

CASE STUDIES OF ECUMENICAL ENCOUNTER

Fundação Cuidar o Futuro

Women's Ecumenical Liaison Group
Third Meeting
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DISCUSSION

The purpose of the discussion:

- to use these case-studies to help us draw up guiding principles which would assist groups in planning ecumenical encounter;
- to consider the preparation of a document which could be used as a tool to stimulate groups to come together for ecumenical discussion and for joint action in their local communities.

Basic questions for discussion:

- 1) Evaluate each case-study as to whether you consider it a valuable ecumenical experiment or not. On the basis of what criteria do you make your judgement? Do you think these case studies would prove stimulating to local groups who are interested in trying to plan some form of ecumenical encounter? If so, what questions would you suggest be added to each case to make it more valuable as a tool for discussion? If you don't like these, do you think others could be found which would be stimulating?
- 2) What general principles can you draw from these case-studies which would serve as guide-lines for local groups in planning for ecumenical encounters?
- 3) Are there basic questions which come out of consideration of these case-studies which warrant further study and discussion by the WELG?

CASE STUDY I

The Protestant parish of Commugny-Coppet (Eglise Evangélique Réformée du Canton de Vaud) comprises six villages: Commugny, Coppet, Founex, Mies, Tannay, Chavannes-des-bois. Out of a total of some 5,000 inhabitants, just over 3,000 are Protestants. The Roman Catholic parish of St. Robert (Founex) covers about the same area; many of the Catholic inhabitants are Italian and Spanish workers. Of the "international" population (fairly large), most Christians attend their own language churches in Geneva, but a few - chiefly World Council of Churches families - attend the Protestant church regularly and take part in the life of the parish.

The R.C. curé has been in the same parish for many years - at least 30. Rather conservative by nature, he never responded to approaches by the Protestant pastor who was in Commugny also for over 30 years until 1964. The advent of a new pastor coincided more or less with the changes in the ecumenical atmosphere after Vatican II, and the curé became more approachable.

The first concrete progress occurred in 1965, when the curé gave his permission for R.C. women parishioners to attend the service organised in Commugny by the pastor's wife for the Women's World Day of Prayer. About 10 came, and stayed for coffee afterwards. This first contact was very friendly and the R.C.s expressed warm appreciation.

In 1966 the R.C. women again attended the World Day of Prayer service. During that year the Protestant parish began very actively to plan and raise funds to build a Home for Old People at Mies. Very early on the Committee decided to approach the Catholic Parish with a view to making this a joint venture, serving Catholics and Protestants of the area alike. A deputation from the Parish Council visited the curé to discuss the matter, and though he was reticent about financial help, he agreed on the general principle. In the autumn a Committee was set up to organise a large two-day Fête and sale to raise money for this project. The curé and the pastor were appointed co-chairmen, and the chairman of the Catholic Parish Council one of the two treasurers. The rest of the Committee was about half Protestant, half Catholic, and during its months of hard work and at the time of the Fête itself, cooperation was complete and, in the accomplishment of this concrete piece of work, the two communities got to know each other as they never had before. Curé and pastor both took part in the ceremony for laying the foundation stone, in March 1969, and in the official opening of the home in May 1970. From start to finish therefore this project was carried out jointly; both parishes are represented on the permanent Management Committee. At present only two of the 26 inhabitants of the home are Catholic, but this is by chance, not design.

The good cooperation over the business of the home soon bore other fruit. In 1967 already, a joint meeting was organised during the Week of Prayer for Christian Unity, at which a Catholic priest from Geneva

and a member of the WCC staff spoke and answered questions about Vatican II. The following year another joint meeting was held, the subject being the World Council of Churches' Assembly at Uppsala and the speakers a French Dominican and a Swiss pastor, both of whom had attended the Assembly as press representatives. These meetings were held in a neutral place - the village hall in Coppet.

In 1969 it was decided to hold two services in the Protestant churches at Commugny and Coppet, and two masses at St. Robert, to which all, Catholics and Protestants, were invited. This was not entirely successful. Possibly four services in one week were too many. Whatever the reason, the members that attended were disappointingly small - and practically the whole congregation at the masses was Protestant, and at the Protestant service Catholic!

For the World Day of Prayer, however, things went better. Two Roman Catholics agreed to take part in leading the service, and one of them, with two Protestants, prepared the meditation. This was a very rich experience for all three. The service took place as usual at Commugny, a tradition the Catholics have accepted gladly, not only because of the beauty of the ancient church but because of the good facilities (which St. Robert has not) for meeting over coffee afterwards in the parish hall. In 1970 a similar pattern was followed for the World Day of Prayer.

Both parishes decided that something new must be tried for the Week of Prayer for Unity in 1970. On the initiative of younger people in both parishes, a team of twelve was formed to prepare - three members of each parish Council, three confirmation candidates from the Protestant side, and three young Catholics of the same age (15-16). They met twice, in December for supper at the house in Commugny, in January 1970 for a "fondue" at the curé's house in Founex. It was agreed that the curé should give the meditation at one service in his church, and the pastor at a second service at Commugny. Members of the team led the rest of the two services - based on the joint Catholic-WCC leaflet. This method was a great success, on each occasion the churches were full, with approximately equal proportions of Catholics and Protestants, and a high proportion of young people.

A word must be added about the youth club formed in Coppet in 1968 by the young auxiliary pastor. From the start it was open to all and provided a real meeting place for young Catholics and Protestants as well as those who attend neither church. Also, during the summer of 1969, several youth services, similar to those run by the Ecumenical Youth Parish in Lausanne, were held on Sunday evenings at Commugny. They were organised by young people from both parishes and attended by youth from a very wide area reaching as far as Lausanne. These experiments have shown that, as in many other places, youth is taking the initiative in pressing for ecumenical progress and calling for unity. They are impatient with the theologians and ecclesiastical rules which they think are holding the ecumenical movement back.

