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# St. John's Parish Messenger

Monthly News from the Mother Church of Launceston, Tasmania

No. 234

MARCH, 1971

Rector:

Rev. Hugh Girvan, S.B., St.J., Th.L., Dip. C.C.A.C.  
Phone 2 3186

Assistant Priest:

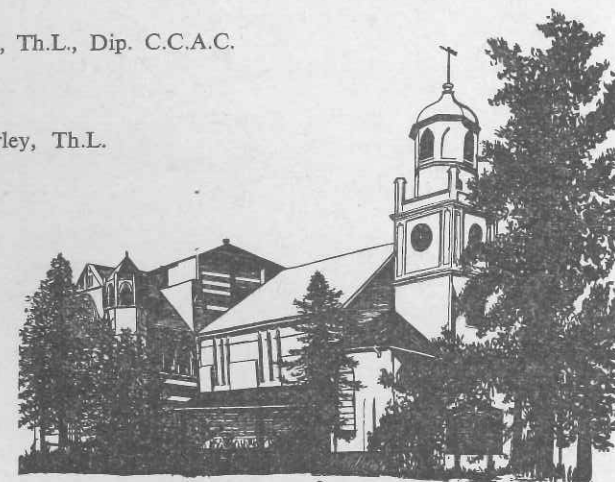
The Reverend Graham Thurley, Th.L.  
Phone 31 4896

Parish Sister:

Miss Jenny Shaw, Th.L.

Organist:

Mr. Lindsay O'Neill,  
F.R.C.O. (Ch.M.), A.R.C.M.  
Phone 31 2998



### FROM THE RECTOR

Dear Friends of St. John's,

Now that Elizabeth Street is writing "Happenings" each month, I want to use this letter as a means of saying something about our faith. Many of you do not worship with us every Sunday. Some are never able to do so. (As well as the sick, we have many aging parishioners). Therefore it seems important to me that I use this space in this way, and that all in the parish will expect a personal message in Christian living month by month.

This month we begin the season of Lent. How should we think of it? It seems to me that it has always been thought of as a time when we try to make some significant spiritual progress. This will mean that there is also a price to pay. In order to have one, we must have the other. We may understand this more clearly if we think for a moment about detours.

We might well say "thank God for detours", for they spell progress.

People fuss (so do I) when they have to go around instead of through, but watch those same people when the job's done. They go gliding along, deeply contented with the broad, smooth, uninterrupted ribbon of road. The detours are forgotten in the thrill of the new expressway.

The wise man takes difficulty as part of the process, never as final. Foolish man wants to have his cake and eat it too. He wants the expressway, without the detour. But you don't get one without the other. That's life..!

A new home going up in the neighbourhood means a mess. Bricks, stone, mortar, wood, scaffolding, dirt. Pavement's dusty, yard's cluttered, trucks coming and going, pounding, sawing, noise and more noise. Then the new house is finished, the rubble cleared away, the lawn seeded. And the whole neighbourhood benefits.

It is the immature man, the adolescent, who wants progress without a price. He looks for the "royal road" to knowledge without the blood, sweat and tears of study. He's everlastingly waiting for a break, the quick easy payoff. He is like those I have watched pouring money into the slot machine. They don't seem to understand that life is good business, not a gamble. It's dividends are the interest on investment, not the chancy flood occasionally emitted by a one-armed bandit.

The real tragedy of the slot machine philosophy is that inevitably you put in more than you get out. You can't cheat life. If we try to make it the easy way we eventually discover that the price is exorbitant.

No, there is no easy way to the reality of Christian living. No work, no reward. No detour, no highway. Lent is the time to invest and build.

Or, to use Paul's metaphors "the man who plants few seeds will have a small crop; the one who plants many seeds will have a large crop."

May God bless us as we deepen our life in Christ Jesus.

Yours sincerely,

Hugh Girvan.

