

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

*uplands consultation*

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## C O N T E N T S

I.	<u>Pages</u>
<u>Introduction</u>	
Foreword	2
Report on the Work of the Department on the Cooperation of Men and Women in Church and Society - Dr. M. Barot	3 - 7
II.	
<u>Cooperation - Its Nature and Meaning</u>	
A. Cooperation, A Decisive Characteristic of Human Relationships To-Day - Dr. Liselotte Nold	8 - 12
Notes taken from the different Discussions	12 - 14
B. Sociology makes a Contribution to the Understanding of Co- operation - based on a Paper by Frl. Marlies Cremer	15 - 17
C. What is the Concept of the Nature of Man and Woman which allows us to envisage Partnership? - An Orthodox View - Paper by Professor Vasil T. Istavridis	18 - 19
D. Man-Woman Partnership: A Presbyterian View - Principal George Johnston	20 - 24
E. The Doctrine of Man and Woman, according to the Church of England - Miss Margaret E. Thrall	25 - 29
III.	
<u>Proposals for Special Studies</u>	
A. The Single Man and the Single Woman - Dr. Marga Bührig	30 - 32
B. Part-Time Work for Married Women - A summary of the discussions and the resulting recommendations	33 - 36
C. Responsible Parenthood and the Population Problems Presentation of the subject - Dr. M. Barot Working Group statement	36 - 37 37 - 38
IV.	
<u>Conclusions</u>	
Reflections on the Past Ten Years - Rev. Dr. Mossie A. Wyker	39 - 41
<u>Annexes</u>	
I. The Ministry of Women in Sweden - Rev. Dr. Margit Sahlin	42 - 44
II. The Rôle of a Christian Women's Movement among International Non-Governmental Organizations - Dr. Alice Arnold	45 - 48
III. List of Participants	49 - 51



I.

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

During recent years there have been many studies of the cooperation between men and women as a principle to be promoted or as an ideal to be attained, which required theological definition. But this cooperation can also be considered as a sociological fact of our time, as a reality which is given to us and in relation to which we have to live as Christians. In this case, the subject of study is essentially what our way of life should be in this matter.

In present conditions it is the rapidity with which cooperation between men and women is being developed in all spheres of life and in new forms, which is the novelty. We do not need to consider again what may be called the "permanent (on-going) aspects" of cooperation, but precisely these new developments - in the fields of social, economic, professional and political life, as well as in those of marriage and family life. The latter do indeed require special attention, but have for too long been given exclusive attention.

There is another reason why we think that more attention should be given to new forms of cooperation between men and women. This is the simultaneous proliferation in our time of new forms of cooperation between nations, classes, races. In all directions we see that relations between individuals and groups seem to be evolving according to the same laws. The different cultural or confessional traditions, and the types of social organization in which we live, give different colours to these developments, but their evolution seems to be fundamentally the same everywhere - and even if this is not the case, the relevant Christian criteria which we have to discuss are the same for all.

At "Uplands" we shall seek to analyse the situation and find practical answers to the questions:

- How should we live as responsible Christians in the constantly-developing situations (with respect to the cooperation of men and women) in which we find ourselves?
- What is the responsibility of our Churches in this situations?

But we should also seek to discuss these problems in the light of Christian eschatology, because this is precisely the point at which the most significant differences between discussions on a Christian basis and discussions on other presuppositions come to light. We know that we live in "the age of the Church" - between the Resurrection and the End of the world -; but we also know that we are promised here and now the New Life of the community of those who have been saved, and that we have to manifest the signs of the coming Kingdom.

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W O R D S

During recent years there have been many studies of the cooperation between men and women in a number of different fields. It has been found that the cooperation between men and women is not only possible but also necessary in many cases. The cooperation between men and women is not only possible but also necessary in many cases. The cooperation between men and women is not only possible but also necessary in many cases.

The present conditions of the world are such that the cooperation between men and women is not only possible but also necessary in many cases. The cooperation between men and women is not only possible but also necessary in many cases. The cooperation between men and women is not only possible but also necessary in many cases.

There is another reason why the cooperation between men and women is not only possible but also necessary in many cases. The cooperation between men and women is not only possible but also necessary in many cases. The cooperation between men and women is not only possible but also necessary in many cases.

At present, we shall have to consider the cooperation between men and women in the following fields:

1. The cooperation between men and women in the field of industry and commerce.

2. The cooperation between men and women in the field of science and technology.

3. The cooperation between men and women in the field of education and culture.

F O R E W O R D

Each Department of the World Council of Churches may hold consultations as a means of widening the scope of the Working Committee. With a limit of 15 members, it is impossible for all the member churches or countries to take part. Within the larger membership of a consultation, the greater variety possible leads to more genuinely ecumenical results and strengthens the Working Committee in making its decisions more in keeping with the wishes of the World Council constituency.

The findings from the successive consultations are available for the use of National Councils of Churches and their member churches and commissions, or conferences, as well as for denominational, inter-denominational and international organizations dealing with the same subjects. Over the years this is a process leading towards the unity, mission and renewal of the churches.

This consultation is the final one before the last departmental Working Committee to be held between Assemblies of the World Council of Churches. The first Assembly was held in Amsterdam in 1948, the second at Evanston in 1954, and the third in New Delhi in November 1961. The material forwarded from "Uplands" to the Working Committee meeting at St. Andrews (August 1960) contributes to the recommendations to be made to the New Delhi Assembly, when the work of the Department is reviewed and the main lines of work for the six years following the Assembly are determined.

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

Madeleine Barot

The work started in 1949 under the name of "Commission on the Life and Work of Women in the Church". At that time, it was an accurate title, but not so for long! By the time it became a full fledged Department of the World Council, its scope was enlarged. The concept of being a woman's affair for women's interests was replaced by the concern for the co-operation of men and women. The phrase "in the Church" expanded into "in Church and Society". This was done in order to include what the churches do to help society in this period when there are so many changes in the position of women, which in turn affect the traditional relationship between men and women.

At the Evanston Assembly in 1954, clear terms of reference were given. Sometimes they seem to restrict the work of the Department, but on the other hand they provide a kind of protection from undertaking too many activities. These included :

"promoting among men and women the study of questions affecting the  
"co-operation and the common services of men and women in the churches  
"and in society.

"helping women to make their contribution to the total life of the  
"churches and urging the churches to enable and stimulate women to share  
" fully in the opportunities and responsibilities of Church membership.

"fostering an ecumenical outlook in women's organizations in the various  
"churches and countries, and securing their participation in the ecumeni-  
"cal movement as a whole."

This last function, although different in nature from the other two, is quite essential in view of the fact that these organizations are usually very little included in the ecumenical life of their own churches, and because they represent very large numbers of church members especially interested in questions of unity, missions and international relations.

It is an enormous task which has been given to the Department, and a very small headquarters staff. Thanks to a special gift of the United Church Women, a second staff member, Helen Turnbull was made available for three years. For over eighteen months, until Helen Morton joined the staff there has been only one. With this small staff and small budget, careful choices have to be made of what seems to be the most significant.

The mandate entrusted to us involves study work - especially theological study, in order to think afresh the Christian doctrine of Man and Woman in the light of sociological developments. Some of the thinking is already reflected in the statement we made on our "philosophy" at Davos which is to be found in the brochure published by the Department in 1956, "Men and Women in Church and Society".

Most of the churches readily agree to the statement, but when it comes to the practical application, divergencies begin, due to the great differences culturally, sociologically and in tradition as between different parts of the world. The question of the relationship of men and women is intimately

related to a great variety of cultures, traditions, taboos and prejudices. The best the Department can do is to raise some significant questions in specific places and leave it up to the churches to make the applications to their own situations.

Because the work is on a world level, care must be taken that the program and working relations are not limited geographically.

Each year an effort is made to establish closer relationship with a different continent. For instance, two years ago a start was made in establishing contacts in Africa. The first two conferences held there had many results. One of them is the sending of the Women's Ecumenical Team of West Africa which constantly continues to deepen and enlarge the initial contacts.

After that, the Department turned to the Asian countries taking advantage of the occasion of the First Assembly of the East Asian Christian Conference. They had combined Church, Society, Home and Family Life concerns in a way which was most useful to the Department and quickly copied elsewhere. Then came Latin America, where new contacts were made through visits to Uruguay, Argentine and Bresil and through a series of small gatherings in different countries. Year before last new step was taken - namely a Consultation with the Orthodox held in Athens. If the work were to progress satisfactorily, each of the continents of the world would have its turn at frequent intervals. How this can be done with the small staff and budget, is just one of the usual problems of any world work.

Besides keeping up contacts with and between churches, there is work to be done in situations where churches do not exist, specifically in newly developing Moslem nations. Here the problems of men-women relationships are so great that requests for help are made even to Western and Christian groups. One of these was, by the state authorities in Morocco, asking for visits of a week in different towns to speak on Christian concepts of marriage and the place of women in society. In Tunisia, in co-operation with other W.C.C. Departments a beginning has been made in plans for a center to which women could come to discuss their problems of civic and national responsibilities. Possibly a special team could have been established there as in W. Africa, but it seemed more important to make a demonstration of the possibilities for a combined men's and women's team in co-operation with other Departments.

An outline of the various aspects of the Department's work includes:

1) Coordination : This is a function of use, and successfully so, between church committees and schools responsible for the training and employment of full time women church workers. A special consultation was held for this purpose in 1955. The Department has served as a clearing house between women's organizations wanting to undertake projects of an international or ecumenical character, especially for those organizations not related to any missionary organizations of their own, or as part of the younger churches wishing to have direct contacts rather than through the Mission Board.

With Inter-Church Aid, the Department is interested in working out a better plan of coordination, through which specific requests for assistance from various parts of the world and the resources being offered through Women's groups can be brought together. Much of all this has been done on a woman's level. Men's organizations, as has been pointed out, do not have this kind of activity, and are more readily integrated into their own church structure and program. What has been learned about the new tendencies in the USA, in which men's and women's organizations are combining has suggested new directions for the future.

2) Home and Family : Many questions related to marriage, family life, planned parenthood, sex education etc.. were not included in the realm of the Department because so much consideration was being given to them by various churches. However they kept coming back to the Department, since there seemed to be no other place for them in the World Council structure. In the work, apart from that in North America and Europe, the inclusion has become a necessity and will become mandatory as part of the WCC and IMC integration proceedings. \*\*

3) Scholarships : Most of the women who want to give life service to their Church are directed to special training colleges instead of to Theological Schools. In some Churches there is a fear that women trained theologically on an equal basis with men will lead to the question of their ordination. Women who started in separate training colleges are likely to be unknown to their ecclesiastical authorities, or to professors of theology, and it is practically impossible for them later on to obtain a scholarship with which to complete their theological studies.

If they are admitted to University Schools of Theology, where they can obtain a W.C.C. scholarship, they are handicapped in that if they go abroad, they may lose the very limited chance they have of obtaining employment immediately after their studies, and even if they have more competence than their male colleagues, it is harder for them to find a job.

So, the Department is making a special effort to secure scholarships for women who have already been employed by their churches for some years, and who expect to continue their work, - who are less likely to marry, and who have many years ahead of them for professional service, and whose gifts have been proven and recognized.

4) Co-operation with International Organizations : This is another task in which we have been obliged to deal with questions on a women's level, because of the structure of such bodies as the United Nations Commission on the Status of Women, or the ILO department on Women and Youth, or the existence of important world organizations restricted to women.

5) Inter-Departmental relationships : There is good progress to report in this aspect of the work. With the Department on the Laity, work has been undertaken together on a Bulletin called "Laity". This is quite a well known publication, and one which has been fully established as to its own special character and general line of editorial policy. The Department entered into this work without making any modifications in this policy, but making contributions from the Department's end.

With Inter-Church Aid, practical co-operation has gone on in connection with the Women's Ecumenical Team of West Africa, and in other evolving Teams and projects, such as the scholarship work already mentioned earlier.

With the Department on Church and Society part has been taken in the planning and carrying out of different studies on rapid social change.

With the Commission of the Churches on International Affairs it has now become routine for them to entrust to the Department those aspects of the work which relate to the UNO Commission on the Status of Women.

These are some of the current co-operative relationships within the WCC, and there is room for more !

\*\* This action was taken at the time of the Central Committee, St Andrews, 1960.

6) Consultations have proved fruitful. Uplands is one of a series, each having made its own distinctive contribution :

Bossey	1955	to the subject of professional women in the Church.
Davos	1955	to the formulation of the philosophy of the Department. The statement prepared at this time was accepted by the Central Committee of the WCC and widely circulated.
Herrenalb	1956	to the theological aspects of men-women relationships.
New Haven	1957	insight into N.American theology and role of the Laity in the renewal of the Church (incooperation with the Department on the Laity)
Ibadan	1958	to a greater understanding of the problems of African women.
Nkongsamba		
Geneva	1958	to support of the U.N. Commission on the status of Women (a joint meeting with the World YWCA)
Odense	1958	to understanding the obstacles preventing co-operation.
Athens	1959	to understanding the interests and work of Orthodox women.

7) Publications Besides the Brochure on the work of the Department, the publications have consisted mostly of reports on consultations, study papers or copies of especially relevant articles. A wealth of material comes through the office, and a rather steady flow of response to requests for information goes on.

8) Correspondence. With over 2,000 names in the files, this has become a dilemma. These fall into categories : 1. officers and committee members; 2. individuals in official positions other than those directly related to the work; 3. former delegates to Departmental meetings; 4. those who have sent enquiries; 5. resource specialists; and 6. those who have expressed interest but are considered as being "on the fringes".

