

WORLD COUNCIL OF CHURCHES  
Department on the Cooperation of Men and Women  
in Church and Society,  
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Report of the Consultation on  
THEOLOGICAL AND SCIENTIFIC PERSPECTIVES ON  
THE ROLE OF MEN AND WOMEN  
AND ITS IMPLICATIONS FOR THE COOPERATION OF MEN AND WOMEN  
IN CHURCH AND SOCIETY

Enlarged Working Committee

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## I. INTRODUCTION

### Why this Consultation?

As the yearly meetings of the World Council of Churches were being held in the U.S.A. in 1957, including the meeting of the Working Committee of this Department, it was decided to invite a few additional theologians, biblical scholars, sociologists and psychologists from North America to meet with the Working Committee. Up until now the thinking of the Department has been influenced primarily by European theologians and biblical scholars. Might a few European scholars confront, and be confronted by, a few North American ones? What an opportunity to have a real interchange. What new insights might the North Americans bring to the basic concerns of our Department?

As we wanted real interchange of ideas, it was decided to have only one address, that of Pasteur André Dumas of France, who is a member of the Working Committee, on the subject "Survey of Some Trends of European Theological Thinking in this Area." (Report of this address included); the rest of the two days to be spent in free exchange of ideas in discussion. Needless to say, two days were not enough time for this, but it did help to see the concerns in the background of a North American setting. In retrospect, perhaps we should have had a scholarly address by one of the North Americans on a similar subject to that of Pasteur Dumas. But at least, and as a result of the confrontation, all of us realized that North American theologians and biblical scholars have much to give as well as sociologists and psychologists. Certainly we shall hope to hear more from all four of these disciplines from across the seas.

### Main issues facing the Department on the Cooperation of Men and Women.

Madéleine Barot gave a brief introduction about the scope of the Department and its place in the whole set-up of the World Council of Churches. She said that the entire World Council is concerned not only with the unity of the Church, but with its wholeness, both of which exist as given by God but which must be restored and made manifest. The conviction that the wholeness of the Church implies the full participation of all nations, races, sexes, young people as well as old, is one of the main reasons for the existence of this Department.

Another reason is the coming-of-age of women. We are in a revolutionary age, in a time of rapid social change, in the older societies as well as in the newly-developed ones, and this fact implies new responsibilities for the Churches. They must re-think their structures, consider the pastoral care to be given to men and women who have to adjust to new situations and needs; they have to teach and preach what is the Christian conception regarding women. The Churches must witness and not remain silent: they must take the lead in bringing about social change and not find themselves forced to follow years later. They should attempt to solve the under-lying theological problems.

This Department is not meant to be a "women's department", as many people seem to think. It helps to bring women together, to be ready to take more responsibilities in the churches, but its concern is the well-being and the renewal of the whole Church, and not only of the women's work in the Church.

This conviction, added to that of the complementary nature of men and women, explains the name of the Department, the Cooperation of Men and Women in Church and Society.

Madeleine Barot listed the following as being the major areas where questions need to be clarified and answered by theologians and other scientists:

1. How do we understand what the Bible says about women? - in the accounts of Creation, the Fall, in the Gospels, in St. Paul?

There are great differences of opinion about the authority of the Bible and methods of biblical exegesis.

2. Are the differences between men and women ontological or only functional? Is the couple the "Image of God"? What of submission? equality?

3. The Biblical idea of the complementary nature of man and woman is generally accepted by all theological schools of thought. How does it apply in relations other than that of marriage? The words "cooperation", "partnership", "togetherness" are used in the sociological and psychological realms, but what about the ecclesiological realm?

4. How can one identify more clearly the theological and non-theological factors which have led the Churches to limit pretty largely their different ministries to men?

