



Campbelltown Spiritualist Church

CWA HALL AT THE END OF KING STREET CAMPBELLTOWN

Service every Sunday 5.00pm to 6.30pm

Contact: Maxine (02) 9826 7330 or Our Web Site: www.campbelltownspiritualchurch.com

NEWSLETTER MARCH / APRIL 2015

The Seven Principles

1. The Fatherhood of God
2. The Brotherhood of Man
3. The communion of Spirits & the Ministry of Angels
4. The continuous existence of the human soul
5. Personal responsibility
6. Compensation & retribution
for all good & evil deeds done on earth
7. Eternal growth open to every human soul

Upcoming Guests

March 2015

- 1st – Ian Crosbie
- 8th – Sylvia Percival
- 15th – Tucky & Jason
- 22nd – Linda Usope
- 28th – Ann Bradshaw

April 2015

- 5th – Kerrie Wearing
- 12th – Kylie Savidge
- 19th – Marcia Quinton
- 26th – Patricia McRae

OUR SPIRITUALIST CHURCH SERVICE

- Welcome and introductions
- Song or Hymn and Opening Prayer
- Song/Hymn to lift the energy
- Address by the Guest Speaker
- Reading The Great Invocation &/or The Seven Principles
- Meditation and Healing
- Members of the congregation invited to share meaningful experiences or suitable readings
- Song or Hymn with freewill donation
- Demonstration: Spiritual communion (proof of survival) by guest medium
- OR Overheads, Psychometry etc.
- Notices
- Benediction (closing prayer/blessing) and closing Song or Hymn
- Tea and Coffee and a chat

LEST WE FORGET100 years on



ANZAC Day – 25 April – is probably Australia's most important national occasion. It marks the anniversary of the first major military action fought by Australian and New Zealand

forces during the First World War.

Australians recognize 25 April as an occasion of national remembrance, when Australians reflect on the many different meanings of war.

In modern times ANZAC Day goes beyond the anniversary of the landing on Gallipoli in 1915. It is the day we remember all Australians who served and died in all wars, conflicts, and peacekeeping operations. The spirit of ANZAC, with its human qualities of courage, mateship, and sacrifice, continues to have meaning and relevance for our sense of national identity. On ANZAC day, ceremonies are held in towns and cities across the nation to acknowledge the service of our veterans.

<https://www.awm.gov.au/commemoration/anzac>

And.... **Send love from your heart to all situations.**
Only love can heal the turmoil we witness in our daily lives.
Focus on love don't be trapped into joining the hate brigade.



NOTICES:

SUPPORT YOUR CHURCH Feel free to come and help set up, clear up, (many hands make light work) bring a friend, bring a plate of something, flowers from your garden, host a service, whatever makes you feel good - all contributions appreciated.

HAPPY BIRTHDAY: Best Wishes & Many Happy Returns to all our friends who are celebrating birthdays in March & April. We hope that the year ahead will be everything you wish for yourself and more.....let your light shine away the darkness!

An Anzac day joke.....

An elderly man lay dying in his bed. While suffering the agonies of impending death, he suddenly smelled the aroma of his favourite Anzac bickies wafting up the stairs. He gathered his remaining strength, and lifted himself from the bed. Leaning on the wall, he slowly made his way out of the bedroom, and with even greater effort, gripping the railing with both hands, he crawled downstairs. With laboured breath, he leaned against the door-frame, gazing into the kitchen. Were it not for death's agony, he would have thought himself already in heaven, for there, spread out upon waxed paper on the kitchen table were literally hundreds of his favourite Anzac bickies!

Was it heaven? Or was it one final act of love from his devoted Aussie wife of sixty years, seeing to it that he left this world a happy man?

Mustering one great final effort, he threw himself towards the table, landing on his knees in rumped posture. His aged and withered hand trembled towards a biscuit at the edge of the table, when it was suddenly smacked by his wife with a spatula.....

"Hands off" she said, "they're for the funeral."