It would cost a small fortune to mail material to all of these. One idea has been to send it in bulk to National Christian Councils but experience has shown this to be a kind of bottle neck. Another possibility is mailing to the different churches, but the list is very large, and risk of non-distribution great. Or mailing to women's organizations... Actually no solution has yet been discovered to this problem.

The Department is constantly being made aware of changes which take place. Often this is in a most incidental manner - through a newspaper clipping, or as in the case of the ordination of the three women Priests in Sweden, through a big headline. It can be a quite moving experience in the Geneva office to be looking over some report, and see some inconspicuous news item, and from this, to realise that a step of major importance has been taken - a woman has been accepted into the Eldership of a Church, or for the first time a Church has appointed a woman as a member of their official delegation to the New Delhi Assembly (and is paying her expenses too !), possibly from a part of the world where this has never happened before. So many changes of this kind have taken place in recent years, that a supplement to the book by Kathleen Bliss on "The Service and Status of Women in the Churches" published in 1952, is now fully in order.

There is one change about which it is difficult to have a judgment as to whether it is progress or not! In Europe the women have been rather sure that they did not want to have separate women's organizations as a means of sharing in the life of the churches. Now they are not so certain, and it may be a step they must yet take. European women were granted many rights and privileges during the war years. They were accepted into the ministry and into the higher functions of the government of the churches. In France they participated in the underground and resistance movement in key positions; they served as ambassadors and officials in important posts. The women in East Germany took over many of the functions formerly carried by men alone. It looked as though their status and role were stabilized. But now we find that these women in leadership positions are no longer being replaced by other women, and that gradually women are coming to have no more opportunities for service than they did before the war.

This is an interesting contrast to the situation in Asia. Churches there are including women as official representatives even where their quota of representatives is very small. Women are able to take their full share of responsibility in almost every respect.

This is more than we have yet succeeded to accomplish in the World Council staff itself. Two years ago, the Department's Committee decided to have a man on the staff. No success as yet in finding one who would accept the assignment, who had the necessary qualifications for ecumenical work and sufficient interest in the special concerns of the work. Within the World Council too, we are far from succeeding either in finding the women, or in including those found in the various committees. The proportion of women in these services is still less than 10%. Even so, this is a better record than for many of the churches, which means that no real impact has yet been made on their thinking!

All these questions about the work are very much alive just now, because the World Council of Churches will be re-examining its entire structure before long. Should the Department continue with the present awkward title? Should the Department be combined with some other Department: Laity, Church and Society, Inter-Church Aid? The work overlaps with many. Is there agreement when the Department takes a position that it does not have a constituency, but that it deals with a concern? Some have wanted the Department to be a sort of "counterpart" to the women's organizations in some of the member-churches - a kind of world headquarters for them. This is something which has not been within the accepted policy. With the limited resources, the work has dealt with those concerns which were seen to be most relevant by the churches. Instead of carrying out a "representative" function, it has stood for more in the nature of a "study" function. Were this particular issue to be raised, the entire function and structure of the World Council would be involved!

Whatever the future may hold, the basic concern continues: namely, the WHOLENESS of the Church - a wholeness which can only be hoped for if every part of the membership is enabled to participate fully in its life.

## II. COOPERATION - ITS NATURE AND MEANING

### A. Co-operation, a Decisive Characteristic of Human Relationships To-Day

Dr. Liselotte Nold

I should like to take a few examples, in order to describe how human relationships to-day are influenced by the factor of co-operation between individuals and groups.

An atomic physicist reports on his work: "...for advanced detailed research work the intelligence of one person is no longer sufficient. It is only through the combined thought of several people in co-operation that the subsequent stage of discovery and perception can be achieved." Involuntarily, one sees the picture change: the individual research worker is being replaced by a group of people who must co-operate in order to make discoveries.

A leading children's doctor in Germany has said that it would be quite impossible now for him to attempt a diagnosis of every case and prescribe the right form of treatment. In many cases he had to send for a specialist, or consult other doctors before deciding on the treatment. He had only his own general knowledge - the others had their specialized knowledge of each branch of medicine. Or, as in the "Balint" experiment in England, a team of doctors was used in examining rather a large number of patients. Such a co-operative approach enabled a thorough diagnosis of the whole life and personality of the patients in more detail than would have been possible by a single doctor working alone.

At the University, every discipline realizes its own limitations. Each requires the co-operation of others in disciplines in order to get at the truth, which is itself never under human control and can never be taught as a science. We realize this to-day more clearly than ever before in any other phase of human history.

In modern industrial life there is more co-operation between employers and employees. Although in some ways their interests are opposed, they are forced to co-operate. Nor can any one person alone be responsible for the technical, economic, political, ethical and scientific aspects all at once, even if it is only in a given department. Even the supervisors and the subordinates are dependent on one another.

In agriculture this inter-dependence is becoming even more stringent than in other spheres. In former times, the farmers were independent of other people. Then they used horses to earn their bread, and that bread was the main food of the population. The farmers were looked upon as the freest and most important people in the community. To-day, the raising of crops would break down immediately if the oil-dealer ceased to function. The technical age has broken into agricultural life, thus involving it in the interplay of widely divergent factors.

In the sphere of education too, co-operation has become essential. No matter how good their intentions, parents cannot teach their children all they require to know about life. Kindergartens, schools and technical colleges co-operate with the parents by teaching, for example, certain kinds of behaviour which cannot be acquired in the family, but are necessary to know when young people go to work.

The preaching of the Church requires the cooperation of psychologists, sociologists, teachers and specialists of all kinds, if it is to meet the need of modern people. As Christians we cannot escape the complicated interplay of forces in modern life. Preaching must have more practical application to the lives which people have to live today. For example, a truck driver who starts his work in the evening cannot be expected to pray for a peaceful night's rest!

The work and the leisure of individual people differ so much that no one person can understand all about them. That is why theology and all forms of Church work need the cooperation of different kinds of people. This means that a one-man system in the church is finished - not for organizational reasons, but by virtue of inner necessity.

This is clear to me as regards the development of women's work in the church. In earlier times a woman who "had more" education or possessions, shared them with others. Then in the mission-churches and the younger churches there were no longer women who "had more". They were all in the same position; - they all had to face the same question: - what the Gospel had to say to them and what requirements it made of them, how to express it in their lives; - in marriage, in the extended family and in the tribal community. There were tensions as regards polygamy, the bride price, inadequate marriage laws, urbanization. In the industrialised countries such as the USA and in Europe changes in the structure of life were even more conspicuous since the end of the first world war. The conclusion was the same: - there was no longer the one woman who "had more". Rather it was the group which cooperated in seeking what the Gospel meant for their lives as a whole.

#### SHIFTING PATTERNS OF COOPERATION.

To a great extent cooperation has left the sphere of the family, where it is taken for granted when the family worked as a unit to provide their daily bread. The husband and wife used to work together to earn their livelihood, looking after the family, raising the children - even as it is still being done in the extended families in India. The women work side by side with the men in the fields, often starting their work at four o'clock in the morning. They take off only three weeks at the birth of a child. In this kind of order, there are few if any obstacles to cooperate on. By contrast, in the present industrialised society, the man works outside the home altogether. The earning a living has fallen to man's share, while the women have charge of the house and children, i.e. their education. Today we are moving towards increasing cooperation within the family, which is still struggling to find its form.

This development is reflected in the German marriage laws. The Bavarian Civil Code of 1756 stipulated that the man and wife must cooperate in the same occupation. The General Law of Prussia of 1794 appointed the wife as the legal representative of her husband. In the 19th century this cooperative relationship was replaced by the dominance of the husband. In the law of 1896 stress was laid on the wife's subordination to the authority of her husband, rather than upon cooperation. The new laws concerning the family of 1958 are again being based on the idea of cooperation between husband and wife and on their mutual responsibility.

Cooperation has also left the sphere of the neighborhood and village since industrialism has taken away their responsibility for hospitals, funerals, insurances, care of needy people etc.

In addition to all this, the life of the individual is split up into widely divergent existences: that of husband and father; - that of employee; of Church member; of party member; of sportsman; - taxpayer etc. All these different aspects of his life make demands on the individual to cooperate in all sorts of groups, which have replaced the one time "neighbour".

#### SOME CHARACTERISTICS OF COOPERATION IN THE WORLD TODAY, AND THE QUESTIONS THEY RAISE.

Cooperation to a large extent is being imposed from outside - just as cooperation within the family was formerly imposed by the requirements of existing circumstances.

The discipline imposed by the requirements and the tempo of modern industry is determined by the machine. Even the use of time and the very life of the owner or director is determined by the machine. However, cooperation (better described by the German word "partnership") in the machine age includes personal aspects. The recent Rockefeller Report on the American educational system says:

"The fact that life has been able to develop in a modern city, or the work in a modern factory, is a miracle of voluntary effort as can be achieved only by a people to whom it has become second nature to observe the rules of the game, to practice self discipline, and to exercise self control. The same system applies to nearly all the functions of a mass society."

This brings us to the still open question which is realised by the basic structure of cooperation as it affects the individual and society. The question of freedom or compulsion affects the individual both in the personal sphere and as a citizen. In a world in which the lives of innumerable people depend on the systematic exploitation of the very last reserves, will it be possible to find a way of life based on freedom and protection of the individual? Can the individual be a counter-balance to Society? Or can this role only be played by organizations?

Cooperation means working together in a group. In this process the individual is in danger of being levelled down, but at the same time he is indispensable in his unique quality as a person. Moreover cooperation increases one effect of modern working techniques: - it is no longer possible to identify the work of an individual, and this deprives the worker of any pleasure or incentive in his work, and tends to reduce his output. It is a serious question how to preserve personal initiative and individual skills.

To a certain extent work in a group necessitates equality between the different members. What is the relation of such an equality to the existing echelons: - what is the relation between the partnership of all the workers in an industry and management? Or what is the relation between parents and children? This is the question of authority. The answers are not to be found from a preservation of the old patterns, but by trying to find solutions in the light of the Gospel.



The sociologist van Oppen has shown that cooperation ( in the sense of partnership) always involves difference as well as similarity. He calls this difference "polarity". This applies to the partnership between employer and employee as well as to the partnership between a husband and wife. Maintenance of this tension between individual and common aims, between separateness and fellowship as unchangeable antitheses, seems to be an indispensable factor of fruitful cooperation.

This also raises the question, for instance, of there being no inner tension between many of the young married couples. They confuse partnership with equal achievement in their occupations. In the case of married students, they act as two separate individuals who are each studying. Their aims are not common but parallel. They have no concept of the common aims of marriage. Their personal aspects are so strongly defined that it is impossible to perceive the common task.

#### COOPERATION - A CRUCIAL QUESTION FOR THE CHURCH.

Cooperation in all its forms is a crucial question for the Church. God asks us about our life as a Christian fellowship. Cooperation rightly understood is visible in the Church, where people help one another by sharing their strength, their gifts etc. (I Cor. 12). What can the Church do, then to help answer this question?

1. The Church can provide a "service of thinking". Many ideas need clarification. One of these is the concept of the family. For the Christian family, and the derivative demands upon husband, wife, mother, child, what are the implications of the fact that their inter-dependence stemmed from their objective task? What part do objective tasks play in family life today?

We used to say that in the Christian view, the family was the buffer between society and the individual. Today the family is replaced in this rôle by other groups. Then what is the relationship between them? Is Karl Barth right when he claims that "The concept of the family was derived from the modes of thought and customs inherited from Christianized pagans, then later received the status of a basic concept of Christian ethics"?

2. Society regards individuals as being interchangeable: - but in the eyes of God every individual is unique and irreplaceable. This important point needs to be emphasised by the Church in explaining what threatens the individual in modern society.

3. Practical applications: - In addition to teaching, the Church must live its message. It is not enough to say that an individual is indispensable: - he must experience it personally. It is the Church's task to serve as a model of fellowship, in which spiritual cooperation is developed.

Cooperation must also be developed in every branch of church work. Many serious Christians are convinced that all such concrete expressions of fellowship have an influence on the world. In our Christian groups, we incline to go to extremes. On one hand we may say: - "A Christian Youth Group has no meaning apart from the activity of its members in the working world." On the other hand we may say: - "A Christian Youth Group has no meaning unless it lives as a group apart and cultivates its spiritual life". But the one cannot exist without the other.

One can only live as a Christian within a secular co-operating group if one is spiritually nourished and if one is equipped for one's decisions theologically and through spiritual care. On the other hand, the message only becomes incarnate when the individual continually makes sacrifices and takes risks. The sociologists, the atomic physicists and the scientists are constantly filled with despair because they see no solution to this dilemma. The sociologists can explain the conditions, but cannot alter them because they cannot change people. The atomic physicists and scientists and many others regard the future as incalculable - so incalculable that it is breath-taking. But the Church knows that the future is not incalculable, because it is God's future, because God is the future.

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#### NOTES TAKEN FROM THE DIFFERENT DISCUSSIONS

##### 1. On Co-operation, its Nature and Meaning

"Interdependence" is a word which implies a sociological fact, which cannot be escaped. It has no moral overtones. It is compulsory.

"Co-operation" is a word which implies the answer given by an individual or a group to the fact of interdependence. It has moral overtones. It implies a desire. - something voluntary.

As we look back on the work of our Department, we see that at the beginning, in consideration of the inevitability of interdependence, we were led to stress the rights of women. Then we began to make our own response to the fact of interdependence and turned to the voluntary section, the co-operation which is the response given to this fact, so that now we are working to find the nature of the ethical values contained in the word "co-operation".

