait to see what happens in the next five years but I can certainly say a lot has happened over the last 12 months. For Jenny and me, the biggest thing was the move back to Sydney and the beginning of our ministry here at Saint Alban's and Saint Aidan's after 11 years in Tasmania, a move made delightful through the warm and gracious welcome we have received from the parish. A warmth and grace we continue to experience.

In five years time, with God's providence, Saint Alban's will have brand new facilities, a surrounding population multiple times bigger than today and a congregation with a very different complexion, the fruit of the ministries that we will engage in up to that time.

In Matthew 28 Jesus' parting words to his disciples laid out the mission he had for them and for us

"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." Matthew 28:18-20.

Our mission is to make disciples, to bring the good news of Jesus to those who don't yet know him and to help them grow as followers of our Lord and Saviour. Throughout this coming year that will be our focus.

And what more accurate descriptor could there be of our mission here in Epping than making disciples of 'all nations'. Look at the changing face of Epping and you will see that the 'nations' have come to us. The ESL ministry led by Barbara Meintjes and her capable team epitomises that opportunity. You may have previously read my use of the term 'multi-facial' to describe our mission here in Epping. We are all familiar with the term 'multi-racial' to designate the diverse cultural milieu of modern Australia. But that term only captures ethnicity. 'Multi-facial' not only describes ethnicity but all those other characteristics which can be seen in the faces of the community around us. We are a community of different ages, genders, occupations and interests. We all have many different faces, but the one need to know and grow in the love God has poured into our broken world.

The caring face of our congregation is shown through the Pastoral Care Team under Jan McIntyre and her multi-talented team. It is without hesitation that I would say that our pastoral care ministry is the finest and most effective one I have seen in any parish. It too is 'multi-facial' with ministries encompassing asylum seekers, ARV, Rough Edges and the Welcome team of a Sunday.

There is a mistaken view that children are the church of the future. They are not the future church, they are part of the present church. A similar truth holds for the youth of our parish and without a deliberate focus on the younger faces of our community our fellowship is diminished and our future constrained. I am thankful for Jennifer McGovern's leadership of our Sunday School last year and the ongoing leadership provided by Felicity Findlay and Melinda Simpson. Christopher Lawn has also stepped up into leadership with the Breakfast Club and its ministry to the young folk.

We all know the physical face of Saint Alban's will change over the next five years as the development of the property gets under way. The Charter KC property advisors have been meeting with the Parish Development Team and over the next couple of months will begin the search for a developer partner to bring this project to fruition. The final shape and size of the project will be determined by whoever that partner will be.

As well as the Development Team we also have another team meeting to oversee the transitions that will need to be negotiated over the next four years. The redevelopment will mean the demolition of all the buildings other than the church itself. This will have a serious impact upon our current ministries as

Rector's Letter continued

well as open up new possibilities. Our Sunday services will likely be able to continue on site, but we will need temporary toilets and kitchen space to replace what we will lose. Our office and many of our weekday ministries will need to be moved down to Saint Aidan's and that will bring a great boost to that congregation and community. We will also need alternate rectory accommodation for around two years which we will have to rent, buy or build. These are just a few of the issues to be dealt with by the Transition Team.

As you can imagine there will be a great deal of disruption to our church life. But just as we see in the business world, disruptors can bring significant opportunities for a fresh look at our activities and a revaluation of the things we consider important. The Apostle Paul reminded the Corinthians that they were a body made up of all different parts. That is true of all churches. We are a body, we are multi-facial, and we all have a vital contribution to make to the mission of our church. It will take all of us, with all our different gifts and talents 'to make disciples of all nations' in the moment God has brought us together for.

*With all my Love,
Ross Nicholson
Rector*



The Uniting Churches of Epping and West Epping, the Epping Baptist Church, the Catholic Parish of Epping and Carlingford and the Epping Anglican Parish of Saint Alban's Epping and Saint Aidan's West Epping have continued their covenant relationship. An important part of that is the series of evening services on the first 5 Tuesdays of Lent. Each church is host in turn for one of these services with the sermon given by a member of

clergy from another church. The services are about 45 minutes.

This year, the service on 20 March was held at Saint Alban's. Bishop Ross and Father Paul Weaver presided and the sermon was preached by Reverend Howard Bennett from Epping Baptist Church. The photograph above, taken by Joan Wilcox of Epping Uniting Church shows the clergy from all the covenant churches at that service.

*Graeme Durie
People's Warden*



These photographs are from the Lenten Ecumenical Service at Chester St Uniting Church at which Bishop Ross was the preacher. Photos supplied by Peggy Sanders.



Making of Palm Crosses



The fidgety fingers were very busy creating palm crosses on Friday night 23 March, amid stories of past Palm Sundays and Palm Cross making across generations where crosses were made with exact measurement under the instructions of Mr Alan Nyholm who also ran the Sunday school. Now the Sunday school is run by one of his pupils, Felicity Findlay who has organised this year for the children to make palm trees as their creative representation using toilet paper rolls to be wrapped in palm leaves.

The Church the next day was decorated with palm branches. During this time several people visited with further stories which were told of making Palm Crosses in Sri Lanka and Malaya.



