

Australian Church

Women



FELLOWSHIP DAY

July, 1970



Theme:

Communication

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COMMUNICATION

Introduction to Fellowship Day 1970.

In this endeavour to tackle the problem of COMMUNICATION, we realise that we are only scratching the surface. For it is a tremendous problem and basic to much of the world's problems.

COMMUNICATION between people—husband/wife, parent/child, teacher/pupil, employer/employee, politician/elector—between peer groups, age groups, siblings. Between nations and between organizations.

New media are continually being opened up. Dance, Music, Art, in all its forms, Demonstrations of all kinds, Advertising, TV, Radio, and so it goes on . . .

However in presenting first a worship time, using that experience when God communicated with Isaiah and he with God and then looking through the quiz into some of the ways through which people communicate and following this by listening to what God is saying to us in the scripture readings and grounding all this preparation in the sketch; we hope some useful thinking will follow, as you endeavour to answer the questions suggested.

In concluding the service we re-commit ourselves and all our faculties in prayer.

We respectfully suggest that an address is not necessary, but leave this to you and your need.

As resource material and for further study of this subject we commend Reuel Howe's 'The Miracle of Dialogue', Marshall MacLuhan's 'Understanding Media' and The Bible, especially the Gospels.

—W.I.C.C. (S.A.)

APPROACH:

Leader: I see the Lord sitting upon a throne, high and lifted up, and his train fills the temple. Above it stand the seraphim: each has six wings; with two they cover their face, with two they cover their feet and with two they fly. One cries to another and says, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory".

CONFESSION:

All: Woe is me! for I am a person of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.

ASSURANCE OF PARDON:

Leader: Lo, I touch your lips, your iniquity is taken away and your sin forgiven.

WORD:

A Voice: Whom shall I send, and who will go for us?

RESPONSE:

All: Here am I: send me.

HYMN: "Lord, speak to me." (Tune: Fulda)

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| Lord, speak to me, that I may speak | O strengthen me, that while I stand |
| In Living echoes of Thy tone; | Firm on the rock and strong in Thee, |
| As Thou hast sought, so let me seek | I say stretch out a loving hand |
| Thy erring children, lost and lone. | To wrestlers with the troubled sea. |
| O teach me, Lord, that I may teach | O fill me with Thy fullness, Lord, |
| The precious things Thou dost impart; | Until my very heart o'erflow |
| And wing my words that they may | In kindling thought and glowing |
| reach | word, |
| The hidden depth of many a heart. | Thy love to tell, Thy praise to show. |

READING:

I spoke, Lord, and I am furious,
I am furious because I worked so hard with gestures and with words.
I threw my whole self into them, and I'm afraid the essential didn't get across.
For the essential is not mine, and words alone are too shallow to hold it.
I spoke, Lord, and I am worried.
I am afraid of speaking, for speaking is serious;
It's serious to disturb others, to bring them out, to keep them on their doorsteps;
It's serious to keep them waiting with outstretched hands, longing hearts,
seeking for light or some courage to live and act.
Suppose, Lord, that I should send them away, empty-handed.
And yet, I must speak.
You have given me speech for a few years, and I must make use of it.
I owe my soul to others, and words are crowding to my lips to bring it to them.
For the soul could not express itself if speech were taken from it.

QUIZ—two people:

Q. What is communication?

A. Communication is an effective message produced by effective means and results in the required action being taken.

Q. What is an effective message?

A. An effective message must "say" to the "listener" what the author intends.

- Q. How can this be done?
 A. This can be done if the author uses language and media acceptable to his audience.
- Q. What kinds of language are there?
 A. The kinds of language we use are art, music, symbols, touch and speech.
- Q. All of these! How and when?
 A. An **Artist** paints or carves and his viewer accepts or rejects, receives or passes by. A **Musician** composes or plays, his audience hears what he is "tuned" to hear.
 A **touch** can say "I love you" . . . it can say "That is the man" . . . touch can communicate.
Symbols strike dread or joy.
Speech written or spoken is the commonest language.
- Q. What kind of media?
 A. The media we use are newspapers and magazines, TV and radio, a letter or phone call, a concert or Art Gallery. The telegram or letter . . . The medium colours the content of the message.
- Q. How can I learn to communicate?
 A. By listening to the artist.
 the writer.
 the musician.
 the speaker.
 By listening to your husband/wife.
 your children.
 your parents.
 your friends.
 By listening to the press.
 the radio and TV.
 By listening to Humanity.
 Nature.
 God.
- Q. It is hard!
 A. It is very hard . . . till you learn to love.
- Q. What has love to do with communication?
 A. Those who love bear no resentment, no impatience, no selfishness. Because they care, they can communicate.

