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AUSTRALIAN CHURCH WOMEN  
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NATIONAL COMMITTEE  
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1970  
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MINUTES  
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ST HILDA'S COLLEGE,  
COLLEGE CRESCENT,  
PARKVILLE, VICTORIA.  
=====

FEBRUARY 3rd - 6th.  
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I N D E X  
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AGENDA

2 - 3

PARTICIPANTS

4 - 5

MINUTES OF NATIONAL COMMITTEE

ATTACHMENTS:

Report of Working Committee

Fellowship of the Least Coin Report

Winifred Kiek Scholarship Committee Report

Committee on Co-operation Report

Financial Statement

Financial Summary

Christian Concern - Dr Una B. Porter

Alcoholism and the Community - Professor Basil Hetzel

Greetings from Mrs Rathie Selveratnam

Minute of appreciation of life and work of Lt. Colonel H. Cross

Meditation used by Deaconess Dorothy Young

Statement and Recommendations from National Committee Meeting

AUSTRALIAN CHURCH WOMEN

NATIONAL COMMITTEE MEETING -- AGENDA

February 3rd - 6th, 1970

TUESDAY, February 3rd

- 12:30 p.m. Lunch
- 2:00 p.m. Opening Worship  
Welcomes
- 3:30 Afternoon Tea
- 4:00 Session 1: Receiving of Agenda  
Minutes  
Appointment of Committees  
Report from Working Committee  
Financial Report
- 6:00 Evening Meal
- 7:15 Session 2: W.W.D.P. Greetings  
Report from State Units  
Reports from Federal Denominational Women's  
Report re United Churches Groups  
Report from Fellowship of the Least Coin
- 9:00 Evening Prayers
- 9:15 Supper

WEDNESDAY, February 4th

- 8:00 a.m. Breakfast
- 9:00 Bible Study
- 9:45 Introduction of Theme 'Christian Concern' - Dr Una Porter
- 10:45 Morning Tea
- 11:00 'Christian Concern' - Alcohol - Professor B. Hetzel
- 12:30 p.m. Lunch
- 2:00 Session 3: Winifred Kiek Scholarship  
Fellowship Day and World Community Day  
Report and News of 1970  
'Women at Work'
- 3:30 Afternoon Tea
- 4:00 Session 4: S.A. Ad Hoc Committee Report re Travel Pool  
Tasmania recommendation of change of name  
Issues
- 6:00 Evening Meal
- 7:30 p.m. 'Christian Concern' - Drugs - Dr D.J. Oldmeadow
- 9:00 Evening Prayers
- 9:15 Supper

THURSDAY, February 5th

- 8:00 a.m. Breakfast
- 9:00 Bible Study



NATIONAL COMMITTEE  
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Participants

OFFICE BEARERS:

President	Mrs F.R. Ashton
Vice-President	Mrs T.H. Coates (Apology)
Vice-President	Mrs Col. H.W. Saunders (Apology)
Secretary	Mrs G.I. Duke
Treasurer	Mrs E. Stephens

STATE UNIT REPRESENTATION:

Queensland	Mrs E. Dingle Mrs G. Udy
N.S.W.	Mrs R.H. Dougherty Head Deaconess Mary Andrews
A.C.T.	Mrs E.H. Winter Mrs C.L. Caldwell
Victoria	Mrs R.A. Fairservice Mrs L.O. Ackland
Tasmania	Mrs G.A. Wood Mrs H.B. Freeman
South Australia	Mrs T.R. Howie Mrs W.K. Johns
West Australia	Mrs P. Eaton Mrs P. Cook (Apology)

DENOMINATIONAL REPRESENTATION:

Anglican	Head Deaconess Mary Andrews
Churches of Christ	Mrs A.R. Jones
Congregational	Mrs D.W. Bailey
Methodist	Mrs A.W. Pederick
Presbyterian	Mrs A. Yule
Salvation Army	Mrs Col. H.W. Saunders Mrs Lt. Col. R. Everett (Pro)

REPRESENTATIVES FROM:

ACC Committee on Co-operation of Men & Women in Church, Family and Society

Mrs T.H. Coates  
Dr Isla Stamp

ACC Executive Committee

Mrs N. Anderson  
Mrs D. Badger  
Mrs F. Packer  
Mrs A. Ralph

WORKING COMMITTEE:

Mrs A.W. Burton (Apology)  
Mrs N. Faichney

WORKING COMMITTEE: (cont.)

Mrs H.T. Rogers  
Mrs J.A. Strack  
Deaconess F. McKechnie

Presbyterian  
Churches of Christ  
Presbyterian

LEADERS:

Dr Una B. Porter  
Deaconess Dorothy Young  
Dr Isla Stamp  
Professor Basil Hetzel  
Dr D.J. Oldmeadow  
Mr V. Hinton

WINIFRED KIEK SCHOLAR:

Miss Veronica Kafa  
(Apology)

Anglican

OBSERVERS

STATE UNITS

N.S.W.	Mrs R.W. Stanhope	Churches of Ch.
Victoria	Mrs A.E. Smith Mrs R. Selby Smith Mrs H. Downes	Baptist Anglican Congregational
South Australia	Mrs A. Gray Mrs H.B. Morrow	Anglican & Presb. Churches of Ch.

FEDERAL DENOMINATIONAL GROUPS:

Anglican	Mrs R. Jessup
Congregational	Mrs H. Downes
Methodist	Mrs A.H. Atkinson
Presbyterian	Mrs F. Coutts
Salvation Army	Mrs Lt. Col. R. Everett

VICTORIAN STATE DENOMINATIONAL GROUPS:

Anglican	Mrs K. Jago
Baptist	Mrs E.G. Chislett Mrs R.G. Haley
Churches of Christ	Mrs M. Stafford
Congregational	Mrs J.J. Cooper
Methodist	Mrs M.G. Barber
Presbyterian	Mrs M. Macneil

TUESDAY 3rd February:  
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**OPENING:** The President, Mrs F.R. Ashton, led the opening devotions for the 1970 National Committee. These were held in the chapel of St Hilda's College.

**WELCOMES:** Mrs Ashton welcomed all members and observers to the National Committee Meeting. Special welcomes were extended to Dr Una Porter, one of our guest leaders and Mrs Grieves our Auditor.

**APOLOGIES:** Apologies were received from Mesdames T.H. Coates, Col. H.W. Saunders, A.W. Burton (Working Committee members); Col. L. Pindred (Salvation Army, Eastern Territory); Mrs P. Cook (W.A.); Miss Veronica Kafa (Winifred Kiek Scholarship holder).

**GREETINGS:** Greetings were received from Deaconess C.I. Ritchie; Mrs Myrna Buschmeyer (U.S.A.) and Mrs Ralph brought greetings from Miss Sabita Swarup of Fiji. A letter from Miss Swarup enclosing a commendation of her work as Secretary at the Navuso Agricultural College was read.

**ROLL CALL:** The Secretary called the names of all those attending as members or observers and introduced them to the meeting.

**MINUTES:** Minutes of the National Committee Meeting, 4th - 7th February, 1969 had been circulated and were confirmed.

**PROCEDURAL ARRANGEMENTS:**

1. The Agenda as printed in the Working Documents was received.
2. Elections: Nominations for Office Bearers and the Working Committee to be in the hands of the Secretary by 9:30 p.m. on Wednesday, 4th February. All nominations must have the consent of the nominee. Mesdames A. Gray and R. Jessup were appointed scrutineers.
3. Discussion took place as to the necessity of forming Committees for special areas of the work. It was decided to appoint committees if and when the need arose. Mesdames T. Howie (S.A.), R. Dougherty (N.S.W.), and G. Wood (Tasmania) were appointed to draw up the Statement and Recommendations to member organizations which would be presented at Session 8 at 11 a.m. on Friday, 6th. It was decided to work as a whole Conference through the Issues, and Problems raised by member Units in their reports.
4. Additional Reports were issued to members: West Australia; Salvation Army (Eastern Territory); summary of Issues raised by member Units; Suggestions concerning ways of raising Money for the 4th Asian Women's Conference.
5. Conference information was also distributed and members were asked to co-operate wherever possible in the use of facilities available at St Hilda's.

**REPORT FROM WORKING COMMITTEE:**

The Report as shown in the Working Documents was presented by the Secretary (Report attached). The Report was received and adopted. After discussion of the report it was decided that Member Units be provided with 10 copies each of the Constitution. This to be provided for information.

The Secretary was thanked for the report.

It was resolved that a Minute of Appreciation of the work of the late Col. Hazel Cross be recorded. Deaconess Mary Andrews was asked to prepare the Minute which would be received on Friday, 6th. Col. Cross was the first Secretary of A.C.W.

It was resolved that a letter of greeting be sent by the President to Mrs Col. H.W. Saunders, a Vice-President, who was absent through illness.

#### FINANCIAL REPORT:

The Financial Statement was presented by the Treasurer, Mrs E. Stephens, and a Financial report was received.

The Financial Statement was adopted with the addition of a total to the Working Document Statement on page 36 with the total of the Winifred Kiek Scholarship Fund Expenses which had not be shown - \$520.47.

On the recommendation of the Working Committee it was resolved to make the following payments:

\$3000 to Geneva for the Fellowship of the Least Coin  
\$50 to be retained for the Administration of the Fellowship of the Least Coin  
\$800 to the Winifred Kiek Scholarship Fund from the Fellowship Day offering  
\$600 to Inter-Church Aid from the World Community Day offerings.

It was also resolved that \$100 be added to the investments for the Winifred Kiek Scholarship fund. It was resolved that bonds already held by Australian Council of Churches for the A.C.W. Winifred Kiek Scholarship fund be transferred to Australian Church Women. This was considered to be wise as the Working Committee changes location.

Disbursement of Travel Pool - money raised by the sale of Ball Point Pens. The recommendation of the Working Committee was accepted concerning this: that the return fare for one delegate be paid to each State Unit - first class return rail fares from Queensland, N.S.W., Canberra, S.A. and W.A. and return economy air fare from Tasmania.

It was further decided to establish the Travel Pool with profits received from sale of ball point pens.

Thanks were extended to Mrs Greaves, Honorary Auditor who attended the session Mrs Greaves was appointed auditor for a further 12 months. Thanks were also expressed to Mrs Enid Stephens, the Honorary Treasurer for her report and work throughout the year.

#### SESSION 2.

Women's World Day of Prayer greetings were brought by Mrs Col. Linnett, President of the Victorian Women's World Day of Prayer Committee.

#### REPORTS FROM STATE UNITS:

A representative from each State Unit spoke briefly to the Report, commenting on the highlights and answering questions asked by members. Speakers were - Queensland - Mrs Dingle; N.S.W. Mrs Dougherty, Canberra - Mrs Winter; Victoria - Mrs Fairservice; Tasmania - Mrs ; S.A. - Mrs Howie and W.A. - Mrs Eaton.

Thanks was extended to State Units for the work which they are doing. New areas of concern are arising and member appreciated opportunity of hearing what others are doing.