Unexpectedly a gentleman during his visit to Saint Alban's made a palm cross as you can see the cross is made differently but they all have the same sentiment commemorating Jesus' triumphal entry into Jerusalem.

*Marlene Cachia
Parishioner*

A Life of Humility and Service to Others



Between Palm Sunday's shouts of '*bosanna to the Son of David*' and Good Friday's cries to '*crucify him*' is to be found one of the most poignant moments in our Scriptures. We recall this intimate and tender exchange between Jesus and his disciples, on the eve of his death, in the liturgy for Maundy Thursday.

In this first of three great liturgical observances, linking *Lent to Easter*, we enter the upper room where Jesus spends his last precious earthly hours teaching his disciples an invaluable lesson about love, bringing all the gospel teaching to a head, just prior to his arrest in Gethsemane.

Up until now the disciples have been slow to understand that Jesus' definition of the Messiah is vastly different from the traditional Jewish one.

Palm Sunday drops a, not so subtle, hint that Jesus, although Son of David, was different from his ancestor. There was an expectation that the Messiah would enter Jerusalem at the head of an army and retake the city of God from its pagan invaders, thus reclaiming it for God's chosen people.

Instead of the obligatory white stallion, ridden by generals and kings on campaign, we find this very different Messiah entering Jerusalem on a beast of burden, a reminder that this Messiah would bear the burden of the world's sin upon a cross, in order to reconcile creation with her divine creator.

Palm Sunday provides an entree to the events in the upper room, Jesus gives a whole new understanding to a Jewish Passover meal while simultaneously retaining its original meaning. It is he who becomes the Passover lamb that represents the gateway from slavery to freedom, from Egypt to the promised land, from death to life.

This Last Supper with his disciples, set within the context of Passover, becomes for us the very first Eucharist, the sacrament that lies at the heart of our worship. This liturgy commemorates the institution of The Lords Supper, a love feast that links us to our Lord every time we celebrate it.

Unique to John's Gospel is the washing of feet, which like the Last Supper is a sacrament of love that we commemorate on this occasion. The power of this action is lost on we moderns, despite our discomfort with having our feet touched by another.

For the Messiah to touch the feet of his disciples is nothing short of scandalous, hence Peter's reaction to Jesus. It was a slave's duty to wash their master's feet and that of his friends, not an activity to be engaged in by the Messiah as it was considered beneath him.

This symbolic gesture on Jesus' part speaks volumes about true Messiahship. The foot washing of Maundy Thursday maintains the servant-king theme established on Palm Sunday, a theme that leads us to the cross of Good Friday and beyond..

Peter's reaction is priceless, he is the one disciple we can all relate to, he's painfully human. At times bold and brave, at times weak and feeble, he epitomises discipleship in every age. Like him, we all need learn the importance of grace and humility.

The washing of feet reminds us of our equality and mutuality as disciples of Christ. There is no place for one-up-man ship in the Church. Whilst there is need for order and hierarchy, there is no place for arrogance and superiority. Humility and service to others are the meaning behind Jesus' washing of feet, hallmarks of the Christian life as reflecting God's goodness.

The engaging of this action liturgically should translate itself in many and various ways in our daily lives and working week, in our encounters with others, regardless of who they are.

We're called to live a life of humility and service to others.

From the upper room Jesus would make his way to Gethsemane with his disciples where he would experience his most profound moment of isolation, just short of the cross. Even his inner circle of Peter, James, and John, could not keep vigil in prayer; even his father God was seemingly remote and at a distance. *'Let this cup pass from me, but not my will, let yours be done'.*

Having commemorated, the sacrament of the Lord's Supper with the washing of feet, we come to the last of Maundy Thursday's liturgical actions - the stripping of the sanctuary, the dimming of lights, and the vigil of prayer. This reflects the abject desolation and profound sense of abandonment experienced by Jesus, prior to his arrest. It brings us to his darkest hour, where his passion begins in earnest.

No blessing is given, reminding us that this liturgy for Maundy Thursday is in continuum with the events of Good Friday, the great sequel to this observance. Often deemed of less significance than the other Holy Week/Easter liturgies, Maundy Thursday plays an integral role in recalling the events leading up to Jesus' death and resurrection.

Reverend Canon Michael Davies
Rector of the Anglican Parish of Woy Woy, NSW



Photos are from the Good Friday and Easter Services at Saint Alban's



Our Weekly Services

Weekdays at Saint Alban's

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

Sunday at Saint Alban's

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

Sunday at Saint Aidan's

8.30am	Holy Eucharist with Hymns
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Baptisms, Weddings and Funerals may be arranged with the 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

Upcoming Events on the Parish Calendar

- Sunday 13 May: 50th Anniversary of the Consecration of Saint Alban's. Our Preacher will be The Most Reverend Dr Glenn Davies, Archbishop of Sydney. There will be a parish dinner on Saturday 12 May, and a combined parish service on Sunday 13 May at 9.30am, followed by morning tea. This will be a wonderful opportunity to invite previous parishioners, your neighbours, family and friends to Saint Alban's to enjoy the service and our hospitality.
- Sunday 20 May: Pentecost
- Sunday 24 June: Saint Alban's Patronal Festival, a combined parish service at 9.30am. Our Preacher will be The Right Reverend Dr Paul Barnett
- Sunday 26 August: Saint Aidan's Patronal Festival
- Sunday 7 October: Confirmation - The Right Reverend Chris Edwards, Bishop of North Sydney
- Sunday 11 November: 10am Commemoration of the Centenary of Armistice Day. Our Preacher will be The Right Reverend Ian Lambert, Anglican Bishop to the Defence Force

