

Australian Church Women —

National Committee Meeting

Deaconess House, SYDNEY, N.S.W.

6th-9th FEBRUARY, 1973.

"Able for all things"

O U T L I N E S
O F
B I B L E S T U D I E S

T H R E E S T U D I E S

o n

" ... the NATURE OF GOD in whom we have placed our faith ..."

- I. G O D - T H E F A T H E R
- II. G O D - T H E S O N
- III. G O D - T H E H O L Y S P I R I T

PRESENTED BY -

DEACONESS MARGARET ROGERS

BIBLE STUDY OUTLINES

THREE STUDIES presented to the NATIONAL COMMITTEE MEETING OF AUSTRALIAN CHURCH WOMEN -

6th - 9th FEBRUARY, 1973.

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- I. GOD - THE FATHER
 - II. GOD - THE SON
 - III. GOD - THE HOLY SPIRIT
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STUDY I.

GOD - THE FATHER

"I believe in God, the Father Almighty, Maker of heaven and earth

- I. It is important to note at the outset that it is part of God's revelation of Himself to Man that He is to be seen as Father - the Fatherhood of God goes deep into the very heart of his nature and character. (It is therefore wrong to claim that the stress on God - as Father - is another male chauvinist plot!).
- II. The Fatherhood of God is a clear emphasis of the Bible.
- present in the Old Testament, but developed and more carefully delineated in the New Testament - a keynote of the teaching of Jesus.
- III. There is never an idea of physical generation attached to the concept in the Bible - a spiritual concept at all times.

TEACHING OF THE OLD TESTAMENT

1. God is Father because He is Creator:
a creative relationship between the Father and his creatures
he is the origin and source of life - he is Father of all he has made.
See e.g. Malachi 2:10, Isaiah 64:8, Deuteronomy 32:6.
2. God is Father because He is Father of Israel:
a relationship between the Father and the nation - no relationship with individuals.
Father/son relationship between God and Israel, His covenant people.
See e.g. Hosea 11:1, Jeremiah 31:9, Exodus 4:22, Deuteronomy 14:1.
3. God cares for His people in a "fatherly" way:
See e.g. Psalm 68:5, Psalm 103:13, Proverbs 13:12.
4. The response of a child -
that is, love trust and obedience, is required of the child by the Father.
See e.g. Deuteronomy 14:1, Jeremiah 3:19.

STUDY 1.

GOD - THE FATHER

TEACHING OF THE NEW TESTAMENT

1. God is Father of all things:
their Creator, Preserver, Sustainer.
See e.g. Acts 17:28, 1 Corinthians 8:6, Hebrews 12:9, Galatians 4:6.
2. God, the Father of the Lord Jesus Christ:
the relationship between the first two Persons of the Trinity
God the Father, and his unique relationship with Jesus, the Son, the only-begotten.
this is a timeless, eternal relationship. It did not begin in Bethlehem.
a special stress of Johannine and Pauline writing.
John 14 (read chapter carefully) draws careful attention to the unity of the Father and the Son.
In the New Testament, God is Father because He is the Father of the Son.
- a unique relationship - see John 20:17 - note "my Father" and "your Father".
Jesus calls God "Abba" - i.e. "Daddy" or "Dad".
3. God is Father of all believers - i.e. of all those "in Christ":
 - a) we are children of the Father because of our relationship to the Son.
- i.e. we are sons of the Father through faith in the Son.
See e.g. John 1:12, Galatians 3:26.
 - b) those "in Christ" are sons by adoption. - we have a change in status
- from slave - to son and heir.
- we are adopted by the Father, because we are redeemed by the Son,
and therefore we can call the Father "Abba", as does the Son.
- through Christ we enter into the family relationship, and share the inheritance with Him.

- but note: Christ is Son of the Father by right.
We are sons of the Father by grace.
See e.g. Galatians 4:1 - 7, Romans 8:12 - 17, Ephesians 1:5.

Note of the Fatherhood of God in the Teaching of Jesus.

God as Father achieves a prominent place in Christian teaching because of the teaching of Jesus.

- it was not a new element which Jesus introduced - but had developed in Judaism - can be seen in Rabbinic teaching -
Jesus was, in fact, stressing something which had been part of the faith of the prophets, psalmists and sages for centuries before, yet through Him, 'Father' became almost the supreme title of the Christian faith.

- a New Testament scholar of the last generation - T. W. Manson - claimed there was an extraordinary reticence and reserve noticeable when Jesus talked of His Father - said He did so only to an inner circle of disciples, or in prayer -

STUDY 1.