#### REPORTS FROM FEDERAL WOMEN'S DENOMINATIONAL GROUPS:

These reports had been circulated in the Working Documents and additional report from the Eastern Territory of the Salvation Army was distributed. Speakers to the reports were Head Deaconess Mary Andrews - Anglican; Mrs A. Jones - Churches of Christ; Mrs Bailey - Congregational; Mrs Pederick - Methodist; Mrs Yule - Presbyterian; Mrs Everett - Salvation Army (Southern Territory).

All ladies reported on special emphases within their work.

#### MISS MARY FOX:

The President introduced Miss Mary Fox who was holidaying in Melbourne. Miss Fox is a Y.W.C.A. Staff member and Youth Organizer and is working in what has been described as the 'largest land parish in the world'. This is in the North West of West Australia. Her place of residence is Derby but her work extends over the vast Kimberley area. Appreciation was expressed to Miss Fox for attending the meeting and sharing some of the joys and problems of her work.

#### UNITED CHURCHES:

Mrs Faichney who has been the Working Committee member responsible for keeping in touch with United Churches in North Australia, described her visit to the North which had included Darwin, Woomera, Alice Springs, Frances Creek, Nightcliff, Katherine. She had been impressed with the courage and deep concern of the women who spent so much of their time living in trying climatic conditions. The question was raised how can we best serve these women? It was decided that contact be made with the women in Northern Territory inviting them to form a Unit which could become a member unit of A.C.W.

Because of the lateness of time the report from the Fellowship of the Least Coin Convener, Mrs Strack, was delayed until a later session.

The evening session concluded with prayers in the Chapel, led by Mrs Eaton of West Australia.

WEDNESDAY, FEBRUARY 4th, 1970

Deaconess Dorothy Young, Principal of Rolland House, led the meeting in Bible Study, from Ephesians Chapter 4.

The morning session introduced the theme 'Christian Concern'. Dr Una B. Porter was welcomed to the National Committee and mention was made of the work she has done in so many Christian spheres, in particular as World President of the Y.W.C.A. St Hilda's College, our home for the National Meeting has also benefitted greatly from her generosity.

Dr Porter developed her theme of 'Christian Concern' by challenging those present to become more aware of their responsibilities and to accept the fact that we must rethink our position on so many things today. Dr Porter emphasized that we must seek ways of reconciliation and be aware of the hopes and fears of people about us.

Thanks of members present were extended to Dr Porter who remained as a member of the National Committee for the rest of the meetings.

The second session for the morning was led by Professor Basil Hetzel, Professor of Social and Preventive Medicine at Monash University. His theme was 'Christian Concern - Alcoholism and the Community'. In a thought provoking address Professor Hetzel made us very aware of the necessity of some concerted community conscience being aroused about the alcoholism in our midst. He compared the approach of the community to the problem of heart disease to that of the problem of alcoholism. It is very evident that much documented study is necessary on this very real community problem. We were made very aware of the need for helpful caring from all sections of the community. Professor Hetzel answered questions raised by the members and was thanked for his address by Mrs Morrow.

### SESSION 3. WINIFRED KIEK SCHOLARSHIP

Mrs Ashton welcomed members of the Winifred Kiek Scholarship Committee who had been invited to this session to meet Miss Kafa the Scholarship holder. Unfortunately the Convener, Mrs A. Burton was unable to attend. Regret had been expressed earlier that Miss Kafa had not been able to arrive in time for the National Committee but had been delayed in the British Solomon Islands due to health formalities.

Mr Alan Humphries of the Victorian Education Department, Director of Migrant Education outlined the course which Miss Kafa would undertake whilst in Australia.

Suggested dates of visits to other States by Miss Kafa were: September 1st to 22nd Tasmania; September 23rd to 3rd October South Australia; October 4th to 18th Victoria; October 19th to November 7th N.S.W.; November 8th to 22nd Queensland.

Mrs Bailey of South Australia had arranged for a tape recording to be made by the Rev. Winifred Kiek telling of her early work in Australia. Thanks was expressed to Mrs Bailey for doing this and the cost of the tape was passed for payment. Opportunity for members to hear the tape, which would be used for publicising the Winifred Kiek Scholarship, would be made at the conclusion of the evening programme.

### FELLOWSHIP DAY and WORLD COMMUNITY DAY:

Themes for 1970 would be Fellowship Day - "Communication" this was a new format of service prepared by S.A. Members were urged to encourage local groups to make use of the material provided in the service and not simply to use speakers.  
World Community Day - 'It's a Small World' had been prepared by the Salvation Army.

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It would be necessary to consider themes for 1971 and who would prepare the material. This would be discussed on Thursday and members were asked to be prepared to offer suggestions.

It was resolved that in future A.C.W. be responsible for payment of printing and despatching to State Units Fellowship and World Community Day material.

#### 'WOMEN AT WORK':

Thanks were expressed to Mrs T.H. Coates for her production of this newsletter. It was decided to send 20 copies of this to each State Unit. The President intimated that she would convey greetings to Mrs Coates from the National Committee.

#### FELLOWSHIP OF THE LEAST COIN:

The Convener Mrs Strack reported on the Fellowship of the Least Coin. A new Circle of Prayer was in the process of publication and it was hoped that it would be ready during 1970. New leaflets about the Least Coin had been prepared and were available. Interest continued to grow in all States and thanks were expressed to the Conveners for their co-operation. The book 'In Quest of the Least Coin' is available in Australia. Mrs Strack recommended this to members. A contribution had again been received from T.P.N.G.

Members were invited to write up suggestions of project to be recommended to the Fellowship of the Least Coin for 1971. These would be considered at a later session.

#### SESSION 4:

#### REPORT FROM 'AD HOC' COMMITTEE re TRAVEL POOL

Mrs Gray from South Australia introduced the proposal that paper notelets be sold and the profits be used for a Travel Pool. After much discussion it was decided that 5,000 packages of note paper to sell at 60 cents be printed through the South Australia Unit. It was decided that each State be responsible to handle notepaper directly from South Australia. It was resolved that a Travel Pool (National) be accepted in principle. It was also resolved that a Travel Fund to be used for bringing two representatives of each State Unit to the National Committee Meeting be set up and that it be used at the discretion of the National Committee after consideration of recommendations of the Working Committee. The Fund to be financed by profits from sale of notelets and ball point pens.

#### CHANGE OF NAME:

The proposal by Tasmania that the name of A.C.W. be changed to 'Women's Inter Church Council of Australia' was discussed but was not favoured. It was resolved that State Units be asked to consider changing their name to .... Church Women where necessary e.g. N.S.W. Church Women.

The evening session was led by Dr Don Oldmeadow, Chief Medical Officer of the Mental Health Authority of Victoria on the theme 'Christian Concern - The Drug Taker'. Dr Oldmeadow again emphasized that we must be aware of attitudes to this problem.. We must learn to understand what makes people want to take drugs and then how we must approach their treatment and rehabilitation. Love is a necessary ingredient for dealing with these people. He concluded his address with a quote 'Live with Enthusiasm'.

Evening prayers in the Chapel were led by Mrs Ralph.

THURSDAY, FEBRUARY 5th, 1970

The morning Bible Study was again led by Deaconess Young on 1st Corinthians. Deaconess Young employed varying methods of Bible Study which could be used in group work.

#### SESSION 5:

Details of nominations received for delegates to the fourth Asian Women's Conference would be placed on Notice Board and election would take place on Friday. Two representatives and two observers could be sent. Discussion took place as to ways and means of raising the necessary money to send delegates. It was resolved that State Units should share in raising this money. Some Units already had plans in hand for this.

Consideration was given to listed projects for recommendation to the Fellowship of the Least Coin. It was resolved to recommend the Institute for Aboriginal Affairs as the project in Australia and to recommend assistance in training wives of Theological students in Institutes in i. United Church, Paronga Theological College, Rabual and ii Lutheran College, Lae. It was urged that the United Church of T.P.N.G be encouraged to form its own Women's group so that they might make recommendations on their own behalf.

It was resolved that State Units be urged as a matter of importance to try to involve aboriginal women in the work of State Units.

It was resolved that we urge churches of North Australia to form a member unit of A.C.W.

It was resolved that we give Mrs D. Badger authority to state that we would welcome the opportunity of being host country for an Asian Women's Conference. Mrs Badger was congratulated on being a member of the planning committee for the fourth Asian Women's Conference.

#### SESSION 6:

This session was led by Dr Isla Stamp for the Committee on Co-operation of Men and Women in Church, Family and Society. Her theme was 'Christian Concern for Young Children' and she shared the session with Dr Don Oldmeadow. The meeting was chaired by the Rev. Bruce Reddrop, President of the Committee on Co-operation. It was again emphasised that we must be aware of needs and attitudes. Thanks to Dr Oldmeadow and Dr Stamp were expressed. Mr Reddrop reported on the visiting Ceylonese who would do Marriage Guidance Training whilst in Australia. This would be partly financed by a grant from the Fellowship of the Least Coin. In the absence of Mrs Coates Mrs H. Rogers gave a brief report from the Committee on Co-operation.

#### SESSION 7:

##### SPECIAL DAYS 1971:

It was decided to invite West Australia to prepare the programme for Fellowship Day and to simplify the format of the programme. It was felt that we should have approximately one leaflet page of guidelines for service and then guide lines for questions to bring out particular areas of need and needs for women. It was felt that West Australia with its particular experience would be most suitable to prepare this programme.

World Community Day programme would follow if possible the Youth Project of the Australian Council of Churches for 1971. The Working Committee were asked to adapt material prepared for young people for a suitable World Community Day programme.

1971 National Committee: It was resolved that the meeting be held at Deaconess House, Sydney from February 9th to 13th. It was resolved that Queensland be invited to send up to 8 observers as well as two representatives to the National Committee meeting to give opportunity for more members to be aware of the work of the National Committee.

After discussion it was considered that if sufficient money was available from the Travel Fund that consideration be given to paying fares of members of the Working Committee to Sydney in 1971.

SESSION8:

Discussion took place on issues raised by member Units. In particular the possibility of bringing Mrs Selveratnam to various states on the conclusion of her visit to the Churches of Christ World Meeting in October in Adelaide. It was felt that if Mrs Selveratnam is to be used to promote the Fellowship of the Least Coin it would be reasonable to take money from the Fellowship of the Least Coin to pay for fares within Australia.

Discussion took place on 'Communication' with suggestions that each denomination elect a liaison officer to be responsible for disseminating news of the State Unit to her denomination. This is already done in some places. Better use of mass media such as television, local papers, local radio stations. Mrs Coutts had offered to contact radio stations to try for coverage of Mrs Browne Mayer's visit on Friday morning. Questions of further contact with other denominations were considered and it was agreed to try as often as possible.

It was decided to send a greeting to the National Women's World Day of Prayer Committee and to assure them of co-operation at all times. It was decided that the sharing of these concerns was of benefit to all members and that Units should be encouraged to examine patterns and trends and be prepared to experiment where necessary to meet new situations.

