

This document is the report to the Annual Meeting of the Australian Council of Churches

REPORT TO THE ANNUAL MEETING. 1963

BY THE COMMITTEE APPOINTED TO INVESTIGATE WOMEN'S WORK.

A. WHAT WE HAVE DONE.

During the year 1962 the Committee appointed to investigate women's work has met several times and has come to the firm conclusion that much needs to be done to draw women in the local congregations of our churches into closer relationships with each other and with the Christian women of the world.

After several meetings the Committee decided that what is required is a development of cooperative women's work among our local congregations, and only as much national organisation as will help to bring that development about. In the national organisation, it is important, the Committee felt, to seek the cooperation of both the existing State Women's Inter-Church Councils and the federal denominational women's organisations. The Committee also regarded it as important that whatever development takes place should be within the life of the A.C.C.

The N.S.W. Women's Inter-Church Council asked for conversations with the A.C.C. Committee, and at a meeting on October 4th representatives shared with the A.C.C. Committee their concern for wider relationships in Australia and for developing cooperation among church women in local areas. The A.C.C. Committee decided to enlarge these N.S.W. conversations further by inviting representatives of the U.S.A. Women's World Day of Prayer Committee and of denominational organisations.

The larger meeting was held on November 9th. Speakers expressed a lively interest in the plan for local development, and some people expressed a reluctance to contemplate what they feared would be a large expensive national organisation. The meeting decided to arrange consultations in the various states early in 1963. However, at the next meeting of the N.S.W. Women's Inter-Church Council, that Council withdrew from the conversations on the grounds that some of its members were not member churches of the A.C.C.

The A.C.C. Committee then continued with the task given it by the Annual Meeting. In the course of its work it has established new contacts. Representatives of the Greek and Armenian Churches attended the November 9th meeting, and Mrs. Doratis (Greek Orthodox) was invited to join the A.C.C. Committee. Mrs. N. Faichney, President of the Victorian Women's Inter-Church Council also attended the November meeting, and Mr. Perkins subsequently visited the Victorian Council in Melbourne. Mrs. Wyllie has made contacts in Brisbane.

The Committee now presents its report.

B. NEEDS AND OPPORTUNITIES.

1. We believe that there is a desire among many women in the churches to have a deeper bond of fellowship with Christian women of all denominations, locally, nationally and internationally, and to know the strength that comes from such unity. Christian unity has come to be widely recognised as an imperative for the effective work and witness of the Church in our times. However, its practical expression at different levels is difficult to attain, and requires new and varied approaches. Our responsibility is to devise such a new approach which will enable church women to do more than they can now do by inviting representatives of other denominations to annual meetings and on special days.

2. It is part of the work of ecumenical promotion to stimulate the life and work of women's organisations in the churches, and to draw those organisations together. In many situations, inter-church activities among the women of the churches could be the starting point from which local councils of churches will develop.

The individual woman within the church, especially in areas far removed from cities and provincial towns, also needs this ecumenical fellowship.

The urgent need is for local development. An important aspect is to help the Church woman in the local area and in each denomination to realise that she is not only a

Anglican	}	communicant or adherent
Congregational		
Methodist		
Orthodox		
Presbyterian	}	

but that she has a 'oneness' with every other church woman she knows in her own locality.

C. THE PLAN PROPOSED.

We therefore propose that there should be set up within the Council's Division of Ecumenical Promotion an organisation known as Australian Church Women. We choose this name because it creates an image and suggests fellowship more than an organisation.

1. The Purpose:

To unite Australian Church women in their allegiance to their Lord and Saviour Jesus Christ; to provide opportunities for Christian worship, fellowship and service across denominational divisions; through the A.C.C. to incorporate Christian women into the total life and mission of the church; and to unite them for the building of a world Christian community.

Australian Church Women would participate in the interests and activities of the W.C.C.'s Department on the Cooperation of Men and Women in Church, Family and Society, the E.A.C.C.'s Committee on Church, Home and Family, and similar committees of other regional ecumenical organisations.

2. There would be a National Committee of 12 persons appointed by the A.C.C. in the first instance. This Committee would meet once a year to plan ahead, and the Executive would carry out the plans through the year. We would invite Federal denominational women's organisations to cooperate. Representatives of these organisations would be added to the Committee. We would also encourage participation by existing inter-church women's groups at a state level.

State Councils or Committees of the A.C.C. would be important agents in the task of promoting Australian Church Women in their State. They could appoint committees to promote the work of A.C.W. or could work through existing inter-Church councils which are willing to serve.

In the local area, women's organisations of the various churches would form a branch of Australian Church Women. In some places the branch would be a part of the local Council of Churches (i.e. existing inter-church councils).

Each women's organisation joining an A.C.W. branch would contribute 10/- per annum, of which half would be kept by the local A.C.W. branch for expenses, and half forwarded to the A.C.W. national committee to cover national costs of programming.