GOD - THE FATHER

Why? - Manson suggests that it was so closely related to His private spiritual experience that He was reticent to speak of something which was of such a vital, supreme, reality to Him unless in the company of a sympathetic, receptive audience - to whom He made God the Father real.

- certainly the experience of God as Father dominates the whole life and ministry of Jesus.

the prayer in the Garden of Gethsemane shows to us clearly how the will of the Father is the dominating factor in the life of the Son. - here this absolute trust and complete obedience to the will of the Father overcame His shrinking from the approaching ordeal - see e.g. Mark 14:36, Matthew 26:36.

- here is the perfect trust and obedience of sonship demonstrated to us.

- The Lord's Prayer - good example of Jesus' teaching on the Father, a complete and pattern statement of what God's children should ask of their Father in Heaven.

2 sections: i) The Father is the Great Ruler and Sovereign.

Hallowed be your Name

May your kingdom come

May your will be done in earth, as in Heaven.

ii) Yet the Father (the Sovereign God) cares for, and protects each child.

Give us daily bread

forgiveness of sin.

protect and deliver us.

We have to believe that the Sovereign God, ruler of Heaven and earth, is our Father, who will care for each one of us, according to our need - for He is concerned with things both infinitely great and infinitely small.

Matthew 6:25 - 34 also shows how our Father cares for His children.

Early events and predictions:

1. Prediction to Mary Luke 1:30 - 33.
2. " " Joseph Matthew 1:20 - 23.
3. Angels to Shepherds Luke 2:10 - 11.
4. Simeon Luke 2:25 - 32.
5. The Baptism Luke 3:22. compare Psalm 2, and Isaiah 53.
The Kingly figure of the Psalm, and the suffering, humiliated servant of Israel are in His mind here at the outset of His ministry.
The path of the King is the path of suffering.
6. The Temptations e.g. Luke 4:1 - 13. Temptations to achieve his Kingdom in any other way, are all rejected.
7. John the Baptist Behold the Lamb - John 1:29, 37.
What 'lamb'? see Genesis 22, Exodus 12.
- but the whole sacrificial system fulfilled in Christ.
8. A summary of His early preaching: Matthew 4:17.
"the Kingdom of God is at hand".
N.B. the Kingdom of God - the Kingly rule of God.
9. at the end: John 20:24 - 29. open assumption of full deity - a high point of faith in Jesus - a response to the resurrection.

What can account for the immediate response of the people in great crowds, to Jesus?

- 1) from the beginning he spoke of the Kingdom - see the Kingdom parables - all were very interested in this.
- 2) all amazed at the note of authority in his teaching.
see e.g. Mark 1:22 - his characteristic expressions, "Verily, verily, I say unto you ..."
this was a significant difference to other teaching they heard - Jesus appealed to no other authority.
N.B. John 7:32 and 45.
- 3) the force of His personality - He was a gigantic man - not a meek, mild, wishy-washy one!
see e.g. John 2:13 f, Luke 4:28 - 30.
people were devoted to Him to the point where they left homes, friends, jobs, security, to follow him - no half-hearted Christian service here!

STUDY 11.

GOD - THE SON

people of many different kinds - e.g. Levi - the tax-man
Thomas - the sceptic
Philip

- 4) His miracles were "signs" - they pointed men to God, all were amazed, they glorified God, they were filled with fear, they were astonished at the majesty of God.
See e.g. Luke 4:36, Luke 5:8, Luke 5:25,26 (here He has performed a miracle to show His power to forgive sins), Luke 7:16, Luke 8:37, Luke 9:43.
- 5) His life was outstanding - He was sinless - so that He could say "Which of you convicts me of sin?" - see John 8:46.

this is the picture of the Gospels.

Jesus' view of Himself

1. His favourite designation, "Son of Man", occurs 80 times - always in the life of Jesus -
 - i) He refers to Himself generally by this title. "The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head."
 - ii) it is used to refer to the heavenly Son of Man and the glory of Jesus at His Second Coming - Mark 13:26.
 - iii) He talks of the Son of Man as suffering. e.g. Mark 8:31.

Origin of this term is probably to be seen in Daniel 7:13.

- the dominant idea is that of sovereignty, of one who rules with divine authority.

Possibly Jesus chose to use this term because it was not associated with any nationalistic ideas - it also has the strong overtones of divinity.

2. The Messiah: Jesus did not use the title, but He didn't reject it when it was used of Him. e.g. Mark 8:29.
3. The Suffering Servant: Although He never explicitly makes the connection between Himself and this figure from Deuteronomy.
- Isaiah, Jesus obviously applied it to Himself.
See e.g. Mark 8:31, Luke 19:10, 22:27.

