

The Christ Church Chronicles 1901 - 2001

CORNER NORTH AND WHEATLEY ROADS,
ORMOND.
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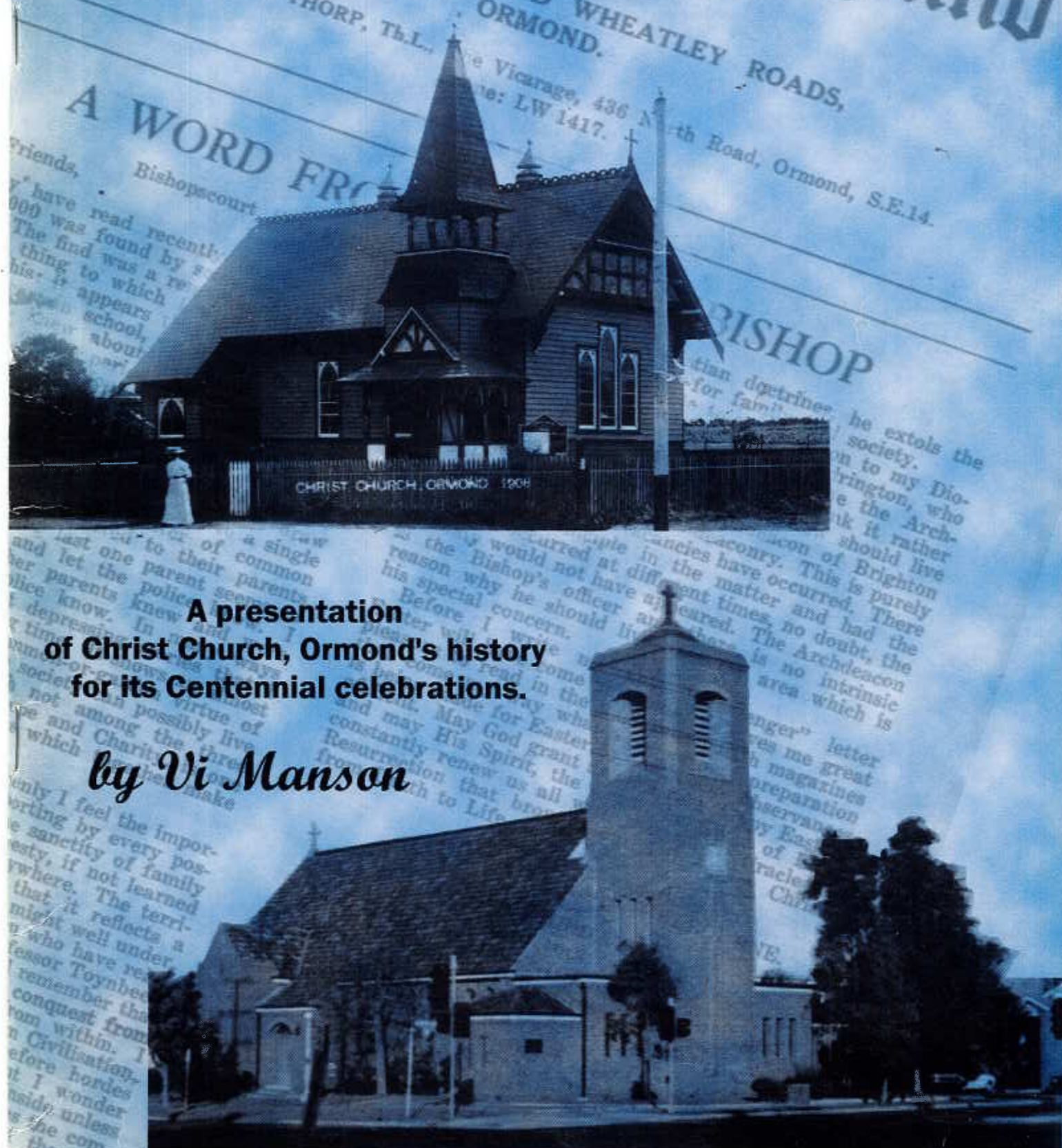
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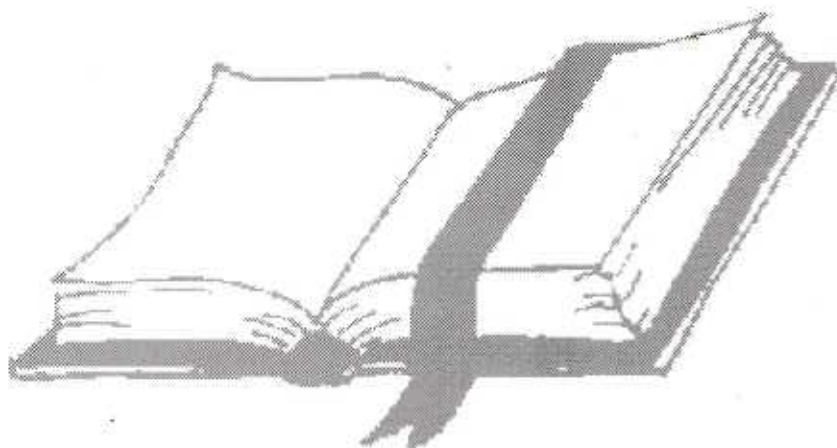
BISHOP

CHRIST CHURCH, ORMOND 1901

A presentation
of Christ Church, Ormond's history
for its Centennial celebrations.

by Vi Manson





*“A good man leaveth an inheritance
to his children's children.”*

- Proverbs 13:22

The above text of scripture was printed on a brochure circulated for the Church Completion Appeal on Sunday 27th September, 1953. This was a "Free-Will" offering.

PREFACE

The story of the church - any church is never complete; its activity is part of God's divine plan and purpose.

Our part of the story here at Ormond, commenced in 1900. Thousands have been influenced by the presence and witness of Christ Church Ormond – through baptism, confirmation, marriage, Christian education, Sunday School, in sickness, in health, in trouble and joy, in death and bereavement, in youth and old-age. The church is part of our community, because the church is people.

Beyond our community, the story is told in many places – in hospitals, factories, prisons, in homes for children and the aged, in marriage guidance and social service, in new areas without churches, in mission fields without Bible or faith. The church carries the story of God's love and redemption to the world. (Taken from Episode '72 – the brochure seeking financial support for the completion of the Activities Centre.)

This historical account of the wonderful history that Christ Church Ormond has acquired over 100 years, is a testimony to the faithfulness, hard-work and willingness of the people to serve the Lord and the wider work of the church.

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The Church - Facts at a Glance

The Church Building

- ❖ 29/5/1900 The first meeting to establish the church was held.
- ❖ 12/7/1900 The land for the church was purchased.
- ❖ 12/1900 Land mortgage repaid.
- ❖ 26/6/1901 Tender accepted for the staged construction of the church building.
- ❖ 13/10/1901 Church building opened and dedicated.
 - ⇒ The first baptism was conducted at the opening service.
 - ⇒ Sunday School moved from operating in the State Primary School building to Christ Church.
- ❖ 1903 First wedding.
- ❖ 1912 Old parish hall purchased.
- ❖ 1913 Old parish hall opened for service.
- ❖ 1937 New brick Chancel and vestries dedicated.
- ❖ 1955 Weatherboard portion of original church demolished.
- ❖ 17/9/55 Brick nave dedicated.
- ❖ 1958 Tender signed for completion of the final section of the brick church - the addition of the bell tower and porches.
- ❖ 31/10/59 Completed brick church dedicated.
- ❖ 24/11/60 Completed church consecrated.
- ❖ 10/11/63 Present bell dedicated.



The Activities Centre

- ❖ 30/10/66 First stage dedicated.
- ❖ 23/5/72 Old parish hall demolished.
- ❖ 12/10/72 Activities centre dedicated.
- ❖ 12/10/72 Memorial Garden dedicated.



The Church - Its People

On the south-west corner of the busy intersection of North and Wheatley Roads Ormond, Victoria stands Christ Church.

It is the building where the people of the Anglican Parish of Christ Church Ormond meet together to worship the Triune God – God the Father, God the Son, and God the Holy Spirit. As a church building, it is the visible sign of the invisible presence of God in this community.

It has been standing on this corner for 100 years, but not always in its present form. Originally it was a weatherboard building. Some people have said that it was "a pretty little church". Try to imagine the district in the year 1900 when there were endless paddocks covered mainly with bracken fern and gorse bushes. Houses were few and far between. Dairy farms, poultry farms, market gardens, horse stables and garden nurseries dotted the landscape.

A hall had been built on the corner of Malua Street and Wheatley Road during the latter years of the 19th Century. It was built with finance supplied by a Miss Merton who was a member of St. Mark's, East Brighton - then called North Brighton.

St. Mark's at that time had a great missionary desire to evangelise the Chinese market gardeners who lived and worked in the district. When the growing needs of that work needed extra accommodation, Miss Merton set about providing a hall to fill the need.

Other church services were held in Merton hall, and were intended to be non-descript for all denominations. But the Anglican form prevailed, and from this congregation, that of Christ Church Ormond was formed.

The first active steps towards the establishment of Christ Church were taken when a meeting of those interested in holding Church Services in the vicinity of Ormond Railway Station was held on Tuesday evening the 29th May 1900 in Merton Hall.

The Rev. D. R. Hewton, vicar of St. Marks presided over the meeting. The resolution was moved by Mr. T. H. Prichard and seconded by Mr. E. S. Burman "...that it is desirable to take steps for the erection of a Church of England building in the vicinity of Ormond Railway Station".

At that first meeting, a committee of men was appointed to select a suitable block of land in the vicinity of North and Booran Roads.

The first cash donation of £5 towards the purchase of the land was given at that meeting. From then on smaller donations brought the amount to £25 by the time the present site was purchased on the 12th July 1900 from the ES&A Bank for the price of £75. In those days, anyone possessing that amount of money would have been considered "very comfortable" financially.

As the land had been owned by the ES&A Bank, the balance of £50 was taken out on loan from the bank for two years at 6.0% interest, paid half-yearly and could be repaid at any time.

At the same time as the Committee was appointed to select the land, a Ladies Committee was appointed for the purposes of raising money. These ladies like all other ladies worked "consistently and persistently" arranging garden parties, tea parties, bazaars and concerts. By December 1900, a bazaar had realised the sum of £87/3/1. The Treasurer was instructed to "pay-off the loan forthwith". So the land was paid for within 6 months!

Early in November 1900 an architect named Mr. Schrieber, had been contacted and requested to prepare sketch plans of a church somewhat similar to St. Agnes-On-Sea at Black Rock. Mr. Schreiber provided his services free-of-charge.

The year 1901 proved to be a very busy one. In February, tenders were called "...for the construction of a church building to seat 150 people".

Now that was a high number, considering that the district was sparsely settled. But Australia had been declared a Commonwealth on the 1st January 1901 (Federation Day), and that event may have served to envisage a significant population growth.

On June the 26th, the Committee accepted a tender from Messrs. Cleary and House to construct the church building for the cost of £365/2/-.

It was not easy finding a financial institution that would lend £300 for the building to proceed, because personal security for the loan was required and no person was able to meet that criterion. By persevering, the Committee was able to effect the loan from a private person, through an estate agent on terms that were acceptable to all concerned – personal security then being unnecessary.

It made a big difference to the local landscape as the builders proceeded with their work. When completed in October, it was a very attractive weatherboard building complete with bell-tower, fenced all around, with its entrance facing on to Wheatley Road.



Christ Church Ormond, 1908

It was the first church building in Ormond in 1901.

The name of the church was "incidentally mentioned" at the committee meeting of 17th July 1901. "Christ Church" was regarded in general favour, but the matter was left open for further decision. At the committee meeting on the 24th August 1901, Mr. Mallor moved and Mr. Davies seconded that, "the church be named Christ Church". The motion was carried unanimously.

The opening services were advertised in two of the daily newspapers - "The Argus" and "The Age". It was a great occasion as the dedication took place on Sunday 13th October 1901, when Bishop Goe conducted the service at 11a.m. with 190 people attending. Captain and Mrs. Ronald W. Neave brought their baby daughter for baptism at this service, and presented the font to the church that was used for that occasion.

How different the fashions were then - ladies wore long skirts and high-necked dresses. Gentlemen wore three-piece serge or tweed suits, and did not discard the waistcoat – ever! Everyone wore hats, ladies hats were high and wide, while the men's choice would have been the bowler or soft-felt hat. Younger men wore the 'straw-boater' hat while children were dressed in miniature versions of their parent's clothing. Both boys and girls wore ankle height boots. Infants were enveloped in jackets, gowns and shawls.



The congregation arrived in a variety of horse-drawn carriages. Some came on horseback, some on bicycles, and many would have walked two or three miles – 4 to 5 kilometres in today's terms. Walking was the most common way of moving about in those days. Life was lived at a much-more leisurely pace than it is today. Walking took time, but there seemed to be plenty of 'time' in the first decade of this century. Some might have come by steam train on a daily service, which ran, to and from Melbourne. Whether it operated on Sundays is not certain.



Afternoon and evening services were also held on that opening day, the complete total for the day being 410 people attending, coming from near and far. This was a very gratifying number indeed for this rural area.

Kerosene lamps provided the lighting in the first building. Although electric street lighting had been installed in most cities and many towns before the end of the 19th Century; only very few homes had electricity connected at the time of Federation. It was not until September 1912 that electricity was installed in the church.

Now this may surprise you!

When regular services commenced in the original building, Pew Rents were in vogue. Parishioners paid rent to reserve their family pew. Eighty-eight sittings representing thirty families had been 'let'. There were twenty sittings 'to let' and three 'free pews' were reserved for visitors or those who could not afford to pay. Fees were set at 10/- per annum for single seats and £2/- for the entire pew. The Treasurer kept a rent-book. Sometimes the parishioners got into arrears with their rent, so the Vestry decided to have notices printed to remind people of their obligations. Pew Rents were in addition to normal weekly offerings.

In 1921, the Vestry, after long discussion, had introduced a systematic 'giving program' through the envelope system organised by the vestrymen. At the time of the AGM of February 1922, the Treasurer's Report showed the financial giving had doubled in General Funds as well as the Building Fund for a new sanctuary.

In April 1922, Pew Rents were abolished. The Vestry determined to have the Notice Board written-up with the words "All Seats Free". They had special cards printed and placed in the pews twice a month to inform visitors that all seating was free, and that this church is supported by voluntary contributions.

At the first general congregational meeting on 23rd October 1901, the first Guardians were elected namely Messrs Prichard, Mellor, Newton and Burman. Mr. Prichard was appointed Secretary and Mr. Newton as Treasurer.

As soon as Christ Church opened its doors in 1901, there was a Sunday School waiting to be housed 'in the church'. This had been operating in the Ormond State School located on the corner of Murray and Wheatley Roads. The superintendent, Mr. A Vincent had written to the committee in charge of the church building affairs on the 18th September 1901. He requested "...that they take responsibility for the Sunday School when the church opens for (he felt) that this was the appropriate place from which to conduct a Sunday School".

There was some discussion amongst the committee because it would have to be held in the church, as there was no other building available. Eventually they agreed to accept the responsibility for the Sunday School, and allowed it to be held in the church building each week.

In 1903, the first wedding took place between Mr. Vincent and Miss Myers – such was their known title. Not everyone in those days was privileged to call other people by their first name. They lived in Western Australia for many years, but always retained a lively interest in Christ Church. Mrs. Vincent passed away just short of celebrating their diamond wedding – this being 60 years. Mr. Vincent followed her 6 months later. Their daughter Mrs. Reid (who lived in Balwyn, Victoria) presented a sewing machine to the Ladies Guild at Christ Church in 1963 in memory of her mother, who was always a keen worker in church guilds, wherever she was living.



Weddings were big news in 1903. Dressmakers spent long hours in detailed hand stitching on the gowns worn by the bride and her maids.

A large portion of the wedding gifts were a glittering array of silver-ware such as, candlesticks, entree-dishes, coffee pots, butter dishes, salt and pepper shakers and sugar basins just to name a few items of fashionable silverware at the beginning of the 20th Century.

When Mr. Raymond – then a student in Holy Orders became the incumbent in 1908, the numbers attending both the morning and evening services increased remarkably. Part of the reason for this may have been because of his good cricketing skills he brought with him when he joined up with the local team. The need to have another building for Sunday School and social events became a necessity.

So it was with some relief that the Guardians were able to purchase for the cost of £46/- a weatherboard building, which had been a wine saloon in St. Kilda Road Melbourne. In December 1912 the building was disassembled, and transported to the church property. A great deal of work was put into adapting the building for Sunday School, dances, card-nights and social evenings before it was opened for service on 9th February 1913. Many outside organisations hired the hall for a variety of reasons. It was also used on Polling Days and much needed finance was derived from its hire. Gaining this facility was a great help in forwarding the work of Christ Church in this district. This hall stood on the piece of land, which is now the carpark area of Christ Church.

Kilvington Grammar School, now housed in their Leila Road buildings, commenced the first two years of its existence as a private school in this hall under the Head Mistress Mrs. Barrett. Two of the original pupils have been valued members of Christ Church, namely Mrs. Thelma Bebbington and Mr. Ted Baxter.

The Church - Its Functions

The First World War was declared on the 4th August 1914 and many of the churchmen enlisted for war service. Although the war was raging on the other side of the world, which was a very long way from us then, there were restrictions placed upon the Australian people. Imported products became scarce or unobtainable, and housewives were encouraged to avoid waste and to cook cheap recipes. All over Australia, patriots were keen to make their contributions to the war effort.

This did not hinder the development of the Ormond district. Houses were now more numerous, but each was surrounded by a large area of land, and the properties had 'names' where we now have street numbers.

In 1915 when the Rev. Brewer was in charge of both parishes, he drove a horse and buggy from (East) Bentleigh for morning service at Ormond. Afterwards he had a meal with a parish family, and returned to (East) Bentleigh for Evensong. When an Evensong service was held at Christ Church, a lay reader would take Evensong at St. John's.

Once the electric trains were running in the early '20s, there was quite a land sale boom. This meant that more families were attending church services regularly and the needs of youth being catered for. Physical culture classes were held in the evenings along with the Girl's Friendly Society. Tennis matches were very popular. Great interest had been taken in the construction of a tennis court on the church property in 1914. Sunday School picnics brought great enjoyment. The first recorded picnic was in 1909. A huge horse-drawn 'drag' took parents and children, once a year to far away places like Ricketts Point, Wheeler's Hill and Police Paddocks at Mordialloc. These trips were real adventures for children back then, and a good day's outing for parents who were generally tied to the home and their own community – much more than anyone is today. Everyone enjoyed Sunday School picnics. When motorised transport became available, this added to the excitement of the day. The social life of the community developed around church activities and families whole-heartedly supported the social functions.



The Depression Years

The working man's wage had never allowed anything for savings. There was very little provision, even for clothing. So there was need for clothes to be handed-down to other members of the family. Darning and patching took up no small part of the housewife's week. The remaking of clothes by turning the inside to be the outside because the outside colour had faded was quite a common practice.

Ladies' fashions changed after the First World War. Skirts became shorter and hats smaller. Men's and children's fashions remained much the same as before, but both girls and boys gradually began wearing shoes rather than boots. All cooking and heating was done on wood-burning stoves and in fireplaces. This meant that the largest portion of the family income would be spent on food and firewood.



The depression years were very hard going because many men lost their jobs in the late 1920's and there was nothing to fall back on. With so many people in the same situation everyone made the best of what they did have eg. home-grown vegies were shared with neighbours or with those who had less.

To have an ice cream was a real treat. Anyone who ate chicken for Christmas dinner was doing very well. They probably had it because they kept fowls and this one ended-up on the dinner table because it had ceased to lay eggs. It was not economical to feed a hen that could not produce eggs.

Many church families were distressed during the depression years with no money available to pay bills. Often, there was a retiring offering at church to help people in this matter. In this respect, the vicar was given discretionary powers in determining each need and apportioning the appropriate finance.

The Local Community

In the 1920's on the north side of the E. E. Gunn Reserve, there existed a deep cutting in the ground about five to six metres deep. Further excavation took place for a railway line to be built for trains to run to Elsternwick Station. The track crossed Grange Road on its way to Elsternwick Railway Yards. The railway was never used because the sugar works for which it was built never opened for operations. This cutting ran from Koornang Road down Oakleigh Road, under the existing railway line, through the Reserve, down Curraweena Road, and then to Hawthorn Road. The section from Bambra Road to Hawthorn Road is now known as Princes Park. This whole area was used by Caulfield City Council as a tip for many years. The local people used to wheel their wheelbarrows full of rubbish over to the tip. It was an obvious haven for many rats.

On North Road where the Shell Service Station now stands, there used to be a dairy that supplied most of the local area with milk and cream daily. In the early hours of the morning, one could hear the 'clip-clop' of the horse and cart in their street, delivering milk. A scoop measure was used to transfer the milk from a large can into a 'billy-can' which was put out by the householder before retiring to bed each evening.

Swagmen were a common sight in those days, especially seen on the back roads. They ceased to be around from about 1940.

The East Ormond Outreach

In 1930, permission to use the premises of East Ormond Primary School located in Tucker Road was obtained from the Education Department through the energies of the vicar at Christ Church, the Rev. W. R. Cooling.

On the 5th of October 1930, the first Sunday School program commenced. Some of the teachers were members of Christ Church and remained committed to this task for many years. Some continued on after the Sunday School transferred to the pastoral care of St. John's Bentleigh. During these years there were a large number of children in this rapidly developing locality.

The Rev. W. Perry Martin who followed Mr. Cooling into the incumbency of Christ Church, conducted the first church service in the East Ormond State School. Christ Church pastored this outreach until St. John's took over the responsibility in 1944. Many Members of Christ Church who lived closer to East Ormond transferred their membership to help build up the congregation, which became the foundation for St. Anne's, East Ormond.

And so Christ Church continued to extend Christian ministry throughout the local area through the fruitful labours of good and faithful leaders in clubs and Sunday School work for boys and girls. The community outreach also extended to older youth and the Men's Society, the Mothers' Union groups, and many others mentioned in the later pages of this history.

The Church - Its Buildings

In the early 1930's more shops were built and opened up for business along North Road. Between Booran Road and Grange Road in the 1940's, there were six grocery shops – now there is one medium sized supermarket. There were seven fruit and vegetable shops – now there are two. There were four barber shops for men to have a haircut and shave – now there are none.