The Rt. Rev. Norman Faichney, President of the Australian Council of Churches introduced the speaker for the evening session Mr Vaughan Hinton, who spoke on 'Christian Concern for Developing Nations'. He showed the Film, in which Dr Barbara Ward gave a commentary, 'One per cent plus'. We were challenged by both Mr Faichney and Mr Hinton to be aware of the needs for developing countries and our responsibility to help meet them. Thanks were expressed to these two gentlemen for their thought-provoking comments on the world's greatest needs.

Evening prayers were led by Mrs G. Wood.

*Session 9. to come.*

*2.34 of 1971 min.*

Age - 25 years.

Occupation - School Teacher at Unu.

Academic Record - Senior Certificate 1962. Graduated from Government Teachers' College, Honiara 1964.

Planned Training: February - August teaching English as a foreign language with the Education Department of Victoria. September - December visits to other States. February 3rd-6th National Committee Meeting. (See Winifred Kiek Scholarship Report).

#### UNITED CHURCHES:

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During 1969 Mrs N. Faichney visited United Churches at Woomera, Alice Springs, Tennant Creek, Katherine, Darwin, Nightcliff, Batchelor and Kununurra. Personal contact with these groups has been valuable. Regular contact has been maintained throughout the year. These groups support Special Days and Offerings.

#### COMMITTEE ON CO-OPERATION

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Representation: ACW has been represented by Mrs E. Stephens and Mrs A.W. Burton.

#### PUBLICITY and PUBLICATIONS

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1. As directed by the 1969 National Committee "Women at Work" - News of Australian Church Women has been prepared by Mrs T.H. Coates. This has been sent out with the Minutes and also sent to 'In Unity' and Church Magazines. Some Church Magazines have been most co-operative in printing material from 'Women at Work'.
2. Ball Point Pens:  
Number of Pens purchased from Scribal Pens, Prahran - 15,047  
Income \$1,751.  
Expenditure \$1,232.72.  
Petty Cash - postage etc. \$35.  
Cash in hand - profit \$507.88  
Amount owing for pens \$59.20.  
208 parcels have been posted or delivered by hand during this year.  
336 dozen and 8 pens in hand.  
Some pens which had been distributed last year have not been able to be traced. These have had to be written off.  
  
Distribution of profits from these pens will be considered at the National Committee Meeting.

#### OTHER ACTIVITIES

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During the year ACW was requested to send representatives to a Committee constituted to raise money for a Hall of Residence for Women at the University of Papua and New Guinea. Whilst not able to ask directly for money, the Working Committee felt that publicity within ACW could be given. Accordingly, our President, Mrs F.R. Ashton and Mrs H.T. Rogers represented ACW on the Committee headed by Mrs J.G. Norris, President of the Australian National Council of Women. Women have been invited to subscribe to this appeal which has been commended by the Working Committee.

REPORT OF WORKING COMMITTEE FOR 1969 (cont.)

A very real problem facing the Working Committee is the fact that most meetings are taken up by purely 'machinery business'. Little opportunity is available for real constructive planning as all Working Committee members are already heavily involved in work within their own denomination and other organizations. By the time the Working Committee attends to matters remitted by the National Committee Meeting and normal work which must be done there is no opportunity for widening the scope of A.C.W. Perhaps this is the task of the National Committee Meeting but again there is the frustration of 'machinery business' which needs to be done.

Thanks must be expressed to all member organizations for their co-operation in assisting the Working Committee to undertake the tasks assigned to it. We trust that our theme for the 1970 National Meeting, 'Christian Concern' may inspire each one of us to press on in our aim to unite Australian Church women in their allegiance to their Lord and Saviour Jesus Christ.

ELIZABETH ASHTON,

President.

SHEILA DUKE,

Hon. Secretary.

REPORT ON FELLOWSHIP OF THE LEAST COIN  
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I am pleased to report continued interest in the Fellowship of the Least Coin throughout Australia. This can be attributed to the enthusiastic promotional activities of all State Fellowship of the Least Coin Conveners. Throughout 1969 a continual stream of literature and information has been flowing out to all interested women.

The leaflet "Gifts of Prayer" containing lists of projects allocated between 1958 - 1968 has been readily received. There has been 5,000 extra copies of this leaflet printed and they await distribution. Some copies have been sent to New Zealand.

"Circle of Prayer" Volume III has still been used extensively - altogether 2,530 copies have been distributed in Australia. Some ladies' groups use this as a study booklet. Bendigo, Victoria, is particularly noteworthy where 200 copies are in use, another group calling themselves Fellowship of the Least Coin meet regularly for study of booklet and prayer.

Volume IV is now in the process of production and should be available in Australia by mid-year 1970. The theme being "Who is my neighbour?" - the 24 contributors are from different countries and it promises to be a wonderful booklet.

The 'novel' entitled "In Quest of the Least Coin" by Grace Nies Fletcher has proved popular overseas and will be available in Australia from Melbourne Presbyterian Bookroom from February 1970.

During the year, much publicity was given to Fellowship of the Least Coin by an article which appeared in Presbyterian Life written by Mrs Jean Yule. Many enquiries and consequent participants resulted.

The Chairman of the Asian Church Women's Conference - Mrs Rathie Selvaratnam - has been busily engaged in promotional and administrative work of Fellowship of the Least Coin - travelling to and keeping in touch with many countries during 1969. She now reports that 50 countries are actually affiliated with Fellowship of the Least Coin.

Allocations to Australia for 1969 were \$1,000(U.S.) for:

1. Lay Training Institute in Papua and New Guinea
2. Marriage Guidance Institute  
Invitation to a Ceylonese to pursue study of subject in Australia.

Allocation for 1970:

Prahran Methodist Mission and Christian Community Centre.

DOREEN STRACK  
Convener.

## THE WINIFRED KIEK SCHOLARSHIP COMMITTEE.

In accordance with the decision taken at the 1969 National Committee meeting, the Scholarship committee was moved to Melbourne, the location of the Working Committee. Mrs A.W. Burton was elected Convener of the Committee and during the year Mrs N. Faichney was appointed as the other A.C.W. representative. The President and Secretary were ex-officio members of the Committee and attended the meetings. This proved to be an excellent arrangement, as the President and Secretary were kept fully aware of all details of applications and arrangements as they occurred.

The Working Committee accepted the suggestion of Mrs Faichney and Mrs Burton that we invite the Australian Mission Board of each of the member churches of A.C.C. to appoint a representative resident in Melbourne to the committee. We also invited Inter-Church Aid to appoint a representative. In addition minutes of meetings were sent to A.C.C.E., the Girls' Brigade and the Y.W.C.A. of Australia, who had all expressed interest in the project.

At the first meeting the following principles were drawn up by the Committee.

- 1) Under the present terms of the scholarship Aboriginals were not eligible.
- 2) Preference would be given to applicants between the ages of 25-35 years.
- 3) Preference would be given to candidates for whom further training was not available in their own country.

In accordance with the original terms of the Scholarship, application forms were sent to the Secretary for Inter-Church Aid, the Rev. E. Arblaster so that he could make the Scholarship known to the All-Africa Christian Council, the East Asia Christian Council and the Pacific Council of Churches. Each member of the Committee reported to their Australian Mission Board, which circulated application forms to their overseas missions.

As a result of this a great amount of interest was created in the churches, both in Australia and overseas, and 22 applications were received by the end of November, the closing date. Since then several more have been received, but these were too late to be considered. We have attached to this report a brief summary of each application, so that you may see the wide range of work being covered by Christian women in other countries, and the great need for scholarships of this kind. You will also appreciate the quality of the candidates and the difficulty we had in reaching a decision.

The winner of the Scholarship for 1970 is Miss Veronica Kafa of the British Solomon Islands, and of the Anglican Church. She was strongly recommended to us by the Bishop of Melanesia, Miss Jean Beglen, Director of Education in the Diocese of Melanesia, Mr David Henry, a master at the Peninsula Grammar School who had worked in the Solomons as a volunteer, and Miss Kathleen Holgate, principal of the first co-educational secondary school to be opened in the Solomons. All of these people speak highly of her Christian commitment, her initiative, and her enthusiasm for pursuing her education. Her special concern is the teaching of English and of the new mathematics. There are 26 different languages spoken in the Solomons, and the only common one is English. We have been most fortunate in obtaining the permission of the Minister for Education in Victoria, Hon. L.H.S. Thompson, for Mr Allen Humphries, the Director of Migrant Education, to supervise her training while she is in Australia. Mr Humphries is an Anglican, is most interested in the project and has already met Miss Beglen and discussed Veronica's training with her. From September to the end of the year Veronica will visit S.A., N.S.W., Tasmania and Queensland.

WINIFRED KIEK SCHOLARSHIP REPORT (cont.)

We would like to thank the members of the Scholarship Committee for their interest and co-operation, Rev. E. Arblaster and Rev. Brian Walsh for their assistance in many practical ways, the Hon. L.H.S. Thompson for granting permission for Veronica's being accepted as a trainee at no charge at all to A.C.W., Mr Humphries for undertaking her training, and the Sisters of the Church for providing her accommodation in Victoria. I feel sure that we have a most worthy holder of the Scholarship, and that this year that she spends in Australia will benefit both the Church in the Solomons and churchwomen in Australia.

The Committee would like you to consider the following questions at the National Committee Meeting.

The Committee had to rule out some candidates because of the high cost of fares. Should we therefore limit the applications to areas with cheaper fares?

Should we concentrate on a different area each year?

If so, which area would you suggest for 1971?

How can we raise more money so as to enable more women to take advantage of the training available here?

Can you use Veronica's visit to your State to stimulate interest and encourage donations to the Scholarship Fund?

Will you appoint a Liaison Officer in each State to be responsible for Veronica's programme during her visit to your State?

Is it possible to offer a half-scholarship as well in 1970, as we have received so much assistance with Veronica's expenses.

BETTY BURTON,

Convener.

REPORT OF RELATED COMMITTEE  
=====

COMMITTEE ON CO-OPERATION OF MEN & WOMEN IN CHURCH, FAMILY  
AND SOCIETY.

SAY THAT AGAIN?

This Committee of the Australian Council of Churches deals with a very important aspect of human life, the basic relationship between men and women:

How does a man look at a woman?

How does a woman look at a man?

What makes a good relationship in marriage?

or in society?

or in the Church?

Do men and women succeed in coming to terms with each other, so that they really can co-operate without undue rivalry and without condescension?

These are not easy questions, and this may be the reason why we tend to look the other way and hope that everything will work out all right. The Committee believes that a right view of the man-woman relationship is basic to all the questions it faces:

social issues relating to family life, which include family planning, premarital sex, abortion, divorce and desertion; the relative status of men and women; the place of women in the church and community; marriage counselling and family welfare.

PARENTS AND THE TEENAGE REVOLUTION

Early in 1969 the Committee printed a leaflet under this title, designed chiefly for church groups of men and women, or for groups of women, who wanted to understand the mood of young people and guide them towards maturity. Although it was designed for the middle generation, it was also studied by some groups of young people as a starting point for discussion. The first edition of two thousand copies is running low and a reprint will probably be needed in 1970.

