

Report of the Consultation

on

OBSTACLES TO THE COOPERATION OF MEN AND WOMEN

---

- in Working Life - in Public Service -  
Implications for the Work of the Department

held at

Odense, Denmark  
August 8 - 12, 1958

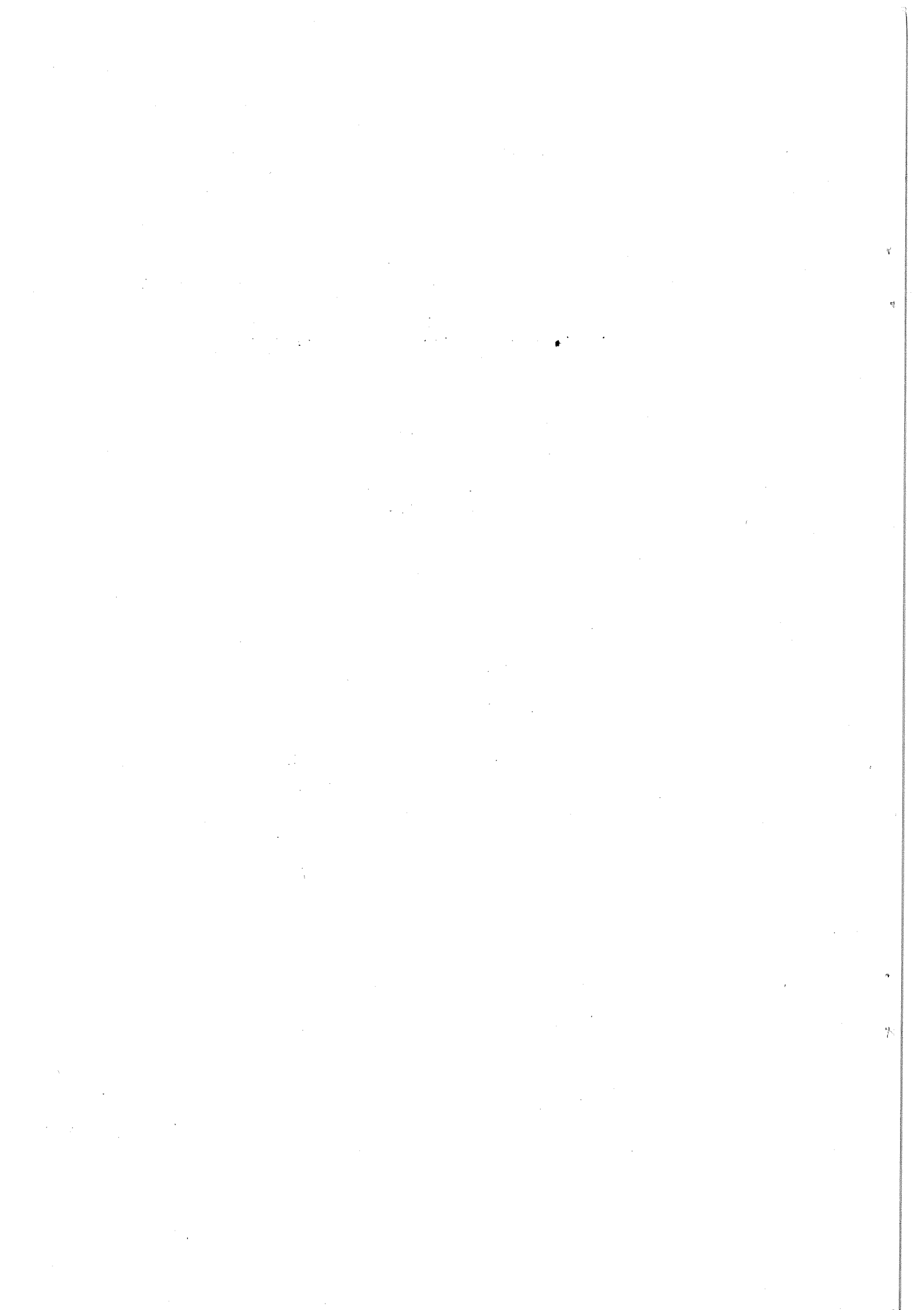
\* \* \*

The Department on the Cooperation  
of Men and Women in Church and Society  
of the World Council of Churches

17 Route de Malagnou, GENEVA

Switzerland

Departmental  
Report  
Number VII



CONSULTATION AT ODENSE

=====

Table of Contents

Introduction

I.	<u>THE HISTORY AND RAISON D'ETRE OF THE WORK OF THE DEPARTMENT</u>	
	Dr. Madeleine Barot . . . . .	page 1
II.	<u>OBSTACLES ARISING FROM ECONOMIC FACTORS</u>	
	Miss Leila Anderson and Dr. Hans Thimme . . . . .	" 5
III.	<u>OBSTACLES ARISING FROM FAMILY RESPONSIBILITIES</u>	
	Mrs. Birgit Rodhe and Miss Renuka Mukerji . . . . .	" 9
IV.	<u>OBSTACLES ARISING FROM PSYCHOLOGICAL FACTORS</u>	
	Canon Alden Drew Kelley and Miss Skovgaard-Petersen . . . . .	" 13
V.	<u>OBSTACLES ARISING FROM TRADITIONAL ATTITUDES OF THE COMMUNITY</u>	
	Miss Mollie Batten . . . . .	" 17
VI.	<u>OBSTACLES ARISING FROM BIBLICAL ASSUMPTIONS</u>	
	Dean Sherman Johnson and Professor A.J. Rasker . . . . .	" 20
VII.	<u>CONCLUSIONS</u>	
	Mrs. Cynthia Wedel . . . . .	" 27
VIII.	<u>MEMORANDUM</u> . . . . .	" 29
IX.	<u>LIST OF PARTICIPANTS</u> . . . . .	" 31

## I N T R O D U C T I O N

=====

This brief report gives the gist of the ideas presented and discussed at the Consultation, rather than the actual addresses. It even includes some repetition, wherever the ideas seem important enough to teach something in the process of re-emphasizing them. The Consultation was held primarily to have a meeting of people and ideas, a dynamic encounter in cooperation, an exchange, rather than to tell others of what the Department is thinking and doing. Naturally some of the latter has consciously been included as background.

OBSTACLES TO THE COOPERATION OF MEN AND WOMEN

- in Working Life - in Public Service -  
Implications for the Work of the Department

Chairman : Miss Helen Roberts

The choice of the subject for this Consultation, "Obstacles to the Cooperation of Men and Women", is not meant to be negative, but is meant to be realistic. At Davos in 1955, the Department prepared a statement of principle on Cooperation and this was endorsed by the Central Committee. This has been used rather widely, but we have discovered that a statement of principle is not enough, that there are hindrances if one looks below the surface, obstacles which prevent cooperation between men and women. The Churches are sometimes the last strongholds of a traditional and conservative attitude in regard to cooperation. In society, in many parts of the world, barriers have often been removed. Even when obvious obstacles do not exist, full cooperation in the sense of a real partnership, a partnership which implies acceptance of a common purpose, a sharing of risks and effort in the contributing of one's best to the fulfilment of that task, and a sharing in the reward - does not exist either. We thought it would be helpful to have this Consultation to look very realistically at some factors which may be causing obstacles and creating hindrances. We do not want to discuss only in a theoretical way, but to think of these factors in terms of practical situations and to be able to do something more about them.

We are conscious of the fact that although we have a widely representative group, we are predominantly from Western countries, - Western Europe and North America. Although we do have representatives from Asia and Africa, we are lacking representatives from many of the countries there. We know that this is a weakness.

I

The History and Raison d'être of the Work of the Department

Dr. Madeleine Barot presented this subject. Many people wonder about this Department and are uneasy about it; some are opposed to its existence. Others do not understand the title. If we were a Women's Department, that would conform to the traditional pattern and be all right. But we are not a Women's Department, and this is what confuses some people.

Amsterdam, 1948 - a Questionnaire, an Assembly Section - As you know, the whole World Council of Churches is very young; it was only officially constituted in 1948. To prepare for this Constituent Assembly at Amsterdam, questionnaires were sent out to the denominations interested in joining such a World Council. A number of women, especially American women, headed by Mrs. Samuel McCrea Cavert, indicated very clearly that they, too, were interested in this movement towards unity, and that they wanted women to be included. So a questionnaire, started earlier by the World Young Women's Christian Association on the place and role of women in the churches was further developed and sent to many churches and women's organisations. The

response to this questionnaire was overwhelming. A budget for a secretariat for such a concern had not been included in the preliminary plans, but due to the wide interest shown, such a secretariat had to be set up, and Miss Olive Wyon of Great Britain was asked to fill this post.

It was further decided that because of the great response to the questionnaire, one of the sections or study groups at Amsterdam should consider the Life and Work of Women in the Churches. At the same time, the importance of the Laity in the life of the churches was beginning to appear, and this was along the same line.

After Amsterdam - a Study Commission - It was decided that it would be a pity to leave in a file all the valuable information received in response to the questionnaire, and all of the remarks made during the Assembly, so a Study Commission was appointed to continue the contacts with the people who had responded, and to produce a book giving account of the findings. Dr. Kathleen Bliss was appointed Secretary of this Study Commission which did two important things rather quickly. First, they produced a "Study of Man-Woman Relationship" to help the member churches to think about this question. Secondly, they published a book, "The Service and Status of Women in the Churches", written by Dr. Bliss. Both the Study Outline and the book were well-received, and as a result, Study Commissions were set up in some countries and churches.

Lutheran World Assembly, 1952 - One more element which had great bearing upon the thinking of this Department was the work done by the Lutherans at Hannover, Germany, in 1952. At their World Assembly, they had a women's section, as is customary in many of the world denominational bodies, such as the Presbyterian World Alliance, the Methodist and so on. But the Lutheran women, especially the German and Scandinavian ones, refused to be "imprisoned" or segregated in a women's section. Again studies were made of Karl Barth's thinking about cooperation between men and women, and partnership, although Barth had the reputation of being very anti-feminist. His ideas on partnership and cooperation were taken by the Lutheran Assembly and a book on Partnership was produced by Elisabeth Hahn with the findings of one of the sections of the Assembly. So the name of this Department actually comes from the thinking of the Lutheran Assembly.