Extensions to the parish hall were completed in 1932 to accommodate the needs of the church community at that time. In this fast developing district there seemed to be a need to update the church buildings.

A far-sighted scheme was inaugurated, and despite the fact that the district had not recovered from the Depression, plans for a new brick church were envisaged. At that time, the financial position of the church would not permit the erection of the complete building. However, a start was made towards the end of 1936. In July 1937, Archbishop F. W. Head M.C., B.D. dedicated the present brick Chancel and vestries, designed by Louis R. Williams, in the presence of three hundred and fifty people.



This was the first stage of the present building. It remained partly brick and partly timber for many years. Older people can recall this sight because with the Second World War intervening in 1939, there were all sorts of building restrictions, together with food, petrol rationing and austerity measures for clothing. It was 1950 before the last of all these restrictions were abolished. The fifth decade of the twentieth century saw the population of the Ormond district reach its peak.

Once each year during the early 1950's, Appeal days were held to enable the parish to proceed with the building project. Parishioners were issued with a brochure setting out the financial situation and what was required. Special envelopes were supplied in which donations could be placed. Provided an official receipt was obtained from the treasurer of the appeal, these donations could be claimed as income tax deductions, because it was a Peace Memorial. The target figure was not always reached on the Appeal days, but parishioners always gave willingly and generously. So it was not until 1955 that the weatherboard portion of the church was demolished, and the brick Nave and furnishings were added to the brick Chancel and vestries. The dedication of the Nave took place on Saturday 17th September 1955 at 3 p.m. with the Most Reverend J. J. Booth officiating.

In 1958, a tender was signed for the completion of the present church by the addition of the tower and porches.

When the brick Chancel was built in 1937, the outside bricks were of blue coloured 'clinker' bricks. The second stage of the building comprising of the Nave was built in 1955. It also had the same clinker bricks outside, while cream coloured bricks were used on the interior. It was obvious that the later developments of porches and tower, must have bricks to match the earlier stages completed over twenty years previously.

Despite the helpful cooperation of overcoming the problem by the brick manufacturers, it was difficult to obtain bricks of a suitable matching colour and texture.

The architect had to reject numbers of loads of bricks delivered to the site, as he felt everyone would prefer to wait for the right bricks to be produced, rather than "...mar a fine building with unsuitable material."

The Most Reverend J. J. Booth dedicated the completed church building at 3 p.m. on Saturday the 31st October 1959 when, in several instances, children, grandchildren, and great grandchildren of the first parishioners were in attendance.

The completed building could not be consecrated until it was free of debt. So, in March 1960, the churchwardens estimated that there would be an amount of £2,000 needed for the final accounts to be settled. At this time, a new church building fund was started. By November that year, the consecration service took place - only thirteen months after the Dedication Service. The total sum of money collected for the whole of the present church building was given totally by free-will offerings by the church people.



His Grace the Archbishop of Melbourne the Most Reverend Frank Woods consecrated the church building when six hundred people attended on 24th November 1960.

Once in 1963 and again in 1966, the rostered Sunday Morning Service at 11 a.m. was televised on ABV-2. In 1963, it was a service of Morning Prayer, and in 1966 it was a Sung Eucharist. These days were a new and exciting experience for Christ Church.

The Activities Centre

In March 1966, everyone rejoiced to see the first signs of progress appearing on the Activities Centre that was located between the vicarage and the old parish hall. Completion of the centre was not finalised until 1972. The first stage of the Activities Centre was completed and dedicated in 1966 by the Very Reverend T. W. Thomas, Dean of Melbourne at 3 p.m. on 30th October 1966.

In 1972, the old timber hall (previously a wine saloon) after more than fifty years service was demolished and the new parish hall erected, completing our fine Activities Centre. The dedication took place in the same year by Bishop G. D. Muston.

This completed the work that had been planned since the 1930's.

Finance for the Activities Centre, total cost being \$55,000 was arranged through loans from the State Savings Bank and the Diocesan Rolling Fund. Repayments were made possible by the continuing support of members through the Planned Giving Program, which commenced in 1963.

This form of commitment was an alternative to time spent on money-raising efforts. It would also give the vestry some knowledge of regular income, so that a budget could be prepared and this would enable them to plan ahead.

Envelopes for weekly offerings were numbered, and individual pledges were made, lasting for a three-year period (or thirty-six months). Initially a dinner was held to launch the program to which all members were invited to hear how the program would operate for the forthcoming period. Each time a new period of three years commenced, another dinner would be held. In later years, many considered that significant savings could be achieved by not having a dinner. The envelopes system still operates today, but the envelopes are no longer numbered.

Honorary Unbroken Service - Well Done!

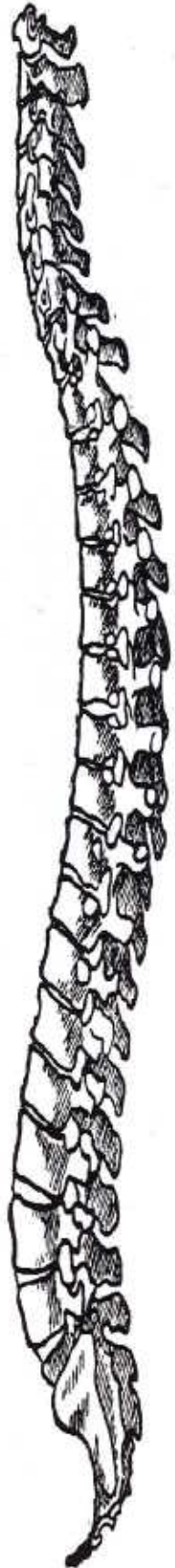
Jack Drummond	37 Years as Church Secretary
Bill Morrison	32 years as Church Treasurer
Bob Christian	20+ years as a churchwarden. Bob died while in office.
Bert Dryden	34 years as Choir Master in AM and PM services
Beth Laby	30+ years as General Superintendent Sunday School
Nell Jackson	30+ years as GFS Leader & Sunday School teacher
Elsie Downham	} 30+ years each as choir members in AM and PM services.
Rita King	
Ada Mollinson	
Edna Baxter	30+ years serving Mission Support & Mother's Union
Ted Baxter	30+ years serving Mission Support, & CEMS
Arthur Bebbington	20+ years as a church warden
Ed. Collinson	20+ years as Sunday School teacher
Gladys Grant	Long-time SS Kinder Supt. + Organised P/Paper distribution.
Alec Grant	Long-time vestryman.
Betty (Geer) Holt	20+ years as Sunday School teacher
Kath Holt	20+ years as Sunday School teacher
Hope Ingamells	20+ years as Mother's Union & Sanctuary Guild
Fred Ingamells	30+ years serving CEMS.
Pam Rivers	20+ years as Sunday School teacher
Val Sayce	20+ years as Leader of GFS
Merle Thompson	20+ years as Sunday School teacher

The Christ Church "Backbone"

There are many names of mostly husbands and wives that have been regularly recorded in the records from the earliest times. Although the length of service of these people is not accurately known, their names are:

Burman, Beadle, Goldsworthy, Knowling, King, Peters, Prichard, Roadknight, and Winnicott

Throughout our history, there have been many others who have served at least 10 years-unbroken service in all areas of the church. Unfortunately, it is impossible to record or mention all of their names.



Honouring Devotion & Dedication



Mr. Bill Morrison



Mr. Bob Christian



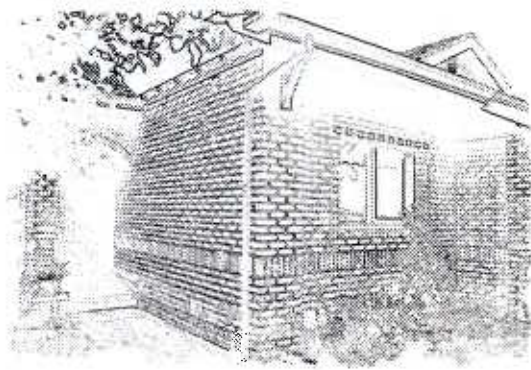
Mr. Jack Drummond

These photographs are presented here to honour the dedicated and tireless labour of love these wardens demonstrated during the building program of the church - lasting many years.



Dedication of the Nave involving these wardens & clergy - 1955

The Vicarage



The vicarage was not always located within the grounds of the church complex. At one time it was situated in Katandra Road. In 1918, an extra piece of land was purchased mainly because it was for sale and adjacent to the church property. It seemed ideal for the purpose of building a vicarage one-day.

In 1923, the vicar - the Rev. W. W. Laidlay, presented a design to the vestry for the vicarage to be built on that land which is the present site at 436 North Road Ormond. The design was accepted and the vicarage was completed and dedicated on 22nd March 1925 by the Archbishop of

Melbourne. It is a solid brick building built in the style of that era among houses of similar design.

A tender for £1,600 was accepted for the building of it. The diocesan authorities donated £300 towards the cost. A loan of £1,100 was arranged through the State Savings Bank of Victoria. The quarterly interest payment became a struggle for the parish to meet from time to time, as the depression years hit harder. One of the more wealthy parishioners donated the full amount of these payments many times. Nevertheless, the loan had to be renewed more than once, when more and more parishioners lost their jobs.

In 1960, due to unforeseen agencies of dry rot and borer, it was necessary to replace the lounge-room floor. As there was no fireplace or heating of any kind in this room, the opportunity was taken to install a gas fire, thus making the lounge-room a much more useful and pleasant room for living. By 1978, "significant cracking had taken place being apparent throughout the structure."

Up until two years previously, the building had been in a good state of repair, however two major events of significance occurred. The first event was the reconstruction of North Road into a dual carriageway, which brought an ever-increasing volume of heavy traffic.

The second event was that the downpipes at the front of the house had been discharging water into a pipe, which was not efficiently connected to any outlet, with the result that most water carried by the downpipes had to soak away in the vicinity of the front garden. It was determined that this was the cause of the earlier dry rot occurring. The above comments do not constitute a list of all the defects, but indicate the type of damage or deterioration that had taken place.

At this stage, the front fence was constructed of cyclone wire. Geotechnical engineers (A. S. James Pty. Ltd.) recommended that a "...substantial masonry fence be constructed on the northern boundary together with paying attention to the fittings of doors and windows in the front of the house where heavier glass or double-glazing would reduce the amount of vibration and consequent noise caused by the passage of vehicles along North Road." In 1980, these major renovations were carried out together with altering the interior of the vicarage, to conform to Diocesan building regulations. A wall was removed to make the living room a larger and more comfortable area. There was also work done on the passageway leading the rear entrance to the house. A small curved verandah at the front of the house was completely removed. The front entrance to the house still has its original doorway. These were expensive renovations. Our AMS group donated \$900 towards the cost, while parishioners and other auxiliaries also contributed.

After many years of persistent roof-leaking problems being 'suffered' after rain had fallen, the vicarage finally received a new terra cotta tiled roof in 1996, which eliminated the problem. In addition to this, the bathroom was completely refitted, and much needed attention was given to all of the plumbing. All floor coverings, blinds and drapes were replaced, together with the interior being completely repainted. Ducted heating was also installed. So the vicarage was thoroughly repaired in readiness for the new incumbent in February 1997.

The vicarage has served the parish very well. It has four bedrooms, but only one bathroom, which must have 'groaned considerably' when the Rev. Barry Huggett moved into the vicarage with his wife and five daughters.

The Church Bells

"The great message from the church bell, of course, is to call people to prayer and to God. It is not only a call to come to church (we cannot always leave home); it is a call to remember God and to pray. It reminds us that the life for which we pray and of which we think on Sundays, is the life we should live all the days of the week." - *Copied from the Parish Paper, February 1958.*

The first bell was donated in readiness for the opening services in 1901. There is a small hand-written note referring to this bell, as coming from the wreck of the ship "Harold", however, there is no confirmation of this in the church records.



The second bell was another donation in 1913 by another donor. The first bell was then sold by advertising it in the "Church of England Messenger", "Victorian Churchman" and the "Gippsland Church News". The advertisement reads as follows:

The price was fixed at one shilling and sixpence per pound, and freight paid but all risk in transport was to be paid by the purchaser.

The second bell was not performing very well. Eventually a hatchway was cut in the upper floor of the belfry and a ladder placed permanently inside this, thereby facilitating access to the bell. From then on, this bell was ringing more harmoniously.

But then a third bell was donated again by the second donor in 1917. As recorded in the Vestry Minutes of 2nd July 1917, "There were now two bells". They were both to be used on Sundays; the older bell for the first ringing, and the recently installed bell for the second ringing, so that the worshippers might distinguish between the first and the last bell.



It seems that the bell ringers did not adhere to this instruction, for in the Vestry Minutes of 3rd September 1917, it is recorded that the Secretary, "...called attention to the instruction by the Vestry in regard to the ringing of the Number 2 bell as the second bell at services; so that the members of the vestry in charge of the church at services, might see that this instruction was carried out."

There is no further reference of disobedience to this instruction.

What happened to these two bells is obscure. The vicar from another church wanted to purchase one of them, but the Vestry thought they should not sell either bell, because they were gifts to the church.

The third bell was not replaced until 1963 even though for many years its tone gave out a 'tinkling' rather than a ringing sound. Thereby hangs a tale!

One of our older parishioners tells of the time when WW2 ended. Some of the village lads, who lived in the vicinity of Maud Street, had access to this bell and rang it so long and hard that the bell developed a crack under the victorious and triumphant strain. Apparently, all was forgiven, and "peace" was restored in more ways than one.

The fourth (and present) bell, along with the plaque in the West Porch and the Book of Remembrance, which contains the names of all those from Christ Church who served in both World Wars, was dedicated by Bishop Sambell on Remembrance Sunday on the 10th November, 1963. "This service of dedication was one of the outstanding services of that time. Various dignitaries were invited, including the mayor of Moorabbin, representatives of the firm that cast the bell, W. O. & B. Adams, as well as representatives of the RSL Sub-branches. There was a guard of honour of the CEBS, GFS, and others in uniform.

The procession of choir and clergy would enter at 10:55 a.m. as at that time, everyone was expected to be seated and ready to observe a two-minute silence at 11:00 a.m. sharp.

The church was crowded for the occasion, and all the arrangements went so smoothly that it was a real inspiration to be present.

The church is built as a memorial to peace, and to the men and women, who served and died, that we might enjoy the freedom that is ours. This bell completed the memorial." - *Parish Paper, December 1963.*

Church Attendance

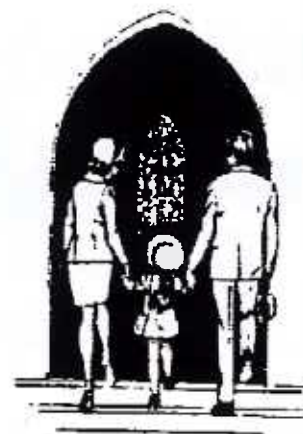
Church attendance has always been strong. During the 1960's and early 1970's, the parish had a rich and energetic organisational life for all ages; but especially for youth and children. An interesting report on the Parish Paper dated February 1964 notes that: "On Christmas day 1963, communicants numbered 806. There were four services; 6 a.m., 7 a.m., 8 a.m. and 10 a.m. Midnight service on Christmas Eve had not been introduced at that time. This pattern declined in the 1970's in common with the general experience of the church in Australia.

The 1980's still saw a strong worshipping community with older ages and women being in the majority; but with other age groups and men being represented, with the exception of middle youth 15-20 years. A feature of this period was the strengthening of the 'corporate awareness' of the parish. There was strong support for parish dinners, lunches and festivals.

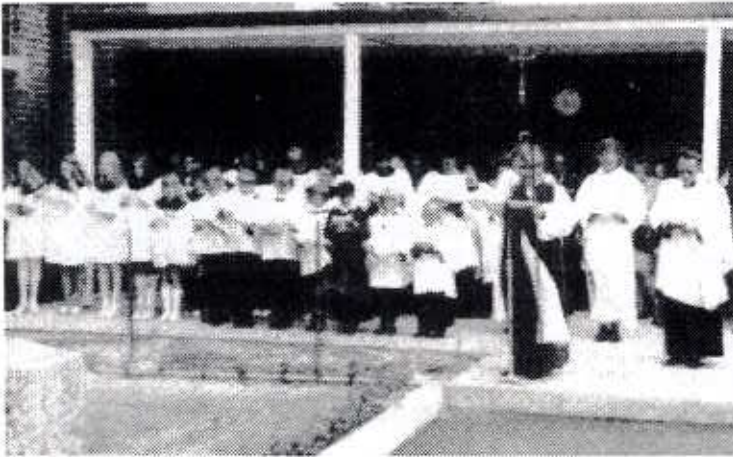
The early 1990's still saw a strong worshipping community, with older ages still in the majority, but there was an active contingent of young families. In 1994 they requested and received a more contemporary form of service. The older parishioners have their preferred traditional service at 9 a.m. and the younger families have their contemporary service at 10:45 a.m. Sunday Club for the children is integrated with this service.

Church life in the 1990's has to compete with many sporting activities combined with both parents employed in the work force. It is the most complex decade of our history; nevertheless there still remains a large number of older and younger parishioners giving of their time in servicing the many auxiliaries of the church, together with the church services. While the junior youth clubs do not have the large numbers of children as there were in the '60s, they are strong in comparison with the times and lifestyle of the generations.

From the 1st October 1999, St. Mark's East Brighton officially commenced to amalgamate with Christ Church because of its impending closure. Several of their parishioners are already worshipping at Christ Church, and our pastoral care convenor visits their elderly members who are not able to attend church because of age or ill health. Some of these people attend our afternoon Eucharist services, which are arranged by the Pastoral Care committee. More worshippers are expected at Christ Church once the St. Mark's property is sold. When that occurs, new boundaries will be defined for our parish.

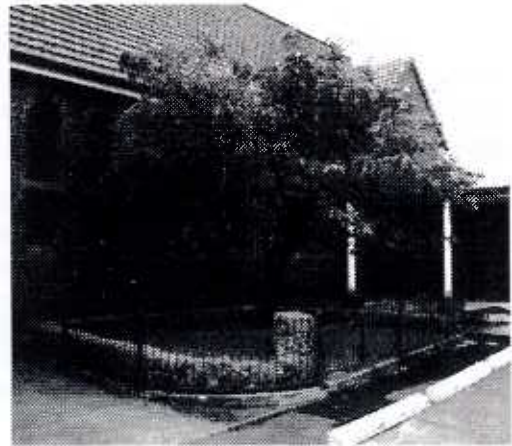


The Memorial Garden



The Memorial Garden Dedication - 1972

This Garden of Remembrance was finished as part of the new courtyard when the building of the Activities Centre was completed. The weather caused problems within the first 6-months – first drought and then strong winds blew away the best part of the newly planted lawn seed. This delayed the internment of those remains, which had to be kept in the church until the weather allowed the grass to grow as expected. In 1973, a flowering Cherry tree was donated and added to this simple but dignified area for the repose of the ashes of the cremated dead. It was fenced all around in 1998, with a gate for entering when necessary.



The Memorial Garden - 2001

Four Generations of Church Members

We have one family at Christ Church who have been worshipping with us through four generations for over eighty years.

- **Ernest and Elizabeth Jones** (both deceased) were the parents of
- **Esmé**, who married Bill Morrison (both deceased), they were the parents of
- **Barbara** (deceased) who married Geoff Taylor. They were the parents of
- **Andrew Taylor**, who currently worships with us with his father Geoff.

Church Fashions

Fashions throughout the history of the church up to the 1970's were consistent, in that everyone wore their 'Sunday best' to church. There were two reasons for this, the first being that God requires our 'best in every way,' and the second because that most people wore typical work attire daily, which suited the type of work that was common labour then.

Very few hats are worn today. Everyone wore hats in earlier times. Cars are now the main form of transport, walking to church within their own parish boundary was 'the norm' back then.

In earlier days, clergy constantly wore their 'clerical collar' to the extent that some people wondered if they also wore them in bed. Now many of them wear it only when engaged on official duties.



Clergy

1901-1905	D. R. Hewton, sharing the parishes of St. Mark's North Brighton (now East Brighton), and St. John's (now Benteleigh) with Ormond.
1905-1908	W. A. Phillips, with St. Agnes, Glenhuntly.
1909-1915	C. H. Raymond, from 1910 with St. John's Benteleigh.
1915-1920	C. A. Brewer, with St. John's Benteleigh.
1920-1925	W. W. Laidlay, with St. Mark's Brighton.
1925-1933	W. R. Cooling, with St. Mark's Brighton.
1933-1938	W. Perry Martin
1938-1952	E. E. Robinson
1952-1961	H. J. Thorp
1961-1969	E. A. C. Harvey
1969-1979	R. T. Durance
1980-1985	C. J. Coish
1985-1996	B. D. Huggett
1997-	M. J. Simpson

From 1901 to 1905 Christ Church was with St. Mark's North Brighton, now known as East Brighton, together with St. John's (East) Benteleigh under the ministry of the Rev. D. R. Hewton.

From 1905 to 1908, we shared the ministry of the Rev. W. A. Phillips with St. Agnes Glenhuntly.

In the closing moments of the Vestry Meeting held on the 10th October 1908, it is recorded that the Rev. Phillips made a statement that, "In view of the present condition of the affairs in this church, he is reluctantly forced to the conclusion that for the sake of himself and others, considers it advisable to resign the Ormond Charge. He would, however, definitely inform the guardians at their next meeting."

What the "...present condition" was is not clear. It may have been financial, as the Treasurer's Report of the same meeting showed "...outstanding liabilities".

The minutes of the following month's meeting records that they did apply for a loan from the Diocesan authorities, but this was not successful.

The Vicar General then appointed Mr. R. H. B. Williams who officiated as vicar for approximately six weeks until Mr. C. H. Raymond replaced him in November of the same year - 1908.

Mr. Raymond was first appointed to Christ Church for six months prior to his ordination. The attendance figures increased markedly under his leadership. At the annual parish meeting of the 18th January 1909, the guardians asked Archdeacon Hindley, who chaired the meeting, what could be done to retain Mr. Raymond after his ordination. In replying, the Archdeacon stated that it had been the Archbishop's intention to remove Mr. Raymond, but he, the Archdeacon, had succeeded in preventing that.

In June 1910, Mr. Raymond was ordained, and with the aid of funds from the diocese towards his salary, Christ Church operated independently as a parish until later that year.