Collections taken at A.C.W. meetings would be used for service projects adopted by A.C.W. after paying the expenses of those meetings.

One page of IN UNITY would serve as a news bulletin of the work of A.C.W. In Unity would be sent to all A.C.W. branches.

A.C.W. publications would be carried on the A.C.C. Literature Account.

The initial activities of Australian Church Women would be:

To promote a Fellowship Day and a World Community Day each year.

To promote the use of one set of study material for women's groups, different in kind (e.g. unity, mission, family etc.) each year.

To stimulate service projects - (a) at the local and national level (e.g. among migrants, aborigines by inter-church survey of human needs).

(b) at the world level (e.g. by providing for scholarships, fraternal workers etc. through the WCC's Division of Inter-Church Aid, Refugee and World Service, and of World Mission and Evangelism).

D. NEXT STEPS.

If the plan is approved by the Annual Meeting the next steps this year would be:

To inform all the Heads of the member churches and their federal women's organisations;

To encourage participation by existing State and local women's organisations;

To organise a panel of speakers in each state to speak about Aust. Church Women at denominational and inter-church gatherings;

To arrange gatherings at which representatives to significant ecumenical conferences may report;

To share in the planning of itineraries of overseas visitors e.g. Madelaine Barot in September and Janet Lacey in November;

To decide the dates of Fellowship Day and World Community Day;

To appoint a group to prepare or select study material for use in 1964;

To devise ways of linking individual women with A.C.W. (e.g. the Fellowship of the Least Coin).

E. RESOLUTIONS.

1. That the Report be received.

2. That the establishment of Australian Church Women in accordance with the Report be authorised.

3. That the Committee to investigate Women's Work be reappointed: Mrs. B. R. Wyllie (Convener), Mrs. L. M. William, Mrs. F. McKay (Pres.), Deaconess Andrews (C. of E.), Mrs. S. Barrett (Meth), Mrs. J. Dey (Cong.), Mrs. Doratis (Greek Orth.), Mrs. McPhee (Y.W.C.A.), Revds. B. R. Wyllie, B. H. Parker, H. L. Perkins and Bishop Kerle.

4. That this Committee nominate to the Executive the National Committee of A.C.W.

INTERIM COMMITTEE OF AUSTRALIAN CHURCH WOMEN

3rd floor, 511 Kent Street
Sydney.

61 5224

September 13, 1963

TO: HEADS OF CHURCHES
DENOMINATIONAL WOMEN'S GROUPS

Dear Friends,

You will recall that we wrote you some months ago concerning the establishment of AUSTRALIAN CHURCH WOMEN by the Australian Council of Churches as an aspect of ecumenical promotion and indicated that the purpose of AUSTRALIAN CHURCH WOMEN was:

"To unite Australian Church women in their allegiance to their Lord and Saviour Jesus Christ; to provide opportunities for Christian worship, fellowship and service across denominational divisions; through the Australian Church Women to incorporate Christian women into the total life and mission of the Church; and to unite them for the building of a world Christian community."

At the moment the state women's inter-church councils (or the appropriate organization) are considering an invitation by the Interim Committee to become the state unit of AUSTRALIAN CHURCH WOMEN and N.S.W. and Victoria have accepted the invitation, and are busy publicising and organising the visit of Dr. Madeleine Barot who is Director of the World Council of Churches' Department on Cooperation of Men and Women in Church, Family and Society, to their particular States.

When there is a state unit in each state it is hoped to have a national consultation to prepare for the establishing of AUSTRALIAN CHURCH WOMEN and the setting up of appropriate structures for national, state and local penetration.

The Interim Committee has drawn up suggestions for a more formal structure and a copy is enclosed for your interest and information together with the original statement concerning the purpose of Australian Church Women.

You will note in the statement concerning Australian Church Women mention is made of promoting study materials for use in women's groups. The Interim Committee has now before it material for the 1964 study which they hope will be used in denominational and interdenominational women's groups. The study is based on the role of the laity in the Church and the world and announcement concerning it will be made through the church press and the Australian Council of Churches' publication, IN UNITY.

We have been encouraged by the interest shown in this new ecumenical venture and forward to you the enclosed so that you may know of the developments taking place. If you have any comments to make we will be glad to hear from you.

Encl.

Yours sincerely,

Margaret McKay
Mrs. F. McKay on behalf of
Interim Committee. *JK*

- 2 -

and questions on the general ideas behind A.C.W. and your suggestions for the next steps.

Later in the year we hope to be able to present to you more of the details of organization on the local, state and national levels.

We realise that already you are experiencing the "ecumenical adventure" in your own church fellowship and that you are demonstrating the advantages of working together across denominational lines. We hope that you will join us in this wider fellowship of Church women in Australia.