The servant is a lonely, suffering, humiliated figure, rejected by those whose reconciliation comes through him.

Thus He who is the divine King, the Messiah of God, sees that the way

STUDY 11.

GOD - THE SON

marked out for Him is the path of the servant - the glory of the Son of Man is attained through the sacrifice, humiliation and suffering of the servant.

4. Son of God: Jesus is very conscious of His close relationship with the Father - see John, chapters 14, 15 and 16.

He made the ultimate demands on those who would follow Him - they must leave all, take up their cross daily - and follow.

Side by side with the above, should be placed the teaching of some of the Christological passages from the rest of the New Testament - e.g. Acts 10:39 - 43, Romans 5:6 - 11, 2 Corinthians 5:14 - 21, Ephesians 1:20 - 23, Philippians 2:6 - 11, Colossians 1:14 - 22, 1 Timothy 2:5, Hebrews 1:1 - 4, Hebrews 12:2, Revelation 5 -

These passages should be read carefully and their particular contribution to our understanding of the Person and Work of Christ, His life, His death, His resurrection, His exaltation, should be noted.

STUDY 111.

GOD - THE HOLY SPIRIT

1. Word spirit (synonym - wind, breath) is used in the Bible in several different ways.
Spirit of God, spirit of man (i.e. body, soul, spirit)
spirits - both good and evil.
2. Various titles for the Holy Spirit: e.g. Holy Spirit, Spirit, Spirit of God, Spirit of the Lord, Spirit of Christ, Comforter, etc.
various symbols associated with the Spirit - breath, wind, dove, fire.
3. The Holy Spirit - A Person - third member of the Trinity - God.
not a lesser person.
'He', not 'it'.

The Old Testament:

Five different aspects of the work of the Holy Spirit.

- 1) In creation: e.g. Genesis 1:2 and Genesis 2:7.
- 2) The Spirit enables man to perform a special service or undertake a particular task.
- 3) The Spirit is the inspirer of the prophets.
- 4) The presence of the Spirit in the believer inspires moral living
e.g. Psalm 51: 10 , 143:10, 139:7.
- 5) There are also references to the future work of the Spirit.
 - (a) He will be involved in the work of the Messiah, and indwell Him - e.g. Isaiah 11:1 .
 - (b) He will also indwell the people of God when His Kingdom is realised and will be active in their midst. e.g. Joel 2:28f.
(see Peter's Pentecost sermon).

The New Testament:

- full of references to the Spirit - every book mentions Him, except for II and III John.

John's Gospel shows us that Jesus was his own interpreter, that the Spirit was always with Him (John 3:34) -
but that the work of the Spirit began amongst the disciples after Christ had died, been raised up, and ascended.
- while Christ was with them they were in the presence of the Incarnate Son -
He was their Counsellor, Comforter, etc.

John's Gospel - chapters 14, 15, 16 - are important source passages for our knowledge of the Person and Work of the Holy Spirit.

STUDY III.

GOD - THE HOLY SPIRIT

- read these through carefully - look for

- i) - titles for the Spirit
- ii) from and by Whom He was sent
- iii) details of His Work

e.g. i) we see He is called Holy Spirit, Comforter, Spirit of Truth.

- ii) 14:26 He is sent by the Father in Jesus' name
- 15:26 He proceeds from the Father
- 16:7 "I will send Him to you"

iii) He abides in you: He will teach you all things:
He will bring to your remembrance all I have said unto you:
He shall bear witness to me: He will convict the world of
sin, righteousness and judgment: He will guide you into
all truth: He will glorify me.

Jesus says one can blaspheme against the Holy Spirit: and this is an unforgivable sin.

cf. Mark 3:29f

Matthew 12:31f

Luke 12:10

What is blasphemy against the Holy Spirit?

- 1) did it in the early Church mean apostasy?
- 2) it has been said that it would be pardonable to fail to see in the humiliation of the Servant/Messiah the royal person of the Son of God - therefore blasphemy against the Son of Man may be forgiven. - but to reject the demonstration of the reign of God in the Power of the Spirit as expressed in the life of the Church, is to put oneself beyond forgiveness.
- 3) it has been suggested that to consciously be disobedient to the will of God - revealed by the Spirit of Truth - is blasphemy against the Holy Spirit. This is to know the will of God and to turn one's back.

in the Early Church:

their experience was proof that the Messianic Age had arrived - many references to the work of the Spirit in their midst.