Quick Quiz

1. How long did the Hundred Years' War last?
2. Which country makes Panama hats?
3. From which animal do we get cat gut?
4. In which month do Russians celebrate the October Revolution?

Easy isn't it? Move on to Question 5.

5. What is a camel's hair brush made of?
6. The Canary Islands in the Pacific are named after what animal?
7. What was King George VI's first name?
8. What colour is a purple finch?
9. Where are Chinese gooseberries from?
10. What is the colour of the black box in a commercial airplane?

Answers (no peeking before you finish)

FREE WHISKEY... A soldier, who was habitually drunk, publicly announced to all the men in his company and surrounding companies that he was swearing off drinking and that all the other soldiers should give up this foul habit also. The other soldiers would tease him to fall off the wagon by giving him whiskey and get him drunk. Every morning he would be back preaching about the sins of alcohol. One day his tent mate told him he ought to give up preaching about the evils of the jug as he always ends up drunk. With a twinkle in his blood shot eyes he said " what, and give up all that free whiskey?"



ABORIGINAL DIGGERS

Approximately 400 Indigenous people served in World War I but accurate numbers might never be known. Many did not identify themselves, as Indigenous when they joined the military because as Aboriginal people they would not have been allowed to join, or they wanted to avoid exposure to racism. Instead they pretended to be Maori or Indian.

When Aboriginal men tried to enlist they were rejected and sent back to their communities and often arrested because they were not allowed to leave their prescribed area.

Upon their return to Australia, instead of recognition Aboriginal Diggers received ignorance and racism. They were not eligible for returned servicemen land grants or even membership of RSL Clubs. Sometimes some even found that the government had taken their children away while they defended their country.

The absence of Service Records means that Aboriginal war veterans hardly get the recognition and respect their white counterparts receive. While their stories have not been previously told in the public domain or taught in schools the Yamba Museum wishes to acknowledge their contribution including the Yaegl people from this area.

Thought for the day

On the Spiritual journey there is no end to learning

Tami Simon

10 facts about the ANZACs-

10 quick facts about the "boys at the front". How much do you really know about the ANZACS? –

1. ANZAC is an abbreviation of The Australian and New Zealand Army Corps. –
2. April 25, 1915, was the day the ANZACs landed on the Gallipoli Peninsula, now known as ANZAC Cove (see photo above) to battle the Turkish army during WWI
3. More than 11,000 ANZACs died on the Gallipoli Peninsula, despite only being there for 8 months. –
4. The original ANZAC biscuit was known as an ANZAC wafer or tile and was part of the rations given to ANZAC soldiers during World War I. They were included instead of bread because they had a much longer shelf life.
5. ANZAC was originally named the Australasian Army Corps. However protests from New Zealand led to the adoption of Australian and New Zealand Army Corps. Administration clerks found the title too long and adopted the abbreviation of ANZAC. –
6. Despite being affiliated with Australia and New Zealand, ANZAC included officers from Britain, Ireland, India, Zion, Ceylon and the Pacific islands. -
7. "Lest We Forget" is a phrase popularised in 1897 by Rudyard Kipling, which was adopted as the final line of The Recitation along with the "Ode of Remembrance", taken from Laurence Binyon's "For the Fallen".
8. The last surviving ANZAC, Alec Campbell, died on May 16, 2002.
9. The ANZAC Bridge was given its name on Remembrance Day in 1998 to honour the memory of the ANZACS. An Australian Flag flies atop the eastern pylon and a New Zealand Flag flies atop the western pylon
10. Today, the ANZAC Battle Group is an active battle group of Australian and New Zealand units. -

: <http://www.readersdigest.com.au/10-facts-about-the-anzacs>

Find more information at <http://www.anzacsite.gov.au/> and <http://www.awm.gov.au/>

So, Anzac Day, we meet again.