At this time, the guardians of Christ Church unanimously approved of the amalgamation with St. John's (East) Bentleigh, under the ministry of Mr. Raymond, because the charge at (East) Bentleigh had become vacant.

During his term, Mr. Raymond played cricket with the local team. When he left the district the team gave a cash donation to the church in recognition of his cricketing skills. The money was used to purchase a ewer – a tall water jug.

During the period 1910 to 1920, Christ Church and St. John's shared the incumbencies of the Rev. Raymond and the Rev. Brewer.

In 1920, new church boundaries were defined, and Christ Church was again placed with St. Mark's North (East) Brighton under the care of the Rev. W. W. Laidlay. This change took place on the 21st August 1920 and continued on after 1925 in the care of Rev. W. R. Cooling.

In 1932, an extraordinary meeting of the vestry held on Monday 14th November was called to inform the vestrymen "...that the Diocesan authorities would be approached with the idea of granting severance of Christ Church from St. Mark's, effective from the 31st December 1932. The Rev. W. R. Cooling would be retained as full-time vicar at Christ Church".

The motion was carried unanimously. The full number of vestrymen conveyed the decision to the vicar. He expressed thanks for the decision arrived at, as it has been discussed at various times throughout the year.

Since the 1st January 1933, the parish of Christ Church Ormond has been self-supporting.

There have been three assistant priests engaged at Christ Church. All have served after their retirement from their active ministries. As shown below:

- 1953-1957 the Rev. Karl Hamilton assisted the vicar in many ways, giving religious instruction in two primary schools together with McKinnon High School.
- 1959-1970 the Rev. Walter Backhouse served during three incumbencies, and his farewell letter declared that the 11-years spent at Christ Church had been among the happiest he had spent anywhere.
- From September 1973 to Nov 1974 the Reverend Stan Brown spent time in visiting parishioners together with assisting at the services.

There have been two assistant curates at Christ Church, both during the incumbency of the Rev. Ronald Durance. The Rev. Geoff Cheong served from February 1975 to March 1977 and the Rev. E. (Ted) Mitchell followed from April 1977 to January 1980. Both of these men endeared themselves to the parishioners.

Two youth workers were employed during the incumbency of the Rev. Barry Huggett. Warwick Grant served from 1986 to 1990, and Jon Martin from February 1991 to December 1992.

The Reverend Victor Haste served for two months only during the period December 1968 to January 1969 as a temporary assistant curate. He was a student-in-training for the Diocese of New Guinea, and was studying at St. Michael's House in South Australia. We were requested to care for him over the summer months and give a little experience in parish work. He contributed a lot, and left a good impression. He was reluctant to leave Christ Church, but he had to complete his studies in South Australia.

In 1982, the Reverend Jim Connelly spent the year as Honorary Deacon at Christ Church. He faithfully carried out his duties and endeared himself to everyone.

Two family ministers have also been employed, these being Mrs. Catherine Zammit who served from April 1993 to February 1995 and Mrs. Jennie Savage from 1998 to the present time.

During 1998, Mrs. Denise Tunstall came to us in the role of a Student Placement in Training for ordination to the Diaconate. She had a testing year of personal growth and adjustment to a new ministry role, and was ordained in February 2000.

Three of the former Sunday School boys were called into the ministry, these being:

Wilfred HOLT

1942 Ordained as Deacon

1943 Ordained as Priest

1962 Elected as Canon

1982 Retired (aged (69). Served as a Chaplain at the Kingston Centre for four years after retirement.

August, 2000 Deceased.

Tony POOLE

1979 Ordained as Deacon

1980 Ordained as Priest

Currently Vicar of St. Christopher's East Bentleigh

George WARDROP

1974 Ordained as Deacon

1975 Ordained as Priest

Currently Rector of Maryborough

Ron STONE

Although not a Sunday School boy, Ron Stone came into the parish in his early teens, from where he entered into ministry training. His later progress can be seen below:

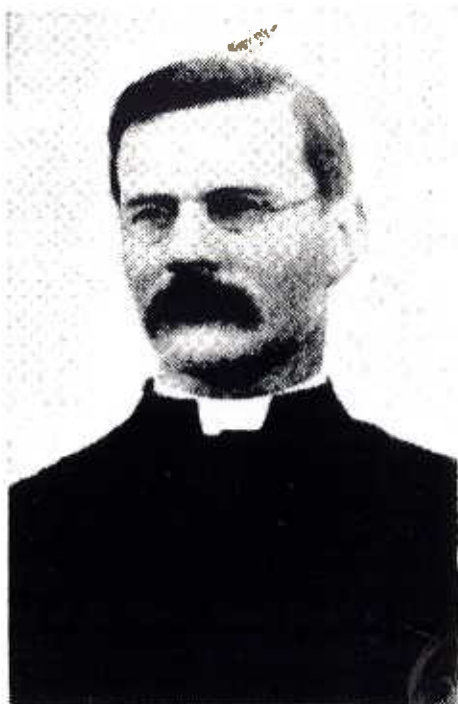
1962 Ordained as Deacon

1963 Ordained as Priest

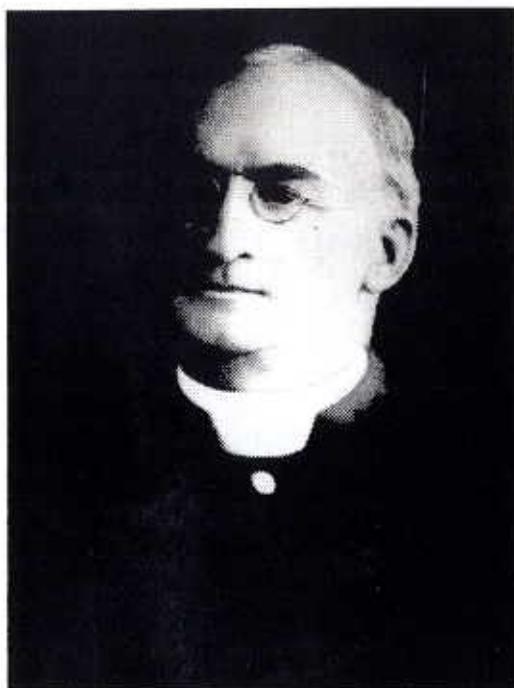
1992 Consecrated as Assistant Bishop of Tasmania

1996 - Enthroned as Bishop of Rockhampton

Some Photographs of Past Vicars



Rev. D. R. Hewton



Rev. W. A. Phillips



Rev. C. H. Raymond



Rev. C. A. Brewer

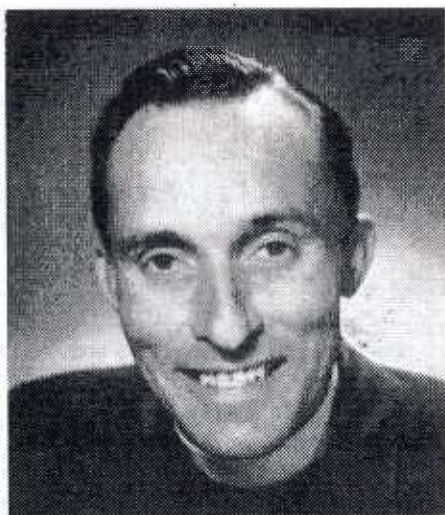
Some Photographs of Past Vicars



Rev. H. J. Thorp



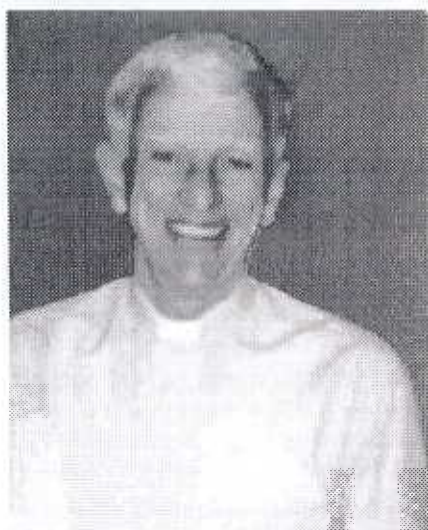
Rev. E. A. C. Harvey



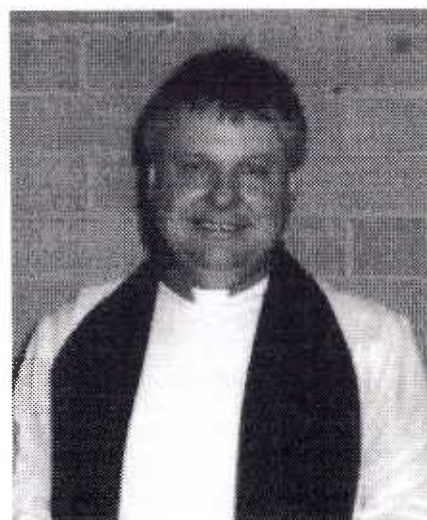
Rev. Ronald Durance



Rev. Colin Coish



Rev. B. D. Huggett



Rev. M. J. Simpson

The Church Organ

In 1901 the best instrument the new church building had to accompany the singing, was an organ with bellows, which had to be operated by hand each time the organ was played. Boys in their early teens usually filled this position. Some were not very reliable, so a steady stream of organ-blowers passed through the ranks.

This was a paid position, which earned the boys 10/- a month, and was raised to 12/- in 1929. Towards the end of 1933, organ blowers were no longer needed at Christ Church Ormond. For, in that year the church purchased their pipe organ. At present we have:



The First Organ

An Original Organ Rebuilt

Imagine if this organ could speak in our language, it would tell its own story, which is as follows:

"When George Fincham came to the colony of Victoria in the 1860's, his organ building reputation, already established in England, was soon to be made a household word in pipe organ building in Victoria.

Life began for me in 1865 when I was installed in the East Melbourne Congregational Church. I was the first pipe organ that George Fincham built in Victoria, and many people came from near and far eager to hear the music I brought forth.

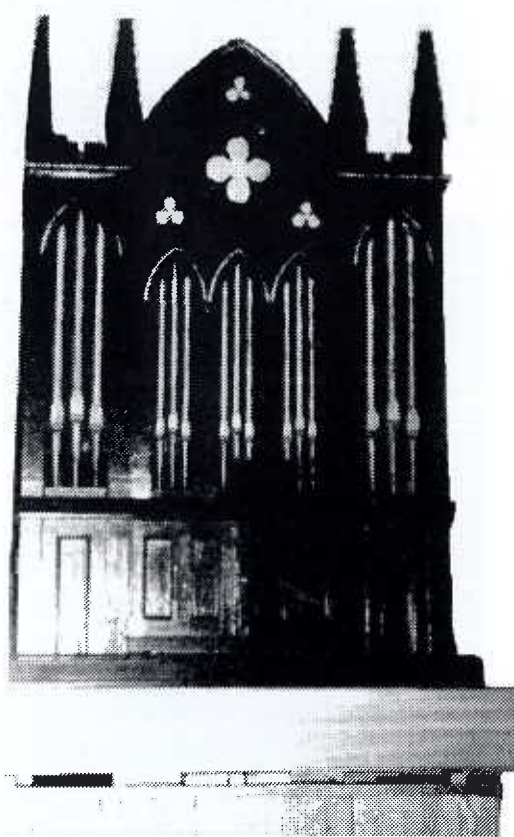
An extract from a report in one of the daily newspapers - "The Argus," dated the 4th August 1865 states:

"To George Fincham is due the credit of having constructed an instrument which will compare favourably with any of the importations that have been made from first class London houses. The instrument is an excellent one, its tone is rich and full, its swell effective and its upper notes clear and sound"

One day in 1933 a former member of Christ Church Ormond came into the factory of George Fincham Pty.

Ltd. He was an organist who held a Bachelor of Music Degree. His name was Leonard Fullard.

Seeing a heap of what appeared to him to be junk, lying on the floor in the corner, he was advised that it was the dismantled organ from the old Congregational Church in East Melbourne. Mr. Fincham added that I was a nuisance, as I occupied valuable floor space. He would gladly dispose of me for £75 and charge an extra £10 to install me in a church. He went on to say that I was very old, but would probably last five years.



If these words were spoken to make me feel like unwanted 'junk' they certainly had the desired effect. It had been bad enough being ignored for weeks with dust gathering on every separate part of me, and nobody caring. To hear him say that I was a nuisance and that he would be glad to get rid of me was painful to hear.

I was the first instrument he had brought to life in Victoria. I thought I would have been more like a favoured child rather than a nuisance. My thoughts ran wild. I wondered what would happen to me. Why was this Mr. Fullard showing interest in me anyway?

I saw him shake hands with Mr. Fincham before he left the factory that day, but nothing happened to me. I still stayed where I had been left, and dust kept gathering and I felt wretched and forsaken. Mr. Fincham never came near me.

A few weeks later Mr. Fullard came in again, and he and Mr. Fincham came over to where I was. Before long, I was being loaded into a van. Wow! Where was I going? I couldn't imagine.

Mr. Fullard seemed to be a nice man. I didn't think that he would take me to the junkyard. But one can't really tell by looks.

As I pondered over where this journey might end, it was not too long before much to my surprise and delight I was being unloaded and carried piece by piece into a building that was Christ Church of England in Ormond.

Mr Fullard was there waiting for me. He looked after me like an adopted father. I got to like him very much during the days of my installation. He was the first person to test my performance, and all who heard were delighted.

On the following Saturday the 22nd October 1933, I was dedicated to God for service to the congregation. I was so happy that I soon forgot those last miserable weeks at Mr. Fincham's factory. This church had a nice feel about it, and even though I was old, I was determined to show Mr. Fincham that I was far from finished.

Mr. Fullard (as I found out) was the organist and master of the choristers at Christ Church South Yarra. No wonder he knew a good little organ when he saw one.

The vestry was very pleased with the purchase price. In fact they considered that I was a bargain. Thirty people offered to pay 1/- a month for three years. This was more than half of the amount needed. Because I had been 'such a nuisance' to Mr. Fincham, he allowed the church a term of three years, without any interest, to complete the payment. I did need to have an electric motor to blow the bellows. A second hand unit was purchased for £40.

My life was transformed in my new home. All of the organists brought out the best in me, as I shared in the joy and happiness of weddings and joined with the bereaved in their sadness at funeral services. I always enjoyed choir practice and accompanying the choir on Sundays. But my greatest thrill on every Sunday was having the congregation join with me in the singing. My soul was restored as my heart lifted with theirs in praise to God. For once again I was making church music – especially to Anglicans who have inherited rich treasures in the field of pipe organ music. I felt that I belonged – that I was an important member of this church family.

However, I was getting older, and some of my parts began to wear out. During the years of the Great Depression and the Second World War, there was no money or parts available for repairs. Much improvisation was needed to keep me working. An old chair spring was used, a cotton reel and scrap timber often replacing vital parts that were worn, loose or missing.

In 1969, when I was more than 100 years old, Rev. Ronald Durance became the incumbent to the parish. He found that I was not equal to the task of providing the range of music, which the church warranted. The vestry found that there were no second hand pipe organs available. They had an electronic organ on trial for three months, but for the purists, it was not quite the same thing. Also, the cost was similar to that of rebuilding the one they had...ME!

A completely new pipe organ would cost \$37,000 – which was too much...even for the Vicar!

The parish explored all avenues before deciding to restore and extend the scope of the "...beautiful little Fincham organ". That is their words - not mine, but I do agree with them. Considering my fine tone and history, the Vestry felt that it was a decision that they were not likely to regret.

In August 1976, they had the opportunity of purchasing at a very reasonable price, a small pipe organ from a church that was closing its door due to the Uniting Church movement. It was in good working order, in excellent condition and by coincidence, was built not long before by the grandson of George Fincham. On the advice of an organ-builder, it was possible to remove, reconstruct and re-voice this organ, thus bringing us both together into a union that would add another manual, electric action and sufficient pipes of a quality that would be acceptable for congregational singing.

This seemed like an arranged marriage for me. It was a bit scary.

The Vestry purchased the organ. Dismantling and storage began in the first week of October 1976. Nothing could be done until another \$8,000 was raised in addition to the \$7,000 which had been already given. So I had a period of 'grace' to get used to the idea - IF indeed I ever could!

Finding someone to 'marry us' was not an easy matter. Julie Dunlop, the organist at that time, attended a conference of the Royal Society of Church Music in Perth. On her return she had news for the Vestry. She had found an organ builder in Perth who also had a music degree. He was willing to 'marry us'.

My keys began to tremble and my pipes began to shake, as I was taken to pieces – carefully I must say, and loaded on to a truck on a freezing cold day in June 1977. I had no idea how far away Perth was or what this other organ would think about our 'marriage'. I was so old, and it was young. Who was this person who was going to join us together? Did he really know what he was doing, or was he just hoping that everything would turn out all right? Many things concerned me, for I was not sure if I would ever see my beloved church family again. Would I ever be as happy as I had been on my own in Ormond? There were so many questions – when would I have the answers?

The journey took so long, that I was lulled to sleep, and did not waken till I arrived at my destination. In Caversham Western Australia, John Larner had converted an old church building into an organ building factory.

So, here I was. As the work commenced and John brought ancient and modern together, I knew I was in the hands of an expert craftsman. He retained my five hundred pipes, character and style, using the same casework renovated and polished. He added the extra keyboard, and five hundred and ninety-one new pipes made in England and Hamburg. This was going to be a very good marriage for me. I knew I would be happy, and I felt that my family at Ormond would approve too.

While all of this was happening to me, they were in the process of organising a great welcome home for us. My adopted father (Leonard Fullard) was to be the first organist to test "our marriage", by holding an organ recital. He really cared about me, and I couldn't wait to show him what "my new bride" and I could do together.

He was preparing his choristers from South Yarra to perform with us on the day of our rededication service. There was great excitement mounting as they waited for our return. But no news of this was forthcoming, and time dragged on.

Sadly, John Larner encountered some unfortunate personal problems. This meant a delay of more than a month. A date had been made with Bishop Ged. Muston to conduct the service of rededication, and it was not easy to change the appointment. Then more trouble set in – and more delay. So much so, that we were not installed when the bishop arrived for the occasion. Instead, our pipes were lying around all over the pews – all one thousand and ninety-one of them! My family was not very happy. They had wanted so much for us to be together that day.

A few days before the service, it was realised that all would not be in readiness for celebrating, and it was too late to arrange another date with the bishop. He arrived and went ahead and rededicated us in our dismantled condition. He did all he could to make the day successful.

After the service, my adopted father Leonard Fullard took his choristers over to the parish Activity Centre. There they entertained parishioners and visitors.

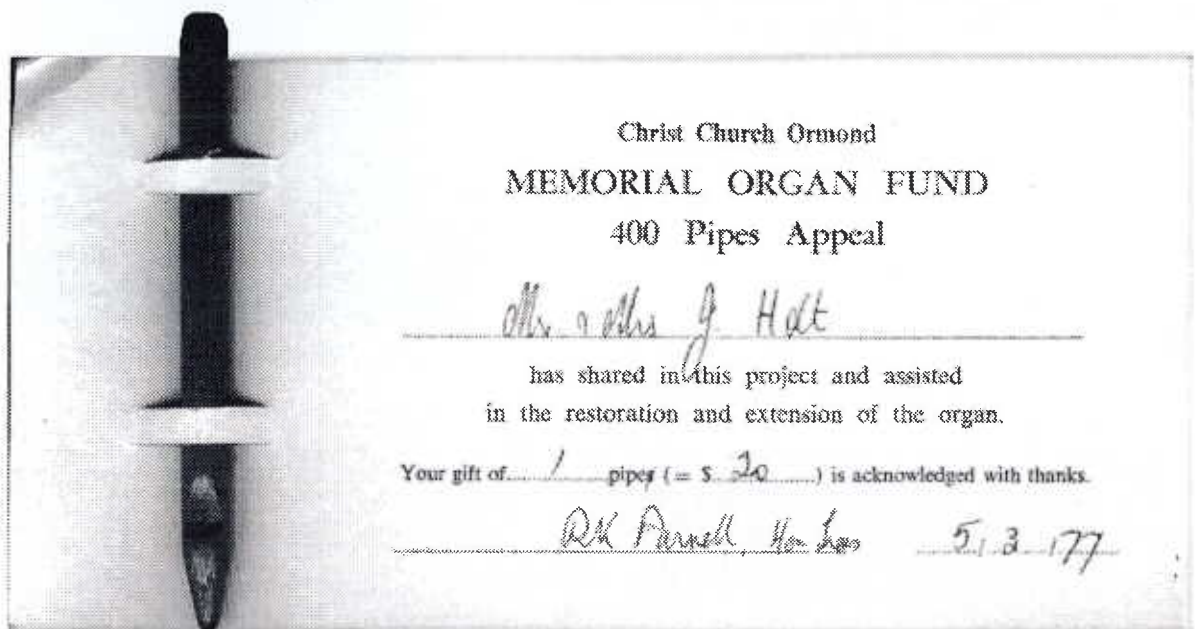
It was quite disappointing after waiting so long for our return. Ours was an 'exceptional marriage'. The disappointment was almost too much to bear, but bear it we all did. My church family is more than adequate in dealing with difficult situations.

Approximately three weeks later, we were completely installed in the organ chamber, my old home. In spite of all the delay, we were very well accepted. We created considerable interest as well as facilities for recitals and student teaching.

Like all marriages, money is a big consideration and ours was no different.

The original amount of \$17,500 was quoted for all the work that had to be done. Devaluation and exchange rates with the addition of more pipes than first planned brought the final cost to almost \$21,000. The new Activities Centre had not long been completed, and the church was not able to make further borrowings from any source. So funds for 'our wedding' had to come from direct donations over and above the weekly giving.

The parish raised over \$17,000 by holding choral and instrumental concerts and direct donations. Half of this amount came from the sale of 'pipes' at \$20 each.



Returning to Ormond in our state of 'wedded bliss' we were to be a memorial to parishioners in memory of loved ones. Those names are listed on a brass plaque attached below our pipes, which face the congregation. This plaque was unveiled in October 1981. It took five years altogether to raise the full amount. A large portion of this was well in hand before our marriage contract was signed. Controversy, concerning breach of contract, between Mr. Larner and the vestry, existed for several years because of the delay in installation. Vestry eventually had to engage the services of the Diocesan solicitor to finalise matters.

