

# Australian Council of Churches

(Affiliated with the World Council of Churches)

FILE COPY

President:  
Rt. Rev. Dr. A. C. Watson

General Secretary:  
Rev. Harvey L. Perkins  
Assistant General Secretary:  
Rev. David M. Taylor

Treasurer:  
Mr. Alan Ife



472 KENT STREET,  
SYDNEY

TELEPHONES  
MA 5 2 2 4. MA 4 7 6 6

TELEGRAPHIC  
"ECUMENICAL" SYDNEY

NEW ADDRESS:  
-Room 2 - 3rd Floor,  
511 Kent Street,  
SYDNEY

May 3, 1962.

I am writing to ask if you will help us on a committee that has been set up to do a piece of work for the Australian Council of Churches.

At its Annual Meeting held in February this year the ACC passed the following resolution:

- "That (a) a Commission be appointed by the Executive Committee to examine the possibility of some kind of relationship with Women's Inter-Church Councils in the various states and with women's denominational commonwealth-wide federations, and report back to the Executive for further examination and implementation.
- (b) the commission review the constitution and activity of the United Church Women of USA, and its relation to the NCC of the USA.

At a subsequent meeting of the Executive of the ACC it was decided to:

" that the following be invited to form the committee:

Rev. B.R. Wyllie	Deaconess Andrews,
Rev. H.L. Perkins	Mrs. Williams,
Rev. D.M. Taylor	Mrs. B. R. Wyllie,
A parish minister	Mrs. J. Dey

with power to coopt. "

You will agree that this is one aspect of the ecumenical movement in Australia which needs promotion.. The women of the churches need the ecumenical movement, and the ACC certainly needs the help of the women, but at present it lacks their interest and support.

This is a committee appointed to make a survey and plan a possible programme. It has a short-range job, not an interminable one. We are calling the first meeting for Monday, May 21 at 1pm in the General Secretary's office.

I will telephone you within the next week to hear your reaction to this suggestion, to assure you that we need your help and advice and to combat any hesitancy on your part.

This committee has been carefully chosen and I am sure that you have a contribution to make if you can spare the time.

Yours sincerely,

Mabel G. Wyllie.

## AUSTRALIAN CHURCH WOMEN

### IT IS -

Planned as a fellowship, through which the women's organizations in Australian Churches can work together. It will provide opportunities for Christian worship, fellowship and service across denominational divisions to help women to see their place in the total life of the Church.

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.

### IT PLANS -

Initial activities will be to promote a Fellowship and Community Day each year, to provide study material for women's groups and to stimulate service projects at local, national and world level.

### IN N.S.W.-

World Community Day is being planned in NSW on Friday, September 27 in the CENEAF Auditorium, cnr. Bathurst & Kent Streets, Sydney from 10.30am for those living in the metropolitan area. It will include a worship service - basket lunch - discussion groups on the theme "Who is my Neighbour?" (based on readings from Luke 10: 25-27 and March 12: 29-31). Study and worship materials suitable for use on the day are available from the Australian Council of Churches 511 Kent Street, Sydney.

If you live away from Sydney perhaps you could arrange with the other denominational women's groups in your town or area, a world Community Day on September 27. We realise that it is probably too late for this year but could you take the initiative in calling together a committee representative of all the denominations in your area to form a local group of Australian Church Women in cooperation with the Local Minister's Fraternal and/or the Inter-Church Council?

The NSW Women's Inter-Church Council is the state council for Australian Church Women and they are prepared to assist you in the formation of local groups and details concerning World Community Day and other activities of Australian Church Women. For further information contact the secretary of the NSW Women's Inter-Church Council - Mrs. L. Lilley, 206 Eastern Valley Road, Willoughby.

### STUDY MATERIALS -

The Interim Committee of Australian Church Women is at the moment planning study material for use by women's groups during 1964. Watch for announcement through the church press and the Methodist Women's Federation.

\* \* \* \* \*

# Australian Council of Churches

(Affiliated with the World Council of Churches)

President:  
Rt. Rev. Dr. A. C. Watson

General Secretary:  
Rev. Harvey L. Perkins

Assistant General Secretary:  
Rev. David M. Taylor

Treasurer:  
Mr. Alan Iffe



511 KENT STREET,  
SYDNEY  
Room 2, 3rd Floor  
TELEPHONES  
MA 5224. MA 4766

TELEGRAPHIC  
"ECUMENICAL" SYDNEY

May 23, 1962

## NOTICE OF MEETING.

The committee formed to examine the possibility of some kind of relationship with Women's Inter-Church Councils in the various states and with women's denominational commonwealth-wide federations, will meet on Tuesday, June 5 at 11.30pm in the office of the General Secretary of the Australian Council of Churches, 3rd Floor, 511 Kent Street (corner of Bathurst Street) Sydney.

I do trust that you will be able to attend and assist us in this exploratory work.

Yours sincerely,

Mrs. Nabel G. Wyllie,  
Convener.

Deaconess Andrews,  
Mrs. J. Dey  
Rev. B.R. Wyllie  
Rev. H.L. Perkins  
Rev. D.M. Taylor

Mrs. F. McKay  
Mrs. B.R. Wyllie

*to Mrs. G. Wyllie*  
65 BARBOONA RD  
NORTHBRIDGE  
NSW

### Member Churches:

Church of England, Methodist Church, Presbyterian Church,  
Greek Orthodox Church, Churches of Christ, Congregational Churches,  
Salvation Army, Society of Friends, Armenian Apostolic Church and  
Antiochian Orthodox Church.

# Australian Council of Churches

(Affiliated with the World Council of Churches)

President:  
Rt. Rev. Dr. A. C. Watson  
General Secretary:  
Rev. Harvey L. Perkins  
Assistant General Secretary:  
Rev. David M. Taylor  
Treasurer:  
Mr. Alan Ifo



ROOM 2, 3RD FLOOR  
511 KENT STREET (CNR. BATHURST STREET)  
SYDNEY

TELEPHONES  
61-5224, 61-4766

TELEGRAPHIC  
"ECUMENICAL" SYDNEY

September 7, 1962.

## NOTICE OF MEETING:

Australian Council of Churches Committee  
to investigate Women's Work.

Dear Committee Member,

A meeting of the above committee will be held in the ACC's meeting room on Friday, September 21 at 2pm (3rd floor, 511 Kent Street, Sydney.)

The agenda will include:

- . Survey of material collected
- . Relationships with present Women's Inter-Church Councils.

Please forward any material you have collected to the office at least one week ahead (September 14), so that it can be circulated to other members.

A special meeting with representatives of the NSW Women's Inter-Church Council will take place on Tuesday, September 25 in the Meeting Room at 1pm. Sandwiches and tea will be available.

Yours sincerely,

*Harvey L. Perkins*  
Harvey L. Perkins,  
General Secretary.

HLP:TJS

### Member Churches:

Church of England, Methodist Church, Presbyterian Church,  
Greek Orthodox Church, Churches of Christ, Congregational Churches,  
Salvation Army, Society of Friends, Armenian Apostolic Church and  
Antiochian Orthodox Church.

Record of meeting of the Australian Council of Churches'  
Committee to investigate Women's Work with representatives  
of the N.S.W. Women's Inter-Church Council, Thursday,  
October 4, 1962 at 10.30am at 511 Kent Street, Sydney.

PRESENT: Mrs. M. Wyllie (convener), Mrs. F. Mackay, Deaconess Andrews, Mrs. L.M. Williams, Mrs. J.F. Dey.  
Mrs. D.J.A. Verco, Mrs. Farr and Mrs. Brig. Baker, representing the NSW Inter-Church Council Executive.  
The Revs. D.M. Taylor and H. L. Perkins (ACC staff).

APOLOGY: Apology was received from the Rev. B. H. Parker.

PRAYERS: Prayers were led, after morning tea, by the Rev. H. L. Perkins.

BUSINESS:

1. Mrs. Wyllie spoke of how the ACC Committee and the NSW Women's Inter-Church Council Executive had become aware that they were both seeking development in women's work along overlapping lines; and had therefore decided to consult with each other. Hence, this meeting took place.

2. Mrs. Verco, speaking on behalf of the NSW Women's Inter-Church Council; said that her Council had resolved to write to the Women's Inter-Church Councils in other States to discuss closer relationships, but had delayed acting on its resolutions until this consultation took place. The NSW Women's Inter-Church Council had two things in mind:

1. the need for a loose national women's organization which did not dominate existing inter-church councils, but related them to each other.
2. the need for inter-church women's work to develop in local areas.

3. Mrs. Wyllie, speaking on behalf of the ACC Committee on Women's Work, said that her Committee shared these two concerns, but would add to them the following:

1. the two concerns for national and local development are not alternative courses of action. The ACC Committee had considered them in terms of "one or the other" and had come to the conclusion that local development needed the stimulation of national development. Hence the two developments must take place together.
2. In developing a national organization, it is important to include the Federal denominational women's organizations which are becoming increasingly important in helping programme development in local denominational groups.
3. A national organization works to stimulate women's work at every level in Australia, but it is also important in order to provide a link with, and receive help from, organizations of similar kind overseas, such as the Department on Cooperation of Men and Women in Church, Family and Society in the WCC, and the Committee for Christian Home and Family in the East Asia Christian Conference.

4. The meeting was in agreement with all the points made by Mrs. Verco and Mrs. Wyllie. Mrs. Verco referred to the United Church Women in the USA, which was part of the National Council of Churches there and hoped for something similar in Australia. Mrs. Wyllie said she too believed that there was a pattern in that organization which could guide us, although there were differences between the situations in the two countries also. Both agreed that belonging to the National Council of Churches was important.

Mrs. Baker referred to the women's work carried out by the National Council of Churches in New Zealand, where the national women's organizations produce study materials, conduct inter-church schools for women, train women to speak on the life of their various churches, etc.

5. Mr. Taylor asked to comment on the New Zealand situation pointed out that in Australia there are state organizations, both denominational and inter-church in character interposed between any national organization and the women in the local churches. Some tasks were clearly national such as programme material requiring publication, etc. while other tasks, such as field activities clearly had to be carried out within the States.

6. The two groups shared a very deep concern for the local church woman. Much of the need for the national organization arises from the need to stimulate and help the local church woman.

Mrs. Mackay said she wanted the focus to be on "this woman who belongs to a world and to a world church and needs to know it".

Mrs. Wyllie said that in country areas particularly the relationships between the women of the various churches already exist; all that is missing is sufficient organization to make those relationships enduringly effective.

7. Mrs. Farr asked was there any danger of competing inter-church women's groups in local areas, some brought into existence through the work of the ACC and Local Inter-Church Councils affiliated with it, and others brought into existence through the work of a State Inter-Church Council. She expressed the hope that this could be avoided.

Mr. Perkins said that inter-church women's groups in local areas could develop in several ways, as Mrs. Farr suggests, but they need not be competitive if at state and national level we are all related to a national women's organization. For example, if a national organization comprising federal denominational women's organizations, state women's inter-church councils, and ACC (women's work) linked together these organizations in, say, the United Church Women of Australia, every local inter-church group could take that name, and have several affiliations - e.g. with either or both a Local Inter-Church Council affiliated with the ACC and a State Women's Inter-Church Council. An inter-church group started by a State Women's Inter-Church Council in an area where there was no local Council of Churches might lead to one coming into existence. An inter-church group in an area where there was already a Local Council of Churches would be its "women's wing". So from several initiatives, we would stimulate each other, and avoid competition by our common link in a national organization.

8. Mrs. Farr asked that the Committees for the Women's World Day of Prayer also be invited to join any national organization. She pointed out that these committees, while operating independently in each state, reach very dispersed local areas.

All were agreed that this should be done. Mrs. Wyllie said that they should also be invited to join our continuing discussions.

Mr. Perkins was asked to write to Lt.-Col. Mabel Bell inviting her to join the discussions at the next meeting called and sharing with her the background information and the general approach so far made.

9. Mrs. Wyllie, while agreeing with the focus on the local church woman, said that a national organization would also tackle particular problems such as the professional woman, the working mother, etc.

10. Mr. Perkins then offered a tentative proposal which seemed to sum up the mind of the meeting.

1. That a national women's organization be formed, named the United Church Women of Australia.
2. That the UCWA be comprised of representatives of existing organizations including Federal Denominational Women's Organizations, State Women's Inter-Church Councils, Australian Council of Churches (Committee on Women's Work), State Committees for Women's World Day of Prayer.
3. That the appointment of representatives should be so ordered that the resulting body consists fairly equally of office bearers of existing organizations and other persons appointed for personal qualities of Christian leadership. The latter could be appointed partly by the ACC and partly by cooption by the UCWA - this would ensure continuity as well as up-to-date representation of existing office bearers of the constituent organizations.
4. That the UCWA should be affiliated with the ACC, and so establish links with similar work at the international level.
5. That local inter-church women's groups could be affiliated with one or more of the constituent organizations and carry the name of the UCWA in

Mr. Taylor, commenting on the proposal, pointed out that some of the constituent bodies have no national coordination of state organizations. It is difficult to convene a national organization effectively, unless representatives can have proxies to attend who live at the place where the meetings are held. He also said that the situation probably required a good meeting once a year, with people attending from all States, and an Executive which operated during the year in a fixed place.

11. The meeting then discussed how further consideration could be given to such a proposal.

Mrs. Wyllie suggested that next time we meet we should enlarge the meeting to about 30 people, in order to include the leaders of denominational women's organizations, the Women's World Day of Prayer Committees, and some Orthodox women, as well as 3 more representatives from the NSW Women's Inter-Church Council.

It was agreed:

1. that a record of the proceedings of this meeting should be the basis for discussion at a further meeting on November 9.
2. that the November 9 meeting should be enlarged as Mrs. Wyllie proposed.
3. That the invitation to the meeting should go out over the names of Mrs. Wyllie (ACC Committee on Women's Work), Mrs. Verco (N.S.W. Women's

Inter-Church Council) and Lt.-Col. Bell (Women's World Day of Prayer Committee) if possible.

4. That Mrs. Wyllie and Mrs. Verco should meet with Mr. Perkins on October 22 at 10am to finalize the record of proceedings as it will go out with the invitations to the enlarged meeting.

12. Mr. Perkins suggested that if reasonable progress was made at the November 9 meeting, plans should then be made for a national 2-day consultation with interstate people participating early in 1963. Mrs. Verco suggested February 25 - 26, 1963.

Mr. Taylor asked that the situation of women's work in the Church of England be investigated in order to ensure that Anglican representatives at further consultations covers adequately the great diversity of women's organizations in that church.

Deaconess Andrews supported this, and enlarged on the diversity.

Mr. Taylor suggested Melbourne as the location for the national consultation. The suggestion was supported by Mrs. Verco, who spoke of the more decentralized functioning of the Women's Inter-Church Council there.

Mrs. Wyllie asked who would be responsible for organizing the Consultation, and the meeting agreed that it looked to the ACC, as the only body with staff, to undertake the task.

Mr. Perkins referred to the proximity of the proposed date to the ACC Annual Meeting, and said that if the ACC were to undertake it, it could do so more effectively if the Consultation were held in Sydney. This would enable the use of office staff, and enable the people who have led the conversations so far to guide the planning of the consultation.