To those of you who know me, the topic of this week's post should come as no surprise. In the past, many of you have witnessed my levels of agitation increasing as March turns into April, my ranting escalating to the point that I resemble one of those men on the street, claiming that they are the second coming. As the calendar creeps closer and closer to 25 April, you have experienced the slightly unhinged Francesca, the one who yells at the television when it dares to show a documentary about the Gallipoli landings, the one who rolls her eyes whenever speakers at the dawn service mention 'freedom' or the 'birthplace of our nation'.

Anzac Day. My old nemesis.

It's highly likely that, in little over 100 words, I've already managed to alienate a large percentage of my readers. You may be shaking your head at my lack of respect for those who fought (and died) on behalf of their country. You may be wondering how I, a female who has never experienced warfare, could dare to speak out against Anzac Day. You may even be tempted to accuse me (as other people who have questioned the purpose of Anzac Day have been accused) of 'pissing on the grave of [those] who lost their lives in military service'. But I beg you, please hear me out.

I don't dislike the idea of Anzac Day. I agree that taking a moment to remember those men and women who represented New Zealand during war is not only a valid use of our time, but something which should be actively encouraged. However, I abhor – yes, abhor – the way in which Anzac Day has become cloaked in an impenetrable wall of myth and reverence, a wall which dissuades us from carrying out a critical re-examination of both our participation in war and the day which commemorates this participation.

Anzac day commemoration at Petone.
Godber, Albert Percy, 1875-1949 :Collection
of albums, prints and negatives. Ref: APG-0589-1/2-G.
Alexander Turnbull Library, Wellington, New Zealand.



[Historian Scott Worthy has argued that the first Anzac Days originally evolved as a solution to two needs within New Zealand society.](#) First, they provided the families and friends of the fallen –

who were deprived of not only their loved ones but the ability to visit their gravesites – with an outlet for their grief. For one day, they were able to express their sorrow in a public and supportive environment. Second, they gave New Zealanders a stage which could be used to justify the huge loss of life sustained not only on

Gallipoli but in the First World War as a whole. In essence, Anzac Day enabled the war to be rebranded. New Zealand may have suffered enormous casualties in the Dardanelles and on the Western Front, but it hadn't been defeated. Instead, the little country at the bottom of the world had proven itself on the world stage. As one speaker argued in 1917, New Zealand had 'tested our newest flesh and blood, soul and spirit, and proved them, and had vindicated our true descent with a splendid vindication . . . [Gallipoli] was the vindication of our total manhood.'

I understand, then, why Anzac Day was held in such reverence in the past. In the years following the First and Second World Wars, New Zealanders needed to create a sacred space around 25 April so that the senseless loss of life made sense. As Worthy puts it, 'a failure to remember would be tantamount to acknowledging that the dead had died in vain.'

What I don't understand is why New Zealanders have not only continued to surround Anzac Day with an impenetrable wall of reverence, but have developed it to a point where any suggestion of disagreement with the accepted meanings is regarded as a moral affront.



An cartoon epitomising the rhetoric which surrounds Anzac Day. Thank you for a country I'm proud to call home. 25 April, 2007. Moreu, Michael, 1969-: [Digital cartoons published from 1 March 2007 onwards in the Christchurch Press]. Ref: DCDL-0003235. Alexander Turnbull Library, Wellington, New Zealand.

In 2007, I attended the infamous Wellington dawn service at which members of Peace Action Wellington (PAW) attempted to highlight what a [PAW spokesperson called the 'the hypocrisy' of Anzac Day](#). Disrupting the proceedings, protestors unfurled a sign reading 'Conscientious Objectors: the real war heroes', blew horns of horns and burned a New Zealand flag. Although I'm not sure that I wholly agree with their methods, I believe that PAW had a point. According to the rhetoric surrounding Anzac Day, New Zealand soldiers fought to protect those values and rights that we enjoy today, which, I assume, includes the right to protest. However, once the smoke from the burned New Zealand flag cleared, it seemed that many New Zealanders had conveniently forgotten this fact as they heaped criticism upon PAW. The then Defence Minister, Phil Goff, claimed that it showed a depth of ignorance while the Wellington RSA stated that it was an act of 'extreme disrespect'. From memory, the message boards were less forgiving, with many launching frenzied verbal attacks against the group