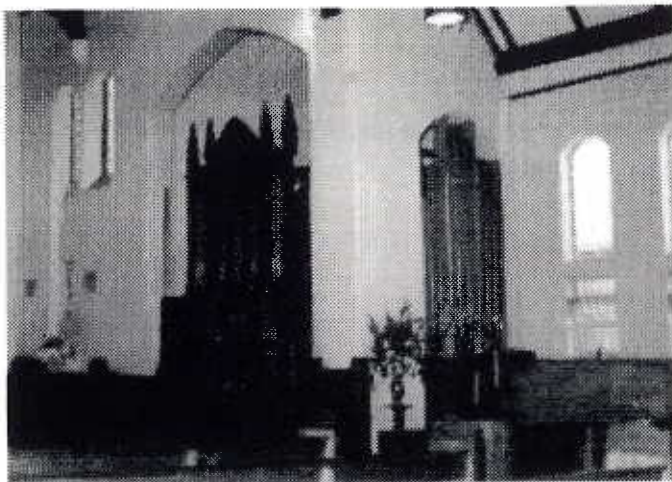
My church family's love for me was wonderful. They very generously supplied all that was needed, albeit with a little grumbling at times. It must have been a burden that they had to bear for much longer than they had expected. But they are not sorry now.

In recent times many changes have occurred in society, and the church has felt the impact. We don't have anything like the number of weddings that we used to have. We do have a good number of funeral services, and we always share in them. There is no choir to contribute to the worship services. Our Sunday duty is

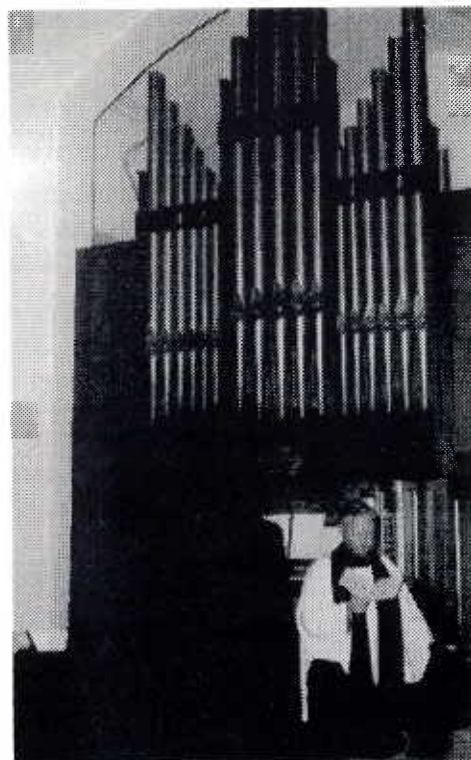
limited to one service, where the older parishioners, for the most part, sing the hymns that have been sung and treasured down through the centuries, accompanied by the organ.

The younger families and their children, again there are a few exceptions, like to sing modern Christian songs accompanied by the synthesiser and guitars.

Christ Church has changed, and is changing. It has strong links with its past, but its form is different.



The Original Organ



The Original Organ Rebuilt

The Bible tells us "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17 KJV). We may vary or change, but His generosity remains constant. As the Psalmist encourages us, let us:

"Praise God in His sanctuary:

Praise Him with the sound of the trumpet:

Praise Him with the Psaltery and harp:

Praise Him with the timbrel and dance:

Praise Him with stringed instruments and organs:

Praise him upon the loud cymbals:

Praise Him with the high sounding cymbals:

Let everything that has breath Praise the Lord.

Praise ye the Lord.

(Psalm 150).

The Choir

Mrs. Hewton, wife of the Vicar, was an organist and had trained a choir since August 1901 to be ready to sing at the opening services. Robing of the choir was beyond their means at this stage. It did not occur until 1928.

The organist conducted the choir until Mr. Albert Dryden became choirmaster in the 1930's, and served in that capacity for more than thirty years continuously. In 1958, membership reached its peak, when there were 13 sopranos, 5 contraltos, 4 tenors, 5 basses, and five choirboys making a total of thirty-two members.

It was not always convenient for all choristers to attend both morning and evening services each Sunday. The average at each service was sixteen. At special services, there was usually an attendance of twenty-eight choristers.



Bert Dryden

Choir practice was always held on Thursdays between 8 and 9:30 p.m. and they always had a good attendance.

The choir's main function was to lead the singing at each service on Sundays and holy days. At Christmas, there was usually a large and appreciative congregation to hear the Christmas Story told in music by the choir, who rendered Carols by Candlelight at the 7 p.m. service.

Excerpts from "Stainer's Crucifixion" were rendered during Lent. On Palm Sundays after a shortened Evensong Service, there was a recital of Easter music. In fact, the choir contributed towards many inspiring services. They were often complimented on their Psalm singing.

Nevertheless, it was not always work for the choristers. Many very happy social evenings were held in the vicarage and the choirmaster's home, as well as the homes of other members. These usually took the form of a musical evening when the choristers showed their individual talents. These evenings concluded with supper, and are remembered as very enjoyable gatherings.

For many years they entered into competition with other choirs. Although they never gained a First Prize, they were "always almost there".

There were times when they joined with other choirs for services with neighbouring churches, and also for special services at St. Paul's Cathedral.

In 1958, they had the pleasure of hearing themselves sing when tape recording was a new and thrilling experience for them.

Late in 1973, three of the longest serving choir members (after a total of 120 years between them) found it necessary to retire from the choir. Other members had retired or moved away during the previous twelve months, and this left the choral work predominantly to the junior members. Although senior singers were always invited to join, they were not forthcoming, however the juniors carried on the work for approximately twelve years. Some of them eventually married and moved away, which depleted the numbers. Towards the end of the 1980's, the choir disbanded completely.



The Sunday School

There is no record of the number of children who attended the Sunday School which had operated in the Ormond State School before Christ Church took responsibility for it from opening day in October 1901.

In 1908, there were forty names on the roll.

In 1918, when there was a bad Flu epidemic, the Sunday School had to close for a month. The government insisted that a large gathering of people, especially children should not be held to try and curb the spread of disease.

By 1921, the number had reached 106: kindergarten 30, older grades 76.

This was also the case during the 1936 Polio epidemic. During this later period, the Sunday School teachers visited scholars at their homes, taking lessons to be done at home, and collecting the previous week's lesson to be marked. They also made inquiries concerning the health of the families, fearful lest some had contracted the dreaded illness. Most of this visiting had been done at night after the teachers had completed their daily work.

In 1936, the Sunday School superintendent moved away from the parish, and the vacancy was filled temporarily by Miss Beth Laby, just until a permanent superintendent could be found. It took more than thirty years for that to happen, and during Beth's years as general superintendent, the growth and active life of the Sunday School was phenomenal.

By 1939, numbers were again on the increase, when the Sunday School began to meet at 9:45 a.m. and kindergarten at 11 a.m. Previously, it was held on Sunday afternoon. There was a constant need for teachers – especially men.

In the month of June 1939, teachers studying for the All-Australian Teachers' Certificate visited our Sunday School. These teachers were conducting a survey of three of the most efficiently conducted Sunday Schools in the Diocese of Melbourne. Christ Church kindergarten department was selected as the demonstration school for the diocese. This occurred in July 1940.

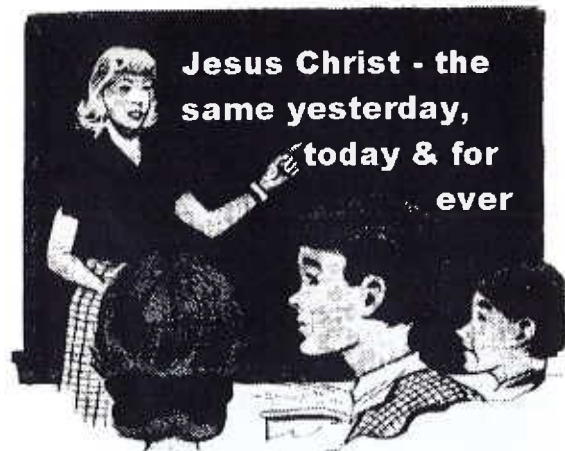
For many years, radio station 3DB had a time-slot for, "Sunday School of the Air" at 5 p.m. on Sundays. Some of our children were chosen to sing the hymns 'on-air' on the 6th October 1940.

At the beginning of 1941, it was decided to change the name to "Children's Church" because the aim of the work is to train the children to become churchmen and women.

In 1942, during the Second World War, the Sunday School staff and leaders had a plan in place in case children had to be evacuated to country areas. Fortunately, this never happened. Had it occurred, the children would have received their Sunday School lessons through the "Mail-Bag School" of the Church of England in Australia.

By 1943, there were approximately four hundred names on the roll. Teacher's preparation classes were held weekly on Tuesday evenings. During these years, the leaders and staff worked closely with the parents. "Parent's Nights" were held regularly when there was usually a visiting speaker and discussion of problems.

The teaching staff were dedicated to their work and were diligent in leading the young people towards their confirmation. In 1959, 46 young people from Christ Church plus a number of adults were confirmed at one 7 p.m. service. During 'Lent' they set up a "Children's Corner" in the church, and encouraged the children to



spend a few minutes there each day, particularly on their way home from school, for the church at that time was always open each day for meditation and prayer.

On Good Friday each year, the teaching staff held special services in the hall for the children. Beginners and Primaries at 10 a.m. Junior and Intermediate at 11 a.m. Seniors attended church services. Easter Day was a combined service in the church. Parents were asked to encourage the older children especially to attend these services, as the desire of the teachers was to help the children to understand the special significance of Easter, and to regard it as something more than a holiday. On other occasions, some of the children represented Christ Church by attending the Children's Easter Service at St. Paul's Cathedral.

Pageants by the children were presented annually, on the Children's Festival Days. One pageant, 'Step-by-Step' was so well supported that there was not enough accommodation for the audience in the church. As a result, after many requests, this pageant was repeated the following year with two presentations so that no one would be disappointed. The first presentation was timed for 3 p.m. Those who were unable to be seated would be able to witness in the parish hall at the same hour, a tableau depicting the history of Christianity in India. The pageant was then repeated as well as the tableau, and the audiences swapped over.

By 1947, there were still at least 400 names on the rolls, and space was a problem. To solve this, seniors met in the church at 9:45 a.m. Junior and Intermediate met at 9:45 a.m. in the Parish hall and Kindergarten at 11:10 a.m. in the hall.

Along with the teaching staff was the Parents' Auxiliary. This group organised all of the social activities for the children, as well as the events to raise money to pay for them all. There were many fancy dress parades. Each year, Christmas parties were held, which, because of the large number of children, had to be held on separate days for each department. Dances were held for the Senior School in conjunction with the Tennis Club, as well as many other social functions for the children. All of this was organised by the Parent's Group. They also organised and paid for the cost of the Sunday School picnics, and had charge of a stall at the annual fete.

In 1947, two years after World War 2 had ended, the Sunday School began sending food parcels to Britain, which required help in this way for some years. They aimed at sending one parcel per week, but well and truly surpassed that figure. Ice blocks (being a form of icy-poles) distributed at one of the picnics were paid for with money received from a gentleman in England as a token of gratitude for the parcels sent to them from Christ Church Sunday School.

Having this connection with England made the coronation of Queen Elizabeth II much more significant to our celebrations on that occasion. So much so, that as the Coronation became the central focus of attention, the Sunday School staff, the children, members of the Parent's Guild and choir members all made an outstanding contribution to "Our Coronation Festival".

Many hours of hard work went into producing a wonderful Coronation Procession, and scenes from the service at Westminster Abbey.

The wonderful atmosphere in which this presentation took place at Christ Church was created mainly by the sound effects. The Coronation symbols were made and presented by the boys and girls during the festival service held at 3 p.m. on Sunday 31st May 1953. They were a source of great interest.

So many parents, children and friends were present to share in this prelude to the great and solemn occasion of the crowning of our queen.

There were 450 people present on that afternoon, and by request the pageant was repeated that Sunday evening and again on Monday evening. It is estimated that 800 people saw this wonderful presentation at Ormond. At a later date, they were invited to present it at St. Barnabas' Balwyn when thick fog made the journey over there most unpleasant. Nevertheless, the presentation made up for that, and all returned safe and 'flushed with success' - the fog having cleared for the homeward journey.



The late Miss Kath Holt provided the inspiration for this outstanding performance, and worked hard to achieve its success. Kath had been a victim of the Polio epidemic. For many years she had walked on crutches from her home in Lysbeth Street McKinnon for church services and Sunday School teaching. In later years, she purchased a car and learned to drive with hand-controls fitted.

In 1962, numbers began to decline. By 1967, the figure was down to 300-350. Many of the senior scholars had married and moved to other parts, where the price of land on which to build a home was cheaper.

From October 1966, church service times had altered to integrate the Sunday School into part of the church services. Four services were held each Sunday, these being 8 a.m. 9 a.m. 11 a.m. and 7 p.m.

Intermediate and junior sections integrated with the 9 a.m. service, and primary and beginners became part of the 11 a.m. service. This arrangement was expected to provide a better opportunity for family worship.

In the annual report dated February 1986, twenty children only, were enrolled during 1985. This included 10 children from 1984, 7 being from the kindergarten section. There were three new children during the year, with only kindergarten and primary departments operating. Nevertheless, under the leadership of Maree N'Diaye, some evaluation took place. A meeting of interested parents in February 1985 decided:

- (a.) To return to 1984 style of worship.
 - (b.) To have a Family Service on the first Sunday of each month.
 - (c.) To have a roster system of teachers in the kindergarten, as no one had offered to fill this position.
 - (d.) That the children of Grade 5 and upwards would attend the 9 a.m. Family and Friends Service, but would be withdrawn for some activity and teaching during the hour. The teachers would be on a monthly rostered system.
- Annual Report 1985

Maree had one permanent helper and an additional part-time helper until April 1985 only.

Under these circumstances, the Sunday School continued until the second term saw the gradual demise of the roster system – but the Sunday School remained alive and active.

Through the year, the Primary department studied the early church with the aid of tapes and records. They made puppets, and presented a play about St. Paul at a family service, together with singing in a youth service. At Easter, they made a mural for display in the church on Palm Sunday. They had a Hot-Cross-Bun breakfast on Easter Day, and B-B-Q'd fish and bread in the garden, making a memorable Easter celebration.

In the third term, they concentrated on the work of the Bible Society in India (a special project) and other countries. They were able to collect \$40 to aid the work of the Bible Society.

During Advent, they made a Christmas cake and cards, and prepared Christmas songs and readings for a presentation to older church-members together with the families of the Sunday School children. Each person received a piece of cake, a posy of flowers and a card. Books were presented for regular attendances of five consecutive Sundays, supported by weekly stamps of encouragement.

Today, the Sunday School is very much alive and well, thanks to the faithfulness of those who persevered through the 'lean years'. The name has changed to "Sunday Club". There are four groups, which are called:

Sparklers Aged 3 - 6

Adventurers Aged 6 - 8

Trail-blazers Aged 8 - 11

Sunday Youth Aged 11 +

There are 55 names on the roll, with an average attendance of 31. Nine teachers currently work on a roster system. Sunday School is integrated with the 10:45 a.m. service.

From opening day in 1901 and for 100-years, although teaching staff has never reached the desired number of people, Sunday School has never failed to be effective at Christ Church. Thanks be to God!

The Cradle Roll



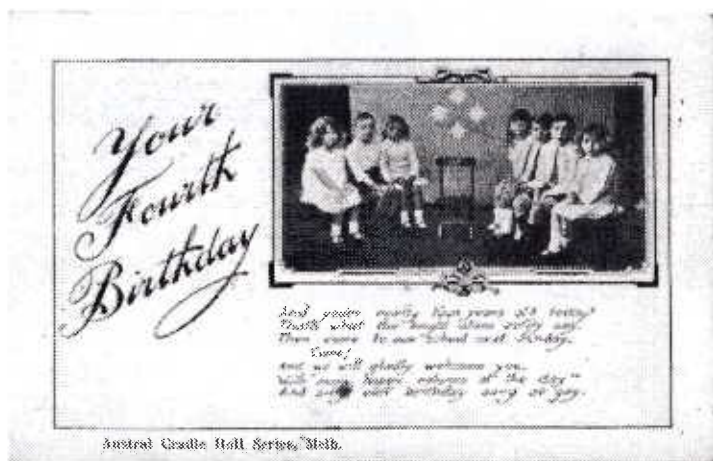
“Purpose is what gives life a meaning.”

The purpose of the Cradle Roll was to start newborn children on the path to faith in God.

Every church denomination had a Cradle Roll. When babies were baptised, their parents would be given a certificate and the child's name added to the roll.

The Cradle Roll superintendent kept in touch with each family by an occasional visit. Sending a birthday card on the appropriate day was also a practice until the children were old enough to attend Sunday School. In past days, most people appreciated the purpose and function of the Cradle Roll. The certificate shown above was given to Lorraine Parker's parents when she was baptised as an infant in the early days of the Christ Church outreach to East Ormond.

Lorraine served as Sunday School pianist for many years at St. Anne's church, and moved away only in later years.



Girls Friendly Society (GFS)

"The GFS was founded in England in 1875, and was later established in Australia in 1879. At that time, it was working in 30-countries around the world"

- *C of E Messenger*, 21 August 1959.

The GFS has been one of the earliest auxiliaries at Christ Church. It is first mentioned in the vestry minutes of the year 1915 - 2-years after gaining the parish hall for this type of activity. When the first meeting was held is not known. According to Vestry Minutes, it was operating between the years 1915 and 1925. In 1925 at the annual church meeting, stalls were allotted for the Easter Fair. GFS were responsible for staffing the tearoom and refreshments. The age group at that time was 9 to 14-years.



There must have been a period between 1925 and 1935 when GFS ceased to function at Christ Church. There is still in existence a GFS members card dated 1935 belonging to Mrs. Gertie (Jackson) Viney. She is certain that she was one of the first GFS members at Christ Church. So we think that the society could have lapsed and started again in 1935. Gertie and her family, especially her sister Miss Nell Jackson, were devoted to the work of GFS. Gertie was able to attend the celebration of 60 continuous years of the operation of GFS at Christ Church, in 1995.

In 1936, there was the disastrous Polio epidemic. The government closed all meeting places for a period of time because of the infectious nature of the disease. Owing to this, membership of GFS decreased considerably. By 1938, numbers increased to 36 regular members. The age group at that time remained at 9 to 14 years. There were two groups; one called "Bluebells" and the other called "Daffodils". From all accounts, they very much enjoyed their meetings and activities.

One report states, "All members are busily engaged in either sewing, or knitting small garments, which will be given later to the Babies Home." In fact, this branch "adopted" a baby from St. Gabriel's Home in Balwyn, and took a keen interest in him. Two girls visited him each week, and took gifts of clothing made by the members.

Two very popular programs were, "Campfire Nights" and "Paper Clipping" nights. To the latter of these, members would bring a clipping from the newspaper and talk on the subject, which would then be discussed. These nights proved to be very instructive and very much enjoyed.

In 1939, there were 41 regular members.

In 1950, they gained a first prize and honourable mention in the junior needlework section of the Handcraft and Hobbies exhibition held at Chapter House.

In 1958, 16 girls from Christ Church branch had the privilege of being in the GFS guard of honour at Government House for the visit of the Queen Mother.

During 1959, junior and intermediate groups met on alternate Wednesday evenings. The junior age was from 8 to 11 years, and intermediate ranged from 12 to 15 years. Activities varied for each group, eg. Juniors participated in annual sports competitions and Intermediates paid a visit to the College of Nursing. They combined for their annual "Flower Night" when the girls took posies of flowers to the sick and elderly people of the parish.



Val Sayce

Both groups had strong support from the mothers of the girls. Many opened their homes and also supplied transport when needed. This added encouragement to the girls for further achievement for badge work for the juniors. Intermediates shone in other areas of activity such as drama, art, debates, fashion, make-up and

Bible study. They also held film nights and two or three informal nights devoted mainly to 'chatter' - as reported in the parish paper December 1967.

In 1972, our GFS groups entered into two diocesan events, which received a great deal of publicity. One was the entry of the Moomba float, and the other being a walk-a-thon around Albert Park Lake, which raised a record amount of \$922.00.

Intermediate numbers began to decrease around 1970, and although they held several membership drives during the following years, they had very little success. The group eventually disbanded in the mid 1970's.

Junior GFS operated well until the end of 1999, not as strongly in numbers but very regular and with younger Sunday School girls waiting for their seventh birthday to arrive to be able to join-up.

This organisation has been blessed with dedicated and long-serving leaders.

At the beginning of the year 2000, GFS combined with CEBS to form the new group now known as Cc's.



GFS Combined Sports - 1988

Two Sad Occasions:

- Gary Seymour -

In March 1970, not long before Easter, we were all saddened by the accidental death of one of our C.E.B.S. leaders; Gary Seymour aged 16, while away on a camping weekend with some of his fellow members.

As a choir member, server, crucifer and in many other ways, he made a rich contribution to our parish life. At the memorable funeral service, our former vicar, Reverend Arthur Harvey made a fitting tribute, which summarised so well what he had meant to us all.

In their sorrow, the courage of his loved ones has been an inspiration to us all. And in sharing their grief, I am sure that we have realised more fully the close ties of our parish family, and how faith can shine through even in the darkest hour.

- Copied from the Parish Paper, April 1970.

Later, in 1970 the sanctuary lamp, which we have to this day, the symbol of God's continuing Presence with us, was gratefully provided by many who knew Gary and who appreciated his contributions to the life of the parish.

- Parish Paper, November 1970.

- Nell Jackson-

Abbreviated from the address given at her funeral service – 10th November 1977.

Our minds, numbed through the sense of loss, of shock, that such an untimely and painful end should come to one so gracious, will in many ways be filled in thoughts and memories of occasions in which we all share her quick wit, her basic and unswerving faith, her sense of fun and her complete Christian devotion (and all that such a word implies) which remained with her to the very end.

We at Christ Church, will remember her as a Sunday School teacher in the kindergarten and Primary classes. But more particularly as a member as the Girl's Friendly Society (GFS). Since the early '30s, she has been a member and leader of our branch; then later as a member of the Diocesan Executive, as District Chairman and a member of the Leader Training Committee.

Here, at Christ Church, we have the focal point to our worship, an example of her skill – the reredos curtain in the Sanctuary and the funeral pall that we are using on this occasion.

