



INGLEBURN RSL SUB-BRANCH ORDER OF SERVICE Booklet



Booklets will be handed out on entry to Service.

A copy is available on the Ingleburn RSL Subbranch website

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1. COVID-19 Safe Plan

a. Guidance - Wellbeing of Anzac Day Dawn Service 2021 Attendees

You should only attend this Service if you are feeling well and do not have any respiratory or COVID-19 symptoms.

If you arrive feeling unwell you MUST leave and we encourage you to get tested at a COVID Clinic – Ingleburn Medical Centre , Nardoo Street Ingleburn or see your GP. You must isolate until you get a negative result.

At the end of this service those who wish to take breakfast and beverages can sign in to the Ingleburn RSL Club Ltd and follow the club Ltd COVID Marshalls at the entrance. Each person is issued with 1 meal ticket and 3 Beverage tickets that will be handed in at the Club restaurant, café or bar. (In line with minimising the risks of passing on COVID-19 Tear off vouchers are provided on the Last page of this Service Booklet.)

b. Guidance - Physical distancing

To help reduce the risk of COVID-19 infection by staying 1.5 metres away from other people where possible and avoiding close contact with people you do not live with. Capacity must not exceed 500 attendees or one attendee per 2 square metres. Chairs are available and MUST be used whilst attending this service. Please follow all instructions by COVID Marshalls and Master of Ceremonies.

c. Guidance - Face masks

Wearing a mask is not mandatory but is strongly encouraged in indoor venues where social distancing is not possible.

d. Guidance – Hygiene and cleaning

The COVID Marshalls at the entry will ask you scan the available QR Codes to register your entry into the service, this information is recorded with Service NSW. Guidance – Record Keeping

e. COVID SAFE BEHAVIOURS

“We need to continue to practice COVID-Safe behaviours and stay home and get tested if unwell,” Dr Kerry Chant, Chief Health Officer said.

f. Step by Step Guide to use a QR Code System

Steps	Information
1.	Find a poster with a QR Code
2.	Find your camera on your phone or open up your Service NSW App
3.	Point the camera at the QR code or Scan the QR Code using the App
4.	Tap on QR Code or notification or enter your details in the online form
5.	Show your check-in confirmation to COVID Marshalls ✓

2. Anzac Day

Army.gov.au/our-heritage/traditions/anzac-day

a. About the Anzac Day - When is Anzac Day?

Anzac Day falls on the 25th of April each year. The 25th of April was officially named Anzac Day in 1916.

b. What does 'ANZAC' stand for?

'ANZAC' stands for Australian and New Zealand Army Corps.

On the 25th of April 1915, Australian and New Zealand soldiers formed part of the allied expedition that set out to capture the Gallipoli peninsula. These became known as Anzacs and the pride they took in that name continues to this day.



The Catafalque Party made up of members from Australia's Federation Guard, mount the Catafalque at the beginning of the Lone Pine Service at Gallipoli.

Anzac Day falls on the 25th of April each year. The 25th of April was officially named Anzac Day in 1916.

c. Why is this day special to Australians?

On the morning of 25 April 1915, the Anzacs set out to capture the Gallipoli peninsula in order to open the Dardanelles to the allied navies. The objective was to capture Constantinople (now Istanbul in Turkey), the capital of the Ottoman Empire, and an ally of Germany.

The Anzacs landed on Gallipoli and met fierce resistance from the Ottoman Turkish defenders. Their plan to knock Turkey out of the war quickly became a stalemate, and the campaign dragged on for eight months.

At the end of 1915, the allied forces were evacuated. Both sides suffered heavy casualties and endured great hardships. Over 8,000 Australian soldiers were killed. News of the landing on Gallipoli and the events that followed had a profound impact on Australians at home. The 25th of April soon became the day on which Australians remember the sacrifice of those who had died in the war.