Madeleine Barot also gave examples of the revolutionary changes in the status of women all over the world. For instance, there are now only fifteen countries (Switzerland and, principally, the Arab countries) where women do not have the right to vote. Yet the changes in the past decade in the Arab world are almost unbelievable. If universal primary and secondary education can be opened to girls, this will do vastly more to speed up social change. In many countries more and more women are being employed outside the home. Yet, in parts of Africa, in Mexico, and no doubt in other places, there is often the break-up of the home, even when the wife remains, because of the increase of migrant labour going to rapidly growing industrial areas. So, often, the dominance of a mother in holding a family together will make one kind of pattern. There are also vast changes being brought about because of increased automation. What happens to women, and to men too, when automation comes?

## II. DIAGNOSIS OF NORTH AMERICAN ATTITUDES TOWARDS WOMEN

### Barriers and Prejudices - Attitudes and Motivations

What are the existing barriers which prevent God's people from achieving wholeness as individuals, relationships of integrity between persons and togetherness in community. Why are women often forced into segregated patterns or given minority status? For example, when the governing body of a denomination makes a decision that women cannot be represented, implicit in that decision is the idea that women are second-rate people, aside from the fact that the Church is not having the full use of the gifts which God has given its members. It should not have to be a question of women struggling for their "rights", but much more a question of the basic acceptance of all and the relationships between people within the household of God.

Is it that women are often not allowed to take part? Or, is it that women themselves do not want to? Or is it that women are afraid? Isn't it partly fear, partly conditioning and partly the climate of the community? For example, "Negroes are happy as they are"; or "Women are happy as they are" - many say and believe. As a result women have developed a pattern of work, often a segregated one, of keeping busy in women's groups.

There is the need for a renewed honesty, a renewed freedom to attack the stereotypes of what people think it means to be "masculine" (for example, "a man doesn't cry") or "feminine" (for example "a woman isn't and shouldn't be efficient"). - What does the conception of the Church and the world as a man's world, do to women? and to men? Other subjects were discussed, such as "efficiency", "rivalry", "competition" and "role-analysis" (analyzing the roles which people are playing). The Church should allow an individual Christian to be himself or herself.

In developing a sociology of work, inter-relationships are very important. There is great competition in the work world, but it has also been discovered that this competition and rivalry often continue in the home. The two worlds - work and the home - impinge upon one another. But, what should the Christian pattern of inter-relationships be both in the home and at work? What is frustrating both men and women in the relationship which the Christian Church practices? Is there any agreement among theologians, sociologists and psychologists that cooperation of men and women is the best way of relationship?

Freedom of women in North American in general is quite advanced, but not in the Church. Must the Church continue to remain so remote from the world?

### The Ordained and Other Ministries

In spite of the fact that several major denominations have recently approved the ordination of women, there is still much opposition to ordination in other churches, as well as quite a bit of prejudice in churches where women have been ordained for quite a time. There is an analogy between racial prejudice and prejudice based upon sex. For example, and as a symbol, often

the "ultimate" question asked in race relations is, "Would you like your sister or daughter to marry a negro?" In Church circles it is, "Would you like to have a woman minister?" The emotions respond to these questions. The World Council of Churches has said that barriers on the basis of race are wrong. Can barriers on the basis of sex be justified?

What about all the ministries of the Church - koinonia, diakonia, kerygma? Why should women not be tested in all of these ministries by the Holy Spirit as men have been down through the ages? What is the true meaning of "clergy" and "laity"? Women, and men also, are not aware of their real vocation, their total role, either in the Church or in society. Both the Church and society need the release of energy which the breaking down of barriers due to prejudice would bring.

#### Some New Insights of Present-Day Sociology and Psychology

The following are a few of the new insights which come from modern sociology and psychology:

- a) All men have feminine characteristics in varying degrees and all women have some masculine characteristics.
- b) It is essential that all beings live in relationship to other beings.
- c) Modern psychology re-emphasizes individual and specific differences, not generalizations.
- d) Science is also emphasizing the whole man, - spiritual as well as physical, emotional as well as mental, etc.
- e) These disciplines are beginning to take a new and serious look at the roles traditionally assigned in work, and at the sexual differences of men and women.
- f) Depth psychology claims that if you do not learn to love you will destroy yourself and the others around you. People who have never experienced love are not able to love. We are perhaps in an era of much lovelessness, in the Church as well as in secular society.
- g) In the dynamics of growth people must learn to be hostile at times to their parents; there is often the necessity for such hostility. But when they have not been given the freedom to express such hostility (especially in the son-mother relationship) they are likely to have to express it later in adulthood. This of course can and does affect the relationships between men and women in the Church as well as in society.

