



# MINUTES

## **Monday 10 October 2011**

Conference Session

Chairman, President Margaret Flint OAM

### **Welcome**

The session began at 2.13 pm with President Margaret extending a warm welcome to the 23<sup>rd</sup> Biennial National Conference of Australian Church Women Inc to all present.

Margaret recognised the traditional custodians of the land on which the Conference was being held, the Kaurna people, respecting their spiritual relationship with their country and acknowledging that their cultural and heritage beliefs are still important to the living Kaurna people today.

Margaret extended a particularly warm welcome to our special guest and international visitor, Rev Lee Moon Sook, Executive Secretary of the Asian Church Women's Conference, acknowledging that her presence was due to a WKS Fellowship. In greeting Rev Lee, Margaret said that we were honoured that she had agreed to attend our Conference, and that those attending were delighted to be able to meet her personally. Margaret publicly gave thanks to

- WKS Treasurer, Barbara Grear, who had made all of the arrangements through her personal travel agent
  - National Treasurer, Christine Barber
  - WKS Convenor, Maureen Clark
  - President of ACWC, Donna Bryan
- for the part they played in ensuring that our special guest was able to be present.

Margaret expressed sincere thanks to members of the ACT and Victorian Units for hosting Rev Lee Moon Sook prior to Conference, and the National Vice President, Dorothy Ferrier, for hosting her after her arrival in Adelaide.

### **Greetings**

Greetings were received from National Archivist, Edith Ridge, and Barbara Mondon, Victorian Unit – both were unable to be present but their prayers and thoughts were with those at Conference.

### **Housekeeping matters**

Kath Smith and Maureen Clark dealt with various housekeeping and protective matters, to ensure that all present were kept safe.

### Prayer Partner applications

All present who desired to be part of the Prayer Partner programme were asked to ensure that their application was submitted by Tuesday evening to Dorothy Wright of the SA Unit, who would be assisted by Anne Parnis in making the appropriate matches. Participants were reminded that how this programme operates is up to the individuals concerned, but there would be time to get to know each other prior to the end of Conference, and to jointly decide how to be personally involved.

### Fellowship of the Least Coin

National Convenor, Margaret Greenslade, advised Unit Convenors that *Circle of Prayer* booklets and other articles were available for collection from beside the bookstall, reminding those involved that by collecting them that postage costs would be eliminated. Margaret referred to the current edition of *Circle of Prayer* booklet containing articles prepared by two women who were present at Conference – Juanita Miller from Tasmania, and Wanda McKeand of South Australia.

### Book Stall

National Vice President, Wanda McKeand, referred to the book stall, reminding those present of the value of having such resources available on site during Conference. Wanda expressed her sincere thanks to those ladies who had volunteered to run the Book Stall.

### Ecumenical Service

National Executive Special Days Convenor, Judith Dell, referred to the Ecumenical Service to be held in the College Chapel, which would mark the official beginning of the Conference and be a real opportunity to glorify God. She requested that those involved in carrying Banners meet with her in the Chapel during the afternoon tea break.

### Conference Sessions

Those present were advised that a number of business and other sessions were built into the Conference programme. Those involved in presenting information to such sessions were asked to ensure that they provided their USB device to National Secretary, Aileen Eldridge, who would ensure that it would be projected onto the screen at the appropriate time.

### Procedural Arrangements

Conference participants were asked to provide three (3) written copies of any proposed motions on sheets available from National Secretary Aileen. This process would ensure that people had thoroughly considered the implications of such a motion prior to putting it, allowing for clarity, conciliation and consideration. One copy was to be provided to the Chairman, one copy was to be provided to the Secretary, and one was to be retained. Such motions would be prepared by Secretary Aileen and projected onto the screen to allow all concerned to view the actual wording involved.

Participants wishing to speak at Conference were requested to stand, and clearly state their name and unit before stating the purpose they were addressing. They were also requested to use a microphone whilst addressing the meeting, with the instruction that whilst using the one on the stand to place themselves a short distance from it.

### Reference Committee

President Margaret reported that she had received three (3) nominations from participants willing to form this committee. The following PROPOSALS were received, and the named nominees duly elected:

Helen LLOYD	MOVED Chris Barber	SECONDED Pat Walker
Eunice REIDY	MOVED Margaret Greenslade	SECONDED Lorraine Davis
Juanita MILLER	MOVED Margaret Greenslade	SECONDED Maureen Clark

### Appointment of Scrutineers

President Margaret requested that two (2) Scrutineers be appointed to act during Conference, with an additional one (1) substitute named to fill any unexpected vacancy. The following PROPOSALS were received, and the named nominees duly elected:

Lyn MIDDLETON	MOVED Maureen Clark	SECONDED Marie Majoor
Margaret GREENSLADE	MOVED Maureen Clark	SECONDED Marie Majoor

### Substitute

Anne PARNIS	MOVED Maureen Clark	SECONDED Wanda McKeand
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### Time Limits

President Margaret reminded participants that it would be necessary to maintain set time limits whilst dealing with procedural business throughout Conference. Participants were asked to be aware of the time they had available to them, and to keep within the set limits. Two (2)

Timekeepers were appointed – Judith DELL and Pat WALKER.

## Business Session

President Margaret declared Business Session open at 3.08 pm

### Addendum to Working Papers

Participants were asked to add the following names of attendees to the Participants Pages of their Working Papers:

Mrs Marie McCANN OAM NSW Unit - Visitor

Mrs Denise ROBINSON OAM SA Unit - Visitor

Mrs Grace BOCK Representative, Lutheran Women - Delegate

Mrs Shirley TEUSNER Representative, Lutheran Women – Observer

### Annual General Meeting

President Margaret referred those present to the requirement, under the rules pertaining to Australian Church Women Incorporated which had been ratified at the 2009 Conference, to hold an Annual General Meeting of the organisation each year in order to receive the accounts and reports. She reported that the 2010 Annual General Meeting had been held in Adelaide, and that Public Officer Helen Raymond, and a representative of the incoming National Executive, Leeola Loughnan, were both in attendance. She reminded the meeting that the 2011 Annual General Meeting was scheduled to be held in the afternoon of Tuesday, 11 October.

### Minutes of 2009 National Conference

Maureen Clark referred to the following Corrections to the Minutes of the 2009 National Conference:

- Page 2 - Reference Committee had not been appointed until the Tuesday morning – this proposed correction was then **WITHDRAWN**
- Page 3 – Delete the word 'the' in the second dot point
- Page 16 – 2009/19 Fourth line of the Rationale – delete the letter 'n' of Australian
- Page 23 – 2009/27 Subscriptions should read 2009/30
- Page 23 – 2009/37 delete the word 'part' before the number 12
- Page 30 – should refer to The Salvation Army, The Eastern Territory - not Division; and The Southern Territory – not Division

PROPOSED Maureen Clark, SECONDED Elaine JOHNSON that the above corrections be made to the Minutes of the 2009 National Conference. **CARRIED**

PROPOSED Jean THOMSON OAM, SECONDED Margaret KER that the amended Minutes of the 2009 National Conference be accepted. **CARRIED**

### Procedural Arrangements

PROPOSED Dorothy FERRIER, National Executive, SECONDED Meryon Goode, Incoming National Executive, that the Procedural Arrangements on pages 8 – 9 of the Working Papers be accepted. **CARRIED**

### Business Arising from National Conference Minutes

Participants were advised that Business Arising from the 2009 National Conference Minutes would be dealt with at other times during the 2011 Conference.

### Suspension of Business

Formal Conference business was suspended from 3.37 pm until 4.17 pm



### Thanksgiving Service

President Margaret explained the change in name from Remembrance Service to Remembrance and Thanksgiving Service had been made in order that all present celebrate the love for God and for the ACW organisation of those named. It would add recognition and acknowledgement of those people and what they had contributed to ACW, their church and the wider community.

Participants from the Units of those to be acknowledged on Page 6 of the Working Papers were invited to come forward when the member's name was read and to place flower petals in large bowls of water provided.

### Nomination for Life Membership

President Margaret referred those present to the detailed profile of Maureen CLARK, SA Unit, who had been nominated for National Life Membership of Australian Church Women Inc.

PROPOSED Rev Nita WEST, SECONDED Barbara GREAR, that Maureen CLARK be presented with National Life Membership of Australian Church Women Inc CARRIED

President Margaret congratulated Maureen on having been awarded this honour, and presented her with her badge of office.

Maureen made a heartfelt and humble response on receiving this honour when she accepted an invitation to address Conference. She referred to the fact that ACW had been a big influence in her faith which had deepened considerably through the faith of the women within the organisation, as well as their ability to readily recognise particular verses of scripture. She told those present that she spent her life working for the Lord, and she asked everyone to pray for her for the coming two years that she might travel to WA for the next Conference.

### Fellowship of the Least Coin Report

National Convenor, Margaret Greenslade

Margaret referred Conference to the formal report on page 18 of the Working Papers. She reported that she had been grateful for the support extended to her by all Unit Convenors, who had kept her in touch with what had been happening. She also expressed her sincere thanks to ICFLC which had sent formal greetings to Conference, and she asked Rev Moon, Lee Sook to take our greetings to those people on the Committee.

PROPOSED Margaret GREENSLADE, SECONDED Rev Lee EDWARDS, that this report be accepted. CARRIED

### Special Days Report

National Convenor, Captain Judith DELL

Judith referred Conference to the formal report on page 19 of the Working Papers. She reported that she appreciated the support extended to her by all Unit Convenors, and their dedication in undertaking responsibility. She referred those present to the final paragraph of the formal report, telling them that she found these words inspirational.

PROPOSED Judith DELL, SECONDED Kath SMITH, that this report be accepted.

CARRIED

### Social Justice Report

National Convenor, Kath SMITH

Kath referred Conference to the formal report on page 30 of the Working Papers, reporting that she was delighted to be able to present such a positive report.

PROPOSED Kath SMITH, SECONDED Dorothy FERRIER, that this report be accepted.

CARRIED

### Archivist Report

National Archivist, Edith RIDGE

Conference was referred to the formal report of the Archivist on page 31 of the Working Papers. PROPOSED Rev Lee EDWARDS, Incoming National Executive, SECONDED Marie Majoor, Incoming National Executive, that this report be accepted. CARRIED

Foreshadowed Motion

Isabel HEWITT, NSW Unit

Isabel foreshadowed a motion relating to the storing of Archives, indicating that the Australian National Library might be considered as an alternative to the Eunice Hunter Library.

It was determined that Reports from the National Website Manager, and the Asian Church Women's Conference be deferred until later in the week.

Australian Women's Coalition report

President Margaret FLINT OAM

Conference was referred to the formal report on page 33 of the Working Papers.

PROPOSED Lorraine DAVIS, Victoria, SECONDED Christine BARBER, National Executive that the report be received.

CARRIED

President Margaret reported that she had possibly experienced her greatest opportunity to network as a result of filling the role of ACW representative on the Coalition. She mentioned that over the past twelve months that no funding had been available for air fares and/or accommodation in Sydney for meetings of this organisation. Margaret expressed her appreciation to ACW for meeting the costs associated with her attending one meeting, and told Conference that she herself had paid for her attendance at another. She also spoke about some funding being available for a further twelve months from the Government, although if the government changes before that time it may run out earlier. She encouraged the incoming National President to continue to fill the role of Delegate. Incoming National President Laurel Pearce indicated to Conference that she was intending to be present at meetings of this organisation.

Lola ADAM, Victorian Observer, spoke to Conference, thanking those people who had been responsible for filling leadership roles in relation to Fellowship of the Least Coin, Special Days and Social Justice, and saying that their work was the reason for the attendance of many people at Conference – it shows our care for others.

PROPOSED Margaret LAWTON, ACT, SECONDED Margaret FLORENCE, Queensland, that the Business Session finish at 5.00 pm

CARRIED

**Tuesday 11 October 2011**

Business Session

The meeting began at 11.07 am with President Margaret Flint OAM extending a warm welcome to all present.

PROPOSED Barbara Grear, SA Delegate, SECONDED Helen Raymond, ACT Delegate that the Tasmanian Delegate's voting rights be changed from Juanita Miller to Kath Pearce.  
CARRIED

Winifred Kiek Scholarship Report

Convenor Maureen Clark

PROPOSED Maureen Clark, National Executive, SECONDED Leeola Loughnan, that the Winifred Kiek Convenor's Report be accepted. CARRIED

Several copies of *Winifred* are available at the book stall, with 92 copies to be handed on to incoming National Executive. Following a proposal by Laurel Pearce, WA, it was agreed that these books be given to representatives from each State for sale, as the costs involved in sending them to WA were very high. It was agreed that this occur.