READING (The New Testament in Today's English Version) I Cor. 13:4-7
 Love is patient and kind; love is not jealous; or conceited, or proud; love is not ill-mannered, or selfish, or irritable; love does not keep a record of wrongs; love is not happy with evil, but is happy with the truth. Love never gives up: its faith, hope and patience never fail.

HYMN: "Our Father, Thy dear Name doth show" (Tune: Forest Green)

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| Our Father, Thy dear Name doth show | Alike we share Thy tender care; |
| The greatness of Thy love; | We trust one heavenly Friend; |
| All are Thy children here below, | Before one mercy-seat, in prayer |
| As in Thy heaven above. | With confidence we bend; |
| One family on earth are we, | Alike we hear Thy loving call, |
| Throughout its widest span: | One heavenly vision scan, |
| O help us everywhere to see | One Lord, one faith, one hope for all, |
| The brotherhood of man. | The brotherhood of man. |

Bring in, we pray, the glorious day
 When warfare shall be stilled,
 And bitter strife be swept away,
 And hearts with love be filled.
 Help us to banish pride and wrong,
 Which, since the world began,
 Have scarred its peace; and so make strong
 The brotherhood of man.

READING (The New Testament Today's English Version) Math. 13:10-23
 Then the disciples came to Jesus and asked him, "Why do you use parables when you talk to them?" "The knowledge of the secrets of the Kingdom of heaven has been given to you," Jesus answered, "but not to them. For the man who has something will be given more, so that he will have more than enough; but the man who has nothing will have taken away from him even the little he has. This is the reason that I use parables to talk to them; it is because they look, but do not see, and they listen, but do not hear or understand. So the prophecy of Isaiah comes true in their case:
 'You will listen and listen, but not understand;
 You will look and look, but not see.
 Because this people's mind is dull;
 They have stopped up their ears,
 And they have closed their eyes.
 Otherwise, their eyes might see,
 Their ears might hear,
 Their minds might understand
 And they might turn to me, says God,
 And I would heal them.'

As for you, how fortunate you are! Your eyes see and your ears hear. Remember this! Many prophets and many of God's people wanted very much to see what you see, but they could not, and to hear what you hear, but they did not.
 Listen, then, and learn what the parable of the sower means. Those who hear the message about the Kingdom but do not understand it are like the seed that fell along the path. The Evil One comes and snatches away

what was sown in them. The seed that fell on rocky ground stands for those who, receive the message gladly as soon as they hear it. But it does not sink deep in them, and they don't last long. So when trouble or persecution comes because of the message, they give up at once. The seed that fell among thorns stands for those who hear the message, but the worries about this life and the love for riches choke the message, and they don't bear fruit.

SKETCH (Could be produced as a play or used as a play-reading):

Cast: Two teen-aged people (a, b), their mother (mum), and her mother (gran).

Scene: In the living room of any house. The two young people have returned from seeing a film called "The Sower".

a and b (entering): Hi! Mum.

Mum: Hello dears, did you enjoy the show?

b: Oh! It wasn't bad, a bit crummy though; reminded me of Uncle Bill.

One of the chaps in it was always complaining about the crops.

a: I thought the bit about the girl who wanted to be a social worker and then didn't because this chap started telling her of all the awful things she would see, was sad.

b: But she was a terrific actor: I thought it was very good you know—true to life. There's always those creeps who spoil people's lives.

Mum: What did you think of the Misses McGillicuddy?

a: Have you seen it?

Mum: No, but I have read the story.

b: They were a couple of gossips if there ever were. They reminded me of the . . .

Mum: That will do.

b: Well so they did. Always jumping to conclusions and usually the wrong conclusions . . . petty tell-tales. Their wretched gossiping almost ruined the school teacher's career.

a: Oh! but he was divine!

Mum: Divine?

a: Oh! you know what I mean.

Gran: May I come in?

a and b groan audibly.