The leaflet is divided into three parts, each with questions for discussion, and can be used to introduce the topic at a single meeting or at a week-end conference or series of meetings.

Copies are available from the Convenor of the Committee:

Mrs T.H. Coates,

Wesley College,

PRAHRAN, Victoria, 3181,

at \$1.20 per dozen copies, post free.

EVE WHERE ART THOU?

The earlier publication of this Committee, "Eve Where Art Thou?", is a study of women's role in the Church, based on a factual survey, carried out in 1966. The work done by a group in South Australia, headed by Mrs R.E. Wilmshurst, who added valuable comments and discussion questions. Some copies are still available and some are being reserved as research documents.

MARRIAGE AND FAMILY

Marriage and family counselling was the theme of the Joint Session organized by this Committee during the National Committee of Australian Church Women in February, 1969, at St Hilda's College, Melbourne. The Rev. Bruce Reddrop, the Chairman of the Committee, gave a report on the Institute on Marriage and Family Counselling, organized by the East Asia Christian Conference in July, 1968, in Bangkok, with recommendations arising from it.

## COMMITTEE ON CO-OPERATION (cont.)

Those who attended the Institute were convinced that the problems of human relationships, including family relationships, were basically similar in all countries represented, in spite of wide diversity of social conditions, and this encouraged them to plan for an interchange of training within the region.

Mrs H.T. Rogers gave an interesting account of the Family Life Centre at Blackburn, Victoria, which was set up by a local church, and runs in association with the Cairnmillar Institute. The Chairman of the session was the Rev. Lloyd Phillips, Director of the Marriage Guidance Council of Victoria.

### OTHER SPEAKERS

During 1969 Mrs Madge Anderson spoke to the Committee on the background and activities of the Committee on Co-operation of Men and Women in the Congregational Church, the only denomination with a committee of this sort.

Professor Carl Wood reported on research he has carried out at the Queen Victoria Hospital on attitudes to premarital sex. He obtained his data from two groups of women, 200 married women, and 100 unmarried women, all of whom had babies at the hospital.

From the replies of the first group it was clear that over two thirds of the women had had intercourse before marriage, and that very few of them used adequate contraception (only eleven reported using the pill). Information obtained from the 100 unmarried mothers indicated very similar behaviour. There is little information available about other sections of the community, but there are indications that there is a high incidence of premarital intercourse, and a high risk of premarital pregnancy.

Such pregnancies can lead to criminal abortion, illegitimate births or hastened marriages, any of which can cause unhappiness and medical problems. The question arises, how do you help people to be responsible about sex. This is a broad social problem, as well as an individual one.

### GRANT FROM FELLOWSHIP OF THE LEAST COIN

Each year the Fellowship of the Least Coin makes allocations to projects of Christian service all over the world. Early in 1969 they made an allocation of \$1000 U.S. to this Committee for the purpose of bringing a man or woman from an Asian country to train in marriage guidance counselling. A nomination has been received from Ceylon, and it is hoped that the scholarship will be taken up early in 1970. The Rev. Bruce Reddrop, in consultation with other members of the Committee, is planning a course of study and interview experience for the recipient of the scholarship.

### CONCERN FOR YOUNG CHILDREN

What happens to the children of working mothers? Dr Isla Stamp, a member of the Committee, who was until recently a Psychologist with the Victorian Department of Health, Maternal and Child Welfare Branch, and is now Convener of the Committee on Day Care for the Victorian Branch of the Australian Pre-School Association, spoke to the Committee about the thorny problems of providing adequate care for the children of working mothers.

At the National Committee of Australian Church Women in February, 1970, she will arrange a session on Christian Concern for Young Children, in which Dr D.J. Oldmeadow will also take part. Should we provide more care for the children of working mothers? Which working mothers? Those who must work, or all those who wish to work?

COMMITTEE ON CO-OPERATION (cont.)

Those who can afford to pay? or those who cannot? Which children? Infants under three years, pre-school children, school-age children out of school hours?

As a result of this session the Committee plans to publish a discussion leaflet to help people to make informed judgments on this important aspect of family welfare.

IT'S UP TO YOU

The Committee realizes that it does little more than raise a question here and there. It believes that it is important for everyone to look at human relationships in the light of their deepest convictions; for Christians this means in the light of their Christian convictions.

JOAN G. COATES,  
Convener.

AUSTRALIAN CHURCH WOMEN

STATEMENT OF RECEIPTS AND EXPENDITURE for the YEAR ENDED  
31st DECEMBER, 1969

RECEIPTS

<u>Fellowship of the Least Coin</u>		
Balance in hand 1/1/69	\$2502.39	
Donations	<u>3434.73</u>	5937.12
<u>Circle of Prayer Vol III</u>		
	<u>260.90</u>	260.90
<u>Winifred Kiek Scholarship Fund</u>		
Balance in hand 1/1/69	1269.31	
Donations	303.80	
Interest on Bonds held by ACC	<u>7.00</u>	1580.11
<u>Fellowship Day</u>		
Balance in hand 1/1/69	338.54	
Offerings	<u>924.27</u>	1262.81
Orders of Service	<u>141.60</u>	141.60
<u>World Community Day</u>		
Balance in hand 1/1/69	265.79	
Offerings	<u>934.20</u>	1199.99
Orders of Service	<u>110.90</u>	110.00
<u>Administration &amp; General Fund</u> <u>including National Com. Meeting</u>		
Balance in hand 1/1/69	<u>257.74</u>	257.74
<u>National Comm. Meeting</u>		
(Registration 80.00)		
(Trip 47.50)		
(Accommodation 568.00)	695.50	
Donations E.L. Williams	2.00	
" " Ch. of Christ Vic.		
Tas. Ch. W. F'ship	<u>10.00</u>	707.50
<u>Donations ACW &amp; Postage refund</u>	<u>6.58</u>	6.58
<u>Levy (7)</u>	<u>28.00</u>	28.00
<u>Teenage Literature</u>	<u>3.20</u>	3.20
<u>Scribal Pen Sales</u>	<u>1790.00</u>	1790.00
<u>Overseas Fund</u>	<u>132.02</u>	132.02
<u>Literature</u>	<u>.30</u>	.30
<u>Bank Interest</u>	<u>94.43</u>	94.43

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\$ 13512.30

\$ 13512.30

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ELEANOR A. GRIEVE

AUDITED AND FOUND CORRECT 8/1/1970

AUSTRALIAN CHURCH WOMEN

STATEMENT OF RECEIPTS AND EXPENDITURE for the YEAR ENDED  
31st DECEMBER, 1969

EXPENDITURE

<u>Fellowship of the Least Coin expenses</u>		
Donation to Geneva	£ 2200.00	£ 2200.00
Printing 7000 Leaflets 'Gifts of Prayer'	112.00	
Petty Cash - Convener	<u>10.00</u>	122.00
<u>Circle of Prayer Vol. III</u>	146.50	
Petty Cash	<u>5.00</u>	151.50
<u>Winifred Kick S'ship Fund Expenses</u>		
Air return fares - Jackie Kini	278.80	
Accommodation in Adelaide	154.00	
Dental attention	48.00	
Working Equipment	17.87	
Secretarial Expenses	16.80	
Petty Cash	<u>5.00</u>	520.47
<u>Fellowship Day Expenses</u>		
Orders of Service 11,000 copies	145.00	
Petty Cash including postage	20.00	
Parcel Delivery	<u>6.90</u>	171.90
<u>World Community Day Expenses</u>		
Donation to Inter-Church Aid ACC	200.00	
Orders of Service	118.00	
Parcel Delivery	<u>4.52</u>	322.52
<u>Administration including National Comm. Meeting expenses</u>	655.60	
Working documents, Minutes & Secretarial expenses	<u>63.47</u>	719.07
ACW Representative to ACC Annual Meeting	<u>25.50</u>	25.50
Duplicating material & envelopes	<u>42.23</u>	42.23
<u>Petty Cash</u>		
Sec. \$40 Treas. \$20 Conveners (2) \$10	<u>70.00</u>	70.00
Scribal Pens (cost)	<u>1070.53</u>	1070.53
Balance 31st December, 1969	8096.58	8096.58

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£ 13512.30    £ 13512.30

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ENID G. STEPHENS

Hon. Treasurer

SUMMARY OF BALANCES IN VARIOUS FUNDS 31st December, 1969

FELLOWSHIP OF THE LEAST COIN	\$ 3615	
Transferred to Administration	50	Balance . \$ 3565.12
WINIFRED KIEK S'SHIP FUND	\$ 1069	
Transferred from Fellowship Day	200	
	<u>1269</u>	
Transferred to Administration		
Accommodation at St Hilda's Coll.		
Nat. Com. Jackie Kini	24	" 1245.64
FELLOWSHIP DAY	1190.91	
Transferred to W.KiekS'ship	<u>200.00</u>	" 990.91
WORLD COMMUNITY DAY		" 877.47
SCRIBAL PENS	719.47	
Debit refunded to General Fund	<u>197.19</u>	522.28
<u>OVERSEAS FUND</u>	<u>132.02</u>	<u>132.02</u>
ADMINISTRATION & GENERAL FUND	<u>763.14</u>	<u>763.14</u>
		<u><u>\$ 8096.58</u></u>

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FELLOWSHIP DAY OFFERINGS 1969

N.S.W.W.I.C.C.	177.52
W.I.C.C. Queensland	61.62
W.I.C.C. Tasmania	23.96
W.I.C.C. Victoria	570.68
Canberra Church Women	30.00
United Church Women's Fellowship Nightcliff	8.85
" " " " Woomera	12.86
" " " " Katherine	35.36
Kingston South Australia	3.42
Total	<u><u>\$924.27</u></u>

WORLD COMMUNITY DAY OFFERINGS 1969

N.S.W. W.I.C.C.	152.88
W.I.C.C. Queensland	43.02
W.I.C.C. Tasmania	20.65
W.I.C.C. Victoria	481.90
Canberra Church Women	25.00
United Church Ladies' Guild Darwin	28.85
W.I.C.C. S.A.	143.00
A.C.W. West Australia Unit	38.90
Total	<u><u>\$934.20</u></u>

## AUSTRALIAN CHURCH WOMEN

CHRISTIAN CONCERN - Dr. UNA B. PORTER

Address given Wednesday, 4th February, 1970.

As women, our preoccupation and concern is very frequently with the young. Christmas has come, and gone, one of the most important Christian festivals of the year (as well as commercial, also). It is a time in which we recollect our Christian Faith, and give thanks to God whom we worship. Jesus came to earth as a very young person, as a Babe faced with the problems of growing up in a seemingly alien world. This seems to be the experience of many young people, throughout history. Today's pressures, and the means of either facing the dilemma, or escaping it, seem greater than ever before. Later in this Meeting you will be considering in more detail with Professor Hetzel and Dr Oldmeadow some of the problems which face us all, and particularly the young. Dr Stamp will underline our concern for the very young.

