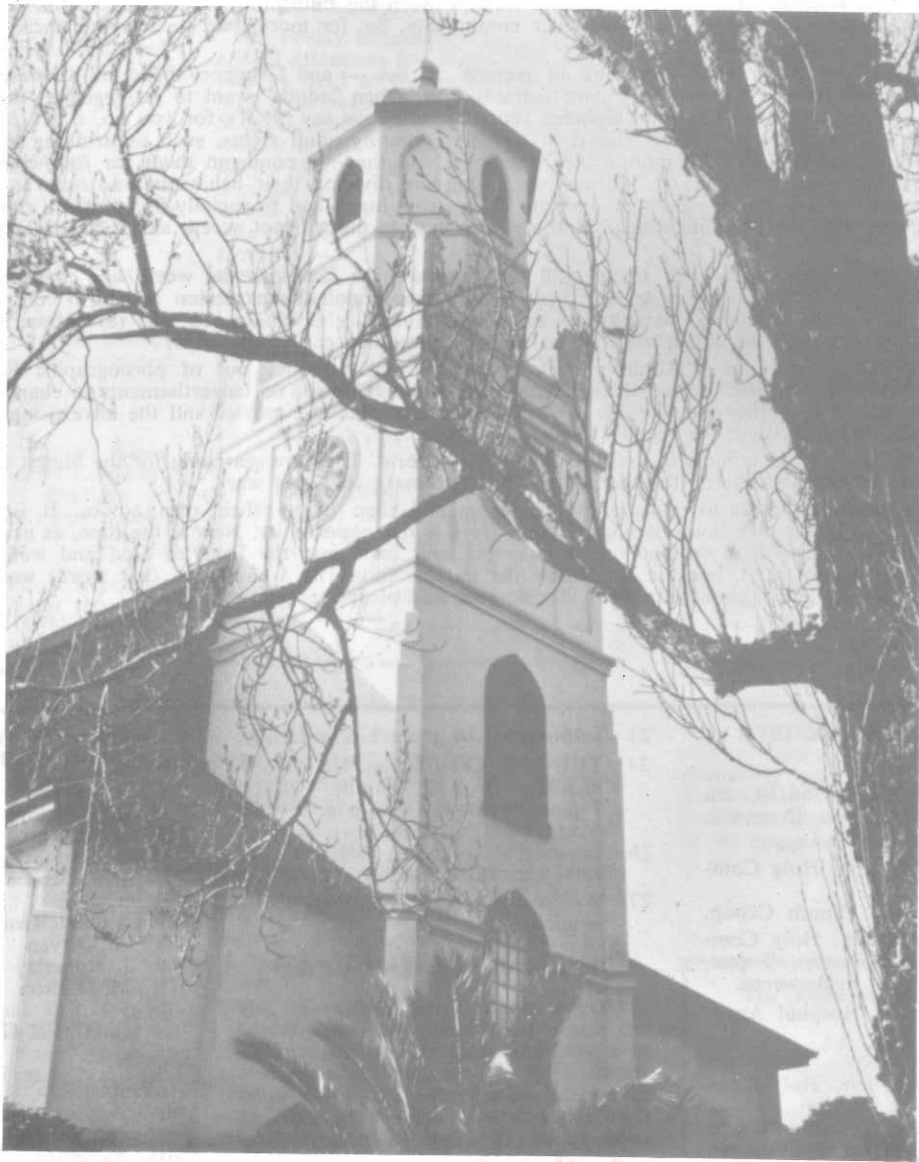


PARISH MESSENGER



CHURCH OF ST. JOHN □ LAUNCESTON

Rector :

Rev. Hugh Girvan, S.B., St.J., Th.L., Dip. C.C.A.C.
Telephone 31 5218

Assistant

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

Organist : Mr. Lindsay Hutchinson, B.A., L.T.C.L., A.Mus.A.

FROM THE RECTOR

Dear Friends of St. John's,

During this last month more of my time than usual has been spent in trying to help those who have had problems in their daily life. Most of the folk have not been closely associated with St. John's, however their need provides our opportunity to serve.

For me their problems have disclosed a common factor which I would bring to your notice, although I know that it will not be new or startling to you, but I am convinced that more action is needed by those of us who claim we follow Jesus as Lord.

The common factor I refer to is the double standard of morality prevalent in our society. For example, the market is flooded with books on sexual techniques, both ancient and modern. Women's magazines print letters, real or imaginary, disclosing unfaithfulness in marriage until one begins to feel that faithfulness is abnormal. When marriages break up, I then find myself dealing with a man, or a woman, who wants help but is torn between the faithfulness demanded by his, or her, partner, and the free-wheeling morals supposedly observed by the wider community. So, for more than we imagine, there is an inner conflict, if not the outer breakdown of relationships.

