

## PROJECT INFORMATION

An important item on the Agenda (Thursday & Friday, 10.00 a.m.) is the consideration of needy projects worthy of A.C.W. support either by

(a) submission as a project worthy to receive monetary assistance from F.L.C. Funds,  
(it has been stated in this connection that an Australian project should be submitted.)

or

(b) donation from offerings received on World Community Day, 1972.

Facts concerning some suggested projects are set out for your information to facilitate decision-making when the matter is under consideration.

Some suggested projects are -

1. "JAKKUM" (The Christian Foundation for Public Health, Indonesia)
2. "SATYA WATJANA" - Christian University in Central Java, seeking financial support for individual scholarships to the University (\$165.00 per annum) for students eligible to attend but unable to meet the cost. (Information concerning this was circulated with minutes of the Working Committee meeting held in July, 1971.)
3. HALL OF RESIDENCE for WOMEN, UNIVERSITY OF NEW GUINEA - This project has already been brought to the attention of church women throughout Australia.
4. TRAINING OF WIVES OF THEOLOGICAL STUDENTS AT RARONGO (United Church of T.P.N.G. & S.I.) The donation from F.L.C. funds was much appreciated, but earthquake damage was quite extensive and much still remains to be done in regard to the training of wives of students.
5. ABORIGINAL MATERNAL & CHILD WELFARE - The infant mortality rate among Aboriginal Australians is believed to be 10 times higher than the overall Australian rate of approx. 20 deaths per 1,000 live births - the rate among infants between 1 and 4 years is even higher (up to 17 times). "Something must be done!"

Concerning "JAKKUM" -

The Christian Foundation for Public Health or "JAKKUM", is a foundation working in the field of public health in Indonesia. It was founded in 1950 as the Foundation of Christian Hospitals in Central Java. Later emphasis placed on preventive work resulted in the changed name, the Foundation working now from the basis, "how to live healthily".

The Foundation works on an "applied research programme" which may be applied to develop rural areas of varying standards via "community development". The programme is preceded by a survey and the collection of data for later use as a basis for development. This method is a responsible but costly one, requiring perseverance.

JAKKUM has sought active co-operation with the universities of SATYA WATJANA and Gadjah Mada and other organizations working in the field of community development. It aims to be self-supporting but as expenses mount, outside aid is sought.

Following valuable experience in the pilot project in the area of Begadjah village, FOUR other areas have been selected for community development activities.

While involving itself in community development, Jakkum continues to expand its efforts in curative and preventive fields. Nine Foundation hospitals are being used by the Government, though JAKKUM received no compensation from the Government. Plans for up-grading and up-dating of hospitals, with new education programmes are in process of being implemented.

New branches of Jakkum have been opened in South Sumatra and Central Java.

LIMITING DIFFICULTIES ARE THE OBTAINING OF FUNDS AND OF DOCTORS. .. Jakkum enjoys most satisfactory relations with Governmental and other bodies working in the field of public health.

JAKKUM'S contributions to activities in community development in the past 5 years have included -

- materials and funds for construction of 'a modern healthy home',
- skilled staff, funds and materials to work the land on a demonstration farm,
- staff, funds for material and equipment for a Primary School,
- a place, teachers and equipment (sewing machine, materials for practical work) in a course - "Towards a Happy Family".
- funds, equipment, staff in various activities, viz. control and marketing of production; irrigation; livestock; improvement of poultry.

If is apparent from the report (dated 25/2/71) over the signature of Dr. Gunawan Nugroho, that a most realistic approach is being made to problems associated with needs of Indonesia's densely populated areas, and there is evidence of wise stewardship of funds passing into the control of Jakkum for disbursement.

Concerning "ABORIGINAL MATERNAL AND CHILD WELFARE" -

During 1971 the news media frequently focussed attention on the overwhelming need for the education of Aboriginal mothers if the high infant mortality rate is to be arrested. It is generally accepted that "something must be done". A few individuals with the necessary skills and knowledge are attempting to achieve the "something" that must be done. In the main these are members of the medical profession whose work, because of their special qualifications and knowledge, is most effective. One such person is Dr. Jean McFarlane, M.B.B.S., M.R.C.P. (Ed.), F.A.C.M.A., (Director of the Queensland Maternal and Child Welfare Service).

DR. McFARLANE has written a booklet, entitled "THIS IS AN AUSTRALIAN" in the hope that it will prove useful to doctors, nurses, school teachers and social workers who work with Aboriginal infants and young children. Two points from fourteen summarized statements which conclude the booklet are of particular interest -

- (a) "Remember that children will continue to fail to thrive if, at the same time as they are being treated, the general health and hygiene standards within the community are not improved."
- (b) "Remember that example and encouragement which give incentive to want to do the right thing have more permanent results as a means of education than an authoritarian approach."

The printing of Dr. McFarlane's booklet was arranged by the QUEENSLAND HEALTH EDUCATION COUNCIL.

The Department of Maternal and Child Welfare Services under Dr. McFarlane's direction, has membership in the Queensland Health Education Council, the constituted body officially authorized for Health Education in Queensland.

This body is authorized to investigate health problems and plan programmes for their alleviation, arranging, among other activities, for the production of publications and the provision of visual aids.

In addition to its Annual Grant from Consolidated Revenue, the Council, under the terms of its Constitution can receive "donations, bequests, legacies, grants and contributions".

The PRESS RELEASE for the booklet "This is an Australian" and the film "Food for You and Me", stated that

"the Commonwealth plans to send these booklets to all doctors and final year medical students in Australia and to make them available to those working with Aborigines",

its aim being

"to stress the need for children between 6 months and 3 years to have adequate food for growth. The film 'Food for You and Me' photographed and produced by Brian Benson under the direction of Dr. Jean McFarlane for the Queensland Health Education Council, is designed to teach Aborigines about the correct types of food necessary for growth. The Queensland Health Education Council will provide each settlement with a film for use at the settlement as well as having copies available for lending to those interested in Aboriginal health education. It is fitting that the film and the booklet should be first released in Queensland where so much of the research into the problem has been carried out."