Gran (who has entered): I have just been reading a letter from John. He says the film 'The Sower' is very good. I see it is showing at the local cinema. I was wondering whether we might go to see it.

a: We've just been Gran.

b: We told you we were going.

Gran: Oh! Did you? I couldn't have heard you. ?

a: But Gran, you said "How nice" and gave us each fifty cents.

Gran: Oh! Did I? I didn't know you were going to see 'The Sower'. You are always going out I just can't keep up with you.

Mum: Did John make any other comment?

Gran: Yes, he said something about an inspiring ending which was so refreshing these days.

Mum: As I remember the story; it was very much a case of family background—as I always say a good home life and family background are a wonderful heritage.

b: The story might have said that to you Mum, but the 'goodies' were really very ordinary people. In fact the boy in it comes from a very ordinary home. But he had enough sense not to get contaminated. No one persuaded him to think differently from what he knew to be right.

Gran: It all sounds a bit involved to me.

a: Well Gran, it was basically the same experience that each person had. But the way they responded made each case different. Some just couldn't see their opportunity and then crooks came and took their possessions. Some like the girl who wanted to be a social worker were easily put off by gloom merchants. Then there was the teacher whose life was almost ruined by gossips. Then there was the boy who was a good listener and was able to sort out what was true and what wasn't and stuck to his guns.

Gran: His guns. Oh! don't tell me it is a western.

a and b (both groan).

Mum: I think we will have a cup of tea. Will you girls go and make it please?

TALK TIME (either in one group or several groups):

As listeners, respond, reflect and comment on the content of the sketch.

Where was there good communication?

Where was there poor communication?

What does this sketch say to us about perception and listening?

PSALM (all):

The heavens declare the glory of God; and the firmament sheweth his handiwork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world.

In them hath he set a tabernacle for the sun. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.
 The statute of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.
 More to be desired are they than gold, yea than much fine gold: sweeter also than honey and the honeycomb.
 Moreover by them is thy servant warned: and in keeping of them there is great reward.
 Who can understand his errors? Cleanse thou me from secret faults.
 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgressions.
 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

READING (for two speakers):

- A. Speech, Lord, is a gift, and I have no right to be quiet through pride, negligence, cowardice or apathy.
 Others have a right to my words, to my soul.
 For I have a message to give them from You,
 And none other than I, Lord, can give it to them.
- B. But I have something to say, short perhaps, but welling up from my life, from which I cannot turn.
- A. But my words must be true words.
 It would be a breach of trust to seek the attention of another and under cover of words not reveal the truth of the soul.
 The words that I pour out must be living words, full of the mysteries that my unique soul has grasped, mysteries of the world and of man.
- B. The words that I speak must be conveyors of God, made to reveal my soul, and my soul knows You and holds You close.
- A. Forgive me, Lord, for having spoken so badly.
- B. Forgive me for having spoken often to no purpose.
- A. Forgive me for the days when I tarnished my lips with hollow words, false words, cowardly words, words through which You could not pass.
 Uphold me when I must speak in a meeting, intervene in a discussion, talk with a brother. Grant above all, Lord, that my words may be like the sowing of seeds,
 And that those who hear them may look to a fine harvest.

PRAYER TIME:

I. THANKSGIVING

Leader: Almighty God, whose glory the heavens are telling, the earth Thy power and the sea Thy might, and whose greatness all thinking and feeling creatures everywhere herald: to Thee belongeth glory, honour, mighty greatness and magnificence now and forever to the ages of ages (Liturgy of St. James, 2nd Century). O God, who has called us to share in the service of Your kingdom: for all Your gifts which aid us.

Response: With grateful hearts, we thank You.

Leader: For our bodies with their strength which You have given us to use in the service of Your kingdom.

Response: With grateful hearts, we thank You.

Leader: For our minds with the power to think and to understand, enabling us to work intelligently for Your kingdom.

Response: With grateful hearts, we thank You.

Leader: For those gifts of the spirit which enable us to perceive and enjoy all beautiful things and to know You and Your great love for mankind, and thus to work earnestly for Your kingdom.

Response: With grateful hearts, we thank You.

Leader: For all those who have pioneered before us for Your kingdom, for the wise of every land and nation and all Your true followers in every rank of life:

Response: With grateful hearts, we thank You.

Leader: And above all, for the great gift of Your Son, Jesus Christ, for His example, His teaching and the depths of His suffering love:

Response: With grateful hearts, we thank You.