Church membership was a participation in the Holy Spirit -
2 Corinthians 13:14, Philipians 2:11.

They were one body of believers - one Spirit. Ephesians 4:3f.

1 Corinthians 12 an extremely important chapter for our topic.

- all believers share in the same Spirit
 - He is not exclusive to order or rank
- all believers have a particular task or ministry in the Church
- the Spirit imparts the gift to enable him to perform it
- there are many different gifts for all the different functions.

many churches seemed to admire the spectacular gifts e.g. glossalia.
Paul tries to moderate their zeal (see 1 Corinthians 14)

- he draws their attention to the "greater gifts" 1 Corinthians 12:31
also 1 Corinthians 13.

- signs of the presence of the Spirit in the life of a believer are to be found in Galatians 5:22 .

The Christian life is a constant apprehension of the power of the Spirit
- it is to "walk in the Spirit" or to be "led by the Spirit" or to "live in the Spirit". See Galatians 5:16, 18, 25.

Romans 8: 4, 14.

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| The Spirit is | The Spirit of Power. - See 2 Timothy 1:7. |
| ■ ■ ■ | The Spirit of Liberty and release. - See Galatians 5:13 - 18
Romans 8:2. |
| ■ ■ ■ | The Spirit of Life. - 1 Corinthians 15:45. |
| ■ ■ ■ | The Spirit of Adoption. - Galatians 4:6
Romans 8:12 - 17. |
| ■ ■ ■ | The Spirit of Testimony. 2 Peter 1:21. |

The Spirit is our "earnest" (ἀποχρηστὸν) of the salvation which we will one day possess - this word means a deposit, or a first instalment - Thus He is the earnest or guarantee of our inheritance.

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see p. 5.

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National Committee Meeting

Deaconess House, SYDNEY, N.S.W.

6th-9th FEBRUARY, 1973.

"Able for all things"

R E P O R T

"N.C.M. '73" - A "COLLATION" OF IMPRESSIONS, OBSERVATIONS, CRITICISMS AND DELIGHTS
OF THE ANNUAL NATIONAL A.C.W. OCCASION BY SOME MEMBERS OF THE DELEGATION FROM
QUEENSLAND.

IT WAS GOOD TO BE THERE!

For some, the 'National Committee Meeting' and 'Deaconess House House' might almost have become synonymous, for N.C.M. '73 was the third successive meeting to be held within the warmth of its welcoming atmosphere: - - The same gracious hostess, its Head Deaconess, was on hand to greet each group of new arrivals; the same attentive staff was there to care for physical needs with appetising and attractively served meals; the chapel was just as we remembered it - a beckoning haven of serenity for renewal and refreshment in the calm and quiet of meditation and prayer, or alive with the echoes of challenges of previous years. Yes, it was good to come back once more!

The fellowship was as rich as ever with the special joys of friendships newly-made, or simply renewed, for while some comers were attending their sixth or seventh National Committee Meeting, quite a number were 'first timers' and the introductory Roll-call drew attention to some new names and personalities.

THE GIRLS' BRIGADE JOINS OUR RANKS!

'Pre-Luncheon' time was importantly a "get to know you" session for both the National Committee and the Girls' Brigade, the most recently affiliated organisation. The President, Mrs. Jessie Dennis, extended a special welcome to the representatives - Miss Jan Christie (Gen Secretary) and Mrs. Marion Morrison.

SPECIAL GUEST

It was also a special pleasure to have the Winifred Kiek Scholar, Miss Kalpana Atran, at this and other sessions of the National Committee Meeting.

PRESIDENT'S REMARKS

The President said she wished, at the outset, to pay tribute to other members of the Working Committee and made mention of the Christian devotion and talents of the secretary, Mrs. Cora Connell. The meeting was representative of all States and Mrs. Dennis remarked that it gave her pleasure to welcome the South Australian Working Committee nominees; she also expressed the hope that the Working Committee in South Australia would share an experience similar to the Queensland Committee's in joyous service together. In concluding her introductory remarks, Mrs. Dennis reiterated the words of Gladys Naylor of Church Women United, who wrote that we were "working partners for the cause of Christ."

THE STORY OF THE BELL

A curious bell had been given a place of honour on the President's table, presumably for her use in "keeping the meeting in order". It was interesting to learn that it was a small replica of the bell used at the Papal palace at Avignon during the period when the popes resided there (1305 - 1352). Legend has it that wherever the bell was heard it would bring happiness and joy and (the President hoped in its present use) silence, too!