If we feel resentful that this event has come to pass, let us remember that God in His creative wisdom wastes nothing – that in the whole of his universe, no energy or effort is ever lost or wasted, but rather, transformed; eventually it will go on to multiply and bear fruit. As one of Nell's church family, may we go out to bear the fruit which she so capably, so joyfully and lovingly tended in her time.

Nell had not been well for some time. When the condition was finally diagnosed, it was found to be cancer.

The Anglican Boy's Society (CEBS)



In the year 1913, the Reverend W. T. Rogers brought a motion before the synod of the Diocese of Melbourne, "...that a boy's society be formed to provide for the boys of the church."

The C of E Men's Society was asked to explore the possibilities of youth work, and as a result of their investigations, the C of E Boy's Society was formed. (From the C of E "Messenger", 19th June 1959)

The Ormond group had the honour of being the second largest group in Australia in 1961, with a total membership of 112 members. It was also the second largest group in the diocese - annual report 1961. This number was made up of four age groups. Lads aged 6-8 years, Pages aged 8-11, Junior Esquires aged 11-14, and Senior Esquires aged 14+ years. In the earliest days of CEBS, the chivalry terms, such as pages and knights were used. Some groups today still retain the terms "lads" and "pages" but mostly it is "juniors" and "seniors".



Although there had been a Boy's Club operating since 1929, it was not registered as a CEBS group until 1936. At that time, there were two groups, Juniors aged 8-13, and Seniors aged 14-18. They operated under the "foursquare ideal" – spiritual, mental, social and physical.

In 1939, table-tennis competitions were a big feature with the Juniors, and badminton as well as table tennis competitions occupied the Seniors. They competed against CEBS teams from neighbouring churches. Inter-branch meetings helped to illustrate the meaning of their motto "All-In-One".

Camping too, has been one of their most exciting activities. The society's permanent campsite at Frankston was a popular venue, although the military authorities took possession of it during the war-years. However, private property at Mt. Martha was substituted for the Summer Camps, and this overcame disappointment.

During the war, several of the young men joined the fighting forces, which produced a shortage of leaders. As a result, CEBS disbanded and reformed officially in October 1949.

The acquisition of uniforms was discussed in 1951. Since that time an ever-growing number of boys were admitted to the ranks. In 1966, a decision was made that uniforms were compulsory after a boy had been admitted to the society.

It had been found that all boys in complete uniform assisted remarkably in raising the tone and attitudes in a branch. Boys take pride in their appearance and have something to live up to in the way of behaviour.

Once again, in 1952, the CEBS were short of leaders because of National Service Training. A plea for help went out into the parish. For a few months, their meetings were held fortnightly until May 1953, when the Juniors met on the second and fourth Fridays of the month and the Seniors on the first and third Fridays of the month.

In 1956, their numbers were increasing. There was tremendous interest in camping and table tennis competitions. By 1958, they had entered into basketball competitions. The successes they sustained in this area were excellent. That year, both teams reached the final four. The Seniors reached the semi-finals in "A" Section, and the Juniors went right through the season undefeated in the Under 15 "B" Section.

The Junior Grand Final against St. Silas' (North Balwyn) was a thrilling game, which our boys won – 39 to 35.

By 1959, their activities listed are, cricket in the summer months, and basketball in winter. They also entered into competitive swimming and athletics. Teams were always entered in the Annual CEBS Sport Day. There was a handicraft's section, for those who were not sport-minded. The only qualifications for membership were attendance at Christ Church Sunday School or church each Sunday.

In May 1962, a significant meeting was held. It was agreed that a Parent's Association should be formed to support our large CEBS Branch. This group fulfilled a generous supporting role. A very necessary part of this was transport to and from sporting venues, which the parents organised faithfully and well.

Each year from 1963, the CEBS Parents' Association held a car-rally to a destination point, which could only be reached by following the map that would be given on handing over the fee of ten shillings. It was not a speed trial – just a pleasant drive with observation and navigation gaining or losing points. Check points and secret spotters were dispersed along the way, "just to make it interesting!" The car rallies became a very popular event. Their drawcard was "Get Lost with the Best People!"

One car trial attracted more than one hundred entrants. The reports as written in the old Parish Papers, make exciting, entertaining and enjoyable reading.

There was also a lot of hard work done by this "Parents' Association". Old newspapers in clean and good condition together with empty bottles were collected and sold. All of the money raised paid for equipment for the boy's use, such as basketball uniforms, matting and camping gear. They purchased a trailer to transport the camping equipment. This was also used to facilitate the collection of the newspapers and bottles, which was the main source of income. This money also subsidised the purchase of uniforms if parents were short of finance. The Parents' Association always manned the canteen at CEBS Annual Sports Day at Melbourne Grammar School oval. They worked "flat-out" and made good profit on those days.

Just prior to Christmas 1970, a fire (believed to have been deliberately lit) partly destroyed the two timber sheds at the rear of the old Parish Hall. One contained the church gardening equipment, and the other was the CEBS Camp Store, which fortunately was almost empty, pending departure for the Branch Camp at Ocean Grove. Absent for refilling was a 200 lb. gas cylinder – its absence was fortunately most conspicuous. Prompt action by employees of a neighbouring garage and PMG workmen prevented the blaze from reaching the Tennis Pavilion and the parish hall, with the Fire Brigade delivering the final *coup-de-grace* - Parish Paper, February 1971.

It is not easy to stop telling of the exploits at which the boys and their parents were successful. The film nights in the hall each month were very popular. The annual cross-country running events were very exciting days.

The Father and Son camps, which are still operating each year, commenced in 1967 and have always been wonderful occasions – Dad's often doing the cooking!

An exciting weekend for the Junior Esquires was spent at Buxton Campsite, when the program included, hiking, fishing, swimming, photography, bird watching or mountain climbing on the challenging Cathedral Mountain. This was a very exciting and stimulating weekend for all of the boys who attended the camp.

There were diocesan events for the CEBS in which our boys participated. One, in April 1966 was a rally held at Frankston Campsite, conducted under the patronage of Sir Rohan Delacombe, the governor of Victoria at the time. He was so impressed by the march-past, displays and exhibitions that he remained all afternoon instead of the scheduled half-hour. He was also impressed by the offer of a 'Mintie' from one of our small boys. Unfortunately, he declined the offer but his aide was only too pleased to accept one. Many parents and friends attended this occasion, and thoroughly enjoyed themselves.

Christ Church won the Noel Armstrong Award for the best all-round branch twice. No branch had ever won it three times and Ormond hoped to gain the unique honour of that achievement. Alas, they never made it.

In 1972, the interior of the church received a complete repaint undertaken by the Senior CEBS. "There were some who thought that the job was too big for them, but their skill and dexterity whether up a ladder or on a floor was seriously underestimated. Swinging a paint brush from a swaying 40 foot trestle would daunt many, but the boys showed that it could be done – and enjoyed too!" - *Parish Paper*, June 1972.

Listed so far are many social, mental and physical events, but the list is not complete without the fourth ideal – *spiritual*.

Every year, Boy's Sunday at Ormond was a most inspiring occasion. The packed church at Evensong testified to the unity between the branch and the church. All of the extensive activities at camps revolved around their devotional program. CEBS members, who had been confirmed, regularly attended corporate communion breakfasts held specifically for the branch. To obtain these results, CEBS had excellent leadership. Don Mollison is remembered as an outstanding leader.

There was a time during the seventies when CEBS ceased to function at Christ Church – lack of leaders being the main reason.

In the early eighties, a number of parents approached the vicar, asking if an activity at the parish could be organised.

Alan Winn, one of our parishioners, having a son of the appropriate age group at the time, was enthusiastic about the idea, and let it be known that he had previous experience at leading such a group. It is not surprising that in 1984, he was offered the opportunity to lead a Boy's Club, which would have the support of the vicar and vestry and assistance from the AMS – Anglican Men's Society, if it was required. This group commenced meeting each week on Thursday evenings.

At a subsequent meeting of parents, it was decided that the group would become a branch of the Anglican Boy's Society (although usually referred to as CEBS). The boys would wear full uniform, and participate in activities and tests, which would qualify members for traditional CEBS badges.

The first meeting commenced with seven boys, with ages ranging between seven to ten years. This was known as "a Lad's Group".

During the first year, a father of one of the boys was registered as an Assistant leader and remained so for three years.

To qualify for badges, activities such as carpentry, leatherwork, stamp collecting, clay modelling, team and table games were enjoyed. There were many interesting guest speakers from Australia Post Philatelic Branch, Guide Dog Association – with dog, Police Motorcycle Squad with the accompanying motorcycle, and a missionary from Wycliffe Bible Translators, together with many others encouraged the boys. They went on excursions to Pollywoodside, D24, Radio-Australia headquarters, the Aircraft Museum at Moorabbin Airport, etc., etc. as well as annual camps at Wooriyallock, Yarra Glen, Emerald and Moe.

Membership gradually increased to a peak of eighteen by the end of the eighties, at which time there were two groups operating – the Lads 7-9 year-olds, the Pages 9-11.

The family service on the first Sunday of each month was significant for CEBS families to attend church. On those days, all the boys and their leaders were in uniform with their banner held high leading them in procession as they entered the church service.

One of our younger men came once per fortnight to take the boys for Junior Athletics. He became so enthusiastic that he became full time Assistant Leader, and eventually took over the leadership when Alan retired in 1994 after ten years in that position.

So, Bruce Anderson remained leader having as his assistant Stuart Winn, son of Alan, who was partly the reason for re-starting CEBS in 1984.

At the beginning of the year 2000, CEBS and GFS amalgamated to form the new group "Cc's".

Cc's

At the commencement of the year 2000, the GFS and the CEBS combined to form a group with the new name of Cc's. Within a few weeks, they had up to thirty boys and girls attending.

This activity was canvassed through the local primary schools, so many of them were 'new children', not having been connected with Christ Church previously.

Bruce Anderson is the Cc's convenor and the group leader of the boys. Our Family minister – Jennie Savage, is the girls group leader. Two of our younger lady parishioners are helpers in administration and serving supper. Several of our older ladies are on a roster to make homemade biscuits or other *yummy* things for supper each week.

All of the children are still registered with GFS and CEBS, and still attend some of their events. Regularly, three times a year, they meet with our district group at Oakleigh for a visit or an excursion, at either centre.

Once every school term, they may have a Boy's Night or a Girl's Night, but otherwise they are together in a group with the leaders. They also try to involve the parents one night per term.

The first year commenced with an exciting packaged program from Oasis. This was a fast-paced, 10-week package, which provided the children with lots of fun, excitement and challenging learning about Christ.

Terms 2, 3 and 4 were run on a more 'theme-based' program, which included sports nights, craft, drama, swimming and a camp under canvas.



The Year 2001 commenced with 20-children attending. They had a night at Dendy beach, with some parents attending. It was a lovely atmosphere, which helped everyone get to know each other better. The vicar and his wife mingled amongst the group becoming more acquainted with the young people.

This year's format will not vary too much from the previous year.

Small Groups

These groups have been operating at Christ Church continually since the 1960's. Sometimes they have been referred to as Bible Study or Home groups. Usually, they are held in homes, but occasionally in the church's Activities Centre. There are between 5 and 8-groups that gather together to study the Bible each week. Some meet during the day while others meet in the evening.

One of the aims of these groups is that those who join them don't meet as strangers any more on Sundays, because in sharing their faith, they build relationships, working together to become the People of God.

At a time during the 1970's, a number of our parishioners participated in ecumenical study groups with the Ormond churches.



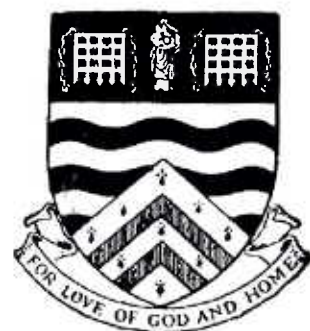
Mother's Union (MU)

Afternoon Group

Mother's Union is a worldwide organisation of the Anglican Church. Their motto is, "For love of God and home". It is the largest Anglican organisation in the world.

The purpose of the MU is to be especially concerned with all that strengthens and preserves marriage and Christian family life. Its aim is "The advancement of the Christian religion in the sphere of marriage and family life". Associate membership is open to unmarried women.

We have two groups of MU at Christ Church. The older ladies are known as the Afternoon Group, which meets at 1:30 p.m. on the third Wednesday of each month. The younger women are known as the Evening Mothers' Union (EMU) who meet on the fourth Tuesday evening of each month at 8 p.m.



The afternoon group first met in August 1936. By 1942, there were 42 members. Their meetings consisted mainly of visiting speakers. Some came from missionary societies. A certain deaconess visited quite often. She was an excellent speaker and was made very welcome. Local clergy came with encouraging messages. Occasionally, two or three of their own members gave short talks on relevant subjects. These opened up discussion and provided interesting and informative meetings, which were greatly appreciated. It made the group more self-supporting and not so reliant on outside help.

Often they would forego their own monthly meeting and visit other branches, sometimes more than once per week. By this, each group received encouragement. They travelled by train wherever they had to go, as there was no other means of transport.

Some of their members, as part of the diocesan group were hospital visitors. They regularly visited the public hospitals giving out homemade jams, knitted garments and magazines. The needs of patients in those early days were quite different to what they are today. Country patients for instance, were not frequented with visitors. There has always been a certain amount of unmarried mothers who needed baby clothes, etc. These hospital visits were essential to their well being. By doing this, the visitors were expressing their love for God in their love for others.

Our group also visited and worked for the C of E Children's Home located in Brighton. They also took an interest in the Babies Home in Darling.

A speaker from the Brotherhood of St. Lawrence caused the group to collect unwanted clothing for their cause. The Victorian Railways carried all of this free of charge.

Their 'link parish' was the Parish of Erero located in New Guinea. With them they corresponded and sent a parcel each year. A variety of gifts was sent, such as exercise books, pencils, crayons, writing pads, aspirin and APC tablets, bandages, safety pins, soap, and a variety of tinned fruit, soup and vegetables.

In later years they sent gifts of money. One of these donations was used to acquire louvres and frames for the infant welfare office at the hospital, to prevent the wind and rain coming in.

Another speaker came from the Mission to Seamen. After hearing what the church was doing for the merchant seamen, they began collecting suitable magazines and good books, which were also transported free of charge by the railways to Spencer Street Station. Wool was made available for willing knitters, to be made into jumpers, socks, etc for the merchant navy.

As a branch, they attended deanery meetings and also spent 'quiet days' at Retreat House in Cheltenham. At neighbouring churches, they shared in mid-week meetings called 'Day Apart'. These days commenced

with Communion at 10:30 a.m. followed by a basket lunch with either an address or an intercession service in the afternoon.

By July 1953, their membership numbered around the 50 mark.

Right up to the present time, this group never fails to be well represented at the annual Lady Day service at St. Paul's Cathedral.

The annual 'Wave of Prayer' service is also high on their agenda.

Each year their members have an outing. One year they went to St. Mark's church at Emerald for their floral festival. Another year, they travelled by bus to Upwey to visit the past secretary Mrs Dryden, after she and her husband moved to that area after retirement.

When the Cathedral Restoration appeal held a 'fair', our ladies were there to stock and staff the cake stalls. Our own annual fete also benefited by their baking skills.

There was always an 'At Home' day, to which all ladies of the parish were invited and responded. In earlier days, they had guest speakers but in later years they had entertainers, who were very popular, especially with the Multiple Sclerosis patients from Bethlehem Hospital, who were guests on many of these occasions. Several members of MU gave much of their time weekly for many years, to help feed MS patients at the hospital.

Then there was 'Mothering Sunday', which honoured mothers as well as showing appreciation for all that mothers do in nurturing and helping children develop "a love of God and home". On these Sundays, slices of 'simnel cake' were individually wrapped and given to each person who attended the 11 a.m. service. Each Sunday School child who attended that day was also given a slice of cake. In 1962, a total of 370 children and parents joined in the service.

Currently, there are 15 members who attend the meetings, many of whom are in the age range of 80 to 90 years old. They are not as active as they used to be, but they still hold a regular monthly meeting. Most of them require transport, which is provided from among other church members. For their annual outing, they now go to the Pinewood Theatre for lunch and a movie.

Two of our MU members have been admitted as the Caulfield Deanery President for the MU. The names of these ladies are, Hope Ingamells in March 1986, and Betty Holt in February 1989. Each held that position for the term of three years.

Evening Group (EMU)

The first meeting of the group was held on Tuesday 23rd August 1962 at 8 p.m. This was a 'get together' of any interested ladies within the church. All ladies were invited to come along and bring a friend. The meeting came about because there had been requests from younger wives who had been unable to join in the daytime MU meetings due to family commitments. A Young Wives group had been operating elsewhere in the diocese for 25 years. The interested ladies who attended this meeting expressed a desire to affiliate themselves with this group. The group then became known as the Young Members' Department (YMD).

At their September meeting, they all got to know each other through various activities associated with a social evening. In October, they had a mouth-to-mouth resuscitation demonstration presented by the Red Cross. In November, they had their final meeting for the year in the form of a Christmas program.

At the start of 1963, they were averaging 22 members at each meeting. Baby-sitting arrangements were made available to this group.

Their aims are the same as the afternoon group, so it was not long before they had speakers who came to talk about marriage and family life. These meetings were open to all parishioners. In July 1963, they celebrated their first birthday, with a discussion on children's TV viewing habits.

In August 1963, they began a 'Morning Coffee' meeting, which was held in the homes of different members from 10:30 a.m. to 12 noon on the second Tuesday of each month. Small children were also invited as a

well-organised baby-sitter was in attendance. These morning meetings proved to be highly successful. In May 1964, they held a large 'Morning Coffee' in the parish hall, where an invitation was given to any young wives to come and enjoy an informal gathering and hear about the coffee morning's program. From time to time, they repeated these larger gatherings to bring in new members.

So both of these gatherings (evenings and mornings) brought together many young wives of the parish, and numbers kept growing in both sessions.

One of their projects was collecting groceries for people who lived in high-rise flats in the inner suburbs of Melbourne. Along with the afternoon group and the GFS, they also knitted squares to be made up into rugs for these same people. The MU Task Force, who worked through the 'friendship' groups of the diocese, distributed those goods.

Speakers would be invited to address the meetings where they delivered talks on a wide range of subjects. The group also arranged 'demonstrations' which kept the group 'up-to-date' with new and interesting innovations and gadgets. Discussion nights offered members an opportunity to voice their opinions on a variety of subjects. They also knitted squares for the Save the Children Fund as well as sewing for Retreat House one day a week.

In April 1967, the YMD (sometimes referred to Young Wives Group) celebrated the Commonwealth YMD Month, by joining with nine other YMD groups in a deanery effort to help organise an open-day for housewives in the then fast-developing housing area of North Dandenong. The vicar of St. Michaels estimated that approximately 400-homes were being erected in that area each year. The main purpose of YMD Month was to help members realise more clearly their aims, "to reach out to all young wives and mothers and bring them into the life and fellowship and care of the Christian church, and to help young wives cope through what are sometimes difficult and lonely years of marriage". *Taken from the Parish Paper, April 1967.*

At this time in our own local group they also welcomed many new members, and held a special YMD discussion night.

In March 1970, the name of YMD was changed to Evening Mothers' Union. This was a diocesan decision.

The Community Aid Abroad 'Milk-for-India' campaign during the 1960's was well supported by this group. In May 1969 through donations of cash and tins of powdered condensed and evaporated milk, the campaign had sent 1,125 tons of processed milk to feed those who were suffering from the ravishes of malnutrition. This amount was sufficient to provide 19 million pints of milk, which was valued in excess of \$500,000.

This EMU group is still operating currently, although morning coffee sessions ceased being held during the mid-1970's. Young children had become school age and the mums had more freedom to follow their own pursuits. The evening meetings still draw attendances of 10 members each month.

Both the evening and afternoon groups are struggling to attract office bearers, but there is still the faithful few who are determined to keep MU working well. They are achieving their aims under these sometimes-difficult circumstances.

R.I. & Prayer Chain

"To every thing there is a season, and a time to every purpose under the heaven:" (Ecclesiastes 3:1)

"A Season – RI"

There are "two seasons", although they have been short in length, that those who were involved at the time found it very rewarding. One 'season' concerns Religious Instruction (RI) currently known in the schools as Religious Education (RE).

In the earliest times of our history, the normal arrangement for RI was to have the clergy from all denominations as the teachers. No doubt this was done at the Ormond Primary School located at the corner of Wheatley and Murray Roads. As time went on and the local population increased, there were more classes with greater numbers of schoolchildren requiring instruction. Lay people became involved in the teaching of RI. These people were mostly church ladies who generally worked in their own home environment. Christ Church has been associated with RI at Ormond Primary School and for a period of years at East Ormond Primary School located in Tucker Road, together with McKinnon Secondary College. For 15-years of unbroken service, Betty Holt taught R.I. at South Caulfield Primary School except for a short break around the time when her son was born.



There was a 'season' at Ormond Primary of about eight years, when the people of Christ Church had a teacher for every class. There was also a group of ladies from the local Catholic Church who came to teach the children of their faith separately. These two groups of teachers had a wonderful bond of fellowship through prayer. They prayed together each morning at school before classes. Those who were involved have rich memories of these times of prayer fellowship and its results. For some years, they also held an end-of-year service for the whole of the Ormond School, alternating in either our church or the Catholic Church. One of our ladies (Genevieve Cutler) taught R.I. at Ormond Primary for 11-years of faithful unbroken service. Some others have taught for five-years or more. Our present vicar continues to give RE at Ormond Primary.

"Another Season – The Prayer Chain"

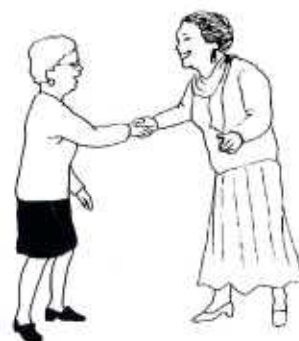
This season was during the latter part of the eighties and early part of the nineties, when a telephone prayer chain was operating at Christ Church. There were ten people operating in 'the chain' who were divided into two groups. Both groups had a leader, one of which was convenor for the entire group. At the time, there were many people needing extra prayer in their special circumstances. Much of this was of a private or confidential nature, which they felt they did not want to discuss with everyone, because the specific needs were often distressing to them. Those who sought help from the Prayer Chain would speak about it to the convenor. She would discuss with the person, the necessary points for prayer and then ring the other group leader. These two people would then telephone the next 'link' in their part of the chain and pass on the prayer-points and the name of the person(s) requiring prayer. So, each one went on to telephone the next 'link' so that all of them prayed daily in their own home for a month, for each person who had need for prayer.