Evanston, 1954 - a Department - In preparing for the Second Assembly, and changes in the structure of the W.C.C., it became clear that these questions about the place of women in church and society, the teaching of the churches about women, the cooperation of men and women, social changes and the churches' relationship to these changes, needed more serious consideration. So the Commission on the Life and Work of Women in the Church became the Department on the Cooperation of Men and Women in Church and Society, on the same level as the other concerns within the structure of the W.C.C. Also, at that time, the Laity Department was created, it too having been only a Study Commission. Each of these Departments has to deal not only with one part of the Church membership, the laity or the women, but with other concerns such as the vocation of the laity in the world, the responsibility and cooperation of men and women in church and society. We do not know whether the next Assembly in 1961 will suggest changes, but we have three more years to consider this, and the Working Committees to make recommendations. Now we are on a stable basis as a regular Department, though a small one, with little budget, staff or resources. We really deal more with study and ideas than with action. Our Department has also become the rallying point for many women who turn to the Department for help - in asking for visits, help in planning programmes and conferences, publications etc. It is important that the W.C.C. have

this focus through which the women can express their interest in the work for unity, mission and renewal. It is more and more clear that women are interested in ecumenical questions and that the W.C.C. should have their help.

At Evanston the idea of wholeness (in addition to unity) came into the concerns of the W.C.C., bringing an additional richness. It is not enough to speak about unity between denominations or communions, but it is also important to think seriously about unity between races, sexes, generations, classes and nationalities.

As soon as we became a Department, more questions were raised, such as: Isn't the Department only interested in women, in spite of its title? Others wondered why a special Department should consider the interests of women, when everybody and every Department should consider their interests. It does not seem to help to say that this Department is not set up to fight for women's rights, for the emancipation of women, but to help women to be given more opportunities for service, for responsibility and for cooperation. It has been said that this Department is only interested in a minority group, the emancipated women, the professional women, who have their own problems and want to have a kind of theological justification for their desire for emancipation. Others say that in contrast, most women are happy in their homes and with their family responsibilities. Is not the protection of the family the real issue at this time? It is also said that the question of women in the ordained ministry is an artificial question and should not be raised.

The Davos Statement, 1955 - The answers of the W.C.C. to these questions have been clear and have encouraged us to produce the Davos Statement, which was endorsed by the Central Committee in 1955 and sent to the member churches as an official document of the W.C.C. In other words, the Central Committee has given the philosophy of the Department its backing. The Statement emphasizes the fact that the reason we are urging cooperation and partnership is because we believe it is Biblical. The Bible speaks of spiritual gifts being given in different measure to each person, and we wish to help the churches to use these gifts which God has given to women as well as to men. Also, the Statement emphasizes the need for the churches to speak out on social issues concerning men and women in a rapidly changing social situation. Men's and women's gifts complement each other, not only in marriage, and there is need for both in creating new worlds. In isolation from each other, the picture is very incomplete. The Statement further suggests that the churches must re-examine their structures as far as men and women are concerned, and their patterns of work. This re-examination may involve change for some, not only in structure and methods of work, but in teaching, and is opposed for this reason as being too revolutionary.

The Set-Up of the Department - The Department has a Working Committee of fifteen members, men and women, clergy and laity, from different confessions and countries, and four consultants from different world organisations - the International Missionary Council, Young Men's Christian Association, Young Women's Christian Association and World Student Christian Federation. This Committee meets once a year and of course, exchanges correspondence, articles, ideas between meetings, but the means of working are rather limited. There is a staff of two senior secretaries and two office secretaries.

Contacts with Women's World Organisations - In the study and promotion of questions affecting the cooperation of men and women and their common service in church and society, we try to establish or to further sound contacts with women's world organisations, and to bring our witness along with that of the Roman Catholic organisations; for example, in the Commission on the Status of Women of the Economic and Social Council of the United Nations.

Study and Travel - We have been considering three kinds of study: 1) exegetical and theological interpretation of what the Bible is saying about men and women; also related studies such as psychological, sociological, historical, anthropological; 2) the action which the churches should take, both in their teaching and in their structures, in relation to the changing situation; and 3) the Christian message about men and women which they should proclaim to society. There is the possibility of producing a book on these latter lines, Christian criteria for a changing society which brings us near the Rapid Social Change Study.

All this means that we must take into account the different types of societies, and this is one of the reasons why in 1956 we started to make contacts with the Moslem world. We have also started to consider the situation in the younger churches in Africa and Asia. In 1952 we already had some contacts with Asia, for Sarah Chakko of India was Secretary of this Department. Last year, we held consultations in Africa. We hope to hold one before long in the Middle East, and to visit Asia in the spring of 1959. Of course, the next Assembly of the W.C.C. will be held in Ceylon in 1961 and will be a good occasion for contacts and meetings with Asian women. We plan to visit Latin America in the autumn, as it seems important that we understand what is being taught about men and women in countries where Roman Catholic culture is predominant. We have tried to travel behind the Iron Curtain, but without much success, although a visit was made to Poland in June.

In many places, it is often said that the Church lags behind society, although this is certainly not true in Africa or in some of the younger churches. The younger churches have much to give us, from their experience, by the questions they ask, and it is important for us to be in touch with each other.

In Conclusion - The questions of the cooperation of men and women and the role of women in Church and society have been raised in the minds of many church leaders and others; and in the last ten years a number of churches have revised their thinking about the place of women in the church, in the governing bodies, in the ministry and in professional church work. For example, the controversy in the Church of Sweden over the ordination of women has stirred up much discussion on this subject, and our Department has compiled a report at their request. Most of the churches and theologians seem to admit that there is nothing against it theologically; it is rather the question of tradition, expediency, necessity, use.

Dean Muelder said last year to the Central Committee that "cooperation is no more an option" for the churches and for society, that cooperation is a richness which is offered to us and that we must find the strategy for achieving it. That is why we want to study the obstacles. If some churches seem unwilling to change their traditions, then perhaps we can add a new tradition to the old. For example, women obviously have something to contribute to the work of evangelism and on the laity. Also, women surely have a real place of service in helping to create fellowship, koinonia, the community of Christians. We want positive examples of such real cooperation at all levels of the churches' thinking and work. We want your help, your advice on our whole work.



II

Obstacles Arising from Economic Factors

Christian Assumptions - Miss Leila Anderson and Dr. Hans Thimme who introduced this subject, agreed very much in their presentations, although they have different backgrounds, one being an Episcopalian from the U.S.A., and the other a Lutheran from Germany. Each based the talk on certain Christian assumptions about men and women: that men and women are made for fellowship, for cooperation; that they need each other. Cooperation is not subordination or mere integration; it is not separation or identification; cooperation does not mean that everybody does the same thing. It means rather that men and women, in responsible and voluntary partnership, make their specific contributions toward the fulfilment of their God-given tasks, be it in marriage and family, in job and profession, in the parish community or in public life. On the basis of equal worth before God and equal rights before man, each contributes his or her special gifts, according to the will of God and the opportunities given by man, for the common welfare of mankind.

Women as well as men are called to be free servants of Christ. The Church should help all people to make their maximum contribution according to their abilities; thoughtless or intentional limitations should not be placed upon them; there is more need for guidance from the churches, as many women face their two roles in homemaking and in society. The Church must ask how women can lead the most dignified and purposeful lives without damaging the home and family. For example, what of the intellectual potential of women? Do they have opportunities in Church and society to contribute their best in this realm? Doesn't the intellectual performance of girls drop off as they get older? Why? Isn't it because they are not as single-minded as boys are, who invariably are planning for a career? Also, girls are often thought not worth educating. Perhaps we should concentrate on educating the fathers and mothers to educate their daughters also. A great potential is being lost.

A Period of very great Change - We are in a period of very great change in the lives of women, in which the Industrial Revolution has played a large part. In Sweden, the U.K. and the U.S.A., approximately one-third of the labour force is women, and more than one-half of the female labour force is married women. In the U.S.A., one-half of the working women are over forty, and two-thirds of the female labour force are working part-time; 85 % of the working women have to work for financial reasons. In Sweden, there is the serious obstacle of the joint taxation of husband and wife; it doesn't "pay" for a wife to work. In France, there are family allowances so that mothers do not have to work for economic reasons.

In this period in history, women have great opportunities to participate with men on an equal basis in the economic system in a number of countries. This has been due to: the development of machinery and the diminishing need for physical strength for productivity; improved transportation and thus the possibility of combining home responsibilities with gainful employment; the fact that women are now needed for relatively fewer years for full-time work in the home; the fact that they marry earlier and have often smaller families; and have access to prepared foods. Also, it was noted that many wives live longer than their husbands. In addition, the high productivity of the economic system calls for the employment of women; they are needed.

Yet women seem to be restless in this period in history and to have varied motives for going to work outside the home. These motives include: the need for additional income; loneliness and isolation in the home; the need for a

sense of worth and of meaning in their lives, and the lack of status assigned to home-making; pressure from advertising for the acquisition of more goods; boredom.

Warnings were given about making sweeping generalisations about women; about the greater need for getting the facts. For example, it was claimed that many German women would prefer to work at home rather than in a factory, yet it was pointed out that so many simply must work outside the home. At the same time, there is a crisis with the machines in the factories; "the machines rule us", they get faster and faster and much pressure is put on the woman to increase her working speed. One said, "We cannot sing any more at our work." Yet there are new developments in the social and personnel departments of large factories, and here some women are having new opportunities to work together with men. We not only need the pertinent facts, but "a theology with consequences" rather than theories. Yet one of the group said that most women do find fulfilment more in the home than in the factory. Man is predominantly the planner; woman the carer, making life worth while. Woman ordinarily is not a good soldier and man ordinarily is not a good nurse. The sharp definition of men as leaders was questioned in saying that men will accept women's leadership in some fields, certainly in the mother role.

In the consideration of obstacles to cooperation due to economic factors, the following were presented:

A. The lack of equal pay for equal work - In spite of many provisions by law, this principle is far from being put into practice, even where it is recognized. The median annual income for women in the U.S.A. is well under one-half that of men. For full-time workers, the median annual income is two-thirds that of men. Why do employers and workers accept this devaluation of women's work? The reasons given are partly conventional prejudices and partly economic difficulties: that women have less physical strength (\*), less interest in professional work, and a shorter time for working. There is the need to prove which are prejudices and which are facts. The Church will have to take part in helping to sort out the arguments and to come to a decision that will serve the cause of just and real cooperation.