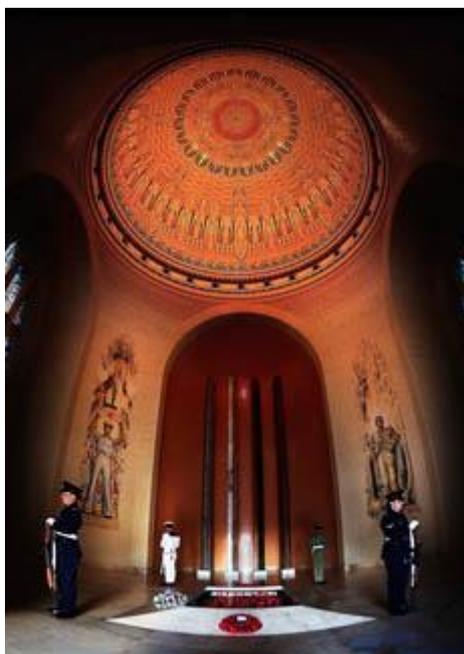
The Anzacs were courageous and although the Gallipoli campaign failed in its military objectives, the Australian and New Zealand actions during the campaign left us all a powerful legacy.

d. What does Anzac Day mean today?

With the coming of the Second World War, Anzac Day also served to commemorate the lives of Australians who died in that war. The meaning of Anzac Day today includes the remembrance of all Australians killed in military operations.

e. What happens on Anzac Day?

Anzac Day remembrance takes two forms. Commemorative services are held at dawn – the time of the original landing in Gallipoli – across the nation. Later in the day, ex-servicemen and women meet to take part in marches through the major cities and in many smaller centres. Commemorative ceremonies are more formal and are held at war memorials around the country.



Members from Australia's Federation Guard form a catafalque party around the Tomb of the Unknown Australian Soldier at the Australian War Memorial.

A typical Anzac Day ceremony may include the following features: an introduction, hymn, prayer, an address, laying of wreaths, a recitation, the Last Post, a period of silence, either the Rouse or the Reveille, and the national anthem. After the Memorial's ceremony, families often place red poppies beside the names of relatives on the Memorial's Roll of Honour, as they also do after Remembrance Day services.

Rosemary is also traditionally worn on Anzac Day, and sometimes on Remembrance Day. Rosemary has particular significance for Australians as it is found growing wild on the Gallipoli peninsula. Since ancient times, this aromatic herb has been believed to have properties to improve the memory.

f. The Anzac Biscuit

During World War One, the friends and families of soldiers and community groups sent food to the fighting men. Due to the time delays in getting food items to the front lines, they had to send food that would remain edible, without refrigeration, for long periods of time that retained high nutritional value; the Anzac biscuit met this need.

Although there are variations, the basic ingredients are: rolled oats, sugar, plain flour, coconut, butter, golden syrup or treacle, bi-carbonate of soda, and boiling water.

The biscuit was first known as the Soldiers' Biscuit. The current name, Anzac Biscuit, has as much to do with Australia's desire to recognise the Anzac tradition and the Anzac biscuit as part of the staple diet at Gallipoli. The Anzac biscuit is one of the few commodities that are able to be legally marketed in Australia using the word 'Anzac', which is protected by Federal Legislation.

g. Dawn Service



History of the Dawn Service

During battle, the half-light of dawn was one of the most favoured times for an attack. Soldiers in defensive positions were woken in the dark before dawn, so by the time first light crept across the battlefield they were awake, alert, and manning their weapons; this is still known as the 'stand-to'.

After the First World War, returned soldiers sought the comradeship they had felt in those quiet, peaceful moments before dawn. A dawn vigil, recalling the wartime front line practice of the dawn 'stand-to', became the basis of a form of commemoration in several places after the war.

The Dawn Service is not an Army specific ceremony. It is a public ceremony normally conducted by the Returned and Services League of Australia with involvement across all three Services of the Australian Defence Force. The origins of the Dawn Service are not entirely clear and research is currently being undertaken by Australian military historians to ascertain the true beginnings of the Dawn Service.

It is probable that the holding of a commemorative service at dawn may have had its origins from either the military practice of 'stand to' at dawn on the battle field, or it may also have recognised origins from the dawn landing at Gallipoli on 25 April 1915.

Current research indicates there may be a number of 'first' Dawn Services held; they include:

- A service held on the Western Front by an Australian Battalion on 25 Apr 1916;
- A service held at Toowoomba Queensland in 1919 or 1920;
- A service conducted in Albany, Western Australia in 1923 (or later); and/or
- A service held in the newly build Cenotaph at Martin Place, Sydney in 1928.

It is conceivable that a number of 'Dawn Services' did occur independent of each other with participants not having any knowledge of the other services held in other locations.

The Australian Army and others is undertaking research to assess each possible occasion to enable each instance to be understood with the results being published prior to the centenary of Anzac Celebrations in 2015.