Yours sincerely,

Mabel G. Wyllie (Mrs)
Convener.

Encl.

AUSTRALIAN CHURCH WOMEN

Suggestions for a more formal structure of Australian Church Women

- - -

1. THE NATIONAL COUNCIL OF AUSTRALIAN CHURCH WOMEN.

The basic composition of the National Council of Australian Church Women shall be representative of:

- (1) Federal denominational women's organizations (appointed by the Federal Body or by whatever means appropriate to the particular church).

Church of England	4	
Methodist	2	
Presbyterian	2	
Congregational	1	
Churches of Christ	1	
Salvation Army	1	
Other churches one each		minimum 15

- (2) State Councils of Australian Church Women (by whatever name they are called) (see No.2 below)

Queensland	1	Sth. Aust.	1
N.S.W.	2	West. Aust.	1
Victoria	2	A.C.T.	1
Tasmania	1		

- (3) Special interest groups: as will be named in the Constitution
e.g. Women's World Day of Prayer Committee, Y.W.C.A. 2

- (4) The Australian Council of Churches 4

2. STATE COUNCILS OF AUSTRALIAN CHURCH WOMEN.

The existing State women's inter-church groups (where their constitution provides for representatives to be appointed by the denominational women's organizations of the State) shall be invited to be the State Council of Australian Church Women.

3. STATE COUNCILS OF AUSTRALIAN CHURCH WOMEN shall have consultative status on the State Council of Churches or the Committee affiliated with the Australian Council of Churches.

(Consultants have the right to speak and move motions but not to vote.)

4. LOCAL GROUPS OF AUSTRALIAN CHURCH WOMEN in suburban and rural areas shall be affiliated with the State Council of Australian Church Women.

5. The LOCAL GROUP of Australian Church Women shall become affiliated with the Local Inter-Church Council if that Council is affiliated with the State Council of the Australian Council of Churches.

6. Individuals may become corresponding members with the State Council of Australian Church Women if there is no local group to which they may belong.

7. When the invitation to existing State Women's Inter-Church Councils to become State Councils of Australian Church Women is extended the following points should be made:

1. That the present name of the State body may be retained but that the

organization function as the State Council of the ACW.

2. That the organization which functions as the State Council of ACW shall give priority to the promoting of and continuing assistance to local groups of ACW in suburban and rural areas.

3. That the State Council include all member churches of the Australian Council of Churches and such other churches as may desire membership. e.g. The Russian and Serbian Orthodox Churches are in the Inter-Church Aid in Australia but are not member churches of the ACC., the Baptist Federal Board of Christian Education is a member of the Australian Council of Christian Education and the Australian Christian Youth Council, but the Baptist Church is not a member of the ACC., the Baptist Unions in Victoria and Tasmania are members of the Victorian and Tasmanian Councils of Churches affiliated with the ACC., but the Australian Baptist Union is not a member of the ACC. The basis of membership shall be that which governs admission to the Australian Council of Churches:

"A fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit."

4. That the State Councils of the ACW determine their ratio of representation from their member groups.

5. That special interest groups which have membership on the National Council of ACW shall be invited to the members on the State Councils.

3/7/63

AUSTRALIAN CHURCH WOMEN

AUSTRALIAN CHURCH WOMEN was initiated by the Australian Council of Churches as an aspect of ecumenical promotion and as part of the activities of the Department of Cooperation of Men and Women in Church, Family and Society.

The purpose of AUSTRALIAN CHURCH WOMEN:

To unite Australian Church women in their allegiance to their Lord and Saviour Jesus Christ; to provide opportunities for Christian worship, fellowship and service across denominational divisions; through the Australian Church Women to incorporate Christian women into the total life and mission of the Church; and to unite them for the building of a world Christian community.

The name Australian Church Women has been chosen because it creates an image and suggests fellowship rather than yet another organization.

We realize that Christian unity is an imperative for the effective work and witness of the Church in our time. We believe that there is a desire among many women in the churches to have a deeper bond of fellowship with Christian women of all denominations at the local, national and international level.

The urgent need is for local development. It is important to help the church woman in the local area and in each denomination to realise that she is not only Anglican or Baptist, Congregationalist or Methodist, Orthodox or Presbyterian, but that she has a "oneness" with every other church women in her own locality.

In the local area, women's organizations of the various churches would form a branch of AUSTRALIAN CHURCH WOMEN. Where there are existing women's inter-church groups it is hoped that they will become part of Australian Church Women.

There is no intention to divide the ecumenical interest of men and women. AUSTRALIAN CHURCH WOMEN will participate in the interests and activities of the World Council of Churches' Department on Cooperation of Men and Women in Church, Family and Society.