GOOD WISHES

Apologies were received and greetings given: amongst the greetings was a message from Violet Sampa, the 1971 Winifred Kiek Scholar, who wrote with news of her visit home to Zambia during the long vacation.

and GOOD NEWS!

It was announced that A.C.W. was about to receive a most generous gift of over 100,000 printed A.C.W. bookmarks for distribution amongst church women for publicity purposes - absolutely free! This news was most warmly received. State Units will be receiving these in due course.

OPENING WORSHIP SESSION

The opening Address on the theme, "Able for All Things" was given by Mrs. Dorothy McMahon, a Methodist representative to the N.S.W. Council of A.C.C., who during 1972, had attended a W.C.C. Conference in Cyprus on "Women's Role in Peace Education".

She encouraged us by her personal witness to feel that God truly makes us "Able for All Things" including enabling us to accept failure and to overcome our fears. In sharing some of her conference experience of encounter with women from 29 countries including Communist countries, and those living in a constant state of conflict and turmoil, she shocked us into realizing how dehumanising discrimination, fear and oppression can be. It is our responsibility as Christians to give love and support and therefore, hope.

"As long as I fight, I am moved by hope.

As long as I fight with hope, I can wait."

In thanking Mrs. McMahon, Doreen Strack spoke for all in saying that she had set the tone of the conference and given us the confidence and spark to dare to adventure and risk for God's sake.

SOME POINTS FROM OPENING BUSINESS -

- That we strive to be bridge builders in our contacts with Aboriginal women and with women from other national groups. Hopefully there will be a future occasion when we shall welcome these women in our midst and they will be selected to represent Australia in gatherings of Asian Christian Women.
- For reconsideration - the possibility of inviting the Asian Church Women's Conference to hold their 1978 meeting in Australia: no decision was reached because conference costs are not known at this stage.
- A quite important decision - to HONOUR THE FOUR WOMEN WHO PIONEERED THE WORK OF A.C.W. TEN YEARS AGO BY CONFERRING LIFE MEMBERSHIP UPON THEM at the evening session.

BANGLADESH RECEIVES OUR GIFT

During the presentation of the Working Committee report it was mentioned that a letter had been received from Sister Lillian of the Jagaroni Women's Co-operative, Dacca, acknowledging the donation from A.C.W. of \$474 to the "Women of Bangladesh". This donation had enabled 45 girls to be trained for 3 months in a village women's co-operative.

DISBURSEMENT OF 1972 RECEIPTS

We were delighted to learn from the Treasurer's recommendation that \$1450 could be paid into the Winifred Kiek Scholarship Account from Fellowship Day offerings, and that it was proposed to transfer \$500 from the W.K.S. Account to the Investment Fund for the purchase of bonds: this would bring the total investment in bonds to \$1300. \$900 from World Community Day offerings was recommended to be forwarded to "Satya Watjana", the Christian University in Central Java, and \$4000 from F.L.C. contributions to the Fellowship of the Least Coin International, Geneva. In accordance with the treasurer's recommendations these amounts would be remitted in due course, and the profit from the sale of 1972 calendar-diaries, \$222, would be transferred to the Memorial Bursary Fund.

'CONSTITUTIONAL PROBLEMS!!!

Notices of motion to alter the Constitution underlined the necessity for a careful revision, maybe even for a re-phrasing, of the whole document.

EVENING HIGHLIGHTS

During the evening session, the Winifred Kiek Scholar was formally introduced and presented with a floral spray and the Memorial Bursary. This delightful young woman from the Church of North India captivated the hearts of all present. We were fortunate in having her with us at various times throughout the meetings as she is resident at Deaconess House. The President introduced Miss Airan to the special guests of the evening (the four women to receive special honour as decided during the earlier business session) DEACONESS MARY ANDREWS, MRS. KEELAH DAY, MRS. MARJORY VERCO and MRS. MABEL WYLLIE. In replying to Mrs. Dennis, Miss Airan expressed her appreciation of the warmth of our welcome to her and her hope that this God-given opportunity to study in Australia will enable her to be more devoted and active in her work at home.

LIFE MEMBERSHIP FOR OUR 'FOUNDERS'

The secretary read excerpts from reminiscences written by the 'founders' of A.C.W. and the President then conferred upon them Life Membership in the National Committee of Australian Church Women. Mrs. Wyllie responded, and told of early beginnings and the challenges that had been encountered in the battle to link church women across Australia and the world.