Co-operation, which once was contained within the family, now reaches out into many areas - family life still, but also professional, political and economic life. There is a choice to be made. It is quite possible, for example, that a teacher finding greater success in co-operation in the professional circles may withdraw from co-operation within the family circle. Co-operation per se does not solve some of the problems arising from its lack. There is the problem of the tensions which exist between individuals and between groups. There exists the fact of polarity of interests, which sociologists claim must be understood.

No matter how much social change takes place, nor how wide the boundaries stretch, from New Testament times to the present, the nature of man remains a fixed fact, to be understood in and of itself. Interdependence, too, is nothing new. It has always existed, even if only for mutual protection in face of danger.

However, within emerging social patterns (in whatever forms the Church follows its members), the urgent task is to create new forms or realms of co-operation. This is the main reason for the existence of our Department.

Our failure to recognize fully enough the fact of our interdependence results in our failure to respond in co-operation.

If we do not know the love of God, we do not make the response of co-operation.

Our work is to help people recognize their interdependence and to respond in co-operation, since apart from this we cannot continue to exist.

### Co-operation as Relationship

Education in co-operation begins within the family. But just what is its nature, where the mother goes out of the family to work, and where there is communal care of the children?

The quality of co-operation as applied in any situation is the drawing-out of each person to his fullest potentiality, and through learning how to live together, under whatever circumstances.

Co-operation must be estimated through its multiple expressions. A working mother may learn through her work the kind of world her children are entering. Too often we deplore the working mother, without seeing the constructive values. Even when the mother works, the family can learn co-operation. Even though she spends less time in the home, the actual quality of co-operation may be greater and deeper. Even if there are no family prayers, she can still make the Bible real to her children.

In Ephesians 6:4, fathers are admonished to bring up their children. Why should men, to-day, not share more in the care of children in nurseries, where co-operation is first learned. Or, if the mother has gifts for pastoral work, why should not the father be the one to stay at home and explain to the children that this is the way in which the mother is co-operating?

To-day, it is questionable how far the family IS the primary place where co-operation is learned. Is it not rather, as in New Testament times, primarily within the community of the church? But, if this is so, there is the risk that the community life of the church may disrupt family life.

The church can be looked upon as a family of families. St. Paul comes back frequently to the normal family relationships. So we see that co-operation occurs both in the church and in the family. Certainly there is no point in trying to be a good Christian outside the home, if the life within the home is all awry.

To-day's family differs in many ways from the old families. Then, the father was the authority (the 'Landesvater', King concept), almost God in a certain sense. Now, the authority rests with the parents together. It is derived from both their acting and speaking together. The children sense this even when the father is absent. They have a deep consciousness of co-operation. This does not come from studying the Bible, but through the life experience itself - the deep experience of two persons in togetherness, seeking to know the will of God. But learning co-operation cannot come from the home alone, for many. A pastor, who sees so many disrupted homes, knows that other ways must be found for such teaching.

The 'operation' of co-operation is often better understood than the co-operation, the emphasis being on action, rather than on being. Instead of looking at other people with whom we enter into relationship, we need to

look more deeply into ourselves. We will then see that it is not a case of women protesting their destiny, not men being forced to share authority, but the kind of human beings we are, each one of us.

### Complementariness and Polarity

It is surprising that, in all the discussion, no one has brought up this concept of 'complementariness'. Its connotation is important. It is closely related to the word we have already used: 'polarity'.

Polarity suggests division. This is not what we want, but rather unity. Possibly there is more of the thought of unity within the term 'complementariness', though the term calls for clarification. It has the possibility of suggesting that one person may be more important or superior and that the other may be supplementing the more important one. Co-operation is to be sought as between equals as well.

Where women are subordinate, it is the help of the men which is needed. Whatever agitation there is, must be in order to raise up a little those who are less thought of. As men work with women, and think that Christ took everyone together, without distinction, they will be more humble. We learn that neither men nor women can get along without each other.

### 2. Marriage and Family

Dr. G. Groeger, M.D. (Germany) spoke about the marriage and family guidance services, both of the Centre with which he is connected and of the Rhineland Church, where he has supervised some ten centres of the same kind. In the light of his conviction that this kind of service offers great opportunities for the churches, Dr. Groeger raised the question of the Department's undertaking work on questions of marriage and family life. In the family, for those who marry or those who remain single, are learned what relationships can be. If men are to learn not to become patriarchs, it must be in the home as they are growing-up. Whatever the fragmented condition of our society may be, the meaning of co-operation is found in marriage and in the family.

As the Department undertakes these marriage and family questions, the subject of responsible parenthood should also be included. Contacts should perhaps be sought with the International Union of Family Organizations, especially with their Commission on marriage-guidance.

Furthermore, Dr. Groeger deemed it desirable to strengthen the Department by the addition of a man, and in his judgement not a theologian. He suggested that additional men should also be added to the Working Committee.

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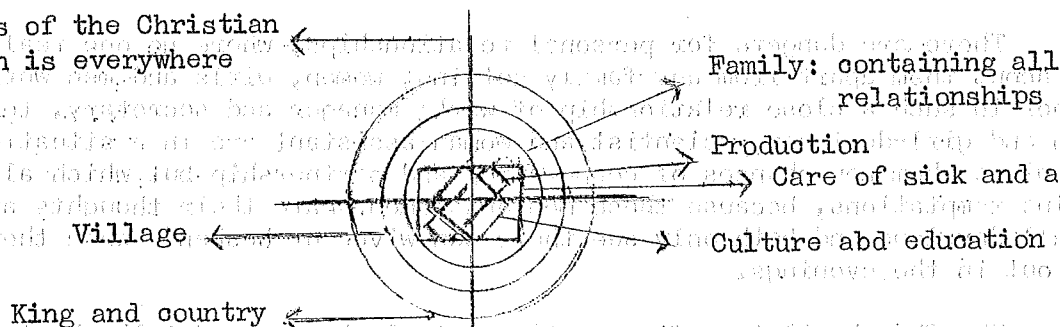
**B. Sociology makes a Contribution to the Understanding of Cooperation**

(Based on a Paper by Fr. Marlies Cremer)

**Changes in the pattern of family life**

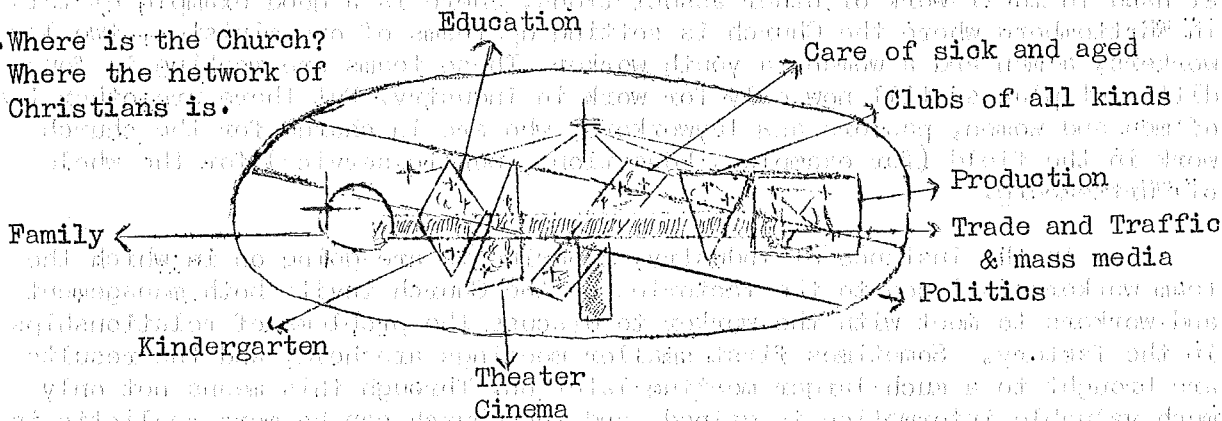
The family unit of the past can be portrayed by an enclosed circle, which contains the basic relationships of life: education, culture, care of the old and young, etc. Cooperation was necessitated by the common tasks to be done. There were always the same persons together during work and during leisure time, during meals in the home and services in the church. There were no differences between personal relationship and relationship in work or relationship in leisure time. Around this unit was the village, and around that the country with the King, who was the father and often also the priest of the whole country.

I Cross of the Christian faith is everywhere



The industrial revolution brought about many changes. One of these was the separation of the place of work from the place of living - this meant more and more emptying of the family of its accustomed functions. Separate organizations took over, first production, then education, the care of the sick and the aged, then cultural activities.

II. Where is the Church?  
Where the network of Christians is.



The life of the family and the life of the society are separated. This makes for a fragmented society. Traffic and trade are the very important link between them all. Within the family unit there remain mainly personal relationships and consumption.

So the individual no longer plays his various roles within the family unit, but separate and different roles in different settings; a daughter role in the family, a worker role in industry, a consumer in a market, etc..

Within such a fragmented society, then the question must be asked :

" What is the nature of cooperation ? "

Certainly, it is being expressed in new ways, between parents and children, between men and women. New forms of cooperation are possible in education. There is much to be said for having men share in the kindergarten training, where children see cooperation in fact going on, rather than thinking of the father as someone who is seldom at home.

There are dangers for personal relationships, where no one really cares about them apart from any family setting; women, girls and men work together in such a close relationship of work; manager and secretary, technician and girl-designer, scientist and woman-assistant are in a situation which gives them new chances of cooperation and partnership but which also contains temptations, because these men and women share their thoughts and work all day long and both only see their own wives or husbands when they are tired out in the evenings.

The Church all too often continues to look upon and talk about the family as though it were not an emptied but a full-function group. It fails to take into account the difficulties an individual has in trying to fulfill so many different roles within the fragmented society. When the Church is asked to say to an individual in their various relationships, too often what they say is far removed from any realities of the present situation.

The Churches need to make many new experiments to help individuals, who are ready to take responsibility to help the churches reach others close at hand in their work of other associations. There is a good example of this in Württemberg where the Church is setting up teams of one minister, two lay workers, a man and a woman, a youth worker. These teams are working in four different places, till now only for work in industry. But there are other teams of men and women, pastors and layworkers, who are in charge for the church work in the field (for example : Education , public service) for the whole of Württemberg.

In the instance of industry, experiments are going on in which the team workers assigned to the factories by the Church invite both management and workers to meet with the worker to discuss the problems of relationships in the factory. Sometimes first smaller meetings are held, and the results are brought to a much larger meeting later on. Through this means not only much valuable information is gained, and the Church can be more realistic in its work. Most important of all : The people in the factory benefit by the exchange of experiences; they see that the church is concerned about the tensions in which they live and gives them the opportunity to speak to the people with whom they live in tensions; they see that Christ cares for their situation and is with them in their work.

There is another kind of danger which exists for the churches today, in that the very strength of the women's organizations may hold back the churches from discovering new forms of cooperation as between men and women. And this risk clearly seen by the women's organizations encourages them into finding new ways of shared responsibility of both men and women in preparing churches to take advantages of their opportunities to be of greater service in the Church itself and within society. There is not the question of dissolving the women's organizations but of cooperation between men's and women's organizations.

One more word about the cross in the diagrams :

In the first diagram the cross covers the whole of society. The structure of society is mainly a family structure, society consists mainly of families (house - oïkol). To live as a Christian meant to live a good Christian family life. Luthers catechism said what the world of God meant about family life in his days and about life in society of patriarchal family-structure, in his time there existed a Christian society. In the second diagram there is the situation of a secularised society. The cross, the message of the Bible and the Church does not cover the whole of society anymore. We have still Christian parishes, but no Christian villages or towns. To the parish belong some Christian families who live in a certain area. Not all the families of one place belong to a Christian parish. But life in the parish means mostly leisure life, except for the house-wives. The Church needs another - a second - organization, by which the places of daily work, the factories, the hospitals, the shops etc.. can be reached. We cannot build up Christian parishes in these fields. But we can have small groups of Christians in the different factories, hospitals, or offices of the public service. These Christians will never help to make, for example, the factory a Christian one but by their humble service of love of their neighbour and by their intercession it can happen, that in the relationship between individuals of between groups in a certain area of society the love of Christ will be seen as a force which is present everywhere.

The Church has to help these groups of Christians, they cannot be reached by a church organized in parishes. Christians, who belong to different parishes work together in one workshop, in one townhall. They should meet from time to time. They must know each other and help each other to be active Christians in their professional field. Active not by preaching, for there is no room in a modern workshop, but in action, not only being peace-makers between individuals but in being peace-makers in the tensions between the different groups of our fragmentated society, and promote better cooperation and take new steps towards a responsible society. The fragmented society needs a second ecumenical organization of the churches, but this one should be closely linked with the work of the churches organized as parish-work.

C. What is the Concept of the Nature of Man and Woman which allows us to envisage Partnership? - An Orthodox View

Vasil T. Istavridis

(who was not able to give this statement in person)

The present title presupposes the existence of a partnership between the two sexes. Any discussion of this idea should be based on the proper understanding of the concept of the nature of man and woman and consequently of the human being in general. Theologically, it is the study of Christian anthropology, as it is related to the doctrines of Creation, the Fall, Redemption, the Church, Monasticism, Marriage and Social Ethics. In this paper written by a member of the Eastern Orthodox Church, an attempt is being made to present the Orthodox viewpoint on the given subject. The work of Paul Evdokimov on Woman and the Salvation of the World, which appeared in 1958 in French, constitutes a comprehensive study made by an Orthodox on this subject.