B. The lack of equal access to all positions - and equal opportunity - It is a pre-supposition of real cooperation that men and women, according to their gifts and capacities, should on principle have equal access to all positions of professional and economic life, and this where the variety of possible professions is concerned as well as the professional situation. At this time, there are fewer possibilities for women in professional work, certainly to hold responsible positions and to be promoted. Prejudices and traditions still exist as to "men's" and "women's" work, and many professions are traditionally reserved for men, without any consistent pattern or logic. In Germany, for example, 75 % of all professional work is reserved for untrained, industrial women's work, the top 25 % being reserved for men. In the U.S.A., one half of the professional women are in education and one-fourth in nursing. Women help to maintain the prejudice by frequently preferring men superiors. Of course, there are natural limitations to women's choice of vocation, and serious considerations have to be made if high positions are to be bestowed upon them. However, it has to be emphasized that on principle men and women must be treated on an equal basis in their vocational choice and training and in their possibilities of promotion. Genuine cooperation will be impossible as long as different standards are adopted for men and women in their training, pay and career. There is some progress, especially

---

(\*) Studies of women's strength and of the work experience of women indicate that women are capable of far more sustained work than is realized by many. They have less actual physical strength than men, but they seem to have more endurance.

in science, public service and the arts, though in opera in Germany the sopranos are paid less than the tenors! Permanent education is needed to be combined with much patience. Some of the specific problems are: women's two roles; part-time work; turnover; absenteeism due to illness and family responsibility; the unwillingness of men to be supervised by women; women's lack of mobility.

C. The lack of equality of right under law - Where the legal position of women in the economic and social field is concerned, there are considerable difficulties preventing a reasonable cooperation of men and women in most countries. Recently in Germany, on July 1st, 1958, a new series of laws related to marriage and the family became valid, and these have extended equality for men and women concerning property rights of married partners, also concerning the economic position of women. Now both the husband and wife have equal right of property, and taxation is regulated - similar to the American method - according to equal division. The right of inheritance is arranged, according to the regulations for common property acquired during the marriage, in such a way as to include and appreciate for the first time the work done by the housewife. House-work has been recognized on an equal basis with professional work outside the home. Everything earned by both or either partners during the marriage is divided in half in case of separation or divorce, and each keeps his or her own property. There are, however, still many countries where women's service in home and family has not yet found adequate economic recognition, and hence it is right to ask the question whether or not genuine cooperation is possible as long as these obstacles have not been overcome. There is the additional question, however, of the economic situation of unmarried women as compared with unmarried men.

D. The lack of the recognition of professional work and of housework - There are still many obstacles, however, to the recognition of professional work on the one hand and of house-work on the other. On the whole, an impartial and adequate estimation of the specifically feminine services in household and family is still lacking, for house-work and the training of children are not changeable into money. In the course of industrialisation and within the capitalistic system, we have got accustomed to assessing work and the value of work by its money value only, rather than by that of the spiritual and fundamental values. But women's work in the service of mankind is often a kind that is not covered by this value system and is therefore regarded as inferior or less important. This presents a serious obstacle to cooperation on the basis of mutual recognition, and there is a real problem here to be faced by Christians who claim to prize other values than the material. Therefore, a new value system for work would be desirable, a system that does justice to women's contribution even where it cannot be expressed in numbers and mechanical measuring. Women can contribute these values not only in the home, but also in the factory, where the spiritual climate is of equal importance.

\* \* \*

Incorrect assumptions are often made about women concerning: their lack of physical strength and mechanical ability (They often have greater manual dexterity than men); their emotionalism and emotional instability; their inability to reason; their rigidity. There is often general lack of knowledge about women's economic need to work and about their psychological and spiritual needs to feel socially useful. And when women do work, there is often failure to compete, or even to work together, in a frank and open way. When women feel insecure in their work relationships and unjustly treated, it affects their relationships with both men and women. It also may cause a loss of the contribution of women when they don't feel free to develop their abilities, and a concomitant loss of a sense of fulfillment, also a loss of confidence and self-respect. In addition, women with either narrow or limited education and opportunity, greatly affect the men and children in the homes.

Evidences of change - Although all of these obstacles are serious and hard to deal with, and although tradition and prejudice are still strong, there have been some changes, such as the expanding of industries and of manpower needs in the labour market due to the war. There are many new positions where there is no tradition as yet. In the U.S.A. under the leadership of the Federal Government, there has been no discrimination against women in the Civil Service since 1923; and in the Armed Forces there is little differentiation; nor do the Labour Unions allow any discrimination.

Protective legislation for women was mentioned, such as the law against their doing night work in some places; yet this, too, can turn out to be based upon prejudice and discrimination, for what of the night work of mothers and nurses? It was generally agreed that there should be as small an amount of protective legislation as possible for women; and that rights should be related to responsibilities and to opportunities.

The Churches' practice - There is need for discussion of these questions in the Church, and for a discussion of the churches' own practice. Many men are reluctant to do so and many women lack the courage. The time must come when we can talk frankly about this. The churches need to affect culture, rather than to reflect it, by living themselves some of the things they preach. Christian women need to take more responsibility and to be more adventurous. The Christian way is to jump over these obstacles. "With my God, I leap over the wall" (Psalm 18:29). The Christian message has a positive orientation and we should be more concerned with the leap than with the wall, with forgiveness than with sin. Yet we are realistic also in discovering and looking at the obstacles, for only he who knows what they are can really overcome them. Is it true that economic factors are only obstacles to cooperation? Aren't they at the same time opportunities? For example, automation is increasing the opportunities for women's work. Isn't the era of industrialisation demanding that women be incorporated into partnership? Whether economic factors hinder or promote cooperation, depends upon what the people who are involved make of them. This attitude fundamentally distinguishes Christians from the adherents of dialectic materialism.

In conclusion - There are obstacles in the realm of the acknowledgement of women's work in the industrial areas as well as in the home. Attempts should be made to find out the specific aptitudes and contributions of women in all aspects of economic life. Industrial work today is thought of as "man's work", as machine work, and is of course a one-sided development. Women should be given the opportunity to make their special contribution in industry to help redeem the materialistic, technical, one-sided period of the present development.

As far as economic factors are opposed to the well-arranged cooperation of men and women, it can be noticed that they differ greatly in importance and value. In the course of economic development and under the pressure of the necessity to incorporate women into the economic life, they will be overcome in due time; and the task of the churches will be to stir up the conscience of those who carry economic responsibility, and to help develop true standards which will permit the assessing and recognition of the specific contributions of men and women.

III

Obstacles Arising from Family Responsibilities

Mrs. Birgit Rodhe of Sweden introduced this subject which was supplemented by valuable information about the East by Miss Renuka Mukerji of India. The family can be, in certain cases, an obstacle to the cooperation of men and women, but on the other hand, the family is the place where most of us learn the basic lessons in cooperation, where our basic pattern of cooperation is formed and where many of us still have our major opportunity for cooperating in many important spheres of life with at least one member of the other sex. The family is generally not an obstacle to cooperation; it is cooperation, that is in the small Western family consisting of husband and wife to which children are a joy, but also a problem, and to which the third generation, the older one, is perhaps the greatest problem of all.

A Swedish Family - (described by Mrs. Rodhe) - The story of the decrease of functions belonging to the family is true, but less obvious is the fact that the remaining functions are now concentrated upon one person, the wife and mother. For example, my mother-in-law used to say that her mother took no personal part in caring for her children and household, because of servants. She was the first generation to have cared personally for her children, but even so she had the help of a children's nurse. And now her son, my husband, is helping me, her daughter-in-law. This is rapid change within the most personal realm of human relations. My mother-in-law was the first generation which seemed to have free choice between an intellectual career and domestic chores. She seems never to have thought of pursuing her career after marrying. The assistant professor whom she married could afford to let her have two maids in a four-room apartment, so she had little to do except take an interest in her children and in the work of her husband. Her daughter, who got an academic training, now has five children, very little help, has completed her doctorate and is teaching full-time. With the almost complete disappearance of domestic help, at least help that can be afforded on a middle-class salary, the dilemma for intellectually-trained women has sharpened to an extent of which our mothers never dreamed.

A. The Dilemma Woman - The number of married women who work outside the home in Sweden is small, only 19 %, but this does not mean that they are the only dilemma women. Every woman who has professional or vocational training feels the dilemma if she has chosen or been forced to give up her work outside to stay at home with her children. And those who have no training for work outside the home, find this fact a dilemma also. Although many women are happy in their lives at home, potentially every woman today is a dilemma woman caught in the maze of conflicting duties, feelings, demands and desires. The hardest thing is that there doesn't seem to be a way out. What road will our daughters take? Whichever road they choose, they will most certainly need to be prepared both for home and career. I am planning to give my two daughters, as well as my two sons, a systematic training in household jobs.

What constitutes our dilemma? Our education prepares us for the same kind of tasks and the same kind of life which the male students face.

Society needs us outside the family, as employees in industry and offices. In my country, there is an extreme shortage of teachers and nurses, only to mention two fields in which women by tradition play a major part. There is also a great demand for women in civic activities of various kinds, where there is a lack of competent women both locally and nationally.

Society needs us in our homes. Of course we have labour saving devices, but on the other hand standards have been raised. Domestic help is expensive and scarce. There is also a personal element, for we cannot keep servants as former generations could. Those who are willing to help want to be members of the family and we want them to be, but this creates problems which become more difficult as the relationship becomes closer and more permanent. And the kind of responsible, able home-makers, mothers' substitutes, which professional women need in their homes to replace them, have no standing in society today.

Our children need us. Recent psychological research emphasizes that children up to age three at least need their mothers at home in order to develop a basic security. Is it that the child needs the mother, or that he needs one permanent person to care for him? But how about the needs of older children? Do they tend to be neglected? The demands which they make seem to pre-suppose the presence of someone most of the time; and evenings spent with them can be very exhausting.

Our husbands need us. The husbands of dilemma women pay a heavy toll also, not only in having to help with child-care and household chores, but in the lack of the presence of their wives, not only just being at home, but rather presence of mind, the quietness and readiness to listen, the kind of passivity that makes one open to another person's questions and problems and needs, even if they are not always spoken. There is also the readiness for the interplay of love and lovemaking; the outward-directed activity of the woman may not permit the kind of receptiveness that is a part of woman's role in this inter-play.

B. The Dilemma Man - If all women are dilemma women, actually or potentially, then the same is true of all married men, for they share our difficulties, uncertainties, and lack of a stable pattern for life. The husband of the dilemma woman - in so far as he wants to understand the situation and to act upon his insight - has quite as much if not more of a re-orientation to life to make. It is easy to understand why so many men relapse into the old pattern (or what they think was the old pattern) of mothers staying at home with the children and being the understanding background for their own careers, rather than making the effort of trying to understand the dramatically-changed conditions of the situation of their wives from that of their mothers, let alone grandmothers.