A Brother From Taizé Visits



Our Parish has been hosting a monthly service of Prayer with Songs from the Taizé for many years. These gentle times of worship and reflection take place at 6pm on the second Sunday of each month. Parishioners and visitors are always welcome. On behalf of the NSW Ecumenical Council, I am co-ordinating a visit from our good friend, Brother Ghislain from the Taizé community, who will be making a brief visit to New South Wales towards the end of May.

The community was founded in the village of Taizé, in Burgundy, France in 1940. Its brotherhood includes members from both Protestant and Catholic traditions, with a welcome for people of all churches, and a particular ministry to young people. The worship of Taizé is gentle and meditative, using simple chants based on Biblical and devotional words. The songs are designed to be sung in a variety of languages: a reflection of the many different countries from which thousands of people come each year to spend a refreshing week or more with the community in Taizé. A number of our parishioners have visited Taizé, and I contributed an article to this magazine a couple of years ago about a week Sarah and I spent with the community. (*The Parish Magazine*, October/November 2015 Number 837).

Three events are planned during this year's visit:

- a retreat at Saint Joseph's Conference Centre, Perthville (near Bathurst) from lunch on Friday 25 May to the afternoon of Saturday 26 May
- a gathering for students and young adults at Saint Mary's, Miller Street, North Sydney on Sunday 27 May from 10am-3pm
- a Prayer Gathering at Pitt Street Uniting Church, near Sydney Town Hall on Sunday 27 May at 7.00pm

Our visits from the brothers of Taizé are always very special times. Registration forms for the retreat can be found through the NSW Ecumenical Council website, or you can contact me for further details by emailing me at paul@eppinganglicans.org.au, or ringing me on 0408-285776. Sarah and I will be attending the retreat, and a number of parishioners are planning to be at the worship at Pitt Street Uniting Church. You are warmly invited.

Paul Weaver
Associate Priest

The Parish Register

The Faithful Departed

William (Bill) GREENHALGH on 6 April 2018

William (Bill) BALDWIN on 8 April 2018

Jeffrey Clive BROWNLOW on 13 April 2018



The Honour Board – Arthur Wilmot Raymond

This article is the fourteenth in a series of profiles written about the men whose names appear on the World War 1 Honour Board in Saint Alban's Anglican Church, Epping. Arthur Wilmot Raymond and his brother, Sydney George Hope Raymond [the latter to be profiled in the next edition of *The Parish Magazine*], both served in World War 1 and their names are recorded on Saint Alban's Honour Board. Arthur also served in World War 2. Descendants of Arthur Raymond still live in the local area and descendants of Sydney Raymond remain parishioners of Saint Alban's Epping to this day.

Arthur Wilmot Raymond (19 September 1892 – 17 January 1954)



Photo above: Captain Arthur Wilmot Raymond
Photo right: Undated painting of Cable Station, Port Darwin [artist unknown]

Arthur Wilmot Raymond was born on the 19 September 1892 in Palmerston [now Darwin] in what is now the Northern Territory. At that time, Palmerston was part of South Australia. It was not until 1 January 1911, a decade after Federation, that the Northern Territory was separated from South Australia and transferred to Commonwealth control. It was at this time that the name was changed from Palmerston to Darwin.

Arthur's father was Wilmot Hope Raymond and his mother was Edith Matilda Raymond nee Castle – both born in England. Wilmot and Edith had arrived in the Territory in April 1892 as Wilmot was employed there by the Eastern Extension Cable Company. An extension of the London-Bombay Eastern Telegraph Company line was laid from Bombay to Madras via land and then a submarine cable extension had been laid to the tip of Australia. As part of this extension, a cable, laid by the British Australian Telegraph Company from Java, reached Darwin in 1871.



Edith Raymond was a pioneer in her own right. She was one of the eighty-two women of the area now called the Northern Territory who enrolled to vote after the franchise was granted to South Australian women in 1894.

Arthur Wilmot Raymond was the first child of Wilmot and Edith Raymond. A second son, Sydney George Hope Raymond, was born on 18 April 1894 during a visit to England. Two further children were born in the Northern Territory – Leonard Raymond born 5 January 1895, Dorothy Hope Raymond on 16 March 1898 and then, after the family had moved to Sydney, Phyllis Hope Raymond was born in 1904. The first three children were baptised in England on a return visit by the family.

By 1904 Wilmot Raymond and his family had moved to Sydney where Wilmot was the Superintendent of the La Perouse Cable Station. An Aboriginal Reserve had been subdivided in 1899 in order to build the Cable Station in 1903. It was at 1 Elaroo Avenue and called Yarra House. The ground floor of the house was the office of the Cable Station and the upper floor was the residence for the Superintendent and his family.