The meeting then agreed on Sydney as the location, but asked that plenty of notice be given to organizations in other States.

CLOSING. The meeting closed with prayer and the benediction by the chairwoman, Mrs. Wyllie.

- - - - -

P.S. When Mrs. Wyllie, Mrs. Verco and Lt.-Col. Bell met together on October 22 (see item 8), item 12 was reconsidered because the date proposed clashed with the Women's World Day of Prayer, and because more time was needed to widen the conversation beyond N.S.W.

It was therefore agreed to propose to the meeting on November 9 that a series of consultations be held in each State early in 1963.

~~D. H. T.~~  
Women's Work

AUSTRALIAN COUNCIL OF CHURCHES

(Affiliated with the World Council of Churches)

Room 2, 3rd Floor,  
511 Kent Street,  
Sydney.

October 24, 1962.

As indicated in our letter of October 11, we are now forwarding to you a full record of our conversations on October 4 with a postscript reflecting a change of approach in our conversations on October 22.

This, with the summary you have already received, will form the basis of our meeting on November 9. The agenda is also enclosed.

Yours sincerely,

*Mabel G. Wyllie*  
Mrs. B. R. Wyllie,  
*Layton J. Verco*  
Mrs. D. J. A. Verco  
*C. Mabel Bell*  
Lt.-Col. Mabel Bell

Encl.

AUSTRALIAN COUNCIL OF CHURCHES

CONSULTATION ON ECUMENICAL WOMEN'S  
WORK

AGENDA

1. Introductory statements.
  - Mrs Wyllie
  - Lt-Col. Bell
  - Mrs Verco

Comments, especially from representatives of denominational organizations.
2. Discussion on tasks and problems.
3. Planning for consultations in other States.
  - arranging meetings
  - preparing material

Sydney,  
November 9, 1962.

W 21

# The Church of England Deaconess Institution

Sydney

*President:*  
The Most Reverend  
The Archbishop of Sydney.

Deaconess House,  
28 Carillon Avenue,  
Newtown.

*Principal:*  
Head Deaconess M. Andrews,  
LA 1172.

13 DEC 1962

The Rev. Harvey Perkins  
Australian Council of Churches  
511, Kent Street  
SYDNEY N.S.W.

12th December, 1962

Dear Mr. Perkins,

This is my homework! As far as reporting to the A.C.C. I feel a brief factual report should be given of meetings so far held expressing the feeling of the representatives who attended the meeting on 9th November and the result, e.g. the letter from the Interchurch Women's Council. As far as the document produced on 9th December is concerned I would suggest it should be simplified as much as possible.

Purpose of the Australian Church Women's Organisation

In order to draw together Australian Church Women and stimulate life and work in women's groups and organisations in member churches a simple rallying point to be established such as a Women's World Community Day to test and establish how far it is feasible to expect those groups and organisations to co-operate for mutual benefit and fellowship.

The production of suitable study material for women's work may be included.

Committee

A National Committee of women to be appointed by the A.C.C. (six of whom to reside in Sydney and would form the Executive).

The Committee to meet once a year - the executive when necessary.

Fees

That each group or organisation affiliating pay 10/- per annum as subscription.

I make these suggestions because I feel in the Church of England in Australia the more complex organisation would not be acceptable at present. Just as the Women's World Day of Prayer has become a rallying point for many Christian women in a number of denominations so I feel that Women's World Community Day could be the beginning of a drawing together of women for ecumenical purposes.

*Mary M Andrews*  
(Head Deaconess & Principal)

## Australian Church Women.

### 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 Australian Council of Churches to incorporate Christian women into the total life and work of the Church and to unite them for the building of a world Christian community.

### Purpose of Local Groups of Australian Church Women.

To promote and extend the co-operation of Church women in local communities and to link them with

- 1) the ecumenical movement or
- 2) the life of the Church in Australia and overseas.

Australian Church Women shall participate in the interests and activities of the Dept. on the Co-operation of Men and Women in Church Family and Society of the World Council of Churches.

For the present the relationship of Australian Church Women and the Australian Council of Churches shall be through the Council's Division of Ecumenical Promotion.

The initial activities of the Australian Church Women could include:

- (a) Promotion of a Fellowship Day during the Week of Prayer for Christian Unity.
- (b) promotion of a World Community Day in September.
- (c) production of one set of study material for women's groups, different in kind (e.g. unity, mission, etc.) each year. family
- (f) stimulating social service projects - e.g. amongst migrants, aborigines, etc. and encouraging inter-church survey of human needs in the local community.

When a local branch of Australian Church Women has been formed each Church women's organisation shall contribute 10/- per annum, \*of which half shall be kept by the local Australian Church Women for its expenses and  $\frac{1}{2}$  shall be forwarded to the National Australian Church Women to cover national administration costs.

### Immediate programme.

1. Submission of plan to Annual Meeting of the Australian Council of Churches or if possible to a prior executive meeting.
2. As soon as possible after 1., notification of intention and invitation to participate where applicable to
  - 1) all Federal denominational women's groups.
  - 2) all State denominational women's groups
  - 3) all Women's Inter Church Councils.
  - 4) all Women's World Day of Prayer State Committees.
  - 5) all heads of Churches.
  - 6) Y.W.C.A.
3. Organisation of panel of speakers and speaking appointments in N.S.W. at least and elsewhere if possible. To speak at - denominational rallies inter-Church rallies.
4. Early planning for visit of Dr. Madeleine Barot.

# Australian Council of Churches

(Affiliated with the World Council of Churches)

TELEPHONE: 61 4766  
61 5224

TELEGRAPHIC:  
"ECUMENICAL", SYDNEY



ROOM 2, 3RD FLOOR,  
511 KENT STREET  
(CNR. BATHURST STREET),  
SYDNEY

## COMMITTEE ON WOMEN'S WORK

January 30, 1963.

MAILED TO: Mrs. F. Mackay,  
Deaconess Andrews,  
Mrs. L.M. Williams,  
Mrs. J.F. Dey,  
Rev. B.R. Wyllie,  
Rev. B. Parker,  
Mrs. S.M. Barrett,  
Mrs. S. McPhee,  
Mrs. N. Doratis  
RT REV R.C. Kerle  
Mrs. B.R. Wyllie

I am enclosing a copy of the report and recommendations being sent to the Annual Meeting of the Australian Council of Churches, for your information.

I have felt that the experience of working together has been very worthwhile and I trust that you feel it has been for you also. May I suggest that we meet again following the Annual Meeting on Friday, March 1 at 10 o'clock in the ACC's meeting room?

Yours sincerely,

Mabel G. Wyllie,  
Convener.

Encl.

### Member Churches:

Church of England, Methodist Church, Presbyterian Church,  
Greek Orthodox Church, Churches of Christ, Congregational Churches,  
Salvation Army, Society of Friends, Armenian Apostolic Church and  
Antiochian Orthodox Church.



S. HUST

WOMEN'S  
WORK

February 28, 1963.

Mrs. Winifred Kiek,  
86 Oaklands Road,  
GEENGOWRIE.  
South Australia.

Dear Mrs. Kiek,

Thank you for your letter of February 20. There are no stocks of "We of One House".

I think you have been misinformed about a "Womens Auxiliary to the Australian Council", for there is no proposition to form one. We are trying within the Division of Ecumenical Promotion to provide study material to make women's groups in their denominations more effective (they do not all have study material like the Congregationalists) and to provide the means for members of womens organizations in local areas to come together in a more abiding fellowship from that which is provided for at such occasions as the Women's World Day of Prayer and to meet at a deeper level than that which takes place in annual birthday gatherings. This is not a move inconsistent with the Department on the Cooperation of Men and Women in Church, Family and Society, indeed we are bringing Madeleine Barot to Australia this year. It is an attempt to be realistic in ecumenical promotion by realising that the Ecumenical Movement will make ground only in the local churches when it begins to penetrate the existing organizations of the local churches. If this is inconsistent with WCC ideals so are the women's meetings in local congregations and the work which the Congregational Womens' Fellowship does to make its work more effective.

The committee which is working on this comprises both men and women.

Yours sincerely,

(The Rev.) Harvey L. Perkins,  
General Secretary.

HLP:TJS



Presbyterian  
Women's Association  
of Australia

---

VICTORIA UNIT

2 Vista Avenue,  
Kew. E.4.

22nd April, 1963.

Dear Mrs. Wyllie,

Your letter in connection with the establishment of Australian Church Women was discussed by members of our executive at its meeting on April 15th. Great interest was shown and members welcomed the effort to increase ecumenical activity among the women of the different denominations. However, before giving a considered judgment about the relations of the P.W.A. to Australian Church Women there are several matters about which we would like further information.

1. Is it envisaged that every women's "organisation" in every denomination would be members at congregational and state levels? If so, what about the much larger numbers of Church women who do not belong to organisations, and what about the great variety in types and numbers of organisations in different denominations?
2. What would be the relationship of these organisations to the Inter-Church Council which has representatives from churches and not from organisations?
3. How will inter-church groups with both men and women members and with congregational representation fit in?

4. Won't the establishment of this Australian Church Women tend to obscure the fact that the churches on the whole do not appear to make any real effort to include women among their denomination's delegates to the A.C.C. or to State Councils?
5. Will this not tend to encourage another grouping of church women running parallel with church membership in what is a Council of Churches, instead of A.C.W. and Y.W.C.A. members being integrated into the Church membership at each level?

#### Comments

1. At this stage our executive is of the opinion that if it is at all possible A.C.W. should develop through Inter-Church Councils which now exist. We would prefer to see work being done to strengthen and develop these councils rather than embark on any other structure.
2. We feel that A.C.W. will not make much progress unless the already heavy programme of denominational organisational meetings at all levels can be heavily cut. Women in Victoria are already strained beyond their capacity. In general it is likely that the most helpful approach will be along the lines of encouraging group rather than individual organisational meetings in the various denominations which have several organisations, and then interdenominational meetings in place of some separate denominational ones.

This will be slow and cannot be forced.  
Here and there it is already being attempted.

3. Great care should be taken in preparing study material so that -
  - (a) it does not encourage women to study this material without considering the relative merits in their situation of A.C.W. studies and those that are prepared within their own denomination for specific purposes; e.g. at present the study of the Church Union proposals; perhaps it could be agreed when and what type of studies are prepared;
  - (b) it does not cut across congregational Bible studies which are increasing in number or compete with them or with W.C.C. or A.C.C. studies;
  - (c) the studies are prepared by women most of whom are drawn from ordinary members of congregations so that the method of presentation and the wording are suitable for women, most of whom have at this stage no training in theological phraseology, and need a simple presentation. Perhaps a convener could be appointed to ask a group of congregations in an area to appoint members to work with him or her.
  
4. We feel that care should be taken not to over-emphasise "women" at every stage. Where possible men should be included in the discussions.

At present the women's organisations of the Victorian Presbyterian Church are engaged in working out the relationship of their various organisations to each other and what responsibilities should be undertaken by each organisation. This will in the future greatly strengthen and simplify work in the Victorian Presbyterian Church, but a premature endeavour to involve separate organisations at any level could be embarrassing.

Whether a speaker could help depends on the answers to our questions.

Yours sincerely,

*Margaret Macneil*

(Mrs. A. R. Macneil)  
President.

to see a possible  
end of ~~the~~ and ~~the~~ preferably

Rolland House  
Presbyterian Training College  
97 Rathdown Street  
Carlton, N.3

23. 4. 63.

34-1729

Mrs M.G. Wylie,  
Ansonian Linnait Church,  
511 Kent Street  
Sydney.

Dear Mabel,

This letter, as must all my letters I suppose,  
must begin with an apology. I am sorry I have  
not answered your letter with its request before  
this. It should have been acknowledged it  
before Easter.

request. None still, I have done nothing  
about this. I am afraid that with Easter, and  
unexpected pressures since Easter in my job  
here, I have failed to cope with the various  
things before me. However I have delayed  
so long that I feel I cannot now do other  
than say "yes", I shall cover the ground  
as asked, and that I shall get on to the  
matter at once. I doubt whether I am  
the "obvious person" because I am completely  
lacking in imagination in these matters.

However the folk suggested will no doubt

34-1729

Rolland House  
Presbyterian Training College  
97 Rathdown Street  
Carlton, N.3

make up what I lack at  
this point. Now I have still another  
companion to make - and I do so with  
shame and confusion. At the end of last week  
I had to visit Albany - I took with me,  
for study in the train, the booklet of  
Hans Rendi Weber, 'Salty Christians' - & I have  
lost it. I did not move from the car where  
I was reading it. My only explanation is that  
it must have fallen to the floor of the carriage  
from my lap, and that some passer by must  
have picked it up. I feel terrible about  
this. My only consolation is that the person  
who has it may thereby become a "Salty  
Christian". My question is, "Is there another  
copy of the booklet available please?"

That concludes my chapter of woes.

It remains now for me to add that I  
shall do my best to put right as  
speedily as possible those things wherein  
I have been remiss.

With kind regards,

Yours sincerely,

Cath Ritchie



# THE VICTORIAN COUNCIL OF CHURCHES

(In association with the Australian Council of Churches,  
which is affiliated with the World Council of Churches.)

**Chairman:**  
The Most Rev. F. WOODS,  
Archbishop of Melbourne.  
**Treasurer:**  
Mr. H. L. RICHARDSON, F.C.A.

**Vice-Chairmen:**  
Rev. Prof. N. LADE, M.A., B.D.  
Rev. Principal J. D. NORTHEY, B.A., B.D.  
Principal E. L. WILLIAMS, M.A.  
Rev. N. FAICHNEY, B.A.

**Secretary:**  
The Rev. R. H. SUNDERLAND, B.A.  
3rd Floor,  
57 Swanston Street, Melbourne.  
Phone: 63 2736.  
Private Address:  
6 Tulhan Street, Chadstone.  
Phone: 27 3711.

3rd April, 1963.

The General Secretary,  
Australian Council of Churches,  
511 Kent Street,  
SYDNEY.

4 APR 11 1963

GEN. SEC.	<input checked="" type="checkbox"/>	SECRET
EX. SEC.	<input type="checkbox"/>	
RECORDS	<input type="checkbox"/>	
FILE	<input type="checkbox"/>	
SEARCH	<input type="checkbox"/>	

*ACW Women*

Dear Harvey,

At it's recent meeting, the Victorian Council of Churches received a report of the establishment of "Australian Church Women". I have been asked to obtain from the committee of A.C.W. a report of progress and plans to date, if available.

This request is made in the light of an approach to the Victorian Women's Inter-Church Council by the N.S.W. Women's Inter-church Council, seeking the establishment of a Federal representative body.

Further to my comments re the Clergy-Doctor Conference, I discussed the matter with Bishop G. T. Sambell, who felt that the Victorian Clergy-Doctor Conference Committee had been kept fully informed of developments. I have received a further letter from John Neal re arrangements at this end.

Yours sincerely,

*RHS*  
R. H. Sunderland,  
SECRETARY.

*P.S. Have just received your note re the Conference & re Bob making a point of meeting G.T.S. - Don't see whether to worry you about this - thanks for your comments *RHS**

MEMBER CHURCHES.  
Anglican, Baptist, Churches of Christ, Congregational, Greek Orthodox  
Methodist, Presbyterian, Salvation Army, Society of Friends.