As women who have already been launched into the seventies with the rest of mankind, we are presented with a challenge, the heroic challenge of difficult times, in which we have to work more actively even than heretofore for a world that needs all of our faith, and hope, and love, and sense of justice, and mercy, and peace ( and perhaps a little personal happiness every so often!)

I appreciate your choice of title for this Meeting: "Christian Concern". One of the greatest attributes of our Lord's life was His personal concern with every individual with whom He came in contact. He has told us - His children - in the Sermon on the Mount, and in His High Priestly Prayer, what He expects of us.

Do you remember Him placing a little child in their midst, and saying: "Except ye become as one of these little ones, ye shall in no wise enter into the Kingdom?" What did He see in that little child at that moment? Was it its innocence, its trust in others, the strength of its weakness, its aspiration, its simple acceptance of all things, and all people, making up its environment? We do not know; we only know that Jesus looked upon the young, and found them basically good.

Likewise He loved the women who came into His life, His mother Mary, the sisters of Lazarus, Mary Magdalene of the streets, the woman at the well. He was concerned, and understanding about their affairs. Mary of Magdala's whole life was changed by His loving concern.

Five thousand came to hear him at the lakeside, and He knew, and recognised, and understood fully their fatigue. He ministered to them all through His confidence, and the display of faith and complete trust of a young lad prepared to give all that he had, because Jesus asked for it. He gave his loaves and fishes, and the joint action of Jesus and the boy resulted in the feeding of 5000 souls and bodies that one day beside the lake.

Jesus acknowledged worldly powers and politics as part of the stream of life in this world, when He said to the Pharisees: "Render unto Caesar the things that are Caesar's" but He constantly reminded His followers that what belonged to God concerned Him much more. We live in this world, as He did, and in some measure have to conform to the ways of the world, but our first allegiance is to God.

At this period of our history we are confronted by a world engrossed in scientific discovery, and its application; by a stupendous increase in the number of young people inhabiting the earth. They are a questioning generation, who tend to reject our more stereotyped ways of thought, ingrained in us by a lifetime of pattern of upbringing, and our acceptance of what was deemed to be good manners, acquisition, and economy. We have been brought up in an acquisitive society, where it was prudent to put by for a rainy day; where it was important to live in this world in such a way that we might inherit Eternal Life.

We are startled by the markedly changed emphases put before us by youth. Many of them feel that our form of Christianity tends to reject them, or at best

CHRISTIAN CONCERN - Dr UNA B. PORTER (2)

We are startled by the markedly changed emphases put before us by youth. Many of them feel that our form of Christianity tends to reject them, or at best, tolerantly admits them to our gatherings, but fails to give them a decisive voice in our conclusions. The Church sometimes indicates that your hair must be gray and short before you are worth listening to! Perhaps that is why I was asked to open this meeting?

The voice of Jesus has been ringing in our ears for 2000 years. He was a young man of 30 to 33, and some of His disciples were younger than He. As someone has said they were an "indifferent group of men-who might have been known as 'dropouts', today".

A year ago the A.C.C. held its Annual General Meeting in Melbourne. You may remember that it proved to be one which may have Historical significance. It was the first time the A.C.C. had invited a number of youthful participants, for they felt it was right and proper to have a young voice in their midst. The General Assembly of the W.C.C. at Uppsala had invited young people to share in their discussions groups, and much the same thing happened here. Constitutionally the young people could not be considered as official delegates because none of them had been appointed to represent any of the member churches of the Council. When it comes to official meetings, the churches rarely look for their representation from the younger age group (nor indeed do they often expect to find responsible voices from the women members of their congregations, except in exceptional circumstances! e.g. Mrs Howie! whom we warmly congratulate.) Last year these young people were given the privilege of participating fully in the working groups - I understand - and in the plenary sessions, but without the power to vote. They were urged to express themselves, and to make their presence felt.

I imagine those who planned the General Meeting felt that the presence of youth would be a healthy and stimulating reminder to the public, and the delegates, that youth is a concern of the church. I am sure that many of the Executive were not only surprised, but hurt, and perhaps angered, when they found these young people had no feelings of gratitude for the privilege they had been granted. At the closing session this youth group asked to be allowed to make a statement before the plenary body, and this was granted.

The voice of one young man said that it had been a soft-soap type of thing to include them in a situation, where they could neither vote, nor speak in full session. Young people wanted to be thought of for their rights as persons, not to be classified as "youth". Their leader said their group was frustrated and insensed by the unrealistic and patronising attitude of the Council towards them. He declared that they felt they had been used - for the amusement and stimulation of the Council, and as a public relations "ginick" to try and convince the public that the A.C.C. listens with open ears to the younger generation. He went so far as to accuse the Council of a dishonest attempt to convince itself that it is involving youth in its work and proceedings, even while it is unwilling to risk giving them a responsible or influential voice in the deliberations. Their presentation closed with an ultimatum listing 3 alternatives:-

- a) that the pretence should be dropped that youth is listened to by the church, and that no young participants be invited;
- b) that paternalism be dropped, and that youth participants be given the right to move motions (pending full Constitutional rights);
- c) that any assumption that youth should be "special" be dropped, and that member Churches be strongly encouraged to send young members as part of their delegations.

This may have been pretty hard for many of the older delegates to accept; I do not wish to discuss it further here. I was not in Melbourne at the time. I merely want to bring it to your attention because I feel it is symptomatic of something which is happening in the world today, of which the great Christian communities, and the Church particularly must take notice.

We know that more and more of our youth are writing the Church off as irrelevant to today's world, and are simply opting out of its structures. What is behind this fact? Are they right? We must not be too hasty in generalising that much of the younger generation is just irresponsible, composed of rebellious kids who are categorically against the "establishment". Let us rather ask ourselves what youth is saying to us. What are they saying about our world? What are they looking for? for themselves, and for their world? Why are they so critical of the older generation, to which many of us belong? We don't like to be criticised, therefore it is easier to presume that they are at fault rather than ourselves.

Firstly, youth is critical of us, because they feel we are not preparing realistically for the world of the future. There is a fundamental difference between these young people, and ourselves when young, as I have already said. We must not forget that this is the first generation which has grown up with T.V. Since early childhood these young people have had paraded before them daily the problems, the facts, the intimacies of both love and hate, the woes of the whole world, on their T.V. screens, day by day as a direct, personal, vivid, immediate experience. There is an urgency amongst them. We still incline to the theory of a long drawn out evolution, whilst they look for instant answers, to everything, including such problems as population explosion, world hunger, and pollution. The T.V. world always presents immediate action, and this mood for the young takes precedence over all other.

They also note that 80% of the world's population is forced to live on 20% of the world's wealth; that the 20% that has the wealth has to create an economy of artificially created demand, and planned waste, to be able to spend it all! They see a world where one third of the population clings to life near a starvation level, and many more go to bed hungry every night. The young believe this is not necessary, as it is now scientifically possible to feed the whole world, if we really get ourselves organised to do so. I, personally, am not sufficiently scientifically oriented to be able to give you the know-how on this vast question! But the tremendous increase in scientific knowledge in the post-war period has brought about all kinds of possibilities in the spheres of nutriment, and feeding that we had not previously dreamed of.

Our young people see men at war, destroying one another for reasons that no-one seems able to explain clearly, or adequately. They are becoming aware that little wars can no longer be won, and big wars have become unthinkable. Yet, none of the principalities or powers seem to be doing anything to put a stop to it all, effectively, anyhow!

I am always struck by the story of the Lord God calling to Samuel in the darkness of the night and sleep, when He could so easily have chosen the old man Eli, with whom to communicate. Three times the child was called, and he went to the old man, thinking Eli had called him. God placed a heavy load upon young Samuel, by revealing to him what would happen to Eli and his house. Samuel feared the result, yet told him the whole prophecy of how God intended to deal with him. Eli recognised the judgment of God, and accepted it, saying: "It is the Lord; let him do what seemeth him good." "Samuel grew, and the Lord was with him."

God trusts the young far better than we do. He knows that the young today have grown up under the shadow of the nuclear bomb, in the presence of noise of one kind or another, and almost continuous. F.V. As Margaret Mead says: "They have a new and different perspective. When we look into the sky at night we see the moon and the stars. When they look up there, they think of space fiction and reality, of Sputniks and Apollos moving away from and back into the orbit of the earth or the moon".

On T.V. they have gazed at our world from the moon, and from outer space, and have seen how remarkably and desperately small our planet really is. They have thought about this small family of man crowded together on this tiny globe, exposed to the whole universe, and they realise better perhaps than some of us do, how inseparably we all belong together. They see a world where society has become dangerously polarised - racially, ideologically, economically - they see an older generation whose awareness is still largely directed towards a small parochial world, (in spite of our pretences of internationalism) interested primarily in their family, their social group, their friends, their own nation at the most. They see the continuation of the nation-state, which simply creates greater affluence in the industrialised countries by exploitation of the developing countries. They hear from their elders ideals of an individualistic social theory, and yet they see all around them a social system where the individual is being increasingly manipulated by one vast concentration of power. We have become a society of organizations. Our institutions have become giants, with manipulative skills. You need only look at our Education department, our Universities, our Hospitals, yes, even our Churches in some places, and our service organizations. Can an individual remain free, and creative, and a true human personality in such a social order? Medical science is helping to make our societies younger and younger in average age, at the same time as increasing the life span. Therefore we find a greater number of older men and women, living longer, still wishing to hold on to positions of leadership and power. Never before in history have there been so many educated young people, yet never before has the leadership been so old. Has youth a chance?

"Join, conform, accept the system, submit to the status quo, shape up, get educated, qualify, choose a career, accumulate wealth, be a success", our young people are told, day in, day out. "Get educated". For what? It is more and more obvious that today's standardised University education lacks imagination about the requirements of tomorrow's world, (they say) and in no way will prepare them for work, or for the new leisure of tomorrow's world. There are 15,000 graduates of the University of Kandy in Ceylon who can find no jobs. Many of them are just opting out, rejecting any responsibility for the on-going life of the world, and wander off in a dream world of drugs, sex, and alcohol.

Secondly, youth questions the older generation's concept of authority, the moral codes based on mere tradition, which to them seem irrelevant to the situation of today's world. The increasing rebellion of youth against these paternalistic structures of society - in some instances at least - is an attempt to grasp a new reality, a new and more authentic basis for authority. The traditional concepts, the sacrosanct notions of God-given natural authority, the authority of officials, of the teacher, the professor, the clergyman, are all being questioned, challenged, defied by youth. In the place of authority based on tradition, youth is seeking for a new reality based on function, and on the verification of their own experience.

This is specially evident in youth's rejection of traditional moral codes. How much of the code governing sexual relationships, for example, - so important to our generation - was really based on the fear of the likelihood of a pregnancy? - a fear which - for the moment anyway - seems to be removed by the "pill"? Are we now so sure that we have a convincing argument to present to our young people to preserve the need for pre-marital chastity? Our arguments, anyway, seem to be somewhat confounded in the minds of the young by the glamour attached to those well known personalities we read about, and see frequentl

seen to be somewhat confounded in the minds of the young by the glamour attached to those well known personalities we read about, and see frequently photographed, who defy convention, and decide to have babies deliberately born out of wedlock? Is it possible that they are seeking a new morality based on existential honesty and integrity which can involve a new style of freedom?