Yarra Bay House - La Perouse Cable Station, "An end to isolation – the La Perouse Cable Station" page 59

In May 1904, a reporter from the *Sydney Morning Herald* visited the new Cable Station and described in detail its daily operation.

"The superintendent at the time was Mr. Wilmot Hope Raymond. There were approximately 200 messages a day. All outgoing messages were for New Zealand, but inward messages could be for transmission to any part of the world. There were 17 staff, but it had recently become a training station, and several of the staff were cadets in training. After being trained they would be tested, and if proficient would be drafted to Hong Kong or Perth or Singapore or anywhere within the worldwide sphere of EETC's [Eastern Extension Telegraph Company] operations where their services were required." [Page 59 *An end to isolation – the La Perouse Cable Station* by John Walter]

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.

Edith Raymond moved with her children to Eastwood, NSW some time before 1914, and then according to the Sands Directory of 1920, Edith was living in Stanley Street, Epping, NSW. From 1930 on electoral rolls show her to be at 'Thornton', Pembroke Street, Epping. According to "An ABC of Epping" by Alex McAndrew, the Raymond family lived in Raymond Place, a small and secluded area off Pembroke Street, Epping, near a reserve. Their house was called 'Thornton'. This timber house was demolished in 1970. In the year 2000 when work was being done in the area where the Raymond's house and garden had been, a brass plaque was found. It carried the name of Dr Raymond M.B., Ch. M. (Bachelor of Medicine and Master of Surgery). We can only assume that this plaque had been on the premises of Edith's son, Arthur Wilmot Raymond, when he had his medical practice in Epping.

Arthur Wilmot Raymond had been educated at The King's School, Canterbury, England and then, after the move to Sydney, at Sydney Grammar School. He matriculated in 1909 and earned entry to study medicine at the University of Sydney in 1910. On graduating Bachelor of Medicine, he volunteered for the Royal Army Medical Corps. The Royal Army Medical Corps (RAMC) is a specialist corps in the British Army, established in 1898, which provides medical services to all British Army personnel and their families in war and in peace. Together with the Royal Army Veterinary Corps, the Royal Army Dental Corps and Queen Alexandra's Royal Army Nursing Corps, the RAMC forms the British Army's essential Army Medical Services.

Arthur Wilmot Raymond enlisted on 23 March 1915, was commissioned as a Lieutenant and embarked for overseas. By July 1915 he was in France as a Regimental Medical Officer with the 45th Field Ambulance and as relieving Medical Officer 7th and 8th Battalions, the King's Own Borderers, 9th Black Watch and Cameron Highlanders. He was wounded at Loos, on the Western front, in September 1915. The British used poison gas for the first time during this battle. Arthur was wounded again 20 August 1916 at Mametz Wood in northern France. He was evacuated to England. On his return to France he was with the ambulance until July 1917 and was with this unit at the 3rd Battle of Ypres, perhaps better known as Passchendaele. He also served as Regimental Medical Officer 13 Battalion, a Rifle Brigade, from 13 May 1918 at Bapaume, Solesmes, Le Quesnoy and Jolimetz, all battlefields in Northern France, until 4 November when he was again wounded. He was able to stay with his battalion until he accidentally fractured his leg and was evacuated to England for a three month recovery at Aldershot, the largest army camp in England. After three months at Aldershot he resigned his commission.

The Honour Board continued

Although not involved in actual fighting, medical officers were often very close to the front line. It was imperative for wounded men that medical treatment started as soon as possible and for this reason Regimental Aid Posts were set up as near to the front line as possible, perhaps only a few metres behind the front line. This could have been in a dugout, in a communication trench, a ruined house, or a deep shell hole. The Battalion Medical Officer, his orderlies and stretcher-bearers, attended to the men in these difficult conditions. These facilities were only sufficient to carry out first aid and the aim was to then move the more severely wounded to a Field Hospital.



Photo above left: 31 July 1917 – RAMC stretcher-bearers bringing in a French soldier. Photograph Q 5729 from the collections of the Imperial War Museums.

Photo above right: 1 August 1917 - A stretcher-bearing party carrying a wounded soldier struggle in mud up to their knees during the battle of Passchendaele

Sydney University Union.
WAR SERVICE RECORD.

579

SURNAME <u>RAYMOND</u>	Other Names <u>ARTHUR WILMOT</u>
Rank <u>CAPTAIN</u>	Unit <u>R.A.M.C.</u>
Date and Place of Enlistment <u>MELBOURNE MARCH 22nd 1915</u>	
Date of Embarkation and Transport <u>MELBOURNE MARCH 23rd 1915</u>	
Date of Return to Australia and Transport <u>AUGUST 6, 1920 R.M.S. ORIENT</u>	
Place, date and nature of Casualty (if any) <u>G.S.V. H.P. August 18, 1916</u>	
<u>G.A.W. 6 am Nov. 4, 1918</u>	
Decorations (if any) <u>MILITARY CROSS JUNE 1919</u>	
Full details and remarks as to service:- <u>Bar gaz. November 1918</u>	