AUSTRALIAN CHURCH WOMEN

April 24, 1963.

Rev. Ron Sunderland,  
Victorian Council of Churches,  
3rd Floor,  
57 Swanston Street,  
MELBOURNE. C.1.  
Victoria.

Dear Ron,

I think I may have discussed this matter with you when in Melbourne but this replies to your letter of April 3 concerning Australian Church Women.

In answer to your request for a report of progress and plans by it I enclose the Minutes of the last meeting dated April 3.

In view of the confusion in Victoria which has arisen as a result of the approach to the Victorian Women's Inter-Church Council by the N.S.W. Women's Inter-Church Council seeking the establishment of a Federal representative body, I assure you that there is no conflict in these two methods of approaches any longer. The NSW Women's Inter-Church Council has changed its decision and does not wish to pursue the matter any further with the Victorian Women's Inter-Church Council instead it has entered into working relationships with us and has two representatives on the committee of Australian Church Women.

So that you might know what information has been sent out so far about Australian Church Women I am enclosing copies of letters which were sent out to churches and councils following the decision of the last committee meeting of April 3.

Yours sincerely,

Harvey L. Perkins, (The Rev.)  
General Secretary.

HLP:TJS

Wesley College,  
University of Sydney,  
NEWTOWN.

N.S.W.

April 29, 1963.

The Manager,  
"The Seabury Press",  
815 Second Avenue,  
NEW YORK.

17. N.Y.  
U.S.A.

Dear Sir,

I would appreciate it very much if you could arrange for two copies of SALTY CHRISTIANS, to be mailed by air to c/o Australian Council of Churches, Room 2, 3rd Floor, 511 Kent Street, Sydney. I will arrange for a Bank Draft to be sent to you through the Australian Council of Churches for the cost involved including the air freight.

Your cooperation in mailing these by return would be greatly appreciated.

Yours sincerely,

Mrs. Mabel G. Wyllie,  
Convener,  
Australian Church Women.

May 3, 1963.

INTERIM COMMITTEE OF AUSTRALIAN CHURCH WOMEN

Mrs. B. Thomson,  
Secretary,  
Sth Aust. Women's Inter-Church Council,  
4 Doreen Street,  
PROSPECT<sub>N</sub>  
South Australia.

Dear Mrs. Thomson,

You will have received the material from the Interim Committee of Australian Church Women and I hope that your Council will consider very carefully this extension to women's groups of the ecumenical interest and concern of the churches as a whole. Geographical conditions in Australia have made it impossible to have preliminary discussions with Women's Inter-Church Councils in all States. We regret this, but have attempted to make a start in Sydney and then seek cooperation and support in other States. Two members of the Interim Committee, i.e. Mrs. S.M. Barrett and myself will be attending the General Conference of the Methodist Church of Australasia in Adelaide, May 14 - 23. We would very much appreciate it if we could meet with you and other members of your Executive or Council in informal conference. Each lunch time except Monday, May 20 during Conference will be available and I would be very grateful if you could arrange such a meeting. I shall be staying at The Grosvenor during the Conference.

With all good wishes.

Yours sincerely,

Mabel G. Wylie (Mrs)  
Convener.

MGW:TJS



Wesley College  
Melbourne

Postal Address:  
Prahran, S.I.  
Victoria.

30th April, 1963.

Dear Mabel

I was asked the other day whether I would be able to attend the meetings of the Australian Federation of Methodist Women as one of the Victorian representatives during General Conference. Unfortunately I cannot arrange to be in Adelaide for the whole time, but I am planning to come over, (not as a representative,) for two or three days at the end, so that I will be able to attend the Women's Rally (which I am looking forward to hearing you speak) and the Federation meetings on the 22nd.

I have written to Mrs Reid, the secretary of AFMW, asking whether I might have a few minutes to say something about the Singapore Conference on the 22nd.

Another reason that I am looking forward to coming to Adelaide is that I hope I may have a chance to talk to you about Australian Church Women. I am enthusiastic about the opportunities it offers of forming a focal point for women's groups all over the Commonwealth, and I would like to hear how you hope to link it with existing

organizations. I suppose I will come up also  
with the Federation. I was sorry I missed seeing  
you and Bert when I came through Sydney  
on my way home from Singapore. The Franse  
sent her love.

We have been getting news of recent moves  
from ACC, & the group writing the study of  
The Lady has had its first meeting.

The MWF has had a good meeting  
with Dyer Mrs Baker (this morning).

I shall look forward to seeing you  
in Adelaide, perhaps at the end of the  
Women's Rally on the 2nd.

With all best wishes from us both,  
Joan Coates.

May 3, 1963.

Mrs. J. Coates,  
Wesley College,  
PRAHRAN. Victoria

Dear Joan,

Yes, we were sorry that we did not see you when you passed through Sydney.

About Australian Church Women. You will realise that we are still very much in the preliminary stage and that we are most anxious to receive criticism and suggestions from church women around Australia. We had to begin somewhere and Sydney seemed the logical place.

Organizationally it is not easy. We are convinced that we do not wish to set up another top-heavy women's organization. We hope that wherever possible we will be able to work through existing organizations and thus provide a link between Australian Church Women in Australia and through the Australian Council of Churches and the World Council of Churches between Australian women and church women throughout the world.

Women's Inter-Church Councils exist in some States and if these organizations would act as the co-ordinating link within the States we would be very happy and satisfied. This is something that we must confer about.

On the other hand, since the ACC is made up of member churches, it was thought wise to acquaint all denominational State and Federal Women's Organizations of our intention to establish Australian Church Women.

I am sorry that you will not be at the first meeting of the Federation in Adelaide. Your recent ecumenical experience will help you to interpret the ideas behind Australian Church Women to Australian Methodist women - so few of us have had this wider ecumenical experience.

I hope that you will be staying at the Grosvenor. I would very much appreciate a reasonably long conversation with you as soon as you arrive in Adelaide.

With affectionate good wishes.

Yours sincerely,

Mabel G. Wyllie (Mrs)  
Convener.

INTERIM COMMITTEE OF AUSTRALIAN CHURCH  
WOMEN

---

May 3, 1963/

Mrs. N. Faichney,  
6 Estella Street,  
GLEN IRIS.  
Victoria

Dear Mrs. Faichney,

I am anxious to keep you in touch with what is happening regarding Australian Church Women. We have had another meeting and we were cheered to discover that the NSW Women's Inter-Church Council is prepared to help us with the planning for a Community Day on September 27. A small committee appointed by the NSW Women's Inter-Church Council will prepare material for a Service of Worship and a study or conference session on "Who is my Neighbour?".

We hope that this material will be used widely throughout Australia and if your arrangements have not yet been completed it may be that the Victorian Women's Inter-Church Council would also use the material.

I am going to Adelaide for the Methodist General Conference and will be returning to Sydney via Mt. Gambier and could plan to be in Melbourne for a few hours. I would be very happy to meet with some representatives of the Victorian Women's Inter-Church Council if it were at all possible. I am planning to leave Mt. Gambier on Tuesday, May 28 by morning plane arriving in Melbourne by 12.40pm. It may be that you could arrange an afternoon or evening meeting although I will probably plan to leave for Sydney by the evening express. I am sorry that I am giving you such short notice but I will be very grateful if you could arrange for such a conference with these people.

The Interim Committee in Sydney is planning to hold another conference for Sydney Churchwomen on July 10. It is being arranged for the same group of women that attended the November 9 meeting at which you were present. At this meeting we hope to be able to clarify our ideas and sort out our organization now that everyone has had time to think about Australian Church Women. If a representative of the Victorian Women's Inter-Church Council could attend the conference on that day I am

sure it would be helpful both to your Council and our Interim Committee.

I leave for Adelaide on Tuesday, May 14 and if you could get a reply to me before then I would be very grateful otherwise my address will be c/o The Grosvenor, North Terrace, Adelaide. In any case I will plan to spend these few hours in Melbourne on that day in the hope that you will be able to arrange a meeting.

Yours sincerely,

Mabel. G. Wyllie (Mrs)  
Convener.

C O P Y

Wesley College,  
Prahran.

Victoria

May 7, 1963.

Dear Harvey,

There are two matters of interest that I want to report - one is the favourable reception given to A.C.W. at the Executive meeting of the Methodist Women's Federation of Victoria last Friday morning. Although there are points on which they are still not clear they passed the following resolution:

"The MWF warmly supports the idea of cooperation with ACW, endorses its general aims and looks forward to hearing further details."

I have had a letter from Mabel Wyllie, who hopes to find time to discuss all this with me in Adelaide. It looks as if I may be convener of our Methodist WICC Sub-committee, and Mrs. O. Keen (Meth) will be taking over the Presidency of WICC from Mrs. Faichney. I am glad to hear that the plan is that WICC should be the jnit of ACW in Victoria. I hope it works out that way here. What about the State where WICC includes Jews?

etc.       "

INTERIM COMMITTEE OF AUSTRALIAN CHURCH WOMEN

May 8, 1963

Deaconess C. Ritchie,  
Rolland House,  
97 Rathdown Street,  
CARLTON. Victoria.

Dear Cath.,

Thank you for your letter. I am so happy that you are able to organise the writing of the study and wish you joy in the collaborating and writing. On receipt of your letter, we wrote immediately to America for additional copies of Salty Christians. Your copy should reach you in the next few days. That slight incident is completely closed, and am just sorry that you had any bother and concern about it.

I shall be in Melbourne on Tuesday, May 25 on my way through from General Conference in Adelaide. I shall try to contact you by 'phone then. I hope that Mrs. N. Fachney will be able to gather some inter-church women to meet me on that day.

Many thanks and affectionate regards.

Yours sincerely,

Mabel G. Wyllie (Mrs.)  
Convener.

MGW:TJS

May 13, 1963.

Mrs. A. R. Macneil,  
2 Vista Avenue,  
KEW.

Victoria

Dear Mrs. Macneil,

Mrs. Wyllie, convener of the Interim Committee of Australian Church Women, has asked me to acknowledge receipt of your letter concerning ACW as she is in the midst of preparing to leave for the Methodist General Conference in Adelaide.

The committee at its meeting on May 1 had your letter before it but decided to wait until the conference planned for July 10 had taken place before replying in detail. At the July 10 conference it is hoped that the policy and organization of ACW can be framed in greater detail and until this meeting is held the committee thought it should not answer your questions in detail.

I trust that this acknowledgement will assure you that the committee appreciates your letter and the questions it raises and hopes that you will bear with it until it is able to define these questions more clearly.

Yours sincerely,

Miss Thelma Skiller,  
Office Secretary.

Dear Mrs. Wyllie,

June 14th. 1963

When you visited our Women's United Churches group last month, some of us were surprised, as you probably were, to discover what a lot of ecumenical activity goes on through our Church guilds.

In view of this we are considering a questionnaire to be sent to our member Church guilds. Work on this should stimulate interest in World Council affairs and must suggest inter-Church activities to the guilds themselves.

The results too should be valuable evidence and may reveal where there is need and where opportunity for your efforts at education and awakening. We realise your desire to use existing organisations <sup>because</sup> ~~and~~ we know that extra meetings - suburban or city - are well-nigh impossible.

If our suggestion would be useful for you in other States, you are welcome to it. After all the Dept. of Co-operation... etc began with the famous questionnaire of Kathleen Bliss and Sarah Chakko, didn't it?

We trust we can be of help to you by this method.

Hoping the good work will progress under your care and with greetings

Yours sincerely  
Winifred Hick

**QUESTIONNAIRE FOR GUILDS ON**

**CO-OPERATING WITH OTHER CHURCHES IN THE SAME LOCALITY**

- (1)(A) Do you work WITH OTHER CHURCHES for
- (a) a combined school?.....
  - (b) a home for needy children.....
  - (c) homes for the aged.....
  - (d) assistance or welcome to migrants.....
  - (e) care of aborigines.....
  - (f) any other causes.....
- (B) Do you send representatives to State Societies for inter-Church work?
- (2) State what combined church charities you aid by
- (a) selling badges .....
  - (b) holding street stalls .....
  - (c) holding trading tables at guild .....
  - (d) running other functions.....
- (3) From what INTER-CHURCH organisations do you have speakers at your meetings? .....
- (4) What inter-Church gatherings do you attend or send representatives to?.....
- .....
- (5) Do you invite other Church Guilds to your meetings ?
- (a) For social gatherings .....
  - (b) To hear a special speaker .....
- (6) Do you ever arrange a special meeting for an inter-church group of women?.....
- (7) Do you ever do Bible Study or any other study with an inter-Church group?.....
- (8) Mention any other ways in which you co-operate locally with other Churches.

Please read right through before beginning your answers

When completed send to Women's United Association, S.A.

(To be sent to many typical guilds in town and country

A ROUGH DRAFT ONLY FOR SUGGESTION  
You may be interested in our efforts.

INTERIM COMMITTEE OF AUSTRALIAN CHURCH WOMEN

June 14, 1963

Mrs. W. Kiek,  
"Allambi",  
GLENGOWRIE.

Sth. Aust.

Dear Mrs. Kiek,

Thank you for your letter of June 4. I am very interested in the questionnaire and hope that it will provoke more ecumenical interest among Church groups in South Australia. We will keep the questionnaire in our files and make use of the idea when the occasion arises.

I was very grateful for the opportunity to meet the United Women's Church Association in Adelaide and I hope very much that they will come in wholeheartedly with Australian Church Women.

In Melbourne I met with the Victorian Women's Inter-Church Council and had a good and helpful discussion with them. Miss Barker was there and we had a valuable talk together.

Our plans for the future include Community Day on September 27 this year. We will be printing a service of worship and a Bible study. I hope that you will be able to use it in Adelaide and in other localities where your questionnaire has stimulated interest. The study material which is being prepared by the group in Melbourne will be ready, we hope, in September for distribution to interested groups. I trust that through projects like this we will be able to interest more and more women in doing things together.

Thank you for your interest and enthusiasm. I will keep in touch with you and will you please keep in touch with me.

Yours sincerely,

Mabel G. Wyllie (Mrs.) Conveener.

# The Salvation Army



Divisional Headquarters,  
P.O. Box 28, Bathurst, N.S.W.  
22nd June, 1963.

Mrs. M. G. Wyllie,  
Australian Council of Churches,  
Kent St.,  
Sydney.

*Answered to hand  
6/7/63*

Dear Mrs. Wyllie,

Re: AUSTRALIAN CHURCH WOMEN.

The pressure of settling in and touring in the various country towns are my only reasons for being so remiss in not writing you earlier concerning the above organisation in the Bathurst area.

I was invited to the home of the Senior Methodist Minister's wife, Mrs. Connibear, to meet the other wives of ministers in this area, and took advantage to distribute the blue leaflets on the purpose of the "Australian Church Women". Most were impressed. I might add, several of the ministers were also present.

There is a lovely spirit of unity amongst the churches and most groups in this city. In fact, I gather, that a good percentage of church women meet in their respective churches for a united gathering. This circle rotates, so that approximately each month there is a united gathering in some church. The last one for this year being held just two weeks ago, and it was held in our own Citadel where between 70-80 women gathered - these represented all churches including the Roman Catholic Church and the Country Women's Association. This gathering was chaired by our local Officer's wife. There were some vocal numbers given by Mrs. Hill (recently transferred from St. Stephens Church Sydney, and whose husband is teaching at Scotts College here).