Unfortunately, Anzac Day has become a black hole in which only unquestioning worship of 'the fallen soldier' can exist. Last year, in an interview with Radio New Zealand, journalist Jock Anderson drew on Graham Wilson's book, *Bully Beef & Balderdash*, to support his argument that Australian soldiers in the First World War were 'bludgers, poachers and thieves'. [Again, the public outcry was all-consuming, with people suggesting the comments were 'inappropriate' and 'offensive' and 'disrespectful'](#). As with the 2007 protest, most responses were underpinned by the belief that the soldiers were beyond criticism, that all those who fought on behalf of New Zealand or Australia were clean-cut, law-abiding citizens.



New Zealand military hospital which specialised in treatment of VD.
Fry, Patricia Susan, 1924 Photographs and postcards from World War I.
Ref: 1/2-092196-F. Alexander Turnbull Library, Wellington, New Zealand.

I hate to shatter this illusion, but they weren't. Think about it: in the First World War, around 10 per cent of New Zealand's total population served overseas; [in the Second World War, it was around 8 per cent](#). It just isn't logical that every single man and woman involved in this temporary emigration was squeaky-clean. In the First World War, New Zealand and Australian soldiers infamously rioted in Cairo's red-light district, entering the houses of prostitutes, throwing their furniture into the street and setting them alight. When the opportunity arose, the men drank, they visited brothels, they contracted venereal disease. In fact, it is suggested that [more than 16,000 New Zealand men contracted 'VD'](#) between 1914 and 1918 alone. (By the way, [check out this great syphilis prevention film from the First World War](#). Please tell me you love historical films as much as I do).

However, Anzac Day appears to have rid these men of all their vices, leaving the shells of men who did not exist. Personally, I don't believe that romanticising the New Zealand soldier does justice to those who participated in New Zealand's wars. To me, it's not worth commemorating the lives and deaths of perfect soldiers because I can neither relate to them nor appreciate what they experienced. I can, however, see something sadly heroic in normal men, filled with all the complexities of the average New Zealander, facing miserable conditions (and, in many cases, injury or death) on the opposite side of the world. These New Zealanders are worth remembering on Anzac Day; the men of Anzac mythology are not.

It's unlikely that there'll be much respite from such myths any time soon. With the centenary of the outbreak of the First World War just around the corner, the New Zealand and Australian public will be bombarded with stories about the heroic actions of our countrymen. Last year, the government committed \$15 million to various commemoration projects, including the extension of the National War Memorial Park. Historians throughout New Zealand are rushing to finish manuscripts about the war – all of which promise to shed light on a 'forgotten hero' or 'forgotten episode' or 'incredibly important but little-known battle' – so that their book release can coincide with the various commemorations. For example, the Ministry for Culture and Heritage's website states that Glyn Harper, Professor of War Studies at Massey University, is 'coordinating the first definitive history of New Zealand's involvement in the First World War which will progressively be released over the next six years to commemorate the centenary of the conflict and, in particular, New Zealand's participation at Gallipoli.' God help us all.

So, will you guys be attending Anzac Day services next month? If so, why? What does the day mean to you?

Extracted from: <http://francescawalker.com/so-anzac-day-we-meet-again>

Answers to the Quiz

1. How long did the Hundred Years War last? 116 years
2. Which country makes Panama hats? Ecuador
3. From which animal do we get cat gut? Sheep and Horses
4. In which month do Russians celebrate the October Revolution?
November
5. What is a camel's hair brush made of? Squirrel fur
6. The Canary Islands in the Pacific are named after what animal?
Dogs
7. What was King George VI's first name? Albert
8. What colour is a purple finch? Crimson
9. Where are Chinese gooseberries from? New Zealand
10. What is the colour of the black box in a commercial airplane?
Orange (of course)