Yet there is a danger that these insights may be taken as absolutes. There is a danger in defining too closely what is "normal" and "abnormal".

By and large men will go away from the home and women stay in the home with the children. But now, the woman **working** outside the home is engaged in a greater revolution than the technological one which we hear so much about. To try to adapt and to find the true "complementariness" is difficult. It is still true that there is no alternative to a loving home and family. How do we as Christians make this possible, in our rapidly changing society? We have

only a male criterion. For example, no economic value is placed on the work of a housewife, as well as no prestige (see Alva Myrdal's book "Women's Two Roles").

We need a synthesis between sociology, psychology and theology, even a simple exchange of thought and findings. For example, the Bible says that people are not the same, and yet that they are not divided. Yet psycho-analysis often stresses the division. Perhaps the psychological and sociological insights at this point are only descriptive, and not normative.

Sociology and psychology are saying much about women; so are communism and humanism. Must theology alone not have anything to say? Must the churches (Protestant, Orthodox and Roman Catholic) alone remain silent and fail to give leadership and guidance to society. There have been tremendous developments in anthropology. For example, in a study of culture and its effect, it has been discovered that if culture is changed at any one point, it is changed at every other point. What about developing a real Christian anthropology, so that we can speak to society? Is there some creative thinking being done on this in a systematic way in contemporary North American theology? Marriage counseling has driven some theologians to do more thinking about the underlying doctrines of Creation and Redemption, but so often this is done taking into account the marriage relationship only. Much has been done in Systematic Theology on sex, marriage, and divorce, but not on man and woman as such or upon their basic relationship.

### III. SURVEY OF SOME TRENDS OF EUROPEAN THEOLOGICAL THINKING IN THIS AREA

by André Dumas

The question of woman has undergone considerable change, both in the political and in the cultural realms. But in Europe it has not really influenced the Church (which has had little if any part in it) nor had any effect upon its theological thinking. There is a renewal of interest in biblical knowledge and the actual interest in the question of woman is related to it. How is it possible to be faithful to the text of the Book, while at the same time taking into account the realities of daily life? The old liberalism and the old fundamentalism are questioned. Other religions of the Book are facing somewhat the same problem, the re-thinking of many questions, but especially some of the traditional theological thinking about women. For example, in Morocco the First Congress of the Istiqlal Movement raised the question of the Koran in relation to the women of Morocco in the 20th century. In the cultural realm, there have been marked developments in anthropology: the phenomenologists and the existentialists are also trying to find the answers. What are the intrinsic values in these? All systems of thought helping men to live today must work on the reconciliation of man with himself. Marxism from the beginning has tried to help man, not only with economic alienation, but with the alienation and division of the sexes. Christian theology often seems to follow at the end.

It is important that our discussion of the cooperation of men and women be integrated into the general theological discussion going on within the Church. A number of books have been written on Christian Ethics, and these books all have three main themes: a) Church and State; b) the Sexes;

c) Work. What does the Church have to say to a totalitarian state, and what does submission to a state mean? What should the relationship be to the authority of a state and of resistance to it? What about the question of mutual submission of the sexes? Before the War the question was not so much about the mutual place of men and women in Church and society. The theology was mainly anti-Puritanism and anti-idealism, turned towards marriage and sex. Now there is much thought about the place of women, but this should include the more careful thinking on the meaning of the sexes. The most outstanding themes are four: 1) the Image of God; 2) the Fall; 3) the relationship between Redemption and anthropology; and 4) the biblical foundations of the differences between men and women.