# The Salvation Army



Divisional Headquarters,  
P.O. Box 28, Bathurst, N.S.W.

2.

Then I myself gave an address in which I mentioned the new organisation of the ACW which had been authorised to be established at Gilbulla this year.

It is my personal opinion that with a wonderful spirit of unity already existing here that it will not be at all difficult to get a good congregation to listen to someone appointed by the ACC and who would be able to establish a branch of the ACW. Country people are most ecumenically minded. I rather think that it is in Sydney and larger cities where barriers exist.

I met another group at Parkes - there were over 90 present there - the Dean and the Curate of the Anglican Church with their wives were also present. Have met the Deaconesses of the C.of E. and who, of course know Deaconess Andrews. At Grenfell, the Presbyterian Minister's wife was most enthusiastic about this matter.

Now that I am a member of the Country Women's Association, I find that there too, there are many ladies who are interested.

Unfortunately, I will not be able to attend all meetings in Sydney and must ask that apologies be made for me on the 3rd. July, but I am hoping to be present on the 10th. If you feel that by reason of the distance which prevents a regular attendance at the Interim Committees I should withdraw, then would you please advise me about this. Only do be assured that I am most keen and very interested that this lovely ecumenical unity be established for the Kingdom's sake.

With every good wish.

Yours sincerely,

P.S. Will be at Wellington  
on the 3rd.

*Kana Baker  
(Mrs. K.)*

June 24, 1963.

Mrs. N. Faichney,  
6 Estella Street,  
GLEN IRIS.  
Victoria.

Dear Mrs. Faichney,

When I returned from Adelaide and Melbourne I collected an attack of flu and am only now catching up with correspondence.

I am writing to say how grateful I was to have the opportunity of meeting the executive of the Victorian Women's Inter-Church Council. I valued that time with you very much and was thankful for your frankness in criticism and for the constructive ideas which came out of our short conference. I gave a report of the conversation to the Interim Committee at the last meeting and they were glad to know of the interest and concern of the Victorian Women's Inter-Church Council.

Last Wednesday a small sub-committee met to begin to draw up suggestions for a more formal structure of the Australian Church Women. This will go to the next Interim Committee Meeting and then will go to all interested organizations for their comment and suggestions. We do not want to rush into this, but I realised from our afternoon's conversation in Melbourne that this should, be the next step. In particular, Miss Barker's emphasis at the end of the meeting that a meeting of representatives from interstate should be called in the near future underlined this. This suggestion should be in your hands by the end of the first week in July.

The NSW Women's Inter-Church Council is going ahead with plans for a service of worship and a short study on "Who is my neighbour?" for Community Day this year. It will be held here on September 27, but if the material would be useful for you in Victoria, on whatever day you choose we would be delighted if you could use it. The service is a very lovely one adapted from the USA's service for their Fellowship Day this year. The ACC will be printing it on their new elegant machine and supplies will be available at cost price. I should have stressed this when I was with you in Melbourne.

Please give my warm regards and thanks to the members of your Executive.

Yours sincerely,

Mabell G. Wyllie (Mrs) Convener

June 24, 1963.

Mrs. B. Thomson,  
4 Doreen Street,  
PROSPECT.  
South Australia.

Dear Mrs. Thomson,

I am writing to thank you for arranging the meeting for me with representatives of the South Australian Women's United Church Association in Adelaide last month. I am sorry not to have written to you earlier.

I valued that time with you very much and was thankful for your frankness in criticism and for the constructive ideas which came out of our short conference. I gave a report of the conversation to the Interim Committee at the last meeting and they were glad to know of the interest and concern of the South Australian Women's United Church Association.

Last Wednesday afternoon a small sub-committee met to begin to draw up suggestions for a more formal structure of the Australian Church Women. This will go to the next Interim Committee meeting and then will go to all interested organizations for their comment and suggestions. We do not want to rush into this, but I realise that this must be the next step. This suggestion should be in your hands by the end of the first week in July.

The NSW Women's Inter-Church Council is going ahead with plans for a service of worship and short study on "Who is my neighbour?" for Community Day this year. It will be held here on September 27, but if the material would be useful for you in South Australia, on whatever day you choose we would be delighted if you could use it. The service is a very lovely one adapted from the USA's service for their Fellowship Day this year. The ACC will be printing it on their new elegant machine and supplies will be available at cost price. I should have stressed this when I was with you in Adelaide.

Please give my warm regards and thanks to the members of your Executive.

Yours sincerely,

Mabel G. Wyllie (Mrs),  
Convener.

Dictated but not signed  
personally:

34.1729

Rolland House  
Presbyterian Training College  
97 Rathdown Street  
Carlton, N.3  
17-6-63.

Dear Mabel,

I am sorry I was not able to get in touch with you when you were in Melbourne on your way home from General Conference in Adelaide.

At that time I was busy with a Seafarers Conference which was held here at Rolland House.

This brief note has a request for guidance at two points:-

July 3

(i) When do you require this study we are working on at present? The minutes mention something about the end of June. Is this the deadline, or can we have a little longer if we require it?

(ii) How far are we expected to follow the sort of thing given in "Salty Christians"?

(1) Stand on it  
(2) Can be used as a conjunct book?

Are we correct in thinking that this study we is to be used in conjunction with Hans Ruedi Waker's book? (Copy out omitted)

Sorry to bother you with this. We are progressing rather slowly - but something is being done.

With kind regards,  
Yours sincerely,  
Cath. Rietme

June 24, 1963.

Deaconess C. Ritchie,  
Rolland House,  
97 Rathdown Street,  
CARLTON.  
N.3. Victoria

Dear Deaconess Ritchie,

Mrs. Wyllie asked me to reply to your letter of June 17 which was received here last Wednesday.

(1) The study you and your group are preparing. Mrs. Wyllie would like to have it about July 3.

(2) The study should stand on its own but could be used also in conjunction with Salty Christians.

(3) Salty Christians should be ready for sale by the middle or end of next week.

We trust that you do not mind this type of reply and trust that it assists you.

Yours sincerely,

Thelma Skiller, Office Secretary.

THE FORMATION OF "AUSTRALIAN CHURCH WOMEN"

---

An address given by Mrs. T.H. Coates  
at a Meeting of the Women's Inter-Church Council of Victoria, held on June 28th,  
1963.

---

I should perhaps apologise for appearing before you again so soon. But it is because I am so deeply concerned about the issues I brought before you at the last meeting that I feel vitally interested in the proposals we are considering today.

Then, I was describing to you my impression of the recent Conference in Singapore on the subject of "Joint Action for Mission". This was a mountain-top experience where we caught something of the vision of one church in one world, because we had the opportunity to live for a week as part of the world church. I felt very strongly that differences of race, language, colour and denomination meant very little; so little that in our discussion we were hardly conscious of them because the things that unite us are so much greater than the things that divide us.

The message of Singapore was an extension of the message of New Delhi, and in fact of the whole ecumenical movement — that we should, in spite of our denominational separations, do together all the things we may in conscience do, and the delegates to the Conference were charged to go home to their own countries, and, in their own settings, to put this into practice. "For 25 years significant things have been said, now we must act" — "Either this conference has been a waste of time, effort and money, or it issues in action". This call is not only to those who were there, but to all who believe in the ever-riding significance of the coming world church.

It seems to me that, with our records and our ideals of inter-church co-operation (where in fact we pioneered the way before the East Asia Christian Conference, or indeed the Australian Council of Churches were heard of) we are essentially in sympathy with anything that in any field means a move towards re-union and renewal of the Church. We must strengthen the links wherever we can. But I have no wish to pre-judge the issue for you — nor to urge you to a course of action simply because I am convinced that it is a good and useful course of action. I only wish to put it before you so that you may judge for yourselves.

The proposal is that the Women's Inter-Church Council of Victoria should support and co-operate with the recently-formed Interim Committee of Australian Church Women and become the Victorian unit through which it works. It is important to realise that we are confronted in 1963 with a situation in which the Australian Council of Churches has decided to set up this Committee, and we are asked either to co-operate or to stand aside.

It would have been possible in the 1950's or after the National Conference of Churches in 1960, or at any time up to 1962, to have worked in a different way by forming an Australia-wide Federation of Women's Inter-Church Councils. However, we are not now concerned with that possibility, which has been set aside, but with the situation as it is.

I think it would be interesting at this point to dip into a little history so that we may see things in perspective. (I am indebted to Miss Barker for the earliest links in this chain.) In 1946 the Reverend Winifred Kiek M.A. B.D. (whom I met on my recent visit to South Australia) was appointed Liaison Officer between the Australian Council of World Council of Churches and the Department on the Status of Women, which has now become the Department of the Co-operation between Men and Women in the Church, Family and Society. For ten years she distributed questionnaires, wrote reports to the World Council of Churches, and kept in touch with the Women's Inter-Church Council of Victoria, and with the parallel organisations in other States.

In about 1950, she wrote to the Secretary of the Australian Council of the World Council of Churches, the Reverend John Garrett, suggesting that if she "could persuade the various State Women's Inter-Church Councils to form a federal body they might be a national organisation through which 'our leaven' could be active". He replied (I am writing from memory) that this would be quite alright, but no separate organisation of women was desirable within the World Council of Churches. "In view of his agreement I obtained copies of the constitutions of each State Women's Inter-Church Council and tried to co-ordinate them. It was very difficult, as some States included bodies that were not churches, and some had Unitarians.

During the National Conference of Churches in 1960, a meeting was called of women who belonged to Women's Inter-Church Councils in the various States, and the possibility of a federal body was discussed, but it was felt that this was not the time, nor the way, for women to serve the ecumenical movement. However the importance of drawing existing women's groups into closer touch with the Australian Council of Churches was not forgotten, and in 1962, at the Annual Meeting of the Australian Council of Churches, a committee was set up to investigate possibilities of ecumenical promotion through women's groups. This was a small committee consisting of Mrs. S. McPhee (Australian Y.W.C.A.); Mrs. Deratis (Greek Orthodox); Mrs. J. F. Dey (Congregational); Deaconess Andrews (Anglican); Mrs. S. M. Barrett (Methodist); Mrs. L. M. Williams (Presbyterian); Mrs. B. R. Wyllie (Methodist); The President and Secretary of the Australian Council of Churches, the Revs. B. R. Wyllie and H. Perkins, and the Rev. B. H. Paker. Later additions were Mrs. Lilley and Mrs. Baker representing the New South Wales Inter-Church Council.

Discussions continued throughout the year. Last November they called a conference to which Mrs. N. Faichney went, representing our own Inter-Church Council.

After discussion at the 1963 Annual Conference, the Australian Council of Churches decided to authorise the establishment of an organisation to be known as Australian Church Women, and the committee mentioned above became the Interim Committee of Australian Church Women. They have as yet no constitution, and many details are still in a state of fluidity.

Mrs. Wyllie and her Committee are still seeking comment and constructive criticism. About the time of the Annual Meeting last February, the New South Wales Women's Inter-Church Council decided they would not support the Australian Council of Churches in their proposed establishment of a United Women's group to be known as "Australian Church Women". This was reported in the minutes circulated to our members after our meeting on Feb. 22nd. On account of this set-back to their plans, the Interim Committee were prepared to work through the denominational women's groups, like the Australian Federation of Methodist Women and the Presbyterian Women's Association, though they still hoped that our Women's Inter-Church Council would co-operate. However, since then the N.S.W. Women's Inter-Church Council has had a change of heart, and has announced that they will be willing to act as the N.S.W. unit of Australian Church Women.

While I was in Adelaide at the end of May, I was invited to attend a meeting of the Women's United Church Association of S. Australia, which corresponded to our Women's Inter-Church Council of Victoria. Although some of their members had misgivings of various kinds, they showed considerable interest in the new proposal. It looks as if it may be possible to do the logical thing with the existing W.I.C.C.'s forming the State units in the structure.

That brings us to the next stage of our discussion - What purposes does the new organisation serve? This is well set out in a report of a meeting held in October last between representatives of the N.S.W. Inter-Church Council and the Australian Council of Churches committee investigating women's work.

- (a) To widen the horizons of women in the local churches ecumenically - i.e. toward the whole world and the whole Christian Church.
- (b) To relate Women's Inter-Church Councils in the various States to each other.

- (c) To relate denominational women's organisations at the Federal level to each other.
- (d) To relate Australian organisations with Inter-Church organisations overseas.

It seems clear that although there are organisations in every State to link up women's denominational groups, there is need for more co-ordination at the national or federal level, and a need for more stimulation at the local or congregational level.

#### NATIONAL LEVEL

One challenge which could have been met by some such body as Australian Church Women came to the women of Australia in March in 1962 when Mrs. Louise Pau, chairman of the East Asia Christian Conference committee on Co-operation of Men and Women in Home, Church and Society, invited us to send a delegate to a conference of Asian Church women. Eventually a delegate was sent (in the person of Mrs. T. H. Coates), but the selection was made difficult because there was no national organization competent to make the choice. The invitation specifically said "she should be the representative of the Church's National Women's organization". It was brought home to us again that we need such a body, when Dr. Madeline Barot asked whether we could sponsor a scholarship for a Tahitian woman to study Hostel Management here so that she could manage a hostel in Tahiti to protect young working girls from the effects of tourism. Inter-Church Aid would have paid her fare. It was all tied up with the Presbyterian Church, but she received an adverse medical report and the whole thing fell through.

At the national level it is proposed to prepare study material so that ideas can be passed on to local women's groups. A beginning has been made in this matter as the Sydney Committee, seeking to decentralise their work, asked a group of Victorian women to prepare a study suitable for women's groups on the role of the laity in the life of the church. I am afraid this was rather arbitrary in the way it worked out, as they simply nominated Victorian women whom they happened to know and put it upon them to tackle this particular job. The committee has met twice, and at the moment Mrs. Jean McCaughey is preparing a draft which will, we hope, be ready to send to Sydney in good time for publication for use next year. It is hoped that the study book will be used in conjunction with a new book by Hans Rudi Weber called "Salty Christians", and that it will be useful at the local level in inter-denominational groups as well as in denominational groups. As well as specific tasks like this it may be necessary for "Australian Church Women" at times to speak for all the women of all the Churches on problems of national importance. It is as well for us to have a national voice.

#### STATE LEVEL

Although the existing Women's Inter-Church Councils cover the State field, I think it likely that the establishment of Australian Church Women and the exchange of ideas may well prove an effective stimulus to increased activity. It will do us good just to hear more of the concerns and activities of our sister organizations; e.g. we could invite Orthodox women to join us.

#### LOCAL LEVEL

When we come to think of Inter-Church Council work in the suburbs and towns we are getting down to the grass roots of the problem, because it is here that women like to hold their membership (church). As Mrs. Wyllie said, if we have experienced the satisfaction of ecumenical contracts, we are eager to pass it on to other women too. The Women's Inter-Church Council has been in this way a satisfying experience to many of us, and it is something worth extending. The Women's Inter-Church Councils themselves are conscious of this purpose and in October the meeting referred to above (N.S.W. Inter-Church Council) spoke of their desire to develop Inter-Church women's work in local areas in New South Wales. Much of this has been done in Victoria and South Australia, and I think Mrs. Barrett and Mrs. Wyllie were surprised to find how much had been done in these States in extending the work to local areas.