Winifred Kiek Scholarship Trust,

Chairman Cynthia Gifford

Cynthia Gifford, Chairman of Winifred Kiek Scholarship Trust, spoke to her Report on Page 21 of the Working Papers. The main points include the following

- The scholarship for Ruth Marsipal of PNG will be held open until the end of 2012;
  - Tonu Fakraufon of Fiji has joined the Staff of her Church in Brisbane;
  - Arpona Mejahary in India needed to be funded for her final year of Theological Study; the Trust has paid for this.
  - Sisarot Kheng of Cambodia completed the first segment of her course of study, but became very homesick so has not returned following a visit home related to her work
- Recipients for 2012 are Kyounghee Cho – NSW, Sarah Dingle - SA and Denise Chapman - SA. The Rev Lee, Moon Sook is to be assisted to attend the Aboriginal Islander Congress in Townsville.

National President Margaret Flint OAM, thanked Cynthia for her work.

Winifred Kiek Scholarship Trust Treasurer's Report WKS Trust Treasurer, Barbara GREAR  
Barbara Grear, Treasurer of the Winifred Kiek Trust, spoke to her Report on page 22 of the Working Papers.

PROPOSED Barbara GREAR, SECONDED Cathie ROSS, Presbyterian Women's Association that this report be adopted. CARRIED

Barbara advised that money continues to be invested in Term Deposits. She reported that earnings for 2009-2010 averaged 4.5%, and for 2010-2011, 5.67%

As of 1 July 2010 a new accounting system was introduced; all interest earned was held in accumulated interest until 30 June, 2011. Barbara reported that this decision had greatly simplified the running of the account.

The Statements on Pages 23-29 of the Working Papers show the accounts for the Winifred Kiek Trust. As at the 30 June, 2011 the Trust was holding \$377,508.19 and \$17,024.84 for Honouring Church Women, and a Consolidated Statement of Investment Balance of \$394,533.13 which includes accrued interest of \$6,508.26

Margaret Ker, WA, asked how Winifred Kiek Trust funds are separated from the General Funds; this was explained by Barbara.

Janet Abrahamffy, ACT Observer, asked if it was possible to support another student because of the amount of money in the Trust. It was explained that the funding available

for the scholarships depended on the earnings on the Capital Investment, and that in each given year it provides for the following year's scholarship.

PROPOSED Barbara GREAR, Winifred Kiek Trust Treasurer, SECONDED Marj Dredge that the Winifred Kiek Financial Report be accepted CARRIED

PROPOSED Barbara Grear, Winifred Kiek Trust Treasurer, SECONDED Christine Barber, National Executive, that the balance of the 2009 Scholarship Account in the Honouring Australian Church Women Fund be transferred to the capital of the Honouring Australian Church Women's Fund. CARRIED

#### Introduction to 2012 Scholar

Sarah Dingle

Sarah, a recipient of a scholarship for 2012, thanked Australian Church Women for their generosity through the Winifred Kiek Trust, and outlined her academic history. She explained that the scholarship will help her financially through her final year of Theological Studies.

#### Nominations for Incoming Winifred Kiek Scholarship Trustees

Anne PARNIS	MOVED Maureen Clark	SECONDED Kath Smith
Jane BAILEY	MOVED Maureen Clark	SECONDED Rev Alastair Christie
Both of these nominees were		ELECTED

#### Endorsement of Continuing Winifred Kiek Trustees

Lois DENHOLM	MOVED Maureen Clark	SECONDED Rev Alastair Christie
Cynthia GIFFORD	MOVED Maureen Clark	SECONDED Rev Alastair Christie
Barbara GREAR	MOVED Maureen Clark	SECONDED Rev Alastair Christie
All of these nominees were		ENDORSED

#### Endorsement of Incoming Winifred Kiek Scholarship Convenor

Meryon GOODE	MOVED Rev Nita West	SECONDED Janet Watts
		ENDORSED

#### UNIT REPORTS

##### Australian Capital Territory

Helen Raymond

Helen Raymond referred to the report on Page 34 of the Working Papers. Mel FitzPatrick has been a member since 2001 but this was not shown in the Report. Evonne Sullivan AM JP died on Easter Saturday – she was an indomitable figure within ACW, having been National President and President of the ACT Unit for many years. She was twice a Councillor for NCW. Ruth Burmester is a Life Member and is now 94 years old; she was responsible for the formation of ACW in ACT.

##### New South Wales

Helen Hill OAM

Helen Hill OAM, referred to the report in the Working Papers and mentioned the sad loss of Deaconess Thora Thomas.

##### South Australia

Rev Nita West

Rev Nita West referred to the report in the Working Papers. She highlighted the Community Concern Events held annually in and around Adelaide; these bring support to a particular charity each year. The Jubilee 150 Trust also provides for women in need. She reported to Conference that Australian delegates and observers to the 2010 Asian Church Women's Conference Assembly had been able to meet their Mongolian Prayer Partners at that time, which had been a special experience.

PROPOSED Helen HILL OAM, NSW State Unit, SECONDED Kath Pearce, Tas Unit that all the Unit Reports be accepted. CARRIED

PROPOSED Maureen CLARK, National Executive, SECONDED Jean THOMSON OAM, ACT Unit that the remaining State Reports be deferred CARRIED

Presbyterian Women's Association

Delegate, Cathie ROSS

Cathie referred Conference to the formal report on page 45 of the Working Papers.

PROPOSED Cathie ROSS, SECONDED Meryon Goode, Incoming National Executive, that this report be accepted. CARRIED

Business Session

The Business Session was suspended between 1.50 and 2.50 pm in order for the Annual General Meeting to be held.

Annual General Meeting Minutes - See *Appendix 2*.

The Business Session resumed at 3.08 pm

Notice of Motion No 1

National Executive moves that the Draft Australian Church Women Inc Constitution be discussed.

Those at the meeting were asked to please take the draft Constitution as National Executive Report on this issue. PROPOSED Maureen Clark, National Executive, SECONDED Christine BARBER, National Executive, that the draft Australian Church Women Inc Constitution be discussed.

Helen RAYMOND, ACT Delegate, argued that Australian Church Women Inc already had a Constitution registered in the ACT, and that the motion should be reworded "that the Amendments to the Australian Church Women Inc Constitution be discussed".

PROPOSED Helen RAYMOND, ACT Delegate, SECONDED Jean THOMSON, ACT Delegate, that "Amendments to" replace the word Draft. CARRIED (32 votes)

PROPOSED Maureen Clark, National Executive, SECONDED Christine BARBER, National Executive, that the Amendments to Australian Church Women Inc Constitution be discussed. CARRIED (27 for / 2 against / 0 abstentions)

PROPOSED Maureen Clark, National Executive, SECONDED Alistair Christie, UCAF Delegate, that Mr Gilbert Materne be given a seat on the floor of the Conference and the right to speak. CARRIED (32 votes)

Gilbert Materne was introduced to the meeting. It was explained that he would speak to the meeting generally about incorporation – and as he had no vested interest in this matter he would be more objective than National Executive speakers would be.

Gilbert began his address by telling those present how welcome he had felt at this Conference. The highlight had been the Service last night, which had been so uplifting in many ways.

He went on referring to the fact that this was the 23<sup>rd</sup> National Biennial Conference of the organisation, which was a real tradition. There had been at least 21 biennium without incorporation of the organisation, and these had led up to the time for change.

Gilbert told the meeting that when he approached a Constitution it had to be a servant to the organisation, to the traditions, and that the organisation continue to do well what it does well. There was a general presumption that a Constitution has to be a master or guardian.

He believed it needed to be robust to protect the good things in the organisation's traditions such as membership, finances, etc. A constitution needed to withstand change; the overwhelming majority of the membership needed to change.

Every member must be given notice of any proposed changes; it cannot be changed in favour of only minority groups. There was a real need to keep the balance between the ability of people to join in and take part as members as against no protection in the long term.

He asked the question of why Incorporate anyway – if it wasn't broken, don't fix it.

He answered the question by saying that changes in the law gradually make the onus on people, organising events heavier and heavier. Being a member of an organisation does not automatically make a person responsible for the liabilities and duties of that organisation – but if someone was injured at such an event they would look around and see who had the most money and sue them.

Gilbert asked those present to refer to the unthinkable/unimaginable, and the need to protect the members of the organisation, to protect the committee. We cannot know what is going to happen in the future. We may not be able to choose the time at which we will be made responsible for actions.

He went on to say that Incorporation protects the members across the country. One person acts as the Public Officer, and he/she is usually resident in the state where Incorporation has been carried out – that person's name will be on the document. This means that there is no need for the committee to contact every member and get all of them to sign on the line on formal documentation. Appointing one person to undertake the function of signing documents is a convenience.

Gilbert told those present that where there was a risk of injury then insurance is a real issue – and that it is very difficult for an unincorporated organisation to get insurance. Therefore, Incorporation is an advantage in this respect.

He pointed out that without incorporation the greatest risk is probably the risk of being personally sued, and that good governance in any organisation is essential. Gilbert went on to say that Constitutions are not built in a day, and they require spirit in the process of being made.

Gilbert then invited discussion on this issue.

Lorraine Davis, Victorian Delegate, asked for an adjournment to discuss the 'Associations Information Kit'. Her query related to the Register of Members as spelt out by the Registrar General. Her understanding was that it must list the name of the Association, the name and address of each member of the Association, and the members which are state bodies. Some state organisations are incorporated, and some are not, which could be a problem.

Helen RAYMOND, ACT Delegate, told the meeting that she had referred this matter to the Registrar General, who whilst not being prepared to provide written information had informed her that there was no legal requirement for any State or Territory to become incorporated although it may be advantageous.

The meeting was told that the Australian Women's Conference definition of membership might be worth exploring further in this regard.

Christine Barber, National Executive, thanked Gilbert for contributing to our understanding and discussion on constitutional matters



## UNIT REPORTS .... Continued

### Tasmania

Juanita Miller

Juanita referred the meeting to the written report on page 38. She then mentioned two highlights from the Launceston Branch of the State Unit. Every year the Branch holds a Prayer Day which focuses on one particular country - in 2011 the country concerned was Mongolia, and the organisers found a Mongolian student who was able to speak at the Service. The second highlight concerned the value of keeping an updated website. One member of the branch had assiduously kept up to date Social Justice issues on the website, and as a result a new member had been attracted to the organisation.

### Victoria

Lorraine Davis

Lorraine referred the meeting to the written report on page 39. She went on to mention that highlights of the biennium had been the very successful Quiet Day, and the hosting of Rev Lee Moon Sook.

### Western Australia

Major Laurel Pearce

Laurel referred the meeting to the written report on page 40. She went on to mention the sadness of the Unit on the death of Marjorie Scurlock OAM at the age of 96 years. A major highlight of the biennium had been the joining of the Lutheran Church to ACW and Delegates had been appointed to the Unit.

PROPOSED Wanda McKEAND, National Executive, SECONDED Dulcie French, Tasmanian Delegate, that all Unit Reports be received. CARRIED

**Wednesday 12 October 2011**

Business Session  
Notice of Motion No 6

PROPOSED Lorraine DAVIS, Victorian Unit, Delegate, SECONDED Anne KENNEDY, Victorian Unit, Delegate, that the Motion as printed in the papers be Amended, in that the Motion to consist of only the first sentence 'The Public Liability Insurance Policy be discontinued in its present form.' The remainder of the original motion to be read as the Rationale. CARRIED

PROPOSED Christine BARBER, National Executive, SECONDED Barbara GREAR, SA Delegate that Mr Luke Bettany, a representative from Butler and Butler Pty Ltd Insurance Brokers, be granted a seat and speaking rights. CARRIED

Luke began his address to the meeting by speaking about Public Liability Insurance which indemnifies an organisation for its liability arising from claims for bodily injury and property damage suffered by a third party as a result of an unexpected occurrence in the course of business. Put simply that means that if a third party (not an employee) is injured or has property damaged and the Insured is legally liable for that injury or property damage, that such a Policy should respond (or cover a claim), subject to the terms of the policy.

This type of insurance provides cover for group members in the case that the injury/damage was caused by the group. If it was a site problem rather than a group one, then the venue insurance should cover any claim. Usually there is no age limitation placed upon members of the group.

Luke pointed out that the cover arranged by National Executive provided Australia-wide cover, including for all meetings and biennial Conferences, as insurance is a federal rather than a state matter, and that it was best to be an incorporated organisation in order to get the best cover. He did mention that the current policy did not differentiate between Units which were incorporated and those which were not.

Questions were invited from the meeting.

One question related to the risks to be faced without such insurance cover. Luke's response was that a person sustaining injury can legally sue the group concerned. Members of the Executive Board may be regarded as being negligent in not taking out such insurance cover. Other questions referred to the difference if a State Unit, Branch or member was not incorporated (there is no differentiation with the current policy), and the issue of Stamp Duty Exemption for an Association. Luke covered the topic of negligence, saying that indirect negligence may be asking an aged person to go up steps for service, or asking someone to do something which could be a risk for them.

Luke pointed out that the matter of personal responsibility of individuals would usually be determined in a court. The way that the world works at the moment is that no one is responsible for almost anything that they do!

