



NEWSLETTER

April 2015



Lest We Forget

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Welcome To Holy Cross

Welcome to Holy Cross Church. We hope that you find the worship uplifting and that your relationship with Jesus Christ is enriched through it.

April 2015. Easter and Anzac Day. An interesting juxtaposition? Something to ponder. This year marks the 100th anniversary of the Gallipoli Campaign.

Sunday Club is held on the first Sunday of the month at 9:00 am and crèche facilities are available at the rear of the church. A change table is in the disabled toilet. Nursing mothers can use the front meeting room, access through the hall (door has sign on it).

For those hard of hearing an **AUDIO LOOP** operates throughout the church area. Please use your “T” setting to make use of this.

Gluten free wafers are available. If you require these please speak to the service leader.

We invite you to stay for a cup of tea or coffee and a chat in the hall after the service.

ANGLICAN CHURCH of the HOLY CROSS

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Annual General Meeting

The Annual General Meeting of Parishioners will be held on Sunday 14 June 2015 following our 9:00 am morning service.

All members on our electoral roll are invited to attend.

Electoral Roll

All church members are required to complete a new enrolment form to become official members of the parish. If you have not already completed an enrolment please make sure you do so. Make sure you are an enrolled member of the parish so that you can vote at the upcoming Annual General Meeting.

Newsletter Deadlines

The deadline for articles for the newsletter is the 20th day of each month.

All contributions please to Peter.
pbowman@bigpond.com

Up & Coming Events

Get together with Uniting Church Melville Parishioners on Friday 1st May

The Quiz Night Friday 22nd May.

More information to come closer to the events.

Order of St Luke

The next meet of the Order of St Luke The Physician will be:

When: Thursday 9 April
7:30 pm
Venue: Holy Cross Church
56 McLean Street
Melville WA 6156
Topic: Meditation
Psalm 119 – 73-80
(Acknowledgement of the justice of God's ways & prayer for help)

Further information T: 0438 935 164.

Tennis Groups

There are several social groups who play tennis regularly on the court and they are looking for more players. If you would like to join them, please contact:

Thursday mornings from 8:30 to 10:30
June Jones 93393708 or 0407 991 827

Tuesday afternoon – 1:30 to 3:00
Norm Kidd 9330 4506

For information to do with the tennis court hire, contact Norm Kidd on 9330 4506.

Wardens Wish List



Each month the Church Warden intends to present a list of tasks/jobs that have been done or need to be done around the church.

Area	Task	Status
Foyer & Hall	Reshuffle of storage (underway)	
Garden	Rear Garden needs clearing & dead shrubs removed (underway)	
Garden	Garden Hose on Western Wall needs replacing	
Toilets	Toilet monitor – someone to change toilet rolls and ensure soap containers are full	✓
Hall Church	Glass doors – need cleaning	
Church	Airconditioner – needs servicing	

If you know of any jobs that need attention, let Jill know so that she can add it to the list.

Parish Council Report

(Meeting Sunday 8th March 2015)

Shrove Tuesday/Thursday Pancake event with KidsPlus, and the Ash Wednesday services were well received and attended.

Planning in place for Palm Sunday 29th March – consultation with Revd. Lionel Snell for the planning of Easter services to take place.

Fundraising:

- Ongoing planning for the Easter Kids Market is well underway.
- Future fund raising events in the planning
- Lenten sacrificial giving bags
- Quiz night
- Open Mic Night

Parish Annual Meeting -To be held Sunday 14th June, 2015 following Sunday service.

The Way Forward – Fresh Expressions

Archdeacon Lionel Snell will conduct a consultation with Parishioners.

Presence in Church

Building Relationships

It was decided creating a presence in the Church and building relationships with hall users should be encouraged. Parishioners to participate where they can.

Parishioners from Willagee are 100% behind the concept of getting together. It decided to hold a 'Happy Hour' from 6pm – 7:30pm on Friday 27th March.

General Business

Notices to continue being read after Sunday service to keep parishioners up to date with what is happening with their Church. Copy also to go on the notice board.

Prayer Team Tree

It was decided to develop a "Prayer Group for the Way Forward" to meet once a week commencing 4pm on Monday 16th March. All welcome. Prayer tree placed in church for parishioners to focus their prayers on the way forward and their place in it.

Kids Plus Changes unfortunately Lyn, who has been the mainstay of the Kids Plus+ programme, is not well and has had to withdraw, at least for the time being. GFS field worker who oversee Kids Plus+ will be asked to support the program through this period.

Treasurer advised that we are paying the bills. It was moved a \$3,000 payment be made to the Diocese for the unpaid accrued stipends.

Next meeting

12th April following the Sunday service.

Easter Kids Market



Successful fun event raising \$1,100. We had 18 table holders 2 people wanting 2 tables each meeting our target of 20 tables. We were receiving requests from the community for table's right up to the night before. Feedback from the table holders was they had a great time as well as making a little money.