Much prayer ascended for many people who had a great variety of needs. Some people needed more than a month of prayer – and the 'links' were notified accordingly. About once per year, the convenor would give each 'link' a summary of the results of answered prayer. This was always a rewarding and encouraging document, containing proof of wonderfully answered prayers, not only for our own church members, but also for their families, friends, and neighbours quite often.

Again, there are precious memories for the "links" in the Prayer Chain, which was most effective for its "purpose" during that time. Other forms for prayer requests are now in place within the church.

Pastoral Care

In the vicar's annual report dated 23rd of February 1986, the incumbent had been in residence for just nine months. During that time, some new developments had taken place, one of which was to form a Pastoral Care Committee. This was designed to serve the parish better when it became fully operative. There is no record of the number of committee members who comprised the first group. In 1990, there was a group of seven, six ladies and one man. The vicar chaired their meetings, which were held several times each year. In 1997, the committee was enlarged to 15-members who meet regularly each month.



There are two systems operating. The first system divides the names of the congregation between those of the group to be used, not to 'check-up' on people, but as a means of following-up on absence, which may be due to illness or some other reason. The second system involves members calling regularly on other members of our parish, who are no longer able to attend church. A visit of at least once-per-month has been encouraged, after which any special need or information is passed on to the vicar or pastoral care coordinator. During the visit, the members help with small tasks such as shopping or any other need as may be required.

Originally, there was a 'food bank' cooked by the parishioners and kept in the church freezer. This was distributed when sickness prevented meal preparation, and this worked well for several years. In latter years, there were freezer troubles, and not so much need for this type of service, so it ceased in 1995. Since 1997, the Pastoral Care coordinator is licensed to provide Holy Communion to those we refer to as "shut-ins".

In the early 1990's, the first of a special afternoon Eucharist service was held for those past members, who, because of age or ill-health cannot attend church regularly. It then became an annual event, and for the past five years, it has become twice yearly. A few older folk from our Uniting Church, also like to come along, and sometimes we have guests from a nearby nursing home, providing they are well enough to attend. These people are usually brought across the road in wheelchairs.

Current members of our regular congregation also attend these services, and provide transport and support. They also assist with the serving of food at 'High Tea', which is prepared in the Activities Centre for all, after the service. Currently, we are trialing monthly afternoon Eucharist services.

Because this group is dedicated to their task, it reflects on to the congregation, who, although they are not classified as Pastoral Care Visitors, there is a great deal of pastoral care carried out by ordinary parishioners. This means that the whole church, to a large extent is caring for each other.



The 1990 Pastoral Care Group - one person absent.

The initial prediction is being realised as the Pastoral Care Group are "serving the parish better now that it has become fully operative".

Playtime

This is one of the most recently formed groups within the church. It commenced in October 1993, under the guidance of Mrs. Catherine Zammit – our Family Minister at that time.

It is a playgroup for children from the youngest age until they reach kindergarten status. Their mothers, or grandmothers, or occasionally their fathers bring the children to Playtime. These adults remain with them for the whole of the two-hour session. This group operates on Wednesday mornings each week, except for school holiday periods.



By the end of 1998, when there was more than 18 children with 14 or more adults (and there was already a waiting list) consideration was given to starting another group. In May 1999, an extra group commenced on Monday mornings. Some of those on the waiting list were advised of this, and a few from the Wednesday group transferred to help it get started. This proved to be very successful. Now two groups operate – one on Wednesday and the later one has moved from Monday to Thursday mornings.

Each group has a leader and an assistant who are all church members.

The area of the parish is gaining more young parents now that the older people are passing on or moving into other accommodation. The need for this group is an opportunity to move out into the community.

The Activities Centre of the church buildings is ideal for this purpose. There is a large hall where the little ones can ride their trikes and still be under supervision. There are loads of playthings for the children – playdough, jigsaw puzzles, and shapes to put in their right places, a bookcase with lovely storybooks, a small-scale ironing board and iron, together with tea seats. A small-scale plastic slide set on carpet is very popular. There are lots of cars, dolls and soft toys. Many of the original toys were donated by church members, with some providing gifts of money, with which some of the more expensive play things were purchased, and are still in good condition.

There is a charge of \$1 per family plus a piece of fruit each time they attend. No payment is backdated if they are absent. Insurance is covered under the church policy. When necessary, the toys are replaced out of the fees collected.

At the beginning of each year, 10% of the previous year's income is given to the Mission Support Group to help support children outside the parish. In the year 2000, the donation was sent through Anglicare. Next year it will be allocated to a World Vision Special Project for children.

After everyone has arrived at Playtime, at about 10:30 a.m. the children sit at tables to eat a plate of sliced-up fruit. The parents assist the children to eat their fruit. The children behave well at all times. The mums always have time to chat and enjoy their 'cuppa' without too much interruption. In fact, they all say it is their "best cuppa this week, because someone else makes it for them."

Eight of the older church members are rostered on monthly duty to cut up the fruit and prepare morning tea. Tidying-up the kitchen is done by these ladies while the children have an organised activity, which often includes gluing or painting a picture. The mums take it in turns to prepare for this. It is amazing what hidden talents among these ladies become known.

Before leaving for home, the children have a story read to them and then everyone joins in to sing a few nursery rhymes.

At the end of each school term, our present Family Minister (Jennie Savage) comes in for a short time to do an appropriate activity with the children with a Christian emphasis – especially at Christmas and Easter.

The end of the year break-up is spent at one of the local parks when every child and helper receives a small gift for Christmas.

The Parish Papers

The first Parish Paper was published under the name of the "Church Chronicle" and the first of the monthly copies was issued in July 1914. It circulated around the parishes of St. John's (East) Benteigh and Christ Church. Advertisements from local traders helped to cover the cost of printing. As costs increased, a decision was made at the Annual General Meeting held in February 1918 that it would be published every two months only.

By April 1920, it was discontinued "...for the present" because of costs. Fraser and Morphett of Prahran were the printers.

At the annual meeting held on the 16th February 1925, it was suggested "...that steps be taken to establish a Parish Paper." Nothing happened. Then in the Vestry Meeting of March, 1927 it was moved and seconded that "...steps be taken to establish a Parish Paper and that the matter be left in the hands of the Vicar." By July of that year, nothing had been produced, so a suggestion was made that the Secretary should obtain some copies of the "Church of England Messenger". This was circulated throughout the diocese, but was used at Christ Church to enlist subscribers to this monthly paper.



By the time of the annual meeting of February 1928, the vicar had produced a parish paper named "The Torch". On behalf of all present, one of the parishioners expressed appreciation for the vicar's effort towards producing the paper.

When the next vicar arrived in 1933, he changed the format and enlarged the print. Then it was brought out for a trial issue for six-months under the title of "The Parish Paper of Christ Church Ormond".

It was a four-page copy with advertisements filling the back-page. Four hundred copies were delivered monthly to all Church of England families living within the parish. Fraser and Morphett were again the printers. This became the regular parish paper from 1933 to 1974.

In the 1960's, the paper grew to six-pages, folded twice inwardly, with the centre-page becoming the back-page, which was still filled with advertisements from local traders. Many parishioners donated money regularly towards the cost of printing over those years.

During the 1960's, there were 950 copies delivered by 87 visitors each month to Anglican families within the parish. For many years, Mrs. Gladys Grant organised the delivery of the Parish Papers and "See". Those who delivered the papers were asked to report back to her any needs of the persons visited, and any newcomers into the streets. Mrs. Grant would then visit them. If agreed, she would pass on the names of the newcomers to neighbouring churches if they were non-Anglicans.

From the time the Chancel was completed in brickwork in 1937, the architect's sketch design for the completed church building dominated the front page of each month's issue. There were very few exceptions. The November copy of 1958 became the last one to bear the sketch; there was no more need to "keep alive" the vision of the completed church for the tender had been signed for the last section being the tower and porches.

This form of parish paper contained reports from every church auxiliary, although not all reported each month. There was always a message from the vicar, the times of services and club meetings. Many and varied helpful articles, poems and relevant messages for the special religious festivals were included and widely appreciated by the Anglican families of the parish.

Two interesting items copied from the parish papers are as follows:

The Prayer of Nelson before Trafalgar

"May the Great God whom I worship grant to my country, and for the benefit of Europe in general, a Great and Glorious victory, and may no misconduct in any one tarnish it, and may humanity after victory be the predominate feature in the British Fleet. For myself, I commit my life to Him who made me, and may His blessing light upon my endeavours for serving my country faithfully. To Him I resign myself and the just cause entrusted me to defend. Amen, Amen, and Amen!

(Found on his table on board "Victory" after the Battle of Trafalgar, 1805. Now in the British Museum).

-Taken from Parish Paper, October, 1954.

If God Wearied

"Which way can we turn to save our lives and the future of the world?"

Mankind is placed in a situation both measureless and laden with doom. I find it poignant to look at youth in all its activity and ardour and most of all, to watch little children playing their merry games and wonder what would lie before them if God wearied of mankind – *Sir Winston Churchill (final Speech in the House of Commons)* Parish Paper, December 1959.

Some humorous items were included quite often. Here are a few examples.

A man telephoned his bank to inquire about some of his savings bonds. He was put through to a clerk who asked him "Are you interested in conversion or redemption?" Came the reply, "Wait a minute, did I ring the wrong number? Is this the bank or the church?"

Off the Hook At the wedding breakfast of an ardent fisherman, the parson, referring to the new bride, said it was the best catch the angler had ever made. The fishermen in reply said, "You should have seen the one that got away!"

A list of names of those who served on duty rosters was also included, as well as items of interest under the titles of BIRTHS, DEATHS, MARRIAGES AND BAPTISMS, as they occurred.

Not every copy but a great many of the Parish Papers have been kept in good condition from 1938 to 1974.

It has been a real joy to read from these papers and to pass on to you the exact record of some of the historical events at the time of their happening.

When costs again began to rise, a decision was made to cease distribution to all Anglican parish families in the parish. Many of the visitors felt that the paper was not appreciated as it had been in earlier days.

In 1974, the parish paper ceased to be printed and delivered. The Anglican paper "See" was delivered to all Anglican families whose names were on the church roll, with a supplement inserted, when required to report on parish activities.

Everybody teaches somebody
Sumpin'.

Parents teach kids stuff —
walkin', talkin'.

Teachers beat in your heads —
readin', writin'.

Big kids show little kids —
ridin', slidin'.

You teach me, I teach you, jus'
livin', actin'.

Everybody teaches somebody
Sumpin'.

No-one can avoid teaching — unconsciously or consciously. Teaching becomes the work of love, however, when one deliberately arranges his words and his acts so that others may learn from him the secrets of abundant life.

Love always seeks to communicate.

Professional teachers, to fill the ranks in our schoolrooms, are much-needed today. But everyone is a teacher for someone else, regardless of how he earns his living.

Teachers are learners; learners are teachers.

Everybody teaches somebody
Sumpin'.

A simpler form of parish paper is now produced with items of more interest to those who attend church. This is named "The Parish News". These were initially copied using a duplicator, which has now been replaced by a photocopier. Most people look forward to the monthly issues with interest.

"The Melbourne Anglican" is also available each month.

THE PARISH PAPER OF Christ Church

(Corner North and Wheatley Roads.)

ORMOND.

Vicar: REV. E. L. ROBINSON, Th.L., The Vicarage, 436 North Road, Ormond, S.E.14. Phone UL 8417.

FEBRUARY, 1950



SUNDAY SERVICES.

8 a.m., Holy Communion.
11 a.m., 1st and 3rd in month, Choral Eucharist;
2nd, 4th, 5th, in month, Matins.
7 p.m., Evensong.
Saints' and Holy Days.
Holy Communion. Times as announced.
Every Wednesday.—10.30 a.m., Holy Communion.
Children's Church (Sundays).
9.45 a.m.—Junior. In Parish Hall.
Intermediate. In Church.
Fellowship. In Pavilion.
11.10 a.m.—Beginners and Primary. In Parish Hall.
Holy Baptism and Churching.
Any Sunday, 11 a.m., 3 p.m., and 7 p.m. Notice to be given beforehand.

Marriages: by arrangement with the Vicar.

The Church does not under normal circumstances contemplate marriages in Lent.

Churchwardens: Mr. J. T. Kennett, Mr. W. J. Morrison (Hon. Treasurer); Mr. J. S. Drummond (Hon. Secretary), 53 McKinnon Road, S.E.14.

Vestrymen: Messrs. O. D. Fallaw, L. A. Reynolds, B.C.E.; A. L. Dryden, E. J. G. King, J. N. Fife, J. H. Allender, F. R. McKenzie, L. Bamford, R. Christian, E. J. Collinson, F. A. Langford, T. H. A. Sutherland.

Synod Representatives: Messrs. W. T. Price, M.A., and J. S. Drummond.

Organist: Mr. Geoff Davenport.

Choir Master: Mr. A. L. Dryden.

Vergers: Mr. Cruttenden.

Parish Missions

The very first mission was held in September 1917. The only mention of that mission is in the vestry minutes of 2nd October 1917, when the vicar reported that the "...mission services had been very successful."

The number in the congregations on Sunday 30th September amounted to 209 and on the Monday evening (1st October) was the number was 58. The missionary – Rev Bainbridge, had expressed his satisfaction "...as highly pleased with the effort."

In the vestry minutes of 16th February 1932, the vicar proposed to hold a mission during the year, however there is no further mention of it.

In the years following the construction of the present church building, there have been two church missions. The first one in September 1963 had a title of, "Parish Life Mission (PLM)". The guest leader was the Rev. Ken Jago, director of the Department of Christian Education in the Diocese of Melbourne.

Contained in the final report are these words: "Those who were able to attend the PLM found the experience well worth the effort."

Eight years later in September 1971, the Very Reverend Michael Webber B.D., A.K.C., F.Ph.S., Dean of Hobart, was the missionary.

Words from the final report state "it is impossible to capture the spirit of fellowship, interest, excitement and anticipation, which captured the hearts and minds of those who attended the long planned-for mission week. The results of the mission can never be told in figures or statistics, they will be learned and understood in the hearts of the faithful and expressed in our worship and service as the months come and go"

The period of the last two missions lasted for a week's duration. The later mission ended with a barn dance on the Saturday evening. This social evening was a fitting end to the week of services.



Fun for all ages at the "barn dance", the social function that concluded the Mission Week's activities.

Anglican Men's Society (A.M.S.)

From time to time during the 1950's, the men of the church gathered together to hold a mens' meeting. Fellow churchmen from neighbouring parishes and boys from over 16 years of age were invited to attend.



Dr. Hugh Denchy, who aroused great interest in the subject of "The Progress of Medicine in Recent Years, addressed the first meeting in 1950". More than forty men were present, and after a variety of questions at the conclusion of the address, supper was served. Those present mingled socially and set off for home at 10 p.m.

This set the pattern for the men's meeting for the next nine years.

On August 18th 1959, the inaugural meeting of the Christ Church branch of CEMS was held, and they were registered on the 6th October 1959. At Evensong on 1st November, twenty-five new members were admitted together with four existing members of CEMS.

They did not waste time before putting into practice their rule of life in witness, fellowship and service.

In May 1960, a bursary fund was established by progressively building up with voluntary contributions, financial assistance to candidates for the ministry.

The first bursary grant was given to Ron Stone in July of that first year. He received two more grants that same year.

In August 1960, members heard a most moving talk on the aspects of the work by the Rev. W. L. McSpedden – the chaplain of the Victorian Penal Department. Immediately, they began collecting suitable magazines for the prisoners. Clothing that was in good condition was also required to provide those who had served time in prison to a good start to their new life afterwards. Christ Church parishioners responded generously to every request. Other activities in the first year consisted of, supplying canvasses for the Cancer Appeal, transporting the Senior CEBS on a tour of the GPO Mail Exchange, and assisting with maintenance tasks around the church, Sunday School and vicarage. They helped to provide funds to assist in the appointment of a full-time organising secretary of CEMS in the Diocese of Melbourne.

One member of our own branch gained the appointment with many congratulations from the members.

Another member delivered the opening address at CEMS Conference at Ridley College on the theme, "The Church and Capital", which provided excellent material for debate.

The Vicar presided over two Question Nights during the year and CEMS assisted in two Evensong services in addition to monthly corporate Communion services. Three members attended a most inspiring weekend leadership conference at Ocean Grove. This was all done in their first year and they never lost enthusiasm in the pursuit of their purpose. In 1961, they had 33-members.

In 1963, the diocesan president of CEMS praised Christ Church branch for, "Having carved a niche in the society, with other branches looking to Ormond for a lead in the manner in which they administered and enthusiastically supported the work of CEMS".

In 1963, the Rev. Backhouse, who assisted at Christ Church after his retirement from full-time ministry, needed transport to and from his home in Brighton. The men rostered for this duty each Sunday for 11-years until there was no longer any need. They arranged and provided transport for older parishioners who would not otherwise be able to attend services.

A unique venture into the rehabilitation of men discharged from prison was carried out by the CEMS of the Diocese of Melbourne, at Brady House; a hostel set in excellent surroundings at Ascot Vale. This was the brainchild of the former prison chaplain the Rev. Bill McSpedden, and named after Mr. W. C. Brady, a physically handicapped lay chairman of CEMS. He had worked amongst men in our prisons for twenty-five

years. The house gave a small number of men selected by the Chaplain at Pentridge, a chance to begin life anew in company with men who had no criminal record, and a home base from which to plan for the future. Bill Brady was a guest speaker at Ormond in August 1968. He outlined the long struggle to get the hostel established, and gave details of the successes and failures at the hostel during its first four years of operation. He also spoke of the interest shown by visitors from interstate and overseas. Already, church organisations in two states had plans to establish similar hostels.

On the financial side, although income from the boarders amounted to \$9,000 p.a. there was a loss on house operations of \$2,000 per year, brought about by the fact that the former prisoners were boarded free of charge until they found work. To meet the deficit and finance for maintenance and equipment each year, every branch was already making an annual donation of \$50. As well, a fete would be held annually at Brady House with each branch stocking and operating the stall on the day. Christ Church parishioners again generously supplied the goods for the stall.

The Brady House project never faulted with our branch. Often, more than \$50 would be given. Also, on a regular basis, several members spent their Saturday afternoons working in the garden at Ascot Vale.

In the early days of immigration after World War 2, overseas people who desired to make Australia their future home, needed to have a sponsor from Australia. A number of churches entered into this scheme, choosing families from sister churches in Britain, mainly. The CEMS were not slow to catch the vision. In 1964, a lot of correspondence was necessary, and a lot slower than today's communications.

For eighteen months, the convenor of the Immigration Sub-Committee of the Ormond Branch corresponded before the first migrant family arrived in Ormond at the end of 1965. A week before their arrival, a vacant house was obtained due to the magnificent response of eighteen members of CEMS (and their wives) and the CEBS Parents Association. The house was completely furnished from curtains to floor coverings and equipped from an eggcup to a refrigerator, while the garden was given a face-lift from three men working all day. Thirteen weeks later, this migrant family purchased a house of their own in Croydon. A second family had arrived in February 1966. However, this project did not have the desired effect of migrants becoming local church members, and enthusiasm lapsed, and the household items were put into storage.

Besides their outstanding success with their co-operation with the diocese, the CEMS monthly meetings are worthy of mention. Changes that were occurring in the workplace caused concern in many areas and the group did not dodge their responsibility in coming to terms with "inevitable change".

When natural gas was very much in the news, they invited a speaker from Esso Exploration to address their meeting and invited any parishioners who were interested to come along.

Another speaker to come along was from the Department of Customs and Excise to speak about drugs and offensive weapons being smuggled into Australia.

Computers and containerisation in shipping, as well as everything else that has gone through great change was brought before the parish through this branch.

While this was essential knowledge for their survival in the changing world, they never neglected their church teachings and service to Christ. Speakers from all sections of the church-life were invited to speak - BCA, ITIM, CMS, etc.

Rabbi John Levi, the leader of the Melbourne Jewish Community was also a guest speaker, taking the subject, "What Happened to the Jews after the Death of Jesus".

They attended the Synod debate on "The Rolling Fund" in October 1964. They assisted in the Stewardship Campaign at Christ Church from the start in 1963 and each time it was renewed until it finished.

Each year a Ladies Night was held. Sometimes, this included a speaker and guest artist or a travelogue or competitive games.

Annually, they held a Games Night when neighbouring branches were invited to compete in darts, hookey and indoor bowls.

Many of their AGM's were held on Sunday afternoons, followed by a "paper-bag" tea, then attendance at Evensong.

Our members also enjoyed visits to other branches. This gave them more opportunity to hear from speakers of note in community life.

One of the branch members spent six weeks toiling in the hot sun of the Sinai Desert at Masada in Israel. He worked on excavations at the site. After returning home, a night was given over to hear the story of the desperate defence, lasting four years and the final mass suicide of the Jews at Masada before this fortress fell to the Romans in 73 A.D. This was illustrated with slides that were taken while he was on the job.

CEMS also maintained the lawns and church grounds, thus saving the vestry a considerable sum of money each year. They were rewarded with appreciative comments from parishioners as well as visitors.

In 1968, our branch was represented at the first of the CEMS services held at the Church of the Pioneers, St. James Old Cathedral, on the last Sunday evening of each month.

The branch continues to be represented and often participates in the services, which Anglican Men's Society (AMS) their families and friends regularly attend.

Ormond Branch was continually striving to be the largest branch in the diocese. Gaining second place in July 1970 was a close as they got.

While AMS continues to function, the problem at Ormond, shared by so many branches, is the lack of younger members. This has been so since the early eighties. This small group continues to meet several times a year. Their mission is to continue to support the ACE project developed by their secretary, Fred Ingamells. This project has received favourable support from the AMS Executive Committee, and Fred brings the most recent advances to the National AMS Conference.

"The Net"

In response to a perceived need, and after much prayer, in April 2000 a new ministry for men was formed. Inspired by John 21:1-7 where the imagery of the net was found, the direction of 'The Net' was seen to be one of 'discipling men', specifically those of the 10:45 a.m. (contemporary) Sunday Service, and those men who tended to remain on the fringe of the Kingdom.