PROPOSED Lorraine DAVIS, Victorian Delegate, SECONDED Anne Kennedy, Victorian Delegate, that the Public Liability Insurance policy be discontinued in its present form.

Before the motion was put, the Proposer and Seconder told the meeting that not all members of the Unit were in favour of the above motion, but some were very concerned about the costs of insurance.



National Executive Treasurer Christine BARBER told the meeting that the policy had been renewed the previous week at a cost of \$854 pa for twelve month cover, with the assurance that the policy could be closed if necessary after the Conference. Christine reported that National Executive had received \$300 as voluntary contributions from some state Units toward the cost of insurance in the previous year. The cost had been covered as an Administration expense, but part of the charge was transferred to Conference Expenses as it was a legitimate Conference cost.

The meeting was informed that such insurance cover was required before a booking could be made at a Conference venue of any sort.

There was discussion on how state Units would be expected to contribute toward the cost of such an insurance policy. Currently a voluntary request had been made to Units to contribute toward the costs involved; an assessment to States has not been made at the time of Conference.

Further discussion revealed that the SA Unit supported sharing the cost of the policy between the Units and National Executive. Catholic Women's League imposes a pro rata insurance cover cost where units with greater numbers pay more than those with smaller numbers of members.

It was agreed after discussion that attendees needed time to think through the issue of payment and consider it later.

THE MOTION WAS PUT

LOST 0 for / 29 against / 2 abstentions

#### Website Report

Brenda Dickinson

Brenda referred the meeting to the website report of 6 October 2011.

The meeting was advised that it had been PROPOSED Brenda DICKINSON, National Executive, SECONDED Jean THOMSON ACT Delegate, and passed at the 22<sup>nd</sup> National Conference that the Incoming National Executive take responsibility for management of the website. Since that time Ewan Arnolda had been appointed as the new Website Administrator. Unit Website managers had discovered that their passwords were out of date and that they could no longer update their site themselves and they needed to approach Brenda to undertake such tasks on their behalf. Eventually the old site could no longer be accessed, and the new site had to be set up very quickly.

Brenda reported that the costs of doing this had been very reasonable, although the organisation had to have a new website address. The new address is [www.acw.org.au](http://www.acw.org.au)

One major difference between the old and new sites is that the Website Administrator, Ewan, has a preference to be the sole person updating the site. All State Units have expressed agreement to this as long as updates are put in place quickly. Updates may be submitted directly to Ewan or to a new Website Manager – the incoming National Executive will need to make that determination. Brenda pointed out that the President's Report, as well as Convenor Reports could be added to the website. Those wishing to make updates to the website need to submit documents in Word or PDF format, with normal text suggested as the preferred format.

The meeting was shown the home page of the new website.

Brenda told the meeting that whoever is the National Website Administrator needs to be kept aware of our requirements. The incoming website Manager needs to maintain control of the site. Whilst there is no person filling this role, documents to go onto the website

should be forwarded to Brenda who will work with Ewan to see that they are put up on the site.

Brenda was thanked for her six years of loyal, sterling service as Website Manager.

THE WEBSITE MANAGER'S REPORT WAS PUT

CARRIED

#### NATIONAL DENOMINATIONAL BODY REPORTS

##### Catholic Women's League Australia Inc.

Madge Fahy

PROPOSED Madge Fahy, CWL Delegate, SECONDED Kath SMITH, National Executive, that the report on page 41 be received.

CARRIED

Madge reported that CWL was now using 'Twitter' as a way of getting their message out.

##### Lutheran Women of Australia

Grace Bock

PROPOSED Grace BOCK, SECONDED Leeola LOUGHNAN that the report in the supplementary papers be received.

CARRIED

Grace advised that this organisation was now using 'Blogspot'.

##### Churches of Christ in Australia Women's Ministries

Marj Dredge

PROPOSED Marj DREDGE, SECONDED Elaine JOHNSON, Salvation Army Southern Delegate, that the report on pages 42-43 be received.

CARRIED

Marj reported that this organisation was attempting to reinvent themselves, with women being challenged in many ways in the modern world.

##### M U Australia

Elizabeth Harris

PROPOSED Elizabeth HARRIS, MU Australia Delegate, SECONDED Anne KENNEDY, Victorian Delegate, that the report on page 44 be received.

CARRIED

Elizabeth reported that the Mothers' Union had four million members in 81 countries of the world.

##### Asian Church Women's Conference

Captain (now Major) Donna Bryan

PROPOSED Donna BRYAN, ACWC Delegate, SECONDED Jean THOMSON, ACT Delegate, that the report on page 32 be received.

CARRIED

Donna spoke to the meeting, telling those present that one of the difficulties she had experienced in coming in as President of ACWC in January, 2011, had been the onslaught of disasters happening in the area affecting our sister countries. She urged all to continue to pray for these people, especially prayer partners in Mongolia as we had not been able to do much for these people as yet.

Donna addressed the Young Women's Forum. Some of the Asian member countries have a great pool of young women to draw from to add to their women's groups, unlike Australia where more senior women involved. The Forum provides for an exchange of ideas and the organisation needs to work with these young women to promote and encourage their participation in member countries.

Jean Thomson acknowledged the gifts received by Australian Church Women from the Asian Church Women's Conference, making specific reference to the two gifts received in recent time following the disastrous bushfires in Victoria and then the extensive flooding in Queensland. There is a real need for ACW to provide feedback to ACWC as to how the money received has been spent. Anne Kennedy informed the meeting that the money received for the bushfires had been used to provide a chalice to St Mary's Church in Marysville. The chalice is being held by the Bishop of Wangaratta until the church itself has been rebuilt.

Jean urged those present to be specific when sending funds to ACWC, nominating the preferred projects, e.g. scholarships or a definite project. ACWC funds a large number of scholarships to Bachelor degree level; new scholars are added to the number of continuing students every year, and scholarships are quite expensive.

Rev Lee Moon Sook

Captain (now Major) Donna Bryan

Donna introduced Rev Lee Moon Sook, Executive Secretary, Asian Church Women's Conference to those present. Donna told those present that she had been fortunate to be one of three on the search committee for the new Executive Secretary of ACWC, beginning the process of preparing the job specification and application documents, informed member countries that the position was about to become vacant. A number of applications were received for the position the minimum qualification for which was a degree in Theology. Rev Lee Moon Sook is extremely qualified with many actions with ecumenical service.

Rev Lee Moon Sook began by congratulating those responsible for the ACW Conference, expressing her thanks to the ACW National Executive and the Winifred Kiek Scholarship Trustees for inviting her to Australia and giving her the opportunity to meet such wonderful women in Canberra, Melbourne and in Adelaide at Conference. She had experienced perfect arrangement of flight schedules on her journeys, and excellent discussion sessions in Conference.

She told those present that she had worked for ten months as Executive Secretary of ACWC, following the quadrennial Assembly in Bogor, Indonesia.

Rev Lee Moon Sook made a presentation from ACWC to National President Margaret Flint OAM. Margaret Greenslade, National Executive, proposed a Vote of Thanks to Rev Lee Moon Sook in response.

Salvation Army Women's Ministries Eastern Territory

Major Lillian Hodges

PROPOSED Major Lillian HODGES, Salvation Army (Eastern Territory), Observer, SECONDED Madge FAHY, Catholic Women's League of Australia, Delegate, that the report on page 46 be received. CARRIED

Salvation Army Women's Ministries Southern Territory

Major Elaine Johnson

PROPOSED Major Elaine JOHNSON, Salvation Army (Southern Territory), Delegate, SECONDED Major Wanda McKEAND, National Executive, Delegate, that the report on page 47 be received. CARRIED

Elaine reported that this organisation had experienced exciting growth with their Playgroups and Mainly Music programmes.

Uniting Church Adult Fellowship

Rev Alistair Christie

PROPOSED Rev Alistair CHRISTIE, UCAF, Delegate, SECONDED Margaret FLORENCE, Queensland Unit, Delegate, that the report on pages 48-49 be received. CARRIED

Alistair reported that a highlight for the biennium had been the participation in the World Assembly of Methodist and Uniting Church Women in Johannesburg of Denise Champion, Chairperson of the Uniting Aboriginal and Islander Christian Congress in SA. He made mention too of those who had been the initial awardees of the Joan Stott UCAF Bursary for 2011 – Jessica Mortared and Rodney Fisher.

#### World Day of Prayer

Dorothy Wright  
Conference was told that Barbara Arnold, WDP National Liaison Officer, was unable to be present and had requested that Dorothy Wright, a member of the SA Committee of her organisation, present its report.

PROPOSED Dorothy WRIGHT, National Life Member, SECONDED Helen HILL, NSW Unit, Delegate, that the report on page 50 be received.

CARRIED  
Dorothy reported that World Day of Prayer was a very forward thinking organisation, with themes and host countries chosen until 2015 at this stage. The previous National Liaison Officer, Pauline Smit, was now the Pacific Area representative on the International World Day of Prayer Committee.

#### Notice of Motion No 7

PROPOSED Kath SMITH, National Executive, Delegate, SECONDED Rev Nita WEST, SA Unit, Delegate, that ACW Inc meeting in Conference in Adelaide wishes to congratulate the Federal Government for conducting an Independent Review of Food Labelling Law and Policy, headed by Dr Neal Blewett, and request that the Government keeps the need for healthy choices as utmost concern when it decides which of the 61 recommendations are to be implemented into Law.

Discussion revealed proposed Amendments to the Motion to read ... 'wishes to commend the Federal Government ....' and deleting the phrase 'headed by Dr Neal Blewett'.  
The Proposer and Seconder agreed to these amendments.

PROPOSED Kath SMITH, National Executive, Delegate, SECONDED Rev Nita WEST, SA Unit, Delegate, that ACW Inc meeting in Conference in Adelaide wishes to commend the Federal Government for conducting an Independent Review of Food Labelling Law and Policy, and request that the Government keeps the need for healthy choices as utmost concern when it decides which of the 61 recommendations are to be implemented into Law.

CARRIED

#### Notice of Motion No 8

PROPOSED Rev Nita WEST, SA Unit, Delegate, SECONDED Meryon GOODE, Incoming National Executive, Delegate, that Australian Church Women meeting in Conference asks the National Social Justice Convenor to write to the Minister for Immigration, the Hon Chris Bowen, asking that extreme caution be taken when implementing the Memorandum of Understanding signed between the Government of Australia, the Government of Afghanistan and the United Nations High Commission for Refugees permitting the involuntary repatriation from Australia of unsuccessful asylum seekers and that copies also be sent to the Shadow Minister and the Greens Immigration Spokesperson, as well as to key independent Members of Parliament.

Discussion revealed a proposed Amendment to the Motion deleting the phrase 'the Hon Chris Bowen'. The Proposer and Seconder agreed to this amendment.

PROPOSED Rev Nita WEST, SA Unit, Delegate, SECONDED Meryon GOODE, Incoming National Executive, Delegate, that Australian Church Women meeting in Conference asks the National Social Justice Convenor to write to the Minister for Immigration, asking that extreme caution be taken when implementing the Memorandum of Understanding signed between the Government of Australia, the Government of Afghanistan and the United Nations High Commission for Refugees permitting the involuntary repatriation from Australia of unsuccessful asylum seekers and that copies also be sent to the Shadow Minister and the Greens Immigration Spokesperson, as well as to key independent Members of Parliament.

CARRIED

## PANEL DISCUSSION

## *Cracks in the Stained Glass Ceiling*

Four eminent panellists were introduced to Conference to participate in a panel discussion. These were Captain Donna BRYAN, Victorian Unit and ACWC President; Angela DEVLIN, ACT Unit, Marion McCALL OAM, SA Unit, and Fran MOSS, Queensland Unit.

The Panel Discussion referred to the following statements and questions, and resulted in some wonderful answers to those lucky enough to be present.

What does the term '*the glass ceiling*' mean to you?

- Some speak of breaking through the glass ceiling, others refer to cracks in the glass ceiling.
- Have you personal experience of cracks or breaking through either ceiling?
- Have you any experience of cracks in the '*stained glass ceiling*'?

Each of you has been in Australian Church Women for a different period of time.

- Does ACW have any part in empowering women to break or make cracks in the stained glass ceiling?
- Has your ACW involvement led you to venture beyond boundaries and gone where you had not anticipated?
- During your ACW life have you benefited from another mentoring you?
- What is your take on the concept and practice of mentoring?
- Is there a place for this in ACW to, for example, encourage and promote membership?

## Notice of Motion No 9

PROPOSED Rev Nita WEST, SA Unit, Delegate, SECONDED Barbara GREAR, SA Unit, Delegate, that Australian Church Women meeting in Conference asks the National Social Justice Convenor to write to the Minister for Immigration, the Hon Chris Bowen, requesting that in future no asylum seeker be sent to a country that has not signed the Refugee Convention and that copies also be sent to the Shadow Minister and the Greens Immigration Spokesperson, as well as to key independent Members of Parliament.