Let me give you an example of this so-called "new morality". Here is a lad I have known since the age of 6, then a pleasant and delightful boy, and a very keen student as the years went by. He has had a brilliant career at University, has won a very substantial post-graduate Fellowship grant for study in Asia. In his final year at University he became very friendly with a delightful girl, whom he took out fairly regularly (when he had nothing more important to do). She also graduated with honours. Because they liked each other they decided to travel to Asia together. When he found the University in Asia where he wanted to study Buddhism, she decided to stay with him, because "it would be so much more interesting to share this kind of experience with someone". They found an apartment and set up house-keeping as it was cheaper and better to do their own cooking. All their letters home have been perfectly open and unapologetic about what they are doing - no pretending to be married. Is there any reason to assume they are living completely together? if so, why not? Why not get married? Well, both of them have about 4 or 5 years of study ahead of them before they can afford a home, and marriage and a family. The girl wants to teach for a couple of years in an Asian country. He probably wants to pursue his studies even further. They have found meanwhile that two can live more cheaply together than apart, and at the same time have companionship that is important to each of them. They may be in for a long separation, and meanwhile each of them is turning out extremely good academic papers. The new morality is existential, it seems to make a lot of sense sometimes, and may not always be bad. I cannot give you the final instalment in this interesting story, because it is not yet lived out. But youth is honest, and unashamedly seeking answers to a way of life for themselves.

Unfortunately, in the case of many immature young people the search for this existential freedom becomes only an excuse for liberty, which can then so easily become licence. We feel there is no true freedom, except with responsibility. This is the key which so many of our young people miss, and as a result seek to destroy themselves, and their hopes of happiness, and making their contribution towards their world, as life crumbles in bitter ashes in their hand.

Thirdly, youth refuses to accept another generation's system of values, and insists on determining for himself his own identity and destiny. He can find no significance in the traditional virtues of "work", "property", "prestige", "position", "achievement", "excellence". Rather he is more interested in the questions of individual meaning, individual purpose, and individual freedom. His question is no longer "What shall I do to earn my living?" but is the existential question "Who am I?" "Why was I born?" "Why am I living?" Underlying much of youth's restlessness is the demand that he be allowed to take responsibility for himself, to find out for himself who he is, to make his own decisions. Actually, not all of today's users of drugs are irresponsible escapist. Some of them are sincere young intellectuals who are experimenting with drugs, because they hope it will be possible thereby to free themselves from the conditioning of their situational experience, their family complexes, their class consciousness, their prejudices, their guilts, their inhibitions - and thereby find themselves in a face to face confrontation with their real self, stripped naked. They hope to accomplish - to acquire in a few short "trips" the self knowledge that might otherwise be gained only through a long period of psycho-analysis.

We have an uneasy suspicion that much of youth's criticisms of our world and of the mess we have made of it is justified. It is not an encouraging picture. It almost seems that "young" and "old" signify two entirely different and probably irreconcilable ways of experiencing the world. "Young" experiences the world as the realm of possibility; "old" means experiencing the world as the realm of reality which can not be altered.

Will we of the Christian faith take these concerns of youth all round our world, seriously? Is the Church ready to really do anything about them? Too often the Christian Church finds itself on the side of the "old". Too often, Christian doctrine seems to want to reinforce the status quo - to lend its religious sanction to the maintenance of the given situation. If the Christian Church is to have an influential voice in tomorrow's world, it must become "young" again. Jesus and His disciples, whom we would regard as young men in our midst, turned the world upside down, largely because of the complacency and self satisfaction of the older members of the then "Establishment".

I would like to suggest to you some areas where I feel it is essential that the Christian Church try to become "young" again, tasks which it must take on if it is to succeed in translating tradition into the secularised language of tomorrow.

First, I think the Church needs to become newly aware of its role in training for world consciousness. We know that the whole wide world has now come within our ambit of full consciousness, it is at our doorstep, it comes with full frequency into our homes, via TV, and the radio. The Church can do much if it sets out to do so, in the formation of attitudes, in education for community. Intelligently, we know we must learn to live together on this small planet, or we shall destroy ourselves. But few of us do much about breaking down barriers, stretching back the horizons of our awareness, until we think in global terms, automatically.

The education of our children becomes vitally important. Is it not possible to train them so that they will develop an habitual readiness to accept every human being as part of the family of man, whatever the colour of his skin? God created man in his own likeness, and set him down in various parts of the earth. Who are we to question His wisdom, or His creation? If we believe that we are all the children of God, why do we self-impose a system of prejudice towards any man, anywhere, or any nation, which after all is only a group of human beings, like ourselves, ever seeking the answers to survival, to peace, to joy? Someone must initiate the study of school curriculums and action in this field. Why not the Church?

We may have the task of urging people to cross barriers, to venture out, to learn more about other people, to choose new experiences, to accept mobility rather than stability. The World YWCA has a new Travel Fund for the benefit of young people under the age of 35 to assist them to travel to international conferences, conventions, council meetings, seminars, consultations, etc., so that they may come to truly know people of other races, languages, nations, and backgrounds, and so in the overall sharing and living together learn a full appreciation of all others. Their responsibility after such an experience is to return to their own homeland, and interpret their findings to those who of necessity have stayed at home. Peace in the world is dependent upon understanding love, unselfishness, sharing, and ever a loving concern such as that shown by our Lord in His dealings with the woman of Samaria at the Well, with the Canaanite woman and her daughter, with the child of the centurion, with the lepers, and those sick of the palsy.

It may be that the most important task ahead of you is that of helping people to understand the relevance of Jesus Christ to today's world - to become aware that all men are created, renewed, and recreated in

Christ's image as the fully human man. This is the Good News of God's liberating intervention in human affairs. This is the final meaning of society, and the goal of our living together. We are called to participate in this humanisation of society, not accepting barriers between races, classes, nations, but transcending them in love; not resigning in the presence of the sin and suffering of men, but fighting for dignity, liberty, the right of full human development of every neighbour in the world.

Second, the Christian Church must keep alive hope - hope which will look forward positively to tomorrow's world - hope which will provide an incentive for a morality by which there is hope of man finally becoming man. Our hope is in the promise of God, incarnate in Christ, liberating man for a life in anticipation of the coming of the kingdom. Hope is the belief that the world is God's on-going creation in which Christ is the ultimate man as man shall be. The penetration of the world with this pattern of manhood is the meaning of history. We are called to participate in this process, by not submitting to the presence of injustice, suffering, want, war, but by anticipating the future of God's creation in acts of justice, healing, liberation.

Third, the Christian Church must take seriously its task of reconciliation. It must train its people to ask themselves in each new situation: "What task of reconciliation has God for me in this particular event at this particular time?" It means that we must train ourselves to think each other's thoughts, to suffer each other's fears, to understand each other's needs. It means we must accept the other's right to his own presuppositions, though he differ from us. Only then will dialogue become possible. Dialogue is the tool of reconciliation. It is the art of struggling with another, without trying to annihilate him, or force him to change position. It is the art of learning from one another. Communication is only possible between free men and women. To be reconciled is to find our unity as God's own people. The Gospel is not a matter of words. It comes in flesh - in people - and often not very remarkable people, people like you and me, or in not very reputable people, whom we could easily criticise, yet still His children; sometimes in young and rebellious people; sometimes in the realism of authentic human situations.

This week I switched on the TV and found myself halfway through an interview with the Rev. Richard Wurmbrand declaring his religious manifesto, which I found profoundly moving. He spoke of his 14 years in prison, amongst criminals, amongst men of disordered minds, and in the midst of great deprivation. He told the interviewer that he had learned to live without soap, without a book or a paper to read, even without food at times. He said to us, the TV viewers: "You can live without all of these things, if you have to, but you cannot live without Christ!"

He asked "What is the ideal of the Western world, the ideal of Australia as a country? Is it money? Is it crazy sex? Is it football?" The interviewer had no answer to give him. He went on to say: "No Westerner seems to know. If I ask a Chinese child what is your ideal? He answers "World Revolution". If I ask a Russian or Rounanian they answer "World Communism". You can ask me what my ideal is. It is Christ, the Son of God. This is my passion. This is the kind of revolution that Christians must believe in. They must know their own answer, the Christians, they must live it, and make it real, their love of God, and of each other and of all men. We must be as passionate in our beliefs, and in our actions, as the other revolutionaries and communists. This must be the passion of every one of us".

Because we know, we are responsible. Perhaps there are young Church women amongst us who will be able to show us how they feel about this all important moment of our lives, this heroic challenge of our difficult times, in which we listen to the voice of God, like Samuel.

in the night watches, and know that it is only with a similar passion to that of our Lord Jesus Christ Himself that we can afford to be truly "concerned" today.

The Church is God's peculiar people, His precious possession. The whole Church is a Priesthood of which Christ is the chief Priest. We are consecrated to the supreme task of bringing the whole world to God.

I would like to conclude with a short poem sent to me at Christmas, and written by this friend herself.

On a still night  
Lit by stars,  
We stood on the green grass,  
Wonderingly,  
Watching the moon  
Riding remote and far  
In a vast heaven.  
To what high adventure  
Had men dared  
That tonight  
They should disturb  
The lunar dust;  
To mark it with their footprints,  
And festoon it  
With the message,  
"We come in peace" .....  
On a quiet night  
Long years ago,  
Men lay on the green grass  
And looked at the stars,  
And were at the birth  
Of God's great adventure --  
The stepping down of God,  
To plant His footsteps  
In the common ways of earth,  
And leave His message  
Hammering at human hearts:  
"God is Peace - God is Love".  
To this most arduous adventure  
We are recalled at Christmas time -  
To match man's skill,  
To meet man's need  
And build the peace:  
To explore the vast resources.  
Of God's spirit,  
And learn to live.

Anna Kirkwood. N.Z.

ALCOHOLISM AND THE COMMUNITY - PROFESSOR BASIL HETZEL

A.C.W. NATIONAL COMMITTEE MEETING - Wednesday, 4th February, 1970.

Today I thought it would be most appropriate if I examined the general question of alcoholism in the community, because I believe that this is perhaps the most important single aspect for us to study at this time. What is done about alcoholism in the community, including the finance made available, will depend in the end on the attitudes of the public. I offer comments and an analysis of the problem in a brief compass which I hope will be of some use.

First let us consider current concepts or "models" of the alcoholic. We are well aware that alcoholism has been described as a "moral problem" for more than a century. It is of interest that a community survey in Iowa (United States) last year revealed that 60% regarded the alcoholic as "weak-willed" and 31% regarded him as "morally weak", although 65% regarded him as "sick", 40% regarded him as both "Weak-willed" and "Sick". These findings indicate the strong moral colouring in attitudes to the alcoholic patient. I suspect that the figures in Australia would not be quite the same - they may not reveal quite so strong a moralistic attitude compared with the mid-Western United States. However, moral attitudes to the alcoholic are, widely prevalent and even behind the Iron Curtain in Russia, for example, the alcoholic is regarded as a criminal. Now, I want to suggest that there are both positive and negative values in looking at the alcoholic in a "moral" way.