FOUR FILMS HAVE NOW BEEN MADE and are in circulation and available from the Council -

Food for You and Me,  
Feeding time - Breast Feeding,  
Feeding time - Bottle Feeding,  
Why Milk.

(Copies of these films have been placed in the National Library in Canberra.)

PRESS STATEMENT: The film "Why Milk" has Aboriginal actors and shows the treatment of milk from farm to factory to consumer. In the factory, special emphasis is placed on processing powdered milk, as many Aboriginal people live in areas where whole milk is unobtainable. As many Aboriginal babies are now unfortunately being bottle fed, there is a sequence in the film showing how a milk mixture should be prepared. It is essential that every care be taken with the preparation of bottle feeds if bowel infection and subsequent failure to thrive is to be prevented."

IT IS SUGGESTED THAT A DONATION BE MADE TO ENABLE DR. JEAN McFARLANE TO PRODUCE ANOTHER ABORIGINAL HEALTH EDUCATION FILM FOR THE QUEENSLAND HEALTH EDUCATION COUNCIL.

Dr. McFarlane says, "The Council would like to make more such films if money were available. Aborigines enjoy looking at films and so they are a good educational aid.

Topics still to be covered by film include -

Care for the expectant Mother,  
V.D.,  
Budgeting,  
Garbage Disposal, etc. "

PROBLEM TIME

Opportunity will be provided (See Agenda, Thursday - 4.00 p.m.) for brief constructive comment on the following problems -

Ref. P. 18 - Reports (New South Wales)

1. To further the aims of the Council with our changing membership.
2. The publicity of Special Days and A.C.W. projects in a metropolitan area.
3. The danger of the image of the Council becoming a fund raising one.
4. A break-through in country areas of the State.
5. Maintaining the sale of the notelets.

also RECOMMENDATION

1. That it is desirable to include an aboriginal woman in the delegation from Australia to future meetings of the Asian Church Women's Conference.
2. That efforts to find such a person begin immediately, so that when names of delegates to the 1974 meeting are called for, the Working Committee will be prepared and able to act accordingly.

Ref. p. 20 - Reports (Victoria)

CONCERNS

The retention of specific interest in A.C.W. Special Days within local Councils which have combined with the existing body (men and women meeting at night). Not all have managed as successfully as the Heidelberg group.

Too advanced preparation of Orders of Service may eliminate use of a more current application.

Ref. p. 22 (South Australia)

PROBLEMS

For many years now, our two major problems have been 'communication' and 'co-operation of men and women'.

We are sure that communication, being a problem shared by most organisations, can only be adequately achieved by continual application - particularly at the local level.

Regarding Co-operation between men and women - It is felt that whatever is arranged by men is presumed to be for men and women unless otherwise stated: BUT whatever is arranged by women is presumed to be for women only, even if otherwise stated.

So, we are bold to suggest that consideration be given to closer co-operation with A.C.C. For instance, could the administration of A.C.W. be done through say, the A.C.C. Committee on Church and Society?

## DISCUSSION TOPIC

".. FOR SUCH A TIME AS THIS .." - THE INCREASING PARTICIPATION OF WOMEN IN THE ECONOMIC LIFE OF OUR COUNTRY, WITH ITS ATTENDANT PROBLEMS AND AREAS OF CONCERN FOR AUSTRALIAN CHURCH WOMEN.

### Introduction to the topic -

"For such a time as this!" What kind of time is this?

Centuries before the birth of Christ when Mordecai, the Jew used these very words to challenge the young Queen Esther to courageous action, he was confronting her with the urgency of suiting her action to the need of the day and thus become an instrument in the Almighty's hand. They were dangerous times in which she lived, when her people stood in great peril and the challenge to Esther was to a personal courage that would dare to initiate action.

The times in which we live are distinguished by the unprecedented developments in science and technology which have extended long exploring tentacles into every area of life. Advancements in all fields of learning within the life span of one generation are beyond assessment. Old attitudes, traditional approaches and accepted standards, proving inadequate today, are subject to constant review and revision, so much so, that our times, to say the least, are confusing: the opinion has been expressed that guide lines which give clear Christian direction and meaning to life are indeed difficult to discern.

Paul wrote that a person who was united to Christ, or in union with Him, had entered a new world: the old order had gone and new one had begun. "In this new world", he said, "there is no such thing as Jew and Greek, slave or free, male or female, but just one person in the sight of God". It is interesting now to observe that some of the changed attitudes and approaches that have accompanied the developments of modern times have been struggling to give expression to those three facets of the new world order enunciated by Paul - No RACIAL discrimination: No SOCIAL discrimination: No SEX discrimination in the sight of God. The placards and banners of today's revolutionaries, demonstrators and Women's Lib. advocates all bear witness to this. Do they, we wonder, find the origin of their inspiration in Paul's words or in Christ's teaching?

Most of us have been occupied at different times and in different places with earnest consideration of the first two facets. It may be true, however, that until now, the third one, so deeply concerned with the status of women, has not really been taken seriously. Now, in the seventies, irrefutable statistical evidence compels Christian women to consider seriously the trends of our times in so far as they affect

- i. the quality of our personal Christian living,
- ii. the Christian homes we intend to maintain, and
- iii. the Christian service we plan to render.

And what of the next generation? - "As is the mother so is her daughter!"

Have we a responsibility to ensure a continuing pattern for joyous abundant Christian living which is adaptable to the changing scenes of today and tomorrow? Do we have a "recipe" for that same joyous living which defies today's changes in its adaptability to all situations?