3. Lanyards

Virtually nothing is written in authoritative text that either mentions a dress lanyard or details its early development except in the period immediately after World War Two.

What little is known can be classified as modern myth. For instance such stories have it that the lanyard was developed for the cavalry to bundle fodder for animals and later used by the artillery to hold various implements, when in fact nothing can be found to support these suggestions.

The word 'Lanyard' itself is commonly used to describe a short rope to hold something, and can therefore be used to describe various items in use by the military. For instance a lanyard can be used to hold a knife or can opener and can even be part of the trigger mechanism of an artillery piece, but these items are not the forerunner of the modern day Lanyard.

Lanyard of the type worn today are first mentioned in military text within the British Army's Dress Regulation of 1900, which states, that all Officers of a unit should carry a whistle attached to a silk lanyard the same colour as the coat or jacket except for the Light Infantry which will wear a lanyard of dark green. This first mention gives a clear glimpse of the possible development of the lanyard, given that it was to be made of silk and, for one select organisation, coloured. Given that the lanyard was made of silk, it indicates it was to be worn with dress uniforms to signify status.

The first mention of a lanyard in an Australian manual describes it as an item issued with a military clasp knife to enable it to be secured to the uniform to prevent loss. This type of lanyard was a simple piece of twine looped in the same fashion as a modern lanyard but coloured a natural brown or khaki. These lanyards were still issued to soldiers up until the 1980's and are not the forerunner of the lanyard used on the dress uniforms in more recent times.

Although not mentioned in the various Dress Manuals from Federation to the post-war period, photographs indicate that some Artillery units wore a dress lanyard as part of their formal uniform.

The lanyard was generally worn looped around the left shoulder with the loose end in the breast pocket. In 1920 the position was changed to the right side to simplify retrieval of the loose end from the pocket when a bandolier was worn.

The practice of wearing lanyards, of various colours, on the right shoulder, applies to all members of the Australian Army except for Infantry Corps units and 'A' Field Battery, Royal Australian Artillery who wear their lanyards on the left shoulder. Officer ranks colonel and above and senior regimental sergeant major's do not wear lanyards.

With the creation of the regular army in 1949, changes were introduced for the new permanent force. These changes included adopting new uniforms, Corps badges and other accoutrements styled on the sister organisations of the British Army.

During the early 1950's, whistles were introduced as an item of general issue to all ranks of the Corps of Staff Cadets and to personnel of the rank of sergeant and above. Whistles were attached to a coloured lanyard and worn round the right shoulder with the whistle placed in the top pocket. With their formal introduction in 1952, there were only seven different coloured lanyards in total, covering the nine Corps of the day with two being used by the Royal Military College Duntroon.



The number of Corps and Regiments had doubled by 1955 and many more colours were introduced. In the early days, these lanyards were not worn by the junior ranks of the army, however, within a very short period of time they were on general issue to all ranks .

By 1963, the Dress Manual directed that the wearer may at his own discretion attach a whistle to the end of the lanyard that was again to be held in the top pocket. This is a clear link with the origins of the current dress lanyard reaching back in time to the first silk lanyard used for this purpose by the British Army.

Given the available evidence there can be little doubt that the humble dress lanyard started out its military service as a simple cord to neatly secure a whistle to the uniform.

Today's lanyards are worn with some forms of work and ceremonial dress but not all. Lanyards are not worn with field dress except by members of the Australian Army Cadets.

The Black Lanyard

The 2nd Battalion, Royal Australian Regiment's band received its drums on the same day as the death of King George VI. As an enduring mark of respect the drums were coloured black as was the battalion lanyard.



4. The Pace Stick

The Pace Stick was used by Field Gun Teams to ensure correct distances between the guns on the battlefield, thus ensuring the appropriate effective fire. Regimental Sergeants Major carry a Pace Stick as a symbol of their appointment.

The Royal Regiment of Artillery (United Kingdom) lays claim to being the originator of the Pace Stick. It was used by Field Gun Teams to ensure correct distances between the guns on the battlefield, thus ensuring the appropriate effective fire.

The original Pace Stick was more like a walking stick with a silver or ivory knob. It could not be manipulated like the modern Pace Stick as it opened just like a pair of callipers. It is suggested that the infantry developed the Pace Stick to its present configuration as an aid to drill.

The [Regimental Sergeant Major Army](#) carries the first Pace Stick brought to Australia as a symbol of office.