*Joined R.A.M.C. as one of the Australian Volunteers
Sent to 15 Division, B.E.F. June 1915. To France July 1915.
Loos 1915. Wounded 1916 in Somme Battle. Rejoined at
Christmas 1916. Battle of Arras with 15th Div.
Battle of Passchendaele with 56 Bde R.G.A.
Retreat March 1918 " " " "
37th Division 13th Batt The Rifle Brigade from May 1918
to Armistice then to March 1919. Also Accidentally
fractured leg March 1919 Aldershot Command
from August 1919 to October 1919. Discharged Oct 6, 1919.
Post Graduate Work to March 1920*

Date of entering upon University Course March 1920 Faculty Medicine
Date of re-commencing University Course after service abroad —
Scholastic Record:- M.B. (Hons) Sydney
Samuel Harrison
Signature Arthur Raymond

I hereby certify the foregoing particulars as true and correct according to the best of my knowledge and belief.

Arthur Wilmot Raymond writes in a very matter of fact way as he records his war service for the Sydney University Union. [see left]

“Joined RAMC [Royal Army Medical Corps] as one of the Australian Volunteers. Sent to 15 Division, BEF [British Expeditionary Force] June 1915. To France July 1915. Loos 1915.

Wounded 1916 in Somme Battle. Rejoined at Christmas 1916. Battle of Arras with 15th Div. Battle of Passchendaele with 56 Brigade RGA. Retreat March 1918 with 56 Bde RGA.

37th Division 13th Battalion The Rifle Brigade from May 1918 to Armistice and then to March 1919.

Arthur Wilmot Raymond makes no mention of the events which led to his being awarded the Military Cross. This is the third level military decoration awarded to Officers. The Military Cross (M.C.) is awarded for gallantry during active operations against the enemy. The award is given for “*an act or acts of exemplary gallantry during active operations against the enemy*”.

The Edinburgh Gazette of 20 June 1917 records that Arthur Raymond was awarded the Military Cross:

“For conspicuous gallantry and devotion to duty. He organised and led a rescue party to dig out some men partially buried by the explosion of a shell in a captured enemy gun pit. He set a splendid example of courage and determination.”

War service in Arthur Raymond’s own words from University of Sydney website.

On 5 November 1918 in the London Gazette, Issue 30997, it is recorded that Arthur Wilmot Raymond was awarded the Bar to his Military Cross.

The citation read:

“His Majesty the King has been graciously pleased to approve of the award of a Bar to the Military Cross in recognition of his gallantry and devotion to duty in the Field. For conspicuous gallantry and devotion to duty. Hearing that a number of wounded men were on an exposed ridge in front, he went forward with his stretcher party and in spite of heavy machine-gun fire, dressed and evacuated them all. This incident was typical of his spirit, for throughout operations he displayed magnificent courage.”

Source of image: https://en.wikipedia.org/wiki/Military_Cross



In 1919 when Arthur Wilmot Raymond resigned his commission he undertook postgraduate medical work in London. In 1920 he returned to Australia on the *HMS Orontes* and on 2 November 1921 he married Jessie Lauraine Kidd. They married at Saint Stephen's Presbyterian Church, Phillip Street, Sydney. Arthur's 'usual residence' was given as Maclean, NSW, where he had a medical practice. Jessie, a trained nurse, had been living in Merewether, Newcastle, NSW. The couple had their honeymoon touring NSW.

After their marriage, Arthur pursued further study at the University of Sydney and qualified Master of Surgery in 1925. It seems that they returned briefly to Maclean before moving to live in Vindex Street, Winton in Queensland. There were five children of their marriage, all born in Winton. They were Arthur Wilmot Raymond (Jnr) born 28 February 1925, David William Lockwood Raymond born 16 May 1927, Gwynneth Lauraine Raymond born 12 October 1928 and Kit Arthurine Raymond born 21 May 1930. Their first daughter, called Gwynneth, born in 1926, died in infancy.

At a later date Arthur Raymond moved to rooms in Wickham Terrace in Brisbane before accepting positions in the General and Children's Hospitals in Brisbane.



In March 1939 with another war a distinct possibility, Arthur Raymond obtained a commission as surgeon lieutenant in the Royal Australian Naval Volunteer Reserve and once World War 2 began in September 1939 he became impatient with the delay in his overseas posting. He transferred to the Royal Australian Air Force on 19 February 1940 and became a flight lieutenant in the Medical Branch. Arthur Wilmot Raymond's superiors, impressed by his abilities promoted him to squadron leader in October 1941. He was eager to see active service and this came eventually in August 1944 when he was given command of No 22 Medical Clearing Station, Aitape, on the far north coast of Papua-New Guinea.

In June 1945 there was an allied landing at Labuan, Borneo, and Arthur Raymond went ashore with a group under enemy fire to select a site to establish his unit. Within 24 hours the Medical Clearing Station was able to take its first casualties. In January 1945 he was promoted to Wing Commander.

