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# "FORWARD WORK" COMMISSION TASMANIAN SYNOD AT LAUNCESTON

FROM A CORRESPONDENT

Launceston, September 27  
A commission has been appointed in the Diocese of Tasmania "to investigate the strategy of diocesan and parochial forward work," the Right Reverend R. E. Davies told synod here on September 13.

"The commission will consider diocesan administration and organisation, the priority of work, new parishes, the ministry of ministry and related matters."

The members are Canon M. A. F. Downie, Canon H. A. Ierling, Canon C. Robinson, the Reverend W. L. B. Verrall (secretary), the Reverend K. A. Kay, Mr. A. J. T. Finney, Mr. J. N. Gre, Mr. P. R. Cranwick and Mr. E. T. Aylett.

The bishop reported that a certain amount of preliminary work had already been accomplished by creating a shared ministry among some of the smaller parishes.

The new arrangements were working well and others on similar lines were contemplated.

In his synod sermon in St. John's Church on September 12 the bishop said: "There is a lack of voices claiming to diagnose the sickness of the church."

"Most of these voices are from within — some soil searching and searching in a always good thing — but it could be that we are developing a morose attitude stemming from a pre-occupation with ourselves."

"There are those who believe our urgent need is to re-write our Christian doctrine, re-write our Creeds or scrap them altogether."

"We hear much about the New Schism, but there are many scholarly people who are better than I am at being inter-faith-intellectualising the faith."

Others thought our most urgent task was to make "our Christianity relevant to the social and cultural issues of our time."

## TERRIBLE DANGER

But in the words of Bishop Leslie Newbigin: "There is terrible danger that the Church should become a large social service organisation with its centre in a modern streamlined office, rather than God's family with its centre in the Apostolic teaching and fellowship, the breaking of bread and the prayers."

"It is evident that the bishop was afraid of the Church as a theological college in the ordinary sense, or as a centre only for the vocational training of clergy."

The Right Reverend G. T. Sanbelle spoke to synod about the implications of the M.R.I. document to the Anglican Church.

He also presided on this theme at the Synod Eucharist. The Reverend R. D. Tyson, who has been the Toronto priest-delegate to Toronto, moved two resolutions directed against the M.R.I. document which were enthusiastically received by synod.

One resolution requests the Diocesan Council to examine the

## SPANISH ORIGIN MUSIC

FROM A CORRESPONDENT

Melbourne, September 27  
Sergio de Piere will be first of a group of artists to perform the Spanish *Hijos Rencidos* at St. James' Church, East Melbourne, on Saturday, October 2, at 8.15 p.m.

"The play works by Bernardo Corral de Castillo, an Argentine, and Francisco Corrales de Aranzo, Juan Bermudez, Juan Caballeros, Tomas de Maria, Jimenez, and Joaquin Osmagosa."

St. Paul's Cathedral, Melbourne, and a teacher of organ at St. Melbourne's Conservatorium of Music.

financial structure and policy of the diocese.

Synod passed a resolution that the diocese should stipend of a rector be £1200. The present minimum is £1100.

The Director of the Overseas Council, Canon M. A. E. Downie, reported that the grant amount ever given in Tasmania to mission, £18,035, went into the missionary budget this year.

The Rector of St. John's Launceston, said that his parish was probably offer to take over the £3000 debt incurred by the Anglican Youth Centre at Launceston.

# WIDER SCOPE PLANNED FOR S. MARK'S LIBRARY

FROM OUR OWN CORRESPONDENT

Canberra, September 27  
Far-reaching plans and policies for the future are outlined in the current newsletter of St. Mark's Collegiate Library, Canberra, by the Resident Tutor, Dr. S. K. Kenney.

"Although we feel pleased with what has been done so far — and also sensitive to the pressure to do more — we speak more effectively with our feet than our mouth," says Dr. Kenney.

"We must find and use every resource available to us. The spirit of free enquiry and to allow all men that they need never be afraid of the word 'heresy'. We must let all see that we are after pursuing the traditional judgments or answer questions we do so in a way that to bring life and to bring it abundantly."

"We must train men and women in such a way that they in their own situations will be free to bring that life of which Christians are meant to be the bearers."

Dr. Kenney referred to the original vision of the library's founder, Bishop Burgin, for the life and influence of St. Mark's.