## CALENDAR FOR MARCH

- 1 Monday, 7.30 p.m. Order of St. Luke.
- 3 Wednesday, 10.30 a.m. Holy Communion, 7.30 Holy Communion (Aust. '69), 8.15 p.m. Practical Evangelism.
- 5 Friday, Women's World Day of Prayer.
- 7 **Lent II**, 8.00 a.m. Holy Communion, 10.00 a.m. Holy Communion, Sunday School, 7 p.m. Evensong.
- 8 Monday, 2.45 p.m. Hospital Auxiliary.
- 9 Tuesday, 6 p.m. Men's Tea, 7.30 p.m. Vestry.
- 10 Wednesday, 10.30 a.m. Holy Communion, 7.30 p.m. Holy Communion (Aust. '69), 8.15 p.m. Practical Evangelism.
- 11 Thursday, 7.45 p.m. Women's Guild.
- 14 **Lent II**, 8 a.m. Holy Communion, 10.00 a.m. Holy Communion, Sunday School, 7 p.m. Evensong.
- 16 Tuesday, 8 p.m. Mother's Union.
- 17 Wednesday, 10.30 a.m. Holy Communion, 7.30 p.m. Holy Communion (Aust. '69), 8.15 p.m. Practical Evangelism.
- 21 **Lent IV** — Mothering Sunday — 8.00 a.m. Holy Communion, 10.00 a.m. Mattins, Sunday School, 7 p.m. Evensong.
- 23 Tuesday, 7.45 p.m. G.F.S. Townsend members.
- 24 Wednesday, 10.30 a.m. Holy Communion, 7.30 p.m. Holy Communion (Aust. '69), 8.15 p.m. Practical Evangelism.
- 25 **Annunciation** 8 a.m. Holy Communion.
- 28 **Passion**, 8 a.m. Holy Communion, 10 a.m. Family Service, 7 p.m. Evensong.
- 31 Wednesday, 10.30 a.m. Holy Communion, 7.30 p.m. Holy Communion (Aust. '69), 8.15 p.m. Practical Evangelism.

## HAPPENINGS

Notice Lindsay O'Neill is still holding up a sore thumb. He jammed it in a car door on the way back from Sydney where he was organist for the R.S.C.M. Summer School. The service he played for in Trinity College Chapel will be shown on television on Sunday, 7th March, at 11 a.m. (Channel 3).

Nice to hear that the Ted Maidments (they both taught in our Sunday School last year) are now linked with St. Augustine's Mentone. Ted is teaching at Mentone Grammar.

Kaye, elder daughter of our verger and Mrs. H. Williams, married Donald Mason at Latrobe last month and is now living in Devonport.

Hear the Vestry is worried about the rising costs of this paper. Postage rates have risen by 230 per cent. in the past eighteen months. Printing costs too have risen recently. If you would like to make a donation towards these, John Roberts will smile again.

Nice to see more parents at worship while their children are in Sunday School. Parents example is always a strong motivation with young children.

When an Army General talks about his faith, that's worth listening to. When he is Tim Barham, now Rector of Longford, it's an occasion you don't miss. When? Next Men's Tea, March 9th, at 6 p.m.

Rosemary Campbell, now a nurse at the General, was given a farewell by her fellow Sunday School Teachers at the 21st. It thrilled many of the children when they joined in a presentation.

Elizabeth Street.

## GIRLS FRIENDLY SOCIETY

We were pleased to welcome two newcomers to our first session for 1971 and are hoping our numbers will continue to increase. Girls who helped reform our Junior Branch towards the close of last year have almost completed the necessary requirements of the Society for enrollment and admission which will take place at Family Service on May 23rd. We hope you will keep this in mind and support the girls by attending this service.

## WOMEN'S GUILD

The first meeting for 1971 will be held on Thursday, March 11th, commencing with a service in the Chapel at 7.45 p.m. and then in the Kindergarten Hall.

## ST. JOHN'S AUXILIARY TO ST. LUKES HOSPITAL

The first meeting of the Auxiliary will be held at the home of Mrs. Holyman, 8 Riverdale Grove at 2.45 p.m. on Monday, March 8th. Afternoon Tea hostesses: Mesdames Dodery, Holyman and Palliser.

## MOTHERS' UNION

The next meeting of St. John's Mothers' Union will be held on March 16th, commencing with a service in the Chapel at 8 p.m. Super hostesses will be Mesdames Ayers, Bonney and Deavin. A creche will be conducted for 10 a.m. service on March 7th, Mrs. Roberts to be in charge of same.

## MOTHERS' UNION DIOCESAN CONFERENCE

March 8th and 9th in St. John's Hall. Speakers will be Mrs. V Collins (Melbourne), Head of Commonwealth Mothers' Union Overseas Department., and Mrs. R. E. Davies (Tasmania). The conference will begin with a Buffet Tea at 7.15 on Monday night, which will be followed with meeting and slides. Tuesday's session will begin with service of Holy Communion in St. John's at 9.30 a.m.

## SUNDAY SCHOOL TEACHERS' CONFERENCE

Teachers from St. John's and St. Aidan's will combine for a conference to be held in St. Aidan's Sunday School on March 19th to 21st. The conference will be led by Mr. Ron Buckland from Hobart. The main topics to be discussed are Lesson preparation, Using Aids and Class discipline.