The Regimental Master Gunner and the Master Gunner Land Command Artillery carry replicas of the 'Gunner's Stick' as their symbol of office .

Regimental Sergeant Major's carry a Pace Stick as a symbol of their appointment.

The Pace Stick is used to measure the correct length of pace. Rhythm and uniformity in marching is achieved by using the Pace Stick as well as the drum and metronome.

Correct pace length is necessary not only for ceremonial purposes, but also to reduce fatigue on long marches and set the standard of accuracy required of soldiers.

As with other accoutrements such as the [Sam Browne belt](#), the Pace Stick comes in two colours, brown (natural stained timber) and black lacquer. The black version is used by Regimental Sergeant Major's of the [Armoured](#), [Aviation](#) and [Nursing](#) Corps, all other Corps use the natural timber version; the Regimental Sergeant Major [Royal Australian Engineers](#) Pace Stick has a 'field service level' fitted in it.

5. The Rising Sun Badge

Proudly worn by soldiers of the 1st and 2nd Australian Imperial Force in both World Wars, the 'Rising Sun' badge has become an integral part of the digger tradition. The distinctive shape of the badge, worn on the upturned side of a slouch hat, is commonly identified with the spirit of Anzac.

There are seven patterns of the Rising Sun. The Rising Sun has evolved over time and today Australian Army soldiers wear the seventh pattern Rising Sun.



The First Pattern - February 1902

During this time, a badge was urgently sought for the Australian contingents raised after Federation for service in South Africa during the South African (Second Boer) War. The most widely accepted version of the origin of this badge is the one.

6. The Slouch Hat



The slouch hat is an object strongly associated with Australian identity.

The Army refers to the slouch hat by its official designation; Hat khaki fur felt (KFF) - to everyone else it is a 'Slouch Hat'.

The word 'slouch' refers to the sloping brim. The brim is made from rabbit-fur felt or wool felt and is always worn with a puggaree.

History has it that the origins of the Slouch Hat began with the Victorian Mounted Rifles; a hat of similar design had been worn in South Africa by the Cape Mounted Rifles for many years before 1885. The design of the

Victorian Mounted Rifle hat originated from headgear of native police in Burma where Lieutenant-Colonel Tom Price had recognised its value.

The Victorian hat was an ordinary bush felt hat turned up on the right side. The intention of turning up the right side of the hat was to ensure it would not be caught during the drill movement of "shoulder arms" from "order arms".

By 1890, State military commandants had agreed that all Australian forces, except the artillery corps, should wear a looped-up hat of uniform pattern that was turned up on the right side in Victoria and Tasmania, and on the left side in all other States to allow for different drill movements.

The Slouch Hat became standard issue headgear in 1903 and its brim position was mostly standardised. The slouch hat became a famous symbol of the Australian fighting man during World War One and continued to be worn throughout World War Two. Its use since that time has made it a national symbol.

General Bridges, the first commander of the 1st Australian Imperial Force, was found wearing his slouch hat back to front when he was fatally wounded at Gallipoli. As a mark of respect and remembrance for Bridges, when the slouch hat is worn at Royal Military College - Duntroon, it has become traditional to wear the chinstrap buckle on the right side of the face and the brim down.

This tradition commenced at the Royal Military College in 1932. However, when the slouch hat is worn ceremonially, for example on ANZAC Day, it is worn in accordance with the wider Army custom - brim up and chinstrap buckle on the left hand side.

Today, Army members wear the slouch hat with the brim down to provide additional protection from the sun when not performing ceremonial duties.

7. The Puggaree

The term 'puggaree' originates from the Hindu word, 'Pagri,' meaning a turban or thin scarf of muslin. Intended for insulation, the puggaree was a traditional Indian head-wrap, adapted by the British for headgear worn in hot, sunny regions.

During World War One (1914-1918) a plain khaki cloth band was worn and this practice continued until compulsory training was suspended in 1929.

Following the introduction of Voluntary Training in 1930, new puggarees were issued to the Commonwealth Military Force with different coloured folds denoting Arm or Service.

During World War Two, a flat type of band was issued. Troops who were on active service in the Middle East at the time introduced a folded puggaree as a distinguishing mark of active service.

Later, the Army reverted to various types of plain bands, green dyed puggarees for example, for jungle warfare. However, the official puggaree at the conclusion of World War Two was still the flat band.