Conclusion

These developments in our parish may not appear very sensational, but one must remember the native conservatism of the Vaudois and the fact that up to about six years ago there was no contact whatsoever between the Protestant and Catholic parishes. Ten years ago it would have been absolutely inconceivable that the curé should sit beside the pastor at a meeting in the Protestant parish hall, and even more so that he would allow the pastor to lead the congregation in the Apostles' Creed in his own Catholic church - or himself say a prayer for unity in the Protestant church, as happened during the Week of Prayer for Unity this year.

But perhaps most important is the fact that through these joint activities, the people of the two confessions have got to know each other and have begun to form one Christian community in the area; the old sense of rivalry has completely disappeared.

Helen de Mestral

September, 1970
World YWCA, Geneva

Fundação Cuidar o Futuro

CASE STUDY II

In Europe certain things may perhaps mean little or nothing at all, but they gather meaning for us, if seen in the context of our religious and cultural background.

I have been president of the LIGA ARGENTINA DE MUJERES EVANGELICAS, founded 53 years ago, by women of ecumenical vision. In this League women belonging to some 30 denominations (all Protestant) are brought together. Reformed, Lutherans, Methodists, Waldesians, Disciples, Southern Baptists, Plymouth Brethren, United Brethren, Nazarenes and Pentecostals are some of the denominations from which they come. Besides local meetings, and the monthly one of the Directing Board, they have an Annual Congress, at which they study problems in relation to the evangelical woman and especially as she faces the problems of today.

We have in the country also a MOVIMIENTO DE PROFESORES Y PROFESIONALES CRISTIANOS, since 20 years back. It is also ecumenical in scope. Catholics have been included since three years ago. This group meets to discuss present day problems, listen to lectures from speakers of quite diverse extraction. On one occasion a couple of years ago it organized a public meeting which included a Catholic priest, a Protestant minister and an Orthodox priest as speakers. It has now extended its contacts with Jews and has held several round tables in which Protestant, Jew and Catholic took part.

For several years now, there have been in different parts of the country various contacts among Protestants and Catholics at the local, congregational level. I will mention the ones that took place in the Church of which I am a member. A Christmas celebration program was put on by this Church and a neighbouring Catholic one. The program was presented in the open air (it is summer here at Christmas!) in one of the plazas. The Methodist Choir sang and the Catholic Band played, a mixed group put on a drama and the pastor and priest spoke. This was done for three years running. A large public was attracted to it. The important thing, though, was the interchange of points of view among the lay people of both Churches. Due to political reasons we had difficulty in securing the authorization from the government to hold the open air meeting, so it was decided to have a worship celebration inside the Churches. So these lay people and their ministers worked out together a worship service first in the Catholic Church and the next year in the Methodist one. The messages were given by both ministers. The Churches were crowded to full capacity on both occasions, and a warmth and friendliness between both congregations was quite evident. In not so distant years there was tension, enmity and mistrust between them. The joy of the new found fellowship could be seen in everyone.

In another place the Catholic and the Protestant congregations have united to work in voluntary help in a very needy quarter, at the Children's Hospital. Also they and other congregations as well all over the city joined efforts in emergency situations, for instance to help the victims of the floods in the North, etc. Again we can mention the cooperation that is taking place in the Bible Society beyond denominational frontiers in the printing and distribution of the Bible. New programs in which the Catholic Church participates are on the way at present.

CASE STUDY IIIDialogue with those of other faiths

It is not generally realised that there is such a large concentration of people from overseas in Scotland who come from a completely different religious, cultural and racial background. Many of these are Commonwealth immigrants who are seeking employment in the ship-building trades, the chemical industries or the Corporation Transport Department. In Glasgow alone there is close to 8000, mostly Pakistanis and Indians. Others are students. There are some 6000 overseas students in the universities of Edinburgh, St. Andrews, Dundee, etc, and many more in the Teaching Hospitals and Graduate Schools. There are also a sizable number of "au pair" girls, mostly from European countries.

Many of the workers and students bring their wives and families with them. It is frequently the case that many of these women and girls have great difficulty in adjusting to life in Scotland. Because of differences in religion, traditions, language and cultural patterns, they often feel lost when confronted by the new strange ways of doing things. They often are desperately lonely. Some hesitate even to go out alone. It is hard to realise that often they actually are afraid to cross the busy streets to telephone, to shop. They don't know where to buy the foods they are used to, how to get a doctor, how to get their children into school. Often their housing is very unsatisfactory. Many are homesick and unhappy.

In 1967 the Edinburgh Council of the YWCA was approached by the Home Board of the Church of Scotland which asked if something could not be done to help these overseas women living in Edinburgh. In response the YWCA appointed an International Counsellor in September 1967, who set out to investigate the problem. Financial support eventually was raised from many groups in the community: the Roman Catholic Church, the Scottish Episcopal Church, the Church of Scotland, the Government's Community Relations Commission as well as the YWCA. These bodies are all represented on the Management Committee.

The YWCA Counsellor began by getting acquainted with the conditions under which these immigrant families were living and established contacts with individuals among them. She then decided to form an international team which was also inter-racial and inter-confessional, and representative of all groups in the community. She recruited about 15 young women to serve on this team: two Pakistanis who were Muslims, two Indian Hindus, a Jew, a Buddhist, three Africans, one American and five Scots. (The languages spoken by members of the team include Urdu, Hindi, Punjabi, 3 African languages, French, German and English.) A period of training was first provided for the team members to help them understand the problems of living in a multiracial community and to build up team spirit. It included the study of the different faiths and cultures (Islam, Hinduism, Buddhism, Christianity) and involved much discussion and sharing of ideas and questions.

The team then went out to make home visits. Working in pairs - one Scot and one who spoke the language of the family visited, they called on these immigrant women in their homes and talked with them about their problems. Little by little they gained their confidence and began to uncover many of their basic difficulties.

It soon became evident that some sort of a Centre was needed where these women could come to seek help, to talk with someone in their own language, to share experiences and relax, to learn new facts and to study. The university was asked to help and it agreed to make available a four-room apartment to use as the centre for the women. It was decided that on certain days the Centre would be open without any special programme, but just to be a friendly place where the women could drop in for a cup of tea, to talk or to ask the Counsellor for advice. On other days classes in basic English are offered, classes in cooking local foods, sewing classes, etc. Activities for the children are very popular and a large group of volunteers was recruited to help with these. A record player was available for those who wanted music and many bring their own records. From time to time a speaker is brought to the Centre for a special programme, or a group goes out for an excursion together.