The Net first gathered in 8-men at a lunch to test the waters. Monthly gatherings thereafter more commonly for breakfast at various cafes have seen an average of ten attendees. At each event, topics have been presented for robust discussion of doctrinal, contemporary, social interest issues, all from an integrated Christian perspective. All up, we have had 21-men in 'The Net'.

Mission Support Group

This group commenced under another name. IT was originally known as M. R. I. These letters represent the full title of, "Mutual Responsibility and Interdependence in the Body of Christ". The Primate's committee had prepared a document based on this theme at the Toronto Congress, 1964.

In February 1965, the vicar at Christ Church introduced the study groups by discontinuing the Wednesday evening services. There were two groups operating – one group on Sunday after Evensong, and the other meeting on Wednesday evenings. The vicar led the studies.



During the following six weeks, some serious reading in preparation for much stimulating discussion took place. These discussions were centred on, "the Primary Purpose of the Parish", "Relationship between Clergy and Laity", "Outreach", and "Are You Prejudiced", and etcetera. They concluded that we all need to grow in the love and spirit of God, so that we (as individuals and eventually as a unified body through our parish) be able to take our part in mutual responsibility and interdependence by giving our time, our talents and our financial aid more generously.

At the end of the six weeks, they went on to meet monthly, rather than weekly. Both groups combined to seek ways of making our share in that mission (MRI) more effective.

So they arranged evenings to which all parishioners were invited and responded. One such evening was "A Journey to Africa". This brought together CMS missionaries from Kenya, Zambia and Sierra Leone. From Kenya, there was also present a Muslim from the Somali tribe and also a Christian. Both of these men were doing a 4-month study course at Toorak Teacher's College, to enable them to introduce different methods and knowledge into their education system in Kenya. There were also two other men who were inspectors of schools, doing a course.

The two from Zambia were also doing the 4-month course. One was a Roman Catholic, the other, from the Uniting Church in Zambia.

Two women from Sierra Leone were also at the teacher's college. One was an Anglican and the other a Methodist. Both were infant school teachers in Australia on Sierra Leone government scholarships.

To hear the wealth of information to learn about the great progress being made and to hear the tributes being paid to the work of Christian missions, particularly in the field of education, was an exciting experience for all who attended.

Another evening entitled, "Digging up the Past" was a fascinating account of an archaeological expedition to the Holy Land.

So this group continued with enthusiasm on their program of education and understanding. Their "over and above" funds grew steadily for the wider work of the church. They varied their methods of meetings. Sometimes, they would arrange speakers using the aid of coffee and candlelight. They held an "International Night" in December 1966 when more than 300 people attended.

One of their frequent events was a BBQ held at the home of one of the Parishioners. This was a great source of money-raising for their various commitments to missions, etcetera. Everyone thoroughly enjoyed these occasions. It was an excellent venue for the purpose, and there was usually a speaker or travel slides as well. Fifty people in attendance at these functions was not unusual.

The Committee seemed to abound with enthusiasm and interest in people from other countries as well as Missionary Requirements.

They held an Art Show for one week, to raise funds for overseas projects. Artists were invited to exhibit and offer their work for sale. A special section was provided for junior artists (under 15-years old). The number of entries was limited to two per child. His Excellency, the Consul for San Domenico opened the exhibition.

A short time later, they encouraged Parishioners to arrange items for a concert to help pay for a Jeep for a missionary in New Guinea, whose only means of transport was a bicycle. They called it the "Jeep Concert".

Each year they continued their study groups for five or six weeks. These studies embraced every part of our Christian belief, and how to project ourselves as active witnesses in the community around us.

In April 1971, the MRI Committee was enlarged and renamed, "The Parish Outreach Group". It was felt that this would enlarge the scope of the MRI Committee to support and advertise 'All Activities of the Church' outside our immediate parochial circle, such as missions and other agencies.

Where MRI encouraged working with other nationalities, the new committee worked towards raising money for other causes as well as missions.

In the early 70's, Vestry undertook on behalf of the parish to support a hostel for orphans named "The House of Joy" located in Sri Lanka. Through World Vision", they also supported an Indonesian boy.

Quite often, a representative from one of the missionary societies would preach at Evensong, and a Basket Tea would be part of the evening's activities. The outreach committee arranged all of this.

Miss Reva. Grieg, who was a member of Christ Church, went into training as a deaconess.

This group supported her financially. After marriage, she went with her husband, Tom Blowfield, as CMS Missionaries to Kenya.

The BBQ's continued to be a very enjoyable means of raising money.

Sometime later, during the eighties, the name of this group changed again to become "Mission Support Group". The word "Outreach" was being used for other church activities, and was confusing. They continued under this name until the end of 1999. Their functions were mainly conducted for money raising, which went to mission societies and missionary activities. They sponsored a child through World Vision, and supported Christian Education in the state schools.

Many of the members (formerly M.R.I.) have been with the group since its inception for more than 30-years. As the year 2000 dawned, the decision was taken to cease most of the money-raising functions because age of the people was taking its toll for that kind of effort. Through MSG, parishioners contribute to sponsor a World Vision child, at present a Cambodian. The group is also a member of the Bible-a-Month club, which is a Bible Society project. Two years ago, they also took over the Birthday Club, which began at Christ Church in 1958.

Those parishioners who join the birthday club are sent a card each year on their birthday. From this they respond with a monetary gift, which goes through ABM to support Newton College, a training college for priests in the Anglican Church in New Guinea.

Young Anglican Fellowship (YAF)

This group commenced in 1943 under the title of Church of England Fellowship. Membership was open to all young people after their confirmation. They met together on the first and last Fridays of each month at 8 p.m. as well as the last Sunday of the month at 4:30 p.m.

They held a variety of activities, the main consideration being given to increasing their knowledge of the Bible through Bible quizzes, Bible cricket match, and over two sessions they read through St. Mark's Gospel. At many of their meetings, they were privileged to have speakers who were returned CMS and other missionary societies. In the early years, they entered into inter-fellowship sports. Annually, they held a Parent's Night, to which all parents and friends were invited and entertained by the fellowship. Over several meetings, they managed to read through the play, "Toad of Toad Hall". Through all of this, they visited neighbouring CEF's, as well as having two teams competing in the CEF table tennis competitions.



In 1951, 35 fellowshippers from Ormond picnicked at Warrandyte to celebrate our church's Jubilee Day.

In 1952, they held a keenly contested debate on the subject of Sunday Night Dancing. Also in 1952, the Annual Provincial Conference took place on the Queens Birthday weekend. Two hundred and fifty country members were billeted by city fellowshippers, four being billeted by Ormond. The weekend was a great success and a source of inspiration to all participants. In the 1950's, there were two youth groups – the Church of England Fellowship in Victoria and the Young Anglicans in N.S.W. They were combined to form the Young Anglican Fellowship.

In 1957, CEF made application for affiliation with the Young Anglican fellowship, which would give them a broader vision of the church and thereby increase fellowship with young people within the wider church. Qualifications for membership remained the same as previously in the CEF – those of fifteen years and over who had been confirmed were admitted as members, and associate membership was available for those who were waiting to be confirmed. In 1960 they had the highest number of members they had had for years. So began a series of new ventures. A Communion Breakfast was a great success. Several members attended an evening service and the fellowship afterwards at the Mission to Seamen buildings. They also played basketball against members of the paraplegic's team, in which both teams played in wheelchairs. Then began the Supper Club, held after Evensong each Sunday. Mostly, they went to the homes of church members, but occasionally they had supper in the hall. These supper times were extremely popular, and continued with distinction for many years. The numbers were always up when homes were available.

In 1959, the YAF, at diocesan level had purchased a block of land at Killara near Warburton to be developed into a campsite and named "Booth" after our former Archbishop Booth. An appeal for £25,000 was launched for the project, which would fill a need in the life of the church in Victoria.

In October 1964, our YAF began to raise money for "Booth Lodge". The girl who raised the most money, "irrespective of looks" would be nominated as Ormond's candidate for Miss Booth Lodge. At a YAF ball held at St. Kilda Town Hall in September 1965, the announcement of the winner of the Booth Lodge appeal was the highlight of the evening. Yes, the Ormond candidate, Cynthia Clay was crowned "Miss Booth Lodge" for 1965. And the Ormond contingent made their presence felt at this news.

Many times they held a District Tea for the "ravenous hoards down the line" with the help of some parents – especially two mums who made excellent curry and spaghetti.

They fielded two football teams, a male and female team. Both teams played against their counterparts in YAF competitions. In 1965, both teams retained their football superiority by coming through the season

undefeated. In August 1966, the report reads, "The opposition went through our girls like spaghetti in a 100 mph wind tunnel – even though the game proceeded at a rapid rate, with searing tackles and spectacular marks being a feature of the game – our girls lost. The boys did no better."

Every year they had a trip to the snow and many other places such as Luna Park, ten-pin bowling, ice-skating and the Annual District Camp. They also entertained themselves at home, in the hall, with speakers, games nights, folk dancing and many other happy and challenging events. They visited other YAF clubs and were invited to a couple of other churches, to help them in the problems of forming and maintaining an effective YAF with Christian ideals.

They also took an interest in the Brighton's Children Home, by occasionally taking a group of children on an outing such as the Zoo, Puffing Billy and the Healesville Sanctuary. They made a fellowship film that was also shown in several places. Also, they helped regularly with the annual Red Cross doorknock. In 1964 on the Wednesday of Holy Week, in place of the usual service, the newly formed drama group put on a well-rehearsed play reading of the modern passion play by P. W. Turner, "Christ in the Concrete City". Also in 1964 on November 22, the YAF provided the choir for the 11 a.m. sung Eucharist presentation of Beaumont's 20th Century Folk Mass". Approximately 20 members of YAF sang in the choir, and others provided accompaniments on drums, clarinet and trumpet. A lot of practice went into this, and it was performed again twice, at later intervals.

There were many 'YAFers' who married others of the clan during these years, as you may guess. In 1967, a group between the ages of 18 to 35 commenced. They followed a similar program although perhaps a little less energetic. Unfortunately, there seems to be a gap of this type of youth work during the '70s. It seems that marriage and family life had moved the YAF members to live in other places.

It was not until Warwick Grant became the youth worker in 1986 that a similar group was formed. They were known by the name "Club and Crue". Club was the group of young people in school years 6 and 7, and "Crue" was the older group in years 8 and above. "Club and Crue" sometimes met separately on alternate Friday evenings, and combined at other times for various activities. Their activities were quite different to the earlier YAF. They participated in a 20-Kim walk, which took 4 hours to complete. By doing this, they raised \$482 for Community Aid Abroad. While they were overjoyed at the amount of money raised, many of them believed that they would never be able to walk again – thankfully there is no evidence of that!

They also had a "P" party, where everything they did commenced with "P". They made and ate Pizzas, and Pink Pancakes, and drank Pineapple juice. They also dressed-up in things starting with "P". There was a Policeman, a Priest, two girls became Punk-twins, and another came as a Pianist and another as a Patient. At another time, a theme night was shared with the Uniting Church at a youth cabaret at the St. Kilda Town Hall. This was "A Party Under The Sea" and if they wished, they could dress up as sea creatures. Only two of our members were brave enough to do that. One dressed as an octopus, and the other as seaweed.

At other times, roller-skating was enjoyed as a family night. The report says; "We played some games at which you didn't need to be skilled. All you had to do was stand up (on roller-skates of course) fall down and stand up again." A few people who managed to stand up again gained a prize. This effort raised \$56 for the Bush Church Aid Society.

"Club and Crue" met together as a discussion group every Sunday at 10 a.m. during school term, except when there was a family service, normally the first Sunday of each month, when they would go into the church service.

In 1991, Jon Martin replaced Warwick Grant, as youth worker. The highlight of Jon's years was the monthly youth services at 7 p.m. on Sundays. Many of these young people became very active in beach missions and "Theo's Coffee Shops" run by Scripture Union during the summer holidays. After Jon's time, youth work became somewhat disjointed, until our present family minister Mrs. Jenni Savage was appointed. She has worked with the Sunday School staff to bring the children through to their teenage years, and has formed a group of teenagers who are called, "Sunday Youth". They also have a monthly "Youth cafe" on Saturday evenings, which incorporates the word "Wired" in its title.

The Beth Laby Library

After holding the position of General Superintendent of the Sunday School for more than thirty years, Beth Laby made the decision to hand-over the reins to someone else at the close of the year 1966.

The Vestry wanted to recognise her long and faithful years of service. The gift of a Hi-Fi stereo was presented to her from the Sunday School, the Vestry and parishioners. However, the Vestry members considered that this alone was not enough.

There had been some activity by the CEMS in building-up a library to serve the church members. Beth had taken a special interest in this library, for she felt that a library was an adjunct to Christian education. With permission of the CEMS, the Vestry expressed the desire to name the library in the Activities Centre of the old parish hall as the E. B. Laby Library. A suitable plaque was placed there noting this fact.

A new committee was formed in June 1967 to administer the library, which opened for business in March '68. There were fourteen sections that included Christian life, devotional, biography, travel, and light fiction (to suit all tastes). There were also specialised subjects such as Family Guidance, together with Sunday School teaching aids, just to name a few.

The hours that the library was open, were Sundays - 10:30 to 11:00 a.m., Wednesdays - 11:15 a.m. to 12:15 p.m. and Fridays - 9 a.m. to noon. A very enthusiastic committee staffed the library. Charges for books were 5 cents borrowed for two weeks. Small pamphlets and periodicals were 2 cents borrowed for the same period. Children's books were available free of charge.

A Mobile Library operated from April 1969 for church members who were housebound. A portable library worked most affectively in the west porch of the church on Sundays. Parishioners were able to choose from a selection of books and record their own borrowings in a register provided for the purpose.

The monthly Parish Paper contained a list of "Suggested Books of the Month" and when new books were purchased, the parish paper contained that information.

The E.B. Laby Library functioned well for many years, but eventually fell into disuse. In the late 1980's, the books were sorted and those that were kept were placed on the bookshelves of the church office.

Beth came to Christ Church about 1925 when she used to walk across the paddocks to Sunday School. Since then, she has been a tower of strength in almost every area of church life. Apart from her years as General Superintendent of the Sunday School, she was in 1971 the first woman to be elected to the vestry at Christ Church. She also served as a warden and as a Synod representative. Beth has served as a lay-assistant in the Sunday morning services. She also judged the prize-winners in fancy-dress parades, and organised church dinners for special occasions. Cooking was one of her special skills, as she was a teacher in that course at the Emily McPherson College of Domestic Arts. Beth has worked constantly in our Pastoral Care group, and used her car consistently to provide transport for our older parishioners. Whatever Beth did, it was always laced with her unique sense of humour. Now at age 88, she is not able to continue her labour of love. At Christ Church, we find it hard to express our appreciation of her lifetime of service. However, the men and women who have worked alongside Beth in that generation sum up all of our thoughts as they warmly continue to say, "Beth has been marvellous"!



The League of Soldier's Friends (LSF)

The Ormond branch began its work in August 1940 by raising money, which would be spent on items for the soldiers for World War 2 (WW2). There were many willing hands to knit socks, balaclava helmets, scarves, mittens, and caps.

The league's recreation hut was situated next to St. Paul's Cathedral on the block of land, which is now the car-par next to the cathedral in Flinders Street. His Excellency opened this hut on The 10th November 1940 the Governor of Victoria.

As the title suggests, it was a place for soldiers on leave to have a meal and generally relax in social surroundings after battle, or preparing for it. Different branches of the league took their turn, usually once per month, to help at the hut in various ways.

No money raising events took place during Lent but many people contributed their "self-denial offerings" for league funds.

Early in 1941, our branch sent into the hut, 33 pounds of sugar, 5 pounds of tea (both of these would have needed ration coupons) coffee, cocoa, nine bottles of tomato sauce and scones. A first aid kit was also provided and proved useful immediately it arrived.

At many of their social functions, the branch called for items that were needed at the Hut. For instance, they would advertise a "Sugar Afternoon" in conjunction with a card playing afternoon or music program supported by a great variety of entertainments that were always well attended.

One of the concert parties that entertained the troops gave a concert at Ormond that helped to raise funds. This was hailed as a great success and a real treat.

On another occasion, the Hon. Gen. Sec. of LSF came to Ormond and presented an interesting talk. He told those present that the League also provided communion vessels and altar linen and other essentials for exercising their ministry among the men and women of the services. Huts, marquees, quiet rooms, hostels and mobile units had been provided in nearly every camp in Victoria while work had been undertaken in every state and the islands to provide comfort for the service men and women. "The one idea of the League" he said, "was to be behind the padres' in keeping the troops morally and spiritually nourished."

At one time, the Ormond branch was depleted in wool supplies owing to this being rationed. Some time later, one of the members donated coupons for wool. One member of our branch went to the Cathedral Hut every Tuesday morning and cleaned the room that was available to the women of the services. This reflected great credit to that lady.

In 1943, another member began to collect money for the League from her friends each month, and continued to do so. This was very much appreciated.

Another member brought the needs of LSF before the firm she worked for. They gave a sizeable donation.

The League worked tirelessly during those war years and gave of their time, especially working at the Hut. They did not spare themselves in any way in assisting their branch in the welfare of the troops. In 1945, the president (the Archbishop of Melbourne) and the Committee of the League of Soldiers' Friends entertained all of those who had, during the war, helped at the Cathedral Hut at a social gathering in the St. Kilda Town Hall. Members were asked to be there as early as possible, as a large crowd was expected.

On the 29th June 1946 - one year after the war ended, the Cathedral Hut was able to close its doors and the League disbanded.

The Tapestry Guild

In 1967, a group of nine ladies from Christ Church began a project to embroider the six server's kneelers, which were completed first, then the two white kneelers used for weddings and finally the long kneelers used for the Communion Rail. The project took seventeen years to complete.

A number of the group took lessons from a Mrs. Adams who was a member of the Embroiderer's Guild, and lived in East Ringwood. They journeyed to her home each week. Work on the project was done every Monday for approximately three hours. Phillip Ingamells – the son of Hope and Fred, created the design. It was put to graph by Hope Ingamells who then transferred it to the canvas.



The cost of the wool for embroidering was met by the Ladies Guild.

One of the server's kneelers was accepted for display in the Embroiderer's Guild Exhibition, held annually at George's in Collins Street in Melbourne.

A visitor to the exhibition from the Embroiderer's Guild in England took home the artist's design so that a kneeler could be made and placed in one of the cathedrals in England. Photographic slides of the embroidered kneelers were taken back to England to be shown at the Embroiderer's Guild meetings located in London and other surrounding areas.

After completing the kneelers, a group of ladies continued to meet regularly doing their own craftwork.

The Craft Group

In July 1999, fifteen ladies met together to discuss the formation of a Craft Group. This number was comprised of a number of ladies from Christ Church together with some from St. Mark's East Brighton.

Morna Sturrock was the guest speaker. She showed models of craft/embroidery groups that she has helped to establish across the diocese. Towards the end of the meeting, the vote for evening meetings to be held each month was decided.

Their initial program was to be rather informal, with members working on patchwork, beading, long stitch, bagelle, cross-stitch, wool embroidery, stencilling and embossing. These were individual projects – each person sourcing their own materials and using finished pieces as they chose.

Meetings are held in the home of members. There is plenty of time for chatting and getting to know other craft members of both fellowships. They average ten members regularly, which are not always the same faces. Ideas are shared, and learners' are given help.

In the not-too-distant future, they hope to commence an afternoon group, which would then be held in the third week of the month. This would mean that some of those who meet together in the first week of the month might also join with the afternoon group and attend both groups.

Their long-term aim is to attempt a corporate work such as kneelers for church use.



The Floral Festivals

In the early 1980's, the ladies of the Sanctuary Guild held annual floral festivals in the month of October.

The idea grew from small beginnings, the first being the occasion of the unveiling of the memorial plaque inscribed with names of past parishioners, on the then recently restored organ. "Why not combine it with the already half-planned Festival?" someone said. "Then why not show-off our great organ?" said another – and so it went on.



At the first of these festivals in 1981, in his address, the Reverend Colin Coish likened it to the parable of the mustard seed – how one tiny seed, the least of seeds, could grow to be a tree whose branches were so large that the birds made their nests in it.

The festivals continued for four days commencing on Sundays and continuing through to Wednesdays each year. The church was open from 10 a.m. to 5 p.m. Monday, Tuesday and Wednesday. Coffee and biscuits were available free of charge. Four days of music and choral items within the setting of superb floral arrangements gave great joy to a large number of people.

The Flowers

Most of the Sanctuary Guild ladies had little or no formal training in floral art, but all of them knew that flowers can say "Welcome friend" and bring joy, peace, comfort and inspiration to a host of life's situations. These arrangements were neither professional nor competitive. Their aim was to have fun with flowers and share their beauty as widely as possible.

The Music

The music was of high quality and enjoyed by all who could share in the festivals. Some of the local talent that performed came from Kilvington Baptist Girls Grammar School Madrigal singers, and McKinnon Secondary College's brass ensemble. All these brought their best talent to perform. The sounds of Sunday Television Choir from Ballarat also gave their best. Some of our previous organists together with Mrs. Julie Dunlop (our own church organist at the time) brought great pleasure from their pipe organ selections.

In 1981, Julie Dunlop had recently returned from attending a Royal School of Church Music course at Addington Palace in England. One evening was given over to her sharing her experiences on the course, and her visits to Westminster Abbey, St. Paul's Cathedral and the Southern Cathedral's Festival at Winchester. Slides of English cathedrals and floral arrangements from floral festivals were shown at another evening session; while all the time, services and quiet times in the flower-filled church gave coherence and meaning to the variety of festival activities.

The Hope

Flowers and music alike do not last, except in the minds of those who see and hear. The organisers hoped that those who came would carry the pleasure of flowers and music with them for a long time - indeed they have. Many people have spoken about these festivals. It would be very remiss to not record them in this history.

The Ladies Guild

It could be said that the committee of ladies who were first elected to raise money for the block of land at that first meeting on the 29th May 1900, were the original members of the Ladies Guild. However, there is no record of them being organised as such. We only know that they raised money for the purposes of the church land and building.