## FORWARD WITH THE LAITY

Rosamund Essex, a former Editor of the "Church Times," London, writes in a recent issue of that paper on this subject. Some of her pungent remarks about laity and the ministry were sparked off by a locally produced pamphlet "The Intelligent Young Person's Guide to the Christian Ministry," from the parish of Roydon in Essex, where the Reverend J. C. Wansey is Vicar.

She writes: "The Christian Church is not meant to be just a branch of Our Dumb Friends' League. How dumb are you?"

"It seems that for years we've got it all wrong (i.e., the part of the lay person in the life of the Church and parish). Lay people have been thought of, and have thought of themselves, as recipients, protected, fed, taught . . . they have not been trusted to go out and talk to others. That was the parson's job; he knew what was what: he could distinguish truth from heresy."

But today there are not as many parsons, and maybe they are becoming fewer. I wonder if we stop to think how few people ever speak to a priest or minister. In our cities their number must be legion. And even in the smaller country town, not every one does. Says Miss Essex: For millions of people the layman is the only person whom they see who represents Christ." The job of evangelism is not solely the priest's job. In Wansey's pamphlet quoted above, he says: "Church-folk are not ordinary at all. God's hand has been laid on them. They are His. They have been bought with a price. They are to show forth the praises of Him who has called them out of darkness into his marvellous light. If they are not at work for Christ, he is saying to them: 'Why stand ye idle all the day in the market-place?'"

Miss Essex notes finally that the pamphlet seeks to explode the idea that the true lay witness is a silent witness of a good life. That could very easily develop into Jack Hornerism in his corner — look how good I am! "We all like to think that our lives are so wonderful that everyone must be impressed if they just meet us. And it simply isn't true of any Christian. We are an unsatisfactory lot — A bunch of sinners. It isn't 'Good You' that convince and convert people, but 'Good News.' 'Good News' brought by 'Good You' if you like!"

168 — 2 = 166

A friend in Kiama, N.S.W., writes: "Being approached to attend Church more regularly, I wondered if I could afford the time. There are the ever-growing weeds, the car to be washed and greased and a never-ending list of odd jobs. So I turned my mathematical mind to the problem and this is what I found:

56 hours per week were spent in sleeping.  
40 hours per week were spent in earning a living.

14 hours per week were spent eating.  
10 hours per week were spent travelling.

The total, 120 hours — leaving 48 hours for pleasure and relaxation. Well, I spend approximately 56 hours per week sleeping, surely I could spend one hour to attend church and still have 46 to 47 hours per week in leisure.

I tried it and found my list of "odd jobs" hasn't grown. Instead, I have made many worthwhile friends and, more importantly, have grown to know the teachings of the Scripture, with a better and great understanding of our Lord and Saviour.

**There is a sequel to this story. I find I can quite easily give another hour to the work of God each week, so eager am I to be amongst real Christian friends. Believe me, it is the only way of life."**

CHURCH GROWTH/NEW GUINEA  
by Susan Young

Many new Christians have been received into the New Guinea Church in recent months.

The biggest numbers have been baptised and confirmed at Agenehambo in the Northern District in the Managalas and Musa areas, also in the Northern District, and in the Simbai mission district in the Highlands.

At the Musa and Simbai stations, the new Christians were the very first in their areas.

At Agenehambo, 484 people were baptised by a multi-racial team of clergy. Immediately afterwards, 700 people were confirmed by Bishop George Ambo.

At Sakarina, in the Managalas, Bishop David Hand confirmed 47 people after dedicating the new, enlarged Church of St. Columba.

Then he set out on a patrol to five Musa stations at which he confirmed a total of 987 people. All the people had been baptised a few weeks beforehand by the priest in charge, the Revd Bill Houghton, and his staff.

In the Simbai Mission district, about 200 people have been baptised and confirmed by Bishop Bevan Meredith.

At Kaironk, 40 people were admitted to the Church. Then Bishop Meredith set out on some of the most rugged walking in the Territory to baptise and confirm more than 60 people at Tsendiap in the Jimi Valley, and nearly 100 more at Ginjinji, 6,000 feet up in the Jimi mountains.

In addition, Bishop Meredith has recently confirmed about 20 people at Gringri, in the Asai mountains. This was the first big group of people to be confirmed in the area.

In Highland areas like these, the numbers of new Christians are usually smaller than in other places because of the prevalence of polygamy.

A mass baptism in the misty New Guinea Highlands. Bishop Bevan Meredith is on the right.