The current puggaree has seven pleats, one for each state and one for the Australian Territories. It is made from light khaki coloured cotton and is worn on the slouch hat with a unit colour patch sewn on the right side.

While the majority of the Australian Army wear the light khaki coloured puggaree, there are slight variations for members of the 1st Battalion, the Royal Australian Regiment, and the Corps of Staff Cadets.

Soldiers of the 1st Battalion, the Royal Australian Regiment, wear jungle green puggaree. The dark green puggaree was introduced during the Battalion's service in Malaya over the period 1959-61. Unable to get puggarees from Australia for an official parade; the task of producing them was given to the Battalion tailor, Mr. Mohavved Beseek. Mr Beseek used 'bush shirts' (common issue British field uniform at the time) to make the puggarees as he was unable to obtain the khaki material locally or from Australia.

It is thought that the Commanding Officer, Lieutenant Colonel W. Morrow decided that the green puggaree would be the puggaree worn by the 1st Battalion, the Royal Australian Regiment, in Malaya. After the battalion's return to Australia, the dark green puggaree was adopted for permanent use. Because the dark green puggaree is so distinctive, the battalion does not wear a colour patch.

Royal Military College staff cadets wear a distinctive puggaree of olive drab colour. The puggaree has eight pleats, with seven representing each state and one for the Australian Territories. The eighth pleat signifies the graduation of the first international cadet through the Royal Military College who hailed from New Zealand.

8. The Emu Plume



Slouch hats worn by members of the Armoured Corps are adorned with Emu plumes, a tradition that originated with the Queensland Mounted Infantry during the great shearers' strike in Queensland in 1891. During this time, the Queensland Mounted Infantry were called out, as soldiers to aid the Civil Power.

As time permitted, the soldiers would participate in a sporting activity where they would ride their horses alongside the emus, plucked the breast feathers, and placed the feathers on their hat. The Gympie Squadron was the first to wear the feathers, a fashion soon followed by the regiment.

The Queensland government permitted the Regiment to adopt the plume as part of its uniform in recognition of its service. In 1915 then Minister for Defence Sir G. F. Pearce granted all units of the Australian Light Horse permission to wear the plume, which they refer to as 'Kangaroo feathers'.

Emu tufts of approved design and dimensions are now worn by all members of the Royal Australian Armoured Corps as an item of dress. All Royal Australian Armoured Corps personnel were given authority to wear Emu plumes in the slouch hat, brim up or down in 1996, this was extended to all personnel serving in the Royal Australian Armoured Corps Regiment in 2000.

9. The Sam Browne Belt



The Sam Browne belt is named after Sir Samuel James Browne, VC.

Browne began his service in India in April 1849 as Second in Command of the 2nd Regiment of Punjab Cavalry, the unit which also later took his name (22nd Sam Browne's Cavalry).

On 31 August 1858, at Seerporah, Browne silenced a field gun, single handed, which blocked the advance but during the fighting he received two sword cuts, one on the knee, and the other on the left shoulder which cut off his arm. The dress regulations for British Officers of the 2nd Punjabis required members to wear their waist belts under their tunics. Browne found this ungainly with his left arm missing, and devised an external belt, supported on the left-hand (sword) side by a shoulder strap. The belt had two shoulder pieces when a pistol was added.

In the Australian Army a brown leather Sam Browne is worn on ceremonial occasions by officers and Warrant Officers Class One of all corps, except those who wear silver dress embellishments (Armoured, Aviation and Nursing Corps); these members wear a black Sam Browne.

10. The Red Flanders Poppy

The most noticeable symbol of Remembrance Day is the red Flanders poppy. It was popularised in the contemporary poem of the Canadian medical officer Lieutenant Colonel John McCrae, who was moved to write it in 1915 after the death of a close friend. It was published in *Punch* magazine. McCrae himself became a victim of the war, dying of pneumonia in 1918. The first stanza of his poem reads:

*'In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below'*

11. Ceremonial Customs

a. Flag Party

For this Sub-Branch we have a Flag Party that escorts the National Flag and Defence force Flags onto the party the Flag bearers are all Sub -Branch members. When they are asked to mount they march onto the park and through the gateway and then stand at the flag station at the southern side of the park.

b. Catafalque

A catafalque is a raised structure supporting a stand that usually holds a coffin to allow mourners to file past and pay their last respects. A watch or catafalque party was traditionally mounted around the coffin to ensure the safety of the body while it lay in state. Here at the Memorial Park the Catafalque is the Obelisk.

c. Catafalque party

Today, catafalque parties are mounted around coffins as a sign of respect and around memorials on occasions of remembrance such as Anzac Day.