It is with this in mind that "Australian Church Women" has urged the institution throughout Australia of Fellowship Day and Community Day. We hope too that local groups will undertake service projects such as Freedom from Hunger Campaign, Aborigines, White Russians etc.

Because the work of Australian Church Women has been thought of in terms of the promotion of ideas and the extension of the mission of the Church in inter-denominational groups, it has been linked with the Department of Ecumenical Promotion, but I think it equally important that it should be linked with the Department on Co-operation of the Australian Council of Churches. I am glad to see that it was agreed at the Annual meeting that A.C.W. (Australian Church Women) should be a sub-committee to deal with matters of co-operation between men and women. (There are isolated women, such as some connected with the Y.W.C.A., who have no special church group affiliation, but who would like to be connected with an over-all organization.)

#### OBJECTIONS.

Now we come to the really interesting part of today's discussion. Many objections have been raised to the establishment of ACW, and many people have felt deeply concerned over some of the questions raised. The long distance between Capital cities, and the difficulty of discussing anything satisfactorily by letter accentuated this, but we have been very fortunate - firstly, Mrs. Faichney could attend the Conference in Sydney in November, and secondly Mrs. Wyllie could meet with our Executive on May 28th, and answer questions. I was most grateful for the invitation to attend this meeting and to hear her answers to the problems raised. I was especially interested as I had also been invited to attend a similar meeting in S. Australia the previous week, when I was there for the Methodist General Conference. The first and saddest objection which struck Victorians who read the early reports of ACW was the lack of continuity with the past - the liaison work of Mrs. Kiek, to which I have referred, and the attempts to form a federal link between the Women's Inter-Church Councils were not referred to, and I think the regrettable reason is that those who were attempting to feel their way in this new move simply did not know what had been done. Now that they do know, Mrs. Wyllie assures us that the present work should now be linked with work done previously; moreover I feel it is true that this early work prepared the way. In the words of Mrs. Kiek, "We can only hope and pray that some good work was done and that the ground now being traversed will not be quite virgin soil. Perhaps some of our pioneering work may have prepared the ground for the later efforts."

I would like to place on record my appreciation of their early moves.

I would like now to list some of the OBJECTIONS (with the answers) which naturally spring to mind when we think about a new body of this sort.

1. Why should the Interim Committee be in Sydney? The answer is that the headquarters of the Australian Council of Churches is in Sydney, and after all they had to start somewhere. The Interim Committee have been very conscious of the need to consult the other States - hence the invitation to Mrs. Faichney last year; the offer to send representatives for consultation; Mrs. Wyllie's visit to us in May, and the policy of asking a Victorian group to prepare the Study.

2. Will it be a rival organization to the Women's Inter-Church Councils? No, it is hoped that they will form the State units. They will not be asked to change their name or their list of member churches or their own pattern of work. They may be asked to send representatives to an occasional meeting at the National level, but the link will be mainly by correspondence. It is definitely not the aim of ACW to set up a top-heavy women's organization, though eventually a national committee will take the place of this Interim Committee. It is hoped that work at the local level will be stimulated, and three suggestions are (a) a wide promotion of Fellowship Day and World Community Day; one of which may be open to men (and possibly run in conjunction with the local Inter-Church Councils). (b) Service projects as local circumstances suggest.

(c) Study Groups, using the very valuable material from the World Council of Churches, particularly from the Department of Ecumenical Promotion and the Department on Co-operation which now takes in the Family as well as Church and Society.

3. What about the Women's World Day of Prayer? How will it fit in?  
 Answer:- At the National level the Women's World Day of Prayer Committee has been asked to send representatives. My impression is that it is concerned with its special function and willing for ACW to develop alongside it, just as the Women's Inter-Church Council and Women's World Day of Prayer Committee exist happily in Victoria.

There is one objection which I think we need to take seriously, and that is the one which was raised vigorously in South Australia and supported by Mrs. Thornley from New Zealand - that it can be dangerous to set up a new organization which perpetuates the division between the work of men and women in the church.

The World Council of Churches has laid stress on co-operation between men and women, and there is no department of women's work in the World Council of Churches. There is strong feeling in New Zealand in some quarters that there should not be separate activities for women at all. I feel that this view overlooks the fact that women's work is in fact separate from the general work of the church and that our women's organizations meet, and will continue to meet, in the afternoons when men cannot attend. There is no real need to do away with women's meetings in the local church while they continue; they can profit from an injection of stimulating ideas from World Council of Churches sources. It is here that we have our greatest opportunity, and it seems to me that in Australian Church Women we have a logical means to pursue, it. However, I sympathise with those who feel like this and I think we should press for early and strong links between ACW and the World Council of Churches Department on Co-operation of men and women in Church, Family and Society. This will be in keeping with the early work of Mrs. Kiek. Much valuable material from this department can be made available to local groups.

4. One problem which arises is:- How are federal denominational women's groups to be related to ACW? Personally I see no reason why they should not also be affiliated. It may be they will profit from the distribution of study material, and, in fact, the Australian Federation of Methodist Women has already commended the first study in the laity (before it is written) for the use of women's groups in the coming triennium. However I am glad that it does not look as if we will have to rely on them alone to reach our women in the congregations.

An interesting possibility mentioned in "In Unity" in connection with Australian Church Women is the Fellowship of the Least Coin — a fellowship of women; founded on prayer, which would be an inspiration to countless women, and an avenue of service which would link us with the world.

#### PROPOSED LINES OF ADVANCE

1. The Women's Inter-Church Council of Victoria to become the Victorian unit of "ACW".
2. Urge the establishment of links with the Department of Co-operation between Men and Women in the Church, Family and Society.
3. Promote the Fellowship of the Least Coin.

I have tried to set out this matter as it appears to me. Now it is over to you to decide what our response should be.

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 NC of ACW 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 Christl	1	
Salvation Army	1	
Other churches one each		minimum 15

2. State Councils of ACW (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		
			9

3. Special interest groups: as will be named in the Constitution  
e.g. Women's World Day of Prayer, YWCA 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 ACW.

3. STATE COUNCILS OF ACW shall have consultative status on the State Council of Churches or the Committee affiliated with the ACC.

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

4. LOCAL GROUPS OF ACW in suburban and rural areas shall be affiliated with the State Council of ACW.

5. The LOCAL GROUP OF ACW shall become affiliated with the Local Inter-Church Council if that Council is affiliated with the State Council of the ACC.

6. Individuals may become corresponding members with the State Council of ACW 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 ACW 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

- - - - -

381729

Rolland House  
Presbyterian Training College  
97 Rathdown Street  
Carlton, N.3  
2-7-'63

Miss Helma Miller,  
Austrian Council Churches,  
511 Kent Street  
Sydney.

3 JUL 1963

Dear Miss Miller,

Thank you for your reply  
to my enquiries of Mrs Wyllie.  
My main purpose in writing is  
to say that I am sorry, but we  
will not have the script of the  
study booklet available by 3rd July.

There has been some delay in our  
work; and we will not be having  
a next meeting together (on last  
I hope) until Thursday morning  
July 18th. We hope to come to a final  
agreement then - & if so will post  
the script to you early next week.

Will "Sally Christians" be available  
the church bookshops, or does one  
write to the N.C.C. Office?

Yours sincerely,  
Bathennis - J. Ritchie

July 15, 1963

Deaconess C. Ritchie,  
Rolland House,  
Presbyterian Training College,  
97 Rathdown Street,  
CARLTON N.3. Victoria

Dear Deaconess Ritchie,

Thank you for your letter of July 2 and advice concerning the study material. We will look forward to receiving it soon.

"Salty Christians" will be available from this office and, we hope, from Departments of Christian Education etc. I am hopeful to send out the announcement of it being available this week. We have to arrange for it to be stapled and then it will be ready for sale. As it is an offset process we do not think the book shops will be ready to handle it.

Yours sincerely,

Miss Thelma Skiller,  
Office Secretary.

August 7, 1963.

Deaconess C. Ritchie,  
Rolland House,  
Presbyterian Training College,  
97 Rathdown Street,  
CARLTON. N.3. Victoria.

Dear Deaconess Ritchie,

Today we had a meeting of the Interim Committee of Australian Church Women and the study material was discussed.

I was asked to write to you (in the absence of Mrs. Wyllie who is overseas at the moment) and to seek from you some idea when we might receive the material.

The urgent request is from the Congregational Women's Fellowship in NSW who are wanting to finalise their 1964 study material. They are hoping that the material being prepared for ACW will be suitable for them but they must see it within the next week or so or begin preparing something themselves.

Could you let me know by return mail what the situation is and if at all possible the material?

Yours sincerely,

Miss Thelma Skiller,  
Office Secretary.

10/7/63

AUSTRALIAN CHURCH WOMEN

The Interim Committee welcomes you to this Consultation of  
women's groups.

- 10.30am      SERVICE OF WORSHIP conducted by the Rev. Lillian Livingstone.  
  
(at the conclusion of the service we will move quietly from the  
Chapel to the adjoining Board Room.)
- 11.00am      MORNING SESSION. Chairman: Mrs. Fred McKay  
Addresses:
1. Department of Cooperation of Men and Women in Church, Family  
and Society of the World Council of Churches.  
    - Mrs. B. R. Wyllie
  2. Cooperation of Men and Women in the Australian Churches.  
    - (a) Mrs. Maynard Davies, Congregational  
    - (b) Mrs. B. H. Briggs, Society of Friends
  3. Ecumenical Adventure in the Local Church.  
    - (a) Mrs. J.F. Dey  
    - (b) Mrs. Harvey Perkins
- 12.15pm      LUNCH
- 1.00pm      AFTERNOON SESSION. Chairman: Mrs. S. McPhee  
Panel Discussion:
- |                      |   |                                     |
|----------------------|---|-------------------------------------|
| - Mrs. B. R. Wyllie  | ) | Members of the<br>Interim Committee |
| - Mrs. S. M. Barrett | ) |                                     |
| - Deaconess Andrews  | ) |                                     |
| - Mrs. F. McKay      | ) |                                     |
- Questions and open discussion.
- 2.00pm      CLOSING DEVOTIONS. Mrs. S. McPhee

---

The Interim Committee of Australian Church  
Women expresses its sincere gratitude to  
the Y.W.C.A. for their gracious hospitality  
to us today.

---

*P. Leighton*

O Praise ye the Lord. Praise him all ye people.  
 For his merciful kindness is great towards us: and the truth of the  
 Lord endureth for ever. Praise ye the Lord.

PRAYER: We thank thee, our Father, for the conference which lies  
 before us and which we now begin in thy name. Give us  
 quiet in our minds and seriousness in the depths of our hearts; be  
 near us in all our thinking with thy word and thy spirit.  
 Bless those who are to instruct and to speak, that their words may  
 possess and give clarity and power.  
 Bless our listening; give us a will to understand and take to heart.  
 Bless our fellowship; so that we may help each other into the truth  
 and on to thee, and that we may learn to live in the unity of the  
 spirit.  
 Be in the midst of us, O Lord, living and saving. Into thy hands  
 we commit ourselves and all those we represent. Amen. x

HYMN 122

Of the Christian Church today it can be said there are three great  
 movements taking place. Three movements which are quite distinct  
 from each other; and yet intertwined. We could call them the  
 ecumenical movement, the movement to enlarge the scope and work of  
 the laity, and the movement to increase the co-operation between men  
 and women in the church's work.

We are meeting this morning to think about all three of these movements  
 And yet it can be said quite truly that these movements which are so  
 new to us, were the very warp and woof of the early church. The  
 book of Acts tells the story of how a hundred and twenty quite  
 ordinary people received power by which they became a hundred and  
 twenty lanterns kindled by the love of Jesus Christ and lit daily  
 by the power of the Holy Spirit. They were all lay men and  
 women, working together for a world wide movement. But that was  
 only the beginning. The same thing has happened all through the  
 ages, and happens whenever a man or a woman gives the power of  
 God a chance,

ACTS ch. 2: 4-6; 12-47 sel.

James Reid in "The Key to the Kingdom" has written with truth:

" It is a real fact that Christianity never becomes vital in its  
 joy and power for a man till he does something by way of venturing  
 everything upon it. See what persecution did for the early Church!

It was when the early Church was hunted and harried by Saul and those  
 like him, that it really began to live on its faith and to grow into

power. The comfortable nest of fellowship in which they had nourished their souls was broken and the members were scattered abroad. But in that scattering they carried the truth and the faith into other parts of the world, and on their journeys realised for the first time the amazing resources of their Lord...

It is from want of all this that the Church is suffering today.... The Church is God's pioneer into new truth, into new places of conquest. Is it not because she is not vital enough to be dangerous that the world so often treats her with indifference? When she begins to stand up to evil, to speak out fearlessly against it, and to take her Christianity seriously, the world will take her seriously, and she begin to count."

Let me quote again: "Christians are not distinguished from the rest of ~~the world~~ mankind by country, or by speech, or by custom.... They follow the customs of the land in clothing and food and other matters of daily life, yet the condition of citizenship which they exhibit is wonderful, and admittedly beyond all expectation..... They love all men and are persecuted by all.... they do good and are punished as evil doers.... In a word what the soul is to the body, so are Christians through all the cities of the world.... the soul is enclosed within the body, and it holds the body together; so too, Christians are held fast in the world as in a prison, and yet it is they who hold the world together."

This is a quotation - not from a recent publication of Time- or the Readers Digest - nor from any modern Church paper - I wish it were. It happens to have been written by a man named Diognetus about the year 100 AD, as part of an investigation he was making about this new crowd of people known as Christians. But it does point to the very heart of the matter doesn't it. †

It is Christians who hold the world together, wrote Diognetus. Contrast this with the leader article published in the Sydney Morning Herald a few weeks ago which claimed that the Christian Church, including all denominations, has so little standing or power in the community that the government and politicians can ignore its protests and its demands. It certainly puts the challenge right where we are doesn't it?

You see, behind this modern ecumenical movement, behind all these new movements of the church today - there is need for something deeper without which the rest is doomed to failure.

It has been said that in describing the changing attitude of Indians towards the Christian message three stages can be traced. First they said Christianity is not true; then they said Christianity is

not now; and now they say Christianity is not You. Jesus Christ will only become real to others as ~~he fixes the distance~~ they see the reality of his spirit first in us.

✓ We each in ourselves and in our particular branch of the Christian church have something to give the world which it is urgently needing. The ecumenical movement must include all these contributions. But they can only be made available to men and women through other consecrated men and women working together in Christ's name. ✓

LET US PRAY: Let us join together in a prayer for Christian unity in diversity - making the response

We thank thee, O Lord, and bless thy holy name.

Let us give thanks for the gifts and graces of each great movement of the Christian church through the centuries.

R. We thank thee...

For the great Protestant communions; for the Congregationalist jealousy for the rightful independence of the soul and of the group; and for their faithful continuance of a free prophetic ministry.

R.

For the stress in the Baptist churches upon personal regeneration and upon the conscious relation of the mature soul to its Lord.

R.