Little by little it has become clear that the Centre is meeting a very real need. Central in its programme is the effort to create better understanding between ethnic groups. Groups for the study of world religions and dialogue with those of other faiths have been formed and are very well attended. A Muslim-Christian and a Hindu-Christian discussion group meet each week to share with each other the meaning of their faiths. Exploration of the sacred writings of each other's faiths, attendance at one another's place of worship, explanation of each other's religious festivals have created a new bond of sympathy and appreciation among those in the groups.

The success of the Centre is enhanced by the fact it has succeeded in getting the women to think of it as their own Centre. It has become a meeting place for friends and for making new ones for both adults and children. Its rooms are decorated with photographs, pieces of art, hangings brought and put up by the women themselves. For many the Centre has proved a haven of warm friendliness and valuable assistance in what might have been a strange and foreign land.

CASE STUDY IV

In 1958, at the 'SAFFA', a national exhibition showing the life and work of women in Switzerland, women of all the Christian Churches joined together in the construction of a common place of worship. Every day, a Roman Catholic Mass was said, and a Protestant evening service held. The short, joint service of midday prayer was one of the best attended events. The women who were there on duty met in the entrance hall of the small Church and, from a distance, took part in the services of the other confessions. They thus discovered the Christian in 'the others'. There could be no turning back, and the present Joint Working Group is a result of this experience.

As the name indicates, the Joint Working Group is firmly rooted in the confessional Women's Associations (Swiss Catholic Women's League, Protestant Women's Association of Switzerland, Old Catholic Women's Society of Switzerland). It is thus not only a club of those who share a common, personal interest, not merely a circle of like-minded friends, but an organization connected with the official confessional organizations. It serves the latter as a forum where they can exchange experiences and information, and can decide on joint action, and it encourages initiatives leading to a greater ecumenical openmindedness and cooperation. On the other hand, the Joint Working Group makes it possible for a wider circle of women to meet outside the limits of their own confessions and associations. By means of conferences and talks, it permits women of the various Christian Churches to experience, and come to a better understanding of their differences and fellowship.

A twelve-member Commission (five Protestants, five Roman Catholics, two Old Catholics) plan the activities and manage the routine work. It elects its own members, but the executive committees of the confessional associations must be represented and approve of new members. A larger circle (the so-called 'Circle of Forty') was first of all recruited from those who had worked together on the SAFFA. Today it includes fellow-workers from ecumenical circles and groups in various parts of German-speaking Switzerland, as well as anyone else interested in it. It meets about two or three times a year, with the aim of exchanging general information on developments and trends, books and conferences, difficulties and duties. Such information leads, now and again, to action. At two, to three-year intervals, working conferences are organized, which bring a wider circle of women into an ecumenical dialogue.

Encouraged by the activities of the 'Joint Working Group' in German-speaking Switzerland, an association of women has recently come into being in French-speaking Switzerland which is made up of those who are already members of Women's Associations, and of those who are not, but who are interested in this type of activity. They used to meet before in small circles, in order to organize talks and to get to know one

another. On the other hand, at a local level, in French-speaking Switzerland, an intensive cooperation has existed for a long time, in various places, with the aim of promoting mutual understanding and acquaintance, and a search for common ground.

As a result of the common activities and meetings, organized by the 'Circle of Forty', and of the large conferences, general, interconfessional groups were also formed, a considerable time ago, at a local level, in German-speaking Switzerland. They do in fact take part in the events of the Swiss 'Joint Working Group', on which they are represented, but they otherwise have their own field of duties and programme. They are a very important element, in many places, in the life of our Church and sometimes act as catalysts, as they try to change the rigid and firmly-established forms of authority: for example, by introducing a new type of worship in one town, in educational work amongst women, in helping to create a 'Church for the others'. Through the exchange of ideas and experiences, through the talks, and through working together on common problems, in the wider circle of the 'Joint Working Group', these women have acquired a certain schooling in critical thinking, which helps them to work together to re-shape and transform the future of the Church.

It is again these local circles which have a stimulating effect on the joint German-Swiss Circle. It is also largely their members who sit on the Commissions for Universal Days of Prayer and even in this sphere, they contribute new ideas.

I suppose the ecumenical value of such cooperation lies principally in the fact that, in the mutual intercourse of our daily lives, just as in that of our convictions, each formed by a different creed, we act as a mirror to each other, and this enables us to become better acquainted with ourselves and our duties. From now on, therefore, none of us will be able to proceed without the others, nor discover for himself, the common tasks to be fulfilled by everyone in the world. We have thus become better acquainted with each other and have discovered mutual values and possibilities which we did not know about before. We have also re-discovered our common Lord, and, through this, have learnt afresh how to seek together to do His Will in the world. Naturally, there is the constant danger that we might become a closed circle, that we might become satisfied with what we have achieved, that we might stagnate and just mark time. But, during this phase there is the possibility that, on the one hand, the influences of the various local circles on that national circle will help overcome crises, and, on the other, the constant introduction and acceptance of new people, the delegation of duties, and, finally, the passing on of the active work of the Commission to others, will help us to remain active and lively.

The fact that only women belong to the 'Joint Working Group' has often been criticized. However, when we consider the common course taken by social change in the last few

decades, the common history which we, as women, now have behind us, and our duty to practise the new forms of collaboration, women, in the same way as the laity, have, on the whole, a quite special task to fulfill in the Church today and in the future.

They are, above all, in closest contact with the rising generation, and must constantly stand firm throughout whatever tensions might arise in order to gain the knowledge and experience from them, which will be of use to them in their work, both in the Church and in society. This will give them the authority to introduce a new perspective of life, which will be of use to many people in authority, and to theologians. In its description of its origin, work and purpose, the 'Joint Working Group' has laid down the following: 'The unity of the Church cannot be found solely, and in the main, in the discussions on dogma of the theologians. It does not just come about 'of itself', through common actions. It must be risked and experienced in contact with people who recognize and accept one another in faith as Christians. This does not take place in a vacuum, but in concrete situations, which must be experienced together.'