The interim committee plan in the first instance to:

- . promote a FELLOWSHIP DAY and a WORLD COMMUNITY DAY each year
- . provide STUDY MATERIAL for women's groups. In the 1964 the study will be on the role of the laity with special reference to the cooperation of men and women in the Church
- . stimulate service projects
 - (a) at the local and national level - e.g. among migrants, aboriginals
 - (b) at the world level - e.g. providing scholarships, encouraging fraternal workers.

APRIL 1963

AUSTRALIAN CHURCH WOMEN

Recommendations received from the Interim Committee following Consultation held in Sydney, March 17-18 with members of Denominational Federal Women's Organisations and State Women's Inter-Church Councils and given general approval by the Executive Committee of the Australian Council of Churches on April 15, 1964. The Interim Committee will now prepare a draft Constitution to be presented to the Aust. Council of Churches' Annual Meeting in 1965.

- (1) That the AIM of AUSTRALIAN CHURCH WOMEN be:

"To unite Australian Church women in their allegiance to their Lord and Saviour Jesus Christ; to promote co-operation of men and women in the Church, family and society; to help Christian women to take a more effective place in the total life and mission of the Church; to provide opportunities for Christian worship, study and fellowship and service across denominational divisions; and to encourage fellowship and service across national boundaries."

- (2) That the STRUCTURE of AUSTRALIAN CHURCH WOMEN be:

- (a) Within the Australian Council of Churches

That the National Committee of Australian Church Women function in relationship with the Aust. Council of Churches' C'tee on the Co-operation of Men and Women in Church, Family and Society.

- (b) The National Committee shall include

- i. Representatives of Federal Denominational women's organisations (appointed by the Federal Body or by whatever means appropriate to the particular Church).
 - ii. Church of England 2 and other denominations 1 each.
 - iii. One representative of the State Women's inter-church councils who have agreed to be the unit of Australian Church Women.
 - iv. Special interest groups invited by the National Committee to appoint a representative.
 - v. 4 representatives to be appointed by the Executive Committee of the Aust. Council of Churches. In appointing these representatives consideration be given to:
 1. The inclusion of men
 2. the need to relate the work of the Australian Church Women to the other parts of the Aust. Council of Churches.
 3. the need to preserve denominational balance in the total membership of the National Committee.
 - v. Representation from the Australian Council of Churches' Committee on the co-operation of Men & Women in Church, Family and Society.
- (c) Meetings
- i. The National Committee shall meet for two or three days once each year.

The time and location of the Annual Meeting of the National Committee to be determined in consultation with the Australian Council of Churches' Committee on the Co-operation of Men and Women in Church, Family and Society.
 - ii. A Working Committee - shall be appointed by the National Committee to carry out its work between meetings. It is envisaged that the Committee would be based in Sydney for the time being.

- (d) State Committees of Australian Church Women. The existing State Women's Inter-Church Councils wherever they are willing to act, will be recognised by the National Committee of Australian Church Women as the units through which Australian Church Women work. It is envisaged that such groups will have consultative status on the State Council of Churches or State Committees affiliated with the Australian Council of Churches.
- (c) Local Committees carrying out the purposes of Australian Church Women in suburban and rural areas shall be affiliated with that State Unit. These committees will also be encouraged to be a part of the local Inter-Church Councils affiliated with the Australian Council of Churches if one exists in the area.
- (3) PROGRAMME OF AUSTRALIAN CHURCH WOMEN
 - (1) Australian Church Women will encourage studies & consultations by
 - (a) providing study material for use in local groups and on special days.
 - (b) arranging consultations on particular issues.
 - (2) Australian Church Women will seek to develop international fellowship in such ways as:
 - (a) commending and sponsoring the Fellowship of the Least Coin.
 - (b) encouraging participation in Aust. Inter-Church Aid programmes.
 - (c) arranging visits of overseas speakers to Australia, and participation by Australian women in ecumenical events overseas.
 - (d) encouraging individuals and groups to join the World Council of Churches Fellowship.
 - (3) Australian Church Women working in co-operation with State Women's Inter-Church Councils will promote a Fellowship Day and a World Community Day each year.
 - (a) Australian Church Women will prepare study material and suggest service projects for Fellowship Day.
 - (b) A state Women's Inter-Church Council will be asked to prepare the service of worship for Fellowship Day and a denominational group the service of worship for World Community Day.
 - (c) Fellowship Day will be held at the beginning of the Week of Prayer for Christian Unity or in June, and World Community Day on the fourth Friday in October, Fellowship of the Least Coin funds will be received on World Community Day.
 - (d) Wherever possible Australian Church Women will be associated with the Committee and Programme of the Women's World Day of Prayer.
- (4) That the following principles regarding finance be accepted:
 - (a) that no affiliation fee be sought from groups at present.
 - (b) that where special days and services are held a percentage of the collection be used for the work of the State Women's Inter-Church Council and the National Committee of Australian Church Women.

C/- 511 Kent Street
(Room 2 - 3rd Floor)
SYDNEY. April 1964.