In Conclusion, Mrs. Rodhe said that :

1. The present conflict of family responsibilities and outside responsibilities (including the cooperation of men and women in public service and working life) is an open conflict, primarily affecting women, but also men. There is no general solution to this set of problems, no general way out of the dilemma; rather we are only beginning to face what the conflict really means and what it costs families and individuals to live in this dilemma. On the other hand, there is no way back to the good old days.

2. Though in practice, the wife and mother is most seriously affected by the dilemma, there can be no solution, on the personal or general level, without cooperation of men and women. This is true on the concrete and practical level: that "fatherliness" should become a living and comprehensive word similar to "motherliness" (and should not the Church have something to say of what it means to be a father?), that keeping house should become less of a woman's affair and more of a joint, family enterprise. We have made it a rule in our family never to take on new responsibilities outside the home without agreeing on them. But, even so, it is no easy task; for we don't always foresee the consequences of a new engagement and we can certainly not foresee what our family will be up to in the future.

3. To society, too, the way of regarding husband and wife, the whole family, as an entity, should become more natural. For example, when a mother stays at home to attend her sick child, this is turned against women on the labour market: "The absenteeism of women is too high; therefore they should not get equal pay." Why shouldn't fathers pay for their wives' absence? Why shouldn't the family be regarded as an entity on the labour market? We still have women added to a male society, instead of considering the actuality of their having family responsibilities. We are only starting to discover the consequences of real cooperation.

4. If the Church is going to have any vital message to give to this extremely important field of human relations, it had better start at once to develop a real pattern of cooperation on every level of its life. Perhaps no group of people need more of a message of grace and forgiveness than the dilemma women (and their husbands) as they are striving to meet deeply conflicting needs, but I don't think any group is less understood, at least by my own Church. This is why I think that it is right for our Church to open the ministry for women, though this is only a small part of a very complex pattern. Long after we have solved that question, we shall have to work on the questions of what is really happening to the men, women and families of our day. Men and women must do so in cooperation. If we don't, we will never be able to give the message of grace and reconciliation that tired and strained women, and men, yearn for but for which they have already ceased to look to the Church.

The modern woman having the main burden of family responsibilities on her shoulders, may be compared with the chameleon on the plaid shirt who tried to take on all the colours at once and finally burst. We should not forget those who do burst; and those who collapse are found both among those who choose to remain at home with their children and those who try to do both jobs. In Sweden, the Church seems to know less than almost any other agency about the real conditions of women and has definitely failed women in their new situation.

\* \* \*

The Family in India - Miss Mukerji, describing the family in the East, said that it generally means a joint family, a much wider circle than in the West. Although the pattern is slowly changing to the modern and more individual family unit, over 80 % of the family groupings in villages is still the enlarged joint family. Family responsibilities should bring about ideal cooperation, but the obstacles are many, physical, psychological and sociological. The majority of people, both men and women, in India still believe that women are chattels, having economic value as workers in the fields, as cooks, housekeepers, child-bearers rather than as persons. Every girl-child is a potential child-bearer (this is the basic difference between male and female), a little mother, and she is protected all of her life with this aim in view. There is still the pattern of arranged marriages in many places.

And yet in India, too, family life is often romanticised, for it is very limited due to the fact that all in the villages work in the fields, often getting up at four a.m. It is a hard life, a life of unremitting toil, the women working with the men, and generally taking only three weeks off for the birth of a child. There are few, if any, obstacles to cooperation in this kind of work, but there are many obstacles to education and to any kind of work away from the home.

Yet women today, especially in the cities, are taking more and more to all kinds of jobs, as a necessary evil, chiefly for economic reasons, "an unfortunate necessity". Most Indian women will not work outside the home if the economic situation of the family is reasonably good. The family attitude, and tradition, will decide over and over again whether or not she can work outside the home.

of aggressiveness, of the competitive spirit rather than the cooperative, even destructiveness; and these are some of the things meant by "a man's world". So-called success requires an aggressiveness of attitude and motivation, a single-mindedness, a ruthlessness which have not usually been associated with the feminine role and function. Hence the deeper level of the dilemma for women. The questions of conflict of time, household duties, etc. are comparatively superficial. What is really at stake is the integrity and the integration of a woman as a person.

Achievement, satisfaction, fulfilment in one of her roles as wife-mother-homemaker are associated with the protective, nurturing, creative functions. Therefore, it is nearly schizophrenic for a woman to try to maintain this feminine role and at the same time find satisfaction in the technologically, industrially dominated Western world. Moreover, it involves a conflict of symbols and we live psychically by our symbols. The symbols of love and affection are of primary importance to women, for biological as well as cultural reasons. The great fear is loss of love. In their work, women will put up with almost anything except not being liked. (Men are not so immediately dependent, although not entirely free from this).

As suggested previously, the symbol for this masculine world is "earning capacity" and its expressions. These cannot easily be adopted by women as a substitute; the "economic" is no substitute for the "erotic".

This seemingly insoluble problem for many women leads to another. It is not so much her feeling of inferior status as her feeling of general inferiority, not being accorded the tokens of her worth. Therefore, she blames her status. We all do. This is a psychological common-places, to project the blame on something or someone else. The desire to be a man or to play a man's role (as such is culturally defined) may be a screen for the most self-destructive drives or self-negating attitudes on the part of a woman. She may reject her femininity, and so have no secure position from which to criticize man. Her imitation becomes the sincerest form of flattery and she uncritically accepts the world of masculine values. (Men sometimes like her or deal with her by saying that she thinks or acts like a man).

But, it was asked later, can't a woman be accepted because of sheer competence in a particular field? Must psychological motives be read into each relationship? Yet it was agreed that sheer competence in a woman is often a threat to a man. Also, a woman of competence often must have much greater competence than a man for the same position. Many women of competence have to work under men of less competence, especially in the Church, but also in science, business, industry, medicine, etc. Also, women often need to overcome a minority complex and to be free to work and to contribute their gifts. In a masculine society, women are frequently not allowed enough freedom to do this. A man may be trying to reject the authority figure of his mother in order to become mature. Women also may have troubles with mothers and may project the hostility towards a father or another man. Also, a deep psychological reason for insecurity among men and a cause for rejection of women, any woman, is because he knows he cannot give birth to a baby.

Coeducation presents many positive opportunities for cooperation, and under Christian sanction there can be real give and take. The Church must afford more such opportunities for men and women to meet. Yet often a girl in a coeducational school is afraid to show that she is gifted, especially intellectually. Is this an "eternal" dilemma? Must women hold back their gifts in order to be considered feminine? In addition, parents tend to be very ambivalent about what they want for their girls, often seeming to desire a combination of Mme. Curie and Marilyn Monroe.

B. The Psychology of Men - What we call "masculinity" or "femininity" are responses of the person to expectations, to the characteristics which are acceptable encouraged; status-conferring, reward-bestowing, etc. The "secondary sexual" characteristics are culturally conditioned (not determined).



This leads in the case of man (as converse in the case of woman) to the rejection of femininity in most instances as part of his life. He cannot accept this part of himself, the "Jungian" dark-shadow, or the ANIMA, so he projects it onto woman. She becomes the "anima-bearer", rather than a person in her own right. (Some women accept gladly this role of "anima-bearer" for men). She becomes no more nor less than what is expected of her, a reflection and response to the masculine image. But men are not consistent or whole as to their demands on women.

- a) All men are ambivalent or trivalent towards women. They need and want:
  - i) a mother, ii) a "peer" (companion, love-mate, wife), and iii) a daughter. (Women in the same way need and want three roles for men - i) a father, ii) a husband, and iii) a son).
- b) More difficult, however, is the neurotic evaluation of woman by many men. She is often: i) the goddess, the virginal and untouchable queen, the object of adoration; and/or ii) the prostitute, the despised sexual object. Frequently the two attitudes are found in one man. If this occurs, how is cooperation possible?

The development of the male involves disengagement or growing dissociation from the mother and identification with the father. This is often a long, hard and painful struggle, and the scars of the battle never entirely heal. Hence, there is the threat to man of any seeming subordination to women.

- a) Women supervisors create a host of problems because of the fear of return to an infantile status.
- b) Men's organisations, groupings, teams, etc. resent "intrusion" by women because men had to reject sisters, mother in order to grow up. There are unconscious demands upon himself, not to hurt women by criticisms, etc. Men can be aggressive with men without feelings of guilt.

If a man on a deep level is sure of his "maleness", then he could the more readily accept women in other than dependent roles. But this also creates problems in cooperation.

Man's rejection of his masculinity and identification with mother (the female principle), not only creates more problems for the individual, but also for women. The most aggressive behaviour on the part of men toward women is in those who have rejected their masculinity; this is frequently found in such "men" varying from the so-called "Jack-the-Ripper" to those who design clothes and hats that make women appear ridiculous!

Cooperation between men and women means men helping women to be themselves, to solve their dilemmas. In great part this is a male responsibility in a "man's world". As Myrdal in "The American Dilemma" pointed out, race in the U.S.A. is a white man's problem which is unconsciously recognized as such and hence produces a great amount of "guiltfeeling".

Man's dilemma is in part the dilemma woman, but also his own dilemma is himself, and he needs the help of women in understanding and being himself. "All that I am I owe to mother", or "to my wife" is true, but sometimes it is sadly and tragically true.

Miss Skovgaard-Petersen raised the following basic questions and in addition made some affirmations: Are the differences between men and women fundamental and innate or are they environmental factors? There seems to be no real agreement among psychologists on the masculine and feminine differences. Yet there are three spheres

of personality traits where the interaction is different for men and women:

1. The interactions between a woman and the environmental forces are very close and do influence her.

2. There is the dynamic and immediate interaction between the emotional traits, physical functions and biological processes. In women the mind and body react as an inseparable whole, whereas in men the influence does not seem to be so immediate, nor does it seem to come so easily.

3. The interaction between the different mental traits is stronger in women than in men. The mind of the woman is less highly structured than that of a man, yet her total personality is more complicated. There is a difference in the quality of intellect rather than in the quantity. Female intelligence is often more concrete and receptive, whereas the male intelligence is often more abstract and productive. Woman's ability for adjustment is very great, and she gives herself intensely and fully in action. Therefore fatigue comes more suddenly; whereas man tends to economize his strength and to hold some in reserve.

\* \* \*

In Conclusion - Men and women need each other in all roles and functions, not just as husband and wife. They cannot become what they may be in God's purpose without each other. The psychological obstacles are not inevitable nor eternal; they can be a challenge and encouragement to cooperation, because they are symptomatic of the frustration of man and woman in isolation.