A programme of colour slides showing the President's Outback A.I.M. Safari, a glimpse of Mrs. Dingle's recent trip to England, and also Deaconess Andrews' visit to U.S.A. occupied the remainder of the evening.

AT CLOSE OF DAY

Evening meditation based on "Our God made Flesh" led each one to offer her own thanks for the blessings of the day and resolve to strive to walk more worthily.

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AN INNOVATION!

A visit to a suburban church by bus, two business sessions, a lunch and a return trip to the city by ferry had been planned for Wednesday, so there was a sense of expectancy and excitement which brightened the day's beginning, though it was overcast and showery.

- 3 -

Early morning devotions in the chapel and the continued Bible study under Deaconess Margaret Rogers preceded the election of the new Working Committee of South Australian members - they are

President	Mrs. A. C. Smith
Vice-Presidents	Mrs. W. F. Kain and Deaconess Norah Norris
Secretary	Mrs. D. Ackland
Treasurer	Mrs. E. A. Bache
Convenor WKS C'tee	Deaconess E. Simmons

and committee members, Mesdames P. C. Parkin, D. J. Rowlston, B. Golding and Miss F. E. Birbeck.

AT LONGUEVILLE At St. Aidan's Church, Mrs. A. C. Smith conducted the devotions, emphasising the fact that whether we know it or not, or whether we are trying to be or not, for better or worse, we are Christ's ambassadors. In the community people are watching our Christian attitudes, behaviour and responses. "What", she asked, "is the note people find when they knock on our doors? Is it a note of welcome, of warmth and love, of helpfulness and kindness, or respect for others, of concern, of religious faith?" Mrs. Smith concluded, "We must pray continually for guidance and help, accept in faith His promise of power to do the things we might think impossible - then we WILL be 'able for all things!'"

FROM REPORTS
- Women ARE
"stepping out"

Local church women were interested in reports presented by leaders of the Federal Church and church-related organisations. From these it was evident that women are taking more responsible positions in the life of the Church and some are entering the ranks of the ministry. Members were interested to hear that two Congregational women present at last year's meeting had gained special recognition - Mrs. E. McChesney Clark, M.A. (Cam.) to be ordained to the ministry in Queensland and Pastor Simpson to be inducted as Director of Pastoral Care and Training at the Independent Church, Collins St., Melbourne. Mrs. Nash, area president of the World Federation of Methodist Women told of an area seminar to be held in New Zealand next year when Christian women from Samoa, Tonga, Fiji, New Zealand and Australia would gather for study, prayer and fellowship. An invitation was extended to all denominations to share in this experience. Mrs. Nash also asked if a world organisation of Christian women would be desirable or feasible.

"DESIGNING A WORSHIP SESSION"
- WITH
DOROTHY WACKER

After a delicious lunch provided and served by members of the Lane Cove-Longueville Women's Fellowship, a session on "Designing a Worship Session" was conducted by the Rev. D. Wacker. After gaining from the members present their ideas of the significance of worship - their expectations, disappointments, special remembrances and problems encountered, Miss Wacker said that the preparation of a worship session demands the consideration of the people to be involved, the gifts of the past (the Bible, traditions, etc.), the ideas of the present, and the many methods of expression possible. However, most important is our understanding of worship - a response of people to the God of all, acknowledging His worth; a celebration of the good news about life; a drama unfolding the meaning of life. Elements of meaningful worship include praise, confession, thanksgiving, petition, intercession and dedication.

BACK AT DEACONESS HOUSE - FREE CONVERSATION TIME

This was planned to give opportunity for the discussion of issues with one another. In addition, it provided the retiring Working Committee and the incoming Committee with an opportunity to talk together about the responsibilities of A.C.W. administration and particular interests and concerns.

LOST OPPORTUNITY!

At the after-dinner session, the Rev. Bruce Reddrop addressed the meeting. He spoke of his visit to Fiji to conduct a course for marriage guidance counsellors, giving a vivid description of some of the things happening in this exciting area, and drawing comparisons between marriage within the Fijian and Australian cultures. Though interesting comments were made on the material previously studied on "Moral Issues in Human Reproductive Science", WE DID NOT REALLY COME TO GRIPS WITH THE SUBJECT, NOR WERE ANY CONCLUSIONS ARRIVED AT: it is hoped that further material will be made available for the consideration of local church study groups. A large stock of a previous leaflet "Children are People" is still obtainable from State Units of the Australian Council of Churches.

EVENING CALM

Evening Meditation for this evening entitled "God gives His people love - power for reconciliation", led us to consider the Fellowship of the Least Coin. All were deeply moved by the singing of "Dear Lord, Forgive!", and remained kneeling in prayer for some minutes at the conclusion of this meditation.