The catafalque party consists of four members of an armed guard who stand, their heads bowed and their arms (weapon) reversed, facing outward approximately one metre from the coffin or catafalque as a symbolic form of respect for those who have fallen.

The origin of the tradition of resting on reversed arms is lost in time. It was used by a Commonwealth soldier at the execution of Charles I in 1649 (the soldier was duly punished for his symbolic gesture towards the King's death) and it is recorded that at the funeral for Marlborough in 1722, the troops carried out a formal reverse arms drill which was especially invented for the service as a unique sign of respect to the great soldier.

d. Reversed Arms

The tradition of reversing and resting on arms – that is, leaning on a weapon held upside down – has been a mark of respect or mourning for centuries, said to have originated with the ancient Greeks. Descriptions of sixteenth-century military funerals provide the earliest documented instances of carrying arms reversed in more recent times. Although Australian soldiers still rest on arms as a mark of respect for the dead, the short Steyr rifle, the present Australian service rifle, is difficult to carry reversed. You will see this when the Catafalque Party mounts on this Service.

e. The Recitation (including the Ode)

One traditional recitation on Anzac Day is the Ode, the fourth stanza of the poem For the fallen by Laurence Binyon (1869–1943). Binyon was the assistant keeper of prints and drawings at the British Museum, and the author of several volumes of verse.

The most well-known lines are:

They shall not grow old, as we that are left grow old:

Age shall not weary them, nor the years condemn.

At the going down of the sun and in the morning

We will remember them.

f. Poems

In most ceremonies of remembrance there is a reading of an appropriate poem designed to help the listener understand the experiences of service people and their relatives in wartime.

g. In Flanders fields

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place: and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.

Take up our quarrel with the foe:
 To you from failing hands we throw
 The torch; be yours to hold it high.
 If ye break faith with us who die
 We shall not sleep, though poppies grow
 In Flanders fields.

John McCrae (1872–1918)

h. Laying of Wreaths

Flowers have traditionally been laid on graves and memorials in memory of the dead. Rosemary, symbolising remembrance, is popular on Anzac Day. Laurel is also a commemorative symbol; woven into a wreath, it was used by the ancient Romans to crown victors and the brave as a mark of honour. In recent years, the poppy, strongly associated with Remembrance Day (11 November), has also become popular in wreaths on Anzac Day.

i. Lament

Lament is an expression of sorrow, remorse, regret, mourning or grief and may be delivered in music, poetry or song. During the laying of wreaths, lament may be played by a piper, a musical compliment from a band or a solo vocalist. Lament commences immediately when the first personage moves forward towards the memorial after receiving a wreath from the wreath orderly. Lament concludes immediately when the last personage has moved away from the memorial after laying a wreath.

j. The Ode

In most ceremonies of remembrance there is a reading of an appropriate poem.

One traditional recitation on Anzac Day is the Ode, the fourth stanza of the poem *For the fallen* by Laurence Binyon (1869–1943). Binyon was the assistant keeper of prints and drawings at the British Museum, and the author of several volumes of verse. *For the fallen* was first published in the London *Times* in 1914 and later in many anthologies of war verse. I

They shall grow not old, as we that are left grow old;
 Age shall not weary them, nor the years condemn.
 At the going down of the sun and in the morning
 We will remember them.

k. The Last Post

In military tradition, the Last Post is the bugle call that signifies the end of the day's activities. It is also sounded at military funerals to indicate that the soldier has gone to his final rest and at commemorative services such as Anzac Day and Remembrance Day.

The Last Post is one of a number of bugle calls in military tradition that mark the phases of the day. While Reveille signals the start of a soldier's day, the Last Post signals its end.

The Last Post was eventually incorporated into funeral and memorial services as a final farewell, and symbolises the duty of the dead is over and they can rest in peace.

l. A Period of Silence

Silence for one or two minutes is included in the Anzac Day and Remembrance Day ceremony as a sign of respect and a time for reflection.

On 6 November 1919 the King sent a special message to the people of the Commonwealth:

I believe that my people in every part of the Empire fervently wish to perpetuate the memory of that Great Deliverance, and of those who laid down their lives to achieve it.