Some issues at stake in today's clearly defined trends will become apparent as the following extracts are read -

Following are EXTRACTS from a paper presented by MISS LENORE COX, DIRECTOR OF WOMEN'S BUREAU, DEPT. OF LABOUR AND NATIONAL SERVICE, CANBERRA, at a Seminar on the increasing participation of women in the economic life of Australia. (The seminar was arranged by the Anglican Mothers' Union in Brisbane, 26th May, 1971, and was attended by women from various denominational backgrounds.)

In the last third of the twentieth century, employment will play a major role in the life of women in Australia, as in Britain, Canada, America, New Zealand, European countries and most countries with developed economies. I do not necessarily mean that it will be wives and mothers working, but again most of these countries reveal this phenomena. In the U.S.A., for example, an integral part of the vocational counselling offered to young girls is the "Space Plan" chart. In Australia, too, young girls about to seek their first job can realistically assume that their life pattern will be along these lines -

There are three basic work force patterns which describe working women:

- (1) Women who work continuously throughout their adult life, regardless of marital status.
- (2) Women who work, marry and leave the work force permanently (either on marriage or at the start of the family formation year).
- (3) Women who work, marry and continue working until the years of family formation and after a temporary break of some 10, 15 or 20 years, subsequently return to work.

In a Swedish study on The Changing Roles of Men and Women edited by Edmund Dahlstrom, housework and gainful employment are compared.

The features of housework that make it unusual according to the Swedish authors are -

- (1) Recruitment - Marriage, the arrival of children, and the traditional family role in effect, are the recruiting agents. And ability and training appear to be almost irrelevant to selection.
- (2) Training - There are no recognized training courses, the majority of housewives learn the technical aspects of housework in their own home after they obtain the 'position'.



- (3) Pay - Housework is unpaid. True, there is a formal recognition of the right of housewives to a share of their husbands' income, but the size of the share is not determined by contract. The amount a wife is entitled to receive is not dependent on her work output but rather on her husband's income. ... There are no set criteria for efficiency.
- (4) Responsibility - Housework involves great freedom. The housewife decides for herself the schedule of a fairly diversified type of work. It entails responsibility, particularly in the long term as far as the rearing of children is concerned.

There must be increasing recognition of the fact that children in a family are not the exclusive responsibility of the mother, but of the father also. The U.N. Seminar on the participation of women in the economic life of their countries held in Moscow, September, 1970, notes in its report -

"To speak always about women separately in connexion with family responsibilities meant that it was and should be the women who assumed primary responsibilities at home, and this view prevented women from taking up their full share of the responsibility in the society as a whole."

When we are talking of the changing role of working women, the statistics often present in a most vivid way where changes have taken place and where stability has occurred.

There has been in recent years, an average annual growth in the work force of some 160,000 persons. The groups contributing to the growth are school-leavers, migrants and married women. Approximately 40% of the annual growth in the work force in recent years has come from married women. In November 1970, there were nearly 5½ million persons in the labour force. There were 1½ million women workers and of these women more than one million were married. In 1970 NEARLY ONE WORKER OUT OF EVERY THREE WAS A WOMAN.

It comes as something of a shock to most people to realise that more female workers are married than single.

In 1966, nearly half the female work force were married women (47.8%).

By 1970, it was estimated that nearly 60% of the female work force were married women.

Overall, the MOST MARKED INCREASE IN WORK FORCE PARTICIPATION COMES AMONG WOMEN AGED BETWEEN 35 AND 44 YEARS. NEARLY HALF OF THE AUSTRALIAN WOMEN IN THIS AGE RANGE WORK. The effect of early and almost universal marriage of Australian women (by the age of 35 years, only one out of every 10 women has never married) is revealed in the sharp decline in work force participation of women immediately after the age of 24 years. Over 60% of women 20-24 years work in contrast to 40% of those aged 25-35 years.

It is apparent that a considerable proportion of women in the 30-34 age range return to work, but there is a more marked tendency to return among women aged 35-39. However, as the work force pattern reveals, still other women delay their work force return until they are in the 40-44 age range and there is little change in the work force participation pattern of women from the age of 45-60.

Overseas studies have shown that when age, sex, race, education, husband's income and husband's occupation are taken into account, the single factor most likely to influence a married woman to return to work is her LEVEL OF EDUCATION.

In Australia it is also apparent that women with any type of training qualifications beyond formal schooling are more likely to work than those lacking those qualifications. THE HIGHER THE TRAINING AND EDUCATIONAL QUALIFICATIONS THE MORE LIKELY A WOMAN IS TO SEEK EMPLOYMENT.

In February, 1969, it was estimated by the Statistician that, among those workers who completed their schooling in Australia, a higher proportion of females than males had reached Matriculation or Leaving Level, similarly for those who had Intermediate or Junior. Nearly one-quarter of male workers educated in Australia had not attended secondary school in contrast to 15.8% of female workers. On the present pattern the female worker has attained equal, if not superior, formal schooling to leaving or matriculation level.

IN CONTRAST TO THE WORKING WOMAN OF 20 YEARS AGO, THE WORKING WOMAN OF TODAY IS OLDER, BETTER EDUCATED AND PROBABLY MARRIED.

The notion that there is little use training a girl because she'll only get married and leave, is only partly true. She'll probably get married, go on working and leave for a few years to have her family. Consequently her chances of returning to work are considerably enhanced if she has received initial training and work experience.

WIVES THROUGHOUT THE WORLD SEEM TO NEED NO ENCOURAGEMENT TO RE-JOIN THE WORK FORCE. While educational levels continue to rise, it is likely that this will be a self-generating cycle dependent on economic conditions and social mores.

There is, perhaps, no area of the work force about which emotions are more highly roused than that of WORKING PARENTS. The armchair philosophers, magistrates and others who periodically condemn working mothers for the increase in juvenile delinquency have little, if any, research evidence to support their beliefs. Of course, I am not denying that each person may at this moment have a clear picture of a neighbour or woman down the street, who works and appears to neglect her children by working. I would ask you to consider two things:-

- (i) If that particular mother were physically present with her children, would they be receiving supervision, love and attention, or would they still have been sent out to

- play until tea-time or be sitting in front of the television set for hours on end; and  
(2) for every working mother whose children you feel are neglected, how many other "neglected" children can you call to mind whose mother is completely indifferent to the children, or is psychologically, physically or mentally unable to cope with them or who leaves the children unattended while she goes visiting or shopping, plays sport and so on.