### 1. The Image of God

Karl Barth in the third volume of his book "Church Dogmatics", gives many pages to the Image of God, commenting at length upon the two different stories of creation in Genesis, chapters 1 and 2. Continental theologians would put the fundamental differences of the sexes quite apart from any other differences. The differences between races and nations are reconciled by Pentecost. But to Barth, the difference between the sexes is the only difference which will prevail in Paradise and is pre-existent to the Fall. This is the reason why we have the two stories in Genesis. In Genesis 1 God, after creating man and woman said, "It is good". In Genesis 2 it is the man himself, Adam, who affirms that it is good. It was necessary that man himself see the necessity for woman. The fact of woman being created second does not carry any idea of inferiority. If we do not take into account our differences we forget that we are not made to be alone. God gives the two different sexes to complete each other. He, God, is wholly other, yet He enters into union with man. This is the image of God. It is why the image of marriage is used to represent the relationship between Christ and His Church.

This raises questions, which are extremely difficult -

- a) In the Protestant churches the difficulty is to know how to go from the life of God to the life of man, and from a spiritual symbol to life. Barth speaks of the "secondarity" of women in relation to the union of Christ and His Church, saying that because Christ is head of the Church, man is first; also that Adam was first in Creation, and although he approved of Eve's creation, she was not asked.
- b) In the Roman Catholic Church the prevailing symbol of the eternal woman is the Virgin Mary; the image is the mother rather than the wife. This image says two things: (1) that woman by nature is more religious and profound, but (2) in every-day life she "hides behind" the man and gives him first place; the Virgin Mary "hid behind" or was secondary to Christ. This explains the feminine piety and why only a man can be priest.
- c) In the Orthodox Church theology Adam corresponds to the Son and Eve to the Holy Ghost, and together they equal the Image of God. It is the theology of fusion or merger, rather than encounter.

It is difficult to translate the Image of God into anthropology, but it is very important. In fact these different notions unconsciously play a significant part and explain the different attitudes in the various Church traditions towards women.



## 2. The Fall and its Significance for Men and Women

We are no longer in Paradise and yet we are not yet in the Kingdom where there is neither male nor female. We live in the world, touched by Redemption yet still prey to sin, therefore we need "guards" around us. It is a difficult question, "How to interpret nature", and more specifically, "Which is the sequence of malediction?" Is it God who says that human life is this, or we who state it? Is the malediction to be broken by Redemption? How do we live after the Fall?

Monsieur Dumas raised further the two questions of: a) children and b) celibacy, and pointed out the difference between the Old and New Testament teaching. The Old Testament puts all the emphasis upon reproduction as the goal of marriage; malediction is placed upon sterility. And the Roman Catholic Church has maintained this point of view. But in the New Testament, where the Messiah has already come, the emphasis changes. Reproduction is no longer a necessity in the same sense, but a woman wants to have children out of loyalty to her nature. In I Corinthians 7 both marriage and celibacy are given as two possible vocations, for both men and women. Both of these vocations are important to remember in pastoral counselling. On the question of celibacy, however, the Roman Catholic Church is closer to the New Testament reality than Protestantism.

## 3. The Relationship between Redemption and Anthropology

There is total equality of the two sexes in Redemption, in both the Gospels and the Epistles. But this doesn't necessarily carry over into anthropology. It would seem that Paul wanted to emphasize Redemption not sex, when he said in Galatians 3 "There is neither male nor female." But how then can we explain the anthropological consequences of the Epistle? We cannot simply take the texts we like to prove our point, and actually there is much emphasis in the Epistles on the differences between the sexes. Of course, the end of the world was expected shortly.

## 4. What are the Biblical Foundations of the Differences between Men and Women?

We are up against the contemporary assumption that differences do not exist. Simone de Beauvoir says that woman becomes woman when man looks at her. This is true theologically. How do we answer this problem? What, in fact, are the differences? There are three biological considerations: a) the weakness of woman; b) the differences in the sexual act; and c) the fact that woman is the childbearer. In how far is it possible to get a real theology out of this (as Pieper does) starting with sexual intercourse?