The King requested that "a complete suspension of all our normal activities" be observed for two minutes at "the eleventh hour of the eleventh day of the eleventh month" so that "in perfect stillness the thoughts of everyone may be concentrated on reverent remembrance of the Glorious Dead".

Two minutes' silence was first observed in Australia on the first anniversary of the Armistice and continues to be observed on Remembrance Day, 11 November. Over the years, the one or two-minutes silence has also been incorporated into Anzac Day and other commemorative ceremonies.

For this service we hold a 1 minutes silence.

m. The Rouse

'Rouse' called soldiers' spirits to arise, ready to fight for another day. Today, other than Anzac Day Dawn Services, it is associated with The 'Last Post'.

Note: The Royal Australian Navy does not play 'Rouse' and only plays 'Reveille'. In Navy terms 'Rouse' is a traditional term for 'Guard and Steerage'.

During commemorative services and after one or two minutes silence has been observed, 'Rouse' is played by the bugler and the flag orderly(s) raises the flag(s) from the half-mast position to the mast head/peak. The flag(s) are raised to the mast head/peak in time with the playing of 'Rouse' so that when 'Rouse' is concluded, the flags have reached the mast head/peak.

n. Reveille

Reveille, from the French word 'reveillez', meaning to 'wake-up', was originally played as a drum beat just prior to daybreak.

Its purpose is to wake up the sleeping soldiers and to let the sentries know that they could cease challenging. It was also a signal to open the town gates and let out the horse guard, allowing them to do a reconnaissance of the immediate area beyond the walls.

During the [ANZAC Day Dawn Service](#), the [Last Post](#) is sounded followed by a minute of silence. The [silence](#) is broken by the Reveille. Today, the Reveille is only performed on the various [Dawn services](#) or as the first call of the day in Barracks.

o. The Benediction

A benediction is simply a **blessing spoken at the end of a worship service**.

The closing prayer is designed to send followers on their way with the blessing of God after the service. A benediction invites or asks God for divine blessing, help, guidance, and peace.

12. Order of Service

- Whilst Parade falls in
Welcome, I am Graeme Mossman your MC for this ceremony, Welcome to our 2021 Anzac Day Dawn Service, can I ask you all to take your seats and remain seated unless asked to stand;
- Advise all about COVID Safety Plan follow direction of COVID Safety Marshalls;
- Advise Masks can be worn if required;
- Social Distancing must be adhered 1.5 metres at all times unless from the same household;
- Our thanks must go to our Park Team for their great efforts on the standard of this park today.

Seated at 04:45 am Secretary – Graeme Mossman Welcomes all attending and asks for Flag Party to mount.

Service	Information
Flag Party and Sub Branch members march on	Those who can stand please stand as the Flag Party marches onto the Memorial Park to the Flag Station, those who can not stand remain seated. Remain Standing for the Catafalque Party.
March on the Catafalque Party	A party of 6 soldiers from School of Military Engineering will march on to the Obelisk and mount at their assigned posts. Around the Obelisk (Catafalque) Attendees may take their seats once the Catafalque Party has mounted in reverse arms.
Welcome address	Presented by Honorary President Graham Toll
Prayers and Readings	Call on Reverend Richard Mills to do the Bible reading
Hymn	Secretary invites all to follow through the Hymn Abide with Me

Service	Information
Hymn – Abide With Me	<p>All listen and quietly follow the Hymn to comply with COVID 19 safety</p> <p>Abide with me; fast falls the eventide; The darkness deepens; Lord with me abide When other helpers fail and comforts flee, O abide with me. Swift to its close ebbs out life's little day; Earth's joy grow dim; It's glories pass away; Change and decay in all around I see; O thou who changest not, abide with me. I need thy presence every passing hour. What but thy grace can foil the tempter's power? Who, like thyself, my guide and stay can be? Through cloud and sunshine, Lord, abide with me.</p> <p>I fear no foe, with thee at hand to bless; Ills have no weight, and tears not bitterness. Where is death's sting? Where, grave, thy victory? I triumph still, if thou abide with me</p> <p>Hold thou thy cross before my closing eyes; Shine through the gloom and point me to the skies. Heaven's morning breaks, and earth's vain shadows flee; In life, in death, O Lord, abide with me.</p>
Service	Information
The Lords Prayer	<p><i>Lead by Reverend Richard Mills</i></p> <p>Our Father, who art in heaven, Hallowed by thy name; Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, And forgive those who trespass against us; But deliver us not into temptation, But deliver us from evil. For the kingdom, The power and the glory as yours, Now and forever. Amen</p>