The negative aspect consists in the attitude of condemnation and rejection by family and friends which is so common. It is responsible for secrecy about alcoholism and much reluctance in seeking treatment. It is also responsible for a general attitude of rejection by the community which produces punitive measures, evidence for this is not lacking in recent legislation enacted in the State of Victoria only this last year.

The positive value of the moral view is its emphasis on individual responsibility. It has also produced a considerable effort on the part of the churches and other voluntary agencies in helping the alcoholic with recognition that he needs assistance and support in order to be able to take more active responsibility for himself. I think we would all agree that the development of Alcoholics Anonymous has been essentially derived from a moral view of the predicament of the alcoholic. I did have the opportunity of meeting Bill Wilson at a Seminar in the United States in 1954. His experience, which is well-known and described in the book "Alcoholics Anonymous", was essentially a spiritual one. In this he was assisted by an accepting and sympathetic doctor. The emphasis on individual decision and dependence on a power beyond himself is the basic rule in Alcoholics Anonymous. I think all of us who have had anything to do with alcoholics recognise the very great contribution made by Alcoholics Anonymous in the rehabilitation of a significant, even if small, number of patients. The efficacy of Alcoholics Anonymous does indicate to us in medicine the importance of self-help groups and the desirability and value of such groups in complementing orthodox medical management. The communication between a group of alcoholics, some in control of their intake and others in danger of losing control of it, cannot be over-estimated.

The second view, which has been consistently promoted, by the medical profession and by most groups interested in the alcoholic over the last 30 years is that the condition is a "disease". Here again we have both negative and positive values.

The negative aspect includes several corollaries -

- first of all, if the patient has a disease he is no longer responsible for himself, secondly if he has a disease it is a matter for the doctors alone, and thirdly if the condition is a disease then we can wait for a "cure" to be provided by medical science. Implicit in the concept of a disease is that the condition is one disease. I think all of these facets are serious obstacles to better understanding. On the other hand we must admit the view - alcoholism as a disease - has led to research on the condition,

ALCOHOLISM AND THE COMMUNITY - PROFESSOR BASIL HETZEL (2)

particularly some possible defect in the biochemical anatomy of the body which might be associated with a predisposition to addictive alcoholic intake, or susceptibility to physical complications such as liver disease. I think it would be fair to say that so far our research has not been as productive as we would like. However, aversion methods have been developed which have a significant place in management. It can be anticipated that further advances will occur but they are unlikely to be epoch-making. It is just as unlikely that we will find a 'cure' for alcoholism as that we will find a 'cure' for cancer. It is, in my opinion, certain that we have in alcoholism a syndrome and not a single disease state. There are many possible psychological and social, as well as biochemical factors that combine in varying degrees in different patients to produce this condition.

A third view is that of alcoholism as a mental illness - this is the most recent model which again has both negative and positive value. The disadvantage of the concept of mental illness is that, again, diminished responsibility is implied. There is the stigma associated with the notion of mental illness - still a very real phenomenon in our community, and there is also the implication that prolonged psychotherapy is the only treatment that is appropriate to the alcoholic. Whilst this is possible in a few cases, it is manifestly impossible for most and is not a particularly practical way to look at management. On the other hand, positive aspects include the recognition of social factors in causation, the fact that responsibility is not denied in that a patient is shown to be a product of his social environment, his family and occupational situation, and responsibility can be mobilised. However, the most important consequence of the recognition of psychosocial factors in alcoholism is the implication of the role of the social environment in prevention and rehabilitation of the alcoholic.

This leads me on to comparison of community attitudes towards alcoholism and heart disease. We are all well aware that as a result of the activities of the National Heart Foundation over the last ten years there is a greatly improved understanding of the problem of heart disease. Heart disease has been accepted as a problem in which community attitudes are important and for which education is beneficial. This education is concerned with prevention for example, middle-aged men should take some individual responsibility for the prevention of heart disease by the restriction of smoking, control of their weight and willingness to be under medical supervision. How different is the situation with the alcoholic patient 'at risk'. He is not expected to take responsibility for himself, and he is rejected by the community as weak-willed or suffering from a mental illness. Industry is now alert at both management and Union levels to the problem of heart disease whereas with alcoholism they are by comparison, quite apathetic. Hospital treatment facilities are well-established and extensive for heart disease; by comparison they are severely limited for alcoholism. The National Heart Foundation has had two very successful drives for funds, whereas the Alcohol Foundations, have in general found it very difficult to secure the necessary funds. Research in heart disease is abundant; research in alcoholism is severely limited. Extensive education programmes have been undertaken in relation to heart disease; little comparison has been done so far in alcoholism. The pattern is one of acceptance of community responsibility in heart disease, and rejection of community responsibility to a very large extent in relation to alcoholism.

Let us now consider the prevention of alcoholism, in the light of this discussion. Considering the prevention of any disease today we have 3 levels in mind - primary prevention which is concerned with the complete prevention of disease; secondary prevention which is concerned with early treatment; and tertiary prevention which is concerned with rehabilitation of the patient.

Primary prevention in a field like alcoholism or heart disease is concerned first of all with education. Education of the community and the individuals in it - the necessary steps that can be taken in the conduct of life in relation to the physical and social environment, with advice on behaviour and habits which will minimise that particular disease.

This education cannot be considered in broad terms but has to be tailored for special sections of the community - special groups such as employers, government departments, armed services and Unions, require special consideration and special approaches. Schools, at secondary level, and tertiary institutions also require special treatment. Data gathered by Dr Rankin's group at St Vincent's Hospital indicates the high prevalence of drinking in secondary school students in Melbourne. Similar data are available from University students. An understanding of the hazards of alcoholism and heavy drinking in relation to road safety is a matter of major priority in the Australian Community today.

Primary prevention is also achieved by helping agencies and supporting groups in the community who deal with the common crises of human life both the developmental crises, those associated with the seven ages of man, and the accidental crises associated with bereavement, failure, bankruptcy, setbacks of all kinds which are part of the warp and woof of human life. The level of friendship support in the urban community is now being recognised as a major aspect of preventive medicine. It is highly significant in relation to the suicide rate; recent data from England indicates the importance of the Samaritan service in primary prevention of suicide. Similar considerations undoubtedly apply to alcoholism.

At the secondary level, early treatment is obviously highly desirable but here we are confronted with a strong tendency to conceal alcoholism on the part of relatives and friends. Methods for early detection of alcoholism, methods suited for screening are urgently required and here, I believe, use of the blood alcohol measurement by doctors in patients suspected of alcoholism depends on a proper combination of the resources of medical science with suitable personal and social help concerned with the family and employment situation.

Tertiary prevention is concerned with helping the alcoholic find his place back in the community, in his family and in his employment situation and we know - all of us who have had anything to do with the management of these patients - how different a successful rehabilitation can be.

Let me emphasise four major points that I think are first line objectives in developing a more aggressive community approach to the prevention of alcoholism:

1. Cost Benefit Data. I think community acceptance of the importance of alcoholism requires objective data of the cost benefit type. This applies particularly to industry both management and labour, and to government departments. The introduction of a cost benefit approach has been quite recent in the United States following the development of this concept by the former Secretary of Defence in the U.S.A., Robert Macnamara, in relation to the Vietnam War. In 1967 President Johnson, suggested the application of similar concepts to the problem of health care. Detailed calculations have now been made following some initial reluctance by the Department of Health, Education and Welfare in the U.S.A.

For example, a man killed in a traffic accident at the age of 25 represents a loss in economic terms assessed at \$125,698. There is no doubt that alcoholism provides a very large component of this enormous cost of traffic accidents. However, the cost of alcoholism to the community far outweighs the cost of disability of any individual patient. The impact on family life, both direct and indirect, is incalculable. Proper documentation and presentation of an analysis of this type at government and community level would be, I think, extremely important in securing better community provision for a more dynamic and aggressive attack.

2. Education. Special attention should be given to community groups and institutions such as schools, private industry, management, Unions, government departments, and armed services. Each of these groups is worthy of special study and the appointment of a special working group to investigate each of these areas is needed.

3. Early Detection. I would emphasise the need for screening methods designed to provide better detection of 'high risk' drinkers. These high risk factors should be widely known so that a climate of informed opinion is established in the community. The use of blood alcohol measurements should be further explored in the early detection of alcoholism.

4. Clinical Facilities. It must be admitted that more clinical facilities are urgently required. There is only one first class clinical unit in Melbourne and this is at the St Vincent's Hospital. An aggressive approach on the problem of alcoholism will inevitably produce many more patients presenting for investigation and treatment. Facilities at present available are woefully inadequate.

CONCLUSION. In conclusion, let me say that I believe that we are at a turning point in an aggressive and much more optimistic approach to the problem, based to some extent on experience with other community health problems. The enormous cost to the community cannot be ignored and there is, increasing interest and attention being given to the problem by politicians and governments.

What is required is clear leadership and definition of the way in which the problem can be tackled at both primary, secondary and tertiary levels, by expert groups such as the Alcoholism Foundation. I believe that it is not too much to hope that substantial progress in the control of alcoholism could be achieved within ten years by imaginative use of present knowledge.

Basil S. Hetzel.

TO OUR SISTERS BELOVED IN CHRIST GREETINGS

It is with much joy I send you greetings on behalf of the Asian Church Women's Conference and pray that His grace and presence will prevail in all your deliberations.

Every National Meeting provides an opportunity for church women to know one another, to discuss common concerns as Christian Women and to undergird one another in the mission to which we are called by Christ in the world of today. May you as you listen to one another, learn from one another, and love one another by looking outward together in the same direction, make manifest this purpose.

We are strengthened and upheld by your participation in the Fellowship of the Least Coin with us and with women around the world. May we continue to seek channels to bring His love and reconciliation in His broken and wounded world.

I am looking forward with much anticipation to the presence and participation of the delegates and observers from Australia to our Fourth Asian Church Women's Conference in September this year.

With warm wishes,

Yours in His service,

RATHIE SELVERATNAM.

Chairman, Asian Church Women's Conference.

MINUTE OF APPRECIATION OF THE LIFE AND WORK OF LT. COLONEL HAZEL CROSS,  
first Secretary of A.C.W.

Lt. Colonel Cross was a foundation member of the first National Committee of Australian Church Women and became its first Secretary.

To this position, Colonel Cross brought a wealth of knowledge, wisdom and experience from her work as a Salvation Army Officer. Among other positions she held was the head of the Salvation Army Eastern Command Home League, which involved a great deal of administration work.

Colonel Cross was a Salvation Army representative on the N.S.W. Women's Inter-Church Council and was also the President for one year. She was made a life member of the N.S.W.W.I.C.C. in recognition of her services.

As the Secretary of the Working Committee and National Committee of A.C.W., Colonel Cross was a woman of vision - she was able to see the ways and means of furthering the cause of A.C.W.