There are two biblical considerations: a) the difference in name of Adam and Eve, - Adam meaning "earth" and Eve meaning "flesh"; therefore woman being more complex; b) Woman never existed alone as man did, and therefore man is more tempted to live alone. It is not wise to go too far in this, yet we must explore it. Just because there is an essential differentiation, an encounter is possible between man and woman; and because of the possibility of real encounter, it is more important to stress this fact than to stress the differences.

Also, there are the different levels of the Church and the world. Pasteur Dumas mentioned the excellent work of Charlotte von Kirschbaum who says that the silence of women spoken of in Corinthians was meant for the

edification of the Church. The Church is edified by the Word, not silence. All is meant to edify. The difficulty is that the different ministries within the Church actually have divided the Church instead of building it up. This building up of the Community is the primary thing, not the place of women. The needs of the Church are or should be the criteria, not the desires of women.

The relationship of men and women in the Church should be a witness to the world, and this witness in the world will of necessity change according to the needs. Sometimes the witness will have to be against the world. Most important is the answer to the basic question, "What are the essential needs in the relationship between men and women?" As we study this we may learn that we find more solitude or loneliness than subordination or submission. This Department should analyze the needs of men and women in the world today.

In conclusion, there are two major questions:

- 1) the method of exegesis, how to be faithful to the text and yet adapt it to the actual needs of the times; and
- 2) the question of nature. Has God created human nature to be permanent or is nature only a myth, the sole reality being the relations between human beings? This last question is not clear because it is very difficult. Where can we discover what nature really is? How can we discover what is absolute?

In the discussion which followed many questions were raised: Is this method of strict, exegetical Bible study the most fruitful, leading to the truth of the situation, or is it a very sterile type of study? Where is the limit? Where is our authority? Where is the leadership of the Holy Spirit? Doesn't the Holy Spirit continue to speak today and at all times, rather than just in the past, in a strict interpretation of biblical times? Again, from where does our authority come: 1) the Scriptures; 2) individual testimony of the Holy Spirit; 3) the tradition of the Church? What of the vagaries of history? the individual interpretation and bias of the authors? the influence of the social setting? What of distinctions and disagreements? of historical accidents in the Canon of Scripture?

It became clear that there are great differences between European and American theology, certainly in the method and emphasis of biblical study. Does theology really play a definitive role in either Europe or North America?

IV: WHAT DOES THE NEW TESTAMENT SAY  
ABOUT WOMEN IN THE GOSPELS AND IN THE EPISTLES?

Direct answers or relative ones?

Does the New Testament have a direct answer to our perplexities? There is no clear answer, for example, to the responsibility which Christians should take in a republic, or in any social order or upon any problem, including men and women. The patient working with specific texts is of course important, but it is also important that we go back behind the texts to the general attitude of the treatment of men and women in the Gospels and in the Epistles. For example, Jesus, even though He was associated with Jews almost entirely, treated Gentiles in the same way. Apparently He made no distinction between Jews and Gentiles; nor did He between men and women, apparently treating women the same as He did men. Yet most if not all of the New Testament was written by men, and naturally, therefore, would have a masculine view-point. For example, the author of Luke-Acts was most interested in women, yet Cadbury thinks that perhaps he had only a sentimental-domestic interest in them (see I Cor. 11).

"Diakonia", one of the New Testament scholars said, "is perhaps the essential Christian ministry (not the episcopate) and is everywhere carried on by women as well as men. We should of course look at the Scriptures to see the kinds of ministries.... In the Prophets, in the teachings of Jesus and of Paul all institutions are relative. The most basic pattern of all seems to be 'the Chosen People', which naturally included both men and women. This was certainly a fresh way of looking at institutions."

It was agreed that we should try to be clear on a) the questions being asked, and b) the situations to which God is speaking, then and now. The situations and the institutions are of course relative.