The story of the creation of the first human pair, as it is told in Genesis (chapters 1 and 2), includes elements which should be understood either allegorically or historically. God, by a special act, created man and woman in His image and likeness. Adam was created first in time and then Eve from him. God gave them the dominion over the other creatures and blessed them to multiply and bear children. The first man was put to work, but without suffering and hardship. The creation of Eve from Adam denotes the close connection between the two, the dependence of Eve on Adam, but without the spirit of subordination, and the unity of the human race.

The fall of the first-created couple brought not only their estrangement from God, but a break of their harmonious inter-relations as well. The image of God in man was distorted but not altogether destroyed. The intellectual and spiritual powers in man were weakened and thwarted. The same was applied to their material existence, sickness and death became man's lot. Adam was cursed in pain and Eve to bear children in pain and be dominated by her husband.

The position of woman in the history of the Old Testament is comparatively better in many ways than her position in other parallel civilizations. The Hebrew woman belongs to the man, but she is his comrade as well. Polygamy is practised, but monogamy represents the ideal. Woman is greatly honoured as mother. In the religious life, she is not equal to man but she takes a considerable part in public worship. Due to her biological construction, she is subjected to regulations on impurity. She is never allowed to administer priestly functions. On the other hand, she is almost equal to man in the domain of ethics.

In the New Testament, Jesus does not have a special doctrine on woman, but His stand appears from His attitude towards them and His teaching. In Him, all, men and women alike, are equally accepted in the Kingdom. The individuality and personal dignity of woman is highly reckoned upon. Men and women sharing the work of His salvation are no longer under the curse of original sin. The servility of woman towards man is abolished and the relations between the sexes are again based upon love. There were no women among the twelve apostles. But women were included in the other circles of His disciples. Women helped the Church in its missionary outreach to the world. The apostles, and especially Paul, who deal with the organizational problems of the Church, come out more specifically on the relations between men and women and on their connection with Christ in family, Church and society. Paul says that all Christians are members



of the same Body of Christ. He compares the relations of husband and wife with those of Christ and His Church, accepting man as the head of the wife, but also expecting him to love his wife as his own body. He does not allow women to speak in the church.

The Ancient Christian Church, following the Apostolic Tradition, has given a high position to women within Christianity. They were full members of the Body of Christ. Several women became missionaries, teachers, disciples of the theological schools, martyrs and nuns. There existed the special orders of widows and deaconesses. Women were not allowed to receive an ordination or laying-on of hands above the order of deaconess. Ecclesiastical Law incorporated the Jewish regulations on the impurity of women. The Eastern Orthodox Church still keeps the same line on the position of women within the Church body.

There are many women honoured as saints in the Orthodox Church, but above all men and women stands the blessed Mary, the Mother of God (Theotokos), who is the ideal symbol of a perfect woman. The Orthodox Church does not accept the dogmas on the Immaculate Conception and the Ascension into Heaven of Mary.

Monasticism in the Orthodox Church stands as a high state of perfection. Those who offer themselves to this life leave the world in order to spend a life of prayer, study, contemplation of God and service to humanity. To remain willingly single without having one of the above-mentioned ideals of monasticism is not accepted by the Orthodox Church. On the other hand, men and women who are obliged, despite their will, to remain in the state of singleness, may find an encouragement in their difficult life through giving themselves to the service of a higher ideal.

Marriage in the Orthodox Church is accepted as one of the seven Sacraments, in which the grace of God is bestowed upon husband and wife for their unity in one flesh, their perfection in the new life and the procreation of children. St. Paul uses, as has been stated, the analogy of the unity of Christ and the Church for matrimony. Before God, man and woman are equal, but the Church has always accepted man as the head of the family. Men and women, being equal but not identical, have each a different function to fulfil within family life. The bond of love unites all members of one family. Adultery is accepted to be the main cause for divorce.

The 20th century has seen an enormous change in the position of woman in almost all fields of her relationships. This has affected the right understanding of the nature of man and woman and their partnership. This change has been caused mainly by the phenomenon of industrialization and the opening to woman of many fields of activity which for centuries has been considered as dominated by man. The old pattern of the enlarged family is being taken by the one-family unit of father, mother and children. Women leave the home in order to get education and work. Working wives and mothers have to adjust their duties at home and work. The growing number of women who cannot get married is a fact worthy of consideration. Individualism and social service should find a co-ordination. In the Protestant world, women find the doors opened to the ordained ministry. All these problems, faced by Christendom, are problems which the Orthodox world has to deal with as well.

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D. Man-Woman Partnership: A Presbyterian View

Principal George Johnston

At the dedication of a magnificent new Synagogue in Westmount, Quebec, recently an American Rabbi told the story of two boys at play in the backyards of New York. One was Jewish, the other was a Protestant Christian. At first all went well, but then they got into a hassle and began to call each other names. When he was called a little Jew-boy, the Jewish lad retorted that the Christian's Jesus had once been a little Jew-boy. With much heat and indignation the Protestant denied this, and finally ran home to win confirmation from his daddy. But of course the father had to admit that Jesus was a Jew. "There is one thing, however", he went on to say: "don't ever forget that God is a Presbyterian!"

In spite of such conceits, we must point out that there is no theology that can be reckoned distinctively Presbyterian (for this refers rather to a system of church government). John Calvin, the supreme theological genius of the Reformed, Presbyterian churches, intended in his Institutes to be at once Biblical and Catholic. He did, of course, lay very special emphasis on the place and authority of Holy Scripture as the final Canon, the only Rule of faith and life. This position was stated in polemical opposition to the "traditions" of the Roman Church and to any esoteric teaching supposed to have been handed down from the apostles to succeeding bishops and teachers.

At the same time it is true that the Reformed Churches did produce definite formularies, confessions, catechisms, directories of worship and of government. These came to be described as "the subordinate Standards", and since the late nineteenth century the Churches have proclaimed their right to alter or modify their subordinate Standards, always in accordance with the Word of God contained in Scripture.

It should be noted that to-day the practice and doctrinal positions vary considerably from Church to Church within the great Presbyterian family, and even more significantly that they vary within any given Church. Thus, on the issue of the ordination of women about ten Presbyterian Churches admit women to the ruling Eldership, the Holy Ministry, and the higher Courts; thirty have refused to accept women into the Ministry, although a score do permit women to be Elders.

The question of man-woman partnership involves several primary doctrines; creation, redemption, the Holy Spirit, the Church -- as well as the ethic of Christian behaviour in church and society and certain institutions like marriage and the family. Naturally it is to the Bible that Presbyterians of all complexions first turn for guidance. Some would also take into consideration developments in the ancient Church up to the time of the Council of Nicea, A.D. 325. Others would give weight to the insights provided by modern sciences, for example psychology and sociology, and to the conditions of our modern environments. The vital matter, however, concerns Biblical authority and interpretation.

The Conservative Attitude

There are Presbyterian "conservatives" who insist that the Bible is literally the inspired Word of God, or who stress this idea in terms very

close to the attitude of so-called "fundamentalists". We ought to state their teaching, therefore, in any presentation of the Presbyterian view.

The conservative would probably agree that according to Genesis 2:21-24 woman was created to be man's companion and help-meet, but this original condition was corrupted by the Fall. Sinful woman is, therefore, condemned to bear children in sorrow and to be ruled by her husband. Did not the apostle Paul write that woman sprang from man, that she is "the glory of the man" and was created "for the man" (I Cor. 11:7-9), and again, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord" (Col. 3:18; Eph. 5:22)? So "the husband is the head of the wife, even as Christ is the head of the Church", and the wife must see that "she reverence her husband" (Eph. 5:23-24, 33). St. Paul is credited also with the teaching in I Timothy 2:11-15, that woman must learn in silence with all proper subjection; she is not to teach, "nor to usurp authority over the man", since she was the one, not Adam, who was deceived by the Devil. Her great comfort is that "she shall be saved in child-bearing" if certain conditions for a holy life are fulfilled. Presumably this means that the normal life for a woman is in marriage, despite Paul's reservations in I Cor. 7. Submission, subjection, silence, bearing children: that is the duty of a Christian woman.

The lawful estate of marriage may, nevertheless, be broken by adultery since Matt. 5:32, on the literalist interpretation, has to be taken as our Lord's own modification of the teaching found at Mark 10:9-12. Strict puritans do not permit their women to wear lipstick, have hair permanently waved by "Toni" or the professional in his luxurious salon, or to keep up with the Joneses, or follow the Dior trend, or adorn themselves with glittering costume jewelry -- much less to smoke, drink, gamble, and frequent night-clubs. For I Peter 3:3-6 specifically warns "the daughters of Abraham" against such things, and the New Testament constantly provides admonitions about "worldliness" (e.g., I John 2:15-17). Woman's place is in the home or at the Dorcas circle, doing good, and she needs to be protected from the dor-to-door heresies of wandering missionaries (cf. I Tim. 5:3 ff.).

#### Conservative view of the Ministry of Women

So far as ministerial offices in the Church are concerned, the conservatives would make the following points:

1) The Lord Jesus Christ appointed no women to the company of the Twelve, and this must have been of deliberate policy. This example should determine our own practice.

2) Even if the primitive New Testament Church had prophetesses, such women disappeared and can provide no precedent for modern offices. In any case, the Montanist heresy (A.D. 175-220) showed the dangers of letting women teach and prophesy (cf. also Rev. 2:20 ff.).

3) The New Testament knows no women who served as Elders, pastors or teachers, although many women assisted Paul -- Lydia, Persis, Syntyche, and others. (I Cor. 12:13, 28; Eph. 4:11).

4) The regulation that women should keep silence in church and not teach was given, not simply on prudential grounds (that too radical a change among Christian women would have hurt the cause in Greece or Macedonia), nor on traditional Jewish grounds. Rather, it was the divinely-inspired teaching

of the apostle Paul (I Cor. 7:40; 14:37). Accordingly, we are bound by the word that commands women to be under obedience, to ask their husbands at home and not to put the Church to shame by speaking in the service of worship (I Cor. 14:33-36). The consistency of God presumably is at stake: what was true in the first century is true in the twentieth.

Even if the exceptional place of Mary, the Mother of the Lord, be acknowledged (as it is by some), this is not used to argue for any special dignity for other women. Enough that woman is a member, a servant, a child of God and daughter of Abraham, a redeemed sinner. Enough that even Paul demands that submission and obedience be fulfilled "in the Lord" and that husbands are commanded to love their wives. Woman is to be honoured and loved as man's closest neighbour (and yet she is not specifically enjoined by St. Paul to love her husband!). "Love" for a husband means government over women and children; "love" for a woman, we are told, must mean subjection to the lawful authority of the husband, or of the male apostle.

Perhaps one ought to add that even among conservative Presbyterians much ground has been yielded: personal adornment is almost as common among their women as among others'; except in rare cases, women play a considerable part in the life of the Church, teaching doctrine to the children, writing material that includes theological ideas, and (even if in organizations outside the official Courts of the Church) sharing in the running of affairs. Women are no longer the gentle, submissive, silent creatures of other days!

### The Liberal Attitude

On the other hand, there are Presbyterians who have accepted the methods and results of modern Biblical criticism. For them the answers to our questions can be by no means simple, since the words of Scripture cannot be equated mechanically or subtly with the Word of God as such. Among them there may even be a few extreme radicals who appear to relegate the Bible to the archaeological rubbish-bin and deny that the theological statements or the ethical injunctions contained in the two Testaments have any immediate application to our life to-day. In that case, we should have to work out the functions and status of women on quite other lines.

### Biblical Authority for a Liberal Presbyterian

Most people in the Reformed Churches are not, however, nearly so radical. It is fair to say, I think, that if they are "liberal" (in a good sense of the term) they have yet seldom forgotten the primary theological significance of the Bible. Their view should be that somehow the Word of the living God is mediated to the faithful reader and hearer through the Bible; for the faith of the Christian is inspired by the consentient witness of the Holy Spirit within. They believe that Jesus in word and action is the Truth in a human life, and moreover Truth in a first century Jewish life. (God is no Presbyterian, perhaps, but Jesus was a Jew). Because Jesus really and truly lived our human life at a particular time, and because he reveals God as a personal Spirit, Jesus did not and could not legislate for mankind in all ages. The Gospels and Letters of the New Testament do not constitute a Canon Law, so that we are not bound to the precise solutions and arrangements of the apostolic age. The Christian Church is to some

extent continuous with ancient Israel and the Jewish Synagogue, and yet it is a truly novel community, the Body of Jesus Christ. There has been a death and a resurrection within the ranks of the covenant People of God; and so the regulations of the Old Testament cannot simply be carried over into the life of the Church (Hebrews 8-10 has much to say on this theme, as it relates to worship and the Priesthood of Christ). Care must be exercised in discussing the Christian woman's privileges and duties in the light of Genesis or any other part of the Old Testament.

Gracious, Personal Relationships

What is of primary importance, as the late John Oman used to say, is that to know God as "Father"; to confess that "God is love", to see God in Christ is to perceive that God's action is always in grace. God treats us men and women as persons (or as candidates for genuine personality?). He wants to redeem us; his goal is sonship or childhood in his family and within a universe redeemed in all its parts.

Now surely the right theological implicate is that men and women are to be loving in their relationships; that is, they are to treat each other graciously as persons with autonomous wills. The unforgivable thing is to treat women at a sub-personal or animal level. We no longer expect to see women slaves at worship, though that could easily have happened in the New Testament period. In this matter we are to be guided by the Paraclete, the Spirit of truth, in obedience to the truth as it is in Jesus. "Practising the truth, we are to grow up in love" (Eph. 4:15), until we all express in our own ways the image of the Christ.