Properly understood, the need of women for independence, equal status psychologically, is not an absolute "declaration of independence". Real relatedness (mature psychic meeting) can be possible only between free and equal human beings, not between master and slave, father and daughter, mother and son, etc., although elements of subordination will always persist and may be positive, if mutual. A desire for real relatedness on a partnership basis can only be between equals.

Returning to the question on the psychological obstacles to the cooperation of men and women. People are not "mature" (even "normal") nor are they likely to be. Can the Church say anything, has the Church anything of significance to say to human beings with all their imperfections living in a disoriented and estranged society? How can we in the Church help people in a) self-understanding; and b) appreciation of other people? How can we help each other to be more forgiving? One way might be to investigate together something outside of ourselves, like the revolutionary aspect of the Gospel.

### Obstacles Arising from Traditional Attitudes of the Community

Miss Mollie Batten, of England, introduced the subject. We are not at the end of an era, but in a sense still at the beginning, for in the long history of the world, Christianity is still very young. The Christian Gospel with its revolutionary insights is still bursting upon the world, and the cooperation of men and women has only been under serious consideration for much less than a century. In New Testament times, there is the astounding new community in which women were received from the beginning as equal members with men, something quite new in the ancient world, so revolutionary that we have never really grasped it or caught up with it. Nor has there been in this new community, the Christian Church, an unbroken, golden tradition. The golden moment is ahead, because we are stretching after the implications of the unique revelation which came in Jesus Christ, of which Paul had a glimpse and with which he was grappling in the light of his own situation. We must hold fast any insights from tradition and Scripture, but also, we must judge the tradition.

Both men and women, in both family and society, are to be partners, to increase and multiply and to have dominion over the world; and both are to be partners in the life of the Church. In full membership both are committed to the redeeming, reconciling work of God. In this men and women must take their full part, because without any single human being, using all of the possibilities which he has been given, the work of God will not be completed. If anyone lacks fulfillment, then to that extent God's creative and reconciling purpose is frustrated, and this is the basic reason why there must be full cooperation, full partnership, in the family, society and Church.

Traditional roles of men and women - In the West, we generally have in mind the one family unit of mother, father and several children. In the East, we generally mean the enlarged family before industrialisation. But, since the turn of the century, in addition to the Industrial Revolution, there has been a second industrial revolution wrought by electricity, which has again greatly changed our society. And we are now moving into the Atomic Age and the Age of Automation, which are bringing other revolutions. This is happening in the West, and is being telescoped in the areas of rapid social change. We in the West have had a longer time to adjust to these changes.

The Results of Revolutionary Change - What is happening, especially in the West, as a result of these revolutionary changes? In the last fifty years, because of the Industrial Revolution, the family has for the first time been able to live on the earnings of one person. This very recent development has been accepted by many as "traditional". Now, in the face of the development of industry and the taking-out-of-the-home of so many of the traditional occupations of women, one has the situation of a society in which, if women are not going out to work, they will be left at home with very little to do of their traditional domestic skills, for the home has been denuded of creative work, and the work is done in factories. The factories, the world of industry, commerce and banking have become the man's world, in which the economic motive has begun to dominate; in addition to which, the greater physical strength of men made them extremely potent in war. But what will happen now that war is becoming atomic? It doesn't take a man to press a button, even when it's a question of an atomic bomb.

One of the great obstacles is that we are still back in the thinking of fifty years ago, but we must think in terms of today. For example, thirty years ago in England, there were a million single women available for jobs. Now this number is greatly reduced, partly because the women are marrying earlier, and fewer men and

women are remaining single. We must also remember that throughout the history of the Christian Church there has been an understanding of celibacy as a vocation and that this is still true. On the whole, men and women are fulfilled in marriage and in the bearing and upbringing of children. But since the time of Paul, there have been those who have found fulfilment in the celibate state, in the life of the Church.

Suppose the wife spends her whole time rearing her children until they are fifteen, and she is only thirty-five to forty. She still has thirty years' expectation of life. This realization has come like a thunder-clap to many men and women. And not only has the home been denuded of so many of the creative jobs which women used to do, but this change comes at a time when many countries have the social service or welfare state. This means that the community takes the responsibility for the care of the young and the old, the sick, education, housing, some of which used to be taken care of by the extended kin. There is the vast new profession of social work added to that of teaching and nursing, as well as the growing part women are taking in medicine, law. More and more women are needed in these professions, in addition to the secretaries, clerks, who are also needed in the social service departments, etc. These employ women of many different types and abilities, outside the home, providing services which not so long ago took place in the home. In this situation, women are needed and must go out to work, for this kind of society cannot be organised without them. It is not only that women are now conscious of abilities which they desire to use; it is that this kind of society cannot carry half of the adult population in idleness at home, their one responsibility being the care of small children for a limited time. However, we must remember that in all societies the roles of men and women have been different and that in all societies, inevitably, the bearing and nurture of young children is bound to fall more upon the woman than upon the man.

The role of men in society and in the home - But we women have to appreciate what a problem this must create for men. Women clearly can do something which men cannot do and that is to bear children. What is men's place in a society in which their physical strength needs to come to terms with the fact that woman can do this thing for which for them there is no precise parallel? Much might be said of the ways in which man has cooperated in this, has tried to compensate for it, of the effect it has on him. Woman inevitably has two roles; but what is the role of man?

Too many Christian people think that the industrial world is bad. It's a sick world, but it is not a bad world; it's a world with a "conscience". A large number of young clergy come to me earnestly and say that they propose to take Christ into industry, whereupon I hasten to preach to them not only the doctrine of Creation, but of the Lordship of Christ, and to suggest to them that He will be there before they are. Women and men, in the situation in which for them the domestic industry broke down, went into industry and have built a man-made world, the world of competition, but they aren't happy about it. The end for which that world exists (the production of goods and services for men, women and children to lead the good life) has become divorced from its purpose, and a substitute has appeared, namely the economic motive as an end in itself. In this situation, and in the situation of a managerial society, men do not see themselves any longer as soldiers in uniform. They see themselves now as managers, and those of you who have been following the industrial literature and have read such books as Mr. Whyte's book, "The Organization Man" (\*) will realize that the pressure in industry has turned men into conforming, suitable managers of large-scale organizations. This is not only true of industry, but is also true of the civil service and of many other fields, professional, organisational and social-service fields.

---

(\*) Whyte, William H., Jr., The Organization Man, Simon and Schuster, New York, 1956.

The pressure of all this is one way in which men are trying to compensate for their guilt about the economic motive and the fact that the woman has a grown family which they do not have in quite the same way, for, in the earlier industrial revolution, men ceased more and more to perform any real function as fathers. In addition, women are now coming into the industrial world and the world of the professions at all levels and are finding it extremely difficult to obtain responsible work. All goes well until the woman is really at the point of promotion to responsibility, and then she is frustrated. This is partly due to the very difficult factors which have already been mentioned - she has a higher sickness rate; she is more frequently absent because of family complications; many women don't stay continuously in employment; and she is demanding part-time work for the period during which she is having her children. Employers dislike part-time work.

But why shouldn't this be a situation of help? If it is true that machines will relieve us of much routine work, why shouldn't one envisage men and women working part-time, meaning that men and women will work shorter hours and have greater time for creative idleness? Why shouldn't the contribution which women can make, and the saving which automation will bring, enable us all to reduce the hours of work which most people have to work? So the part-time woman might set the standard of hours which men and women work. Why not? It's simply a matter of management skill, of organisation, of the use of every contribution of knowledge and the possibility of both men and women, saying to themselves: "Our society can be organised. We can manage this situation so that both men and women can contribute, so that both can use their skills; let the machines do a great deal of routine work."

The woman coming into society - I would see the role of the woman coming into society as saving the man in society from the divorce of either politics or work from the immediate ends for which they both exist, namely the good life of men, women and children. And I would see the coming of men back into the role of fathers and the new partnership in the family (with its limited insights - insights of the one-mother-one-father-family of which the woman has become the center in the little apartment) saving the family from its limitations which came upon it in the time of the Industrial Revolution and which have left women particularly high and dry and out of the main streams of thinking in the community. It would seem to me that both men and women will gain, although this will be for both a most costly enterprise of change of attitude and thought, if we are going to get the right balance of the roles of men and women in family and in society.

How can the woman who has real ability for management be allowed to manage in this world, where men are managers and women are mothers? There are ways in which men and women can work this out together, but it would be idle to pretend that this is easy for the woman, and more idle to pretend that it is easy for the man. They will really have to put their heads together. The question is: "Do we believe our basic theological pre-suppositions, and are we prepared to call upon men and women in society to work out this new pattern? Is it worth the cost? Have we any other alternative anyway?"

What of public service? This is important, because in our country, there is a retreat from politics, from political thought and responsibility, on the part of men and women. The price of freedom is eternal vigilance. And having achieved what we have achieved in the way of the Social Service State, unless it is subject to continual, informed criticism in the best sense of that word, we are in a very dangerous situation, from the point of view of families and persons, to say nothing of international affairs.

The Church - Of all institutions, the Church is not bound to be most conditioned by traditions. Because we prefer the historical faith, some think we cannot gear

to a revolution in history. It is so easy for us to think that the expression of that faith throughout the centuries must have decisive and authoritative meaning for us, and that we must be so intent on holding fast that which is good that we must be reluctant to meet new challenge. We must remember the revolutionary nature of the Gospel and the grasping out to it in New Testament times. When we speak of the unique place of Scripture, we assert that the immediate New Testament Church was part of the original revelation. Since then, the tradition is not so authoritative, and we have to look for glimpses of truth threading their way through the tradition. But we are inevitably far more patterned by tradition than by society itself. This is a most challenging thought. We who, in the Church, ought to be bringing these insights and leading the way in the thinking and the caring for these things, are caught, in the West, in the past - and potentially in the past of about fifty years ago - in this matter of men and women, of family and society. The churches have scarcely caught up with the first industrial revolution, let alone the second or the third.

This Department has an enormous task! There is not the slightest use sitting here thinking that the sort of things we have been talking about here would be accepted by most of the people in the churches. We have to take enormous steps to keep our planning balanced, to be sure that the word is cooperation, meaning the full contribution to both family and society of both men and women in all functions and offices. For the woman, it will frequently mean the two roles, and for the man a more difficult decision, or a more difficult task, to see how he, because of the facts of the case, can take his part in the new society and much more fully as father, with mother, in the family. Also, he must gradually allow the woman, as she has gifts and possibilities, and as her managerial skills develop and he is less uncertain of his own managerial skills (this is true for both society and Church), he must allow her to work with him to a new understanding of management and society, of human beings taking their place, taking the dominion which God has given them over their own affairs in society. We, the women coming into society, must help him to redeem industry and society where secondary purposes have been erected rather than the more primary purpose of economic endeavour itself for the good of men, women and children. By letting women into management in this new sense, a new look may come over the whole economic process and man's guilt and his feelings of inadequacy about it may be relieved.