Discussion revealed a proposed Amendment to the Motion deleting the phrase 'the Hon Chris Bowen'. The Proposer and Secunder agreed to this amendment.

PROPOSED Rev Nita WEST, SA Unit, Delegate, SECONDED Barbara GREAR, SA Unit, Delegate, that Australian Church Women meeting in Conference asks the National Social Justice Convenor to write to the Minister for Immigration, requesting that in future no asylum seeker be sent to a country that has not signed the Refugee Convention and that copies also be sent to the Shadow Minister and the Greens Immigration Spokesperson, as well as to key independent Members of Parliament. CARRIED

## Notice of Motion No 10

PROPOSED Jean THOMSON, ACT Unit, Delegate, SECONDED Margaret KER, Incoming National Executive, Delegate for WA Unit, that members of ACW Inc meeting in Conference call on the Federal Government to implement the Bsafe programme throughout Australia.

Discussion revealed a proposed Amendment from Helen HILL, NSW Unit, Delegate, to add the phrase 'or a similar' to follow 'implement the Bsafe'. There was no seconder, so this proposed Amendment lapsed.

The Motion was PUT  
Notice of Motion No 5

CARRIED

PROPOSED Christine BARBER, National Executive, Delegate, SECONDED Kath SMITH, National Executive, Delegate, that ACW Inc at its National Conference 2011 accepts the offer of the Eunice Hunter Library in New South Wales to give accommodation on its premises to the Archives of ACW Inc.

Discussion revealed the following a foreshadowed amendment to Notice of Motion 5 so that it shall read *'Before accepting the offer of the Eunice Hunter Library in NSW to give accommodation on its premises to the Archives of ACW Inc, the incoming National Executive be asked to investigate the possibility of lodging the archives with the National Library of Australia.'*

The Motion was PUT

LOST Unanimously

Further discussion brought forth a suggestion from the Reference Committee, that the NSW Unit provide a wider explanation and update for their foreshadowed motion. This was provided.

PROPOSED Nola DICKSON, NSW Unit, Delegate, SECONDED Rev Alistair CHRISTIE, UCAF, Delegate, that before accepting the offer of the Eunice Hunter Library in NSW to give accommodation on its premises to the Archives of ACW Inc, the incoming National Executive be asked to investigate the possibility of lodging the archives with the National Library of Australia.'

CARRIED



**Thursday 13 October 2011**

Rostrevor College

Indigenous Sporting Programme

Kath SMITH, National Executive, introduced Gerry McCARTHY, Head of Indigenous Sports Academy, Rostrevor College, to Conference.

Gerry spoke passionately about the Indigenous Sporting Programme run through the college. Currently there are 43 students enrolled in the programme at the College; Gerry referred to them as being 'young men' as they need to grow up quickly. He told those present that he regarded them as having the courage to walk in two cultures.

The Rostrevor Indigenous Sports Academy provides Indigenous students with an opportunity to engage in and complete their secondary schooling by following a number of educational, communal and sporting pathways. Students are able to engage in main stream subjects or chose from a number of Vocational Education options to assist them to successfully complete their South Australian Certificate of Education.

The Academy has forged links with other educational providers as well as industry and community engagement initiatives in order to develop innovative programs that motivate our students.

Some of these students are enrolled in a special Numeracy and Literacy for Work and Community Life course, which may lead to working in conservation land management. Part of this course is practical in nature, and may cover things such as building construction, and metal engineering.

Sport is a real focus for the Academy and students are expected to participate in a range of sports throughout the year. Academy students are also given the option to travel interstate for sporting and cultural events. The Indigenous Youth Leadership Program which is an integral component of the RISA program inspires our students to become leaders in the College in society and particularly in Indigenous communities.

The programme is designed to give these young men a sporting chance of success, whilst they are at the school and also afterwards. All of them are passionate about their sport, especially Australian Rules Football.

All of the students in the programme undertake Religious Education classes.

Gerry was thanked for his attendance, and presented with a small gift.

Business Session

Vice President Wanda McKeand in the Chair.

Recommendation No 1

PROPOSED Maureen CLARK, National Executive, WKS Delegate, SECONDED Christine BARBER, National Executive Delegate, that the following paragraph be inserted in the GUIDELINES – WEBSITE MANAGER:

5. prepare a report, to be included in the Working Papers of the National Conference of approximately one (1) A4 size PAGE, and forwarded to the National Secretary two months prior to the date of the National Conference.

Discussion confirmed that the Website Manager is an ex-officio member of National Executive. The Motion was PUT CARRIED

Recommendation No 2

PROPOSED Maureen CLARK, National Executive, WKS Delegate, SECONDED Rev Lee EDWARDS, Incoming National Executive, Delegate, that the following paragraph be inserted in the

GUIDELINES – AUSTRALIAN WOMEN'S COALITION REPRESENTATIVE

10. prepare a report, to be included in the Working Papers of the National Conference of approximately one (1) A4 size page, and forwarded to the National Secretary two months prior to the date of the National Conference.

CARRIED

Recommendation No 3

PROPOSED Maureen CLARK, National Executive, WKS Delegate, SECONDED Barbara GREAR, SA Unit, Delegate, that a fifth dot point be added to

GUIDELINES –AUSTRALIAN CHURCH WOMEN NATIONAL CONFERENCE, paragraph 6, to read:

- notices of motion concerning changes to the ACW Inc Constitution are to be received by National Secretary at least four (4) months prior to National Conference. Other notices of motion and agenda items are to be forwarded to the National Secretary at least two (2) months prior to the National Conference for inclusion in the Working Papers.

Discussion revealed a proposed Amendment to the second sentence in the motion to read '.... at least three (3) months ...' This Amendment was accepted by the Proposer and Second.

PROPOSED Maureen CLARK, National Executive, WKS Delegate, SECONDED Barbara GREAR, SA Unit, Delegate, that a fifth dot point be added to

GUIDELINES –AUSTRALIAN CHURCH WOMEN NATIONAL CONFERENCE, paragraph 6, to read:

- notices of motion concerning changes to the ACW Inc Constitution are to be received by National Secretary at least four (4) months prior to National Conference. Other notices of motion and agenda items are to be forwarded to the National Secretary at least three (3) months prior to the National Conference for inclusion in the Working Papers.

CARRIED

Recommendation No 4

PROPOSED Maureen CLARK, National Executive, WKS Delegate, SECONDED Rev Nita WEST, SA UNIT, Delegate, that the following guidelines for the Annual General Meeting in the alternate year to National Conference be inserted in the ACW Inc. Guidelines:

GUIDELINES – ANNUAL GENERAL MEETING

The meeting shall be held at least once in each calendar year and within five (5) months after the end of each financial year of the association.

The meeting shall be called with not less than four (4) weeks' notice.

The Notice of the Meeting shall include the date and time of the meeting, the business of the meeting with Agenda, Financial Statements and Reports.

Agenda items shall include –



- 1 To confirm minutes of the previous Annual General Meeting
- 2 To receive the President's Report
- 3 To receive the Accounts (Financial Statement) for the year ended 30<sup>th</sup> June and Auditor's Report
- 4 To recommend the appointment of the Auditor for the next 12 months.
- 5 To elect or confirm any Committee (National Executive) Members as appropriate, naming term and status
- 6 To consider any other business placed on the Agenda one (1) month before the Annual General Meeting.
- 7 Update the Members' Register

Discussion revealed that two amendments – the removal of the word 'Accounts' and the brackets around the words 'Financial Statement'. This Amendment was accepted by the Proposer and Seconder.

PROPOSED Maureen CLARK, National Executive, WKS Delegate, SECONDED Rev Nita WEST, SA UNIT, Delegate, that the following guidelines for the Annual General Meeting in the alternate year to National Conference be inserted in the ACW Inc. Guidelines:

#### **GUIDELINES – ANNUAL GENERAL MEETING**

The meeting shall be held at least once in each calendar year and within five (5) months after the end of each financial year of the association.

The meeting shall be called with not less than four (4) weeks' notice.

The Notice of the Meeting shall include the date and time of the meeting, the business of the meeting with Agenda, Financial Statements and Reports.

Agenda items shall include –

- 1 To confirm minutes of the previous Annual General Meeting
- 2 To receive the President's Report
- 3 To receive the Financial Statement for the year ended 30<sup>th</sup> June and Auditor's Report
- 4 To recommend the appointment of the Auditor for the next 12 months.
- 5 To elect or confirm any Committee Members as appropriate, naming term and status
- 6 To consider any other business placed on the Agenda one (1) month before the Annual General Meeting.
- 7 Update the Members' Register

CARRIED

REQUESTED Barbara GREAR that each Unit Secretary receive an update of the GUIDELINES electronically. AGREED

Notices of Motion 2 and 3

DEFERRED

Matter for Discussion

Nola DICKSON, NSW Unit, Delegate referred to the Matter for Discussion on page 64

*The need for ACW Inc to obtain a CCLI licence be included on the agenda of National Conference as a matter for discussion.*

Conference was advised that the cost of a short term licence was approximately \$30. Discussion revealed problems Australia wide.

No decision was reached regarding the taking of action in this matter.

**Friday 14 October 2011**

**Business Session**

Brenda DICKINSON. Australian Church Women Inc Website Manager was sincerely thanked for her patience and forbearance in undertaking this difficult and sometimes frustrating role on behalf of all members throughout Australia. Her service to the organisation was acknowledged.

PROPOSED Maureen CLARK, National Executive, WKS Delegate, SECONDED Rev Nita WEST, SA Unit, Delegate, that Mrs Cynthia GIFFORD and Mrs Lois DENHOLM be elected as Trustees of the Winifred Kiek Scholarship Trust for a second term of four years. (Mrs Barbara GREAR has completed two years of her first four year term, and she will continue.)  
CARRIED

**Special Resolution**

PROPOSED Maureen CLARK, National Executive, WKS Delegate, SECONDED Rev Alistair CHRISTIE, UCAF, Delegate that in accordance with Clause 24 (3) (a) [this number will have to be changed because we have deleted at least one clause in the Constitution] Dissolution: Surplus Property, National Executive moves / recommends that:

In the event of the dissolution or winding up of the association, surplus property be vested in the National Council of Churches in Australia (NCCA) or its successor.

There was a great deal of discussion on this issue. Matters referred to included the fact that once a course of action has been specified that the rights of the National Executive current at the time of dissolution to make the best decision available to them was removed. Various Acts of Parliament come in to play at different times, and need to be complied with at the appropriate time.

Discussion also revealed that some people would prefer the surplus property go to a women's organisation.

It was agreed that this issue be discussed by the Reference Committee, who needed to confirm that this motion referred only to the funds of Australian Church Women Inc, and did not include the funds of the Winifred Kiek Scholarship Trust.

**Notice of Motion No 2**

PROPOSED Maureen CLARK, National Executive, WKS Delegate, SECONDED Christine BARBER, National Executive, Delegate that the draft Australian Church Women Inc. Constitution as amended be presented to the 2012 Australian Church Women Inc. Annual General Meeting for a vote.

Christine Barber indicated that an amended version of this motion had been prepared for Consideration.

Amendment PROPOSED Christine BARBER, National Executive, Delegate, SECONDED Rev Nita West, SA Unit, Delegate, that the proposed amended Australian Church Women Inc. Constitution be presented to the 2012 Australian Church Women Inc. Annual General Meeting for a vote.

The vote to accept this motion to the Amended form was PUT

CARRIED

#### Transfer of Voting Rights

It was agreed that the Delegate status of Nola Dickson, NSW Unit, be transferred to Helen Richardson, NSW Unit.

PROPOSED Jean THOMSON, ACT Unit, Delegate, SECONDED Margaret FLORENCE, Qld Unit, Delegate that the Motion be PUT CARRIED

PROPOSED Christine BARBER, National Executive, Delegate, SECONDED Rev Nita West, SA Unit, Delegate, that the proposed amended Australian Church Women Inc. Constitution be presented to the 2012 Australian Church Women Inc. Annual General Meeting for a vote. LOST (5 votes for)

#### Notice of Motion No 3

PROPOSED Christine BARBER, National Executive, Delegate, that the Incoming National Executive be instructed not to further consider amendments to the Australian Church Women Inc. Constitution, and to ensure that the proposed amended constitution as tabled, be presented at the 2012 Annual General meeting for a vote.

The motion had no Seconded LAPSED

#### Notice of Motion No 4

Australian Church Women Inc. meeting in Conference in Adelaide requests that no vote be taken at this Conference on the Draft Constitution as circulated by the National President on 14 July, 2011.

Western Australian Delegates withdrew this motion WITHDRAWN

There was discussion on this matter, and it was determined that it was necessary for instructions to be made of the intent of Conference.