#### Why Women may be ordained

The non-conservative Presbyterian believes that on such principles there are no adequate grounds for denying ordination to women, to the Eldership or to the Ministry of the Word and Sacraments. This is not because the learned professions are nowadays open to women on the same terms as men; it is not because of undue feminist pressure. One who holds this view does so quite simply because he reveres the Holy Spirit. Certain women claim that they have had a "secret call" to the Ministry or to other offices in the Church; men do the same. If the Church has tests for vocations, tests of character and of education, tests of ability to perform ministerial functions, they may and do apply equally to women candidates as to men. Ordination is an act of the Church in recognition, thankfully, of spiritual gifts granted by Christ, or the Holy Spirit, prior to training by church authorities. Arguments against ordination are thus likely to be dogmas, opinions, prejudices, or specious defence-mechanisms.

#### Some Important Implications

To take this position does not mean that all the problems are solved in a flash. It develops the Pauline insight that in Christ freedom and slavery, wealth and poverty, Greek-ness or Jew-ness, male sexuality or female sexuality, are not of ultimate significance. It fits the doctrine of Creation by showing that redeemed woman is to be the genuine partner and help-meet of redeemed man, and at the same time and in her own way a "deaconess" or "minister" of

Christ the Lord. The recognition of this womanly status has important consequences for the theological and ethical matters that relate to sex in its erotic manifestations, to birth control by all the methods now known, to the difficult business of artificial insemination by husband (A.I.H.) or by alien donor (A.I.D.), to the covenants to be subscribed mutually in the Marriage Service, to the regulations for divorce, to the family life and the daily work of women; and in all the areas of human life to the ways in which men and women ought to be together and the places where each may enjoy some separate work or conversation. (C.S. Lewis has some witty things to say on this last point, in his recent book "The Four Loves"). There is emancipation in the liberal point of view, since the customs of the ancient Near East need no longer be read as infallible and eternal divine laws.

There are other implications, with accompanying advantages:

- it is not certain that St. Paul should be held responsible for the teaching of I Timothy or of Ephesians, with respect to women;
- it is unnecessary to deduce from Eph. 5:22 ff. that marriage is a sacrament; though it may well be sacramental and symbolic;
- it is unwise to turn all the poetry of the New Testament images into sober prose (e.g. Temple, House, Ark, Bride, or even Body as applied to the Church);
- the New Testament Church was made up of fallible and sinful people, whose solutions were not always inspired and certainly are not always right for our own times. If we must get precedents from the Bible for every development in the Church, whence do we derive with any certainty the Roman "papacy" or the system of "patriarchates" or the office of a "rural archdeacon" or even the salaried job of a female "Director of Christian Education" in the Sunday Church School?

### Our Common Humanity

Is it not more true to the revealed will of God to believe that "Adam" means Mankind in its male and female forms? that therefore woman is created after the likeness of God in spirit, reason, will, and emotion (despite St. Paul)? There must be, of course, much differentiation among the sexes, and not merely at the physical and sexual levels. Men and women are parts of the common Humanity made by the Creator to live on earth and be its guardians. God has made sex itself to be an instrument of his purpose, to bless the union of man and woman in love, and to provide for the birth of children. If women sin in the sex relation, do not men sin as much if not more? Human life in its male and female aspects must therefore be made new, and we believe that in Christ, through the gracious work of the Holy Spirit, this is being slowly accomplished in the Church. Men and women are learning and must learn the art of genuinely gracious and loving partnership, to the praise and glory of the eternal God.

E. The Doctrine of Man and Woman: according to the Church of England

Margaret E. Thrall.

It is difficult, if not impossible, to describe the Anglican doctrine of man and woman, because, so far as I am aware, no such thing officially exists. There have been numerous pronouncements on such practical issues as marriage and divorce and family life in general, but far less attention has been paid to the basic theological question. Dr. Sherwin Bailey, in his most recent book, remarks that the Lambeth Conference of 1930 stressed the need for a Christian philosophy of sex, but goes on to comment:

"... it is evident from its context that this plea envisaged a revolution in venereal behaviour and in sexual attitudes, rather than the institution of any radical theological or philosophical enquiry into the Christian tradition itself."

And again:

"Although the question of sex is integral to the doctrine of Man (for one basic fact about Man is that humanity exists in two sexually differentiated forms), it is significant that the 1948 Lambeth Conference Committee reporting on the doctrine of Man seemed quite unaware of the relevance of sex." (The Man-Woman Relation in Christian Thought, pp. 258-9).

We may add that in the report of the 1958 Conference there is a long section on the family which begins with a paragraph headed "Theology of Sexuality and the Family", but all that this contains is simply an account of the biblical view of the different purposes of marriage: it makes no attempt to answer what Sherwin Bailey maintains is the fundamental question, what is man, and what is woman? In these circumstances, all that one can hope to do is to outline various representative views held by individual Anglicans, in the hope that this may give us some idea of the different trends of thought which are to be found in the Church of England at the present moment.

First, there is what one might call the traditional view, derived from and supported by the Christian sexual tradition of the past. This view sees the woman as subordinate to the man in the order of creation, and it may be implied also that the male is the norm of humanity and that the man, in himself and by himself, constitutes the being whom God has created in his own image. Those who maintain this opinion take their stand on the words of St. Paul in the eleventh chapter of the First Epistle to the Corinthians:

"But I would have you know, that the head of every man is Christ, and the head of the woman is the man; and the head of Christ is God. . . . For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman, but the woman of the man: for neither was the man created for the woman; but the woman for the man." (I Cor. XI 3, 7-9).

There are three relevant points here:

(i) The man is the head of the woman, and the woman is therefore subordinate.

(ii) The woman derives her being from the man.

(iii) The man is the image of God, and it seems to be implied that the woman does not, in herself and by herself, exist in God's image, but has a share in this kind of existence only in so far as she reflects the character of man.

The first two of these propositions, the subordination of the woman, and her ontological derivation from the man, are maintained by Father Stephen Bedale, of the Society of the Sacred Mission, in an article which he published in The Journal of Theological Studies, in 1954. According to Bedale, the second proposition explains the first: The woman is subordinate precisely on account of the fact that she derives her being from the man. St. Paul's assertion of male headship is at the same time an assertion that the man is the source of the woman's being, since in biblical Greek the word κεφαλή (head) is closely associated with the word ἀρχή (beginning), and so, "while the word κεφαλή unquestionably carries with it the idea of 'authority', such authority in social relationships derives from a relative priority (causal rather than merely temporal) in the order of being." With this statement the relevant section of the article ends. No attempt is made to explain exactly what is meant by affirming that the woman derives her being from the man, nor to elucidate further the connection between this fact and the necessity for the woman to be subordinate to the man.

Perhaps at this point I might be allowed to add a few comments of my own, by way of carrying Bedale's argument a little further. If we take seriously the Pauline affirmation that the man is the source of the woman's being, we are bound to understand it in some sense other than the purely biological: biologically it is equally true to say that the man derives his existence from the woman. But the unique thing about man is not, in any case, his physical body considered in its biological aspect. The essential being of man, the thing which distinguishes him from the animal creation, is his existence in the image of God. So that, if we say that the woman derives her being from the man, what we really mean is that the woman derives from the man her existence in the image of God. And in that case Bedale's argument ultimately includes, by implication at least, the third of the propositions contained in the Pauline passage: That is, that the woman does not exist in the image of God in herself and by herself, whereas the man does. Finally, this fact about the ontological status of the woman would help to explain the connection between the idea that the man is the source of the woman's essential being and the idea that the woman should be subordinate to the man. To exist in the image of God means to receive God's Word and to respond obediently. If the woman has no independent existence in God's image but derives this aspect of her being from her connection with the man, then her only way of hearing and obeying God is by hearing and obeying the man.

There are one or two other Anglican writers who appear to take the passage in I Corinthians as the basis of their view of the relation between the man and the woman. The Archdeacon of Taunton, for example, the Venerable G.F. Hilder, writing in Theology, affirms the idea of the woman as subordinate to the man in the order of creation. He admits that



the subordination of women may be due to some extent to the results of sin, and may reflect "the servile state into which, from sonship, man himself has fallen", but he goes on to suggest that "just as man's fallen condition of servitude is the perversion of a creaturely state of filial dependence upon God, so it is at least possible that the fallen servitude of woman only exaggerates, perverts and marks the true subordination to man which is her place in creation." This opinion is quoted with approval by Dr. E. L. Mascall in his pamphlet Woman and the Priesthood of the Church. The argument of the pamphlet is directed specifically towards proving that women should not be admitted to the ordained ministry, but it does contain a second incidental reference which throws some light on Dr. Mascall's view of the doctrine of man and woman in general, and as this raises a theological point which may be important it is perhaps worthwhile to mention it. Mascall is replying to an assertion made by the Right Reverend Glyn Simon, to the effect that Christ, in the Incarnation, assumed not male human nature but human nature in general, since neither man nor woman alone make up what we understand by human nature, and, after pointing out that this second statement has been made use of in a very alarming way by some of the more extreme Roman Catholic Mariologists, he continues: "It is surely necessary to hold that the exercise of priesthood by our Lord in the male sex does not in the least render incomplete the offering of universal human nature in consequence of the hypostatic union." This statement seems to me logically to entail the androcentric conclusion that the male sex in itself constitutes human nature, and that no essential element is added by the female sex.

It is difficult to say whether the theological opinions I have just described have any positive or dynamic influence on the life of the Church of England and its attitude to society. One gets the impression that, however sincerely they may be held and whatever elements of truth they may ultimately be found to contain, they have been evolved chiefly to provide a theological justification of the practical status quo. In the life of the Church women are excluded from the priesthood on the grounds that they are less fitted to exercise authority than men, and on the whole they do not have any great share in the government of the Church in general. If this theology of subordination were to be taken in real earnest, it ought no doubt to mean that the Church should oppose the giving of responsibility to women in the life of society as a whole. What actually seems to happen is that the Church of England does not offer very much of a welcome to the professional women who are accustomed to the exercise of responsibility in secular life. They are not in any way actively opposed, but their existence within the local Christian community may be tacitly ignored. Canon Fenton Morley speaks of a reluctance "to accept the changed status of women in the world" and maintains that it is high time that the Church as a whole, and the local parish in particular, began to think more seriously about its ministry to professional women in positions of responsibility, who probably have the impression that the Church does not understand their problems and is not particularly interested in their work.

A second, and completely different, view of the being and status of men and women has been put forward recently by Dr. Sherwin Bailey in his book The Man-Woman Relation in Christian Thought. Dr. Bailey begins, not with St. Paul, but with the creation myths in Genesis, and in particular with the affirmation in Gen. I.27: "God created man in his own image, in the image of God created he him; male and female created he them."

It is impossible for us to determine with any precision the idea of God held by the original author of the verse, and therefore we cannot know for certain what the priestly writer meant by the image of God in man. But this is ultimately irrelevant. As a result of the Christian revelation we know the God of Genesis "not as undifferentiated Being, but as a divine unity of three 'persons' in harmonious confrontation." Consequently, man, by whom God's own nature is reflected, is essentially what Bailey terms a "being-in-relation", and his existence is essentially "existence-in-community": the individual human being is unable to recognise and fulfil his true nature except in relationship with other men and women. Bailey then goes on to adopt Barth's theory that "the relational image of God in its Manward aspect is specifically and exclusively sexual, and consists in the general relationship of man and woman." In answer to Brunner's contention that the image of God is to be discerned in any responsible personal relationship, regardless of the sex of the persons concerned, he maintains that this view fails to do justice to the inner meaning and metaphysical character of human sexuality. (QUOTATION from DSB pp. 269-271). So much for man's original creation.

The restoration of God's image in man includes the restoration of "harmonious creative relation between man and woman." In Christ, "sex assumes its real significance, for in him alone can man and woman find the disciplined freedom which enables them to learn through their relational experiences something of the deeper meaning of their masculinity or femininity." It will be obvious that Bailey rejects the view that the man in himself constitutes the humanity which has been created in the image of God and the related ideas of male headship and female subordination. The nature of true sexual order remains to be discovered - not through abstract reasoning but through "sincere and responsible relationship". However, it will always remain intrinsically "an order of mutual complementation wherein neither sex is subordinate or superordinate to the other."

To put this view into practice would mean the acceptance of the duty of sexual partnership in every sphere of life. Bailey considers that all single-sex institutions are to some extent questionable. He would reject the idea of male headship in the family, although it is not especially clear what he would put in its place, and within the life of the Church he would presumably argue that women should be admitted to all the offices from which they are at present excluded. Some of Dr. Bailey's theological views are perhaps open to criticism, but his book is important both because it is a much-needed attempt within the Church of England to produce a coherent and constructive theology of man and woman, and also because it does come to grips with the changed and changing social situation in a way that the more conventional view fails to do.

The two views I have described seem to be entirely opposed to one another. Nevertheless I think there may be some element of truth in both of them, and that it is important that we should try to see it.