The cake stall raised \$500, a wonderful selection of cakes provided by our parishioners their families, friends and parents from Mainly Music and Kids Plus+.

The Kids ministry table, games and face painting were a great hit. A big thank you to GFS for loaning us the big games and for the lovely young Mainly Music mum who volunteered her face painting skills.

And we had new families at Mainly Music this week that had spent time at the ministry table.

Easter Kids Market (cont'd)

Both the book stall and sausage sizzle contributed to the event.



We raised \$150 with the gold coin donation at the gate for Carol to take as a gift to the Living Hope organisation on her trip to Cape Town South Africa. The money will help with their four ministries:

- Living Care (health care ministry)
- Living Grace (homeless and substance abuse ministry)
- Living Right (prevention ministry)
- Living Way (economic empowerment ministry)

The online marketing was successful with a steady crowd flowing through. The advertising was helped by all the young computer literate people with our advertisement being placed on many websites and Facebook community pages throughout the metro area. We did very well for our first time – we learnt some lessons which will assist us in growing the next event in November.

Mainly Music & Kids Plus

First Term is over and Mainly Music & Kids Plus are having a break for the school holidays.

Mainly Music starts again on Wednesday 22nd April

The Kids Plus format is changing. It is now running for six weeks per term and starting on the 3rd Thursday of the term. So the first day back for Kids Plus will be Thursday 7th May at 4:00 pm.

Prayer Group

The Way Forward Prayer group is meeting every Monday at 4pm.

Each week there are a few people gathering specifically to prayerfully discern Gods plan for Holy Cross.

We are praying very specifically for – a coordinator for Kids Plus+, members for a leadership team (including unchurched people) to assist developing Fresh Expressions of Church.

If you can't make it please still pray at 4pm on Mondays. Come whenever you can it does not matter if you can't come every week just come when you can.

Religious Freedom

‘We must speak out for religious freedom’ – Welby condemns silence

The Archbishop of Canterbury has called on politicians, the church and the media to speak out against the ‘creeping climate of fear and animosity’ at the launch of a new partnership to address the growing problem of violence against Christians worldwide.

The Religious Liberty Commission (RLC), recently launched at Westminster, is calling on the British government to intervene to prevent religious cleansing and violent persecution.

In his keynote address, Justin Welby highlighted the persecution of Christians in the Middle East, Saudi Arabia and Pakistan, as well as attacks against Jews in Europe and the firebombing of mosques. He told an audience of parliamentarians and church leaders:

“That quiet creeping removals of freedom that create a climate of fear and animosity is why we must speak out. We must speak out in solidarity. Silence is not an option. Treasuring the dignity of each and every human must mean that we treasure their right to religious belief – even when we profoundly disagree with them.”

The RLC is pressing the Department for International Development to make religious freedom a strategic priority. It is calling for a special envoy on Freedom of Religion or Belief within the Foreign and Commonwealth Office (FCO) to report back on persecution

worldwide. It also wants the FCO to produce an annual report to demonstrate the steps taken by the UK Government to promote religious freedom.

The RLC is a Commission of the Evangelical Alliance, comprising Christian Solidarity Worldwide, Open Doors UK and Release International. These groups, which have been working for decades to raise awareness of persecution issues, will be collaborating under the banner ‘One voice for the persecuted Church.’

“A staggering 76 per cent of the world’s population live in countries with high restrictions on religious freedom,” said Mervyn Thomas, the CEO of Christian Solidarity Worldwide. “The vast majority of those facing persecution are Christians. Our purpose is to amplify the cries of the persecuted so the world can no longer ignore them.”

According to the RLC, Christians are subject to violence, intimidation and discrimination in more than 50 countries. Some are murdered because of their faith. “In the very birthplace of Christianity, the Middle East, the Christian faith is in danger of extinction,” said Mervyn Thomas.

A victim of persecution in Eritrea, one of the world’s most repressive regimes, described the attacks there against Christians. The Rev Dr Berhane Ashmelash said: ‘Today in Eritrea, Christians are imprisoned and regularly subjected to starvation, heavy labour and solitary confinement. Prison could be an underground pit or a metal

shipping container. Torture is frequent. People are tied by both hands and legs and hanged on trees for hours or days. One form of hanging is the "Jesus Christ" which looks like a crucifix."

The Archbishop of Canterbury welcomed the coordination of voices speaking out against persecution under the one banner of the RLC.

Coptic Martyrs

The deaths of 21 Christians to ISIS will not be in vain as they will be declared martyrs by the Coptic Orthodox Church, the equivalent of canonisation in the Catholic Church.

In a statement, Pope Tawadros II, the head of the Coptic Orthodox Church affirmed that the martyrdom of the 21 will be commemorated every 8th Amshir of the Coptic Calendar, the feast day of the Presentation of Jesus at the Temple.