It is this concrete situation, which constantly gives us the opportunity to work together: as, for example, the placing together of the different numbers of the two journals ('Die Schweizerin' and 'Die Evangelische Schweizerfrau') of the Roman Catholic and Protestant Women's Associations in Switzerland, will perhaps soon lead to the complete merger of the two magazines into one ecumenical organ, then there is the preparation and celebration of the 'Women's Universal Day of Prayer', the cooperation, at a local level, in the 'Week of Unity', the preparatory work and organization of joint conferences and finally, and most important of all, the collaboration for and with one another, at a local level, in specific Church and social actions. In this way, at the local level, for example, in voting for a new church law, women have engaged themselves to help each other, and so also at the national level in Switzerland, they have taken a common stand on larger political issues (the question of foreign labour, the article in the Constitution on the Jesuits, etc.).

We do not know what lies ahead for the 'Joint Working Group'. Our present task will be to hand on to others what we ourselves have worked for and attained, so that they can adapt it to their times, and so promote the cause of the unity of mankind through positive, open, daily political commitment to a Church, which exists for and with others.

'The Joint Working Group' sees itself as part of a great movement of awakening and renewal, which is underway in all the churches of the world, and as part of the movement for the complete recognition of women in all spheres of life, both in the Church and in the world. It should like to fashion that unity which already exists in Christ, and which is referred to in Galatians 3, 27-28: 'For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor

Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus'.

An Evaluation of the Experiment
(Point 10 of the 'Guide Lines')

The most positive point is, in my opinion:

- the constant blending, institutionalizing and integration of new people 'from outside' which has been achieved up to now. The 'Joint Working Group' is firmly rooted in the official, confessional Women's Organizations, and, therefore, has the opportunity to carry out ecumenical experiments in places, where previously this has not been easy. It is sufficiently free to attract people who would not work together in any other confessional organization.

The weakest point:

- is the reverse of the most positive: the danger of compromise. Consideration for the organizations linked to established institutions prevents a rapid advance for those who might be in a position to do so. The Joint Working Group, which was 'avant-garde' in the beginning, is now distinctly 'old fashioned'.
- A smaller circle of friends has thus been formed (Intercommunion). This creates tensions for the larger circle, and there is the risk that such a small group of like-minded people may wish to become self-sufficient.
- The Joint Working Group has been in existence for 11 years. It must now contemplate the question of how best to revive itself. There are two possibilities:
 - a) a complete change in personnel in order to give other people the opportunity of entering into the ecumenical dialogue and of thinking and planning together, and
 - b) joint political and church commitment in specific actions.

The steps in our ecumenical experience (Point 9) and the obstacles we encountered:

- The first step for many of us was that we acknowledged that the Christians of other confessions are real Christians, and that we, as Protestants considered the Mass, for example, as a real worship service. We discovered our common ties.
- The second step was the suffering inflicted by a division which we could not remove. 'We cannot be more united in the faith than we are. Why can't there be a common sacrament?'

- The third step was the attempt to do everything possible within our set limits (mutual information). We thus encountered obstacles within our own ranks: you are going too far - you are overstepping the boundaries - you are not thinking in a theological manner - you are giving up the 'legacy of the fathers'.
- The fourth step was undertaking specifications together. These were easy when they only involved one exceptional case (e.g. a change in the legislature) and difficult when they involved a lasting change (e.g. the merger of the Catholic and Protestant women's magazines).
- The greatest obstacle is the tension created by one's loyalty to one's own Church and perhaps the more strongly felt obligation of fellowship towards the Christians of the other confessions, which requires to be expressed. Should one 'take' others along a path which will probably lead them away from their own Church?

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Marga Bührig

CASE STUDY V

The first ecumenical association in the Netherlands was founded by the Jesuits at the Hague in 1927, especially for giving converts the opportunity of being invited by a catholic family in case they should be "outcast" by their former relations. About 150 persons were involved: Protestants, Jews and non-practising Catholics, also some students at the University of Leyden, as Javanese, Arabs and Chinese. The level of the conferences was principally national. In 1927 information about the catholic faith was the main point, followed by theological and doctrinal discussion. Later on a separate club of persons followed a course of Bible study, given by Father Daniels S.J. - Concerning common prayer: Each month a Holy Mass was celebrated at the Aloysius College, the Hague.

In the beginning Inter-Church cooperation and mutual assistance was not yet practised.

My husband and I started in 1929 at Amsterdam in the same way as described above at the Hague. In 6 months we succeeded in meeting with 5 families, who were capable and inclined to receive intellectuals alternately at their homes as "Members of the Ignatius Guild". Co-adjutor for theology was Father J. Kemper S.J. and later on several other Fathers. Gradually other sections were set up, so at Nimeguen, Utrecht, Rotterdam and also at Antwerp. My husband was director for Holland and I secretary. In 1939 we moved to Amstelveen, about 5 K.M. from Amsterdam, where we continued our ecumenical pursuits.

During World War II, the whole organisation ended fatally!

After the death of my husband in March 1945, I decided to give myself entirely to the task of continuing the work, we had carried out during 18 years. But the circumstances after the war, especially the contacts with non-catholics, were in the meantime much altered. I receive the members exclusively at my home: humanists, protestants of different sections, Jews, theologians at Universities and of different denominations, so the Swiss theologian Prof. Dr. Otto Karrer and the German theologian Dr. Hans Asmussen. (Theological leader was Father J. van Kilsdonk, S.J.)

By these encounters the members have the opportunity of mutual understanding and making friends, also in the case of controversial opinion about certain theses. In the month of June I send enquetes to the members, asking them to propose subjects for the next course of lectures. A circle of about 10 persons, catholics and protestants choose the lectures and in the month of September the complete program of the course is sent out to nearly 150 persons. From this number about 30 to 35 visit the conferences. A contribution is not obliged, as the Ecumene is an official instance and a Direction takes care of the finances. The remaining costs come to my charge.