## VI

### Obstacles based upon Biblical Assumptions

Dean Sherman Johnson, an Episcopalian from the U.S.A. and Professor A.J. Rasker of the Netherlands Reformed Church, coming from very different traditions, presented the introduction. Dr. Johnson began by saying that the topic assigned is difficult to interpret. Should we think of assumptions made by individuals and churches on the basis of what they believe the Bible to mean, or of assumptions made by the Bible itself? For me, the word "assumptions" refers to what the Bible assumes to be true, and "presumptions" refers to the ideas too often imputed to the Biblical writers.

1. It is a mistake to consider that the Bible, in all its parts, has complete and equal authority as the truth. The Bible, as a revelation of God, contains truth, but truth is completely resident only in God. We must not transpose the positions of God and the Bible.

2. The Bible makes certain basic assumptions.

- (a) The earth is the Lord's, and the fulness thereof.

(b) God has revealed Himself as inviting the cooperation of man on the earth, that His will and His purposes may be accomplished in space and time.

(c) This is an invitation expressed through love and grace, but man is created as a creature who must choose.

(d) Man, being a choosing person, is given certain aids by which he may know what is his task, and what is the will of God. These aids take the form of (i) the revelation of God acting in history, which in turn becomes embodied in teaching or tradition; (ii) the active voice of the Spirit, who is both intelligent and imaginative, and requires that man manifest both these traits (in aspiration man's spirit meets the Holy Spirit); and (iii) supremely in the Incarnation. But, having been given these aids, man still has the opportunity to choose. Jeremiah pictures man as standing at the crossroads, asking the way (Jer. 6:16). Man has to know first of all what his destination is; how to formulate the question; and how to read the guidebook, tradition or history. The guidebook is not enough; one needs the active voice of the guide when one gets into the neighbourhood, and the right question must be asked.

3. Because men do not know how to ask the question and to use the guidebook, and often refuse the friendship of the guide, they often get into the position of following presumptions of their own. This is the result of prideful unwillingness to accept the truth. Some examples of this are:

(a) The story of the creation of woman out of man, used as a sign of the superiority of man. The point of the story is that man was placed on the earth to cooperate with God, that it was necessary for him to have a helper and a complement, and that men and women have freedom to choose. Nothing is said in the story about woman having less intelligence or endurance than man, and there is no difference in man's and woman's susceptibility to temptation. The point is the failure to choose rightly.

(b) The First Letter of Paul to the Corinthians. The passages most often used are 11:2-16; 14:33-35. These must be considered in the light of the customs and prejudices of that time and place, and Paul's concern for the spread of the Good News. Not only here, but in all parts of the letter, Paul is dealing with the twin dangers - pride and fear - that keep the Corinthians from fulfilling the work to which God has called them; pride in their own spiritual gifts, fear of losing status by submitting to God's will. Throughout the letter he makes it clear that no petty self-assertion on the part of any person or group must be allowed to get in the way of the Good News. The ambitious women of Corinth are an instance but only one instance of this.

(c) The Old Testament reservation of the priesthood to men. The basic assumption is that man's business is to do the will of God, and in this leadership is necessary. The presumption so often made is that God takes a special interest in a group, even though it may have failed to do its duty. God does not inevitably hand over His prerogatives to any group of people. God is not interested in the status quo and recognizes no vested interests as permanent or irrevocable. This is true of the kingship in Israel. It is true of the priesthood and the Temple. The Temple will not save the people. Jeromiah says, "Do not trust in these deceptive words: 'This is the temple of the Lord...'...Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it for the wickedness of my people Israel...I will do to the house which is called by my name, and in which you trust, and to the place which I gave to you, and to your fathers, as I did to Shiloh" (Jer. 7:4; 12; 14). He reiterates the word in chapter 26. The New Testament is witness to the fact that even the chosen nation is superseded. It follows that Old Testament arrangements for the priesthood cannot be a pattern for Christianity, and it is not without significance that both the Old Testament and the New know of women prophets. Here God does not have a special place for men or women any more than for Jews or Americans or for the Levites or the family of Aaron.

The problem of the cooperation of men and women in church and society is closely related to the problems of the cooperation of clergy and laity and the cooperation of the several races. They are in fact part of a single problem: the working together of human beings to fulfil the will of God. The Bible, in its basic assumptions, puts no obstacle to the full cooperation of men and women. The problem is one of leadership and of each person finding his task, being given the opportunity to fulfil it, and obeying his vocation. One cannot say, for example, that holy orders are wrong in themselves, but they lend themselves to a perversion, which is clericalism. Clericalism - clerical pride, arrogance and jealousy of prerogative - is not essentially different from male or female privilege, or the privilege of the master race. Society inevitably has a structure, but the structure carries with it temptations and dangers.

The Bible does not deal directly and explicitly with the questions which the modern church must ask regarding men and women. It deals with the will of God against the background of the social situations in which its several books are written. One cannot therefore find the way at the crossroads by asking what the guidebook says on this point. It is what the Bible says indirectly that counts; what it says universally and in every part about the will of God and the basis on which He calls man. It was in this way that Jesus read the Old Testament.

\* \* \*

Professor Rasker introduced the subject in the following way: The first question which the subject raises in my mind is, 'obstacles against what?' We can be sure that in the Bible there is no obstacle against cooperation of men and women; just the reverse. This cooperation is to be found in the whole Bible; in historic description, in theoretical exposition, in legal prescriptions, in liturgy, prophecy and missionary work.

There is no obstacle against this cooperation in general, but there might be obstacles against certain kinds and methods of cooperation. This is a preliminary distinction. But we shall only examine a second distinction: the distinction between those obstacles which might have their origin in the Biblical message as such, in its true meaning, and those which come forth out of a misunderstanding of that message, real and unreal obstacles. This is a distinction which is not easy to make and which is subject to much difference of opinion.

#### A. Real Obstacles coming out of a true understanding of the Biblical Message

The Bible is against both conservative and progressive idealism. We must realize that the Bible in itself is an obstacle against much which we should like to have or to attempt. The Bible is an obstacle because it is the Word of Him whose wisdom is unwise to the world; the Word about Him who is Himself a stumbling-block to the Jew and foolishness to the Greek; let us say a stumbling-block to the conservative and foolishness to the worldly.

The Bible is critical of the way of the world and all that it takes for granted and natural. The Church of Jesus Christ is founded upon other truth than the world. She is alien to the past and to traditions, and to all kinds of conservatism of the world; and she is alien to the future, the expectations and to all kinds of man-made idealism and plans. What she stands for can in practical matters be in accordance sometimes with worldly conservatism or worldly progressivism, but essentially she need not stand for either. The Kingdom of God is neither the worldly past nor the worldly future; it builds a wider bow over the earth, reaching from eternity to eternity. To those who put absolute value on the past, we have to say, "God always renews things in the world. He likes great experiments." To those who want to put absolute value on progress, we have to say, "God's Kingdom which we expect is neither our programs nor our freedom and democracy, nor our equality of human rights; it is just His Kingdom; in no way is it ours."



The Bible is an obstacle to those who think that human equality, human freedom, individual development, are the essential things which the Bible has to say about human destiny. These abstractions are unknown to the Bible. Even terminology like "equal worth before God" is impossible; it is not our worth but His condescension to our unworthiness which is the content of the Gospel. It is not even of any importance to say that we are all equal under His Grace. The only important thing is that His Grace is one and the same for all of us, and that this Grace will show itself in different charismata which God has given to each of us, in different ways and different degrees, as we can read in the first letter to the Corinthians. So, with our different gifts we can be a community in which we serve and help each other. Were we all the same, we would be an intolerable heap of individualists; as we are different in quality and in quantity of gifts, we can help each other and so fulfil our destiny. He or she who has the greatest gifts has the greatest opportunity of serving.

This also is true of the special gifts bestowed upon man and woman.  
(I Cor. 7:7, 17).

B. An unreal but nevertheless existing Obstacle - Literalism

Each heretic has his favorite epistle, his beliefs, the conservative no less than the progressive, and we can find a good number of such beliefs in favour of those who wish to stress, to accentuate the inferiority or submission of woman. This begins with Genesis 2 (woman as help-mate); Genesis 3 (the curse on woman); until the words of St. Paul about silence, and of the Pastoral Letters about her priority in the Fall.

Such texts can easily be applied to the position of women in the family - the patriarchal relationship; the Victorian man and woman are more Biblical than modern developments; on the position in society (society and policy as a matter for the man, the wife having no position or responsibility of her own, being represented by her husband), she belongs to church, kitchen, children; calls him lord. The unmarried woman is only a mistake of nature or failure of society; on her position in the Church (she can do some work as an assistant, but the official, responsible positions are for men only); the old, continuing tendency of man to make religion a mysterious society of men, finds its Bible texts.

Such conservative men can say that their consciences forbid them to overrule all these Bible texts or to admit women to functions to which Jesus never admitted them. Apart from the fact that they most gladly neglect texts in which women are apparently better off, the greatest obstacle of their conservatism is the revealing circumstance that they are men who are openly disobedient to words which Jesus spoke explicitly, and to ways He recommended as the laws of the Kingdom. I am referring to the fact that these conservative church men are the first - at least in my country - to be in favour of a policy of the most demonic armament and war preparation the world has ever seen. To them - and here is the obstacle - might be applied the words of Jesus in Mathew 23:23, 24.

Apparently, when we read the Bible, we must find the heart of the matter instead of single texts and words. But the difficulties still remain. In cultural respects, the Bible is bound to its own time. Even the most progressive of people, even the most revolutionary of the apostles, even the Lord Himself were bound to their own times. What they accepted and took for granted in society - including the position of woman in church or temple, and in family life - is more than most of us can stand. It is certainly misleading to say that "apparently Jesus made no distinction between Jews and Gentiles, nor did He between men and women" (Dumas, report 1957, p. 9), for apparently He did. How could He have been real man if He had not done so?

The New Testament is the book of the eschatological message; the Kingdom of God is at hand. Repent! And this Kingdom is apparently not a development or improvement of the conditions at that time, but is quite a new creation of God. This eschatological expectation is so strong in the New Testament that any tendency towards Christian cultural development is lacking. And in respect to the Church, her organisation is still very provisional. It could grow in different directions, but no explicit projects for that were made. Early Christianity did not expect a long earthly existence, and this is an obstacle for us, for we have learned to think in terms of a longer future. We have experienced the need of development and of ideas which live for a longer time, of improvement of this world. Where can we find it in the Bible?