In one of the latest acts of terror committed by the Islamic State, the militants uploaded a video entitled, "A Message Signed in Blood to the Nation of the Cross," in which they showed the beheading of the 21 Christian men on a beach.

Despite their impending death, the Christian men could be heard continuously chanting the words "Lord Jesus Christ", while some even screamed the name of Yeshua in their final moments.

While the intention of ISIS was to sow fear among those who do not share their beliefs, the courage of the Christians has inspired many to further profess their faith.

"The name of Jesus was the last word on their lips. And like the early church martyrs, they entrusted themselves to the one who would receive them soon after. That name, whispered in the last moments, was like the seal of their martyrdom," Catholic Bishop Antonios Aziz Mina of Giza said, following Pope Francis's message denouncing the killings.

Beshir Kamel, whose brothers Bishoy and Samuel were among the martyrs slain by the group, said that his siblings' martyrdom serves as a "badge of honour to Christianity."

"ISIS gave us more than we asked when they didn't edit out the part where they declared their faith and called upon Jesus Christ. ISIS helped us strengthen our faith," he said.



Prayer of Easter Hope

Dear Father,

When we have lost someone we love, the world seems very dark. Sometimes we might feel that our world has ended, and it's hard to turn round and glimpse any light ahead.

But you, Lord, know all about that, and you care.

You sent Jesus to overcome death and lead us into the light of his forgiveness and freedom - to new and eternal life.

Help us Lord, like Mary, to turn away from the darkness death wants to scare us with, and to reach out to you.

Help us to take courage, strength and confidence from the reality of Jesus' resurrection.

He is alive and we are his. There is nothing to fear. All shall be well.

Hallelujah. Amen.

Dial-a-Prayer

They have Dial-a-Prayer for atheists now.

You call up and it rings and rings but nobody answers.

Maundy Thursday

Maundy Thursday is famous for two things. The first is one of the final acts that Jesus did before his death: the washing of his own disciples' feet. (see John 13) Jesus washed his disciples' feet for a purpose: *"A new command I give you: Love one another. As I have loved you, so you must love one another."* His disciples were to love through service, not domination, of one another.

In Latin, the opening phrase of this sentence is 'mandatum novum do vobis'. The word 'mundy' is thus a corruption of the Latin 'mandatum' (or command). The ceremony of the 'washing of the feet' of members of the congregation came to be an important part of the liturgy (regular worship) of the medieval church, symbolising the humility of the clergy, in obedience to the example of Christ.

But Thursday was also important because it was on that night that Jesus first introduced the Lord's Supper, or what we nowadays call Holy Communion. Jesus and his close friends had met in a secret upper room to share the Passover meal together - for the last time. And there Jesus transformed the Passover into the Lord's Supper, saying, 'this is my body' and 'this is my blood' as he, the Lamb of God, prepared to die for the sins of the whole world. John's gospel makes it clear that the Last Supper took place the evening BEFORE the regular Passover meal, and that later Jesus died at the same time that the Passover lambs were killed.

Good Friday

Good Friday is the day on which Jesus died on the cross. He was crucified at 9am in the morning, and died six hours later, at 3pm. It is the most solemn day in the Christian year, and is widely marked by the removal of all decorations from churches. In Lutheran churches, the day was marked by the reading of the passion narrative in a gospel, a practice which lies behind the 'passions' composed by Johann Sebastian Bach (1685 – 1750). Both the St Matthew Passion and the St John Passion have their origins in this observance of Good Friday.

The custom of observing a period of three hours' devotion from 12 midday to 3 pm on Good Friday goes back to the 18th century. The 'Three Hours of the Cross' often take the form of an extended meditation on the 'Seven Last Words from the Cross', with periods of silence, prayer, or hymn-singing.

Easter

Easter is the most joyful day of the year for Christians. Christ has died for our sins. We are forgiven. Christ has risen! We are redeemed! We can look forward to an eternity in his joy! Hallelujah!

The Good News of Jesus Christ is a message so simple that you can explain it to someone in a few minutes. It is so profound that for the rest of their lives they will be still be 'growing' in their Christian walk with God.

Why does the date move around so much? Because the date of Passover moves around, and according to the biblical account, Easter is tied to the Passover. Passover celebrates the Israelites' exodus from Egypt and it lasts for seven days, from the middle of the Hebrew month of Nisan, which equates to late March or early April.

Sir Isaac Newton was one of the first to use the Hebrew lunar calendar to come up with firm dates for Good Friday: Friday 7 April 30 AD or Friday 3 April, 33 AD, with Easter Day falling two days later. Modern scholars continue to think these the most likely.

Most people will tell you that Easter falls on the first Sunday after the first full moon after the Spring Equinox, which is broadly true. But the precise calculations are complicated and involve something called an 'ecclesiastical full moon', which is not the same as the moon in the sky. The earliest possible date for Easter in the West is 22 March, which last fell in 1818 and won't fall again until 2285. The latest is 25 April, which last happened in 1943 and is next due in 2038.