"It is evident that the bishop was afraid of the Church as a theological college in the ordinary sense, or as a centre only for the vocational training of clergy."

The envisaged St. Mark's as a place which the Church and churches — was not something but the Church. It would be for the serious scholar irrespective of church affiliation."

## ENDOWMENT

To meet the financial needs of the library Dr. Kenney says a downward spiral is the only satisfactory answer. He estimates for the library to operate effectively in its aims, a minimum endowment of £32,000 is required.

This will provide academic, library, and secretarial staff, three scholarships, funds for book purchases, and other items.

"Experience in other institutions of similar nature suggest that the library should cost ten to twenty per cent. of this at the moment," Dr. Kenney adds.

"The library is a unit cannot financially develop St. Mark's to this point, or support it at this level. It is the major part of the income must be provided by the endowments of some £350,000 are needed."

"We have a firm beginning. Our present endowments total

about £34,000, so we have half a million pounds to go. We are beginning the process of approaching educational trusts who might be interested in aiding us."

There is also another group of clergy and laity meeting fortnightly to study writings of the Early Church fathers.

Summer vacation schools are being held for clergy and laity to discuss the widening work of the Church in the community and to reach ways of the following year.

# NEW ORGAN FOR TRINITY GRAMMAR SCHOOL

FROM A CORRESPONDENT

The Bishop Coadjutor of Sydney, the Right Reverend M. L. Loane, will dedicate the new pipe organ in the chapel of Trinity Grammar School, Summer Hill, on Sunday evening, October 10, at 7 p.m.

The organ, completed at a cost of more than £14,000, has been built by the firm of W. J. Walker and Sons of London.

With more than eleven hundred pipes, it is the largest to be installed in any Sydney church for more than a hundred years.

The new organ is a recital instrument of great distinction and its use will, of course, go far beyond the accompanying of chapel services.

Part of the service of dedication will be a recital by the chapel organist, Mr. Jack Taylor. The organist of The King's

# U.K. BELLRINGERS IN BENDIGO

FROM A CORRESPONDENT

Bendigo, September 27  
The party of thirteen English bellringers were welcomed to Bendigo on September 22 at a civic reception given by the Mayors of Bendigo and Epsom, and the Huntly Shire President.

The Vicar of St. Paul's, Canon D. H. Theobald, welcomed the master leaders in their well-known black robes.

The bellringers rang the 39-year-old bells at St. Paul's. They rang at the Lincolnshire Bellringers' Association, which involves 505 changes on eight bells and takes three hours to accomplish. This was the first time this arrangement had been played outside the British Isles.

tions today."

In addition to evening and lunch hour lectures, Dr. Kenney says there is now an enthusiastic laymen's group meeting weekly.

There is also another group of clergy and laity meeting fortnightly to study writings of the Early Church fathers.

Summer vacation schools are being held for clergy and laity to discuss the widening work of the Church in the community and to reach ways of the following year.

# NEW GUINEA DISPLAY

FROM OUR OWN CORRESPONDENT

Brisbane, September 27  
A replica of the Golden Age display was held in the parish hall of Christ Church, Brisbane, last month.

It was the work of Sunday school teachers and pupils from all centres in the parish.

Features of the display included a map of New Guinea in sand with all Anglican Missions marked.

A replica of the Eroro station depicted church, school, hospital, rectory and other buildings in miniature.

Gifts made and collected by the children and parishioners to send to Eroro for Christmas and New Year were displayed.

In conjunction with the display, the "Golden Age Boat" was launched to promote the Eroro Mission Station.

All groups in the parish have had collections and to date about £350 is in hand.

# FARR CANON APPOINTED

FROM OUR OWN CORRESPONDENT

Adelaide, September 27  
The Farr House Canon, Canterbury, which had been held by Canon H. R. Cavell from 1938 to his death on July 16, 1965, has been offered by the Bishop of Adelaide, the Right Reverend T. T. Read, on the Reverend Ernest Oswald Aulic.

The new canon was installed by the Dean of Adelaide, the Very Reverend A. J. Weston, at the beginning of the year. Evensong in the Cathedral on the evening of September 6.

Canon Aulic is the most senior priest among the parish clergy of the diocese. He has been deacon in 1925 and ordained priest in 1928.

He has been a member of the following year.