What does the New Testament say about:

1) Mutual submission? - Uneasiness was expressed about the emphasis of woman's submission to man. It is rather that everyone should be subject in a situation where it is appropriate. In I Corinthians 7, neither husband nor wife has sovereignty. Instead, the relationship is reciprocal, both owing duty to one another. In Ephesians, mutual submission is not used, but rather communion. The union between a man and his wife is a mystery as is the union between Christ and His Church; and so the husband is to love his wife, as Christ loves His Church. Perhaps there is danger, however, in making too close an analogy, for the man is not Christ and the woman is not the Church. Of course, in Catholic theology, the analogy is made as an explanation of the sacramental theory. The point was made that the Apostle Paul was not instructing about sex and marriage, but instead was telling all Christian people to submit as Christ submitted.

Paul talks about marriage as central, though certainly not exhaustive. Does marriage relate to other relationships? Is "submission" the best way to express the relationship? Isn't "love" better and more exhaustive than sex and marriage, although "submission" can be considered as a sharpened conception of the word "love", or of service as an act of love, "serving one another in love". However, it was pointed out that in service one is generally free to enter in or go out. But this can be a fatalism, a holding on to the status quo.

How would slaves become free? How would things be made new? "Reconciliation" would be better than "submission", it was suggested. What of Jesus' summary of the Law, of the Second commandment "to love thy neighbour as thyself"? Or of His new Commandment, that "you love one another as I have loved you"?

One of the Canadian theologians made the next three points from the Gospels:

- 2) The rights of women (Mark 10&11) - No woman was chosen to be one of the twelve. This is a theological answer for some, but he thinks that it is sociological, for Jesus was a Jew of the First Century and it was inconceivable that a woman would have been chosen;
- 3) The status of women - The freedom with which Jesus met women (Luke 13 and 26), not that status was the main issue at all;
- 4) Obedience (Mark 3:35; Matt. 12:50) - "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Woman has the same obedience to render to God as has man. If woman renders obedience to God, then she can stand on an equal footing; as can man if he does. It was stated that Mary is not given a place of honour in the Synoptics. In Luke "Blessed is the womb that bore Thee" is a reference to a sentimental interpretation of motherhood. Note Jesus' reply, "No, blessed are those who hear the Word of God and keep it".
- 5) But what of co-operation? Co-operation can be good or bad, for example in Matthew, if a man looks at a woman with lust. Yet there was Jesus' co-operation with His mother; also his and others' co-operation with friends. In fact there are many situations in which co-operation is shown in the New Testament. A woman not only has rights but functions and gifts, as mother, friend, etc., as co-operator in the Church. Yet is the word "co-operation" the best word to use?

It was suggested that we should deal with the question of men and women more ontologically, more "being with being". Instead of considering hierarchy, equality and submission, isn't there another alternative - a depth of being at which we are not male or female? Is Paul saying this? Is this question related to anthropology and eschatology? Do the different statuses apply to sex or to persons? If we are really waiting for the Kingdom to come, what does it mean for the different statuses? Will they continue in the Kingdom of Heaven? Perhaps it is more related to practical experience, or to the historical situation - for example in Colossians, the ethic of superior and inferior classes, where Paul does not interfere, he says, "Be subject...". This is incontestably tied up with the social situation. We must find a new ethic, that woman is not inferior, because Paul was imperfect and of course was conditioned by his time. What of the social function of man and women? Before God race may be an irrelevant factor? Is sex an irrelevant factor? There was disagreement, for aren't both race and sex in God's plan? In the pilgrimage of Christians the answer to this is important.

Ephesians has no eschatological elements. If this is so, we are free to ask in terms of the Holy Spirit. What is the new ethic? The female and male are complementary, completing, an enriching fellowship, a oneness in the Holy Catholic Church. But some think that submission can be complementary, that complementarity has nothing to do with equality or non-equality, that it is a biological fact.

There shines throughout the whole New Testament deep respect for persons, of the worth of each in the sight of God. But then there is the question of the relationship of men and women, the question of what enters into complementariness. Christianity wrestles with both.

There seems to be a new light dawning upon Old Testament studies in North America. It used to be that the Bible was used to prove an already established doctrine or point of view. Now the Bible is being looked at in a different way, as a whole to see where the Spirit leadeth, and not just at one small passage to prove a point.