Why the name, 'Easter'? In almost every European language, the festival's name comes from 'Pesach', the Hebrew word for Passover. The Germanic word 'Easter', however, seems to come from Eostre, a Saxon fertility goddess mentioned by the Venerable Bede. He thought that the Saxons worshipped her in 'Eostur month', but may have confused her with the classical dawn

goddesses like Eos and Aurora, whose names mean 'shining in the east'. So Easter might have meant simply 'beginning month' – a good time for starting up again after a long winter.

Finally, why Easter eggs? On one hand, they are an ancient symbol of birth in most European cultures. On the other hand, hens start laying regularly again each Spring. Since eggs were forbidden during Lent, it's easy to see how decorating and eating them became a practical way to celebrate Easter.

Why Easter Will Never Go Away

How do you make sense of the Resurrection? Dead men don't rise, so why believe that this particular dead man did rise?

At the end of St Luke's Gospel we read that: *"they still did not believe it because of joy and amazement"* (Luke 24.4). This is highly significant. The Gospels do not show us a group of disciples who were in a receptive frame of mind. After the crucifixion, they were in hiding, frightened and scattered. Then suddenly, they came out of hiding and were totally different; excited, joyful. By Pentecost they were confident, with one firm message: "You crucified Jesus, but God raised him up!"

How did they know this? Because of experience. Some of them had visited the tomb of Jesus: it was empty. Others claimed to have seen and touched the risen Lord. Were they hallucinating? People can hallucinate in groups – when taking drugs, for

example. But of course each one will see a different hallucination. But the disciples all saw the same thing. Or rather, the same person. Jesus.

Were they lying? Jesus had died a humiliating death as a criminal. Perhaps they wanted to rescue His good name. So did they pretend they had seen Him?

This theory has a big problem. Their preaching led them into trouble with the authorities. They were beaten and imprisoned and some of them killed. People will die for ideas and causes which they believe in passionately. But not for things they have made up. We might suffer for our convictions, we will not suffer for our inventions.

What about the 'swoon' theory? That Jesus didn't die on the cross, despite terrible wounds. He recovered in the tomb, and escaped. The disciples nursed Him back to health. But Roman soldiers knew when a man was dead; and there was the guard on the tomb. Also, the events which followed simply don't fit.

If the disciples had been hiding Jesus, they would have kept very low-key, and out of the way, so that the authorities did not come after him again.

Besides, to preach that God had raised Jesus from the dead – which is exactly what they did preach – would have been a lie. Beatings and threat of death would soon have loosened their tongues. Inventions crumble under pressure; convictions hold fast.

Another reason for believing in the Resurrection is this: Jesus' continuing impact. Thousands and soon millions of people in every generation since have shared an inescapable sense of being 'accompanied' through life. Though unseen, they identify this presence as the Risen Lord.

Sometimes this experience of meeting Jesus is gentle and fitful. Sometimes it is dramatic and life-changing. This reminds us that the resurrection of Jesus is not just an interesting historical puzzle. It is a vital present day reality. It brings wonderful comfort, assuring us of the central Christian truths: death is dead; Jesus is alive; God is love.

This central notion was captured, most movingly, by the great Albert Schweitzer: "He came to those men who knew Him not. He speaks to us the same word: 'Follow thou me', and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal himself in the toils, the conflicts, the suffering which they shall pass through in His fellowship, and, as ineffable mystery, they shall learn in their own experience who He is."

Have a joyful – and a challenging –
Easter

The Ultimate Offer to the Human Race

This Easter the media will rightly remind us of the carnage in Syria, Northern Iraq, Ukraine and Afghanistan. For as we celebrate this great Festival, commemorating Christ's victory over evil, we are confronted with death, barbarity and terror in the world. Unless we choose to live in fantasyland, we have to relate the two.

First, Jesus Christ did not escape death. Nor did He promise His followers a trouble-free world. Actually, they themselves can expect an above average share of suffering.

Secondly, we believe that Christ's death was no accident, no mistake. It was typical of the evil deeds that human beings mete out to each other. Innocent suffering did not begin in Jerusalem and will not end there. But the crucifixion was a calculated risk: God's costly and unexpected intervention in human affairs. The Christian claim that God's Son was put to death is deeply offensive to religious groups who cannot believe that the remote and all-powerful God to whom human beings should submit, has Himself submitted to our brutality. Yet it is in this way that God enlists in His creation without violating it.

Thirdly, Christ's way of sacrifice, forgiveness and reconciliation is God's ultimate offer to the human race. We are going to learn it, if necessary the hard way, however long it takes. But the world is populated by former enemies: ask the French or the Spanish

or the Americans about the British, if you doubt that.