Just as there is no clear demarcation of the 'good' mother and the 'bad' mother (most fit somewhere along the line) so the working mother may be a 'good' mother or a 'bad' mother.

The survey by Labour and National Service showed that there were in 1968-69 only 550 registered centres providing full-day care for approximately 14,000 children. This suggested that there is a present demand for double the number of places if those parents already working were to be able to place their children in circumstances they considered satisfactory. It cannot be assumed that all children in existing child care centres receive the kind of care likely to result in the fullest development of their intellectual and social capacities. As Ruderman of the Child Welfare League wrote, the persons who need day care services are no longer only those 'in special need' because of broken homes, illness and so on, but also the great number of normal, intact families.

Those persons concerned with analysing the information on the work force realised that, in keeping with overseas trends and changing community attitudes, married women were emerging as an important element of the Australian work force.

Following is a brief EXTRACT from a paper by DR. S. A. MELLICK, eminent Brisbane surgeon, a dedicated Anglican Christian and a Marriage Guidance Counsellor. (Also presented at the May Seminar).

At the time when the Mothers' Union was established, there was, within the Christian world, a stable and fairly restricted home environment, in which the mother of a family held undisputed domestic sway. She was responsible for the running of household and children's activities, and in this regard, frequently provided the key link in the family circle. She often devoted the whole of her active years to the education and overseeing of her children's upbringing. Few mothers were able, because of inadequate education, to accept the restricted professional positions available at the time, and those who did work mostly spent their spare time in part-time domestic and unskilled jobs, offering little mental satisfaction, but in many cases, providing both necessary finance for the family and some outlet from what must have been domestic drudgery of a constant nature.

This large number of church orientated women who were free for weekly (or even more frequent) meetings of their peers, having no other activities outside domestic ones, rendered many acts of goodness, and produced a wide diversity of social agencies and organisations, all voluntary, and frequently the responsibility of a relatively small core of dedicated executive members.

In the social environment of the mid twentieth century, profound changes occurred.

As reason why mothers constitute such a large percentage of the work force, economic factors are commonly placed first. Economic reasons are of two types - one is a true need for extra finance for a family, in order that it may adequately provide the right environment and needs for both parents and children. These needs are not only material, but spiritual as well, when the satisfaction of providing these facilities binds the family closer together. There is sometimes the more specious reason when the need for an economic boost to the family is solely to satisfy the extra needs of the parent who wishes to 'keep up with the Joneses' in providing material things which are strictly less valuable than they seem. Additionally some women feel the need to display to their friends the fact that they are not totally tied to their home, and they enjoy a measure of independence in being able to leave their domestic environment and work freely amongst their fellows.

For whatever ultimate reasons these mothers are no longer present in their homes during the day, the results for themselves and their families and the outside world may be quite staggering. In respect of the home situation, most observers would agree that the unifying and stable influence of a well motivated mother within the family circle is best for the rearing of children in their early years. Comments from children of primary and secondary school age support the belief that they like "someone to come home to", someone who is of their own family and not as is often the case an outside babysitter.

Passing beyond the family to the outside world, great changes immediately occur. The large number of persons previously available for informal and voluntary type meetings during the day is now largely utilised in the permanent or casual work force, and they are no longer able to attend these meetings. Societies which formerly mounted large day conferences frequently wither because of this loss of participating members. Furthermore although many women, because of educational attainments, find in their new external positions great mental satisfaction, these same people now find that AFTER THEIR DAY'S EMPLOYMENT, THE ADDITIONAL HOUSE DUTIES REQUIRED AT THE BEGINNING OR AT THE END OF EACH OF THESE WORKING SESSIONS SO ERODES THEIR OUT-OF-HOURS TIME THAT THEY FREQUENTLY MISS MEETINGS DURING THE EVENING. This further diminishes the force available to organisations.

The "mother" in 1971 is not commonly a woman who simply wants to stay at home and bear children one after another. WOMEN ARE INCREASINGLY INVOLVED IN THE RUNNING OF STATE AND COMMUNITY AFFAIRS AND THERE WILL BE NO TURNING BACK FROM THIS, and indeed, the Women's Liberation Movement will probably spread steadily. There will probably be a swing against the current permissive society but I do not think that the present large numbers of domestically emancipated mothers will readily return to the more restricted home environment of their mothers. Remember, too, that as Ezekiel said,

"As is the mother, so is her daughter". Therefore I feel that increasing numbers of women will pursue this freer and wider existence.

An observation I would make is that instead of multitudinous agencies competing for members, a unifying effect may be achieved. This will only be possible when due regard has been given to the amount of time which can be produced by adjustment of the ordinary domestic maternal routine, such adjustment being made without, at the same time, losing those hours of the day which are so necessary to maintain a healthy and morally satisfying home environment.

The Christian Life Curriculum prepared by the Joint Board of Christian Education of Australia and New Zealand and currently in use in many Australian Churches sets out in its adult study material a "method for looking at issues". It suggests that if you want to come to grips with a problem, seven steps in a problem solving method be followed. "This method", it says, "can be applied to almost any problem and provides a tool for analysis and resolution."

Because the topic for discussion is felt to be of importance to all who have concern for the effective role of women in the Church of the seventies, this method will be used in our discussion sessions. It is hoped that benefit will be derived by all who share the discussion periods and that ideas and suggestions will be gleaned which will prove practicable when opportunity is offered for their later implementation.