Photo left: Wing-Commander Arthur Wilmot Raymond

Arthur Wilmot Raymond concludes



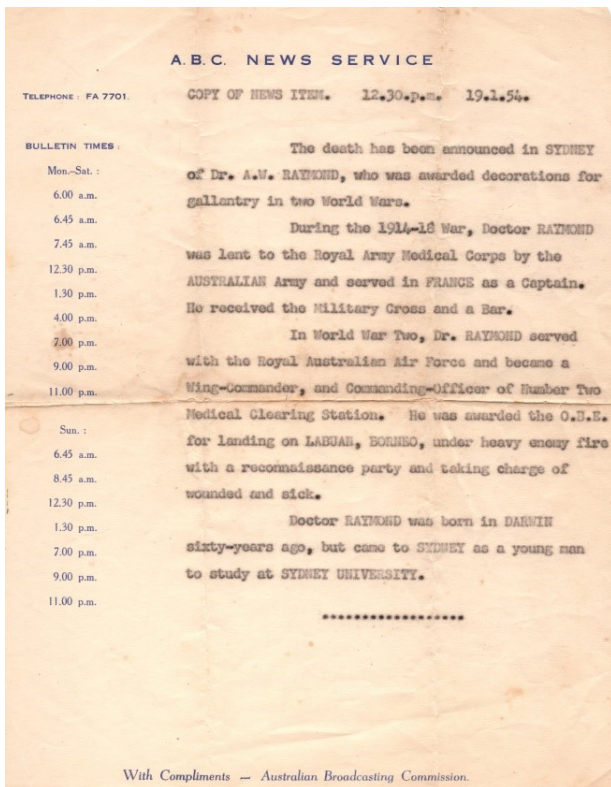
Photo above left: Labuan, North Borneo 1946 - RAAF Occupation Force No 81 Fighter Wing leaving Labuan aboard *HMS Glengyle*. At top of the steps is Senior Medical Officer Wing Commander Arthur Raymond, noted as coming from Sydney, NSW and Brisbane, Queensland.



Photo above right: Wing Commander Arthur Wilmot Raymond (front centre) and colleagues being transported in a C-47 Dakota during World War 2.

Towards the end of 1945 Arthur Wilmot Raymond began to suffer with the heart disease that eventually caused his death. He recovered sufficiently to serve, after the war ended, with the RAAF component of the British Commonwealth Occupation Force in Japan. Arthur Raymond was demobilised from the air force on 8 September 1948.

Arthur Wilmot Raymond's consistent devotion to duty, courage and resourcefulness saw him awarded an Order of the British Empire (OBE) in 1946. According an entry for Arthur Raymond in the Australian Dictionary of Biography he was "a friendly and unpretentious man who knew when to disregard regulations." He returned to his medical practice in Macquarie Street, Sydney and also served part-time as principal medical officer, Eastern Area, RAAF until April 1952. The 1949 Electoral Roll records him living in Ontario Avenue, Roseville.



Arthur Wilmot Raymond died on 17 January 1954 and was cremated with rites of the Anglican Church. He was 61 years old. The cause of death was a sudden heart attack. At his death Arthur was living in Roseville and had his medical practice in Epping. He pre-deceased his wife Jessie Lauraine Raymond who died on 1 August 1964. Arthur and Jessie had been separated since the 1940s and Jessie was living in Rockdale.



Lest We Forget

Julie Evans, Parishioner

ABC Radio news item 19 January 1954 taken from Arthur Raymond's Service Record in the National Archives of Australia

Acknowledgements:

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2. James Raymond – great-great-nephew of Arthur Wilmot Raymond
3. Geoff and Robyn Raymond – grandson, and his wife, of Arthur Wilmot Raymond
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Only the “Fag - End”



Church and Community in Epping in 1913

Epping is only the fag-end of several councils, but if it formed a municipality, it would be Epping.

Henry Crandon, 1913 ¹

1913 was the fag-end of the years of peace. Thanks to the land sales the population grew steadily. Sometimes there were tensions. One of the chief sources of grievance was the condition of the roads. After the rain they were almost unusable because of the deeply scoured and rutted condition. Bicyclists had to compete with the occasional motor vehicle. Both decided that the solution was to ride or drive on the footpath. This was (and is) illegal. Some residents adopted the drastic solution of placing logs at right angles to their property. This is also illegal.

There was also conflict at the Literary Institute. The local newspaper chose to treat this in a light-hearted fashion.

On Tuesday night the newly elected Committee of the Epping Literary Institute trooped out of the hall after dispatching the business of the meeting (and) they were assaulted by a number of villainous desperadoes who, from a safe coign of advantage² hurled fowls eggs at them. Some of the missiles found a billet and several committee members were badly streaked with smashed eggs....It is thought that some youthful members, disappointed over the defeat of their candidates adopted this means of eggspressing eggactly the eggstent of their dissatisfaction.

Easter Services at Saint Alban's were very well attended and the church was very “daintily decorated”. The anthem, *Now Christ is risen* featured a tenor solo taken very successfully by Mr Cecil Michael. *Sing and Rejoice* was the anthem at Evensong. What was described as an “evangelical mission” was held at Saint Alban's from 12 to 21 July, the motto being “Get Right with God”. The missionary was the Irish-born Everard Digges La Touche, D. Litt. On the slender evidence available, the impact of the mission is impossible to assess. Digges La Touche, who was killed at Gallipoli two years later, preached at Saint Alban's several times during 1914-15 and was highly regarded.³

1913 saw the issue of the first Commonwealth postage stamp, showing a kangaroo on an outline map of Australia. This design has been repeated many times since. Epping's new post-office opened quietly in August. In 1913 the first Commonwealth treasury bank notes were issued and were soon nicknamed “Fisher's Flimseys” after Prime Minister, Andrew Fisher.