The first reaction of the people who witnessed the resurrection of Jesus Christ was fear. Incredulity, too, but fear. And no wonder: they were seeing the King of Kings.

In the last book of the Bible, the Risen Christ is described like this: "I saw one like the Son of Man, clothed with a long robe and with a golden sash across His chest. His head and His hair were white as white wool, white as snow; His eyes were like a flame of fire, His feet were like burnished bronze refined in a furnace, and His voice was like the sound of many waters..... When I saw Him, I fell at His feet as though dead."

That is the proper first response of reverence and respect to a vision of God. Only then can we hear the words spoken by this terrifying figure:

"Do not be afraid: I am the first and the last, and the living one. I was dead, and see I am alive forever and ever; and I have the keys of death and the world of the dead."

God's rule over the world – the world at its worst and the world at its best – was reasserted at the first Easter. This is no domestic, ecclesiastical event. It is God's glorious yet solemn challenge to His rebellious creation: the grip of evil and death is terminally weakened. Christ is Risen! He is Risen indeed!

Largest Volcanic Eruption – Ever

The largest volcanic eruption in recorded history – Mount Tambora in Indonesia – began 200 years ago this month, on 5th April 1815.

Ash in the atmosphere lowered global temperatures for two years, and an estimated minimum of 70,000 people died. The explosion was heard 1600 miles away, and ash fell at least 800 miles away.

The eruption column reached the stratosphere, an altitude of more than 27 miles. Fine ash particles stayed in the atmosphere for many months, spread around the globe by longitudinal winds, creating brilliantly coloured sunsets and twilights in London and influencing painters such as Turner.

In the spring and summer of 1815, a persistent "dry fog" was observed in the north-eastern United States. The fog reddened and dimmed the sunlight, so that sunspots were visible to the naked eye. In 1816, known as the Year Without a Summer, countries in the Northern Hemisphere suffered extreme weather conditions.

Cool temperatures and heavy rains resulted in failed harvests in Britain and Ireland. Famine was prevalent in Wales and north and south-west Ireland, following the failure of wheat, oat and potato harvests.

Tambora's explosion was 10 times bigger than Krakatoa and more than 100 times bigger than Vesuvius or Mount St Helens.

Wisdom and Age

The longer we live the more opportunities we have – we learn more about life, meet more people, read and watch more, do more travel and work, participate in sport, take more risks, do more study, play more games, listen to more music, and have more conversations. This sounds like lots of positive experiences as we age.

But also we experience more losses – physical ability, life partner and friends, work, independence. These may play havoc with our well-being, happiness and resilience.

However, because of our wealth of experiences in life, wisdom really does come with age and ageing can benefit the mind. Wisdom is much more common in the mature population.

So what is wisdom? Definitions cover many themes and concepts. The Oxford English Dictionary uses sagacity, common sense, being wise, having experience and knowledge together and applying them critically, to describe wisdom. Other definitions include emotional resiliency, humility, superior judgement, intelligence and problem solving.

Erik Erikson, a developmental psychologist, regarded as the father of modern life-cycle psychology suggested that looking forward, rather than backward to memories laced with regret and despair, will lead to an authentic old age.

Charles Dickens said that picking and choosing scenes from our lives gives

coherence and meaning in old age and allows us to balance our personal integrity with the inevitable decline in physical health and in the face of death.

Jean Paul Sartre says freedom is what you do with what's been done to you. Man is not the sum of what he has already, but of what he does not yet have and of what he could have. Sartre equates freedom with the attainment of wisdom.

Cervantes said "Time ripens all things, No man is born wise".

Wisdom is what we do with our experiences, how we learn from them and let them shape our lives. Wisdom is a positive personal response to our lives, no matter how they are lived. It makes a likely old age enticing and exciting.

In the words of Epicurus, "It is not the young man who should be considered fortunate but the old man who has lived well, because the young man in his prime wanders much by chance, vacillating in his beliefs, while the old man has docked in the harbour, having safeguarded his true happiness."

Gallipoli: A Military Disaster



Charles Dixon, The landing at Anzac, 1915

On April 25th 1915 the Allies embarked on a bold but ultimately disastrous attempt to ensure a safe sea-route to their Russian allies. The Dardanelles, a narrow strait of water at the entrance to the Black Sea, had been a bone of contention long before the War, the British navy having made several attempts without success to destroy the Turkish artillery which effectively commanded passage through it.

Now, in response to Russian requests for help, the allies embarked on the first opposed landing in the era of modern warfare. Substantial British and French contingents supported by a strong Australian and New Zealand presence made up the invading force.

The ANZACs, as they were known, were charged with the daunting task of making a landing on the beaches to the north of the peninsula, while no less than four other landings were planned along the Asiatic coastline.