# FACT AND FANCY

FROM OUR OWN CORRESPONDENT

Does anyone know where the picture left The Reverend W. E. Henn, who served for many years in Western Australia and who is now the Vicar of Branscombe, a small seaside parish in South Devon, England, would be grateful to know the whereabouts of the original of a photograph which hangs in Branscombe Church?

The picture depicting a scene in Branscombe parish church, which was taken by Henry Fletcher, and is called "Sacramental Sunday". It is believed that it was hung in the Royal Academy in 1898 and that the original is now in Melbourne. It shows the vicar of the day sitting in the pulpit, the altar and administering the Holy Communion.

It also depicts Branscombe's famous altar cloth. The contemporary artist painted pictures, some of whose descendants still live in the parish.

A child was being enrolled earlier this year in the Gladstone (S.A.) Primary School, On the basis of a "Catholic denomination" the father replied: "I damn well have you and I have a son in the Church of England, Methodist and Lutheran. I have a Methodist."

The Church of St. Dunstan-the-West, Fleet Street, is a quiet church with a strong presence in foreign relations but this month it has been a busy place. It was there that the "Daily Mirror" Gardening Club held its harvest Thanksgiving service. There was a week later than the usual time for the service. It was the way of the Church of the Province of Central Africa.

"Holy Trinity News", Adelaide, has been a busy place for parish news. This month it has been a busy place. It was there that the "Daily Mirror" Gardening Club held its harvest Thanksgiving service. There was a week later than the usual time for the service. It was the way of the Church of the Province of Central Africa.

It is good to see another attractive line of "Image" but the production by Anglican, Methodist and Presbyterian in the East Ringwood-Collingwood area, Melbourne, for people who don't go to church. An idea that could well be copied in many places.

The new Bishop of Nelson, New Zealand, the Right Reverend R. E. Davies, has been a busy place. It was there that the "Daily Mirror" Gardening Club held its harvest Thanksgiving service. There was a week later than the usual time for the service. It was the way of the Church of the Province of Central Africa.

He was a member of the following year.

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## BOOK REVIEW

## FROM TRIBE TO MODERNITY

THE SECULAR CITY, Harvey E. Cox, S.M., Pines, 62, 66d.

THIS book makes an impressive contribution to the efforts of thoughtful people as they try to relate the mission of the Church to contemporary society.

Indications are that this will be the theological book of the year.

More particularly, it ought to be read because Cox has taken the notion of "urban apocalyptic" far more seriously than most modern theologians have been prepared to do.

As a result, this is one of the few really successful attempts to recast the Gospel so that it relates to contemporary society.

His historical analysis of the four main stages which led to the development of the secular city are most valuable.

He points out that man's communal life begins with the tribe which gives place to the town, and this in turn becomes the metropolis.

A fourth epoch is emerging which he describes as that of the "technonile."

The underlying purpose of this analysis is to show that changes in social organisation produce changes both in people's perception of the world and in the formulation of their thoughts.

In following the precedent of Friedrich Goetzar, Cox does much to set our minds at rest on the notion of secularisation by endeavouring to show that

this is the legitimate consequence of the impact of Biblical faith on society.

Thus we should not dread the fact that we live in a modern age, but rather be grateful for that.

The book proceeds with an analysis of the shape and style of the secular city.

Cox maintains that it is emerging as a product of modern man's sense of anonymity and mobility, while its style is strongly pragmatic.

To illustrate his point he presents a survey of modern men like John F. Kennedy and Albert Einstein.

Then he examines a range of religious life like the New Rome, Prague and Boston to illustrate these new developments.

The key question to the Church is how can we speak to these new situations?

Cox is convinced that we must thoroughly political terms in order to develop a theology of the secular city.

This exercise is crucial for the modern religious nations who are jumping from urbanism to technopolisation overnight.

Perhaps it is even more crucial for those nations engaged in political conflict in Africa or South America.

In situations such as these, our inheritance of classical Christian theology with its emphasis upon permanence and conservation is rather meagre.

He then pursues the point in an earlier sketch that he describes as "an anatomy of a theology of revelation."

For the ground is now prepared for a statement about the place of the church in contemporary society.

Cox describes it as "God's *enclaustré*" in the sense that it is task to announce the arrival of Christ's "new regime" to "broadcast the seizure of power" and then to proceed to heal the fractures of modernity.