The following seven questions comprise the "Problem Solving Method" which it is proposed to follow -

1. What is the apparent problem?
2. What is the actual problem?
3. What are the various factors related to this problem?
4. What are the possible solutions to the problem?
5. What are the advantages and disadvantages of each possible solution?
6. What is the best solution to the problem?
7. What action needs to be taken to put the solution into effect?

It is not intended that an attempt be made to answer all seven questions in the Problem Solving Method during one discussion session. Provision has been made on the Agenda for three discussion periods and it is suggested that groups attempt to answer no more than three questions in each of the first two, leaving the final session for Question 7 and a brief Comment and Summary by Discussion Group Leaders - this could be included in the National Meeting Report.

YOU WILL NEED TO BRING THE FOLLOWING PAGE (which has been prepared for use during the discussion sessions) AND YOUR BIRDS TO THE DISCUSSION PERIODS.

THINK ABOUT THE TOPIC AND BE READY TO MAKE SOME CONSTRUCTIVE CONTRIBUTIONS!

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OPENING WORSHIP AND ADDRESS

TUESDAY, 2.00 p.m.

8th FEBRUARY, 1972

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The President will request all members to stand for a brief period in silent tribute to the late MRS. F. R. ASHTON, immediate past-president of Australian Church Women. The President's prayer will conclude the period.

President: In these quiet moments, dear Lord, we offer our thanks for the life of Elizabeth Ashton, lived so abundantly among us in loving service. We express our gratitude that it was given to Australian Church Women to know her as president, and be touched by the influence of her Christian character and personality. We remember again the many uses she found for the abilities with which you so graciously endowed her, as she reached out in love to fill the needs of others. Grant, we pray, that the lingering fragrance of her life may be a sweet reminder that "to live for self is to live in vain, but to live for Thee is to live again". Through Jesus Christ our Lord ... Amen.

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PRESIDENT: At this opening session of our 1972 National Committee Meeting, it is fitting that our thoughts should turn in worship and praise to the Author and Finisher of our faith. May our love and adoration find expression in an echo of words spoken in April of last year at the Assembly of Church Women United in Wichita, U.S.A., as we now repeat them. Let us stand.

ALL      Glorious art Thou, O God,  
           Nothing on earth or in heaven can compare with Thy Glory, Thy goodness,  
           Thy power, Thy wisdom.  
           How beyond all measure they are! We do not hope to understand Thee,  
           for how can the drop of water comprehend the ocean!  
           And yet, Thou hast made us Thy children in Christ. So we know Thy love.  
           That is enough for us. For if Thou lovest us, who or what in creation  
           can then be a threat to us?

PRESIDENT    O God, Thou hast no beginning,  
                  All things have their beginning in Thee!  
                  Can Space or Time contain Thee?  
                  Are they not Thy creation?

ALL           And we, our lives are also from Thee, we are Thine, for Thou gavest us life.  
                  We did not create ourselves, Neither do we live but by Thy will.

PRESIDENT    We acknowledge Thee as our Lord, Unto Thee we bow our heads.  
                  Thou art the origin and ground of our being. Thou lovest us, Thou givest us all.

ALL           Thou art our God. In Thee we trust.  
                  Unto Thee we lift up our hearts in silent adoration,  
                  O Lord of life, God of love!

MOMENT'S PAUSE FOR SILENT ADORATION

PRESIDENT    Let us further express our praise in the singing of the Hymn, "Immortal, Invisible,  
                  God only Wise".

1.  
           Immortal, invisible, God only wise,  
           In light inaccessible hid from our eyes,  
           Most blessed, most glorious, the Ancient of Days,  
           Almighty, victorious, Thy great Name we praise.

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2. Unresting, unhasting, and silent as light,  
Nor wanting, nor wasting, Thou rulest in might:  
Thy justice like mountains high soaring above  
Thy clouds, which are fountains of goodness and love.
3. To all, life Thou givest - to both great and small;  
In all life Thou livest, the true life of all;  
We blossom and flourish as leaves on the tree,  
And wither and perish - but nought changeth Thee.

Resume seats.

**PRESIDENT** Although our very hearts cry out for the living God, our bondage to self and our slavery to pride, lust, laziness and hate is so great a cloud of sin that His face is hidden from our eyes. Let us then make confession so that we may stand before him in all humility.

**ALL** Lord, we are unworthy of bearing Thy name.  
We have brought dishonour upon thee by our words and deeds.  
Too early have we succumbed to the love of ease and comfort.  
Too blindly we have sought and striven for a thousand trifles.  
Desire has blinded our minds with delusion and dust.  
Weighed down by worthless work, our hearts have gone dry and we have forgotten to love.  
We have been deaf to the cry of the poor, blind to the hunger in our neighbour's heart,  
The hunger for love, the hunger for bread, the hunger of the Spirit, the hunger for joy  
and meaning. Forgive us, God, forgive us.

**PRESIDENT** We lust and covet, we fight and kill. We shoot and bomb, we maim and torture.  
We slaughter women and children in senseless war when the beast in us takes over.  
Blood flows, homes burn, love ceases, hate rules.  
Even the earth and air and water become unclean in our hands.  
White oppresses and exploits black, men rule with a heavy hand:  
The rich grow hard of heart while the poor beg for bread.  
We have sinned, alas, we have all sinned.  
Forgive us, God, forgive us.

**ALL** Forgive us, heal us, cleanse us, restore us;  
Let Thine anger be turned away from us, for we have sinned;  
Our bodies are not pure; our minds are not clean; our society is sick; our  
environment is polluted.  
And there is no peace in us, neither peace of mind nor peace in the world. Have mercy on us.

**HYMN** "Dear Lord and Father of Mankind".

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| <ol style="list-style-type: none"> <li>1. Dear Lord and Father of mankind,<br/>Forgive our foolish ways;<br/>Reclothe us in our rightful mind;<br/>In purer lives Thy service find,<br/>In deeper reverence, praise.</li> </ol> | <ol style="list-style-type: none"> <li>2. In simple trust like theirs who heard,<br/>Beside the Syrian sea,<br/>The gracious calling of the Lord,<br/>Let us, like them, without a word<br/>Rise up and follow Thee.</li> </ol> |
|---|---|
3. Drop Thy still dews of quietness,  
Till all our strivings cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of Thy peace.