Since 1946, the Bishop of the diocese of Haarlem, to which Amstelveen belongs, has authorised me to arrange a chapel (oratorium) in my house, where I invite to the Eucharist: catholics, converts

and persons who are only interested in assisting at it.

Another association under my care, whose Patroness is Elisabeth Leseur, gathers monthly, only Ladies, catholics and non-catholics. During the Mass they all go without insistance from our part to the Holy Table (Intercommunion). Afterwards we read and discuss the new dutch catechismus. Every 6th or 8th week I give a dinner for "specialists"; I mean to say that if a person who reads a lecture is for instance a jurist, I choose my other guests under jurists, and so on.

At my home guests are always welcome, like at the "Open Door" institutes. Cardinal Willebrands formerly was my great protector; many times he came with other theologians and ever remains interested in my work.

I think that our way of acting and receiving our guests is fruitful of results, because it is based on in-obtrusive, earnest, mild and friendly exposition of our conviction.

M. Cvielaevs-Teulings

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CASE STUDY VI

The ecumenical spirit generated by Pope John XXIII and the Vatican Council's statements gave impetus for some Christian groups to further strengthen their work on Christian brotherhood and understanding.

One of these groups is the Christian Education Committee of the YWCA of the Philippines. This was built on the experience and findings of the 1956 World YM-YWCA Consultation on Ecumenical Policy and Practice which urged "each association, whatever its setting, should search its own life and practices honestly to see what changes --no matter how drastic--may be required of it, and to seek for renewal and strength that it may become willing and ready to be made a true ecumenical community and a clear channel for the healing power of God and His reconciliation in this world."

The Christian Education Committee aimed to carry out this mandate and specifically "to study ways and means of helping members deepen their personal beliefs within their own Church and to grow in the knowledge and understanding of different Christian confessions and denominations." There were two representatives from the YMCA and two from the YWCA in this committee and they were all above 25 years of age. Only the Roman Catholic and the Protestant Churches were represented.

The committee joined with the YMCA Christian Education Committee and was on a national level. It was meant to be national in scope but participation, at first, was limited to members in Manila.

Some of the activities initiated by the committee were forums on Ecumenism wherein speakers were invited from different Churches; a prayer committee which prepared prayers acceptable to different groups; Bible study among YM-YWCA staff; discussion groups on Ecumenism from the Catholic and Protestant points of view; and the preparation of the celebration of the Week of Prayer for Christian Unity.

It also started the "Living Room Dialogue" which brought together, once a week, people of different faiths discussing what it means to be a Christian or what religion means to an individual. Most of those who attended were laymen--YM-YWCA volunteers and friends.

In the Bible Study, a theologian who is the director of a Dominican seminary, came regularly to the Y to share methods of studying the Bible and knowledge of its historical development.

A big step taken by the joint committee was the organization of the Inter-Church Committee for the Promotion of Christian Unity (ICCPCU) in January 1968. This was the result of the efforts of the committee to bring together representatives from the different Christian Churches.

The Week of Prayer for Christian Unity is celebrated every year in January by the Catholic and Protestant Churches. The joint

YM-YWCA Christian Education Committee initiated the celebration by inviting Protestants and Catholics in a joint service. The first ceremony was held in 1965 at the Manila YWCA with a Roman Catholic Monsignor, the director of Catholic Action of Manila, officiating. The following year, a Jesuit priest was invited and in 1968 a service was held in a Roman Catholic Chapel and led by a Roman Catholic priest and a Protestant minister.

In 1969, the committee felt that the event could be more significant if the different Church groups plan for the celebration. Thus, the Christian Education Committee chairmen of the YM and the YWCA invited representatives from the Roman Catholic Church with the approval of the Archbishop of Manila; the National Council of Churches in the Philippines, and the Philippine Independent Church, an indigenous group.

Together with representatives from the YMCA-YWCA, the group planned the year's celebration of the Week of Prayer for Christian Unity. The program planned was a mass-prayer rally at a public place in front of the oldest Roman Catholic cathedral.

Most of those who attended came from the Roman Catholic Church and also students from private schools run by religious orders.

Not all could be said to have had experience of ecumenical encounter. The public rally was the first of its kind that happened in the country wherein Protestants and Catholics prayed together.

The mass-prayer rally was well covered by the mass media and a lot of encouragement was given for such ecumenical activity.

The group that planned the rally felt that it should not limit itself to the preparation of the celebration of the Week of Prayer for Christian Unity.

The members met again and organized itself formally as "The Inter-Church Committee for the Promotion of Christian Unity." Elected chairman was the Roman Catholic Church's representative, Msgr. Justino C. Ortiz, director of Catholic Action of Manila; and co-chairman was Dr. Jose A. Yap, administrative secretary of the National Council of Churches in the Philippines.

The next activity of the committee was the Rally for Peace and Order. Again, different sectors of the public participated.

Because of the impact of the close cooperation between the Protestant and the Roman Catholic groups the committee's involvement was sought for in the ecumenical aspect of the work of other associations.

Having made the ICCPCU an independent group with representatives from the YM-YWCA Christian Education Committee, the latter continued its Living Room Dialogue and Bible Study for staff.

There was ecumenical value in the said undertakings in the sense that, the participants acquired a more tolerant and understanding attitude towards other Christian faiths.

Several of those who attended the Living Room Dialogue (which discussed relevant topics like, "What does it mean to be a Christian in the modern world?") were conservative Catholics who, 5-10 years ago, did not even wish to enter a YM or a YW building because it was considered a Protestant institution.

Many of the staff members of the YWCA are Roman Catholics and they helped bring in Roman Catholic friends in the association. There is a case wherein one staff's father confessor who had been reluctant to go to a Y building. The priest belonged to a religious order which blatantly and publicly announced to people in its parish that "YMCA and YWCA members are not allowed to enter the church and that members will be excommunicated." This announcement was posted on the church doors in that particular church in one of the cities of the country.

Finally, he came to visit her and hence, frequently dropped by to say hello to all the staff.

The chairman of the ICCPUC, a monsignor, admitted that he was against the Y until he came to know more about it when he was invited to speak during its celebration of the Week of Prayer for Christian Unity.