Incoming National Executive indicated that they would need to continue under the Rules of Incorporation as lodged in ACT. If any Unit, and National Executive, want to propose changes over the next two years this could be done.

Discussion indicated that there was time for amendments to be made and that it may be possible for the Constitution to be amended at the 2012 Annual General Meeting, and that it may not be necessary to wait for this to be done at the 2013 National Conference.

Incoming National Executive told the meeting that they would speak to Public Officer, Helen Raymond, on this matter and get advice in writing from her.

There was a feeling from Conference that face to face meetings are necessary, and that one (1) person from each State or Territory Unit should be present at every Annual General Meeting, and that it was the responsibility of National Executive to see to this.

Rev Nita West, SA Unit, Delegate, pointed out that the Rules say that 'The Rules may be amended by  $\frac{2}{3}$  majority of voting delegates at the National Conference'.

PROPOSED Marj DREDGE, Churches of Christ, Delegate, SECONDED Dulcie FRENCH, Tasmanian Unit, Delegate, that discussion time on this issue be extended. CARRIED

## Special Resolution

The Reference Committee reported that as the rules stood at the time they considered that it was necessary to have an amended resolution on this matter put to Conference.

Their recommendation was that it was the motion should be *In the event of the dissolution or winding up of the association, surplus funds remaining after distribution of special project monies be vested in the National Council of Churches in Australia (NCCA) or its successor.*

PROPOSED Anne KENNEDY, Victorian Unit, Delegate, SECONDED Dulcie FRENCH, Tasmanian Unit, Delegate that in the event of the dissolution or winding up of the association, surplus funds remaining after distribution of special project monies be vested in the National Council of Churches in Australia (NCCA) or its successor. LOST  
(for 17, against 4, abstentions 7 = 17/28 = 60.7%)

Discussion on this matter revealed thoughts that guidelines be provided to our successors that any surplus funds remaining be put toward the Winifred Kiek Scholarship Trust, or the Fellowship of the Least Coin. A recommendation was that a review committee of three (3) people be elected and given the task of taking on board such items of interest. It was also recommended that this review committee consist of members from across the Units, and that National Executive explore this idea further.

This recommendation was commended

## Notice of Motion No 4

PROPOSED Major Laurel PEARCE, Incoming National Executive, Delegate, SECONDED Rev Lee EDWARDS, Incoming National Executive, Delegate that Australian Church Women Inc meeting in Conference authorises the Incoming National Executive to consult with state and territory Units with a view to presenting a draft amended Constitution to the 2012 Annual General Meeting. CARRIED

Incoming National Executive confirmed to all present that a draft amended Constitution would be presented at the 2012 Annual General Meeting, but would not be adopted until the 2013 National Conference. They reported that they wanted to build on the work already done on this matter.

The sincere thanks of all at Conference were extended to members of the Reference Committee, Time keepers, Scrutineers for their valuable input during the week.

CARRIED with ACCLAMATION

PROPOSED Christine BARBER, National Executive, Delegate, SECONDED Meryon GOODE, Incoming National Executive, Delegate, that Immanuel College and especially Emilia Bekiaris be thanked sincerely for their invaluable assistance during Conference.

CARRIED with ACCLAMATION

Emilia was presented with a small gift in recognition of her incredible efforts in ensuring that everything possible was done to make Conference so successful.

Conference ended at 12.04 pm

## Appendix 1 Annual General Meeting Australian Church Women Inc. 2011

### Attendance at Annual General Meeting

Name	Unit	Name	Unit
1 Abrahamffy, Janet	ACT	48 Brooks, Shirley	Tas
2 Devlin, Angela	ACT	49 Byrne, Marie	Tas
3 Lawton, Margaret	ACT	50 French, Dulcie	Tas
4 Lloyd, Helen	ACT	51 Miller, Juanita	Tas
5 Raymond, Helen	ACT	52 Pearce, Kath	Tas
6 Thomson, Jean	ACT	53 Adam, Lola	Vic
7 Dickinson, Brenda	NSW	54 Bray, Iris	Vic
8 Dickson, Nola	NSW	55 Bryan, Donna	Vic
9 Freeman, Pamela	NSW	56 Burchell, Pat	Vic
10 Hewitt, Isabel	NSW	57 Davis, Lorraine	Vic
11 Hill, Helen	NSW	58 Johnson, Elaine	Vic
12 Hodges, Lillian	NSW	59 Kennedy, Anne	Vic
13 Hughes, Lorraine	NSW	60 Reidy, Eunice	Vic
14 McCann OAM, Marie	NSW	61 Dell, Olive	WA
15 Middleton, Lyn	NSW	62 Edwards, Lee	WA
16 Richardson, Helen	NSW	63 Goode, Meryon	WA
17 Florence, Margaret	Qld	64 Ker, Margaret	WA
18 Madsen, Alyson	Qld	65 Loughnan, Leeola	WA
19 Moss, Fran	Qld	66 Majoor, Marie	WA
20 Skippen, Ailsa	Qld	67 Muir, Gill	WA
21 Barber, Christine	SA	68 Pearce, Laurel	WA
22 Clark, Maureen	SA	69 Sanders, Margaret (Peg)	WA
23 Cooper, Eva	SA	70 Watts, Janet	WA
24 Dell, Judith	SA		
25 Denholm, Lois	SA		
26 Dredge, Marj	SA		
27 Eldridge, Aileen	SA		
28 Flint OAM, Margaret	SA		
29 Fordham, Jean	SA		
30 Gifford, Cynthia	SA		
31 Grear, Barbara	SA		
32 Greenslade, Margaret	SA		
33 Hoeper OAM, Lois	SA		
34 McCall OAM, Marion	SA		
35 McKeand, Wanda	SA		
36 Parnis, Anne	SA		
37 Roberts OAM, Jean	SA		
38 Robinson OAM, Denise	SA		
39 Rodert, Lorraine	SA		
40 Rogers, Ann	SA		
41 Ross, Cathie	SA		
42 Smith, Bridget	SA		
43 Smith, Kath	SA		
44 Walker, Pat	SA		
45 West, Nita	SA		
46 Wright, Coralie	SA		
47 Wright, Dorothy	SA		



**Election of 2011-2013 National Executive****President**

Laurel Pearce	MOVED Lee Edwards	SECONDED Marie Majoor
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**Vice President**

Lee Edwards	MOVED Marie Major	SECONDED Margaret Ker
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**Vice President**

Marie Majoor	MOVED Lee Edwards	SECONDED Margaret Ker
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**Secretary**

Margaret Ker	MOVED Lee Edwards	SECONDED Marie Majoor
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**Minute Secretary**

Margaret Ker	MOVED Lee Edwards	SECONDED Laurel Pearce
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**Treasurer**

Leeola Loughnan	MOVED Coralie Wright	SECONDED Christine Barber
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**Winifred Kiek Scholarship Convenor**

Meryon Goode	MOVED Rev. Nita West	SECONDED Janet Watts
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**Fellowship of the Least Coin Convenor**

Olive Dell	MOVED Peg Sanders	SECONDED Marie Majoor
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**Special Days Convenor**

Olive Dell	MOVED Peg Sanders	SECONDED Marie Majoor
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**Social Justice Convenor – Pro Tem**

President and 2 Members	MOVED Leeola Loughnan	SECONDED Olive Dell
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**Publication Convenor - Pro Tem**

President and 2 Members	MOVED Laurel Pearce	SECONDED Marie Majoor
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**Publicity Convenor – Pro Tem**

President and 2 Members	MOVED Lee Edwards	SECONDED Meryon Goode
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All of the above nominations were

ACCEPTED

**Appointment of Auditor**

MOVED Leeola Loughnan, Incoming National Executive, SECONDED Christine Barber, National Executive, that Mr. Robert Burns, ACA, Chartered Accountant be appointed to this position.  
CARRIED

**Register of Members**

During discussion, it was acknowledged that the Register of Members needs to be up-dated urgently.

**Appointment of Public Officer**

PROPOSED Laurel Pearce, Incoming National Executive, SECONDED Lee Edwards, Incoming National Executive, that Helen Raymond be appointed as Public Officer.  
CARRIED

**Appointment of Australian Women's Coalition Representative**

Laurel Pearce, Incoming National Executive, was appointed to this position, with Jean Thomson, ACT, as Alternate.

There being no other business, the meeting closed at 2.50 pm



## Appendix 2 Bible Studies

### The Rev'd Joan Riley, BA, BTh (Hons) Dip PS

Rector, Anglican Parish of Burnside, South Australia  
Doctoral Candidate with Flinders University in Theology: special interest in New Testament  
Diocesan Council member, Education and Formation Ministry Unit  
Adjunct Lecturer in New Testament Greek for Flinders University and the Uniting College

#### ACW Conference Bible Study Session 1

##### Slide

Three Sessions: Turning Darkness into Light, based on the Letter to the Kolossians  
In session 1 I'll introduce the letter and give a bit of background. I'll cover the site of Kolossai itself, the purpose of the letter, the issues in the city which gave rise to the letter. I'll talk a bit about archaeology of the site.

In session 2 we'll engage with the text more fully. In particular I want to talk about the place of the Kolossian hymn within the letter. This is of interest to me because it forms part of the research I am doing towards a PhD.

In session 3 I want us to take a contemporary issue and apply it to the biblical text. I'm hoping we can discuss imprisonment within the context of the letter and how the very topical issue of refugees and asylum seekers finds language in the Letter to the Kolossians.

I intend in each session for you to have input, and to ask me questions along the way.

I hope that in each session we will see examples of darkness being turned into light by the word of God.

##### Slide - The text

- A deutero pauline letter – a biblical document generally assumed by scholars not to be composed by Paul himself, but by a member of his school – that is, someone directly taught by Paul, or someone very close to him. The writer takes the liberty of using Paul's name: 1.23 I Paul, became a servant of this gospel.
- Why do we think it isn't written by Paul? οJ ajspasmo; V th:/ ejmh:/ ceiri; Pauvlou. *The greeting of Paul is by my hand.* There are also other issues, such as the probably dating of around AD80-85, which is likely to be after Paul had died. It is still an issue of dispute in the world of biblical scholarship.
- When was it written? Approximately AD85, which makes it about the same time as the gospels of Matthew and Luke/Acts.
- Where was it written? Ephesos? Rome?
- Who was it written for? The people of the cities of the Lykos Valley – a fertile agricultural region in which were the main cities of Kolossai, Heirapolis and Laodikeia. These three were important centres in the ancient world for different reasons. Laodikeia was situated on a trade route with roads intersecting in the city. Hierapolis was famous for its hot springs and many temples – 'sacred city.' Kolossai's reputation is less familiar, but it was certainly a centre for a beautiful dark wool and a multicultural mix of inhabitants.  
How do we know it wasn't just for the Christians in Kolossai? 2.1 and 4.13.

##### Slide – issues in Kolossai

- **Why was it written?** – The issues in Kolossai for new Christians were huge. The city was large, dynamic and cosmopolitan. Numerous religions were vying for prominence.



Sometimes these religions had ideas that were appealing to the Christians, even though it caused them to deviate from the faith that they were learning.

- **Intermediaries between God and Christ** – it seems that there were competing ways of thought, or philosophies in Kolossai that encouraged people to believe they needed to appease other beings in order to secure the access to God.

In a Platonic understanding of the cosmos, there were layers of divinities, or demi gods, which were higher in order than human beings but lesser than the supreme God.

In the letter these intermediaries are called thrones, dominions, rulers, powers, elemental spirits of the universe, and sometimes angels – we'll look more closely at these later in the session and in the session tomorrow.

So in a sense, the theme of turning darkness into light is a goal of the letter writer here – the people are erring from their ways, and falling into darkness, and Christ is the light.

1.21 And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him.

The ideal of Christ as the head of the body, more powerful than any intermediary between God and earth, is the message the letter writer wants to convey.

#### **Slide – where is it?**

#### **Slide – Kolossai on the Lykos**

- Kolossai was an ancient city which was large and booming in the classical era. It did exist in an earthquake prone area and in the first century a severe earthquake interrupted the economy of the Lykos Valley. The Roman historian Cassius Dio records the imperial bequest of funds to Laodikeia to assist in the rebuilding of that city. Less is known of the fate of Kolossai.
- For many years scholars thought the city ceased to function as an active centre – which is why the site remained unexcavated in the period when other cities such as Ephesos, Aphrodisias, Hierapolis and Laodikeia, which were in a similar geographical area, were being excavated.
- The window of opportunity for overseas archaeological interpretation of the site is virtually closed, except perhaps for universities able to fund excavations and willing to do so under Turkish leadership. Most likely that an American university will be successful – the push by a collaboration of Flinders, Adelaide and McQuarrie universities to work with Pamukkale University in Turkey has not been successful and scholars and partnerships have gone in different ways.
- But – Kolossai is keeping secrets. It is the last biblical site to be unexcavated.
- Evidence suggests that it continued to function as an active city well beyond the first century earthquake.