A second version of the above document:

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(2) That the STRUCTURE of AUSTRALIAN CHURCH WOMEN be:

(a) Within the Australian Council of Churches:

That the National Committee of Australian Church Women function in relationship with the Australian Council of Churches' Committee on the Co-operation of Men and Women in Church, Family and Society

(b) The National Committee shall include:

- i. Representatives of Federal Denominational women's organizations (appointed by the Federal body or by whatever means appropriate to the particular church).
Church of England 2 and other denominations 1 each.
- ii. One representative of the State women's inter-church councils who have agreed to be the unit of Australian Church Women.
- iii. Special interest groups invited by the National Committee to appoint a representative.
- iv. 4 representatives to be appointed by the Executive Committee of the Australian Council of Churches. In appointing these representatives consideration be given to:
 1. the inclusion of men
 2. the need to relate the work of Australian Church Women to the other parts of the Australian Council of Churches.
 3. the need to preserve denominational balance in the total membership of the National Committee.
- v. Representation from the Australian Council of Churches' Committee on the Co-operation of Men and Women in Church, Family and Society.

(c) Meetings

- i. The National Committee shall meet for two or three days once each year.
The time and location of the Annual Meeting of the National Committee to be determined in consultation with the Australian Council of Churches' Committee on the Co-operation of Men and Women in Church, Family and Society.
- ii. A Working Committee shall be appointed by the National Committee to carry out its work between meetings. It is envisaged that the committee would be based in Sydney for the time being.

- (d) State Committees of Australian Church Women. The existing State Women's Inter-Church Councils wherever they are willing to act, will be recognized by the National Committee of Australian Church Women as the units through which Australian Church Women works. It is envisaged that such groups will have consultative status on the State Council of Churches or State Committees affiliated with the Australian Council of Churches.
- (e) Local Committees carrying out the purposes of Australian Church Women in suburban and rural areas shall be affiliated with that State Unit. These committees will also be encouraged to be a part of the local Inter-Church Councils affiliated with the Australian Council of Churches if one exists in the area.
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- (2) Australian Church Women will seek to develop international fellowship in such ways as:
- (a) commending and sponsoring the Fellowship of the Least Coin.
 - (b) encouraging participation in Australian Inter-Church Aid programmes.
 - (c) arranging visits of overseas speakers to Australia, and participation by Australian women in ecumenical events overseas.
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 - (d) Wherever possible Australian Church Women will be associated with the Committee and Programme of the Women's World Day of Prayer.

(4) FINANCE.

That the following principles regarding finance be accepted:

- (a) that no affiliation fee be sought from groups at present.
- (b) that where special days and services are held a percentage of the collection be used for the work of the State Women's Inter-Church Council and the National Committee of Australian Church Women.

c/o 511 KENT STREET
(Room 2 - 3rd floor)
SYDNEY.

APRIL 1964

AUSTRALIAN CHURCH WOMEN

The following letter has been received by Australian Church Women from Mrs. D.G. Badger, who is representing us at the 3rd Asian Church Women's Conference, being held at the International Christian University, Tokyo, Japan. The letter was written on 17th July.

Dates of the Conference are July 15th - 26th; the theme, "Abide in Me ... bear rich fruit".

Australian Church Women is represented by Mrs. D.G. Badger (delegate), the Rev. Winifred Kiek (observer).

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Just a few moments snatched from a very busy schedule; as it is Sunday, the organizers must have thought a little observation of the Day of Rest would be in order, so we have three hours break instead of two. As the day is so planned from 7a.m. till 9p.m., the siesta period - 1 to 3 - is filled with writing home, preparing next session, preparing Vespers or cultural session, fitting in little visits with other delegates - we all feel a little like a perpetual motion machine.

The feeling of fellowship and friendship is very warm and genuine. I am sharing a room with an Indonesian woman, a delightful person. My group for study is the Church and Society; we are 20 people from 12 nations, which makes it very interesting; mostly everyone is contributing something to the discussion.

The Treasurer told me that if we had seen the delighted smile on the face of Mrs. Suriyakham (chairman of the conference) when she received your letter saying Australia was being fully responsible for my fare, we would have known just how happy they were at our gesture; they need every contribution possible.

The Rev. Winifred Kiek is staying out here after all, as the Stewart's home is at least 1½ hours journey away, and she couldn't possibly have travelled in every day. However, it is very comfortable; she has a nice room to herself and is one floor below me. She seems to be very happy and enjoying everything; the other delegates are all amazed at her stamina.

We are using for our Vesper Service, the Order of Service prepared for Fellowship Day, altering it slightly to fit in with hymns in the E.A.C. Hymnal, and omitting a few paragraphs. It is to be held the day after Fellowship Day. The New Zealanders were delighted to use it, and said they would enjoy feeling that they were also sharing this day with Australian women.