The YM or YWCA has become known as a meeting ground among Catholics and Protestants. Inter-Church Committee meetings used to take place only in Y premises. But soon it was no longer unusual for a priest to come in and out of Protestant churches or buildings. This is not uncommon among Protestants who had been more tolerant of the Catholics.

Obstacles encountered are those which pertain to intrigues within the Church itself.

In the Protestant Churches, although there is the National Council of Churches, which unites all Protestant denominations, each denomination is still autonomous.

The difficulty lies wherein the top officials in the council are ecumenically minded and yet ministers in parishes or dioceses remain conservative.

In contrast, there are more priests, secular or religious, who are impatient with the church hierarchy for not moving fast enough to adopt ecumenical changes.

On the whole, efforts of the YM-YWCA Christian Education Committee have been amply rewarded.

There is a greater understanding, if not tolerance, of other people's beliefs and faith and a greater sense of unity among groups reached by the Y through the activities aforementioned.

The experiences started by the Y have influenced other groups. In several gatherings among professional groups of other associations and organizations, instead of starting with the usual "invocation", there is now what is called the "ecumenical worship" where a Catholic

and a Protestant minister would always be present. Both would inevitably meet beforehand to plan for the worship.

Concern for common problems is now apparent among the participants of the Living Room Dialogues. Instead of speaking abstractly on faith and God, the teachings of Christ are being studied with new meaning as they are related to present-day problems.

Recently, the YWCA Christian Education Committee initiated a study on how to make the purpose of the YWCA more open and inclusive, so that non-Christians, can be members without feeling different from the Christian members.

Questionnaires sent to local associations presented the following questions:

"In view of the ecumenical trends and considering that the YWCA is working in many areas with Christian minorities, shall Christian commitments be still a requirement for membership? Should membership be open to non-Christians? What changes should be included in the purpose to make non-Christians feel easy in getting membership?"

The answers, however, could not be truly representative because only 3 associations replied. Because of this the committee plans to restudy its objectives and method of survey to be able to get the facts needed.

As a later development, based on its broadening functions, the YWCA Christian Education Committee is now called the YWCA Christian Education and Ecumenical Affairs Committee.

There is also now a stronger motivation to organize the said committee in local associations considering the increasing movement towards closer working relationship and cooperation among Christian Churches and the Church's involvement in social action.

YWCA of the Philippines
September 11, 1970

Juliet C. Orzal

Women's Ecumenical Liaison Group
 Third Meeting
 Rome, 26-30 October, 1970

CASE STUDY No VII

CHRISTIAN WOMEN CONCERNED
 Sydney, New South Wales, Australia

Our ecumenical experience grew out of the friendship of about six women all concerned about the lack of interest and feeling of responsibility felt by the average Australian church woman in affairs outside the narrow confines of her home and local church. Of these 6 women one was over the age of 45, the others between 35 and 45. The churches these women represented were Roman Catholic, Anglican, Methodist and Society of Friends. Within the first weeks of their decision to take some action, they invited a Presbyterian and Congregational women to join them.

This small group decided to call themselves Christian Women Concerned, for this is what they were, and they planned to work through the Lenten season of 1967 through Church Women's Groups in the Sydney area.

A letter was sent to all the Women's Groups in the churches represented by the initial group inviting women to face together in their own churches the real issues confronting the world, such as war, poverty, hunger, racism, which so often church women avoided, because they knew that opinions on these subjects would vary. They were asked to talk about these subjects in the light of Christ's command to love one's neighbour and thus to use the season of Lent as a time of self-examination and repentance which could lead to a renewal of life and purpose at Easter. Leadership assistance was offered if they so desired.

After Lent a Seminar was organized in Sydney, entitled "How can I love my neighbour?", and this in the initial plan was to be the concluding effort of the group.

At the close of the Seminar there was so much enthusiasm for the worth of the day and so many requests for more seminars of a like nature that we decided to continue.

We began to receive many requests for speakers, mostly from women's groups connected with the churches which we represented. After about six months of speaking singly, we decided that we would always go out in groups of three - one Catholic and the other two from other denominations. This we felt would demonstrate our unity, encourage those among us who were hesitant of their ability to speak, as the team of three would support one another and demonstrate that we were just ordinary wives and mothers, not public speakers. This we felt would encourage the women in the churches to share their concerns with us.

Our central group grew till now we have about 25 women who take some responsibility in the various activities connected with the project. Some are interested in speaking, some in arranging seminars and some in doing research.

From the beginning we set our faces against becoming another "organisation". Our desire was to encourage women in their present structures to play their full part in the life of the Church and the world.

Our brochure sets out fairly concisely who we are and how we work:

WHO ARE WE ?

We are Christians, from various denominations, whose forms of worship differ but who are strongly united as "Christian Women Concerned".

Christian - therefore trying to work out how to love our neighbour, white, coloured, Christian, Communist - in other words, all mankind.

Women - seeking to play a full part in the life of the Church and in the world around us.

Concerned - to face, and be responsible about, the tremendous issues of the day, like hunger, poverty, loneliness, war, racism and injustice.

HOW DO WE WORK ?

By listening to others at public Christian Women Concerned seminars. These are on subjects of general concern, like the problems of Aborigines, Prejudice, Human Rights and the Generation Gap.

By speaking to others when we visit their meetings in panels of three. We share briefly with them, in a personal way, our different concerns as Christian women.

By discussing, with those we visit, their thoughts and concerns. In doing this we gain new understanding of each other and new ideas for involvement.

By encouraging and supporting these concerned women we meet, so that we may all be stronger and braver in our efforts to live with Christian love and responsibility.

Most of the Protestant women who are in the core group of Christian Women Concerned had had some ecumenical experience within Protestant circles, but neither Catholic nor Protestant members had had fellowship outside their own groups. This coming to know and understand Catholic and Protestant, and Protestant and Catholic and to realize that the things that unite us are real and deep, has been a rich experience. Also to have both Catholic and Protestant in the speaking groups has given Church women generally a new experience of ecumenicity.

Our greatest obstacles when speaking to groups have been that in some cases women had never thought of the issues raised as being in any way their responsibility. When speaking to Catholic groups sometimes women were quite hostile to the Catholic speaker, questioning her right to hold or express opinions.