Service	Information
Wreath and Poppy laying	<p>Secretary asks Wreath Layers: President Ingleburn RSL Sub-Branch – Graham Toll President of Ingleburn RSL Sub-Branch Auxiliary Sub Branch – Barbara Lees, Ingleburn RSL Club Ltd President – Terry Goldsworthy Vietnam Veterans – John Lees Vice President Ingleburn RSL Sub-Branch School of Military Engineering – OC and WSM Combat Engineering Wing</p> <p><i>Piper plays The Lament during the start of the Wreath Laying and concludes soon after the last Wreath is laid.</i></p>
Anzac Address	<p>Secretary invites The Ingleburn High school Captains to give the Anzac address.</p> <p>Secretary thanks the Captains after the address. Secretary asks all to stand who can stand for The Ode</p>
The Ode	<p><i>Recited by the Honorary President</i></p> <p>They shall grow not old, as we that are left grow old; Age shall not weary them, nor the years condemn. At the going down of the sun and in the morning We will remember them.</p>
The Last Post	<p>Secretary asks All to face the West (In the direction of the Memorial Pond) Bugler – Band bugler from the Australian Army Band Victoria Barracks followed by 1 minutes Silence. Secretary asks all to face the Face East (In the direction of the White Cross) Sunrise</p>
The Reveille	<p><i>Bugler Stephen Johnson</i></p>
The Benediction	<p><i>Read by Reverend Richard Mills</i></p>
NZ Anthem	<p>Secretary thanks reverend and asks all to stand for the NZ anthem – God Defend New Zealand, followed by the Australian Anthem</p>
The National Anthem	<p>Secretary asks all to remain standing for the National Anthem – All Sing</p> <p>Australians all let us rejoice, For we are one and free; We've golden soil and wealth for toil; Our home is girt by sea; Our land abounds in nature's gifts Of beauty rich and rare; In history's page, let every state Advance Australia Fair. In joyful strains then let us sing, Advance Australia Fair.</p>

Thanks to Flag and Catafalque Party	<i>Secretary all to put their hands together to thank our Flag Party and Catafalque Party</i>
Catafalque Party Dismount	<i>Secretary asks Catafalque Party Dismount</i> All to stand if you can if you can not remain seated. Those standing remain standing after Catafalque Party marches off.
Flag Party Dismount	<i>Secretary Asks Flag Party to Dismount</i>
Piper	<i>Piper Peter Jan plays The Battle Oe'r</i>
Ceremony Concludes	Secretary asks all to put their hands together to thank those who supported this service as follows: <ul style="list-style-type: none"> <input type="checkbox"/> State Medical Services – first Aiders <input type="checkbox"/> Minister - Reverend Richard Mills; <input type="checkbox"/> Bugler - WO2 Stephen Johnson Bugler; <input type="checkbox"/> The Piper - Pete Jan <input type="checkbox"/> Anzac Address – School Captains Ingleburn High School <input type="checkbox"/> Other School Captains and Scouts <input type="checkbox"/> Memorial Park – GAPs Team Breakfast provisions to be advised on the day.

13. Service Participants

Graham Toll	Sub-Branch honorary President	Life Member – RAE
Major Nigel Hinde	OC Combat Engineer Wing	Commemorative Address
Graeme Mossman	Sub -Branch honorary Secretary	Service member RAE / MC
Catafalque Party	Soldiers from School of Military Engineering	
Bugler	Stephen Johnson	
Piper	Peter Jan, The Piper	
Flag Party	Ingleburn RSL Sub-Branch Service Members	
Service Minister	Reverend Richard Mills – Denham Court Anglican Church	
Schools attending dependent on COVID plan on the day		
Briar School	Curran Primary	Glenfield Primary Glenwood Primary
Guise Primary	Holy Family	Hurlstone Agricultural High Ingleburn High
Ingleburn Primary	James Meehan High	John Therry Catholic High
Leumeah Primary	Macquarie Fields High	Macquarie Fields Primary
Mount Annan High	Mount Annan Primary	Robert Townsend High Sackville Primary
Robert Townsend Primary	Sarah Redfern High	St Andrews Public
The Grange Public	Thomas Acres Public	