SCRIPTURE: From Esther 4 (N.E.B.)

"Esther summoned Hathach and ordered him to find out from Mordecai what the trouble was and what it meant. Hathach went to Mordecai in the city square in front of the palace gate and Mordecai told him all that had happened to him and how much money Haman had offered to pay into the royal treasury for the destruction of the Jews. He also gave him a copy of the writ for their destruction issued in Susa, so that he might show it to Esther and tell her about it, bidding her go to the king to plead for his favour and entreat him for her people. She sent him back with this message: "All the king's courtiers and the people of the provinces are aware that if any person, man or woman, enters the king's presence in the inner court unbidden, there is one law only: that person shall be put to death, unless the king stretches out to him the golden sceptre; then and then only shall he live. It is now thirty days since I myself was called to go to the king." But when they told Mordecai what Esther had said, he bade them go back to her and say, "Do not imagine that you alone of all the Jews will escape because you are in the royal palace. If you remain silent at such a time as this, relief and deliverance for the Jews will appear from another quarter, but you and your father's family will perish. Who knows whether it is not FOR SUCH A TIME AS THIS that you have come to royal estate?"

From Romans 8:

"In everything, as we know, the Spirit co-operates for good with those who love God and are called according to his purpose. For God knew his own before ever they were, and also ordained that they should be shaped to the likeness of his Son."

From Ephesians 1:

"In Christ indeed we have been given our share in the heritage, as was decreed in his design whose purpose is everywhere at work. For it was his will that we should cause his glory to be praised. And you too, when you had heard the message of the truth, the good news of your salvation, and had believed it, became in-corporate in Christ and received the seal of the promised Holy Spirit."

From 11 Timothy 1:

"So never be ashamed of your testimony to our Lord, but take your share of suffering for the sake of the Gospel, in the strength that comes from God. It is he who brought us salvation and called us to a dedicated life, not for any merit of ours but of his own purpose and his own grace, which was granted to us in Christ Jesus from all eternity, but has now at length been brought fully into view by the appearance on earth of our Saviour Jesus Christ."

ADDRESS Guest Speaker

CLOSING PRAYER (Guest Speaker)

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Copy of the Ecumenical Service of Worship (Sunday, 25th April, 1971) from which extracts were taken, was kindly supplied by DEACONESS MARY ANDREWS, A.C.W. representative at the meeting of Church Women United, U.S.A.

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"FOR SUCH A TIME AS THIS"

CLOSING PRAYERS  
FRIDAY, 4.00 p.m.

11th FEBRUARY, 1972.

\*\*\*\*\*

MEDITATION -

"for such a time as this".

Who fathoms the eternal thought?  
Who talks of scheme and plan?  
The Lord is God! He needeth not  
The poor device of man.  
Here in the maddening maze of things,  
When tossed by storm and flood,  
To one fixed ground my spirit clings,  
I know that God is Good!  
No offering of my own I have,  
No works my faith to prove;  
I can but give the gifts He gave  
And plead His love for love.  
I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care. John Greenleaf Whittier.

President: The praise and adoration with which we began our 1972 National Committee Meeting shall also mark its conclusion. In the joy of realised hopes and thankfulness for all His blessings, let us sing, "Praise to the Lord, the Almighty, the King of Creation".

HYMN:

Praise to the Lord, who o'er all things so wondrously reigneth,  
Shelters thee under His wings, yea, so gently sustaineth:  
Hast thou not seen - All that is needful hath been  
Granted in what He ordaineth?  
Praise to the Lord, who doth prosper thy work and defend thee;  
Surely His goodness and mercy here daily attend thee;  
Ponder anew - All the Almighty can do,  
He who with love doth befriend thee.  
Praise to the Lord! O let all that is in me adore Him!  
All that hath life and breath come now with praises before Him!  
Let the Amen - Sound from His people again:  
Gladly for aye we adore Him!

PRESIDENT: Let us stand in a moment of silent adoration, each giving thanks in her own heart as she feels she has been blessed during these days we shared together -

.. .. .

Hear, O Lord, and accept the silent offering of each grateful heart.  
Send us out renewed, we pray, in mind and revitalised in spirit to serve you  
And live the abundant life with enthusiasm and zeal.

ALL: - Through Jesus Christ our Lord, who taught us thus to pray,  
Our Father which art in heaven, Hallowed by thy name.  
Thy kingdom come. Thy will be done in earth, as it is in heaven.  
Give us this day our daily bread. And forgive us our trespasses, as we forgive those  
who trespass against us.  
And lead us not into temptation, but deliver us from evil:  
For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

..... 2/

## CLOSING PRAYERS

2.

### SCRIPTURE:

Luke 9 - And Jesus said to the whole crowd:  
"If anyone wishes to walk my way, let her renounce her own self,  
Take up her cross and follow me.  
If your constant concern is about saving yourself, You will lose yourself.  
If on the contrary you can forget your own self for my sake,  
You will truly save your own self.  
Think, what use is it, if in the process of acquiring possession of the whole world  
You were to lose or destroy your own self?  
If you are ashamed of me and of the words that I speak,  
When the Son of Man comes in the fullness of His glory  
With the glory of the Father, in the glorious company of angels,  
The Son of Man will be ashamed of you too.