II. INTERCESSION

Leader: Almighty God, Who hast taught us to remember others before You, we pray:

For all clergy and ministers, and all who guide the thoughts of people by their writings; for all artists, poets, dramatists, musicians and journalists; that inspired by fine ideals, our common life may be crowned with beauty and vision:

Leader: Lord, hear our prayer.

Response: And let our cry come unto You.

Leader: For those who care, and who are striving to break down barriers and build links . . . between generations, between classes and between races, that they may meet success in their efforts to communicate.

Leader: Lord, hear our prayer.

Response: And let our cry come unto You.

Leader: For those whose lives are embittered by ignorance, intolerance, hatred or fear in the home, in the community and between nations, that they may be softened through coming face to face with knowledge, acceptance, love and trust.

Leader: Lord, hear our prayer.

Response: And let our cry come unto You.

Leader: For all members of Your Church in its various branches, that we may be ready to listen to each other, to learn from one another, to bear one another's burdens, and so to play our part in the healing of our divisions.

Leader: Lord, hear our prayer.

Response: And let our cry come unto You.

III. PENITENCE

O God, our Father, there are so many things within us which so often keep us from hearing Your will as we might. Forgive us we pray:

The pride, which does not recognise its own need;

The self-will which wants no way but its own;

The wilful blindness which refuses to see what it does not wish to see;

The wilful deafness which refuses to hear what it does not want to hear;

The false independence which resents advice;

The foolishness which thinks it knows best.

Take from us everything that would keep us from hearing Your voice today, and help us to listen, to understand, and to obey; through Jesus Christ, our Lord. AMEN.

IV: DIRECTION

Leader: Grant us today, O God, the seeing eye, the hearing ear, the understanding mind, and the loving heart, so that we may see Your glory, and hear Your word, and understand Your truth, and answer to Your love; through Jesus Christ, our Lord.

All (in unison):

O God, touch every part of us with your spirit and Your power;

Be in our eyes that they may see beauty in the simple, and Your face in the face of everyone in need;

Be in our ears, that above the clangour of the world, we may hear Your voice speaking to us;

Be in our hands, that they may be strong to do all that You give us to do;

Be in our feet, that they may walk resolutely in the path You appoint;

Be in our minds, that they may be eager to learn, adventurous to think and retentive to remember;

Be in our hearts, that we may learn to love You with all our strength, and our neighbour as ourselves.

O God, we pray that You will make us all

To walk in Your light,

To act in Your strength,

To think in Your wisdom,

To speak in Your truth,

To live in Your love.

OFFERING AND DEDICATION:

HYMN: "Almighty Father of all things that be" (Tune: Chilton Foliat)

Almighty Father of all things that be,
Our life, our work, we consecrate to Thee,
Whose heavens declare Thy glory from above,
Whose earth below is witness to Thy love.

Thou dost the strength to workman's arm impart;
From Thee the skilled musician's mystic art,
The grace of poet's pen or painter's hand,
To teach the loveliness of sea and land.

Then grant us, Lord, in all things Thee to own,
To dwell within the shadow of Thy throne,
To speak and work, to think, and live, and move,
Reflecting Thine own nature, which is love.

BLESSING (in unison):

May the blessing of God Almighty, the Father, the Son and the Holy Spirit rest upon us, and upon all our work and worship done in His name. May He give us light to guide us, courage to support us, and love to unite us, now and forevermore. AMEN.

The service has been prepared by the Women's Inter-Church Council of South Australia, and produced by Australian Church Women, C/- Victorian Council of Churches, 100 Flinders Street, Melbourne, 3000.

The Australian Church Women was established by the Australian Council of Churches, to co-ordinate the work of women in the member churches throughout Australia. It operates through the State Units and prepares two services annually, Fellowship Day on the fourth Wednesday of July, and World Community Day on the fourth Friday of October. The Australian Church Women encourages support of the Women's World Day of Prayer, and promotes the Fellowship of the Least Coin. Through the Committee on Co-operation of Men and Women in Church, Family and Society, it is linked with the Department of this name in the World Council of Churches in Geneva.

The offering taken at this Service will be used for the work of the Australian Church Women, and in particular the Winifred Kiek Scholarship. Money collected should be sent to the treasurer of the W.I.C.C. in your own State.