#### **Slides – pix of Kolossai**

#### **Slide – christian church**

- When the Byzantine Empire was collapsing and bandits were roaming the countryside the final inhabitants of Colossae moved to the safety of nearby Honaz, which lies in the shelter of the great Mount Kadmos, second highest mountain in Turkey.
- A Byzantine fortress is built on the mountain which afforded some protection.
- Local Christians prayed to Saint Michael for deliverance.

- Saint Michael of Khonai/Honaz was a protector of the city and region. His healing miracles were preserved in an eleventh century Byzantine story.
- The writer of the Letter to the Colossians admonishes Christians for angel worship – a widespread phenomenon which even the Jews took part in.

**Slide – Michael of Khonai**

**Slide – healing spring**

**Slide – archaeological prospects at Kolossai**

- **Archaeology today** – The period of colonialism in the 18 and 19 hundreds led to archaeological finds being removed from the countries in which they were found. It's why so many Egyptian artefacts ended up in the British Museum, why the Elgin marbles are still there.

Countries like Turkey are now more reluctant to give up their artefacts and even if it means a site remains unexcavated that is preferred to having an overseas interest claiming what is nationally theirs.

Archaeology is no longer treasure hunting, no longer just digging things up. It's a serious science which crosses over with the humanities. The latest equipment is used – geophysics, GPS soundings, careful and painstakingly slow excavation which takes decades.

Kolossai may well be keeping secrets, but it seems they will be keeping them for a long time yet.

- **The Kolossai project**

Initial investigations by Dr Michael Trainor over a decade ago.

**Slide – subsistence farming**

What does Colossae mean to people in Turkey today?

Australian and Turkish relationships: Mustafa Kemal Atatürk – the Gallipoli connection. Keeping alive a relationship founded in blood and tears.

Flinders University – a collaboration of academic disciplines

Pamukkale University/Flinders University in cooperation

Archaeology: not just digging things up

- Combining theory and method
- Applying the wealth of multiple academic disciplines
- At Colossae – Archaeology and Theology in dialogue
- The outcome – interpretation of the site from the perspectives of Archaeology, Theology, Culture and Texts
- Permission from Turkish Ministry of Culture to work alongside and under supervision of Turkish colleagues to survey site.
- A survey of the site was planned for 2008

- Students and scholars hope to deepen relationships with the Turkish people.
- Michael Trainor and Alan Cadwallader presented papers at Pamukkale University September 2006
- Greek Reading Group translated texts of Michael of Khonai
- The first international conference on Colossae happened in September 2007 at Adelaide

### ACW Conference Bible Study Session 2

Yesterday we looked at the wider context of the letter to the Kolossians. We set the scene for the occasion of the letter writing. We looked at the issues the new christian community faced in Kolossai, and mentioned briefly the presence of competing religions and alternative philosophies. We had a short archaeological overview of the site and discussed the attempt of Australian universities to be involved with a possible excavation of Kolossai.

The broader context now set, and our eyes open to issues outside of the biblical text alone, today we are going to more fully engage with the letter.

The place I want to begin is with a most magnificent piece of poetry and liturgy – the Kolossian hymn, which is found in chapter 1 verses 15-20.

But first, let's cast ourselves back:

Try and imagine that you are a new christian. You are a Greek speaker, but you are also familiar with the local Phrygian dialect. You also have a smattering of Latin. As a woman, you are welcome within the christian gathering. You have a greater place here than you had before. You have heard the words of Jesus through oral transmission of the gospels. You are absolutely convinced that his message carries the hope of a salvation your former religion could not offer. Each Sunday you gather in a home – that of Nympha (see 4.15), and hear the message and break bread and share the cup with others who think like you.

As you worship you sing songs and psalms and hear people speak from their experiences of the saving acts of Christ. You pray together with the congregation. The leader of the congregation speaks about the influences of the city around them, particularly of the many religious beliefs. Some members of the community are convinced by them. They also stand up in the assembly and speak about how it is necessary to appease the various divinities and demi gods, and even angels, before accessing God. Christ alone, they said, was not sufficient.

The words of these people sound convincing. They are speaking intelligently about the higher powers. You know all about them because you have been in a religion previously that worshipped demi gods. Somehow it just doesn't sound right. What will you do?

Imagine I have just said to you that you must first say prayers to other gods before Jesus will hear you. If you please these gods then they will no longer be a threat to your health and well being.

That might sound outrageous to you gathered here as christian women in the year 2011. But just try and cast yourself backwards in time and culture. It is another world. Christianity is not the dominant religion. It is fledgling and in pockets it is persecuted. Try and take away all your assumptions, everything you have learned from years in the church. How will you respond.?

### Slide

[I say to you, there are dark forces about. We must make these forces happy or else they will disrupt our lives, threaten our livelihoods.]

- *With the person just next to you, discuss your response. Take note of your biases and inherited assumptions.*

- *Can you get even a tiny glimpse of how difficult it would be for people who do not have a body of inherited tradition, solid for two millenia, to explain why they cannot worship any deity other than God in Christ?*
- *If you can explain clearly, without biases, then you are well equipped to engage with the unchurched people of today. Not everyone has been brought up in the life and faith of the church. Their knowledge is confined to what amounts to folk tales and supermarket experiences of faith. For the first time in many centuries Christianity in Australia is not a dominant religion. The tools we can learn from the early church will serve us well in an uncertain future.*

[Ask for responses]

The response given by the letter writer to this issue is presented as a piece of liturgy, beautifully composed, and already known within the worshipping christian tradition.

Let's say it together – let's say it slowly and meaningfully. So much theology is contained in this text – a rich and deep expression of the person of God.

#### **Slide – Kolossian text**

**He is the image of the invisible God,  
the firstborn of all creation;  
for in him all things in heaven and on earth were created,  
things visible and invisible,  
whether thrones or dominions or rulers or powers—  
all things have been created through him and for him.  
He himself is before all things,  
and in him all things hold together.  
He is the head of the body, the church;  
he is the beginning, the firstborn from the dead,  
so that he might come to have first place in everything.  
For in him all the fullness of God was pleased to dwell,  
and through him God was pleased to reconcile to himself all things,  
whether on earth or in heaven,  
by making peace through the blood of his cross.**

Here is the answer to those who say there are other forces that are prevailing and to whom worshippers must appeal before they can access God. And in so saying, those advocates of this are undermining the supremacy of Christ, and the perfect offering of himself on the cross.

The hymn expresses the supreme victory of Christ over all other divinities, all other attempts to subvert the pathway to God. Let's take it line by line:

Christ is the image of the invisible God – in the Greek, the word for image is icon. He is the icon of the invisible God – God who indeed is the untouchable and unseen supreme being. Christ represents God as an icon.

He is the first born of all creation – here is a statement of the pre existence of the Christ, the God ever present before and beyond the historical incarnation. As we say in the creeds, Christ is begotten, not made. Everything else is made, created – not Christ. Christ is the perfect example of God, no less even in substance.

In him all things were created, things in heaven and on earth – so nothing is excluded. In Plato's popular understanding of the cosmos the things in the heavens, literally the sky and realm above the earth, were of a more perfect substance than the polluted images on earth. There was a huge difference. But in Christ things in heaven and earth are subject to the creating, defining hand of God.

The things seen and unseen are created – even that which is beyond mere human perception, stretching the thinking of the new christians even as it stretches our thinking now.

Nothing is exempt from God's originating hand: thrones, dominions, rulers or powers – these are the names of all the intermediaries that are threatening to upset the christian community in Kolossai and the other cities of the Lykos Valley. Christ makes all these things subject and so the threat of the competing religions is made redundant. All these things are created through him and in him.

And Christ is himself before all things – an emphasising statement beginning at v 17, expressing his primacy and in him all things hold together.

Therefore Christ is like a great cosmic body and everything is connected to him. The understanding of a cosmic body formed part of oriental philosophy that was present in Kolossai and in the near east in general. It came from the Chaldean philosophers, Zoroastrianism, and the ancient eastern understanding of God as heavenly and incorporate.

And he is the head of the body of the church – here is a specifically christian statement. No other religion expressed the godhead in this way. This is a deep incarnational theology. The church, the assembly in the Greek, the *ekklesia*, is the body – members, flesh – this is a very pauline understanding, and Christ is its head.

Some traditions of worship state: we are the body of Christ. So that's all of us. It's awesome really – that this supreme godhead, the beginning and the culmination of creation, of the whole cosmos, within and beyond our knowing, actually manifests as one of us, as a human body.

He is the icon of the invisible God... And because Christ is that very image, and we are cast in the same image, how very great is our responsibility to be faithful members of that body.

Christ is the first born from the dead – again a specifically christian statement. It refers to the resurrection of the body. Again, no other religious tradition understood the next life in this way. Think of Paul's speech on the Areopagos in Athens in Acts 17.32 'When they heard of the resurrection of the dead, some scoffed.'

Can you start to see how appealing was this new religion? It promises more than any previous faith could offer. That one would live again – not in some eternal banquet or festival with a god, as in some of the non christian religions, but actually alive in Christ in a totally new sense. Total salvation, no what ifs or buts.

Christ is first born from the dead to illustrate that he is first in everything – a pre existence theology again.

Because of this first place, and I'm at verse 19 now, the fullness of God was pleased to dwell. Here's an early example of a theology that's not quite explicitly trinitarian yet – the doctrine of the trinity doesn't get worked out for another century or so, but which names Christ and God as one and equal. Note that in any pre existence theology we're dealing with the second person of the trinity, with the Christ, the eternal Christ, and not the human person of Jesus of Nazareth who was born of Mary and who suffered and died a fully human death. This is about the godhead in him.

Again, because of this first place, God was pleased to reconcile all things into the godhead, everything – things on heaven and on earth – repeating what was stated earlier in the hymn to capture the scope of creation.

And finally, this reconciliation happens through the peace made by the blood, the sacrifice of Christ on the cross.

So that's a quick tour through the great Kolossian hymn.

**Slide**

- The hymn is the answer to the competing religions and alternate viewpoints that stress Christ is not sufficient.
- The hymn has been inserted into the letter from the traditions of oral worship. It is likely it would have been sung, hence the designation of 'hymn.'
- I think the letter writer composes the entire correspondence around the primary place of the hymn in a similar way that the writer of the gospel of John used the Logos hymn – In the beginning was the word...
- The hymn is a piece of highly articulate poetry. It is carefully constructed and makes use of poetic tools of alliteration, assonance and repetition of words and themes, enclosing a unit.

### Questions?

- **Where else in the New Testament do you know of hymns or highly poetic pieces?** Philippians 2.4-11; John 1.1-16; Luke 1.46-55 the Magnificat, like the Song of Hannah in Samuel; Luke 1.68-79 the Benedictus, or the Song of Zechariah; Luke 2.29-32 the Nunc Dimittis; Ephesians 2.4-7. There are others of course, but they are not as obvious.
- **Can you see the theme of the conference, turning darkness into light reflected in the hymn?** Straight after the hymn, from 1.21, the writer goes into describing the state of the Kolossian people before the reconciliation they have now accepted in Christ: 'you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless before him – provided that you continue securely established and steadfast in the faith [so no wandering away from the path and being swayed by the false religions] without shifting from the hope promised by the gospel you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel.'

Let's keep moving with the Kolossian text: in chapter 2 the writer, using Paul's name and authority, which is his right, expresses the struggle of prayer and the knowledge of distance and separation from the people who are dear to him, the Kolossian christians. The intention is to let the people know that they matter, and to encourage them to hold steadfast to the faith they have received.

### Slide

- Think about how good it is to be encouraged when things are getting tough.
- The life of faith is not always easy. The road is bumpy because life's journey provides many challenges. Think of a time when you have struggled because of something that has happened to you or to someone whom you love and care for. Just take a moment to bring that to mind – how important was faith for you at that time? Did the community of worshippers and the knowledge of others praying help you? Sometimes things are really hard to deal with and it's not always possible to even pray – that's when the prayers and support and faith of others carries you.  
The letter writer is offering that support to the believers in Kolossai, even though he is absent: 2.5 'For though I am absent in body, yet I am with you in spirit, and I rejoice to see your morale and the firmness of your faith in Christ.'
- Have a look at 2.4: 'I am saying this so that no one may deceive you with plausible arguments.' Take yourself back to the position of being a new christian worshipper and hearing the alternative and persuasive speech of those in the congregation advocating deference to intermediaries. What they are saying probably sounded reasonable at the time – how much greater the importance of the encouragement offered by the letter writer with the hand and authority of Paul.
- And now 2.8: 'See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ.' We'll be looking at this passage even more closely in the third session.



It's a really critical verse in the letter. Philosophy – volumes of scholarship has not come to a consensus on exactly which philosophy is intended here. Again, we call to mind the stratified universe of Plato. Empty deceit – harsh words, according to human tradition – so the influence of the world and other religious beliefs is present.