On the one hand the Pauline view is not to be too hastily rejected. One can reject it in two ways. One can say, in the first place, that he was dealing with a particular situation in Corinth which no longer exists today, therefore the theological principles he evokes to settle the matter are no longer relevant to us. But it is true of a good deal of N.T. theology that it was first formulated and made explicit in order to deal

with practical situations in local churches, and it may in spite of that be true for us today. Are we to reject, for example, what Paul says in Galatians about the Law and justification by faith simply because the circumcision controversy is no longer a live issue? Secondly, it is often said that Paul's views of the place of man and woman in the order of creation are derived from the myth of Adam and Eve, and we need take no notice of them because we know now that the myth is scientifically incorrect and in any case it simply reflects the social conditions of the writer's own day. But the fact that the mythological details are scientifically incorrect does not necessarily mean that the story contains no theological truth. The details of the first creation story are incorrect - it took longer than 6 days for the universe to come into existence - nevertheless there is in it profound theological truth concerning God as the sovereign Creator who brings all things into being by his mere Word, and affirms the essential goodness of the physical world. Again, the story of Adam and Eve may indeed reflect the conditions of the writer's own day. But the point is that the writer believed this element in his own world, i.e. the subordinate position of women, to be in accordance with God's will, and if we believe in the authority of the Bible at all we are bound to take notice of this. A great deal of biblical truth is the result of prophetic insight into historical situations and events, and it is not altogether clear why we should accept this in the case of, say, the 8th century, prophets and deny it when we come to the author of Genesis II.

I think it is important also that we should consider Dr. Mascall's point about the male human nature assumed by Christ. Dr. Bailey would say that this was due simply to the fact that just a Christ had to be an individual belonging to a particular race, and was therefore a Jew, so, as an individual he had to be either male or female, not both. But it was not chance or mere haphazard choice which made Christ a Jew. Theologically it means for us that it is the Jewish religions tradition, not the Greek, which was affirmed by the Incarnation as the ultimate truth to which men and women must conform. In the same way one could argue that the assumption of male human nature by Christ means that it was the male sex which constituted the true human nature made in God's image, and that it is to this type of human nature that all human beings are intended ultimately to conform.

We must, then, take seriously the views of St. Paul and the arguments derived from them. On the other hand, we must also affirm the view based on the statement in Gen. I that God originally created both man and woman in his own image. We must in some way affirm the God-given equality of men and women and their joint existence in God's image and likeness. We have to admit the apparent contradiction between these two different views of the being and status of man and woman, and we must look for some theological solution which will ultimately resolve the contradiction.

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### III. PROPOSALS FOR SPECIAL STUDIES

#### A. The Single Man and the Single Woman

Dr. Marga Bührig

(A Group worked on this subject. We do not include its final report, but rather the initial paper offered by Dr. Bührig).

Like most of the questions dealt with in our Department, this one has two different aspects. The problem arises because it is possible, in our industrialised society, for a man or a woman to live alone. On the other hand, biblical theology rightly points out the significance of celibacy in the New Testament and in the Early Church. But between these two points of view there is a deep cleavage, because it is not simple to translate the pronouncements of the Bible (in an entirely different social background) into modern terms. Have the Churches really any conception what celibacy, deliberately chosen and accepted for the sake of the Kingdom of God, could mean for the world?

In modern society, with its increasing industrialism, it is possible for men and women to live alone, free from any family ties. There is less and less contact between their work and their family life. This situation is quite new, at any rate for women. In earlier societies, single people lived within the framework of the "wider family" or in a religious community (Order). Today, on the other hand, it is possible for a single person to exercise his or her profession or occupation without any family ties at all. But this isolation creates human problems, for work only makes demands on part of one's personality, and in many occupations the deeper levels are never touched at all. This applies both to married and unmarried men and women, but in the case of single people the question is particularly crucial: How can they achieve a full human life, and make their full contribution as members of society and of the Christian Church?

There are certain obstacles to this integration:

1. Single women especially come up against the prejudices of society, which assumes (often quite wrongly) that they have never had an opportunity to marry. The single man is in a much better position here, although psychologically speaking he may not have chosen to remain single. But society must recognize that there are some men and women who have chosen the single life of their own accord. This is one of the points where sound biblical teaching about marriage and celibacy would be important for society.

2. To-day, a person's status in society depends increasingly on their position in their occupation (no longer on their name or their family tradition). To the full extent this applies only to men. A woman is seldom, or never, accepted on the basis of her achievements, because there is still a deep-seated idea that her first job is to be a mother. And she is expected to retain her motherly nature and be a good mother, even under the new conditions in society. But how can she, when she has to deal with so many different people (who are

constantly changing), as nurses and social workers have to do to-day? The old concept no longer fits - but have we a new one? Must we not try to form new patterns, based on the biblical view that man and woman were created for one another by God, patterns which can cope with the new conditions in working life to-day? In modern professional life, men and women - very often married men and single women - are cooperating in the same work. What form should this partnership take, and what does it mean to the single man, or the single woman? The latter often looks for more from this cooperation than she can find in it, for partnership at work is not a compensation for marriage. Have our churches any patterns or norms which are helpful in this situation?

3. If we have no such norms, the question is apt to slip into the purely sexual sphere. The more the cooperation between men and women at work is de-personalised, so that it does not matter whether the work is being done by a man and a woman or by two people of the same sex, the more strongly the atmosphere is sexualized. What is the significance of this for single people?

a) For men it means a tremendous temptation not to marry, because a man can easily find sexual satisfaction within his own social circle, although most of the girls would like to marry.

b) Women of the younger generation report that their married (and unmarried) colleagues offer to have sexual relations with them quite frankly and without sentimentality. "If you want a man, just ask me." (Sometimes young men receive similar offers from women). The whole problem is complicated by the widespread view that without sex-experience a person cannot be completely developed (this is clearly the trend of thought in certain schools of modern psychology). Many of the tensions between older and younger women at work are due to this, especially if younger men are placed in positions of authority over single women.

Lastly, the question of sex-repression has not yet been settled in our Christian churches and deaconesses' houses. It is true, it is more difficult than formerly to remain unaffected by the whole question, for sex-problems are discussed to-day with complete frankness. But this very publicity leads to new forms of repression, for it is the people of the finest type who feel disgusted when they see the over-emphasis on sexuality and the public exhibition of sex in many forms of clothing and behaviour. How can the churches help here? There are many places which give training for marriage, courses in marriage counselling, etc. But is any training given on an equal footing, to help and counsel people who are not married? Is there any positive evaluation of asceticism, not for its own sake, but as an exercise in the service of the Coming Kingdom and its Lord? Is not the old ideal of virginity too individualistic, too self-centred, insufficiently related to other people? In the New Testament, marriage and celibacy are always spoken of in relation to one another and in relation to the Kingdom of God (cf. I Cor. 7). That is what our own teaching should do too.

It must be made clear also that the relations between men and women are much wider than the sphere of sex.

Single people, both men and women, would find it easier to solve the sex-question if society had not lost sight of this fact. For instance, a single woman would not find it so hard to do without sex-relations if she had more personal and social contacts with men. But how can she in a working environ-

ment which is so impersonal, and in an age when families have so little time and opportunity for family life? Many churches perceive how necessary this is for a family, and produce theological arguments to support it; but in so doing they completely forget the people who are not married! The familiar "women's groups" (where very often there is no place for single women) and the committees entirely confined to men should make way to mixed groups of men and women which would undertake practical work in all the churches.

4. Finally, one more aspect. In the purely secular sense, single people have too much personal freedom. It is true, they have obligations in their work; but in their personal life and what they do with it, far too much is left to their own initiative. They are always free to do, or not to do, whatever they like. They can always ask themselves whether it is worthwhile to spend their leisure-time in certain organizations or societies. In earlier times single people had certain constant relationships with their own families and neighbours. These may not always have been very satisfying, but they did at least exist and they compelled the individual to conform and to rub along with other people. To-day in our pluralist society, we live in a constantly-shifting web of human and occupational relationships. Instead of a few permanent relationships, we have a tremendous number of superficial contacts. It is true, this is a problem which affects everybody, not only single people; but it is harder on single people, because they have no deep human relationships.

If we regard these facts in the light of the New Testament, we shall notice that the excessive freedom of single people to-day is true freedom only if the whole person with all his or her gifts places himself or herself at the service of Christ and his Kingdom. Then unity will be created out of division and the scattered energies will be directed towards a single purpose. But if single people are not really drawn into the life and mission of the Church, unless they really commit themselves, they may become very critical or always tired - always there, but never really at home. This raises the question of patterns of communal life and service. Are the deaconesses' orders or the new brotherhoods and sisterhoods which are springing up everywhere to-day the only possible answer to this question? And is their view of celibacy as a life-long decision the right view, in the light of the New Testament? Does the New Testament regard the celibate life as a vocation or rather as a call to fellowship with the Living Christ, which may take the form of celibacy?

Whatever we may think in detail about these questions - and a great deal more thought and work and experiment should be done in our churches in this direction - one thing is clear: it is only because of the presence of the Coming Kingdom that marriage can be regarded as a symbol of Christ's relation to his Church, and that celibacy can be accepted gladly as a form of freedom and service.

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B. Part-Time Work for Married Women

(The following pages constitute a summary of the discussions and the resulting recommendations.)

Background: Several earlier consultations (Davos 1955, New Haven 1957 and Odense 1958) asked that something be done on this subject. At the Spittal 1959 enlarged Working Committee, Dr. Barot again brought before the Committee the urgent need for some work to be done on the question of the opportunities for part-time employment of women. It had been hoped that three projects might be carried out: in Birmingham, England, Hannover, Germany, and Mulhausen, France. Areas were chosen where it was thought that the churches might take the initiative in obtaining the cooperation of employers and trade-unions in some experiments in part-time work employment. It had not, however, been possible to carry this out, and the question has been referred back to the present consultation.

The Working Group decided to widen the scope to the employment of women in general and to look at the situation which prevails in most areas of the world to-day. This situation is one in which an increasing number of married and single women are occupied in gainful employment outside their homes. Against this background, the question of opportunities for part-time work in the professions and industry is examined.

Married women gainfully employed an established fact

At the first meeting members talked of the situation in their own countries, and everywhere the picture seemed to be the same. This is all very clear in industrial countries and has already appeared with particular urgency in emergent countries. In all social groups the assumption appeared to be that young women married, continued to work after marriage and, although they might withdraw during the years when the children were young, returned to work at a point when it appeared to the mother that the children were no longer dependent on her continuous presence in the home. While this was not a universal practice, it was sufficiently widespread to be recognized as a factor of great importance in present-day society, whether urban or rural.

The question of motivation was discussed. Some studies have already been done, notably in Canada. These motivations appear to arise from a multiplicity of reasons:

- desire for more income (because of the rising costs of living, or a heightened standard of life);
- the intent of parents to provide higher education for their children;
- the desire of women trained for some special types of work to make continuing use of their abilities;
- making use of the greater amount of leisure time made possible by increased urbanization and labour-saving household equipment;
- the increased life-span. Allowing for a 30-year period for married life, with 15 years for child-raising, this leaves 15 years for occupational interests;

- the economic and developmental needs of certain emergent territories.

### Employment of Women a continued and inter-related Likelihood

Whatever the motivation, this practice of employment outside the home appears to be a phenomenon that is to characterize all our societies for a considerable period of time. Quite obviously, this presents a challenge to the churches and to all Christian groups interested in family and community life. Any work done on this question should be regarded, not as an isolated social problem, but as one aspect of the total question of changing family and community patterns.

### Possibilities of Real Choice

In some areas of the world, and in certain social groups in all parts of the world, economic and social circumstances make it inevitable at the present time for women to undertake whole-time work outside the home. Nevertheless, the Church should be trying to influence the direction of our economic life, in order that women may have a real possibility of choice as to whether they work or do not work, and whether full or part-time. The Church should also take the responsibility of pressing married women with families to consider seriously the merits of part-time work as opposed to full-time. Where there is no choice, the Church might seek to minimize the possible ill-effects on themselves and on their total family life, e.g. by the provision of day-care for small children, and by extending the various ministries of the Church to men and women at their places of employment.

### The Home still a Primary Responsibility

While it is recognized that the desire and need for women to work after marriage is a fact in contemporary society, we should also wish to stress the significance of her rôle as homemaker and mother and the fact that through the bringing-up of her children and her relationship with her husband the married woman makes an essential contribution to the total society.

### Family Relationships

For harmonious and satisfying family relationships, we believe that more flexibility in the traditional patterns of family life concerning the respective rôles of husband and wife, in the sharing of family duties, should be accepted by the Church and society. The rôle of the husband and father is as important as that of the wife and mother. Boys and girls should be educated on a footing of equality in mutual respect for each other as persons and sharing common tasks, so that they may be prepared to take their places in family and community life.

### Concern of the Church

This gives the preachers and teachers of the churches a new responsibility to stress to their members a right partnership between men and women. More specifically, they should help young people preparing for marriage to appreciate the changing patterns of men-women relationships, with their resulting effects on every aspect of family life.



If the Church is truly concerned for people as persons, and with the quality of family life, it must recognize the demands made upon men and women in a changing social and economic order. If, as is evident, a part of this changing order is the employment of women outside their own homes, then it should seek for ways and means which both safeguard family life and meet the needs and desires of individual men and women. One first step would seem to be to explore with leaders of industry and government the possibility of organizing part-time employment for women. Provision needs to be made for adequate vocational training for women and for re-training where necessary. It is recognized that there are many physical and psychological problems in this, but we do not feel that they are insuperable, if the Church is willing to face the challenge of a society increasingly dominated by economic considerations. The Church must discover and proclaim the will of God for men and women in a world of rapid social change, urbanization and growing industrialization.