The ANZAC force went ashore from overloaded boats which sank into the sand, and suffered heavy casualties. The other landings were weakened by the fact that the invading forces were thinly divided in order to multiply the invasion points. They all got bogged down along the coast without being able to make any serious inroads - the Australians, for instance, never got more than a quarter of a mile into enemy territory. What was intended to be a quick, decisive strike dragged on into the Autumn and Winter - very

much the same pattern as the Western front.

The next hazard was disease. Typhoid, cholera and diarrhoea struck the allied ranks. Over a hundred thousand men became sick and many died. General casualties on both sides were also high. Figures are unreliable, but it seems that at least a million men (Turkish and allied) died during the Gallipoli campaign, as it became known. It ended early in 1916 with the withdrawal of the surviving allied troops. It was a military disaster, possibly the worst of the whole war.

As so often, there were long-term consequences. One was that Turkey was able to achieve its independence from the Ottoman Empire, and over the post-war era became a respected country under the leadership of President Ataturk. Another unexpected result was the recognition of the role of the Australian and New Zealand armies. ANZAC Day is still observed in both countries on the anniversary of that fateful landing. A wave of national pride did much to establish their independence within the emerging Commonwealth.

One odd, and rather topical aspect of these events was the call by the Turkish Sultan - the titular head of the Muslim Caliphate - for a Holy War (Jihad) against the infidel rulers of Britain, France and Russia. Their Muslim subjects should rise up and overthrow them.

At home in Britain, the failure of the Gallipoli campaign strengthened the argument of those who believed that the Western Front was the military priority. It might be a stalemate, but at least it was a stalemate that might eventually lead to victory.

Lieutenant Lawrence Dominic 'Fats' McCarthy



AUSTRALIAN WAR MEMORIAL

ART09424

Dominic McCarthy was born in York, Western Australia, in August 1892. Having been orphaned at a young age, McCarthy listed no next of kin on his attestation papers when he joined the Australian Imperial Force in October 1914. He was brought up in Clontarf Orphanage in Perth and educated in Catholic schools.

Private McCarthy was posted to the 16th Battalion where his large build earned him the nickname "Fats". The battalion landed at Gallipoli on 26 April 1915 and McCarthy remained on the peninsula until illness forced his evacuation in September. By then he had been promoted to sergeant. He returned to duty in November and was among the last in his battalion to leave Gallipoli on 20 December.

By June 1916 the 16th Battalion were in France where they took part in the fighting at Pozières and Mouquet Farm in August. McCarthy was promoted to company sergeant major in March 1917 and the following month was commissioned as a second lieutenant. The day after receiving his commission, McCarthy was wounded at Bullecourt and evacuated to England where he spent three months in hospital and convalescing. In November he was promoted to lieutenant and was awarded the French Croix de Guerre. He spent the months between February and August 1918 training troops in England, before rejoining his battalion in time for the offensive that began on 8 August.

Just over two weeks later, on 23 August, McCarthy performed what some regarded as the most effective piece of individual fighting in the history of the AIF next to Albert Jacka's Military Cross winning feat at Pozières. McCarthy, leading the 16th Battalion's "D" Company, attained his objectives, but the battalion on their left had been held up by German machine guns. He and a sergeant attacked the machine-

gun posts, capturing 460 metres of German trench and forcing the surrender of between forty and fifty Germans. McCarthy was unscathed, the sergeant wounded. For this McCarthy was awarded the Victoria Cross that, within his battalion and in some quarters of the London press, came to be known as the "super-VC".

Ten days after the war ended, on 21 November 1918, McCarthy was evacuated to England with influenza. He returned to Australia in December 1919, having married Florence Norville the previous January. Their only son, Lawrence, was killed in action on Bougainville in 1945. McCarthy was demobilised in August 1920. He returned to Western Australia but moved to Victoria in 1926. He gained employment with the Sunshine Harvester Works remaining with them until 1934 when the company was forced to lay off staff during the depression. He found new work the following year with the Trustees, Executors & Agency Co., and remained with that company until his retirement in 1969.

McCarthy died at Heidleberg Repatriation Hospital in Melbourne in May 1975 and was cremated with full military honours.

Dates For Your Diary



Wed 1 April

10:30 am Mainly music

Thur 2 April

No Kids Plus

06:30 pm Maundy Thursday Service

Wed 8 April

No Mainly music
(School Holidays)

Thu 9 April

No Kids Plus
(School Holidays)

07:30 pm Order of St Luke

Sun 12 April

10:30 am Church Council

Tue 14 April

09:00 am Bible Study
(at the Church)

Wed 15 April

No Mainly music
(School Holidays)

Thu 16 April

No Kids Plus
(School Holidays)

Tue 21 April

09:00 am Bible Study
(at the Church)

Wed 22 April

10:30 am Mainly music

Thu 23 April

No Kids Plus

Tue 28 April

09:00 am Bible Study
(at the Church)

Dates For Your Diary (cont'd)

Tue 28 April

09:00 am Bible Study
(at the Church)

Wed 29 April

10:30 am Mainly music

Thu 30 April

No Kids Plus

Wed 6 May

10:30 am Mainly music

Thu 7 May

04:00 pm Kids Plus

Fri 22 May

07:30 pm Quiz Night

Sun 14 Jun

10:30 am Annual General Meeting
Anglican Parish of Melville

For MPs Only

At the pearly gates, St. Peter greeted a minister and a member of parliament and gave them their room keys. "Vicar, here are the keys to one of our nicest single rooms. And for you, Mr MP, the keys to our finest penthouse suite." The vicar began to protest that this was unfair. "Listen," St. Peter said, "ministers are a ten a penny up here, but this is the first MP we've ever seen."