In the same way we decry alcoholic drink at teenage parties — and I support the stand at present being made by the Headmasters and Headmistresses of the Independent Schools,—yet when "adults" want to get together, their first demand is for alcohol. What kind of conflict do we cause an eighteen year old when we say "if it's for you no, if it's for me yes". Politicians make much of the older teenager, promising the right to vote, granting adult rights, such as drinking in hotels and driving a car, and at school we appeal to their adult minds and behaviour, and then we condemn them for following our lead when they, at their parties, want champagne and chicken. We may see a fine line dividing their behaviour and ours as adults, but when is a teenager an adult? Some at seventeen are living in flats away from home and financially independent, others still wear a school uniform. For us that may be the dividing line, but those who talk to me will not accept any such arbitrary line fixing adult and non-adult behaviour.

Many adults, particularly those over thirty, still have to face the fact that **the world has changed**. Everything is being re-questioned. We live in a world of space travel, organ transplants, population explosion and birth control, speed and tragedy, affluence and poverty, and psychological assaults on the mind. Authority is challenged and revolution is in the air, and the younger adults question our motives. When we look at the evidence who can blame them?

Look at the evidence before them. Adults moralise, but who makes money out of pornographic literature? Who insists on sex and violence being put into films to sell them? Who makes money out of the advertisements to change your car, or be with it in your mod teen gear? It is the older people who control the media, the movies and the advertising world. It is the older people's behaviour that is reported in the Kinsey Reports.

How do young adults make some sense out of this kind of world. They are searching for the honest thing. They want to be tolerant. They want to be compassionate. It is the young who cry "make love, not war".

It is pointless for older adults to make pronouncements and then ignore their own advice. It is equally pointless for Christians to accuse others if our own house is not in order. Here is our opportunity. Now is the time, as never for centuries, when we need to let our light so shine that we, and others, may put our hand into the hand of God and walk along a known way where double standards cannot exist, because we follow the narrow (don't be ashamed of that word) way of Christ the Lord. His way is the way to life more abundant. To it I call you and pledge myself.

Yours sincerely,

Hugh Girvan

CALENDAR FOR SEPTEMBER

September —

- 3 TRINITY XIV: 8 a.m. and 10 a.m. Holy Communion. 7 p.m. Evensong.
- 4 Monday: 7.30 p.m. O.S.L.
- 6 Wednesday: 10.30 a.m. Holy Communion.
- 9 Saturday: 7.30 p.m. Youth Group.
- 10 TRINITY XV: 8 a.m. Holy Communion. 10 a.m. Mattins. 7 p.m. Evensong. 8.15 p.m. In-Betweens.
- 11 Monday: 2.45 p.m. Hospital Auxiliary.
- 12 Tuesday: 6 p.m. Mens' Tea.
- 13 Wednesday: 10.30 a.m. Holy Communion. 7.30 p.m. Vestry.
- 17 TRINITY XVI: 8 a.m. and 10 a.m. Holy Communion. 7 p.m. Evensong. 8.15 p.m. Youth Group.
- 19 Tuesday: 8 p.m. Mothers' Union 8 p.m. Organ Recital.
- 20 Wednesday: 10.30 a.m. Holy Communion.
- 21 ST. MATTHEW: 8 a.m. Holy Communion. 7.45 p.m. Guild.

23 Saturday: 7.30 p.m. Youth Group.

24 TRINITY XVII: 8 a.m. Holy Communion. 10 a.m. Family Service. 7 p.m. Evensong. 8.15 p.m. 20 and Overs.

26 Tuesday: 2 p.m. Mini-Market. 7.45 p.m. G.F.S. Townsend Group.

27 Wednesday: 10.30 a.m. Holy Communion.

ST. JOHN'S WOMEN'S GUILD

Instead of our usual meeting in July our senior parishioners were entertained at a most enjoyable afternoon tea in the Parish Hall. A number of songs, old favourites and new, were sung for us by the Celeste Singers, these were a delight to us all.

Our Mannequin parade was a tremendous success and although slightly overcrowded, it was greatly enjoyed by all present, and resulted in raising \$140.

Our next meeting will be held at the Rectory, when Mrs. W. E. Cameron will show us slides on Antique Chinaware.

MEALS ON WHEELS ROSTER FOR SEPTEMBER 10th

- 1 N. Dicker
- 2 G. Thurley
- 3 M. Perkins
- 4 B. Easter
- 5 J. Stevenson
- 6 K. Jack
- 7 L. Hutchinson
- 8 H. Girvan
- 9 J. Roberts
- 10 M. Willson

FLOWER GUILD ROSTER

Church	Chapel
September 3 —	
Mrs. Swinnerton	Mrs. Smith
September 10 —	
Mrs. Stevenson	Mrs. Greuber
Mrs. B. Easter	
September 17 —	
Mrs. Cornish	Mrs. Thompson
September 24 —	
Mrs. Robinson	Mrs. Watson Jnr.
October 1 —	
Mrs. M. Easter	Mrs. Crawford



HAPPENINGS

Hear the August 'Meals on Wheels' team held a bar-b-q lunch after their round and had a wonderful time. "The more we are together" etc., still applies.