On Christmas Day the Epping District Choral Society gave a concert in the School of Arts. Items included *The Star of Bethlehem*, *Gloria* (Mozart) and the *Hallelujah Chorus* (Handel).

Nigel Hubbard

Footnotes

- 1) Henry (“Harry”) Crandon was prominent in Epping affairs as were some members of his family. He operated a shop in Ultimo and owned land near the street which bears his name.
- 2) “Coign of advantage” means a place offering a good view. It is not a commonly used expression these days.
- 3) Digges La Touche featured in an article by Nigel Hubbard titled “Saint Alban's Epping and the Great War” in *The Parish Magazine*, number 838, December 2015/January 2016

<http://www.philatelicdatabase.com/wp-content/uploads/2008/05/stamp-australia-1913-1-penny.jpg>. Image sourced 13 Apr 2018 @ 1339hrs



It's Your Funeral



When I was a student studying Pastoral Ministry, one of the books I read was entitled “The Last Thing we Talk About”. Of course, the subject of this book was death, and the difficulty people have in talking about it – especially with family and loved ones. Why do people find it so difficult to talk about? I remember when I got my first full-time job in 1968 with AMP. In our orientation, I was informed that sales personnel were expected to say “if something should happen....” rather than “if/when your loved one dies”. We know that we are mortal, that death will come to us all: but we feel uncomfortable. And when I spend time with people facing the death of a loved one, I need to be careful about the language I use. I do not pretend, but I try to be sensitive to where people are at emotionally.

An article about planning funerals and other matters related to death may seem morbid to some readers. But it is in fact a very practical issue to raise. And I want to encourage readers to be practical in thinking about death. Death can come quickly and unexpectedly, and we do not always have the opportunity to talk things through at such times.

So I want to encourage you to think practically in advance about your funeral, and the funeral of your loved ones. And here are some questions to think about.

- Is it to be a Christian or church funeral?
- Is it to involve cremation or burial?
- Who is to conduct the service? Who will take part as a speaker or reader?
- Are there particular readings wanted? Particular hymns or other music?
- Are there particular requests about the nature of the farewell?

I expect that most readers will want a Christian funeral, but many will have family members who do not share our faith. And you will need to take this into account. Nevertheless, we need to remember that a funeral service remembers the person who has died, but the service itself is for the living. That reality is also very significant. For this reason, my own view is that the suggestions I have for my funeral will be suggestions rather than demands. If my family decide that a change from any of my suggestions would make the service more meaningful or helpful for them and others, I would want them to feel that they are not absolutely locked in to my suggestions.

One thing that is important is for our family to have access to our suggestions and requests – to know where to find them – whether or not we have talked about these things. Similarly they need to be able easily to locate our will and other essential papers. Some years ago the Parish prepared a leaflets enabling people to write down requests about funerals and other related matters. If you cannot locate one in the back shelves of Saint Alban's. please contact Denise in the Parish Office.

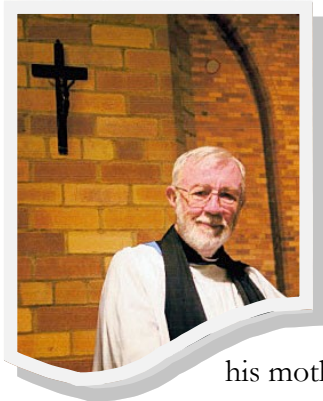
I have already mentioned the importance of having our will in a place where it can be found. For some people, the details of the will are simple and straightforward. However, it will be wise in many cases to receive legal advice to ensure that it can be dealt with without undue difficulty.

But there are other matters which it is also important to talk about with our families. Organ donation is a very relevant one, especially in this country where participation in organ donation is disturbingly low. I would encourage us all to think – and to talk - about this, if we have never done so. As a Christian, I am very happy for any part of my body that can be useful in organ donation to be used for that purpose. My earthly body is fitted for this world, and will be wonderfully transformed in the resurrection. Although I wait with anticipation to discover what this actually involves, I have no fear that I will suffer any loss because my organs have been donated to help or even save the life of my human neighbour. As I approach my 70th birthday later this year, I know that only some organs would now be of potential use. However, talking about our own openness to providing organs for donation can provide the opportunity to find out whether our loved ones – particularly those who are younger – are also willing for this generous act, should the circumstances arise. I have been with families who have been asked to consider donation at the time when they are trying to handle the trauma of an unexpected death or approaching death. It is so much more helpful if the subject has already been discussed, rather than to have to face it for the first time in such stressful circumstances.

From my time as a hospital Chaplain, there is another issue which I have found causes difficulties for many families. I have ethical difficulties with the idea of euthanasia, believing that my life ultimately belongs to God. However, I also know that our life on earth will come to an end some time – unless of course, Christ returns before that day. I do not believe in taking the life of someone before their time has come, but equally, I do not believe in unnecessarily extending the life of a person whose time has come. I do not want heroic efforts put into extending my life if I have a health crisis, if doctors believe that those efforts are unlikely to lead to a positive recovery. These are matters that are also worth discussing with our families. Some people arrange advanced care directives through their doctors, and with helpful guidance, these can be very helpful, and give clarity on important issues at difficult times.