But, on the whole, probably because the talks given were on a personal level, stating, "this is my concern and this is where I stand in relation to it", women have been glad to have the opportunity of talking about matters which have been raised and have asked for further speakers, more information or seminars on the subjects.

- 3 -

An unexpected development is that invitations to meet them have been received from country groups often two to three hundred miles away, and to such groups as Mum Clubs and Service Groups not connected with the Church.

* * *

From the brochure:

WE WOULD LIKE TO MEET YOU

you can contact us for speaking engagements, future seminars or discussions by calling one of the women listed below (1):

Keelah Day - Congregational
 Ruth Enemark - Catholic
 Joan Harley - Reorganised Church of Latter Day Saints
 Carol McLean - Society of Friends
 Dorothy McMahon - Methodist
 Margaret Miller - Anglican
 Colleen Napier - Presbyterian

(1) Telephone numbers are given.

Fundação Cuidar o Futuro

June, 1970

(information supplied by Mrs. Keelah Day, Congreg.,
 in consultation with Mrs. Noreen McDonald, R.C.,
 and Mrs. Dorothy McMahon, Methodist)

Women's Ecumenical Liaison Group
 Third Meeting
 Rome, 26-30 October, 1970

CASE STUDY No VIII

This short report on what is happening in one town - just as an example - I send to you privately as a picture of my experience in town work. Similar things are happening in Dar-es-Salaam and other towns.

Our ecumenical experiences are mainly connected with the World Day of Prayer. It was 1966 when we invited women of other denominations to this service, which took place in the Lutheran Church. Invited were the women of the Anglican Church, Salvation Army, Baptist Church, Pentecost Church. Only very few women of the Anglican Church and Salvation Army attended.

The following year we did the same. Again with very little result.

In 1968 we started a committee of the above mentioned denominations to prepare for this prayer day. The Pentecost Church did not take part in it, neither the Baptist Church. The leaders for the prayer were chosen among the different denominations and congregations. The Women of the Catholic Church were invited and first time officially represented by 3 nuns, by special permission of the Bishop. The day was celebrated in the Anglican Church.

The following year we invited the Catholic Women to take part in the preparations. These preparations took place during the Alliance Prayer Week, which brought a kind of realising to try to see the fellow Christian as a Brother in Christ and not any longer as an Enemy. This World Day of Prayer was celebrated in the Catholic Church and attended by a big congregation of women of all denominations, some priests, and some other members of the Catholic congregation. It was the beginning of knowing one another and accepting one another in different forms of service, but as one in Christ.

We wanted to have 1 or 2 more inter-denominational meetings during the year, about questions of marriage and Christian home making, but failed to do so because none of us took the initiative to call the group together.

When we met this year for preparing this day, which this time was held again in the Lutheran Church, we remembered our aim to come together more often but had not yet succeeded to meet. This failure is a lack of leadership and time. It is not a lack of interest.

The discussion about the offering could be of interest for you. The year 1969 it was used for paying the expenses of the Alliance Prayer Week and other meetings which were planned to be held together. This year it came into discussion, why not use the offering by helping one denomination in one of their mission projects (Helping the Anglican Church to finance a church building in the plains). The women would have accepted it but not the ministers, who are included in the preparing committee. So we agreed to buy beds for the women's ward in the government hospital as this would not have any denominational involvement.

20 July, 1970

(written by Barbara Kniest, for the Women's Committee of the Evangelical Lutheran Church in Tanzania)

Women's Ecumenical Liaison Group
 Third Meeting
 Rome, 26-30 October, 1970

CASE STUDY No IX

In the early 1930's, Corby was a small rural village of 1000 people. Then it was chosen as the site for a modern integrated plant to make steel tubing. The combination of cheap coal and ore, good communication of the area made this enterprise a great success and soon steel workers and their families were moving in from all over Scotland, Ireland, the North of England and the Continent. The community was designated as a "New Town" area in 1950, and the Corby Development Corporation was established to direct its rapid expansion. It is expected by the year 1990 its population will be at least 83,000 and it already has become a town bursting with life, energy and vitality.

This kind of rapid expansion raises many new questions as to the mission of the Church. The secular authorities who are making long range plans for Corby would much rather deal with "THE CHURCH" than they would with many churches. For many years the clergy of the churches in Corby have been meeting together in an informal group that has become known as the Ministers' Fraternal. Until recently its main function was simply for theological discussions and mutual support. However, it now has begun to take very seriously the situation of the role of the churches in Corby. After a period of study in depth, the Ministers' Fraternal has come up with some concrete proposals for the religious life of the community. The plan it suggests is that the churches can no longer afford - either in money, manpower or on the grounds of Christian unity - to act independently of each other in this newly developing area. Basing their proposal on the LUND principle that "we do not do separately what we can do together", they suggest that Corby be considered a single Christian congregation with one main centre, sponsored and supported by all the denominational and confessional elements represented in the community. There will be no attempt to achieve uniformity and diversity is recognised as a richness, but unanimous support will be given for the things done in the name of all.

Leadership for this one Christian congregation is under the supervision of a team of clergy and laymen called the Sponsoring Body. The financial backing for the enterprise comes from the various churches involved. It is not considered that they are establishing any kind of a new "united church" and the emphasis always is on the formation of an "ecumenical congregation" as a unified part of this growing new community.

The Sponsoring Body has developed a six-project scheme for continuous evangelism. The projects are Christian Aid, Social Responsibility, Youth Work, Visiting and Pastoral Care, Study Groups, and Conference. Each of these projects is under the direction of a Convener and there is a Committee to guide each one. Although there were not Roman Catholics in the village at the beginning, they now have moved in and are participating in full in this effort. In this situation, opportunities for individual initiative are considerable and clergy and lay people alike are finding increasing satisfaction in working together in the name of the whole Church.