#### Slide

- Think about how the influence of the world and human tradition has affected the church today. How might we counter it? Is it too late? Does the advice from the letter offer any advice to us today – or is it a document confined just to the past? Discuss at your table group for a few minutes. [Does anyone want to offer any comments?]
- In 2.16 the writer refers to matters of food and drink, and observing festivals and new moons and sabbaths – 'Let no one condemn you,' it says. So do not be led astray by the alternative teachings. The new Christians nonetheless lived in this world, as we live in the world and in the time in which we do, and there were things people had to do to participate in ordinary life. Those in positions of civic authority still had to attend and take part in the worship of the Roman emperor. This was part of the process, a formula of being a leading citizen. Remember that Kolossai was part of the wider province of Asia Minor. How would you feel if you had to pay homage to a human leader? There were a lot of challenges to new Christians in the cultural mix into which they were placed.

#### Slide

- 2.18 'Do not let anyone disqualify you, insisting on self abasement and worship of angels, dwelling on visions, puffed up without cause by a human way of thinking, and not holding fast to the head, from whom the whole body, nourished and held together by its ligaments and sinew, grows with a growth that is from God.'
- Let's have a little think about angels. The writer's on rocky ground here because angels have a firm place in the bible: where else in the New Testament do you hear of angels? What does the letter writer mean here? Imagine again you are a member of the new Kolossian church.
- Don't forget that Michael the Archangel has a strong tradition of being present and saving as commander in chief of the heavenly hosts in this area.

In chapter 3 the text moves into the household code, some of which you will recognise from other biblical letters. We're not going to look at this too closely today. Throughout each passage however, the primacy of Christ is emphasised, overshadowing any possibility that the alternative teachings in Kolossai could have any authority.

The purpose of the letter is to bring the people back on track, to encourage them that faith in Christ is sufficient for them, and that all else belongs to the realm of darkness. Light is in Christ alone.

In chapter 4 the greetings and news are expressed. People's names are used: Tychikos, Onesimos, Aristarchos, Mark cousin of Barnabas, Jesus Justus, Epaphras, Luke, Demas, Nympha – in whose house the church meets, Archippos. All these names give authority to the church, say to them that they are not working alone but they are in unity with a wider entity that is growing stronger all the while.

But it will not be until the year 313 that the emperor Constantine the Great will declare Christianity as the official religion of the Roman Empire. Until then there is much work to be done. Think about the work of the church today as society around us in Australia becomes more unchurched. How can this letter be a tool for us?

Tomorrow we will be taking the contemporary and topical issue of refugees and asylum seekers, and the concept of bondage and imprisonment found throughout the letter and applying it.

### **ACW Conference Bible Study Session 3**

Today is the final day of the study sessions on the Letter to the Kolossians. On the first day we set the context of the letter, raised the issues that the new christian community faced in the cooking pot of religions and cultures, and we took an archaeological perspective on the site of Kolossai itself.

Yesterday we engaged more fully with the text of the letter itself. We imagined what it might be like to be a person living in the city of Kolossai, a new christian, one who faced the influences of the world and the demands to conform to the alternative and competing religious cults.

Today we are going to identify a contemporary issue and see how the letter speaks into the issue and helps us to respond as christians, with a secure and strong faith.

#### **Slide**

An issue for all Australians is how we as a country deal with the influx to our shores of refugees and asylum seekers. This is an issue that has been long standing in politics and in the social sciences, and it's not going away in a hurry.

Let's have a listen to a local Adelaide poet, a guy by the name of Geoff Goodfellow, who I happened to meet when I was newly ordained at a northern suburbs high school. We didn't like each other first, but it didn't take long for the barriers to be broken down and a friendship to be formed. Geoff writes about the working class people, the underdogs, any who are marginalised by a society and nation that is upwardly mobile, and which discards the poor and suffering into a place of powerlessness and hopelessness. Geoff speaks for these people. He wrote an amazing poem called 'Turning in Circles.' Here it is:

#### **Slide - boats**

[read poem]

In 2001 the Tampa sailed into history, coming to the rescue of a severely stranded, physically sick and desperate group of asylum seekers heading to Christmas Island with the hope of obtaining refugee status in Australia. Later that same year the political crisis summed up in the cry of 'children overboard!' actively demonised asylum seekers with a view to a party gaining votes in the federal election. It's still going on. Some of the most vulnerable people in the world continue to be used by politicians to manipulate voters, and to play political games, all at the ultimate expense of those who are so disempowered.

#### **Slide - people**

The government's policy on asylum seekers is controversial and emotional. Anything that taps into a place where human beings suffer is bound to cause heated debate, to bring out the best and the worst in people.

I'd like to tell you a couple of short stories. Personal experience always has the strongest impact – particularly upon the one who is affected. When I was still a student in training for ministry I was alone in the office of the church – it was St Cuthbert's Church in the Adelaide suburb of Prospect. A woman walked in. She was veiled and wore shabby clothes and held a handbag that was clearly from an op shop toy box, with children's texta drawn over it. She had very poor English, but she managed to communicate to me that she needed material assistance. She was two weeks out of the Woomera detention centre, she and her husband and two children.

We worked to help the family over the coming months. It turned out they were rather fundamental islamists from Iraq, but it didn't matter. A relationship had been made. Our children shared their toys with the new children. The family cooked us meals. It was an amazing experience.

More recently, in my last parish, a family from the African country of Burundi came to worship with us. They had impossible English, but we nonetheless worshipped together. I prepared the children for confirmation and baptised a baby. I learned that the family had spent ten years in a refugee



camp in Tanzania before being allowed to come to Australia. Some family members were left behind. There were deep scars on the head of a teenaged boy, who was subdued and clearly carrying a burden of previous hardship.

These are the stories of refugee people that have touched me. I expect there are more stories amongst you.

- Does anyone want to offer a brief encounter that has changed their mind about refugees, or affirmed what they have already believed?

When a story touched you the wider issue no longer becomes something you can ignore: turn off the television or radio, or offer cheap comments in conversations about politics and society. You have learned that real people are involved. When real people are identified in an issue the stakes become different.

I'd like us to have a look at some references to imprisonment in the Letter to the Kolossians, and see whether any of these can help us form a theological basis for responding to the issues surrounding asylum seekers and refugees.

We all know that in Australia and in other countries, people arriving 'illegally' to our shores are incarcerated. The notion behind this is that a person entering without regular documentation and following the usual processes may be a criminal or terrorist, and that the safety of Australian citizens needs to be protected. It is not a bad thing to want to protect Australia from being infiltrated by people who intend harm to others.

However, incarceration has its own set of problems, particularly when children are involved. The psychological short and long term effects of being imprisoned are well documented. What else is there we as a country can do? Let's have a look at some biblical references:

#### **Slide**

There are four direct references to being bound, or imprisoned, in the letter. We'll have a look at each one.

#### **Slide**

2.8 'See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ.' We had a quick look at this verse yesterday. The telling words are 'takes you captive.'

Paul the apostle's experience of ministry involved several incarcerations. He was imprisoned for long periods at least in Ephesos, which is in proximity to Kolossai, and in Rome, where he lived out the last of his days. He was severely mistreated by civil and religious authorities in Philippi, and he was constantly being threatened with physical punishments and arrest.

Some might say that kind of record is consistent with a criminal. However, Paul was doing the work of Jesus and felt that for his sake he was willing to undergo whatever it took to establish the church he was called to work in.

'See to it that no one takes you captive through philosophy and empty deceit, according to human tradition...' Human tradition is translated from what literally is 'the giving over of human things.' Human ways of dealing with things are ways that are strongly influenced by the human desires for power and self comforts. Human ways are susceptible to corruption and abuses.

#### **Slide - Question**

Do you think the current policies of dealing with asylum seekers, particularly the incarceration of people, are more about following a typical human way of doing things?

Remember the Kolossian hymn we looked at yesterday, at how Christ was the image of God, and that we human beings are members of his own body, cast in the same image. Are we doing justice

to that image by incarcerating people who come seeking asylum? Or are we being too dominated by human tradition, and are not Christ centred?

I recognise that this is an emotive and hot issue. Not everyone may share the same opinion, but I ask you to respect each others voices.

Take some time to discuss at your table groups. Afterwards I'll invite some responses.

[Ask for responses]

### **Slide**

In chapter 4 we find several more references to imprisonment. The first of these happens at 4.3: 'At the same time pray for us as well that God will open to us a door for the word, that we may declare the mystery of Christ, for which I am in prison.'

The literal translation of being in prison is in the Greek is: 'for which even I have been bound.' Here, as in all the imprisonment references, a spiritual message can also be given. Paul might well be literally in a prison with bars, and the metaphor of a door being opened for the word might be the hope of release so that he can continue to go out and do his work for Christ. But he might also be imprisoned in his relationship with Christ – not in a negative way, but in a deeply intimate way. It is Christ to which he is bound, and the bonds are so deep that he can find no separation.

The spiritual way of looking at imprisonment and binding in the letter is a hopeful way of interpretation of the text.

There's also a cultural thing going on here that might need some explaining, and which is generally lost on modern readers of the letter.

I'm going to talk for a short while about mystery cults in the ancient world. How many of you have heard about 'the mysteries?' As the name suggests, not a lot is known about them because they were meant to be kept secret. But we nonetheless do know things through some ancient sources and artefactual finds.

### **Slide – Mystery cults**

Some ancient pagan cults in the Graeco Roman world had mysteries associated with them. The mysteries are simply initiation rites into a cult – nothing too mysterious about that concept. The cult of Dionysos, popularly known as the god of wine, was one such cult that had mysteries. Here's an example of what we know from the mysteries: on the left a ritual involved the placing of a pottery phallos in a wicker basket known as the liknon. The basket was covered with a cloth and part of the processes of initiation involved exposing the phallos within the basket to the initiand – shock effect? I don't know – this is a strange one, and typical of Asia Minor! In the cult of Mithras, the god closely identified with the Roman army, the ritual slaying of a bull would happen at initiation and the blood from the animal would drip through a grille on the floor of the temple and flow over the initiand, who was waiting underneath.

Anyway, a person who was initiated was not meant to reveal the processes to anyone outside of the cult. The mysteries were not a part of the public cult, which anyone could participate in, but only those who were initiated.

### **Slide – villa of mysteries**

Here's a well known image of initiation rites in Pompeii – part of the complex scenes of initiation into the cult of Dionysos.

### **Slide – caves and pottery**

Near Kolossai caves have been found on a hillside containing pottery sherds. These may be part of vessels once used in initiation rites. Caves were particularly typical places for mysteries.

What's this got to do with the biblical text we're looking at and the theme of imprisonment? Well one of the processes of initiation into a cult involved a time of physical bondage to a temple and service to the god. The Roman writer Apuleius, who wrote *Metamorphoses*, or to use the English title, *The Golden Ass*, writes about his own initiation into the cult of the oriental god Isis. He spent a time of about a month in bonded service before he was admitted into the cult properly.

Now the letter writer was well aware of the cultural mixes in the city of Kolossai. He knew that people, including the new christians, many of whom were also jews, were familiar with the language of other cults. The terms of bonding and mysteries were known to the people and the letter writer taps into this common experience to draw people into Christ: 'that God will open to us a door for the word, so that we may declare the mystery of Christ, for which I am in prison...' so Paul is bonded to Christ with the same intensity that an initiand is bonded to the god of the cult – except more so, because the promises of afterlife are so much greater.

#### **Slide**

What are christian rites of initiation? Ask for responses. Baptism – full member of church. Not secret from anyone however, although some people might still think so. In the early church the preparation for admittance into the church took about three years.

Let's move on.

#### **Slide**

4.10 'Aristarchos my fellow prisoner greets you, as does Mark the cousin of Barnabas, concerning whom you have received instructions – if he comes to you, welcome him.'

So here the writer of the letter is encouraging the hearers that there are others who are prisoners to Christ in the way of Paul. This is to provide hope that they are not alone and that others are praying for them, building them up against the adverse ways that are being spoken to them.

Literally, the word for fellow prisoner in the Greek is 'prisoner of war.' It's a much stronger term.

- What might the term mean in this context: prisoner of war?
- Does it take it to a different level?

It certainly does mean solidarity in the battle, perhaps the battle away from deference to the elemental spirits and other intermediaries which are being put up in the way of God.

#### **Slide**

4.18 Remember my chains.

This line comes right at the end of the letter. It is indeed a reminder to people to the audience that there is a cost to all this. Prayers of struggle and hardship have formed the background and contents of the letter. 1.24: 'I am now rejoicing in my suffering for your sake...' 1.29 'For this I toil and struggle...' 2.1 'For I want you to know how much I am struggling for you...' The knowledge of being distant from the community, yet hearing that the congregation are being disuaded from the primacy of Christ, is a burden on the church leaders in major cities like Antioch, Rome and Jerusalem.