She was a Secretary with a spirit of venture - ready to launch out into new forms of witness and service. Colonel Cross was also a woman of great vitality who never let the spiritual glow grow dim.

We thank God for every remembrance of one who adorned the gospel of Christ and has left behind the sweet fragrance of a dedicated Christian.

Head Deaconess Mary Andrews.

MEDITATION USED AT "AUSTRALIAN CHURCH WOMEN"  
ANNUAL MEETING.

The church is God's wife. He has married Himself to her "for better or for worse". According to the Church's history in the Bible and in subsequent ages, it is frequently "for the worse." She suffers from selfishness, from self-righteousness, from stuffiness, from timidity, from the cruelties that spawn out of fear and prejudice.

Most of all, God's wife suffers from the womanly temptation to want to settle down. She craves a place to shelter and entrench herself, her children, her knickknacks. Incidentally to all this, she secretly determines to reform her husband, to domesticate Him, to tie Him down to where she is and where she wants to stay.

"To tie God down" to that which has been, is the essence of religion. Religion is the corruption of the church's marriage partnership with her Husband. The Old Testament calls it whoring.

God cannot be tied down. He is free. He is a missionary, a pioneer, an explorer, a frontiersman, a creator of that which has not been before. He shakes the status quo. He tears the old times off the world's calendar, so that every age is a new age, and every day is an adventure into an untrodden future. He is a very turbulent Husband. He keeps moving on, and He keeps calling to His wife to follow Him, to keep a-coming with Him into each new situation.

The church wants to settle down. She wants security. "Organized religion is interested in organized religion." The church knows in her secret heart how dangerous it is to leave all defences and all establishments and follow her Lord; a person can get killed going where God goes and doing things the way God does.

Where does God want to go, and what does he want to do? Some religionists act as though all God wanted to do was "go to church".

Sure He "goes to church" - but just long enough to have a quick, no-foolishness chat with His wife - a briefing session on "what's cooking". He pays her very loving, very deeply understanding, husbandly attention. But then, all too soon, He says, "Come on, old girl. Let's get moving. We've got work to do." And He goes out the door so fast, and in such an unexpected direction, that half the time "the old girl" just stands there gaping. She tries to keep her skirts down and her housekeeping papers from blowing all over the place in the breeze created by God's going. This breeze is known as the presence of the Holy Spirit.

STATEMENT AND RECOMMENDATIONS TO MEMBER GROUPS FROM NATIONAL  
COMMITTEE MEETINGS OF AUSTRALIAN CHURCH WOMEN 1970.

Dr Una Porter, immediate past-president of the World Y.W.C.A. introduced the theme 'Christian Concern' to the 50 delegates attending the National Committee meetings of Australian Church Women which was held at St Hilda's College, Melbourne from February 3rd to 6th 1970.

Dr Porter spoke with vision and courage of the present day problems and set our minds thinking with a new awareness of our responsibilities, of our attitudes, and human relationships with all peoples in all situations. We were challenged to accept a newly aware role for Christian Consciousness in the formation of our attitudes and encouraged to think globally, to look at our prejudices and traditions, to cross old barriers, to enter into new experiences and to understand the relevance of Jesus Christ to today's world.

'Keep hope alive' she said. 'Seek ways of reconciliation.' Ask 'What is my task?' and learn of other people's fears and needs; enter into dialogue using this as a tool of reconciliation.

Dr Porter spoke of the importance of young people, of our need to listen to them, and reminded us of the importance God placed in them. 'How can Christians become young again?' she asked, and suggested that we need to be aware, to be habitually ready to accept every person, to accept every colour and to accept every race.'

We were challenged to try to understand the new morality and to listen to what God is saying to us through 'ordinary people'; particularly young people.

Dr Porter was a member of the National Committee.

Professor Basil Hetzel, who is Professor of Social and Preventive Medicine at Monash University is no 'ordinary' person in that sense of the word - but an extraordinary person who is using his gifts in helping ordinary people to understand the tremendous problems in social preventive medicine.

Our attitude towards the alcoholic was challenged and he showed us that whilst we have prevented most infectious diseases from spreading because of better drains the spread of social diseases is not as easy to prevent. So much depends on our attitudes - on human relationships. Much thinking is necessary and a deepening of our sensitivity towards others.

Dr D.J. Oldmeadow, a Psychiatrist, is chief Medical Officer of the Mental Health Authority of Victoria. His address continued to point to the necessity of not being judgemental towards those who 'take drugs'. They often do so because they feel badly in need of some sort of escape - the lack of human understanding, a judgemental attitude from parents, siblings, or peers can be the reason a person seeks some form of escape.

Our attitudes to all people, those easy to know, but more especially those hard to know, must be continually watched. There is an expectancy of drugs as an answer to everything and there is a growing dependency on 'things' rather than 'people'. 'A people orientated way of life is needed rather than a thing orientated way of life' was a quote he used when addressing us. Deprivation of love and acceptance led people to opting out whilst what they needed was a warm human relationship, none was available, so escape was sought in drugs of many kinds or alcohol.

In all these addresses the word 'attitudes' kept occurring. This seems to be an indication to the need for all of us, as Church Women, to question some of our accepted attitudes; to be more informed and aware of the needs of people outside the church family. All this helped us when considering the content for Fellowship Day and World Community Day 1971.

## From things to people . .

We focused on young children. Firstly Dr Oldmeadow stated that the fundamental needs of children are acceptance, love for one's own sake and the need to be treated as a person. Then Dr Isla Starn, a Child Psychologist, who was a member of the National Committee, stimulated our thinking in two ways. First to the needs of the growing child and his experiencing and secondly, to the need for us to be sensitive to the needs of parents. She also awakened us to the vulnerability of certain children, for these are the ones who will be less likely to cope.

On the Thursday night the Rev. Norman Faichney outlined for us the Conference on Development planned by the Australian Council of Churches in conjunction with the Roman Catholic Church. This conference is the first of three planned to follow the findings of Uppsala. Representatives from the Depts. of External Affairs and Trade will also be at the conference. Mr Faichney is hopeful that this meeting together of the churches will prod the Government into action on behalf of the developing countries.

Mr Vaughan Hinton, the Public Relations Officer of the Australian Council of Churches deepened our insights into the needs of the developing countries through a provocative address and the film, 'One percent plus'. This film has a commentary by Dr Barbara Ward who has been appointed by the Roman Catholic Church to work with the World Council of Churches on development.

Mr Hinton pointed to a new emphasis in aid - attacking the root-causes of human need rather than emergency aid; long term aid rather than piece-meal.

## Reports

Reports from State Units showed considerable and varied activity. Apart from the holding of Special Days and more local branches being formed, most of the states have been involved in some kind of outreach such as participation of Roman Catholic, Lutheran and Jewish women in State Councils, training visiting the sick and the sponsoring of a Moslem girl as a hairdressing apprentice. We were challenged to recommend to state units that they seek ways of including aboriginal women on their councils.

The content of our Special Days was examined critically and it was resolved to alter the format and simplify the preparation for 1971. This will be done by preparing a short worship programme to be followed by a practical exercise. On Fellowship Day 1971 women will be directed to find out what the needs of the people in their district and state are. To ask 'What is being done already by church and secular organizations' and to find out what they might best work at together. The Western Australian Unit has undertaken the preparation of this day for us.

World Community Day 1971 will focus on a particular country. We plan to follow the lead of the Youth Division of the Australian Council of Churches and hope to use some of the material prepared by them. Material on the political, economic, geographical, historical and religious backgrounds of a particular country is available each year in their 'Destination' projects.

The Working Committee has accepted the responsibility of adapting the material for our use if this seems necessary.

Fellowship of the Least Coin is growing in every state and we look forward to a visit from Mrs Selvaratnam who may be in Australia in October for the World Convention of the Churches of Christ. It is hoped that each state may have the opportunity to meet with her.

New material, Circle of Prayer booklets, and brochures are available from State Liaison officers.

The recommendations to be sent to the Fellowship of the Least Coin Committee are that money be allocated to (a) the Institute of Aboriginal Development at Alice Springs and (b) the training of wives of students at the United Church Theological College at Raronga, Rabaul and also at the Lutheran Theological College, Lae.

Winifred Kiek Scholarship. The holder of this scholarship for 1970 is Miss Veronica Kafa, from the British Solomon Islands. Unfortunately her arrival in Australia was delayed and she was unable to be with us, Miss Kafa will be training with the Victorian Education Department as a teacher of English as a foreign language and also in the New Mathematics

Opportunity will be given to the State Units to meet with her as she will be in Tasmania from September 1-22; South Australia September 23-October 3; Victoria October 4-18; New South Wales October 19-November 7 and in Queensland November 8-22.

A tape, recording a conversation with the Rev. Winifred Kiek has been made; this gives a biographical account of her life and is available from the Working Committee for promotional purposes.

It was decided to add \$100 to the Winifred Kiek fund. It was further decided to create a Travel Fund. This is to be financed by the continued sale of ball-point pens and also the sale of monogrammed notelets.

Following an interesting report given by Mrs Faichney on her contact with, and her recent visit to the women of the Northern Territory it was decided to write to them inviting them to form a Unit which could become a member unit of A.C.W.

Our Morning Bible Study periods were imaginative and challenging, they were ably led by Deaconess Dorothy Young, Principal of Rolland House. We studied I Corinthians and the 4th chapter of Ephesians and parts of St John's Gospel, particularly chapters 15 and 17. Through this study we looked at our particular role as members of our local church and then our role in the Church in the world.

Visitors were Miss Mary Fox, the Y.W.C.A. worker in the North West of Australia, she lives at Derby and seems to have the largest area in the world to care for.

Mr A. Humphries of the Victorian Education Department told us of the kind of course that Miss Kafa would be undertaking. He had obviously taken a keen interest in this and we are grateful to the Education Department for their co-operation.

There were members of the committee for the Winifred Kiek Scholarship and on the last morning a visit from Mrs Charlotte Browne-Mayers, an American Christian who has recently been working in Geneva with D.I.C.A. W.R.S. (Division of Inter-Church Aid and World Refugee Service). A greeting from the Women's World Day of Prayer was given by Mrs Lt. Col. Linnett.

A Minute was prepared by Deaconess Mary Andrews in tribute to the life of the late Lt. Col. Hazel Cross who was the first secretary of A.C.W. Her life and witness live on in those with whom she came in contact.

4th Asian Women's Conference. Five Australian women will attend this conference in Djakarta during September 1970. Mesdames Bailey (S.A.) and Strack (Vic.) as delegates and Mesdames Crosby (S.A.) and Dingle (Qld.) as observers. Mrs Badger is on the planning committee. They will be available as speakers to state groups on their return.

The 1971 National Committee Meeting will be held in Sydney and the Working Committee will be based in Queensland during 1971 and 1972.

We congratulate our office-bearers on being re-elected to office unopposed and for the smooth running of the 1970 National Committee Meeting

(Drafted by Mrs T.R. Howie together with Mrs G. Wood, Mrs R. Dougherty and Mrs H. Rogers for the National Committee - our grateful thanks).