In 1927, an organised group of ladies began to meet regularly, all of them working on some sort of needlework or sewing. These were all saleable items, and generated much needed cash from the sales thereof, which swelled the church's funds. This group really formed the foundation of what was to become known as 'The Guild'.

It was originally known as, "The Church Women's Guild" and met at 3 p.m. on the first Wednesday of each month.



They were responsible for the annual Church Fete and worked untiringly to ensure success. Many of their meetings in the early years were spent in making saleable items for their stall at the fete. They also held regular functions to which the parishioners were invited. One, especially popular afternoon was the "Australian Tea". This meant that each person attending would "bring a gift and buy a gift". There was also entertainment and for those who liked a game of cards, that was arranged too. A delicious afternoon tea would be served, and a very pleasant social Saturday afternoon was had by all. Prizes were awarded for the winners of the card games. "Crazy Whist" was the most popular, with "Bridge" coming in a very close second.

At their Spring Fair, they always held competitions for cake-making and floral arrangements, with prizes awarded accordingly.

In 1958, their membership was 25.

In 1966, a very important meeting of members of the Sunday School Parents' Guild and the Church Women's Guild took place. Members met to consider the merging of both guilds into one. After much discussion, a ballot was taken. This resulted in favour of the formation, with the new name of "Christ Church Guild". It included within its functions, the following guidelines:

- (a) The raising of money for various parochial needs as they arise.
- (b) The raising of money for various home and foreign mission activities, as may be from time to time determined.
- (c) Undertake to raise money for and assist with the social activities of the younger members of the parish, and to help in such practical ways as may be determined with Sunday School equipment and materials.
- (d) Undertake practical activities such as sewing, mending etc. as may from time to time be determined by the members.

This proved to be a very good move.

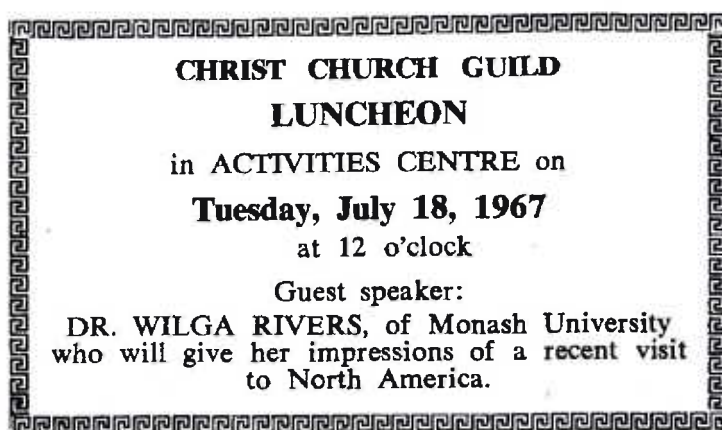
For many years, the Guild held an annual luncheon. This was a very popular event when more than 100 people needed to be catered for. Casserole food was the main course. These casseroles were cooked in the homes of members. Trying to keep them all hot meant wrapping them in lots of newspaper. Coping with that paper after it had served its purpose is memorable. Each year it was the same, but the ladies continued to hold this function, as it raised large amounts of money.

On one occasion, some of the Guild members prepared and served breakfast for approximately 200 members of the Young Anglican Fellowship who held a Corporate Communion Service at Christ Church during a diocesan conference. Many of the young people came from interstate and country parishes. The guild ladies did have some voluntary help on that occasion.

The guild ladies established and maintained the crockery and utensils located in the kitchen.

The Guild was one of the longest serving organisations in the parish, and over the years it raised a substantial amount of money, which has been distributed among home and overseas missions, various social services and local charities. At the same time, it gave considerable financial help to many projects connected with Christ Church.

The Guild has ceased to exist since 1989. Younger women are not available to carry on the work, and former members are no longer able to continue. It is with deep regret that they had to disband.



Parishioner's Generosity

The parishioners of Christ Church have always been very generous over the period of our history. Two examples from the earliest time are: when the original weatherboard church needed painting, someone gave the cost of the paint. Another person provided the privet plants, which grew to be the hedge along the original cyclone-wire front fence of the vicarage.

The lovely stained-glass windows in the front porches of the church building together with many other memorial gifts are the expressions of gratitude that have been placed throughout the church so that their loved ones will be best remembered.

There was a group of people at Christ Church who are not forgotten for the extra work that they loved to do. Ted Baxter, Ray Clarke, Ed Collinson, Bill and Florence Danne, Alec and Gladys Grant, Gordon Gratorex, Fred and Hope Ingamells, Murray Johnston, and Ray Viney. There may have been one or two others who do not come to mind. If this is so, please accept our apology. These people were all serving the church in other ways, but they loved to keep the garden looking good. They used their trade and handyman skills to fix anything that was broken or not working properly. It was as if the church property was their other home. Some say they "lived there": such was their love for the house of God. This devotion saved the vestry considerable amounts of money. Some of these people have moved away – others have died. In the spirit of what these people have established, Ted Baxter continues to do what he can these days.

In 1998, a good example of the continuous generosity that characterises this congregation, is the carpeting throughout the present church building. When an appeal was made for replacement carpet, cash donations exceeded the total cost, to the extent, that the balance went a long way towards replacing the badly worn vinyl tiles in the Activities Centre with vinyl floor covering.

The Younger Set

On 7th April 1945, the first of the 'Younger Set' dances was held in the parish hall. It was successful both financially and socially. This activity became the main function of the group.

These dances continued to be held on the first Saturday of every month, except for two during the season of Lent. They catered for all people of the parish and were extremely popular.

The committee engaged excellent bands, which mostly had a vocalist with them. The vestrymen helped out at the door to collect the admission fees, and the mums and dads looked after the supper arrangements. By means of the dances, the church benefited after expenses were paid towards the completion of our church building program.



Attendances usually exceeded 100 people. It was 'comfortable' with 150 people, but GREAT when 200 people attended, when the hall would be packed. Occasionally, they exceeded 200. This was ballroom dancing where male and female danced together, and the men had the privilege of inviting the ladies to dance with them. There were a few instances when there were more males than females. This was great for the girls because they had every dance, but this was not so good for the boys. When this situation occurred, it would be made known through the parish paper report, "...that we would like to see more girls next month."

The Younger Set Committee worked hard to make these dances so successful. During the evening there was usually an entertainment item, this being mostly comedy that utilised home-grown talent. Each year they held a Barn Dance with the hall decorated appropriately, with the dancers being required to dress in keeping with the theme.

The Christmas dance saw the hall decorated suitably for that occasion. Often a Christmas tree with coloured lights would be featured prominently on the stage. The girls wore long evening frocks for the Christmas dances, and the boys wore suits. There were lots of novelty dances with prizes, and very keen competition to win them.

There were two special occasions when the hall was decorated in the patriotic colours of red, white and blue. These coloured streamers radiated from the ceiling for the Jubilee Dance. This was the year of 1951 when Australia celebrated 50 years of Federation, and Christ Church was celebrating their Jubilee.

The other occasion was in 1953, when our present queen Elizabeth II was crowned. They called this the Coronation Dance, with streamers, balloons and flags presenting a very pretty scene.

As time went on, the committee was enlarged so that more hands made the work lighter in preparing the hall, for they spared no pains in endeavouring to make each dance a very enjoyable occasion.

The help of the vestrymen to tidy up after the dance was very much appreciated. The committee believed that without the vestrymen on the door and the parents arranging the suppers, the dances would not have flourished as they did. These monthly dances continued with their regularity for eight years, before square dancing became more popular.

Tennis Club

This club was amongst the earliest groups at Christ Church. At their meeting on the 20th July 1914, the vestry gave their permission to erect a tennis court on the church grounds with a number of conditions attached. Thirty people were ready to join. The work went ahead and the court was constructed with an asphalt surface, located west of the old parish hall.

There is no information as to competitions with other teams in those early years. It was probably just social games.

By 1920, interest had waned. At the annual meeting that year, a new interest in the club was aroused, and the club continued for about ten years. In August 1930, the tennis club was "wound up" and the court "let out". This proved to be a very good move.

In 1932, permission was given by the vestry to build a tennis pavilion. The club had to provide the finance. It took four years before the money was available. During those years, there were dances and card nights organised to raise the money. All of these occasions were well planned and well attended, and an excellent supper was a feature of the evenings. Good times were had by all who attended. This attracted many players, and this created a waiting list. The pavilion was built behind the old parish hall.

In 1939, the surface of the court was re-laid. In order to do this, the club raised their fees and the vestry lent their physical assistance to accomplish the work, and membership remained strong. Dances continued to be held regularly in conjunction with the badminton club, which was operating at that time. Between sets of tennis, table tennis was played in the pavilion and most enjoyable Saturday afternoons were spent at the club.

During the years of WWII, there was a shortage of male members, and it was not possible to supply men's teams for competitions. Gradually, through lack of interest, the club disbanded.

In 1946, the vestry became anxious that the court would deteriorate and fall into disrepair. Once again they set about reviving interest in the game. By July 1947, the club was operating well, having coaching for new members and interested people to use the court during weekdays.

From then on, the tennis club flourished and entered teams into competitions with the C of E Tennis Association together with South Suburban Churches Tennis Competitions. Many of our teams won pennants and trophies.

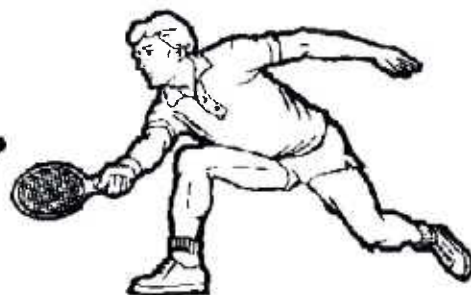
During the breaks between summer and winter competitions, many social games were contested with teams from the C of E fellowship members and also local churches.

A junior club for boys and girls between the ages of 10 and 16 was also operating on Saturday mornings, with one of the seniors always there to help.

So the club developed and continued to do well, thoroughly enjoying the contests together with the regular social events. Each year, many of them attended the annual Tennis Association Ball where the trophies and pennants were awarded.

This pattern continued well into the 1960's, and membership remained strong and enthusiastic. From the monthly reports in the parish papers, one gets the impression that there were some very keen and dedicated players about at that time. They may not have achieved Davis Cup status, but they wove a very nice pattern into the church's social life. They also attended the All Clubs service at Evensong each month.

In 1972 when the old parish hall was demolished in order to make way for our Activities Centre, the tennis court went with it. Later that year, the tennis enthusiasts met together and eventually combined with the



(former) Ormond Methodist Church to form the "Ormond United Methodist - Anglican Tennis Club". They had the use of two all-weather tennis courts adjacent to the railway line at the rear of the local Catholic Church. The juniors played on Saturday mornings and after school. Seniors played on weekdays and Saturday and Sunday afternoons.

By May 1973, two teams had entered into the South-Suburban Churches' tennis competition. Tennis coaching commenced later that year on Saturday mornings, when young and old were welcome to receive tuition for the very reasonable sum of \$0.20, with tennis balls provided. Many took advantage of this opportunity, and the amalgamated tennis club operated well until the Uniting Church came into existence. The Methodists were then obliged to play tennis with the Presbyterians. There were not enough Anglican tennis players available to finance the sole use of the tennis courts. Inevitably, the few who still wanted to play had to find other venues. Except for the two periods of lapse, the Tennis Club's active life spanned more than 60-years.

Weekend Camps

During the past 40-years, there has been much enthusiasm for weekend camps. Most have been family oriented camps, but different groups have also gone away for special purposes.

These weekends have always been carefully planned, well attended and thoroughly enjoyed. All who attended shared good fellowship interspersed with discussion of the Word of God – the Bible, for:

"Lord, You have been our dwelling place
in all generations."

(Psalm 90:1)

The Time Capsule

In 1993, Christ Church was approached by the Moorabbin City Council to be a part of a ceremony that was to record the activities of various groups within the city of that day. This information was to be placed in a time-capsule due to be opened in 2094.

Contained in this capsule, our document states that there is a brief record of the history of Christ Church plus our 'vision statement', which had been adopted in 1992.

This vision statement sums-up our intentions for the future:

"At Christ Church, our aim is to honour God in all we do. Strengthened by our faith in Jesus Christ, we try to help others become Christians, to encourage those who are Christians, and to show God's love to all people."

A statement follows which says,

"In our preaching, we want people to embrace the Christian faith, and to live it fully in all areas of their lives.

In our social concern, we seek to empower people to live their lives with dignity and integrity and to change the circumstances which inhibit them.

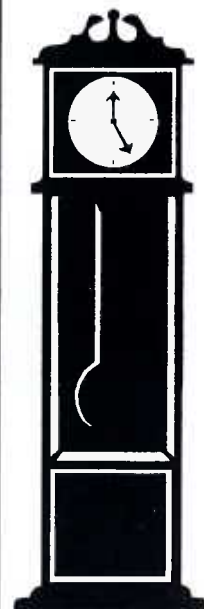
In our citizenship we seek with others an inclusive, collaborative and just society in which all Australians may live in dignity and peace.

In our pastoral care and evangelistic outreach, we will support and develop the faith and knowledge of people and enable them to live as disciples of Christ within the world.

In all these endeavours, we seek to glorify God.

You who read this, are the ones who judge, humanly speaking, how well we have achieved our goals.

*- Dated, Advent Sunday 28th November, 1993,
and addressed to the people of the City of Moorabbin in the year 2094.*



The document was placed in the time capsule, and was buried on the site of the Moorabbin Arts Centre.

Our Church's Photo Album



Our Church's Photo Album

THE PARISH PAPER OF THE Church of Ormond

Floral Festival



Above, church members, Ruth Deiman (left) and Beryl Birch arranging flowers in preparation for the Festival.

Youth Choir (circa 1965)



A Parish Outing - 1982



Our Church's Photo Album

THE PARISH Church of Using Wheatley Rd. Entrance



Every English cathedral or great church is a very high camp. The first was a remarkable thing in itself, but the thing to which I wish to draw your attention is that it appears that no boys from a certain school, so it is several schools know what this is doing upon it over a matter of weeks. Some of these found it very hard to carry their umbrellas to school.

Inside Christ Church



As to the tale of about 100 boys, while thing about the school, no more than 100 boys should be just about 250-300 without irregularly or irregularly. As long as one has not got wind of it and let the police wonder how many other parents are glad not to let the police know. This is one of the most depressing news read for a very long time. It is impossible to see of the community, however, without which no society can be all, and which, though too, and people's virtues of Faith, Hope and Love, of the four cardinal virtues which together make the four pillars of society.

PAPER OF THE The Old Parish Hall

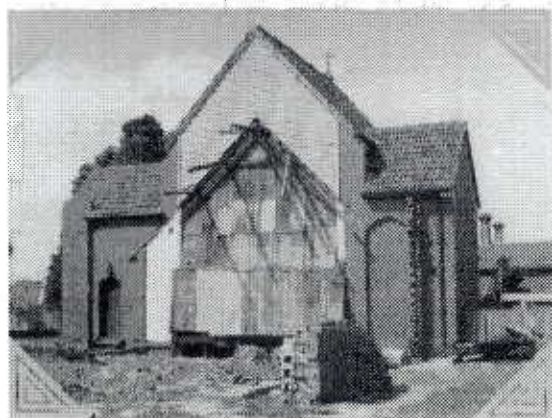


THE ARCHBISHOP

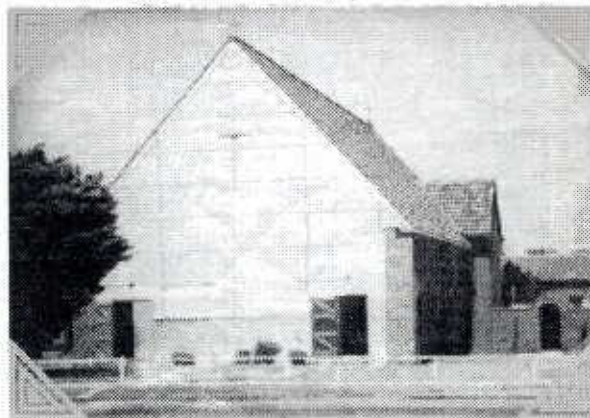
Upon the great Christian doctrine, he expounds the Christian way of life for family and society.

I am glad to be able to welcome on to me. The reason still the Ven. Rev. Mr. H. Cunningham, who has accepted our invitation to become the Archbishop of New. Some people will think it rather singular that the Archbishop of New should live

Christ Church 1955

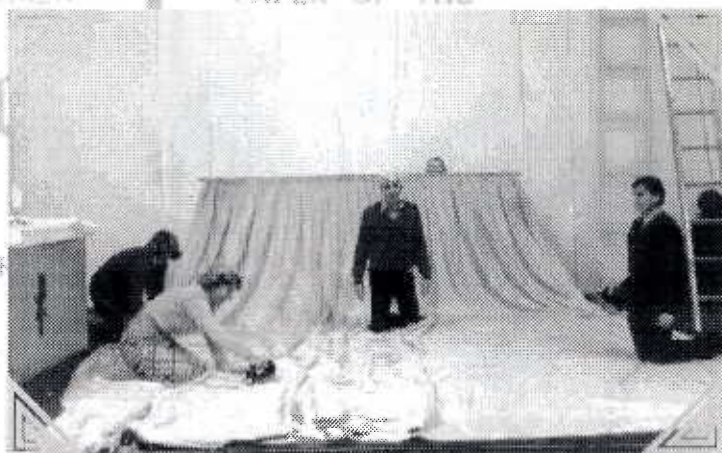


Christ Church 1957



Our Church's Photo Album

Ironing
the reredos
curtain



A WORD FROM THE ARCHBISHOP



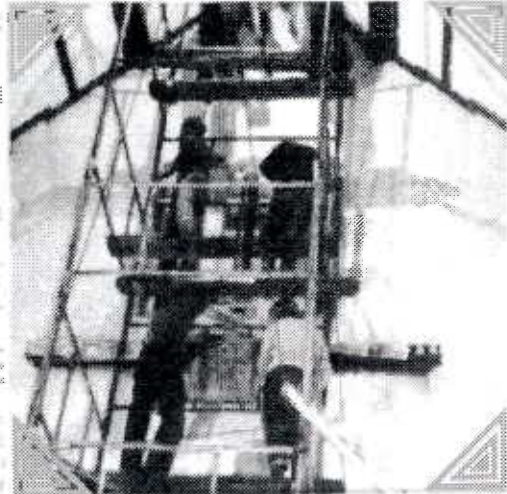
Youth
say
farewell
to the
Huggetts

Barry
with
the
youth

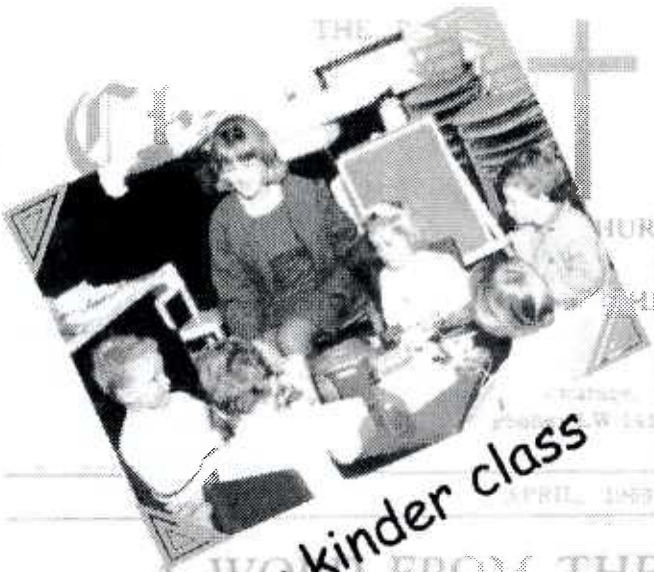


Our Church's Photo Album

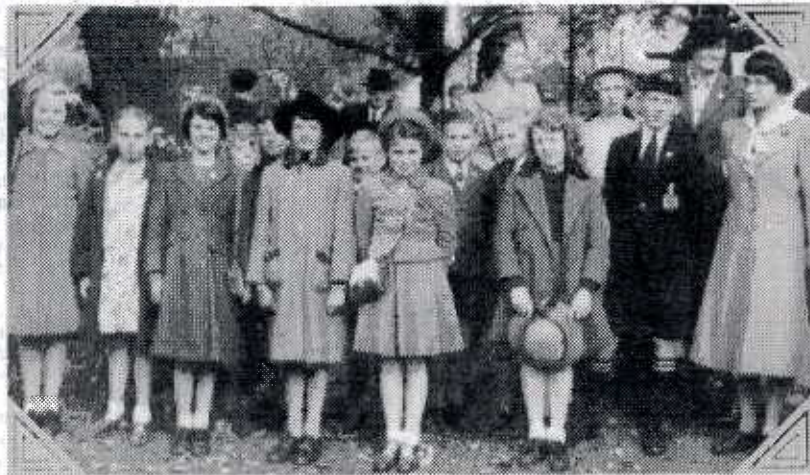
CEBS Painting
the church - 1972



A Sunday kinder class
(1963)

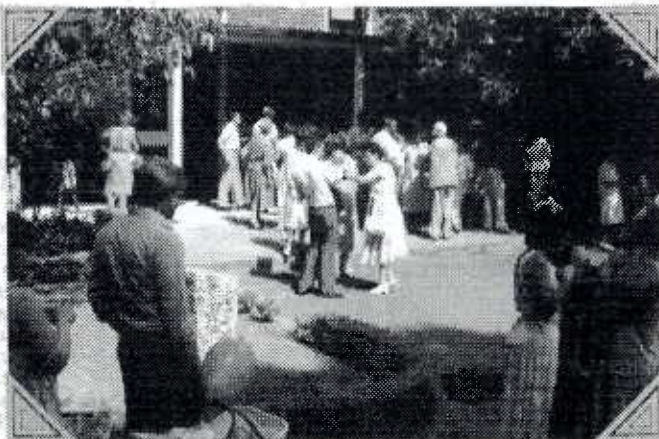


A Sunday
School
Outing -
1949



April 10th
8 AM.—HOLY COMMUNION—Blessing and dis-
tribution of Palm Crosses.
—SINGING PROCESSION—
—SING PRAYER
—SONGS, at which the Choir will pro-
ceed. From a number of guests
—Singing, compositions.

An
after-church
gathering





- Jim Holt