For the power of the Methodists to awaken the conscience of Christians to our social evils; and for their emphasis upon the witness of personal experience.

R.

For the Presbyterian reverence for the Sovereignty of God and their confidence in ~~his~~ his faithfulness to his covenant; for their sense of the moral law, expressing itself in constitutional government.

R.

For the witness to the perpetual Real Presence of the Inner Light in every human soul borne by the Religious Society of Friends and for their faithful ~~adherence~~ adherence to the leading of the Spirit

R.

For the Anglican Church; its reverent and temperate ways, through its Catholic heritage and its protestant conscience; its yearning concern over the divisions of Christendom.

R.

✓ For the World Council of Church; for its vision of a unified Christendom, healed of its divisions; for its concern with the weak and the needy; for the faith and vision of its leaders and the fidelity of its obscure workers. ✓

R.

Let us unite as one fellowship in the family prayer of the Christian Church. THE LORDS PRAYER.

HYMN 133 (or 141)

BENEDICTION

*M. B. G.*

It is a great honour and a great privilege to be asked to speak to you today and as such I do appreciate it although I speak with considerable reluctance. We who belong to the Society of Friends know how few there are, especially in Australia, to whom our form of worship appeals. Because we are so few our usefulness is very limited and I feel it almost an impertinence to speak to you - the representatives of the great churches. However I can only thank you for the opportunity and try to give you some idea of our organisation.

The equality that women in the Society of Friends enjoy is not recently acquired but lies at the very heart of Friends' beliefs. The Society of Friends arose in England about 1650 at a time of very bitter religious controversy. A number of small groups of Seekers had arisen who desired most earnestly to escape from the clash of dogmas, to return to the simplicity of the early church and to have a personal sense of the presence of God and of His direct guidance. This was not new - it was what many devout men and women through the ages had prayed for. But when these Seekers and many more were united under the leadership of George Fox into a definite organisation a development took place that, at that time, was almost revolutionary.

The Quakers, from their own personal experience, believed that God could and would speak to anyone, however simple, who sincerely sought him. They believed that the promise of the guidance of the Holy Spirit was true now, that the intervention of priest or minister was not essential and the promise "where two or three are gathered" was literally true. So the Friends met in reverent silence, with no pre-arranged programme they waited on God. From that silence someone might pray or pass on a message that they felt was designed for the whole group - and from the very beginning women equally with men were free to pray or speak if they felt moved to do so.

To meet thus without an ordained minister and to claim Divine guidance was regarded as blasphemous and for some 30 years Friends suffered greatly in the cause of religious liberty. The freedom granted to women was one of the reasons why Friends were regarded as subversive, and from the many tracts and memoirs

of the period it is easy to follow the arguments used.

One noisy section maintained that it was wrong for women to speak in a meeting for worship because they had no souls, the more sophisticated and responsible section based their objection on the passage in I Corinthians, 14 where St. Paul orders that women keep silence in the churches. Friends simply refused to accept that as a general prohibition - they quoted Chapter 11 in the same epistle in which he orders that if a woman prays or prophesies her head should be covered. They cited the women with whom Jesus associated and those holy women commended in the epistles. Other arguments were advanced but the one that carried most weight with Friends themselves was drawn from their own experience. They had known how frequently women had spoken and prayed in a way that was an inspiration to all. They recognised the value of the contribution and the cooperation of women and believed that if it were lost the whole work of the Society would suffer an irreparable loss.

This principle of complete equality of men and women in the meeting for worship has never been challenged and applies not only in the English speaking meetings but on the Continent and in the mission churches. Because of it Friends have been among the pioneers in the education of women.

Besides the meeting for worship Friends, like other churches, have their business meetings. At first these were confined to men but in 1656 the first women's business meeting was set up and such meetings quickly became general. These meetings were in no way inferior in status to the men's meetings; they had special responsibility in the care of the poor the education of the young and the general supervision of all women members. It was laid down that, in respect to certain matters, any decision reached by one of the meetings had to be communicated to the other and in some very important matters no decision could be reached without the concurrence of the other meeting. These women's meetings were established at the local level, i.e. in the town or village and at the district level, i.e. the county or group of counties; at the national level of the yearly meeting men and women were sitting together equally in 1671 and have continued to do so.

It is interesting that the establishment of women's business meetings met with opposition within the Society. Men who were prepared to recognise women as equals in the eyes of God found it harder to admit their competence in business matters. However this phase soon passed and I was amused to read instructions dating from 1680 for the conduct of women's meetings, the correct taking of minutes etc. This training in business was unusual for women of that period and helped to produce a number of notable woman leaders.

This system of separate meetings continued for over 200 years but towards the end of last century the meetings were gradually amalgamated, and now in business meetings or in appointment to office men and women rank equally.

Having no ordained minister we have no "head"; the clerk, who acts as secretary, is a servant of the meeting but usually exerts a certain amount of influence - as any competent secretary does. The clerk may be a man or woman, at present in Sydney we have a man, the last clerk was a woman, but no attempt is made to alternate the sexes. As elders we have both men and women, also as overseers who has the special pastoral work of visiting, etc.

I must emphasise that at no time was there any demand or agitation on the part of the women. The old Friends who 300 years ago asserted that women had souls would have said that was the crux of the matter - if women had souls they stood completely equal in the sight of God and so in the service of the church.

July 15, 1963

Mrs. Winifred Kiek,  
86 Oaklands Road,  
GLENCOWRIE  
SOUTH AUSTRALIA

Dear Mrs. Kiek,

You will be glad to know that plans for the establishment of Australian Church Women are proceeding well. It is, of course, a slow and careful course as we consult with the women's federal organizations in the member churches, and also with the Women's Inter-Church Councils in the various states, and seek a way whereby both churches and state councils can be members of a national organization.

However the work is thoroughly worthwhile and I am sure that you will be looking forward to this organization taking up all the pioneering work you did on the status of women in the churches between 1946 and 1958. I certainly wish to assure you that this will be a very important part of the work of Australian Church Women.

During October this year we will have in Australia, Madeleine Barot, who, as you know, heads up the work on Cooperation of Men and Women in Church, Family and Society in Geneva. Madeleine Barot will visit Adelaide, Melbourne and Sydney during her 11 day visit (October 8 - 19) and we are hoping that Adelaide will be able to arrange a full day consultation with her on Saturday, 12th. The Interim Committee of Australian Church Women is arranging this visit.

The Interim Committee is very aware of working in the shadow (or should I say the light) of the work you have done in years gone by, and hopes to establish a "Winifred Kiek Scholarship" for an Asian woman student as one of the undertakings of ACW.

And so we work on, having entered into your labours. Some things about this undertaking are new, such as the forming of a nation-wide organization, and the promotion of branches in local areas. This makes caution important as we try to lay right and firm foundations. We know that you will have patience with us, and want you to know how real is our appreciation of your labours of former years.

Yours sincerely,

Harvey L. Perkins, General Secretary.

Telephone: 80-1012

18th July, 1963

"Dovercourt",  
85 Sackville Street,  
Kew, E.4. Victoria

The Rev. Harvey Perkins M.A. B.D.  
Australism Council of Churches  
511 Kent St. SYDNEY, N.S.W.

Dear Perkins,

I thank you for sending to me a copy of the letter you have sent to the Reverend Winifred Kiek.

There is a question in connection that I should like to ask:- Why do you not accord to Mrs. Kiek her proper designation as the Reverend Winifred Kiek M.A. B.D. ?

Mrs. Kiek has been for many years an ordained minister in full standing with the Congregational Union of Australia, has been in charge of two different Churches in South Australia, and although now retired, still takes Services quite often.

I would further point out that Mrs. Kiek's name is twice mis-spelt in the letter you have sent to her. You are not, perhaps, aware that her husband, the late Dr. E.S. Kiek M.A. D.D. was for upwards of 30 years Principal, and eventually Principal Emeritus of Parkin Congregational College, Adelaide.

Yours faithfully,

*J.N. Barker*  
J.N. Barker

10 JUL 1963

GEN. SEC.		SEC.
EXEC. SEC.		
DICARWS.		
PRO.		
NMCA		
FILE		

July 19<sup>th</sup> 1963

Mrs. B. Thomson,  
United Church Women's Association of Adelaide,  
4 Doreen Street,  
PROSECT.

Sth Aust.

Dear Mrs. Thomson,

You will remember that in May of this year the Interim Committee of Australian Church Women sent out a statement of its purpose and aims to all Federal and State denominational women's groups and the Women's Inter-Church Councils in all States where they existed. There has been considerable discussion of this project and many groups have replied expressing their interest in this movement and asking for more information regarding the basis of Australian Church Women, and concerning the next steps which they can take to become part of ACW.

At its meeting on July 3 the Interim Committee resolved to invite the existing women's ecumenical organisations which operate on a State basis to become the State Councils of Australian Church Women. There is a copy of the document "Suggestions for a more formal Structure of Australian Church Women" enclosed with this letter. This document sets out the basis on which this invitation is extended.

It appears that the United Church Women's Association of Adelaide is not organised in the same way as the Women's Inter-Church Council of Queensland, N.S.W. and Victoria. The Councils in these states are made up of delegates duly elected by the women's organizations of the various churches. I am aware of the constitution of your association, but I do not think there is any reason why the association should not become the State Council of ACW. The accompanying statement explains the attitude of ACW and the ACC. to this matter of State Councils. Would it be possible for the Interim Committee to have a copy of your constitution so that we can discuss with you any issue that may arise.

The Interim Committee is convinced that ACW is needed to promote ecumenical thought and action amongst the church women of Australia and that

p.t.o

existing women's inter-church groups are the best channels for this ecumenical promotion. This opinion has also been expressed by inter-church groups and individual women in NSW, Victoria and South Australia.

It is the earnest hope of the Interim Committee that your Association will accept this invitation and will become an integral part of this movement to draw together the women of the Australian churches and to link them with Christian women throughout the world.

There are still many questions to be resolved, for example:

- . the time and manner of the election of a permanent national council
- . the financial requirements of ACW
- . the location of a national headquarters of ACW
- . the nature of the relationship of ACW and the Department of Cooperation of Men and Women in Church, Family and Society of the World Council of Churches.

It is felt that these issues can be faced when once this more formal structure has been established. The calling together of representatives of Women's inter-church councils/associations, etc. who are prepared to act as state councils of ACW would be the immediate next step.

Yours sincerely,

Mabel G. Wyllie (Mrs.)  
Convener.

25th July, 1963.

Miss J. N. Barker,  
"Dovercourt",  
85 Sackville Street,  
KEW. W.4. Victoria.

Dear Miss Barker,

Thank you for your letter of 18th July. I have received a reply from Mrs. Kiek.

Of course I know Mrs. Kiek personally, and also knew Principal Kiek well. We worked together in examining theology papers for the Melbourne College of Divinity many years ago.

I am sorry that you regret the omission of Mrs. Kiek's degrees. I am afraid I never use them when writing to those I know personally.

Yours sincerely,

Revd. Harvey L. Perkins,  
General Secretary.

P.S. My secretary apologises for the wrong spelling. She says she has always wanted to put 'e' before 'i', even from her schooldays.

HLP

12 AUG 1963

GEN. SEC.		SEC. #
EXC. SEC.		
HCARWS		
PHO.		
WCA		
FILE		

Doreen St.  
Prospect.  
4th August.

Dear Mr. Wylie,

Thank you for your two letters dated July 19th, & for the copies of literature in connection with World Community Day.

As our activities are planned at least a year in advance, it has been decided to refrain from holding a World Community Day this year in Sth. Aus, but we will endeavour to reserve a day in Sept. for next year, if that is the month most likely to be used by the other states.

We hold an annual Christmas service in the ecumenical manner in Dec: this has superseded our "Remembrance service" held for many, many years in November.

In Sth Aus our Association is made up of delegates duly elected by the women's organisations of the various churches as you mention other State Councils are formed in this manner.

The Unitarian delegates are almost on the point of withdrawing & if they do so, the Baptists will be the only church not already a member of A. B. C.

We here in South Aus. are still considering

Australian Church Women proposals. This Friday, 9th Aug., we are to meet & it is hoped that the various churches will bring their respective executive opinions. We will contact you as soon as we know whether we are to accept the invitation to ~~form~~ act as the State Council for the A.C.W. in Sth. Aus.

As you no doubt gathered while you were in Adelaide, there is a fair amount of opposition to forming another body of women, but there is also quite a deal of support.

I received a letter from Rev. J.R. Neal, informing me of the visit of Madeline Benot to Sth. Aus. in Oct. At our meeting on Friday I shall endeavour to get her a billet & with Rev. A. Alan Gray, work out how best to use her.

Thank you for keeping us in touch with what is being done towards establishing the A.C.W. & I do trust that I will soon have some news of the position in Sth. Aus.

Yours sincerely

Lillian Thomson, (MRS D.D.)  
 Hon. Sec. W.V.C.A. of Sth. Aus.

P.S. Attached is a copy of our constitution.

CONSTITUTION.

This Association shall be called the Women's United Church Association and shall consist of the Women's Organisations of any branch of the Christian Church desirous of participating in its work, and subscribing to its aims, with the exception of the of representatives of the Jewish Women's Guild,

- (b) Personal members accepting its aims.

THE AIMS or OBJECTS.

1. To unite the women of various Denominations in community service, and express our common Faith against the aggression of materialism and encourage right international relationships.
2. The Officers shall be :- President, Vice- Presidents (1 past and 1 incoming), Secretary, Treasurer. These with two delegates from each Associated body will form the Council. Council members only to Vote.
3. The President, Vice President shall be appointed for one year from each constituent demonination in rotation.
4. The Secretary and Treasurer shall be elected annually by ballot but shall be eligible for re-election.
5. When more than 1 group or department of any denomination desires to join separately, they may do so on application, and by payment of the prescribed fee.
6. Each body shall pay an Annual Subscription of :-  
Association 5/- + *2/6 each delegate*  
Associates 2/6d.
7. The existing officers will form an Executive to deal expeditiously with small details.
8. At least one combined Religious Service and one Social gathering shall be held annually.
9. Finance. (A) Offering from the Religious Service to be retained as a Working Fund.  
(b) (B) Profits from social gatherings to be given to some worthy Cause of State or National significance. Other than denominational efforts.



23 AUG 1963

## South Australian Council of Churches

Secretary:  
Rev. A. Alan W. Gray, M.A

GEN. Sec.	SEC.
Exec. Sec.	
DICARWS	

21 Grove Street  
Unley Park  
South Australia  
Telephone: 71 9613

August 21, 1963.

Dear Thelma,

Among a dozen concerns that I have run into since arriving here yesterday is one that seems very important and requires attention as quickly as possible.

Alan Gray today arranged a lunch-time meeting in the YWCA hall here, attended by about 55 clergy and laymen and women. In the middle of questions about the Church Day Programme a lady asked, "What is this Australian Church Women all about?" I had to answer very briefly because this wasn't the main concern of the meeting, but afterwards I grabbed hold of her and, with some other women present, received the full blast.

The Women's United Church Association here is the State body considering affiliation with Australian Church Women. The president is a Baptist opposed to the proposals and, while many CE, Pres, Meth, Cong and SA women in the organisation are quite keen to affiliate they are confused and, in some ways, uncertain, particularly because of rumours they keep hearing about ACW and its plans.