St. James The Least Of All

On why you should never encourage your congregation

My dear Nephew Darren

There are times when I indulge you too much; why I ever let you run your course "Taking Responsibility for your Church" among our congregation, I am now unable to understand. I had hopes that it might encourage a few more people to volunteer for the flower rota, or to give occasional help mowing the churchyard. I even had a vague fantasy that someone might turn detective, and discover who was eating the chocolate biscuits between Sundays, condemning the rest of us to munch on Rich Tea after Services.

Unfortunately, your course turned out to be inspirational, and has fired up our members to take on all sorts of new initiatives. Enthusiasm in a congregation can be a very dangerous thing, especially if people start making decisions on their own.

Those who formed a welcoming group are admittedly well-meaning – although it was more than a little traumatic for those coming through the door the next Sunday to be greeted with frenzied hand-shakes, big toothy smiles, and even hymnbooks. That is unheard of in this church – we always ignore people and leave them to find hymnbooks – if they can.

Naturally, all those offering to take the prayers, produce new orders of Service and even to give the occasional sermon have been booked on the appropriate training courses. By the time they have been completed, I can only hope they will have gone off the idea.

But it was the group which decided to "beautify" the church who have proved the most tiresome. Hanging the Christmas tree lights round the altar made it look as if I was standing behind a fairground stall, waiting to invite people to throw hoops round teddy bears – although I would have rather enjoyed making winners sit for the rest of the Service holding a polythene bag containing a goldfish.

Our pulpit has also been given a makeover, with the various panels painted in contrasting colours; I am sure the sixteenth century Flemish woodcarvers would be delighted with the result, although the next time any medieval historians come to view it, I shall take the day off – probably travelling abroad.

My dear Darren, your course took the stopper out of the bottle; would you please run another to put it back?

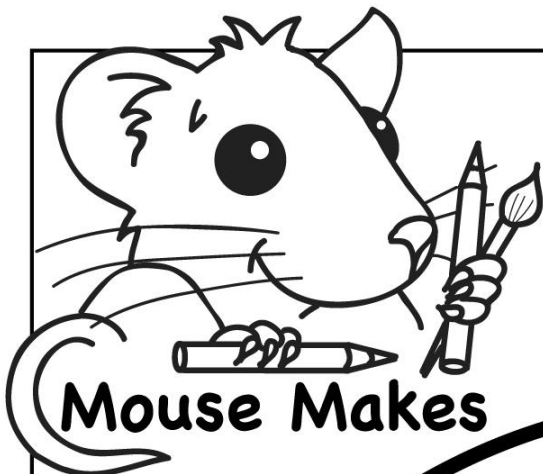
Your loving uncle,
Eustace

Rosters from Friday 3rd April 2015 to Sunday 17th May 2015

Date	Media	Money	Reading	Prayers	Communion	Altar	Flowers	Morning Tea
3 rd Apr Good Friday	Mike A	Betty SG& Pat	Betty SG	Betty R	Betty R	Carol	No flowers Lent	No Morning Tea
5 th Apr Easter Day	Peter B	Betty SG& Pat	Jill	Jill	Jill	Carol	Everyone	Everyone
12 th Apr	Mike A	Betty SG& Pat	David	Beryl	Adele	Sheri	Betty R	Joy & Frank
19 th Apr	Peter B	Betty SG& Pat	Beryl	Beryl	Beryl	Sheri	Adele	Marg & Ida
26 th Apr	Mike A	Betty SG& Pat	Norma T	Betty R	Betty R	Sheri	Joy	Adele & Michael
3 rd May	Peter B	Betty SG& Pat	Betty SG	Jill	Jill	Ida	Betty R	Betty R & Hazel
10 th May	Mike A	Betty SG& Pat	David	Beryl	Beryl	Ida	Adele	Joy & Frank
17 th May	Peter B	Betty SG& Pat	Pat T	Jill	Adele	Ida	Joy	Marg & Ida

Note

If you are unable to fulfil your roster duty on your rostered day, please try to find someone to swap with.
If you cannot find anyone, please call Annette or Jill.



Mouse Makes

Colour the picture and cut out. Make into an Easter card or hang up.