Remember my chains – it has cost me much to follow this way. It will cost more aswell, including the loss of life of christians in the coming decades under bursts of persecution. There will be martyrs for the faith, including Paul, who died in Rome, in prison.

#### **Slide - refugees**

Yesterday I asked you to imagine being a new christian in the city of Kolossai and you were confronted by the alternative teachings of members of the worshipping congregation, and how you would respond. Today I want to ask you to imagine being a person who has been living a life of fear

and exclusion from ordinary civil life. Perhaps you are a mother with young children. Perhaps you are an older person who has lost home and possessions.

You are unable to even begin the process of applying for entry into another country because you, or your spouse or close relative, are deemed a person who has done the wrong thing, and you live in fear. With the last of what you own you have secured a passage on a ship which will take you to Christmas Island, or perhaps even to Australia itself, where you have heard that everyone is treated well and even foreigners have equal rights.

You are a christian. Do these verses relating to bondage, captivity and imprisonment, offer you any hope? Draw on other aspects of the letter aswell.

End in prayer.

### Appendix 3 National Conference 2011 Participants.

#### Special Guests

Rev Lee Moon Sook	Executive Secretary Asian Church Women's Conference PROK Office Building, Academy House, San 76, Insu-dong, Gangbuk-gu, Seoul, South Korea 142-714	
The Revd Joan Riley	PO Box 264, Burnside SA 5066	Bible Studies

#### National Life Members

Mrs Shirley Brooks	20 Risely Street, Kings Meadows , TAS 7249	Observer TAS
Mrs Juanita Miller	8 Floreat Crescent, Trevallyn, TAS 7250	Delegate TAS
Mrs Eunice Reidy	8 Fairmont Drive, Kilsyth VIC 3137	
Mrs Ailsa Skippen	8 Milford Street, Alderly QLD 4051	
Mrs Janet Watts	12/27 Prisk Street, Karrinyup WA 6018	Observer WA
Mrs Dorothy Wright	16B Cadell Street, 5049 Seaview Downs SA 5049	

#### Retiring National Executive

President	Miss Margaret Flint OAM 56 Fisher Street, Norwood SA 5067	Observer RNE
Vice President	Mrs Dorothy Ferrier 5B Windsor Road, Glenside SA 5065	Delegate RNE
Vice President	Major Wanda McKeand 2/4 Martin Street, Glynde SA 5070	Delegate RNE
Treasurer	Miss Christine Barber 26 Whitney Street, Cheltenham SA 5014	Delegate RNE
Minute Secretary	Ms Aileen Eldridge 6 Kennett Street, Para Hills SA 5096	Observer RNE
FLC Convenor	Mrs Margaret Greenslade 18 Acorn Parade, Oakden SA 5086	Delegate RNE
Social Justice Convenor	Mrs Kath Smith 18 Walton Avenue, Clearview SA 5085	Delegate RNE
Special Days Convenor	Captain Judith Dell 2/103 Galway Avenue, Broadview SA 5083	Observer RNE
WKS Convenor	Mrs Maureen Clark 572 States Road, Onkaparinga Hills SA 5163	Delegate WKS
ACW Inc Website Manager	Mrs Brenda Dickinson 3/53 Kurrajong Street Sutherland NSW 2232	Observer RNE

#### Asian Church Women's Conference Australian Representative

Captain Donna Bryan	1/38 Aberdeen Road, Blackburn South Victoria 3130	Delegate ACWC
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#### Incoming National Executive

President	Major Laurel Pearce 4/242 Lawrence Street, Bedford WA 6052	Delegate INE
Vice President	Reverend Lee Edwards 9/115 Epsom Avenue, Redcliffe WA 6104	Delegate INE
Vice President	Mrs Marie Majoor 22/27 Pearson Drive, Success WA 6164	Delegate INE
Secretary	Mrs Margaret Ker 92 Vincent Street, Mount Lawley WA 6050	Delegate INE
Treasurer	Mrs Leeola Loughnan 4 Heatherton Mews, WA 6025	Delegate INE
FLC Convenor	Major Olive Dell 3 Kapok Court, Alexander Heights WA 6064	Observer INE
WKS Convenor	Mrs Meryon Goode 7 Kingsley Drive, South Guilford WA 6055	Delegate INE

#### Winifred Kiek Scholarship Trust

Mrs Cynthia Gifford	1/432 Magill Road. Kensington Park SA 5068	Day Visitor WKS Trust
Mrs Lois Denholm	13 Clyde Street, Modbury SA 5092	Day Visitor WKS Trust
Mrs Jean Roberts OAM	18 Parkview Avenue Grange SA 5022	Day Visitor WKS Trust

#### ACT UNIT

Mrs Helen Raymond	17/146 Shackleton Circuit, Mawson ACT 2607	Delegate ACT
Mrs Jean Thomson OAM	36 Musgrave Street, Yarralumla ACT 2600	Delegate ACT
Mrs Janet Abrahamffy	13 Altair Place, Giralang ACT 2617	Observer ACT
Mrs Angela Devlin	10 Crafer Place, Kambah ACT 2902	Observer ACT
Mrs Margaret Lawton	10 Pope Street, Hughes ACT 2605	Visitor ACT
Mrs Helen Lloyd	7 Mokoan Place, Duffy ACT 2611	Visitor ACT

**NEW SOUTH WALES UNIT**

Mrs Helen Hill OAM	57 Station Street, Thornleigh NSW 2120	Delegate NSW
Mrs Nola Dickson	PO Box 213, Epping NSW 2121	Delegate NSW
Mrs Helen Richardson	33 Lynwood Avenue, Dee Why NSW 2099	Observer NSW
Mrs Isabel Hewitt	35 Veda Street, Hamilton NSW 2303	Observer NSW
Major Lynette Middleton	3/14-16 Tuffy Avenue, Sans Souci NSW 2219	Visitor NSW
Mrs Pamela Freeman	52 Woodbury Street, North Rocks NSW 2151	Visitor NSW
Mrs Lorraine Hughes	7 Wolf Close, St Clair NSW 2759	Visitor NSW
Mrs Marie McCann	10/51 Upper Pitt Street, Kirribilli NSW 2061	Visitor NSW

**QUEENSLAND UNIT**

Mrs Elaine Hales	37 Burralong Street, Deagon Qld 4017	Delegate QLD
Mrs Margaret Florence	55 Jagora Drive, Albany Creek Qld 4035	Delegate QLD
Mrs Fran Moss	4/7A Copernicus Street, Wynnum West Queensland 4178	Observer QLD
Mrs Alyson Madsen	PO Box 1648, Corindale Queensland 4152	Observer QLD

**SOUTH AUSTRALIAN UNIT**

Rev Nita West	5/589 Greenhill Road , Burnside SA 5066	Delegate SA
Mrs Barbara Grear	6 Koonunga Avenue, Rostrevor SA 5073	Delegate SA
Mrs Marion McCall OAM	"Avignon" 36 Penno Parade, South Blackwood SA 5051	Observer SA
Mrs Coralie Wright	9/16-20 Hazel Road, Salisbury East SA 5109	Observer SA
Mrs Anne Parnis	8 Cowper Street, Glenelg SA 5045	Visitor SA
Mrs Pat Walker	U6/31 Royal Avenue, Pooraka SA 5095	Visitor SA
Mrs Bridget Smith	31a Margaret Street, Norwood SA 5067	Visitor SA

**TASMANIAN UNIT**

Mrs Dulcie French	27 Matelle Court, West Ulverstone Tasmania 7315	Delegate TAS
Mrs Kath Pearce	2/40 George St., Devonport Tasmania 7310	Observer TAS
Mrs Marie Byrne	7/9 Alexandra Road Ulverstone Tasmania 7315	Visitor TAS

**VICTORIAN UNIT**

Mrs Lorraine Davis	586 Lacys Road Ross Creek Victoria 3351	Delegate VIC
Mrs Anne Kennedy	29 Abercromby Road Blackburn South Victoria 3130	Delegate VIC
Mrs Lola Adam	27 Byron Street, Box Hill Victoria 3128	Observer VIC
Mrs Pat Burchell	23 Avondale Grove, Mount Waverley Victoria 3130	Observer VIC
Mr Laurie Burchell	23 Avondale Grove, Mount Waverley Victoria 3130	Visitor VIC

**WESTERN AUSTRALIAN**

Mrs Gillian (Gill) Muir	Villa 27 St Ives Retirement Village, 22 Carnegie Place, Mandurah WA 6210	Delegate WA
Mrs Margaret (Peg) Sanders	Cambrai Village, 198/85 Hester Avenue, Merriwa WA 6030	Observer WA

**National Denominational Representatives**

CWLA	Mrs Madge Fahy 29 George Street, Ashwood Victoria 3147	Delegate
Churches of Christ	Mrs Marj Dredge 11 Ballast Court Sheidow Park SA 5158	Delegate
Lutheran Women of Australia	Mrs Grace Bock 6 Gowrie Street, Torrens Park SA 5062	Visitor
	Mrs Shirley Teusner 16/11 Hutchinson Road Gawler East SA 5062	Visitor
MU Australia	Mrs Elizabeth Harris 98 Masters Street, Riverton SA 5412	Delegate

Presbyterian	Mrs Cathie Ross 7 Hindmarsh Court, Salisbury SA 5108	Delegate
	Mrs Lorraine Rodert 6 Ellerslie Street, Kensington Gardens SA 5068	Observer
Salvation Army (Eastern Territory)	Major Lillian Hodges 56B Edgbaston Road, Beverley Hills NSW 2209	Observer
Salvation Army (Southern Territory)		
	Major Elaine Johnson 26/300 Elgar Road, Box Hill South VIC 3138	Delegate
	Ms Iris Bray 234/220 Middleborough Road, Blackburn South Vic 3130	Observer
UCAF	Reverend Alistair Christie Villa 28 Adria Village, 89 Fremantle Drive Stirling ACT 2611	Delegate

### **Special Interest Groups**

#### **Day Visitors**

Mrs Eva Cooper	2 Richard Street, Brooklyn Park SA 5032	Visitor SA
Mrs Jean Fordham	30 Adey Road Blackwood SA 5051	Visitor SA
Mrs Lois Hoeper	29 Pier Street Glenelg SA 5045	Visitor SA
Mrs Beth Ingram	11 Laurence Street Dover Gardens SA 5048	Visitor SA
Mrs Denise Robinson OAM	15 Terrigal Road Redwood Park SA 5097	Visitor SA
Mrs Ann Rogers	1 Greenfinch Place Mawson Lakes SA 5095	Visitor SA



## Appendix 4 CONFERENCE PROGRAMME

### MONDAY 10

10.00am Registration  
12.30 – 1.30pm Lunch  
2.00pm  
Devotions National Executive  
Introduction/greetings  
Procedural Matters  
3.30pm Afternoon Tea  
4.00pm General Session 1  
2009 Nat. Conf. Minutes  
Remembrance and  
Thanksgiving  
6.30pm Dinner  
7.30pm Ecumenical Service  
9.00pm Supper

### TUESDAY 11

Breakfast 7.15 – 8.30am  
9.00am News/Notices  
Devotions WA Unit  
9.30am Bible Study  
10.30am Morning Tea  
11.00am Business Session 2  
WKS Business  
Conference photos  
12.30pm Lunch  
1.30pm Business Session 3  
Annual General Meeting  
ACW Inc.  
Constitution Discussion  
3.30pm Afternoon Tea  
4.00pm Business Session 4  
6.30pm Dinner  
7.30pm Entertainment  
Tutti – Ensemble

8.45pm Devotions ACT Unit  
9.00 pm Supper

### WEDNESDAY 12

Breakfast 7.15 – 8.30am  
9.00am News/Notices  
Devotions Queensland Unit  
9.30 am Bible Study  
10.30am Morning Tea  
11.00am Business Session  
5  
12.30pm Lunch  
1.30pm Business Session  
6  
Rev. Lee Moon Sook  
ACWC

3.30pm Afternoon Tea  
4.00pm Panel/Discussion  
6.30pm Dinner  
7.30pm Quiz Night  
8.45pm Devotions  
Tasmanian Unit  
9.00pm Supper

### THURSDAY 13

Breakfast 7.15 – 8.30am  
9.00am News/Notices  
Devotions NSW Unit  
9.30 am Bible Study  
10.30am Morning Tea  
11.00am Rostrevor College  
Aboriginal scholarship  
students  
12.30pm Lunch  
1.30pm Briefing Incoming  
National Executive

2.30pm Free time  
3.30pm Afternoon Tea  
4.00pm Informal convenors  
Groups  
6.30pm Formal Dinner  
Entertainment:  
Induction National Executive  
2011-2013:  
8.45pm Devotions  
NE 2011-2013

### FRIDAY 14

Breakfast 7.15 – 8.30am  
9.00am News/Notices  
Devotions Victorian Unit  
9.30am Business Session 7  
10.30am Morning Tea  
11.00am Business Session 8  
Devotions SA Unit  
12.30pm Lunch