The main issue is one of finance. The association has been told that ACW intends to immediately appoint a full-time national secretariat and will demand large financial contributions. The sum mentioned is £150 a year from S.A. This statement is to be repeated "with evidence" at the W.U.C.A. meeting in a fortnight which must decide on ACW affiliation. Could you arrange for someone in a responsible position in ACW to write immediately to Alan Gray stating as clearly as possible what ACW hopes to do, why and (most important) how (moneywise). Such a letter would need to be one capable of being read in full at a W.U.C.A. meeting. I would suggest that it make no reference to the rumours re money to which it would, in fact, be replying.

I have explained the whole ACW plan to everyone interested and, I hope, cleared up the misapprehensions. Something in writing from an ACW officebearer could clear the matter up completely.

Otherwise all goes very well - far better than I had hoped. Several very worthwhile comments on Church Day programme - particularly from Frank. Hambley and David Hodges - and valuable time with Merv. and others on Division matters.

Churches (in South Australia):  
Church of England, Methodist Church, Presbyterian Church, Congregational Churches, Churches of Christ,  
Salvation Army, Society of Friends and Greek Orthodox Church.

I hope you are not all missing me too much !

Regards,

*Langhan*

September 3, 1963

Mrs. D.D. Thomson,  
4 Doreen Street,  
PROSPECT.  
Sth. Aust.

Dear Mrs. Thomson,

Following the visit of our Public Relations Officer, Vaughan Hinton, to Adelaide we are writing to help you in the apparent rumours that are circulating concerning ACW and finance.

We are at a loss to understand how these would have started as at no time has the committee thought of introducing a secretariat which would require financing as has been suggested to Mr. Hinton - e.g. South Australia being asked to contribute something like £150.

The whole purpose of Australian Church Women is to bring together the existing women's groups in an ecumenical experience through the promoting of a Fellowship Day, a World Community Day and providing study materials and stimulating service projects. The promoting and following through of these plans would be done by the state committees (which we hope will be the existing inter-church women's groups in the states).

Please be assured that there are no 'hidden' plans to set up such a secretariat and that Australian Church Women will in fact be a policy making committee to assist the states in the promoting of the basic purpose of Australian Church Women which is to unite the Australian Church women.

At the moment Australian Church Women is being financed by the Australian Council of Churches as an aspect of ecumenical promotion. The interim committee of Australian Church Women has not considered contributions from the states and does not regard this matter as within the province of an Interim Committee to determine.

If we can assist further in clarifying Australian Church Women please do not hesitate to contact us.

Yours sincerely,

Miss T. Skiller, secretary to  
The Rev. H.L. Perkins,  
General Secretary.

July 19, 1963

Mrs. F.J. Pell,  
18 Gordon Avenue,  
KEW E.4.  
Victoria

Dear Mrs. Pell,

You will remember that in May of this year the Interim Committee of Australian Church Women sent out a statement of its purpose and aims to all Federal and State denominational women's groups and the Women's Inter-Church Councils in all States where they existed. There has been considerable discussion of this project and many groups have replied expressing their interest in this movement and asking for more information regarding the basis of Australian Church Women, and concerning the next steps which they can take to become part of ACW.

At its meeting on July 3 the Interim Committee resolved to invite the existing women's ecumenical organisations which operate on a State basis to become the State Councils of Australian Church Women. There is a copy of the document "Suggestions for a more formal structure of Australian Church Women" enclosed with this letter. This document sets out the basis on which this invitation is extended.

I am writing to you now to extend the invitation to the Women's Inter-Church Council of Victoria to become the State Council of Australian Church Women for Victoria.

The Interim Committee is convinced that ACW is needed to promote ecumenical thought and action amongst the church women of Australia and that existing women's inter-church groups are the best channels for this ecumenical promotion. This opinion has also been expressed by inter-church groups and individual women in N.S.W., Victoria and South Australia.

It is the earnest hope of the Interim Committee that your Council will accept this invitation and will become an integral part of this movement to draw together the women of the Australian churches and to link them with Christian women throughout the world.

p.t.o

There are still many questions to be resolved, for example:

- . the time and manner of the election of a permanent national council
- . the financial requirements of ACW
- . the location of a national headquarters of ACW
- . the nature of the relationship of ACW and the Department of Cooperation of Men and Women in Church, Family and Society of the World Council of Churches.

It is felt that these issues can be faced when once this more formal structure has been established. The calling together of representatives of Women's Inter-Church Councils who are prepared to act as State Councils of Australian Church Women would be the immediate next step.

We were very pleased indeed to have Colonel Saunders with us on July 10 and we were particularly happy that after the consultation at the YWCA we were able to have a short informal conference with the General Secretary of the Australian Council of Churches, the Rev. Harvey Perkins, Mrs. Lilley, the secretary of the NSW Women's Inter-Church Council and other members of the Interim Committee. I think that we were all able to see the way ahead a little more clearly after that conversation.

I am sorry indeed that the dates of Dr. Barot's visit to Melbourne have had to be changed. A cable from her arrived last Friday and this necessitated a re-organization of our proposed itinerary. I am sure you will enjoy having Dr. Barot with you.

With kind regards and best wishes.

Yours sincerely,

Mabel G. Wyllie (Mrs)  
Convener.

# Women's Inter-church Council of Victoria

Secretary:

MRS. F. I. PHIL  
18 Gordon Avenue,  
Kew, V.  
Tel. 86 6923

Treasurer:

MRS. T. GRIEVE,  
9 Serpentine Street,  
Mont Albert  
Tel. 89 4505

The Rev. John Neal  
Australian Council of Churches  
511 Kent Street  
Sydney.

PRESIDENT:

Mrs. O. A. Keen.....

Hon. Sec.

Mrs. Colonel Saunders  
40 Middleborough Road  
Burwood E13.  
Tel. 28.5102

5 SEP 1963  
Mrs. Saunders ✓

GEN. SEC.		SEC.
EXEC. SEC.		
DICARWS		
PRO.		
NMCA		
FILE		

Dear Mr. Neal,

At the Meeting of the Women's Inter-Church Council of Victoria, held on August 23rd., A motion was carried that we accept the invitation to become 'the unit through which Australian Church Women, work within the State of Victoria'.

The Council looks forward to working happily in association with the Interim Committee of Australian Church Women, and will co-operate, as opportunity is afforded.

With kind regards!

I am,

Yours sincerely,

*Clara Saunders.*

Hon. Sec.

INTERIM COMMITTEE OF AUSTRALIAN CHURCH WOMEN

November 11, 1963.

Rev. J. R. Neal,  
Executive Secretary,  
Australian Council of Churches,  
511 Kent Street,  
SYDNEY.

Dear John,

At the meeting of the Interim Committee on November 6 the possibility of setting up within the Australian Council of Churches a Liaison Committee with the Department on the Cooperation of Men and Women in Church, Family and Society of the WCC was discussed. Attached we set out a diagram which illustrates the type of relationship which would further the work at the moment.

As we see it the Liaison Committee will have direct relationship with the Executive of the Australian Council of Churches and will feed through to Australian Church Women the concerns of the Department in Geneva. It will also be a two-way process of receiving and giving to such agencies within the ACC as Inter-Church Aid, the Commission on Christian Marriage and Family Life and the Division of Work and Vocation. Another area of concern which is not connected with any committee or commission is that of the Cooperation of Men and Women in the Church and we feel that such a committee should be set up within this new framework. The needs and opportunities of service of professional women and working mothers could possibly be included in the work of the Division of Work and Vocation - this we have illustrated in the enclosed diagram.

During our discussions names were suggested for the Liaison Committee and we submit our suggestions. We realise that there are gaps in this list and that it will need further consideration by the Staff before going to the Executive Committee:

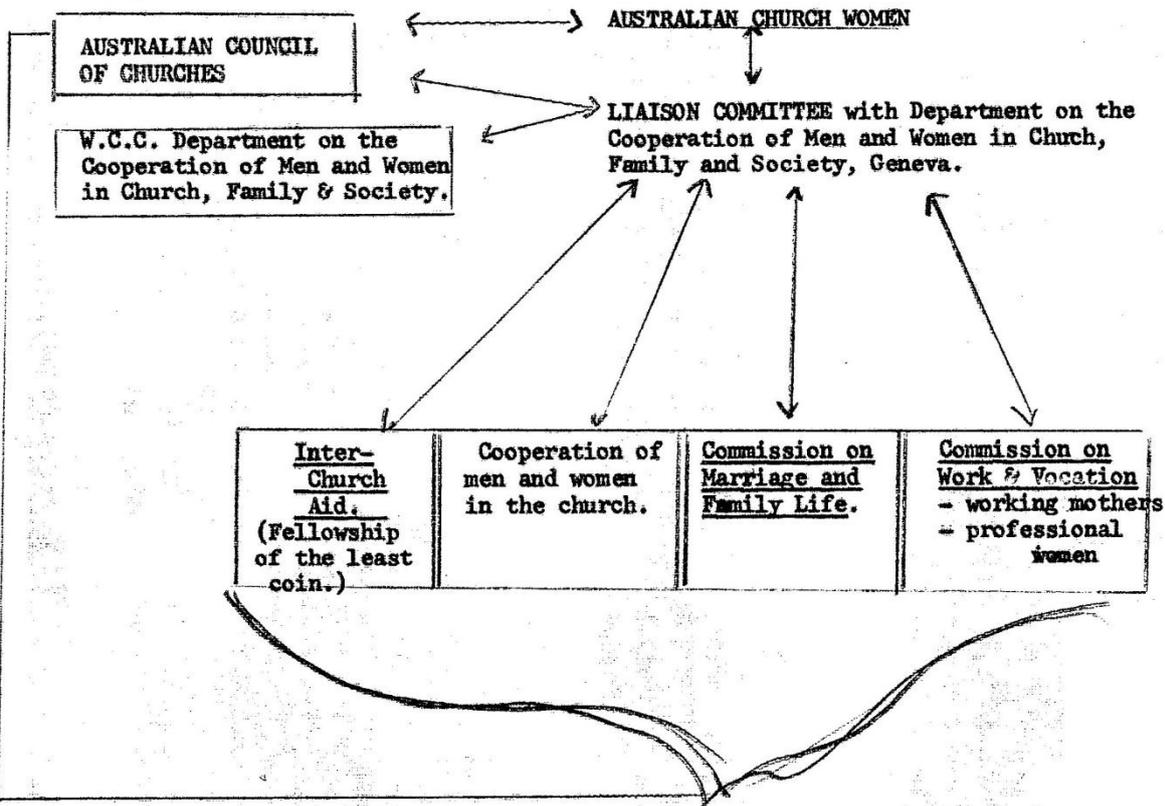
Mr. V. K. Brown  
Mrs. Lillian Wells  
Rev. Dr. C.J. Wright  
Rev. Lillian Livingston

Rev. John Garrett,  
Mr. Bruce Mansfield or Miss Kath George  
Deaconess K. Browning  
Dr. Maynard Rennie  
Rev. Alan Spalding  
Mrs. B. R. Wyllie  
Rev. H. L. Perkins.

plus 2 members of the A.C.W. Council (ex officio).

Yours sincerely,

Mrs. M.G. Wyllie  
Convener.



INTERIM COMMITTEE OF AUSTRALIAN CHURCH WOMEN

December 13, 1963.

Mrs. Lillian Wells,  
Salisbury Street,  
READE PARK.  
South Australia.

Dear Lillian,

The study produced for use by Australian Church Women and also through women's and mixed groups is now ready. We are most anxious that this material have as wide a use as possible in the churches of Australia. In the publicity we would like to use recommendations of some leading church men and women. We are forwarding you a copy of the study booklet and we would be very grateful if you would write a few lines in commendation of the study (we hope that you feel moved to commend it in this manner!).

We are preparing a publicity leaflet and we hope to give publicity through church papers in Australia before Christmas.

I do hope that you will be able to help us in this way and would appreciate a reply within a week.

With kind regards and best wishes for Christmas.

Yours sincerely,

Mabel G. Wyllie (Mrs.)  
Convener.

MGW:TJS

INTERIM COMMITTEE OF AUSTRALIAN CHURCH WOMEN

DECEMBER 13, 1963.

Mr. V. K. Brown,  
General Board of Religious Education,  
MELBOURNE.  
VICTORIA

Dear Val.,

The study produced for use by Australian Church Women and also through women's and mixed groups is now ready. We are most anxious that this material have as wide a use as possible in the churches of Australia. In the publicity we would like to use recommendations of some leading church men and women. We are forwarding you a copy of the study booklet and we would be very grateful if you would write a few lines of commendation of the study (we hope that you feel moved to commend it in this manner!).

We are preparing a publicity leaflet and we hope to give publicity through church papers in Australia before Christmas.

I do hope that you will be able to help us in this way and would appreciate a reply within a week.

With kind regards and best wishes for Christmas.

Yours sincerely,

Mabel G. Wyllie (Mrs.)  
Convener.

MGW:TJS

INTERIM COMMITTEE OF AUSTRALIAN CHURCH WOMEN

December 13, 1963.

Deaconess C. Ritchie,  
Rolland House,  
MELBOURNE.  
Victoria

Dear Kath,

I was away when your bundle of studies arrived earlier this year and I understand that no letter of acknowledgement has gone from Sydney. We were very grateful that you were willing to undertake this piece of work for the Interim Committee and we were most impressed by the volume of work which your group accomplished. This must have meant a great deal of work for the group.

You will see that the final result is a combination and revision of the three studies. Will you please convey the thanks of our committee to your group. As you know we were anxious to have the experience and assistance of women in other parts of Australia and so we will be glad to acknowledge the assistance of your group in the Preface of the study.

It is now produced and we are forwarding a copy to you. I hope that you will be able to encourage groups in Victoria (both women and combined groups) to use the study in 1964, or the following year.

You will notice that we have advertised "Salty Christians" on the back cover. We had lengthy discussions on the title of our study and as so often happens a suggestion at the last moment was the one we have used. I hope that you approve.

With kind regards and best wishes for Christmas.

Yours sincerely,

Mabel G. Wyllie (Mrs)  
Convener.

MGW:TJS

# The General Board of Religious Education

FOR THE CHURCH OF ENGLAND IN AUSTRALIA (Established by General Synod)

92 Finch Street, East Malvern, S.E.5, Victoria/Telephone: 50 8588, 50 8589/Telegrams: Genboard, Melbourne



8th January, 1964.

Mrs. M.G. Wyllie,  
Convener,  
Australian Council of Churches,  
511 Kent Street,  
SYDNEY. N.S.W.

29 JAN 1964

Dear Mabel,

INTERIM COMMITTEE OF AUSTRALIAN CHURCH WOMEN.

THE STUDY "SAINTS ALIVE"

Cheers !

Received "Saints Alive", and here is "a few lines of commendation."

I think it is good and would suggest a bibliography somewhere when it is printed.

Am sorry this 'lagged', - away at Christmas.

Love to you all,

Yours sincerely,

*Val.*

V.K. Brown.  
DIRECTOR.