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THE NEXT DAY! and

Thursday morning's continuing theme for Bible Study conducted by Deaconess Rogers was titled, "God, the Son". Group participation and discussion were part of the study hour.

ITS BUSINESS

Following attention to the routine matters of business, Mrs. Joyce Pope presented the Winifred Kiek Scholarship report. Kalpana Airan's study course for the year was outlined and possible times for State visits were announced. The Girls' Brigade representative advised that Jacki Kini, a former Winifred Kiek Scholarship-holder, would be studying this year at the College of Advanced Education in Canberra. It was then reported by South Australia that Miss Alexandra, an applicant from South India for the Winifred Kiek Scholarship in the years 1972 and 1973 has been given opportunity to study at Parkin-Wesley College in Adelaide. She will be supported by one of the churches there. Commenting on the report, Deaconess Mary Andrews told the gathering she had met Terani Aisake at the Deaconess Conference held in New Zealand and felt that we could all look forward to the day when Terani would take her place among leading women in future S. E. Asian Conferences. It was also stated that there were spare copies of publicity leaflets available for distribution and these should be used in conjunction with the Scholar's visits. Statement of the Winifred Kiek Scholarship policy came under question and it was decided to define more clearly that the scholarship is awarded to an 'overseas' woman - "that, in order to encourage fellowship and service across national boundaries, the Winifred Kiek Scholarship is given to an overseas Christian woman (who has already received her basic training) to obtain experience and training in this country which she could not receive in her own country."

A PRAYERFUL THOUGHT -

At this point in the morning's programme the following telegram was sent to Pastor Sylvia Simpson, President of the Congregational Women's Fellowship of Australia, who was to be inducted that evening as Director of Pastoral Care and Training at the Collins Street Independent Church, Melbourne: -- "Full speed into the future. Our prayers are with you - A.C.W. "saints"."

SOME SPECIAL CONCERNS

Some reports received from State Units expressed a particular concern -- Victoria is concerned about the participation of women in A.C.W. special days: South Australia had initiated some thought on awarding a scholarship to an Aboriginal girl, but inquiry had revealed that Commonwealth grants were available in all fields (printed material was available). Tasmania reported growing interest but hoped for more involvement of individuals - not representation of a group by one or two at services and meetings. West Australia, very conscious of its isolation, stressed the value of visits to Western Australia by Winifred Kiek Scholars. Lively interest was shown in the attractive 'kits', "Be Informed", which are handed out in Queensland, and the free rail pass now in use by the Queensland President or her representative for travel to distant centres.

W.W.D.P. -- THEMES FOR 1973 & 1974

Mrs. Doreen Strack, Liaison Officer for W.W.D.P., told us that the 1973 service on the theme "ALERT IN OUR TIME" had been prepared by the women of New Zealand, and that "MAKE US BUILDERS OF PEACE" is the theme for the 1974 service being prepared by women of Japan. Mrs. Strack stressed that the International W.W.D.P. Committee was working towards closer co-operation between the W.W.D.P. and the F.L.C.

A.C.C. & STUDY PARTICIPATION

Mrs. Margaret Ralph in reporting on the A.C.C. Commission on Faith and Order and its encouragement of group studies on "Giving account of the hope that is in us", listed several publications available from A.C.C. offices - "Baptism and the Eucharist", "Authorities in Moral Behaviour" and a "Statement on Christian Unity". A reading list on Pentecostalism is also available. Deaconess Mary Andrews remarked that only one woman had sent a paper to the Australian and New Zealand Theological Study Group, and that contributions relevant to the Christian Faith from church women would be most welcome. The Girls' Brigade drew our attention to the Consultation to be held in Western Malaysia entitled "Christian Youth in the Asian Struggle" and urged us to encourage young people under 30 years to attend.

A.C.W.C. and A.C.W.