From another angle, he views the Church acting as "Cultural Fluoride." In other words, its function is to banish the "pragmatic" needs and worldly desires of darkness which have been transferred from the world of metaphysics to the

structures of society themselves. At this point, we are given a real insight into such things as work, play, sex and university.

Together with the effects of the processes of secularisation have had upon them.

In all of this, we get a clear profile of the new "secular man" who is radically different to relate to the Gospel.

The first requirement is that they must first understand the changing and unique situations in which they must exist.

On the subject of language, Cox feels to use sociological terms and these may present some problems for the uninitiated.

Here it is important to remember that radically different situations will demand new descriptive language which is likely to test our patience and exasperate.

Perhaps the most exciting thing about the book is that the author sustains his metaphor to the end without dodging the hard facts.

He has the courage in his final chapter to wonder whether the word "Gospel" must disappear from our language, simply because it is so out of touch with an obsolete metaphysical way of perceiving the world.

The Old Testament named him successfully as "Elohim," "Yahweh," "El Shaddai," "Adonai," in order to challenge our perception of God.

The Editor who has put this secular age, do we not also have to discover a thoroughly secular language?

In conclusion, it might be said that the book makes a really significant contribution to the place of growing literature on the subject and, as such, it ought to be read.

—P.J.H.

## ROMAN CATHOLIC NETTLE

THE PRIEST, EXILE OR MARRIED, Peter Hammond, Libra Books, Darwin, Common and Tied Ltd., Pp. 144, 6s.

ONE of the refreshing features of theological writing in the 1960s is the boldness with which some awkward and unpopular "nettle" have been grasped.

The occasional response to God's Robinson's "Honest to God" has been balanced by the theological appraisal of Dr. Vidler's "Soundings" and some of us may have wondered whether the sound and the fury was a purely Anglican reaction.

This is by no means the case and the works of Archbishop Roberts, S.J., Father Hans Kung and others have shown an equal boldness in dealing with ecclesiastical sacred cows, in this case Roman Catholic ones.

M. Pierre Humard was a member of the Order of Preachers for twenty years and as his book says, has been deeply concerned with the rule of celibacy for the past few years.

He felt so strongly about this that he has written this book about celibacy and submitted it to his superiors for publication.

This, under Roman Catholic laws, required an *Impetratio* by his Order, and not unreasonably the Dominicans have refused to give this. On the other hand he claims that his book has not been censured.

In order therefore to have his book published he left his Order and is to be "labeled" as the Roman equivalent of a seceding his holy functions conferred by ordination.

He claims he can claim to be a man of both principle and determination.

In his book he claims that the celibacy of the Dominicans is a clerical burden that was applicable originally only to the Religious Life.

He says that his knowledge of the facts of the priestly life lead him to believe that the percentage of failure in this respect among priests is too high to be ignored.

He also says that the percentage of failure in this respect for the good name of the Church.

Among failure he lists not only deliberate unchastity but

## SOME FINE ARTICLES

G. MARIN REVIEW, August, 1966, 18s., 10s.

READERS of the current issue of *S. M. Review* are referred to another fine article on the pen of Dr. R. B. Blakey of the Australian National University. In "The Creator God" he shows effectively that God's act of creation is continuing.

Nature itself cannot exist apart from the Creator's continuing "creative." The world to come will be a recreation when elements of the life in the Universe will be transformed.

It is to be hoped that our high standard of living, but having the same spiritual values, given at S. M.'s Library by Dr. T. Appleyard of the A.N.U., is worth a visit.

Prayers are given which show the struggle that many of our citizens have to make in order to live in the inner suburbs of Sydney.

He speaks too of the poor conditions under which 6000 to 8000 Aborigines have to live in the inner suburbs of Sydney.

It is indeed an apt title for the book. "Danton-Fire" lives the pages once more, this time in the context of a lecture, a State of Flux." He touches on the history of the "Honest to God," Papal Infalibility, Billy Graham, etc. — but

When the next issue of the Review appears, we shall be able to describe himself as the Editor of the Review, and we take this opportunity of congratulating him on his appointment as

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## ANGLICAN OF THE WEEK

In great pain, Mr Teale went on the plane and was the first man not directly connected with mining to enter the mine and give his attention to the injured man.