Recommendations to the Working Committee from the Consultation

(as adopted by that Committee, meeting at St. Andrews)

1. The Department should be invited to produce a statement, setting forth what it considers to be the basic principles which should guide our thinking about family life in modern society.
2. In order to awaken the Churches to the urgency of these problems, a consultation or a study conference, sponsored by the Department on the Cooperation of Men and Women, should be held at Bossey, planned in cooperation with the Bossey staff. To this meeting, leaders of industry, government, and the Churches, and employed women should be invited. Participation should be extended to inter-governmental organizations and to other international bodies interested in the subject. It is hoped that such a conference would provide valuable study material and open up ways for further action. The consultation should be directed towards a study of the impact on Church, family and society of the increased employment of women outside the home. It is recommended that similar conferences be encouraged in other parts of the world, e.g. Africa or Asia, as opportunity occurs.
3. The recommendation made at Spittal in 1959 for pilot studies on the possibility of part-time employment of women should be carried out in countries selected by the Working Committee.
4. We recommend that the Department send information on this subject to the member Churches and to the appropriate organizations interested in it. Member Churches and appropriate organizations in their turn should keep the Department informed of developments and studies in their own countries, in the field both of: a) part-time employment for women; b) and of experiments in new kinds of ministry to employed people.
5. Because in our time men and women must learn to cooperate in a variety of relationships in Church, family and society, we recommend that other Departments of the World Council of Churches should be alerted to the serious and urgent situation created by the impact of new patterns of work and family life on modern people and especially on youth. The

Church, by its attitude to marriage, tends to alienate women from the Church. There is a need that each relevant Department within the World Council of Churches should be actively interested in this concern and include it in their programmes.

C. Responsible Parenthood and the Population Problem

(At the request of the Commission of the Churches for International Affairs, the Department on the Cooperation of Men and Women in Church and Society has been asked to give special consideration to the statement prepared by the Study Group, which met at Mansfield College, Oxford, England, in the spring of 1959, under the joint auspices of the International Missionary Council and the World Council of Churches).

Presentation of the Subject by Dr. Madeleine Barot

Why does the question concern the Department on the Cooperation of Men and Women in Church and Society?

Starting with the place of women in the Church, and moving towards the question of the responsible and respective place of men and women in Church and society, we are now being urged to enter more and more into the question of the Family.

Because the World Council of Churches has no specific department to deal with the family, and as many Churches, groups and organizations want the W.C.C. to give some thought, especially to 'Responsible Parenthood', it seems logical for this Department to give the matter consideration. The question of Responsible Parenthood is in the minds of most people closely related to the question of the cooperation of men and women. It concerns the status of women in society. Our consultations bring together a larger number of women than in any other part of the W.C.C., and a mixed group of men and women such as this is an asset to the fuller consideration of the problem.

In 1956, the Central Committee, meeting at Galyatö, was given the problem to consider as one of great urgency. This was a time when many world organizations were discovering the critical nature of the population pressures. The World Health Organization started broadcasting statistics. The Food and Agriculture Organization sounded the alarm of inadequate food-supplies for the increased number of people.

### Statistics

Here are some of the figures about population explosion:

In the first century, it has been estimated that the population of the world was about 300 million. By 1650, the estimate was around 500 million, or an increase of 2 million in seventeen centuries. In 1750, it had become 700 million, or an increase of 2 million in just one century. Then came a period of tremendous increases. By 1830, the estimate was 1,000 million. In 1930 it was 2,000 million. In 1963 the estimate is 3,000 million. By the year 2000, the estimate stands at 6,000 million.

If this is put into birth rates, it means an excess of births over deaths of 44 million per year, or 120,000 per day, 5,000 per hour, 80 per minute. Another way of considering this is to see that in China, for example, as far as we can tell, 45% of the population is below 18 years of age.

Still another way of looking at this is that in 600 years, at this estimated rate of increase, each inhabitant of our planet will have only 1 square meter to live on, all the ocean space included. In 5,000 years the sheer weight of so many people will be too heavy for the earth to sustain!.....

As between rich and poor countries, the rate of growth foreseen between 1960 and 1980 is 74% for the former and 180% for the latter. The richer countries, having more food supplies, will be less affected than the poorer countries, where starvation is already a problem.

### The Different Solutions

The problem of over-population is not new. There have been solutions attempted in various parts of the world. Poor countries, unable to increase their food supplies, have sent their people abroad. There has always been migration of populations. In many countries there have been for long all kinds of customs involving abortions, or child exposure, or means of contraception.

To-day, however, the matter is being taken in hand by some governments. In Japan, where over-population is a serious problem, legal abortion is very much the custom. In India, several states advocate sterilisation of women after the birth of the third child. In contrast, in my own country of France, it is punishable by imprisonment to even speak in public about the pressure of population.

The way for us to study this question is to start with some serious theological thinking. One result of this concern of over-population has been a series of new studies on the Christian doctrine of marriage. What is real marriage, and what is the Christian doctrine of marriage? Is it solely for the procreation of children, or have sexual relations a value in themselves apart from the procreation of children?

The Protestant Churches have already produced very interesting material on the subject. The Roman Catholic Church is also concerned. In 1951, in

his widely-famed pronouncement, "Casti connubi", the Pope stated that some kind of contraceptive methods could be used. Without going into details, one may say that the Roman Catholic Church has already given up the idea that marriage is for procreation only and that it sees the importance of the unity of the couple. The Orthodox Churches, on the other hand, do not accept any kind of avoidance of procreation other than abstinence.

What the Bible has to say on the subject is important to discover. For the time being, theologians do not seem to have found much real guidance. Much of the thinking has come from non-theological sources. Where population pressures are high, theologians start having more liberal ideas on the problem. When the question is less urgent, the whole problem is allowed to sleep, because it is a really difficult, disturbing and baffling question to deal with. In Africa and Asia, the dominant idea still seems to be that children are the main riches, and the more the better.

### Working Group Statement

The members of the "Uplands" Consultation make the following observations, which are respectfully submitted for consideration by the Working Committee of the Department on the Cooperation of Men and Women, by the W.C.C. Central Committee and by the I.M.C.:

1. The fact that the Churches have begun to give serious consideration to the subject of responsible parenthood and the population problem through the W.C.C. and the I.M.C. is very warmly welcomed, and the conclusions of the Mansfield Report are heartily endorsed. \*)

2. This Consultation recommends that consideration of this issue be continued, not solely from the point of view of "population explosion", but rather in a broad Christian context, which should include:

- a) the growth of Christian concern for the position of women and respect for their dignity as persons;
- b) a deepening realization of the potentialities of, and the need for, responsible cooperation between men and women in the whole of life.

\*) The Orthodox member of the group made a statement in accordance with the note on page 4 of the Mansfield Report. She drew attention to the different teaching and practice of the Orthodox Church, which holds that "parents have not the right to prevent the creative process of matrimonial intercourse, and that God entrusted to them this responsibility for child-bearing with full confidence that this Providence would take care of material and other needs."

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#### IV. CONCLUSIONS

##### Reflections on the Past Ten Years

The Rev. Dr. Mossie Allan Wyker

As we leave this consultation, we are really at the beginning of a new era. Those who go to the Third Assembly at New Delhi will be planning ahead for the next six-year period.

Dr. Visser 't Hooft spoke directly to this Department when he said to the Youth at Lausanne:

"Europe finds it difficult to adjust to a new world, which does not regard it as the centre of the universe. While some Europeans cling to the old patterns and refuse to accept the fact that times have changed, others come to the conclusion that Europe no longer has a rôle to play. Only a few seem to create a new image of Europe..... God is not on the side of one part of Europe against the other. God is the Judge and Saviour of both."

As we have worked through the past years on many of the complicated problems of the cooperation of men and women, our methods have not always been right, nor the positions we have taken. So, as we are both at the end and at the beginning of a period, we stand under God's judgment, and we are called upon to build "the new image".

As I look back to the 1948 meeting of fifty women at Baarn, Holland, before the World Council of Churches was formed, I remember how impressed I was by the women themselves. They were women of stature, not coming to represent their women's organizations, nor to promote women's rights. They were distinguished women in their own fields. Just recently at a meeting, a theologian recalled Sarah Chakko in her debate with Karl Barth at Amsterdam which he so well remembered after all these years. There was present also our own Madeleine Barot, just out of Cimade, Mary Ely Lyman (the first woman to hold a chair of English Bible at Union Theological Seminary), Mrs. Niemöller, Dr. Kathleen Bliss, Dr. Schwarzhaupt, and many others. They were convinced that if a World Council of Churches were to be formed, it should search for ways in which women could also participate.

Since 1951, when I became a part of the Committee, it has been exciting to follow the development. You have no way of knowing what a difference there has been since those first meetings. During those early days, everybody talked - and nobody listened! This one is the most objective, the fittest from the promotion of the special interests of women. It has been held in a relaxed atmosphere where different points of view have been expressed but where we have trusted each other.

On many of the issues, we have come a long way. In 1948, those who invoked the principle of the Apostolic Succession said there could not be any possible discussion of the ordination of women. Now, by competent theologians

(not Anglican) we hear it said: "There are no theological reasons why women cannot be ordained". I remember, when Madeleine Barot visited the United States in 1954, she gave us a list of statements from Leviticus which European theologians quoted regarding women, their impurity, etc. I exclaimed against it and she replied, "Then answer the theologians". I assured her I thought we could, but we would begin with Jesus and the Gospel message - not with Genesis and Leviticus. A few years later, Mlle. de Dietrich led us in a New Testament study. Look at the progress within the United Presbyterian Church in the USA! The Presbyterians rejected ordination of women for a number of years. Then Dr. Eugene Carson Blake became interested, saw that a committee was appointed composed of people both for and against women's ordination. After a year's study, the committee unanimously agreed there were no theological reasons why women could not be ordained. A resolution was presented to the Assembly and the vote was in favour of ordination. We have listened here to-night with interest as Margit Sahlin has told us of her doubts and uncertainties regarding her own ordination. A submarine commander has been quoted as saying: "There is no loneliness in all the world like the loneliness of command." The big step is to make the decision. Miss Sahlin has told us of her complete assurance at the moment of ordination, that it was right. This, too, is part of all that our Department has watched when, a few years earlier, we would have thought it impossible.

In the development of the women's organizations in the United States many changes have come about. In the beginning, women read in the 'Book': "Go, even to the uttermost parts of the earth". And they were naive enough to believe that if this was what the 'Book' said, then someone must go! Since then there have been many developments. At one time, even Dr. Barot confessed that she was disturbed by the separate women's movement, but now she is telling us of the wish of women in other parts of the world to form their own. The development is not yet at its climax for, as we look ahead, we are saying: "When women can share fully in the life of the Church, then women's organizations will disappear". What is the next step? The answer is that we are entering a new day and we must find the new image. This is where our Department can be helpful. Madeleine Barot goes to Africa, and she tells us of many new opportunities there. Without the Department serving as a kind of gadfly, many matters would never have come to the attention of our national groups.

There are many new opportunities. I think of the message from the Queen of Buganda: "Send us leaders for the training of our women. Our men are going off to other countries to be trained. Unless the African women are educated, Africa will never make the progress she needs to make!" Or the address given to men by a young American Negro at a meeting in Pakistan: "You women must come out from behind their veils - they are the mothers of your children and the centres of your homes - if they are not part of your society, how can they help the children be a part of the new order?"

Before coming to Europe, I wrote to American leaders asking them what in their judgment should be the next steps for the cooperation of men and women in Church and society. Here are some of the things they see:

For a 'Free Church', where for a number of years they have ordained women, where women are included in most of the administrative levels, the answer was to press for a 50/50 representation on governing boards. And in the General Convention we must come to a point where we would be willing to accept a qualified woman as president. This has already come up for consideration a

number of times, and they may not be too far off.

Parenthetically, it should be noted that it is often to the Y.W.C.A. that we turn for women's executive leadership, because they have well trained their executives. The churches have not yet produced enough women who are good administrators.

Another man's point of view, and he is one who works in Europe and in other countries as well, is that women must move away from the assumption that they "influence others" and be willing to accept the call to actual responsibilities. Kathleen Bliss has said this vividly. Women through the centuries have influenced their husbands and sons in political life. Now they must show the kind of courage it takes to accept leadership responsibilities and be willing to take the criticism involved.

Dr. Blake stressed the fact that within the National Council of Churches in the U.S.A. women have from the beginning held important positions. Their influence is properly an individual and personal one, due to their competence rather than to the fact that they are women.

Another reply was from a member of the Evangelical and Reformed side of the United Church of Christ in the U.S.A., in which their first woman was ordained in 1948, and now they have 20 ordained women. His suggestion was also on the need for leadership and competence.

A final word as to the future for this Department. Whether the Department continues as it is, or whether it merges with others, each of us must carry on from the point which we have here reached together. Our responsibility is to do in our countries and in our churches around the world, all that we can in this area. The Department should be able to count on us to continue the study and action programmes through our churches.

As we struggle to become persons, God will use us as He chooses, and we will be a part of the evolution of the human race. I once saw a cartoon of a little cocoon on the limb of a tree. It looked overhead, saw a beautiful butterfly and said, "They'll never get me up in one of those things!" My comment is that the little cocoon doesn't have a chance. In spite of itself it will evolve into something better. This is the story of evolution - of eternal life. May we fully share in helping develop cocoons into butterflies!

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The Ministry of Women in Sweden

The Rev. Dr. Margit Sahlin

The Church of Sweden is a privileged church. It is an established national church with a rich, in essential things, unbroken liturgical tradition from the mediaeval church, marked by the advantages and difficulties of the inherited past. Some 86% of the population are baptized and confirmed, about 91% are married and 96% are buried, according to the rite of the Church of Sweden. But very few - about 4% - are churchgoers, and the vast majority are totally outside the life of the church.