*Dear Val, Thank you for your few well chosen words & your suggestions. See you in Melbourne next week. Affectionate regards*

Book-rooms and Christian Education Advisory Services at 2nd Floor, 323 Bourke St., Melbourne, 63 8711, and Cathedral Ave., Perth, 23 1208

4 Salisbury Crescent  
Reade Park, S.H.,  
4<sup>th</sup> January.

Dear Mabel,

Enclosed is the "Commendation" of the A.C.W. study booklet which I promised to send - my apologies for its being later on the score than I had hoped. My only excuse is "seasonal", coming right on the heels of Kath's wedding - and a certain amount of tiredness and lethargy to be conquered, before I could bring myself to do anything in the nature of mental work. I hope it is what you look for "from a representative Congregational layman"!

It's a grand study booklet, & my one regret is that we Congregational women didn't have faith enough to forego publishing our ourselves for 1964, & put all our energies into launching "Saints Alive" among our folk.

The wedding was fun! - all we hoped for in a service in which the things that mattered stood out, not marred by concentration on the "accompaniments" to the occasion - then the party at home in our garden was friendly, informal, & greatly enjoyed by everyone. It was a joy to have the Jew Days, my brother & his wife, with us for the day.

I'll not be tempted into starting another page.  
Yours, William.

INTERIM COMMITTEE OF  
AUSTRALIAN CHURCH WOMEN.

January 28, 1964.

Mrs. Lilian Wells,  
4 Salisbury Crescent,  
READE PARK.  
South Australia.

Dear Lilian,

You are a dear to write the "recommendation" of SAINTS ALIVE! when you have been so busy. Thank you very much. I have not seen Keilah since her return, but will catch up with reports of the wedding when we meet.

We would be grateful if you would consider that you represent Australian Church Women as well as the Congregational Church when you go to Bangkok. We consider it as part of our *raison d'être* as an interim committee to suggest the inclusion of women in all Australian delegations and of particular women because of their capacity to represent Australian church women. So Joan Coates went to Singapore and you are going to Bangkok and we hope that this will set the pattern for future occasions. Best wishes for the trip.

With my love,

Yours sincerely,

Mrs. M.G. Wyllie,  
Convener.

PS: I hope you will be able to be at the Annual Meeting at Ormond for a time.



Presbyterian  
Women's Association  
of Australia

VICTORIA UNIT

26 Darlington Grove,  
Coburg, N.13.

4th March, 1964.

The Secretary,  
Women's Inter-Church Council.

Dear Mrs. Saunders,

At the November Council meeting of the Presbyterian Women's Association, the executive made recommendations generally accepting the suggested constitution for Australian Church Women except for a reservation regarding inclusion of organisations both Church and "special interest".

However the Council did not vote on these and set up its own sub-committee consisting of Miss Cath Ritchie, Mrs. Hector Maclean, Mrs. P. Johnstone and Mrs. A. S. Colliver. The sub-committee will report to the Council on March 18th, but in view of the Consultation in Sydney on March 18th and 19th, it has asked the executive of P.W.A. to treat its report as "urgent" in the terms of the P.W.A. constitution and forward it to the W.I.C.C., the Interim-Committee of A.C.W. and the secretary of the Australian Council of Churches.

The executive, after discussion, agreed to do this, and accordingly I enclose two copies of what is expected to be the P.W.A. of Australia, Victoria Unit's considered opinion with regard to the future of A.C.W.

With good wishes,

Yours sincerely,

*Margaret Banham*  
(Mrs. A. R. Banham)  
Hon. Secretary.

4 Friday  
in of  
Community of  
Dallant of }  
Channing  
& Harold River

16 MAR 1964

Ref Community of  
Simon Place, Fiji  
City Beach.  
West. Aust.  
12th March 1964

Dear Madam Secretary,

I would appreciate it if you would inform me of any studios available, suitable for a meeting of inter-church women meeting together for the first time in an ecumenical encounter rather than at "At Home". We would like to arrange a discussion for such a meeting next October

I would appreciate any help you could give.

With best wishes,

Yours sincerely

Roma Brown (Mrs).

Inglewood Church of Christ  
Women's Evening Fellowship.

CONSULTATION OF AUSTRALIAN CHURCH WOMEN

REPORT FROM DRAFTING COMMITTEE

(1) AIM

We recommend that the aims of Australian Church Women be:

"To unite Australian Church Women in their allegiance to their Lord and Saviour Jesus Christ; to provide opportunities for Christian worship, study, fellowship and service across denominational barriers divisions; to promote co-operation of men and women in church, family and society; through the Australian Church women to incorporate Christian Women into the total life and mission of the church; and to unite ~~by~~ them for the building of a world Christian community."

(2) STRUCTURE WITHIN THE AUSTRALIAN COUNCIL OF CHURCHES

Recommend that AUSTRALIAN CHURCH WOMEN have a functioning relationship with the Australian Council of Churches- Committee on the Co-operation of men and Women in Church, Family, and Society.

(3) Recommend that we promote and encourage the formation of local inter-church women's groups and that they be called Australian Church Women (e.g. Parramatta Australian Church women).

(4) Recommend that local groups of Australian Church Women work in close relation with local inter-church councils of the Australian Council of Churches.

(5) Recommend that a service of worship for Fellowship Day 1965 be prepared by the Victorian Women's Inter-Church Council.

(6) Suggest that Fellowship Day be held at the beginning of the Week of Prayer for Christian Unity or if this is not possible then sometime in June. (The period of ~~the~~ time between the Women's World Day of Prayer and the beginning of the Week of Prayer (Ascension to Pentecost) would be the same each year)

(7) Recommend that a service of worship for WORLD COMMUNITY DAY 1965 be prepared by a particular denomination according to their tradition.

(8) Is the last Friday in October acceptable to everyone for WORLD COMMUNITY DAY?

(9) Could a pattern be developed whereby we ask a State Women's Inter-Church Council to prepare a Fellowship Day Service, and a denomination a COMMUNITY DAY Worship Service?

(10) Should we prepare study material and suggest service projects for WORLD COMMUNITY DAY, and FELLOWSHIP DAY?

(11) Where do we use the study material such as "Saints Alive"?

(12) Should we where possible, associate the Women's World Day of Prayer with our programme?

Suggested amendments to above: (1) After community" through the Fellowship of the Least Coin" and Christian women of all countries---(2) after Church women' shall function in' (3) delete promote, and add ' and encourage' delete 'that they be called A.C.W.- Parramatta' - then join par3 to par.4, and delete A.C.W. this makes par5-~~4~~ into 4 and so on. (6) Recommendation for W.Community Day to be by the Federal body of the Church selected(7) add, and ingathering of Fellowship of Least Coin money? By re-numbering the paragraphs from 3 on, the final par. becomes 11 and not 12.

"Wesley" College University of Sydney March 18th. 1964.

INTERIM COMMITTEE OF AUSTRALIAN CHURCH WOMEN

April 22, 1964

Mrs. Colonel Saunders,  
40 Middleborough Road,  
BURWOOD. N.13  
Victoria

Dear Colonel Saunders,

Thank you for your letter which came only this morning. I am writing in haste so that you have a letter before your meeting on Friday.

- (1) I cannot recall that we have received a communication from the P.W. of Australia to the Interim Committee. At a very early stage I discussed Australian Church Women with the Federal President, Mrs. Christie Johnson, and subsequently she expressed interest and the desire to co-operate.
- 2) At the Annual Meeting of the Australian Council of Churches in February, the Rev. J. Peter, a Presbyterian representative, read a statement from the P.W.A. of Victoria. This statement expressed the views contained in the report, a copy of which you have forwarded to me. I gather from conversation with Deaconess Ritchie that when Mr. Peter presented this report it had not been adopted by the P.W.A. of Victoria but was a working document prepared for the next meeting. However, the Interim Committee gave careful consideration to Mr. Peter's contribution to the discussion.
- 3) It was after this document at the Annual Meeting of the ACC that the Interim Committee decided to ask the Denominational Women's Federal Organizations to send representatives to the consultation held on March 17 and 18 in Sydney. The ACC was unable to help with travel expenses and in all cases denominational groups asked women resident in Sydney to represent them. Because the Presbyterian Federal President was overseas, the invitation to send representatives was sent to the Federal Secretary, Mrs. Thompson of Sandy Bay, Hobart, Tasmania. As far as I knew she did not reply to our correspondence but I imagine that it was she who arranged for Mrs. A. Deegan and Mrs. F. Haulin to represent the P.W. of Australia.
- 4) You will recall that at the Consultation I expressly asked that representatives take the responsibility for introducing any subject or question that their Constituent bodies were expressly interested in. Now Presbyterian representative suggested

p.t.o.

that P.W.A OF Australia had taken any strong decision concerning A.C.W. and I was careful to cover both points made by Mr. Peter in discussion at the Consultation.

- 5) The recommendations which have now been accepted by the Executive Committee of the Australian Council of Churches have taken care of both requests made by Mr. Peter on behalf of the P.W.A. of Victoria -
- a) it is proposed that there will be representation on the national committee of Australian Church Women from Federal denominational women's organizations as well as representatives of women's inter-church councils.
  - b) it is proposed that Australian Church Women function in relationship with the ACC's Committee on the Co-operation of Men and Women in Church, Family and Society.
- 6) Under separate cover we are sending material which gives the resolutions of the ACC Executive regarding Australian Church Women. This material is being sent to all Heads of Churches, Federal and State; Federal denominational women's organizations; and women's inter-church councils. In addition I am sending copies of this letter to Mrs. Paichney, Mrs. Coates, Deaconess Ritchie and Mrs. Mcneil.

I hope that this has answered your queries.

With best wishes.

Yours sincerely,

Mabel G. Wyllie (Mrs)  
Convener.

40 Middleborough Road

Burwood E. 2.

3. 8. 64

Dear Mrs. Nyllis

Thank you for all the information you sent for our April meeting. Mr. Keen will no doubt have told you that he spared some time to come for part of our discussion on A.C.N. I was so sorry not to be able to speak with him after he left the meeting, but Mrs. Keen needed me. Had all gone as we hoped. I should have sent you a report on the reactions of the Council to the report from the Consultation, but so much time went in trying to answer our friends queries, that we did not make any decisions. So in conversation with Mrs. Keen, we decided to let you know the ladies' reactions in this informal letter. After our Annual Meeting in June, I shall send you a report. We are coming very much closer to each other in all that has to do with A.C.N.

2/ There is a real doubt about the suggestion that World Community Day should have a programme prepared by a denomination. As an inter-church Council, the feeling is that we should continue to have a programme prepared by representatives of each Church as has always been done. The change of date etc. for Fellowship Day needs a deal of thinking through, and no firm opinion was expressed. The ladies are happy to join in the "Fellowship of the Lead Coin."

For some weeks now, I have been feeling that the time has come, when we need to remind our friends that the D.N. a. problems are within their own denomination, and as an inter-church Council, we are unable to help any further. It is unfortunate, but seems the wisest thing to do.

On Wednesday last, the Congregational Women's Fellowship held their annual meeting. They asked me to speak on D.C., and impressed me as being very clear in their thinking. Present were Mrs. Wardlaw, and

3. Mrs. Albis the <sup>P.N.A.</sup> new Resident and  
Secretary of ~~the~~ they have asked  
me to spend some time with them on  
the subject of A.C.N. We plan an  
afternoon together, and I will share  
all the information I have with them.

Oh. I shall let you know  
of any developments which may  
be of interest to you.

With kindest regards.

Yours very sincerely,

Do. Saunders.

INTERIM COMMITTEE OF AUSTRALIAN CHURCH WOMEN

May 29, 1964

Mrs. Colonel Saunders,  
40 Middleborough Road,  
BURWOOD.  
E.13 Victoria

Dear Colonel Saunders,

Thank you for your two letters.

Mr. Neal reported to us on the meeting of the Women's Inter-Church Council and since then Mrs. Maneil has written to me. In her letter she says that is quite happy about the present constitution and that our documents and following discussions in your council meeting have convinced her.

With kind regards.

Yours sincerely,

Mrs. M.G. Wyllie,  
Convener.

6 Estelle St.  
Glen Iris.  
28/4/64.  
29 APR 1964

Dear Mrs Wylie.

Thank you for your  
letter of April 22<sup>nd</sup> which I received before  
our meeting last Friday.

Unfortunately Mrs McNeil  
has still to be convinced. Her worry now  
is that the Federal body of the P.W.A. does  
not meet until next September, and their  
decision is held up until then. I was very  
upset at the way she spoke to Mr Neil. The  
poor man couldn't escape quickly enough!  
The rest of us are very happy at the progress  
being made. Mrs Saunders & Mrs Coates have  
kept us well-informed.

Iceland you will find  
the program for Community Day, as we have

planned it. We have tried to follow the theme right through in a particular sequence and hope that you will be able to print it in this way.

We would like the study stapled in with the order of service, not separate as last year. We feel that in some areas people may choose to follow the service, with the discussion groups, omitting the Address. Last year we were not able to have both, and I think this could only be done if it was an all day meeting - or at least two sessions.

Contributions came from Anglican, Methodist, Baptist, Congregational & Presbyterian members, so it is an Inter-Church effort.

On our programs we usually ask that the offerings be sent to the Treasurer of Inter-Church Council, but as

Other states have different names for their units that was awkward.

Offerings for the Freedom from Hunger Campaign are sent To Inter-Church Aid, & the committee felt that this would be in line with the theme.

Hoping this is satisfactory,  
Sincerely,

Grace W. Finckley.

Thank you.

Please do not be kind.

In the kind. — In the kindness.

Your sincere appeal.

INTERIM COMMITTEE OF AUSTRALIAN CHURCH WOMEN

May 31, 1964

Mrs. N. Faichney,  
6 Estella Street,  
GLEN IRIS.  
VICTORIA

Dear Mrs. Faichney,

Thank you for your letter of April 28. Please do not feel concerned about John Neal he assured me he was not embarrassed by the discussions at the inter-church council.

I have since received a letter from Mrs. Macneil and she has assured us that she is happy that nearly all the problems concerning Australian Church Women have been satisfied as far as she is concerned, and that she is happy to co-operate with the inter-church council and with Australian Church Women.

Thank you for your enthusiasm and support in this matter.

With kind regards and best wishes.

Yours sincerely,

Mrs. M.G. Wyllie  
Convener.

INTERIM COMMITTEE OF AUSTRALIAN CHURCH WOMEN

October 8, 1964

Mrs. J. Coates,  
Wesley College,  
PRAHRAN.  
VICTORIA

Dear Joan,

I am so glad that Harvey was able to have a fairly lengthy discussion with you. This kind of reaction is just what we want and need. It underlines the conviction of the Interim Committee that the time of their usefulness has passed and it is quite time for the duly constituted National Committee to take over. In many ways I wish that the first National Committee could be homed in Melbourne, but in the present circumstances it seems reasonable and advisable for it to be located in Sydney.

You will see that many of your suggestions have been incorporated in the draft of the Constitution which is attached to this letter.

We are very busy gathering ourselves together preparatory to leaving Wesley. We leave Wesley on January 31 and in the meantime I am hoping to go to a Central Committee in Enguu, Eastern Nigeria in January.

I will look forward to seeing you in February.

With my love.

Yours sincerely,

Mabel G. Wyllie (Mrs)  
Convener.

MGW:TJS