He acted without fear for his own safety and calmly assisted in manoeuvring the man to the surface.

To understand when it is known that a man of ground has occurred means tension and alertness for experienced miners, but for a non-mining man, the tension is far greater, as many a would-be enter the mine at all under such circumstances.

For this meritorious act he was awarded the Q.A.T.B. Distinguished Service Medal.

He continues his work in Rockhampton where he has been for the past ten years.

A DOVE  
*Little dove, dove, dove, here,  
A gentle dove, dove, here,  
In all the world a happy word  
For mine and thine and every bird;  
Who bears the spirit of Olive-peace*

*Bless God that He made thee,  
But pray that thou not  
Forget the peace of thy lot,  
That sign of hope hath gone;  
And thou, O Dove, bless thee,  
Dear, And Dove, bless thee,  
For thee He chose, most gracious Dove*

*To be the Bond of Love,  
Fly down from heaven and  
Bring the peace of thy lot,  
Who bears the spirit of Olive-peace*

*Oblivious in thine ecstasy,  
Fly down from heaven and  
Bring the peace of thy lot,  
Who bears the spirit of Olive-peace*

*Oblivious in thine ecstasy,  
Fly down from heaven and  
Bring the peace of thy lot,  
Who bears the spirit of Olive-peace*

The Ambulance plane received a call to the Mount Britten Mine where a man was reported to be trapped by a fall of rock and

—Alan M. Cole.



# THE COMMUNIST WAY OF LIFE

## THE COMMUNIST WAY OF LIFE

### AND THE CHURCH

#### THE RIGHT REVEREND J. S. MOYES, C.M.G., M.A., D.D. &c.

A recorded interview with the Archbishop of Canterbury, Dr Michael Ramsey, was given on Radio Television, London, on August 24, 1965. The following is the text of the questions and answers.

**Question:** Your Grace, what is the distinction between the High Church and Low Church? **The Archbishop of Canterbury:** The Church of England has two aspects. On the one hand it is a Church which is possessing Catholic tradition and continuity from the early Church, and on the other hand it is a Church which is the order of Episcopacy and Priesthood, including the power of priestly absolution; these are parts of the Catholic continuity as we have it.

We also possess various institutions belonging to Catholic Christianity. On the one hand, the order for men and women. That aspect of Catholic sacramental life and continuity is especially emphasised and cherished by the High Church.

Our Anglican tradition has another aspect as well. We are a Church which has been through the Reformation and values many experiences derived from the Reformation, for instance the Open Bible, great emphasis on the authority of the Holy Scriptures, and on personal conversion and conversion through the work of the Holy Spirit.

## DR SCHWEITZER

### TRIBUTES

ANGELICAN NEWS SERVICE  
London, September 27

The Archbishop of Canterbury has paid the following tributes to Albert Schweitzer, who died at Lambarene, Gabon, on September 4, at the age of 90.

"Albert Schweitzer was one of the great Christians of our time or of any time. Known first as a scholar whose writings stirred the Christians in their understanding of the Gospels, and then as a great idealist, he put the Gospel into practice in the long years of his service as surgeon and missionary in equatorial Africa.

"Few men have had so many talents, and none can have devoted them more unselfishly to the service of God and his fellow-men. Schweitzer has left a shining example to his fellow-men."

The World Council of Churches sent the following tribute to the director of his hospital at Lambarene: "One of the great men of this century has gone from us. The singleness of his purpose in life is thought-provoking, a quality which has caused the imagination of men everywhere to be stirred. He has also been a witness to the Christian Church of what dedication can mean."

## DR RAMSEY'S NEW POST

ANGELICAN NEWS SERVICE  
London, September 27

The Archbishop of Canterbury has read the new National Committee for Commonwealth Immigrants, the Prime Minister's office announced on September 17.

The committee's terms of reference are "to promote and co-ordinate on a national basis information towards the integration of Commonwealth immigrants into the community. Among its tasks will be the co-ordination of activities of voluntary liaison committees, and advising them on their work. It will also, where necessary, recruit the immigrants, and arrange full-time, part-time or short-term assistance to serve these requirements.