ASIAN CHURCH WOMEN'S CONFERENCE Planning Committee Member, Mrs. Olga Badger, brought greetings from Mrs. Shanti Solomon and Mrs. Kathleen Davies, A.C.W.C. Secretary. Concern was expressed for the well-being of the President, Mrs. Esther Bautista of Manila, who may have been involved in the Philippine 'situation'. It was distressing to learn of the persecution under which many Christians were suffering. Venue for the next A.C.W.C. meeting could be either Japan or Hongkong: this awareness of the need to support wholeheartedly our delegates' travel fund. Mrs. Badger advised that there had been some delay in the printing of the next volume of "Circle of Prayer", the F.L.C. Booklet of devotions: she also commented that submission of projects to F.L.C. need not be limited to requests for grants of \$1000. 5/

- MEMORIAL FUND** Mrs. Badger had drawn attention to the "Niles Professorship in Ecumenical Studies", a memorial to Rev. Dr. Niles and Mrs. Niles. Opinion was expressed that A.C.W. had a responsibility to support this appeal and it was suggested that State Units consider supplementing the A.C.W. donation of \$25.00 to the fund. - monetary gifts to be forwarded to the treasurer in time for remittance to the E.A.C.C. Assembly in July.
- W.C.C. ASSEMBLY - INDONESIA, 1975** A.C.W. is adopting procedures to encourage delegations to include women and youth among their number when plans to attend the 5th Assembly are being made. Mention was also made of the International Consultation on the whole issue of women entitled "Sexism in the 70's", the goal being "Helping women to make a more diversified contribution to the Church and Society".
- A.C.W.'s SPECIAL DAYS** GREAT CONCERN was felt for people of the Philippine Islands, after hearing Mrs. Badger's report and the meeting was led in special prayer on their behalf by Rev. Dorothy Wacker. On Thursday afternoon the special days were discussed at length. It was suggested that the whole approach to observance of special days be reviewed - the reason for them, the format of services, substitution of seminars, house meetings, etc. The incoming Working Committee was requested to do some research on the matter, preparing a questionnaire for the States, etc. *consider* It was decided to use again the themes for Fellowship Day and World Community Day as chosen by Church Women United of America. When these themes are known, the A.C.T. Unit (Canberra Church Women) will prepare the Order of Service for Fellowship Day and the Service for World Community Day will be prepared by the Girls' Brigade.
- WORLD COMMUNITY DAY 1973 OFFERING PROJECT** This year, two projects will receive assistance from collections received on World Community Day - "Women of Bangladesh" and the "Training of a Gilbert Island woman student at the Pacific Theological College."
- F.L.C. PROJECTS** FIVE projects will be submitted for consideration to the Fellowship of the Least Coin International - one within Australia and the others in Vietnam, New Guinea and Korea.
- A.C.W. HAS PENS AND NOTELETS TO SELL!!!** In reviewing sales of pens and notelets, it was recognised that these MUST BE INCREASED if the travel fund is to be sustained. The Working Committee is to investigate the setting up of a Travel Pool, rationalising the various States' participation.
- EVENING MEETING** Mr. Bruce Best, Publicity Officer of A.C.C., addressed the evening session. Having recently returned from an ecumenical conference in Bangkok on "Salvation Today" his vivid impressions gained there and in other countries en route provided a kaleidoscopic picture of the needs of people in the 'third world' and measures being taken to meet them, and also the results of different expressions of 'aid'.
- GOD GIVES HIS PEOPLE HOPE - FOR SHARING!** Evening Meditation focussed on this thought and introduced some 'role' readers in the last session of the day held in the quiet of the Deaconess House chapel.
- THE LAST DAY!** Friday was a day of conclusions and 'last times'.
 - we attended the final morning song in the chapel and the last in the series of the Bible studies which had been aimed at a better understanding of the Trinity. (Notes to be circulated will be much appreciated.)
 - business matters were finalised, and there was the 'handing over' of books and records to the 1973 Working Committee: final appointments of A.C.W. representatives were made - to the A.C.C. General Meeting, to the Committee on Co-operation and to the A.C.C. Commission on Faith and Order. We also appointed an Acting Archivist for A.C.W. - Mrs. Carpenter will act in this capacity until Mrs. Mabel Wyllie is available to take up this appointment.
 - themes were suggested for the NEXT National Committee Meeting ("On Eagles Wings", "The Miracle of Now", to name two of many) and these will be a guide when planning and preparation begins.
 - we even considered a likely location for the next Working Committee!
 - there were expressions of appreciation .. firstly, of the National Meeting itself, by many attending for the first time and by others who, concluding a term of office in a particular group or organisation, would not represent it at the next National Meeting, and many spoke appreciatively of the excellent work of the retiring officers and Committee members, and then finally, by the secretary of A.C.W. on behalf of the retiring Working Committee, to both the National Committee for splendid co-operation during the past two years and to Deaconess Andrews and her staff for loving care during the days of the 1973 Meeting.
- CLOSING WORSHIP - THANKSGIVING AND DEDICATION** The closing service in the chapel with its symbolic induction of the new Working Committee brought a time of happy fellowship, keen debate, and united worship to an end.