Many parishes are hopelessly large. Some years ago the most extended one, in Stockholm, included 120,000 members. Still, there are some with more than 60,000. The clergy, being responsible for the vital statistics and civil registration, is heavily loaded and has little time for house-to-house visiting, pastoral care or new ventures in evangelism. On the whole, the Church is generally considered rather out-of-date and inadequate for the needs of modern life.

There is very little organized lay work and, until recently, hardly any full-time lay workers employed. As for women's organizations, until the foundation in 1943 - 46 of the different "Diocesan Boards of Sweden's Church Work" and, in 1947, of "the Church of Sweden Women's Council", there did not exist anything but sewing-guilds. The latter are very important and essential to the economic support of all kinds of church work, such as missions, etc., but they are not fit for the needs, for example, of modern professional women. The secular women's movement, started by Christian inspiration but never understood and appreciated by the official church representatives, has turned more and more away from the Church. In 1940, for example, there were very few prominent women, - authors, politicians, leaders of organizations, etc, - who took a positive attitude towards the Church. With few exceptions, their attitude was either hostile or at the least indifferent.

This was the background of the impassioned struggle about the ordination of women. Because there was so little place for women in the active work of the Church and so little responsibility given to them, the idea of ordination represented far too large a step to be taken.

In this situation an important event took place when, in 1948, the recently found "Church of Sweden's Women's Council" started a training-course for women's church work. It was considered rather an audacious experiment to start a four months' boarding-school, when there was no church house available, no money and no guaranteed posts for the partakers to work for. But the course was a great success, and it opened new perspectives.

After a few years the ideas of that first experiment were carried on through the creation, in 1950, of "St. Katherine's Foundation" - a centre for training, retreats and conferences.



At St. Katherine's several conferences were held with representatives of women's organizations and church leaders on themes like "The Cooperation of Men and Women in Church Life", "A New Ministry of Women", etc, and very often the question of ordination arose, always provoking impassioned discussions; also in the newspapers.

In 1946, a clergyman had made a motion in Parliament to change the Civil Law, in order to remove the barriers to women's admission to the office of priesthood - this being, since 1920, one of the very few state employments not open to women. A committee, set apart for this purpose by Parliament, reported in 1950, the majority being in favour of opening up the priesthood to women.

After having been referred to different bodies and institutions, such as the two University Faculties of Theology, the Diocesan Chapters, a large number of 'parish councils', some women's organizations, etc. - provoking vehement discussions, the subject came back again to Parliament. From there it was referred to the Church Synod, which consists of 100 members (43 representatives of the clergy and 57 of the laity). At the Synod of 1957 there was an impassioned debate on the ordination of women, supported by violent struggles in the newspapers. The result was that the Synod, deciding against a qualified minority, asking the matter to be postponed for the time being, refused to recommend the proposed change in the Law. This negative resolution provoked a storm all over the country. Very soon - too soon, many said - the matter was taken up again. In 1958, the Minister for Ecclesiastical Affairs convoked a new, special synod, to deal mainly with this very question. Meanwhile, the whole situation had changed. It was no longer mainly a question of man-woman relationship, but of the fundamental conception of the Bible and of the relation of the Word of God to modern times. The suddenly-discovered, far-reaching consequences of the interpretation and adaptation of some particular texts for the whole understanding and use of the Bible forced many of the clergy to rethink the matter and to change their positions. At the Synod of 1958, the vote was quite different, and by a decision of the majority - 69 against 29 - the priesthood was opened up to women.

After forty years of debate, the law became valid as of January 1st, 1959. Now the burning question was: would there be any candidates applying for ordination. The one who was expected to be the first, Margit Sahlin, decided in this very tense situation, not to provoke a Church crisis, which threatened to be very grave. This regard for those of a different opinion was astonishingly accepted with understanding and respect. But the struggle in the Church went on with increasing bitterness.

In 1959, St. Katherine's Foundation had bought a house of its own near Stockholm, restored it and built an extraordinarily beautiful chapel, which was dedicated in September by Archbishop Hultgren. This remarkable event, which in a way changed the whole position of the women in the Church, became the starting-point of a new development. Dr. Sahlin, having applied to the Bishop of Stockholm for "venia", a licence to preach, in St. Katherine's chapel, did not get an answer in time for the dedication. The Bishop hesitated to take such a step. But the failure to answer stirred up a storm of indignation all over the country. When finally the Bishop decided to grant the licence, Dr. Sahlin was interviewed on the radio and in that connection was led to declare her intention to apply for full ordination. She said that the unity of the Church, in favour of which she had until then renounced her

right, had appeared to be a false unity, inflamed by dissensions, and maybe the moment to rethink the issue had now arrived. She strongly stressed that in this matter she did not act as an individual but as a member of the whole Church, not in order to realize a personal vocation but because the Church needed this breaking through.

At the Bishops' meeting in January 1960 the next step was taken. At the press conference connected with it, Archbishop Hultgren stated that three women had applied for ordination. In order to share the responsibility, he declared that he would himself perform one of the ordinations, that of Margit Sahlin, in St. Katherine's chapel. The others would be performed in Stockholm and Härnösand on the same day, Palm Sunday. Immediately following this sensational news, the "Confessional front", led by the Bishop of Gothenburg, Bo Giertz, announced their programme of action, with a 17-point statement on how to 'freeze out' the women-priests. The whole nation seemed to become involved in the excitement which followed and expressed itself by floods of letters, signed and anonymous, newspaper articles and other positive or negative demonstrations of different kinds.

The importance of the spectacular ceremonies of ordination, on Palm Sunday 1960, in Sweden, transmitted by press, radio and television all over the world, is not of course only that three women acquired a new opportunity to work in the Church. But the fact that the Church of Sweden has consented to ordain women has, to innumerable people, been a demonstration of the wish of the Church to be contemporary to its own times. Large groups of people, who had turned away from the Church because it seemed to be hopelessly removed from the modern world, are now showing quite a new interest in church life and in questions of faith. It certainly is no exaggeration to say that there is a spiritual revival in the air and that the discussions about, and the realization of, ordination of women has played an important part in this development. So this whole happening can be said to have been a very evident and very fruitful demonstration in the whole life of a church of the vital importance of the relationship of men and women and its involvement in all fields of theology.

The results in Sweden? The division of the Church, which had been so much talked of, never happened. The opposition all stayed in the Church and kept their positions. But there is much bitterness and, in many parts, a hard fight going on.

On the whole, it now seems clear that the painful years have been fruitful for the Church. Perhaps the sufferings endured may now appear as the pains of childbirth - the breaking through of a new spiritual epoch. We may be reminded of the words of Jeremiah (45:4): "Behold, that which I have built will I break down, and that which I have planted I will pluck up....".

The Rôle of A Christian Women's Movement among International  
Non-Governmental Organizations

Dr. Alice Arnold

There is always the question which is asked: "Why are there women's movements?" The French poet, Paul Valéry has said: "Mankind suffers from two evils - tradition and progress." Our discussions here at Uplands show how much we still suffer from the quarrel of the ancients and the moderns. The thirst for cooperation on the part of women, the feeling that men and women exist only in dialogue, only in relation to the 'thou', according to Martin Buber, or only in the community, is the reflection, to my mind, of the loss of the unity of the self, symbolized by the Paradise Lost. And in a world which is still a man's world, woman feels herself an alien and with very little influence. For this reason many of her questions about cooperation will have a different starting-point from those of men.

In the past fifty years, women have acquired many new political, social and economic rights. In the West, they had to struggle to obtain them. In many of the new nations, they are being granted rights as part of the new constitutions. There are some who question the validity of having women's organizations once suffrage is won, or the existence of a Commission on the Status of Women apart from the Human Rights Commission of the United Nations.

To this, it is fair to say that women's organizations were not created just for suffrage, but for many other reasons - for the welfare of women, for 'Peace and Freedom', for advancing the interests of professional women, etc. Women tried to join with men in support of some causes, sometimes with resulting difficulties. It was as recently as 1850, at the London Convention for the abolition of slavery, that two American women delegates were allowed to attend only by sitting behind a curtain in the gallery.

From many differing purposes, the women's organizations have grown and expanded into world-wide bodies, adjusting their work to new conditions and moving into new spheres of interest. And in recent years international women's movements have seen new opportunities open to them through cooperation with the United Nations.

Political Interests

When women were granted the franchise, they stood for office, but except at the municipal level found that it was almost impossible to combine family with parliamentary duties. Who is the married woman who can afford to spend the major part of her time in Bonn, London or Washington? So it happens that the voice of women cannot be heard at the precise points where matters of war and peace are being considered. Ways must be found for them to break through the routine of political institutions and to enter into the very citadels of political life, in order to bring about such changes as will enable their fuller participation.

Men are so little used to taking women into account except for love, family and cheap labour, that they find it hard to include them in planning the new society. At the Thessalonika Conference on "Christians in Areas of Rapid Social Change", organized by the Department on Church and Society of the World Council of Churches, with a proportion of 10 women to 150 men, questions concerning youth and women were almost completely absent. As one sociologist most humbly admitted, they had just been overlooked.

### Theory and Practice

The granting of rights per se is not enough, because traditional customs and prejudices are so slow to disappear. To enquiries made by the Commission on the Status of Women, governments may reply that opportunities for education are equal, whereas women's groups will answer, on the contrary, that because there are fewer schools for girls than for boys, the girls are not able to receive education.

There is often a great lag in the application of the principles of human rights. Are not these, which Emil Brunner has defined as indispensable to the dignity of man before God (right of one's own body, freedom of marriage, work, the owning of property, education, nationality, freedom of movement) the very rights for which the UN Commission on the Status of Women is struggling?

### Leadership Training

Women's organizations sometimes provide the only opportunities for experience in discussion, expression of ideals, definition of purpose, administration, leadership in groups, community experience, as well as opportunities for training abroad - all things seldom offered to women through government scholarships.

### National Values

On the national level women's organizations are often more free from economic and political entanglements and they can give priority to the kind of questions most apt to be overlooked by the mixed organizations.

It is possible that there has been a tendency to become too intent on reaching the 'grass roots' level and so of centering programmes too exclusively on "women's questions", such as the family, home-making, and as a result imprisoning women in their own small world, to which they have been relegated by society. This is why the international women's organizations and their meetings, and the ecumenical movement as a whole, are so valuable; for they encourage a return to the 'main causes'.

### Continuing Need for Women's Organizations

As long as women are not fully represented in government and public administration and, therefore, have few chances to speak through official channels, it is through the women's organizations that they will probably find their best opportunities to work on social and international questions and to acquire status and leadership. This in no way lessens the importance of working with the men.

### Christian Witness in International Organizations

The rapid extension of intergovernmental institutions has provided a new factor in the life of international agencies: the capacity to have consultative status with the United Nations, UNESCO, FAO, ILO. This task of the non-governmental organizations has led to the cooperative work of the W.C.C. and I.M.C. in the Commission of the Churches on International Affairs, which is doing such valuable joint work.

The consultative status with UN bodies has been the means of forcing us all to examine our consciences as world Christian organizations, to scrutinize our constitutions and to assess the programmes and principles of national organizations. Now that meetings are being held in many parts of the world, increasing numbers of leading Christians are in demand as consultants. As new nations are formed and Christianity is thought of as being identified with the West, it is more essential than ever that Christian organizations handle with care and wisdom the problems under consideration, whether they concern housing and urbanization at the Economic Commission for Africa, family welfare in a Workshop at Kuala Lumpur, or the minimum age of marriage at the Buenos Aires session of the UN Commission on the Status of Women.

### Cooperation between the International Organizations

The many opportunities for taking part in world affairs and for giving a Christian witness are a cause for reflection and demand education, increasing competence and more leadership.

There must be a continuous process of consultation between all the ecumenical movements. For example, in taking a stand or working out a statement, as the World YWCA tried to do at its last Council meeting, regarding the cessation of nuclear tests, we had to draw on the experiences of the C.C.I.A. and of the W.C.C. as a whole.

### Establishing Lines of Communication

Consultations and conferences of international NGOs are a useful means of providing communications with other groups or voluntary organizations on the international level, and sometimes in relation with organizations having branches in Communist countries. Sometimes all we accomplish is just the fact of being present and establishing a network of contacts with Jewish, Roman-Catholic or non-sectarian agencies, which may later provide a chance for true encounter. This kind of work is time-consuming and requires much patience, but it is worthwhile because it is with these other organizations that we must work for the achievement of a world community and patiently elaborate rules of international conduct without which no peace is possible.

There are endless possibilities for Christian witness. Lay movements are perhaps less restricted than the churches and can more readily work internationally, on the frontier of the new dimensions of democracy. This frontier is a long one. Not all 110 Governments of the world are Christian. Some are Islamic, some Buddhist, most are secular. The United Nations, where social and economic policies take shape, offers an excellent 'platform', and this is the place where the influence and experience of the Christian organizations most need to be felt, both jointly and separately.

One must be both quick and sensitive to perceive God's Spirit through the thick forest of national and international relations and through the mountains of printed material. It is not easy to pray for both wisdom and audacity, because the means we must use need to be adapted either to rapid, immediate action, or to slow, long-range planning. But it is precisely this ability which is expected of us, and in which we must not fail.

The world today is a complex of forces and influences, and it is our duty to be sensitive to the Spirit of God in the midst of this complexity. We must be quick to perceive the will of God and to act accordingly. This requires a high degree of spiritual awareness and a willingness to act on the basis of that awareness. We must be able to see the hand of God in the midst of the confusion and uncertainty of the world, and we must be able to act in a way that is consistent with His will. This is a great responsibility, and it is one that we must not shirk.

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