Other functions will be to provide a central information service, arrange training courses and stimulate research.

the Holy Spirit, and the aspect of our church life — the aspect of connection with the Reformation in the Open Bible and the personal and spiritual life of the church — is cherished specially by people sometimes called Low Church. But I want to emphasise that though there is High Church and Low Church, there is at the same time one Church with a single life, and all the members of our Church share together in the Creed, Holy Scriptures, the Sacraments, the Eucharist, the Bishops and the liturgy; so do not think of the High Church and Low Church as utterly separate factions, but as two aspects of the life of a Church which is one, the same Church, in the order of Episcopacy and Priesthood, including the power of priestly absolution; these are parts of the Catholic continuity as we have it.

**Question:** Do you think there is hope for a close relationship between the Church of England and the Roman Catholic Church?

**The Archbishop of Canterbury:** Many of us have great hopes of better relations between the Church of England and the Roman Catholic Church. The first step in these relations must be in terms of practical Christian brotherhood. The

members of our two Churches must get away from any habit of regarding one another with hostility as a sort of enemy.

We must find ourselves to be fully brother Christians. That must be expressed in the way we treat each other. It must also be expressed in the practice of praying together, not only in private but also in public. There should be many occasions in which Roman Catholics and Anglicans and other Christians pray together and worship together with unity as the goal.

## BITTERNESS

Then it is important that we should take steps to remove things which cause bitterness. I am sure that in our Church of England we have to get rid of a good deal of the bitter bitterness and irrational hostility to Roman Catholics inherited from the past.

On our part, would like to see the Roman Catholic Church taking steps which would immediately help our practical relations.

For instance, the question of

mixed marriages: it is a very vexed question and we are greatly hoping that there may be some modification of the policy of the Roman Catholic Church in that matter.

That would greatly help practical relations. I would emphasise that both sides must contribute. Looking forward to the day of actual unity of the Churches is a long way away, but we can be working together for a solution of doctrinal and ecclesiastical difficulties. It is important that the theologians should get to know one another.

For instance, we Anglicans welcome very greatly the emphasis put recently by the Vatican Council upon the Collegiality of Bishops to balance the particular position of the Pope himself.

That is a development, not an alteration of doctrine, which may help us to find ourselves nearer together.

If it is no use planning for final goals unless meaning we get on with these matters which affect practical attitudes and co-operation, which is a thing which can begin already.

## OBSERVERS ARE INFLUENTIAL

ECUMENICAL NEWS SERVICE  
Stockholm, September 27

The general secretary of the World Council of Churches, Dr W. A. Visser 't Hooft, said here this month that Roman Catholic observers at W.C.C. conferences "aren't really observers" as "their influence is evident in many W.C.C. decisions."

Dr W. A. Visser 't Hooft spoke at a meeting commemorating the 40th anniversary of one of the major ecumenical gatherings of this century, "The Lutheran-Baptist Conference held in Stockholm in 1925. Present with Dr Visser 't Hooft for the 40th anniversary of the Lutheran-Baptist Union of 1925, Dr Visser 't Hooft described the recent establishment of the Joint Working Group representing the W.C.C. and the Vatican Secretariat for Promoting Christian Unity as "an enormous step forward for the ecumenical movement."

With regard to relations with the Roman Catholic Church, he said, "there is one thing the W.C.C. which is afraid of all contacts, and another romantic one that seeks to rush into all contacts."

What he needed, he said, is a sober approach which is ready to help to bring the Church away from its "monocentric position" in a truly ecumenical direction.

He apologised for his proposal after the bishops adopted a resolution specifically banning women from administering Holy Communion.

## VATICAN COUNCIL AND PARISHES

ECUMENICAL NEWS SERVICE  
London, September 27

A poll of 400 persons representing a cross section of the British Roman Catholic population reveals that the impact of the Second Vatican Council at the parish level is "detracted by a critical communications breakdown."

Interest, ignorance and confusion on top of the attitude of the average British Catholic towards the Vatican Council, said the *Catholic Herald*, which conducted the survey.

"People feel that information is reaching the national and diocesan levels, but is failing to get through to them in the parishes. They feel remote and cut off from the centre of the Church."

While most welcomed the new "spirit of freedom" produced by the council, nearly 75 per cent of the respondents felt "confused" about what the council has done, and eight out of ten considered the council "only in terms of its effect on themselves and their parish." The majority also felt the council had no real effect on major issues.

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