1 Peter 1 - Praise be to the God and Father of our Lord Jesus Christ,  
Who in his great mercy gave us new birth into a living hope by the resurrection of  
Jesus Christ from the dead.  
The inheritance to which we are born is one that nothing can destroy.  
As obedient children, do not let your characters be shaped any longer by the desires  
you cherished in your days of ignorance.  
The One who called you is holy; like him, be holy in all your behaviour.  
Well you know that it was no perishable stuff like gold and silver that bought your  
freedom.  
The price was paid in precious blood, as it were of a lamb without mark or blemish -  
the blood of Christ.  
Through Him you have come to trust in God who raised Him from the dead  
And gave Him glory, and so your faith and hope are fixed on God.  
Now that by obedience to truth, you have purified your souls until you feel sincere  
affection towards your fellow Christians, love one another wholeheartedly  
with all your strength.  
You have been born anew, not of mortal parentage but of immortal, through the living  
and enduring word of God.  
For, as scripture says: "All mortals are like grass:  
All their splendour like the flower of the field;  
The grass withers, the flower falls;  
But the word of the Lord endures for evermore."  
And this 'word' is the word of the Gospel preached to you.

PRESIDENT: It is fitting that this closing session should hold for each of us a moment of fresh commitment.  
Let us now stand and together commit ourselves to this same Lord whose redeeming blood  
purchased our salvation. -

ALL: Holy Father, enable us, we pray Thee, As members of Thy Church, To rise to the demands of our  
high calling, giving ourselves wholly to Thee.  
Help us to hear Thy voice speaking to us in the midst of the turmoil, the perplexity, the  
anguish, and the bewildering achievements of this present time.  
Enlarge our understanding of Thy will for us.  
Here and now we offer ourselves to Thee.  
Cleanse, accept and use us, we pray Thee, for the unity of Thy Church  
And the salvation of the world, Through Jesus Christ our Lord. Amen.

PRESIDENT: Lord, we are Thine. Take us in Thy hands; pour out Thy Spirit upon us.  
Take us, and send us forth to announce glad tidings to the poor,  
To heal the brokenhearted .. To declare to the enslaved their freedom ..  
To restore vision and insight to the unseeing .. To set free the victims of oppression ..  
To proclaim the New Age when the Lord accepts all women and all men.

(Brief pause for silent communion)

..... 3/



## CLOSING PRAYERS

3.

**PRESIDENT:** Long years ago Queen Esther made her choice. Sure of her calling, she rose to the occasion and met the particular need of her times. We, no less, are called daily to make our choice in times such as these. Let us think about this as we sing together the words of our concluding hymn, "Choose ye Today" -

**HYMN:** Choose ye to serve the Lord of all creation;  
Today is yours, choose now to do His will.  
His love and power proclaim to every nation.  
Choose now to live, Christ's mission to fulfill.  
Choose ye to dedicate both heart and mind,  
That God's whole world His fellowship may find.

Choose now to give, not just your surplus treasures,  
But time and talents for God's kingdom use,  
Only your best, not weak, halfhearted measures,  
Can represent to all the God you choose.  
Choose ye this day to be God's steward true;  
Choose ye your God -- your God has chosen you.

We choose Thee, God; We choose Thy love to show;  
We choose Thy work; make each small deed divine.  
We choose Thee God, that all the world may know  
That Thou art love, and we are wholly Thine.  
Choose Thou our hearts, guide Thou our every task;  
Commit our lives, in Jesus' name we ask.

Hear this our prayer, O Lord of all creation -  
Our lives are thine, our times are in thy hand -  
O send us out with firm determination  
To serve thee well, obey thy last command:

May we thus take that part in glorious purpose  
'Tis ours to fill 'for such a time as this'.

**PRESIDENT:** Soon we shall go out, each to return to her own world and her own familiar sphere of activity and interest. May it be that we shall experience anew the serenity and confidence born of sure knowledge that we have been called by divine election to live and serve in those very areas "for such a time as this".  
Let us unite in our concluding prayer -

**ALL:** God, our Father, we have committed ourselves to you -  
Help us - to live for others since your love includes all men,  
to seek those truths which we have not yet seen,  
to obey your commands which we have heard but not yet obeyed,  
to trust each other in the fellowship which you have given to us;  
And may we be renewed by your Spirit through Jesus Christ, your Son our Lord. Amen.

**PRESIDENT:** And may grace, mercy and peace from Father, Son and Holy Spirit be with you all. Amen.

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(Extracts from the Ecumenical Service of Church Women United (1971) were incorporated in this session. The concluding prayer was taken from the preparatory booklet for the Uppsala Assembly of W.C.C., "All Things New".)

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A.C.W. NATIONAL MEETING.

EVENING DEVOTIONS - THURSDAY 10th FEBRUARY, 1972.

Call to Worship: Jesus said - "I am come that they might have life and that they might have it more abundantly."

Prayer: "O Gracious and Holy Father,  
give us wisdom to perceive thee,  
diligence to seek thee,  
patience to wait for thee,  
eyes to behold thee,  
a heart to meditate upon thee,  
and a life to proclaim thee;  
through the power of the spirit of  
Jesus Christ our Lord." Amen. (from "Swan"  
magazine of P.W.A.  
of West Aust.)

Reading: Eph. 4, 1-16 (J.B. Phillips' translation).

Let us pray: Our Heavenly Father we thank you for all this  
Conference has meant to each one of us - for the privilege  
of worshipping together, working together and studying  
together. We thank you for all we have learnt. We  
thank you for change; help us to be willing to adapt  
ourselves, under your guidance, even when change is hard  
to accept and we see no immediate advantage.  
ACCEPT OUR THANKS, DEAR LORD.

For all the times when we have thought of ourselves as  
belonging to your household and have by our attitude to  
others of the family in this and in other lands, proved  
that we did not as yet start to realize the scope of your  
love,

FORGIVE US, DEAR LORD.

For our failure in providing a good moral background  
where children may be nurtured,

FORGIVE US, DEAR LORD.

For all the times when we have erected barriers and  
accepted without question, divisions we have inherited,

FORGIVE US, DEAR LORD.

For giving lip service to the ideals of the dignity of man  
and condoning by our apathy the attitudes we see about us  
to the peoples of other colours and cultures,

FORGIVE US, DEAR LORD.