We turn then to the Old Testament which covers a period of several thousand years. It also shows us a development of ideas and institutions. It gives us remarkable and moving pictures of family life and of the free and honoured position of women in home and society, but it remains agrarian and largely patriarchal, with acceptance of the leading position of the man, although not unchallenged (e.g. Nabal's story; or the calling of Deborah instead of Barak). They are good stories in which, generally speaking, the position of women is not bad, for patriarchal institutions give them many opportunities, not only of serving, but also of commanding, of having an honoured position amidst the men. It also gives them a certain protection in those fields in which woman's life is especially endangered. We should not underestimate this, (and it still remains in many parts of the world), but one obstacle is that we cannot cling to this type of a society as a Christian standard.

So we have to jump over these real and unreal obstacles with the help of the One without Whom all the psychological and sociological barriers are also insurmountable. We can jump over much of what is temporarily linked with cultural circumstances, but it is impossible to jump over the eschatological expectation. This obstacle remains. This is linked with the fact that the Gospel does not accept us as we are, nor as we can make ourselves, starting from where we are, but that it can accept us only as sinners whose real past begins with this Covenant, and whose future can only be in the future of the Kingdom.

How does this affect the cooperation of men and women? Here we turn to three fundamental elements in the Bible:

- Togetherness of men and women;
- Submission of women;
- Differentiation of functions.

### C. The Fundamental Structure of Cooperation as given in the Bible

1. Togetherness - The most fundamental truths about this are said in the first three chapters of Genesis, those majestic chapters which are laying as it were, the foundation for the whole Bible - Creation - the Fall - Redemption - the Future, all is in them.

First, we have the famous text on the Image of God, 1:26, which Karl Barth has taught us to understand in this way - that man and woman in their togetherness are the image of God. Their mutual relationship is one in which they cannot be alone, as God wills not to be alone, for He is Love. So the relationship of man and woman (from which they never can escape, but which is a way of disobedience), so this relationship is the first training school in the love of our neighbour, the fact of meeting the other man who in his difference from us is exactly what we need to become free of ourselves, to find our real life in the other and only to be fruitful in this relationship.

Secondly, the word "help" in Genesis 2:20, is not a discrimination against women, but means the help(meet) without whom man cannot exist.

The third word to which I draw your attention is the name "Eve", the living one. It is the first word which Adam speaks after the Curse. There is a wonderful grace in the Curse, and a climax in it too: man must die, but his hard labour will be a means by which life can be granted to him for a time. Woman must die, but her hard labour is a means by which life will not come to an end even after her death. God does not will death but life, not destruction but a new future, and it is woman whom He uses for that.

Therefore, after the harsh words he first said about her seducing him, Adam calls his wife Eve, because she is the mother of all that lives, and they can now live together by God's grace. Eve! It sounds like a confession of faith, a hallelujah before they leave Paradise. God is faithful; His mercy endures evermore and Eve is to be His instrument.

Woman cannot possibly be honoured more than in this way. A spirituality which despises earthly life is far from Biblical.

It is true that in the New Testament this function of woman as life-bearer is in the background, now that the Son has come and the Kingdom has drawn near. The future of earthly existence, therefore that also of matrimony and motherhood, are losing their importance. The unmarried life in the service of the coming Kingdom puts a meaning into St. Paul's letters which would have been inconceivable to the people of the Old Testament. But this does not mean a break in the togetherness. The number of women who cooperated with St. Paul is amazingly large, impossible for a Jewish rabbi! Look for example, at Romans 16, at the list of greetings, and see how he uses in addressing several of these women a word that he doesn't use in speaking of any of the men: that they have "laboured" for him.

How does this apply to our situation? First, as the Church exists a much longer time than was anticipated in the New Testament, motherhood (one of the two ways through which she exists) gets a new meaning - e.g. the rules for family life and the honoured position of Timothy's grandmother Lois and mother Eunice, 2 Tim. 1:5 - but cooperation remains. The Christian community consists of men and women, and each contribute their gifts to the common upbuilding of the Body of Christ.

It seems to me that all kinds of phobias about sex and ideas of segregation in convents are wrong.

I will not forget to mention: Mary as the new Eve and the special concern Jesus had for women by helping them as belonging to all those especially despised and downtrodden, on behalf of whom He had come; all those women who served and followed Him, who moved freely among His disciples, although for very understandable reasons they did not belong (in that society) to the closest circle; that it was they who stood by the Cross when all the men had fled, and who were the first to know of the Resurrection and to comfort the apostles with the glad tidings.

2. Submission - It is interesting that Karl Barth stresses greatly hierarchy, not in the sense of inferiority, but in the sense of sequence - man is A, woman B; he goes before, she follows. The reason is not in her being second in Creation nor first in the Fall; it is because of the comparison of the relationship of man and woman with that of Christ and His church. The latter has deep meaning, and Charlotte von Kirschbaum has tried to show what a privilege this means for women, but I still feel that obstacles remain, at least in practical circumstances.

a) There may be something in it that in human nature there is some tendency towards the relationship "he goes before - she follows". There may also be something in the possibility that this relationship can be sanctified and have symbolic importance in the realm of Redemption.

b) But we must be very careful, as this has often been misused by men to confirm their sense of superiority. Also, there is certainly not much left of the symbolic meaning of Redemption; instead, there is a retrogression towards the harshness of fallen nature, even if motivated with words of the Scriptures. In this case St. Paul's warning is valid. The liberty with which Christ has freed us must not be used again as a pretext to put others in a bondage to laws and institutions!

c) The matter of sequence is very ambivalent, not only because St. Paul's words are meant for the marriage relationship (Eph. 5:22), and could be applied to wider relationships by analogy only, but also because in church and society and certainly not less in marriage, by the Grace and charismata of God all things can be reversed. The Bible knows, and our experience confirms, how often it is the woman who first takes the lead, who is the token and instrument of the preserving and healing love of Christ, whereas man, by his individualistic ways, has often managed to destroy love and marriage.

In our technical culture, in the hardships of our wars, when the 'homo faber', the self-projecting man, has sacrificed almost everything which made life worth living, when all pretexts of protecting wife and child, culture and religion, have been exposed as unreliable, how much has it been women whose soft hands have managed to keep life going on in their broken homes, to keep the children alive in the most terrible circumstances, and even to comfort their terrified husbands and help them to make a new start?

Therefore, I don't like to speak too much of female submission. If women feel like it (it is certainly not only a matter of nature, but also of a changing cultural pattern) let them submit. But let man never turn this rule of love and faithfulness into hard legislation; rather it should be gladness and wonderful freedom.

3. Differentiation of Functions - More important than the notion of equality, more helpful than that of sequence is the notion of distinction or differentiation. Each has his own gifts by nature, by cultural development, both sanctified by Redemption. There are some reasons to say that there is no fundamental difference between man and woman; certainly fundamentally we are all alike. This also holds true in a biological sense, if we go back to origins. But in practice there is a great structural and functional difference - hard to define, but impossible to ignore. And exactly that difference is enriching life, both outside and inside marriage. It holds true that a woman feels more womanly when a man looks at her and that a man feels more manly when looking at a woman. You must not ask me how that feels, but it feels, and this mutual relationship is the foremost playing-ground, exercise-ground, of loving our neighbour. It also keeps life from being dull. Think of the coeducation in a family with brothers and sisters, and from there on through all the regions of life.

It is disobedience to reject this as much as to segregate what God has put together, and this holds true for family, society and church. These fundamental elements have to be the basis of the cooperation we try to build.

VII

Conclusions

Mrs. Cynthia Wedel of the U.S.A. summarized the conclusions of the Consultation. She remarked that the idea of studying "obstacles" to cooperation presented an excellent framework for a consultation, but that perhaps it can now be dropped for more positive considerations on the opportunities given for the work of the Department. She stressed some points on which everyone seemed to agree in the course of the discussions.

A. Cooperation -

1. Cooperation does not mean identification. We recognize that there are differences between men and women, but we are not sure what they are. They are hard to define, yet impossible to ignore. We should work toward helping men be more completely themselves - men masculine, and women more completely themselves - women feminine. We should stress our complementariness.

2. Until now much of our thinking and writing has been in terms of women, their problems, obstacles, etc. This Consultation has been a step forward and has made clear the need for more work on the problems of men in this area of cooperation. We need more material on this, psychological and sociological analysis of why men find it hard to accept women as persons and to work with them. Also, what are the problems which men face? There is the need for more mutual understanding at a deep level.

3. Also, there is need for much more opportunity for free and frank discussion of these problems. The Department may do this directly in consultations and may also encourage national and confessional groups to do it. (Could we work out some study and discussion outlines? What of the suggestion of "self-examination" materials, to introduce some of the psychological insights on self-evaluation, motivation, etc., to Church people?) What of the study of cooperation in modern novels, cinemas and plays?

B. Cooperation within the organized Churches -

1. There is the need to assert constantly and to make clear our conviction that cooperation between men and women in the Church is not an option or a choice. It is part of the "givenness" of the Gospel. We need more and more clear expositions of the Biblical and theological basis for this, and we need to work on how to interpret the Bible; to talk out and to try to reconsider our different points of view.

2. We must realize the completely revolutionary character of the Christian Gospel in this field and the fact that we have never yet fully grasped it or caught up with it. We are not trying to "recover" something lost, but to reach for something ahead.

3. The Church must demonstrate the right relationship of men and women in its own life, both as part of its obedience to God and also because otherwise it has nothing to say to society. The Church must not reflect our culture, but must lead it.

4. The Church needs to state clearly a theology of vocation relevant to our day; also, perhaps, to examine the economic evaluation by which we measure "success" today. What is the real purpose of work? We should re-examine the Christian doctrine of work. Perhaps, we also need a theology of leisure.

5. There is need to think of the Church in relation to the family, but also of the Church as the broader family, larger than the small family unit, giving family status to single persons.

6. There is urgent need for more thought, discussion and writing on the relevance of the Gospel to the very real needs of people where they are. How can the Church help us to more self-awareness and awareness of the problems of relationship?

If the Church, or better, when the Church is really doing something important - spreading the Gospel, ministering to human need - we may find it easier to use everyone's talents. Then cooperation is not only possible, but happens.

### C. Cooperation in Society -

1. There was the rather general acceptance of the fact that today and in the future women will work, and probably will have to. There has been little "viewing this with alarm" or trying to turn the clock back. A very helpful point was made that actually in most societies and in most times women have worked. But what of the dual role of woman, the "dilemma" woman? It was felt that we need to do some special study of the different kinds of work women do, for professional work is very different from factory work.