Paul Weaver

Son, Behold your Mother



Memories of a visit to Ephesus by Robert Willson

In the Gospel of John, chapter 19, we read an incident during the crucifixion of Christ. In verses 25 to 27 of that chapter we read that Mary, the mother of our Lord, was standing near the Cross.

Seeing his mother standing there, with the disciple whom he loved, the Apostle John, standing with her, Jesus said the simple words from the Cross: “Mother, behold your son”. Then to the disciple he said “Son, behold your mother” We are then told that from that moment John took her into his own home. Thus Christ explicitly named John as the carer of his mother, the Blessed Virgin Mary.

This powerful incident came back to me as I explored the ancient city of Ephesus, in Turkey, with my daughter Fiona, twenty years ago. We had booked seats on a coach tour of the whole country but when we arrived we were the only members of the party. However, Charles our driver, was most happy to conduct us around anyway, and we covered 2,500 km in the next couple of weeks.

Ephesus

It was a thrill to arrive in Ephesus and see the famous name on a sign. Ephesus was once said to be the fourth largest city of the Roman Empire and is one of the famous Seven Churches of Asia Minor. It was the place where Saint Paul had spent more than two years. After the famous riot by the silver-smiths, which I wrote about in the last edition, Paul left Ephesus but a thriving Christian community remained there, and Paul wrote to them. (*The Parish Magazine, February– April 2018 Number 851*)

Ephesus has strong links to those two central personalities of the New Testament, John the Apostle and the Blessed Virgin Mary. The photographs show the reputed grave of Saint John, as well as our visit to the House of Mary, just outside Ephesus.

John and Mary

But how did John and Mary come to be associated with Ephesus, far away from Jerusalem? Here we have to leave the New Testament and follow Christian traditions about them. The Gospel clearly links them but ancient Christian traditions continue the story.

The brother of John, James, was the first apostle to die a martyr. John, on the other hand, was the last survivor, and he died peacefully in Ephesus at an advanced aged, about the year 100AD. When John moved to Ephesus Mary accompanied him and lived for some years in the House now described as “the House of the Virgin Mary”.



Grave of Saint John Ephesus

Exile on Patmos

John's association with Ephesus attracted many pilgrims. A great Basilica was built in Ephesus and we saw the ruins of this Basilica, now being restored. During the persecutions of the Emperor Domitian John was exiled for a time on the island of Patmos where he wrote the book that we call the Revelation.

It is often claimed that he wrote the Gospel of John there, but the great Presbyterian scholar, William Barclay, suggests that John's Gospel may in fact have been a circular letter, addressed to several churches. Scholars debate many details of the life of John, but no one questions the spiritual power and divine inspiration of his Gospel and his letters.

A simple stone cottage

Christian traditions also surround the simple stone cottage outside Ephesus where the Blessed Virgin Mary is said to have lived. It is built in the Byzantine style and parts of it clearly go back to the First century. Today it is mainly a chapel and I spent time in prayer there. I remember a Franciscan friar kneeling beside me.

I discovered that this shrine is sacred to both Christians and Muslims so my daughter took a photograph of Charles, our guide, with me. A Muslim and a Christian stand together outside the Chapel, reminding us of our common spiritual heritage. The Blessed Virgin Mary is honoured by Muslims and is mentioned in the Holy Qur'an in several places. Christians should know more of our common Semitic heritage with Jews and Muslims.

We found our visit to Ephesus very rewarding. It was the site of the Temple of Artemis, one of the Seven Wonders of the ancient world, but that has vanished long ago. But the Great Theatre, scene of the riot against Paul, still remains, along with the basilica of Saint John and the ancient House associated with Mary

Father Robert Willson

*Father Robert is a retired Canberra Priest and was for
Seventeen years Chaplain at the Canberra Girls Grammar School*



Robert Willson and his guide, Charles at the House of Virgin Mary in Ephesus

Parish Directory

Rector	The Right Reverend Ross Nicholson BCom, BTh, Dip A, MA
Associate Priest	The Reverend Paul Weaver BA, BD, ThL, AMusA, JP
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 Worker	Christopher Lawn
Licensed Lay Readers	Ken Bock OAM (Diocesan), Ruth Shatford (Diocesan)
Lay Assistants	Godfrey Abel, Sue Armitage, Noel Christie-David, Margaret and 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 and 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	Amy Taylor, Graeme Watts
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Saint Alban's	Noel Christie-David - Rector's Warden Graeme Durie - People's Warden Vacant - People's Warden
Saint Aidan's	Ken Bock OAM - Rector's Warden Margaret Cummins - People's Warden Richard Ryan - People's Warden
(Acting) Choir Director	Bruce Wilson
Organist	Neil Cameron
Assistant Organists	Lynn Bock, Stanley Gilling, Tony Malin, Richard Simpson, Bruce Wilson
Caretaker	Oscar Sichez
Editor	Vacant