For Bible Study we are led by Rev. Masaichi Takemori, of Japan. Dr. Hans Mergull, of West Germany, is lecturing in "Basic Beliefs", and Professor Tong Shik Ryu, of Korea, is lecturing in "The position of the Church in a community of other Faiths". Rev. Margaret Lie, of Indonesia, is leading the daily devotionals and is such a wonderful person. Her group of women all think she is a wonderful woman.

Australia's greeting was read out, among others, on Friday evening at dinner.

It is all so colourful and exciting. It is our turn to do the cultural evening tonight, but our time has been cut to 15 mins., as they need more time for Fellowship of the Least Coin project.

(Signed) OLGA BADGER

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Australian Church Women,
511 Kent Street,
SYDNEY.

Northern District Times, Wednesday, July 13, 1966

Epping woman for Tokyo conference

An Epping housewife and mother of four children left by air last week to attend a worldwide conference in Tokyo as Australia's delegate.

She is Mrs. Don Badger, who will attend the third Asian churchwomen's conference to be held in the International Christian University, Tokyo.

Olga Badger was chosen to represent the churchwomen of Australia at this important conference by the National Committee of Australian Churchwomen which met in Melbourne last January.

The theme of the conference, which will last 11 days, is "Abide in Me — Bear Rich Fruit."

Delegates and observers will attend from all national councils of churches which belong to the East Asian Christian Conference of the World Council of Churches.

Hundreds of Asian women and a handful of European women will discuss a wide variety of subjects.

The European delegates are representatives and observers from New Zealand and Australia.

Much interest has been

created in Australian churches by this country's participation in the conference.

Women's groups throughout the nation are contributing to the travel expenses of Australia's rep-

resentative.

Mrs. Badger will also represent Australia at the meeting of the East Asian Christian Conference committee on co-operation of men and women in church family and society.



Mrs. Olga Badger

THIRD ASIAN CHURCH WOMEN'S CONFERENCE IN TOKYO 1966
SOME IMPRESSIONS WRITTEN BY THE REV. WINIFRED KIEK

Copy to Mrs. Hinton
6.11.66; Also to
Mrs. Willie & Mrs. Badger
H.C.

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This conference was not only a source of excitement and interest; one gets these emotions at any international and inter-racial gathering, but here there was a very real stimulus to one's mental and spiritual life. Although held under the aegis of the East Asia Christian Conference, it included a wide membership; indeed all five continents were represented, if we could Prof. H. Margull of West Germany, our able and learned lecturer on "Basic Beliefs". It seems significant to me that America and Africa should have joined Australia in cultivating fellowship with Asia in this way. It all helped to produce a wideness of vision and a depth of patient understanding which were good for all of us and contributed much to the success of the conference. The African delegates were a great joy to us. Maude Solarin of Nigeria was in some ways a contrast to Betty Kubay of South Africa. Maude (we found Christian names readily acceptable and much easier to manage) was big, black and burly, with a rollicking sense of humour. She always wore her national dress, including a huge turban and usually seemed to be laughing in the midst of a happy group. Betty, on the other hand, was brown, lean and agile. She wore western dress and her close-cropped curly head was uncovered. She was serious and energetic, full of song, a fine leader and a wise companion. These two were evidently friends and were in a way typical of the spirit of the conference. Laughter and music are appreciated in any language and we had plenty of both. To join in singing the round, "Hi-Yah", led by Betty while she sang her own song above it all, was to experience a happy fellowship, a real sense of belonging together. No wonder it was often asked for!

If I were to express in one word what was the general tone of the conference, I would say it was sheer naturalness. There was such a pleasing absence of any thing approaching a desire to shine or to 'show off'. The cultural hour each evening was the occasion for a group to demonstrate national customs and traditional festivals. It always seemed to reveal a delightfully unselfconscious enjoyment, whether by song, dance or dialogue. The same natural attitude was apparent in the study-group and workshop sessions and in little everyday courtesies. Of these latter I was often the recipient, being the oldest. The climate was difficult and we all suffered from it, comrades in endurance, (what with pebbles, puddles and dripping trees in the humid heat), but no one complained, as we walked two or three times a day from dormitory to auditorium.

Bible studies and lectures were on a high level, a tribute to the intelligence of the audience, most of whom were leaders in their own country. Studies were not quite so demanding, but when I recall how careful we are in preparing studies for our Australian Churchwomen not to be too advanced lest we scare off some of the shy ones, I think the programme was probably well-chosen.