New Testament scholars are turning more to Biblical theology, considering the whole social environment of the time when the book was written. The problems of method of biblical study and of the authority of the Bible were raised again and again.

#### V. THE CHALLENGE FOR THE W.C.C.

It was generally agreed that the most urgent questions to be considered by the Department should be stated clearly, presented and urged upon scholars in the various disciplines (theological and non-theological) for serious study and research, this of course to be related to the current needs of men and women in the Church and in society. These scholars should be asked to give their answers and their reasons for and against their conclusions. There should be a careful diagnosis of the barriers against the wholeness of the Church and the fulness of people. The traditional patterns and stereotypes should be freshly and carefully examined, taking into account both the theological and biblical realm and the non-theological realm.

A. In Biblical Theology we need a more thoroughgoing study of the whole Doctrine of Creation. There seems to be dawning new light and a new trend in Old Testament studies, an attempt to look at the whole and the meaning of the whole in relation to careful research and exegesis, also in relation to the whole social environment.

The Gospels should be studied, what they say about women, Christ's attitude towards women, in fact the whole concept of women and the relationships between men and women in the New Testament.

B. In Systematic Theology, it was stated that little if anything has been done in this field to give deep thought to the relationship of men and women other than in the areas of sex and marriage. What of the Doctrine of the Holy Spirit? What is the deep meaning of "Community" and the share men and women are meant to have in it? What of the theology of ordination?

C. In Christian Anthropology, there is the definite need for the development of a real Christian anthropology, to give guidance to society, but also to the Church, and to parallel the tremendous gains and discoveries made in the general anthropological field. We need badly a vital and prophetic Christian Doctrine of Man.

D. In Christian Ethics, there is also the need for a challenging ethic on the true relationship which should exist between men and women within the

household of God, the Church, and also within society. What does God mean this relationship to be?

And the relationship between anthropology, ontology and eschatology must be kept in focus.

E. In Sociology and Psychology, it was generally agreed that the world including North America, seems little interested in Pauline sayings of many centuries ago and that the Church must not only be willing to examine its own patterns of thinking, but that it must be informed about discoveries of Truth made in other realms of thought. Sociology is pressing upon the mind of the Church. Must the Church continue to remain so remote in its theological thinking? For example, what happens to women - and to men too - when automation comes? What happens to the family when migration takes place?

What meaning does an analysis of the various roles which men and women are playing in society have for the Church, and for individuals in the Church? It would seem that it is not possible to define the role of one without defining the role of the other. What of the sociology of work? What about discrimination against women in other realms? Doesn't any such discrimination affect the status of women, and the status of men, wherever it occurs? What can we learn of inter-relationships in a highly competitive world? Do competition and rivalry carry over into the home and into the Church?

How have the insights of modern psychology enriched our understanding of the Christian Doctrine of Man? How might these two disciplines learn more from each other in association and interchange? A greater synthesis is needed between psychology and theology as well as between sociology and theology. The Bible teaches wholeness, and mightn't one of the insights which sociology and psychology can give us, be that this wholeness doesn't come immediately? Psychology has certainly given more insight into the whole dynamics of growth and of how people learn.

It was recommended that the Department should seriously consider doing a book (as the second volume in a series of which Dr. Kathleen Bliss' book "The Service and Status of Women in the Churches" was the first) as a Christian critique, on "Christian Perspectives on Men and Women in a Revolutionary Age".

It was also suggested that a careful bibliography be done first, so as not to waste time, to help define the problem and to outline the book in the process.

It was suggested that this Department might encourage a study of what is scientifically proved about women, psychologically on the basis of objective testing; also the differences between men and women.

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All of these suggestions were referred to the Working Committee of the Department which met for two days immediately following this Consultation. Certainly the North Americans who met with us had brought some new insights, and the Consultation showed once again that the same concerns for the co-operation of men and women exist among the Churches everywhere. We saw that different roads are being followed to lead to the solution of the same question, but we believe that this is a definite enrichment and a cause for much hope in the ecumenical encounter.

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