Training and education are needed, the vocational counselling of girls and women. The attitude of the Church is important. Perhaps the Church can help to change the attitudes of both men and women by deeper understanding of them.

Automation brings possibilities, for there is more leisure for all, more work that women can do. In areas of rapid social change, can the churches of the West help them not to make all the mistakes we have made?

2. Should family life become a major concern of the Department? What are the real essentials of Christian family life? What of the vocation of the family as a unit? What of the larger family? Do we need perhaps to think of the Church as helping to replace the larger-kin group? Representatives of the East and of Africa can help us here. If we study family life, let's do something new, for today. Let's not forget the unmarried, the ageing.

\* \* \*

The Department on the Cooperation of Men and Women in Church and Society is supposed to consider the subject of cooperation of men and women in all of its aspects, in both study and action. But because of the limited resources of the Department, it was generally thought that it would be wiser for the Department to initiate, stimulate and encourage study, research, field projects and writing, rather than to try to do all of it itself. For example, the Ad Hoc Committee on Cooperation of Men and Women of the British Council of Churches is proposing to do a book, to get the best possible people to answer the twelve to twenty most important questions on our subject. It was stressed that people of different theological backgrounds and schools of thought should be asked (also those from such related fields as anthropology, archaeology, biology, sociology, psychology, history), also men and women from other parts of the world than the West, from other cultures, and from all classes of society.

The following memorandum on the task of the Department was drawn up during the Consultation as an implementation of the Davos Statement of 1955, and as a conclusion to this Consultation.

- MEMORANDUM -

COMMENTS ON THE TASK

of the

DEPARTMENT ON THE COOPERATION OF MEN AND WOMEN  
IN CHURCH AND SOCIETY

in relation to

THE MISSION OF THE CHURCH

\* \* \* \* \*

In the statement drawn up at Davos in 1955, we spoke about the cooperation of men and women in terms of the wholeness of the Church. We are turning now toward a consideration of our task in relation to the mission of the Church. Being confronted with the needs of the modern world, we are called to make a contribution to a renewed sense of community, in which the cooperation of men and women is of urgent importance.

1. Among the vast changes which are taking place in all societies today, few, if any, more immediately affect the lives of people than the change in the role and position of women. Since the lives of men and women are closely interwoven, a change in the place of women inevitably brings changes and adjustments also in the role and position of men.
2. The Christian Church, with its basic concern for the relationships of people with God and with one another, needs to be clear in its message to men and women in a changing society. It is of the vocation of the Church to apply the Word of God given in the Bible to the reality of the present situation in Church and in society, and to seek the guidance of the Holy Spirit in the concrete decisions which must be made about the relationships of men and women.
3. The message of the Bible proclaims the Kingdom of God, in which our imperfect human relationships are to find their fulfilment. Modern sociology helps us to understand the changing life of human societies, but cannot provide the pattern for a true community. Sometimes we make the mistake of thinking that, by improving or changing our social structures, we can achieve the Kingdom of God in society. Sometimes we look back to some earlier social order and confuse it with the Kingdom. But the message of the Kingdom of God may enter any human pattern of society and transform it into new patterns of cooperation between man and man, or between men and women. We are reminded how far we are from the fulfilment of His will, but encouraged to work hopefully within our own societies to prepare the way of the Lord.
4. The message of the Bible announces the Good News of reconciliation between God and man and also between man and man. The forgiveness of sin is basic in the Gospel. Modern psychology helps us to understand better the real depths of human sin in giving us knowledge of our hidden fears, hostilities and hatreds. More than we realize, these cause many of the tensions between man and man, or between men and women. Psychology can disclose these, but only the experience of God's acceptance and forgiveness of us can help us accept and forgive one another. As men and women turn to God, cooperate in doing His will, cease making themselves the centre of life, reconciliation becomes a reality.
5. The message of the Bible is that the Body of Christ, the Church, is God's way of bringing us together in a new pattern of life. Here we are members of the same body, members one of another. In a body each member has a different

function, none is identical, all depend on one another, all are equal in value. Unless each member functions according to its highest ability, the whole body suffers. In the Body of Christ no member can say to another: you are less important than I am. Therefore the Body of Christ, the Church, is the place where frustrated and anxious men and women can find healing and new relationships.

6. These teachings of the Bible speak to men and women in the modern world. But the problems are so manifold that Christians everywhere must think creatively and responsibly about them. For example:

What are we to say about the separation of home and work in Western industrial society; the need and opportunity for women to enter public life and employment; the need for men to enter more fully into the responsibilities of family life; and the need for all to make constructive use of leisure?

What help can Christians give in those areas of the world where women do not yet play a full part in the companionship and fulfilment of Christian family life; or in other parts of the world where agrarian-patriarchal patterns and the extended family are giving way to urban-industrial ways of life?

What needs to be done in areas where industrial and technical knowledge is bringing great changes, but the patterns of society and family life are not developing to meet the challenges of these changes?

How can the necessary training and experience be provided to help people of ancient cultures to meet the opportunities and demands of a rapidly-changing social order? How can men and women, in such situations, faced by the need for great readjustments in their lives, be helped to avoid the tensions between them caused by misunderstanding and uncertainty?

Everywhere in the Christian world, how can we help both men and women to enter fully into the life and work of the churches as responsible and living members of the Body of Christ?

None of us can be complacent about our present social patterns, or about the proposals we make for improving them, but we cannot turn the clock back. God means us to awake to new responsibilities and functions which now we can only dimly imagine. He is the God of our future as well as of our past, and all situations are opportunities to glorify Him and to serve mankind in His name.

(\*)

Memorandum from the Working Committee of the Department

Nyborg Strand, Denmark, 15th August 1958.

(\*) This memorandum is a further development of the Davos Statement and should be read in conjunction with it.

See also the Departmental Report No. VI of the Odense Consultation.



IX

LIST OF PARTICIPANTS

ANDERSON, Miss Leila W.	Prot. Episc.	Assist. General Secretary, N.C.C.C., USA, New York
ATMORE, Mrs. Dorothy A.	Presbyterian	Substitute for Mrs. A.C. *Whitelaw, New Zealand
BATTEN, Miss E. Mollie	Church of England	Principal, William Temple College, Rugby, England
BÜHRIG, Dr. Marga	Swiss Reformed	Corresp. Sec., European Area, Women's Work, World Presbyterian Alliance
CONORD, Pastor Paul	French Reformed	Gen. Sec., Reformed Church of France, Paris
CREMER, Fräulein Marlies	Lutheran	Member of Staff, Evang. Akademie, Bad Boll, Germany
EPTING, Pastor Ruth	Swiss Reformed	President, Y.W.C.A. of Switzerland
FRAKES, Miss Margaret	Methodist	Associate Editor, "The Christian Century", USA.
*HAAS, Miss Dorothy E. L.	American Lutheran	President, Women's Mission Fed., A.L.C., USA
HEATON, The Rev. Canon Eric W.	Church of England	Chancellor of Salisbury Cathedral, England
*ISTAVRIDIS, Professor Vasil T.	Greek Orthodox	Prof. of Church History, Halki Theol. Seminary, Turke
*JOHNSON, The Very Rev. Sherman E.	Prot. Episc.	Dean and Prof. of N.T., Church Divinity School of the Pacific, Calif., USA
KELLEY, The Rev. Canon Alden Drew	Prot. Episc.	Subwarden, St. Augustine's College, Canterbury, England
KUMI, The Rev. Thomas A.	Presbyterian	Minister, Presbyterian Church of Ghana, W. Africa
LINDSAY, Mrs. Jean	Church of England	Univ. Lecturer and Fellow of Girton College, Cam- bridge, England
MACLEOD, Mrs. W. Murdoch	Presbyterian U.S.	General Director, United Church Women, USA
MALLO, Pastor Eugène	Reformed Church of the Cameroons	Chaplain to African stu- dents in Paris, France
*MUKERJI, Miss Renuka	Church of South India	Principal, Women's Christ- ian College, Madras, India

\* Members of the Working Committee of the Department.

RASKER, Dr. A. J.	Netherlands Reformed	Prof. of Theology, Univ. of Leiden, Netherlands
*ROBERTS, Miss Helen	Church of England	Exec. Sec., Birmingham Social Responsibility Project, England
RODHE, Mrs. Birgit	Church of Sweden	Principal, Girls' Secondary School, Malmö, Sweden
SINCLAIR, Miss Margaret	Church of England	Editor, "International Review of Missions", IMC, London, England
SKOVGAARD-PETERSEN, Miss Kristin	Church of Denmark	Psychologist, Copenhagen
*STOETWEGEN, Miss Jacqueline van	Netherlands Reformed	Assoc. Gen. Sec., World Y.W.C.A., Geneva, Switzerland
*THIMME, Dr. Hans	United Lutheran	Director of Theological Education in Westphalia, Germany
TILLMAN, Mrs. J. Fount	Methodist	Pres., Woman's Div. of Chn. Services, Methodist Church, U.S.A.
TOBIAS, Dr. Robert	Disciples of Christ	Prof. of Ecumenical History, Butler University, Indianapolis, USA
WARSTLER, Miss Anna	Ch. of the Brethren	Director of Women's Work, Elgin, Illinois, USA
*WEDEL, Dr. Cynthia	Prot. Episc.	President, United Church Women, USA
*WYKER, The Rev. Dr. Mossie A.	Disciples of Christ	Minister-at-Large, Dep't. of Social Welfare, United Christian Missionary Society, USA

Special Visitors

KELLEY, Mrs. Edna	Prot. Episc.	Wife of Canon Alden Drew Kelley.
RODHE, Dr. Sten	Church of Sweden	Teacher, Malmö, Sweden
WEDEL, The Rev. Canon Theodore O.	Prot. Episc.	Warden, College of Preachers, National Cathedral, Washington, D.C., USA

World Council Staff

BARNES, The Rev. Dr. Roswell P.	Unit. Presbyt. USA	Exec. Sec., US Conference for the W.C.C., New York
BAROT, Dr. Madeleine	French Reformed	Exec. Sec., Dep't. on the Cooperation of Men & Women
COOKE, The Rev. Dr. Leslie E.	Congregational	Director, Division of Inter-Church Aid
HOUSE, The Rev. Francis H.	Church of England	Director, Division of Ecumenical Action
TURNBULL, Miss Helen Brogden	Prot. Episc.	Assoc. Sec., Dep't. on the Cooperation of Men & Women.