To share sight-seeing is a splendid way to develop friendship. The day we spent on tour round Tokyo was such an opportunity. We visited the famous Meiji shrine and felt the vagueness of Japanese religion, but reflected that multitudes of Australian Christians are probably very vague in their Christian beliefs. The revolving floor of a large modern hotel with its changing views over the city, and the refreshing physical exercises to music, practised at intervals in a radio factory by the work girls, to relieve the monotony of mechanical labour, were signs of life in modern Japan, as were also the wide streets with their busy, rushing traffic, and the yellow flags provided for

pedestrians who wanted to cross the road, but narrow alleys and tiny shops on pavements reminded us of earlier days. We were glad to see the joy and pride of our hostess city in the continuing delight in old customs. The dressing of the bride, the wearing of the kimono and the obi, and the custom of the tea ceremony are so typical of ancient tradition that we should be sorry to see them abandoned. A fine exhibition of the history of the Y.W.C.A. in Japan gave us the opportunity to meet several women with mutual interests. Many were members of the W.C.T.U., others were members of Parliament or of the League of Women Voters. Thus did our day's tour seem to fit us as a conference into the life of the region around us, as also happened on our Sunday visit to local Churches and the homes of the very friendly people. We resumed our studies and devotions on our return to the campus feeling that we were welcome, and knowing one another better through sharing wider experiences, for this is how fellowship can be strengthened.

We Australians were sometimes conscious that our country's so called "White Australia" policy made us uncomfortable. When we sought to distribute pictures, papers and pamphlets from our Tourist Bureau we found many of them related to immigration and the welfare of migrants. However, the quiet, natural courtesy of our fellow delegates accepted us as a friendly people. All the same we do feel that the image of Australia among Asian peoples is so important for international goodwill that it is time some public declaration of willingness to appreciate all cultures and be friendly towards all peoples should be made. It might have been a good thing if we had sent an aborigine to the conference, or if we had had a Papuan observer, though these would have had to be extra members, not being actually representative of our culture. The question of representation is always a difficult one; a tribute should be paid to Mrs. Don Badger, who was at all times charming and conscientious; no wonder she was elected to the working committee! Let us hope that Australian Church women will always remember that we belong to the Asian group of Churches and all are one in Christ Jesus.

(Signed) Winifred Kiek

Bale

Deaconess Mary Andrews AM

20. 3. 1915 - 16. 10. 1996

One would need much more space than available here to adequately describe the contribution made by Deaconess Mary Andrews to women both in Australia and other parts of the world.

Born in Cooma in 1915, Mary's life was given to service for others from her early teens when she began teaching Sunday School and became a Youth Fellowship leader. Training as a nurse, a Diploma at Croydon Missionary and Bible College, and study at Anglican Deaconess House in Sydney equipped her further for future service. Her spheres of service included the following:

- * Two terms with the Church Missionary Society in China
- * A term at St Faith's Children's Home in Lahore, India, (now Pakistan)
- * Principal, Anglican Deaconess Training College in Sydney
- * Head Deaconess in the Diocese of Sydney
- * Vice President, World Federation of Deaconesses
- * Executive member of the World Day of Prayer committee
- * Life Patron of International Biographical Centre and IBA Advisory Council
- * Active membership of New South Wales National Council of Women
- * Part time Chaplain to a number of Anglican Retirement Villages

Mary was instrumental in the birth of Australian Church Women and commented in recent years "It has been a joy to see that Australian Church women has grown and is fulfilling the original aim to unite Christian women in their allegiance to the Lord Jesus Christ."

In 1973 Mary became a National Life Member of Australian Church Women and in 1981 a Life Member of the New South Wales Unit. From the inception of the Movement for the Ordination of Women (MOW) she had been an active member.

She represented Australia at many international gatherings and was recognised for her services and great contribution to women and religion with the award by the Queen of Member of the Order of Australia (AM) in 1980.

Mary served as an executive member on the NSW Council of the National Council of Women from 1974 to 1994 and was granted an Honorary Life Membership of that organisation also.

"My philosophy," she once stated, "is rooted in the Christian faith which is the central and all-influencing power in my life. I have sought throughout my life to uphold the teaching of the Lord Jesus Christ - of love to all people. As a Christian I believe I am called to serve with compassion, love, humility, patience and joy wherever in the community and world I am called to work."

After 81 years of faithful stewardship we say
"Deaconess Mary Andrews, enter into the rest of your Lord."

Approximately six hundred people attended the Thanksgiving service for her life at St Andrew's Cathedral, Sydney on 23rd October 1996. The hymns sung at the service were those sung on the occasion of Mary's ordination, and the flowers were given in recognition of the association of Mary Andrews with the William Branwhite Clarke College. A copy of the Order of Service is held by Australian Church Women Archives.

THE REV. WINIFRED KIEK, B.A., B.D.

The Rev. Winifred Kiek, B.A, B.D, was the wife of Dr. E. S. Kiek, who was Principal of Parkin Theological College, Adelaide for 37 years.