* * *

Those with longer memories will remember Mrs. Maude Shadwick who died last month. Her husband was an appointed Verger some years ago, and after his death she nobly continued to care for our church.

* * *

On one of the wettest days of the winter a number of our senior ladies were able to smile as they were entertained by our Guild and the "Celeste Singers".

* * *

Guess there were a few dents in some cheque books after the fashion parade put on by a leading store and arranged by our Guild.

* * *

Congratulations to the Steven Kings on the birth of their daughter Catherine Rebecca, and the Robert Findlays on the birth of their daughter Fleur Nicole.

* * *

Have read in Revelation of streets of gold, perhaps kneeling on our recovered golden kneelers is a step to those streets. The work of recovering is being undertaken by two of our parishioners, an expression of their concern for the house of God.

* * *

Many will remember the Rev. Alf Chipman, former Assistant with Archdeacon Jerrim. Alf is now in Kenya and will be married next year. His best man, the Rev. Rowland Warui, an African priest studying at Ridley College Melbourne, called in to see St. John's last month.

* * *

Bob Williams, who has had a hard road to recovery after his operations, is now able to see visitors. You'll find him in Ward B at the General.

* * *

Overheard advice worth repeating. "It's not always sinful to make a mistake, but it can be very sinful if you give an encore".

Elizabeth Street

GROUNDS ROSTER

September —

- 2 Mr. J. Bonney.
- 16 Mr. M. Tilley.
- 30 Mr. G. Atkins.

SUNDAY SCHOOL ROSTER

September —

- 17 Mr. G. Lillico.

ST. JOHN'S AUXILIARY TO ST. LUKE'S HOSPITAL

The next meeting of the Auxiliary will be held in the parish hall on Monday September 11th at 2.45 p.m. Afternoon tea hostesses — Mrs. H. Holyman and Mrs. R. Cornish.

On Friday afternoon, September 15th, a card afternoon has been arranged and will be held at the home of Mr. and Mrs. Humphrey-Gardener, 16 Adelaide St., commencing at 2 p.m. Afternoon tea will be served, admission 75 cents. Mesdames Maclaine and Nolan will conduct a mixed stall. Goods for sale on the stall would be very welcome. In doing so, you will help us to help our own Church Hospital — St. Luke's. Already ten tables have been booked, so we look forward to yet another successful function.

The Tasmanian Women's Inter Church Council

invites Tasmanian Women to hear

MRS. SHANT SOLOMON

Founder of the Fellowship of the Least Coin

ST. AILBES HALL

Tuesday, 19th September
7.45 p.m.

MOTHERS' UNION

Our congratulations to the Guild for their successful Fashion Parade. I am sure our members had a most enjoyable evening.

Would everyone keep **Tuesday, 26th September** free for our **Mini-Market**. You will be hearing more in the weekly newsletter. Next meeting will be on Tuesday 19th September commencing with a service in the Chapel at 8 p.m. Hostesses will be Mesdames Bonney and Ayers.

IN-BETWEENS

Anyone around twenty is welcome to join this group when it meets on Sunday 10th September. We meet after the evening service at 39 Elizabeth Street. The institution of Marriage will be under scrutiny.

YOUTH GROUP

The meeting on 9th September will be at the home of Mr. and Mrs. M. Le Rossignol, 23 Pomona Road, Riverside, from 8-10 p.m. The other meetings will be in the hall as usual.

LET'S BE HONEST ABOUT PRAYER

An increasing number of people claim that the practices of prayer and worship make little sense in a modern world.

It is true that many find the traditional language and practices of the Church are unhelpful and search elsewhere. Church teaching often gives the impression that prayer is talking to God and analogies such as a telephone are often used to illustrate and support such teaching.

Often because of such teaching, the whole understanding is turned upside down.

We act as though the roles have been reversed; as though we are the master giving our instructions to the all-powerful servant who exists to do our bidding. True faith is considered a requisite for having such a servant at our disposal, and we preface our requests with "please" and acknowledge our gratitude at having such a luxury aid to assist us in easier living. Basically for many people, prayer has become little more than asking that Aunt Marta's lumbago be cured, etc.

All this is a subtle way of telling God what we would do if we were God, or at best it is asking God to do things our way. If things do not work out as we had hoped the situation isn't much altered: our faith deposit was inadequate for the task requested, or our servant God knew best and chose not to do it our way, (though, of course, this was acting in our best interests).

Prayer is not manipulation. Prayer is to be understood as an activity which will help us to grow and mature spiritually, and to come to a clearer realisation of what it means to be a son of God. It seems necessary therefore, to see that the activity of prayer does something to us rather than something to God.

Prayer is something we do, rather than something we say. But as we constantly remind ourselves of love and friendship with the kiss and the handshake so we too need to symbolise the fact that we are giving our lives to others in the name of God.

— The Link

The Organist Extraordinary

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Children and Pensioners \$1

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