Grant that we may truly repent of our ~~way~~ waywardness and  
truly receive the forgiveness you freely offer to all who  
repent

THROUGH JESUS CHRIST, OUR LORD.

Father of mercy, who through your Son Jesus Christ did  
create a single new humanity out of men's warring divisions,  
bringing inner peace to men's hearts, and if they will, to  
their lives, we give you praise and thanks that there are  
none in all the world who need remain strangers to your  
love and care; that there are none who cannot be fellow  
citizens with your people, members of your household, even  
as by your grace and love, we have ourselves become,

THROUGH JESUS CHRIST, OUR LORD.

For all the Aboriginal people of this land, as they leave  
ever farther behind the old life the presence of white  
Australians has destroyed, and as they seek to enter a new  
life in the wider community, grant us concern without  
condescension, love without sentimentality and the willing-  
ness to accept people as people whatever their colour,  
HEAR US WE BESEECH YOU, O LORD.

(2).

For the peoples whose lands are divided by the divisions that divide the world, for the peoples of Vietnam, of India, Korea and the Middle East,

HEAR US WE BESEECH YOU, O LORD.

For all the countries where population outstrips the growth of food, where leaders are few and developed resources are small, where poverty, ignorance and sickness go hand in hand, where political freedom is so recently won, and so difficult to use,

HEAR US WE BESEECH YOU, O LORD.

For all agencies of the United Nations, and the World Council of Churches seeking to help and meet these needs,

HEAR US WE BESEECH YOU, O LORD.

For the progress of the Gospel of your love and concern throughout the world, the working out of your purposes of love for all mankind,

HEAR US WE BESEECH YOU, O LORD.

Now go with us as we draw near to the end of this conference, may we each go back to our various fields of service enriched by this experience and ready to serve you more diligently and faithfully,

IN THE NAME OF JESUS CHRIST, OUR LORD. AMEN.

May the love of God, our Father, be known in our hearts, heard on our lips, and proclaimed in our deeds, through the grace of Jesus Christ, our Redeemer. AMEN.

REPORT OF THE WORKING COMMITTEE OF ASIAN CHURCH WOMEN'S CONFERENCE

HELD JANUARY 10 - 13, 1972.

Since it began 14 years ago the Asian Church Women's Conference has had a Planning Committee, each member country of the Asian Christian Conference (formerly E.A.C.C.) is entitled to 1 Planning Committee Member. This committee normally met once between conferences, usually at the time of the E.A.C.C. Assembly. Their responsibility was to plan the following A.C.W.Conference and to distribute F.L.C. allocations.

In 1970 at the 4th A.C.W.Conference in Indonesia, it was decided to elect from the Planning Committee 6 members from a panel of 10 names submitted by a Nominating Committee, plus 3 elected from the current Planning Committee from among themselves. These 9 members comprise the Working Committee.

It was this Committee that met in Hong Kong to work out policy, draft out a new Constitution and By-laws, make allocations of F.L.C. funds for 1972 and plan 1974 assembly.

- I. Shanti Solomon gave her first report as Executive Secretary, outlining some of the difficulties she had experienced :
- (1) Because the exact nature of the job of Executive Secretary had not been worked out before her appointment she had to create her own role.
  - (2) A certain amount of confusion existed over the roles of the Executive Secretary, Secretary of A.C.W.C. and the Chairman of A.C.W.C.
  - (3) The difficulty of communication due partly to the fact that Shanti was moving closer to Delhi, also the unsettled political situation and subsequent war, which caused delays etc. with mail.

One of the first things to be done in Hong Kong was the setting out of a "Job Description" for the 3 positions, these will be written into the By-laws.

- II. The Constitution and the By-Laws was another important item which took considerable time. We will continue working on these by correspondence with the Whole Planning Committee.

It is hoped that a final draft will be ready to present to the 5th Asian Conference when it meets in 1974.

- III. The invitation from Australia to hold the 5th Assembly was sent to all P.C.members before the Working Committee met. Most countries were in favour of accepting, although one country felt it was too far. However, when the Treasurer began to approximate the cost it was obvious that it was not realistic to use F.L.C.money to the extent of \$115,000.00 when the Budget for A.C.W.C. is \$20,000.00. The fares for delegates and fraternal delegates alone would have cost more than \$20,000.00.

Three alternatives are now being investigated - Taiwan, Korea or India. The date of the Conference has not been chosen as the climate of the chosen country will have a bearing on the most suitable months, as well as vacation periods for Universities etc. for accommodation.

Over...



The Theme chosen is "Go and do thou likewise". Luke 10:v.37.

It was decided to ask each country to increase its delegates contribution to \$175 instead of \$150.

IV. Allocations for 1972 were made and \$1,000.00 was granted for the Institution of Aboriginal Affairs at Alice Springs, as submitted by A.C.W. Over \$60,000.00 was allocated, a couple of requests were held over pending further information.

V. It was decided that Shanti Solomon should spend part of her time travelling to promote the F.L.C., that a bulletin be issued quarterly containing information and news.

That the 'Circle of Prayer' be prepared to cover the next 2 years, and in future it be enlarged to cover 4 years, from one assembly to the next.

VI. That the first promotional visit of Shanti Solomon to be Australia and New Zealand during late September or October 1972.

(After conversation with members of the United Church in Port Moresby on the way home, an invitation from Papua will most likely be issued to Shanti to include this country also.)

VII. Articles are required by April 30th for Asian Focus, one whole issue is to be given over to Women's work. We are invited to send 2,500 - 4,000 words on Women's activities in the Church, Home and Society, Men and Women in the Church, Ecumenical Work being done, etc. etc.

I have covered the most important items on the agenda, which was very long. It was entirely due to our efficient Chairman that we actually completed all the business set down for four working days. Once again it was a pleasure to share in the very real love and fellowship with women from eight different countries bound together in the knowledge that we are all one in Christ.

Olga Badger.