Mrs. Kiek was born in England and prior to her marriage to a Congregational Minister, was a Quaker. After coming to Australia in 1920 and when her family had grown up, she studied for the ministry and was ordained as a Congregational Minister in 1927, the first woman ordained to church ministry in Australia. Her earliest association with the Australian Council of Churches was in 1946 when she was asked to undertake a questionnaire in Australia (also being conducted in 50 other countries) on Women in the Church, in preparation for the World Council of Churches Assembly in Amsterdam in 1948. In 1950 she was appointed a member of the World Commission on Life & Work of Women in the Churches. In 1953, Mrs. Kiek was appointed convenor of the Australian Commission on Co-Operation between Men and Women in the Churches.

The National Council of Women, League of Women Voters, Women's Christian Temperance Union, were some of the organisations Mrs. Kiek gave her time and energy to - as well as being very involved in her own denominational affairs.

In 1966 at the age of 82, Mrs. Kiek went as an observer to the 3rd Asian Christian Women's Conference in Tokyo; she quickly endeared herself to all present, and was affectionately named "Grandma" by the delegates.

The Winifred Kiek Scholarship was founded in 1964, the fulfilment of a dream she had had on a visit to Ceylon in 1953.

Now an Asian Christian woman, every year, would have the opportunity to study overseas, and take back to her own country new skills and insights.

On May 23rd. 1975, at the age of 91, Winifred Kiek, much loved by all who knew her, passed swiftly and quietly into the Life Beyond.

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CITATION PRESENTED BY MRS. JOAN BACHE IN LOVING THE LIFE MEMBERSHIP OF
MRS. WINIFRED KIEK

Rev. Winifred Kiek grew up in the Quaker tradition and was an active member of the Society of Friends through her childhood, University and teaching days. Probably her ecumenical outlook had its beginning in the sharing of Bible Study and Prayers among all boys and girls of all denominations at the school she attended for 8 years as a child.

On her marriage to Rev. E. S. Kiek, a Congregational Minister, Mrs. Kiek made her spiritual home in the Congregational Church, and when her husband was appointed Principal of Parkin Theological College in 1920, the family came to live in Adelaide. Mrs. Kiek studied for the Degree of Bachelor of Divinity with the Melbourne College of Divinity, the first woman in Australia to do so. She now holds the degrees of M.A. (Adelaide) and B.D. (Melbourne).

Mrs. Kiek's interest then turned to organisations which were working for equality of rights and responsibilities for men and women, such as the League of Women Voters and the Women's Christian Temperance Union, and she was also active in work among Congregational women, the Women's World Day of Prayer, the Student Christian Movement and the National Council of Women. Between the two World Wars, Mrs. Kiek was involved in peace work with the International Peace Campaign, and held office in a number of the above organisations and in the Inter-Church Council of Women in S.A.

In 1926, Mrs. Kiek was ordained to the pastorate of the Colonel Light Gardens Congregational Church - the first woman to be ordained in Australia. After 8 years in that pastorate, Mrs. Kiek ministered to the Knoxville Congregational Church for 8 years. She was elected Vice-Chairman of the Congregational Union of S.A. for the term 1944-45, and, when the Chairman left S.A. for an interstate pastorate, acted in that office for the remainder of the term - again the first woman in Australia to occupy such an office, even in an acting capacity.

Mrs. Kiek became involved in the work of the World Council of Churches in 1946, when a questionnaire on Women's Work in the Churches was sent from Geneva to churches in 40 countries in preparation for the Amsterdam meeting of the World Council. Mrs. Kiek collated answers from Australia, which were eventually used by Kathleen Bliss when writing her book "The Service and Status of Women in the Church."

Recognising that there should not be a separate organisation for women within its organisation, the World Council of Churches appointed Mrs. Kiek Liaison Officer for work amongst women in Australia, and she made links by correspondence with women in the various federal denominational organisations and with the State Women's Inter-church Councils, to which she received a good response. Information and study material both from within Australia and from Geneva and overseas sources was shared in this way. Mrs. Kiek reported annually to the Australian Council of Churches; however, her suggestion that a federation of Women's Inter-church Councils be formed was not acted upon.

Having been a member of the World Council Commission since 1950, Mrs. Kiek's interest and work was recognised in 1953 when she was appointed Convenor of the World Council Commission on Co-operation of Men and Women in Society, and she held that office for 4 years.

After having represented organisations of which she was an active member at overseas conferences in a number of areas, and being particularly concerned that scholarships available in Asia often went to non-Christian women, Mrs. Kiek appealed, in her report to the Australian Council of Churches, for the establishment of a scholarship to help Christian women to study in Australia. However, no action was taken until 1965, when Australian Church Women, formed a few years earlier, established such a scholarship and named it in honour of one who had worked so consistently in the interests of the World Council of Churches and the Australian Council of Churches.

Now 90 years of age, Rev. Winifred Kiek delights in meeting "her" scholar each year and is very interested in them and the work of Australian Church Women.