Jesus said to Martha,
"I am the one who raises the dead and gives them life again. Anyone who believes in me, even though he dies like anyone else, shall live again. He is given eternal life for believing in me and shall never perish. Do you believe this Martha?"

"Yes, Lord," she said "I believe you are the Messiah, the Son of God, the one we have so long awaited."

Matthew 11:25

JESUS WAS CRUCIFIED

JESUS

SON OF GOD

Matthew 3:16-17

SAVIOUR

John 3:16-17

LORD

1 Corinthians 1:9

SHEPHERD

John 10:11

JESUS WAS BURIED

JESUS IS WITH US

JESUS IS RISEN

JESUS IS ALIVE!
 Read the Easter story in Luke 22-24

THE WORD
 John 1:1-50

THE WAY
 John 14:6

THE LIGHT
 John 8:12

THE BREAD
 John 6:35

THE LAMB
 John 1:29

THE DOOR
 John 10:9

THE LIFE
 John 11:25-27

JESUS IS ALIVE

Jesus said:
"I am the resurrection"
 Read Matthew 11:14-44

Jesus' last supper

Bible Sketchbook



Jesus gets round a table for a meal with his twelve disciples



He breaks bread - a sign of his body given for us

Jesus knows time is short. He is going to be betrayed. The officials will murder him. He wants his followers to understand this is a really important last meal. He wants them to have similar meals in memory of him after he is gone.

In the past the people of God have been saved from death by the sacrifice of the body and blood of a perfect lamb.

Now Jesus says he is like that lamb but it is he who is giving his body and blood as a spiritual sacrifice. As a result anyone who believes in him and follows him will be set free from sin

and death. They will have eternal life!

And this promise is for all people everywhere - including you and me!

*Read more in
Luke 22: 14-20 &*

*1 Corinthians 11:
23-24*



He gives them a cup of wine - to symbolise his blood poured out for us all so we can live!

W Mather©

Bible Sketchbook – Study Notes

A very special supper.

A Bible Sketchbook Bible Study

Some brief notes to go with “Jesus’ Last Supper”

1. Read Luke 22: 14-20. In verse 14 Jesus refers to “this Passover”. For the background to the Passover look at Exodus 12: 1-14. In particular look at v13, how the people are saved from death “passed over” by the blood of a lamb.
2. In Luke 22: 14 Jesus has been “eagerly” looking forward to the Passover before he suffers. Discuss the connection between the first Passover and this new Passover. How will it ‘find fulfilment in the Kingdom of God’ (v16)? What is the suffering?
3. Read vv17 and 19. Discuss the symbolism of the bread and the wine. What does he want us to do and why: “in remembrance of me”? What is this “new covenant”?
4. Read v 21-23. Who is Jesus referring to here?
5. Read 1 Corinthians 11: 23-34. Look at verses 27-29. Why is it so important for people to examine themselves before taking the bread and the wine? Why is behaviour linked to this? What preparation can each of us make?
6. In verse 26, Paul says: “you proclaim the Lord’s death until he comes.” Discuss why he connects the death of Jesus with his coming again?
7. Even if you don’t have time to cover all these questions make time for prayer together, either as a whole group or in smaller groups. Particularly in the latter this can be valuable time for sharing and praying for personal needs.

Service Times

Wed 1 April (Violet or Red)

09:30 am Prayers
Ps 88,
1 Samuel 2: 1-10,
Hebrews 2: 5-18

Thu 2 April (White or Violet or Red)

Maundy Thursday

6:30 pm Service
Exodus 12: 1-4 (5-10) 11-14
Ps 116: 1-2, 11-18,
1 Corinthians 11: 23-26
John 13: 1-17, 31b-35

Fri 3 April (Red)

Good Friday

09:00 am Prayers
Isaiah 52: 13 – 53: 12,
1 Corinthians: 18-31,
John 18: 1 – 19: 42

Sun 5 April (White)

Easter Day

09:00 am Service
Acts 10: 34 – 43
1 Corinthians 15: 1-11 ,
John 20: 1-18

Wed 8 April (White)

No Service (School Holidays)

Service Times

Sun 12 April (White)

Second Sunday of Easter

9:00 am Service
Acts 4: 32-37
1 John 1: 1-22 ,
John 20: 19-31

Wed 15 April (White)

No Service (School Holidays)

Sun 19 April (White)

Third Sunday of Easter

9:00 am Service
Acts 3: 12-20
1 John 2: 15-17, 3:1-6 ,
Luke 24: 36b-48

Wed 22 April (White)

09:30 am Prayers
Ps 118: 1-18,
Exodus 20: 18-21: 6,
John 9: 24-41

Sun 26 April (White)

Fourth Sunday of Easter

9:00 am Service
Acts 4: 5-12
1 John 3: 16-24,
John: 10: 11-18

Wed 29 April (White)

09:30 am Prayers
Ps 145,
Exodus 25: 31-40,
John 11: 38-44