The Social Responsibility Committee is a good example of this cooperation. The Committee is made up of a Roman Catholic priest, a layman who is a Methodist and a member of the Church of Scotland. These three met with three professional social workers from the Welfare, Probation and Children's Department to find out in what ways such a Committee from the Christian community might help them. Though Corby has a fairly high standard of living, there still is a vast amount of loneliness and personal problems. The statutory services are greatly overburdened. It was decided that the Social Responsibility Committee would bring together a team of volunteers which could be called upon by the social workers to offer personal service, friendship and a support for problems of religious faith which would carry no label. The work has snowballed and there are now more than 40 people linked on a one-to-one basis with elderly people, handicapped children, families of prisoners, etc. Another group does preventive work with juvenile delinquents under the guidance of a psychologist. Six men have been trained to help with probation and prison after-care. A youth club for handicapped children has been formed. A team of people give assistance to children with special problems in their school work under the guidance of a teacher. Another group is working on the problem of drug addiction. As a need in the community becomes obvious, a team is set up to handle it.

In addition there is a corps of volunteers who are willing to offer services of a practical nature, such as: car transportation, painting and redecorating, collection of used clothing, toys, furniture, etc. for redistribution. These are not spectacular tasks but all are recognised as a valuable contribution to the building of a true community in this New Town area.

As far as membership and worship in this congregation is concerned, an attempt has been made to hold together a sacramental and the covenantal basis. Any individual who has been a member in good standing of one of the respective churches is admitted as a full member of this congregation, no matter what his form of baptism or creed has been. The initiation of completely new members is by a form which has been jointly worked out which is both covenantal and sacramental.

It was decided that the central act of worship must be eucharistic and a service has been worked out which maintain the relationship between Word and Sacrament and interpreted by the congregation in terms of its common life in the service of men. Special recognition for this experiment has been asked from the authorities of the churches involved. The Weekly Eucharist is supplemented by preaching from the Word, prayer, study and discussion.

Those taking part in this experiment do so as an act of faith in the conviction that within one fellowship by the exercise of mutual forbearance and charity they may be led in unity of the spirit, to learn what is God's Will in the matters of difference between them. They believe the mission of the Church is to make real and credible the Gospel of our Lord Jesus Christ through and within her life and witness as an obvious community within society and through her involvement in society. The Church exists to serve men where they are, as they are, and serves them best by meeting them at the point of their real need. Within the Gospel, men come to see their own and their neighbour's worth. The mission of the Church is to face the tensions of love and to interpret the reality of God's grace within the community in which it is set. Men are made for community, and they need each other to be fully themselves. The Church should not do on its own that which it can do in community. It may be that the ecumenical parish in Corby is setting a pattern through which THE CHURCH can more fully carry out Christ's mission to a complex technological and rapidly changing age.

CASE STUDY NO. XCooperation between Catholic and Protestant Women
in GermanyForeword

At various formal and informal meetings, and by comparing the publications of each other, we have discovered an astonishingly wide area of agreement on the many questions related to the Christian in the world of today, and in our educational work, both with and among women. This has deepened and stimulated our collaboration to a greater degree than a merely common interest in several organizational activities. We are convinced that what binds us together as Christian women is greater and more important than what divides us; we are continually experiencing how the real lines of separation cut right across the different Churches. We should like to help all those who strive to lead their lives in the spirit of the Gospel and to be receptive to the instructions of the Spirit, who also speaks to us through the 'signs of the times', so as to prepare for the unity of the Church, promised by Christ.

The following points have particularly brought us together in our common path:

1. The awareness that the desire to reform our own Churches constitutes the most important pre-requisite for ecumenical rapprochement;
2. the commitment of Christians in the world of today in spiritual, as well as in practical, social and political questions;
3. questions concerning the position of women in the Church and in society, and the putting into practice of the equal rights, theoretically granted to them;
4. the conviction that educational work should be given priority, if the three above-mentioned points are to become a reality, and that this work serves as a model for all groups, which are still under-privileged, including women.

The most notable practical results have been:

- Exchange and joint planning of programmes and journalistic work (mutual invitations to conferences and meetings, parallel contributions, or mutual orders, for journals and publications).

- Particular opportunities of joint participation for the Women's Ecumenical Liaison Group (arising from the chance that two responsible co-workers are members in Germany, as revealed by the questionnaire in 'Frau und Mutter' (Catholic periodical) and in the 'Laetare-Heften' (Protestant periodicals).

Marianne Dirks
(Catholic)

Liselotte Nord
(Protestant)

15 September, 1970.

Fundação Cuidar o Futuro

Heidi von Guttenberg, 'Laetare-Hefte', Protestant periodical

Women's Universal Day of Prayer

The ecumenical movement finds its strongest expression, at a local level, in Universal Days of Prayer. In large towns in particular, different churches, denominations and women of various nationalities share in the preparation and organization of worship services. An increasing number of Roman Catholic women are also taking part.

A move towards official cooperation is consequently being prepared by the German Committee responsible for Universal Days of Prayer. It is evident that the participation of Catholics constantly exceeds merely taking part in the services, and has resulted in their active assistance in the preparation and organization of worship. Discussions within women's groups on common points of view and questions of belief are a consequence of a closer relationship. In some places, services are celebrated on an exchange basis even in Catholic churches. Joint projects are supported from the collections taken at Universal Days of Prayer.

Heidi von Guttenberg
(Protestant)

July, 1970.

Dr. Anneliese Lissner, 'Frau und Mutter', Catholic periodical

An Ecumenical Discussion Group in a small community

An Ecumenical Discussion Group has been in existence in Monheim-Baumberg, a one-time rural community, but now a growing suburb on the edge of Düsseldorf, since 1967. The initiative came from a Protestant housewife and mother of two grown-up children, after being confronted, at a college conference, with difficult questions on modern theology. 'We must keep up with our children in the current debate on our faith. We, therefore, need expert information from both sides, and discussion of our problems.' She first sent invitations to her Protestant and Catholic friends and acquaintances, so that, from the beginning, the circle was inter-confessional, although not directly referred to as 'ecumenical'.

During the course of the evening meetings, which took place about every four to six weeks in the homes of the various participants, it was noticeable that confessional differences on basic questions of faith scarcely ever appeared. Some of the themes discussed were: new exegesis, faith and natural science, the theology of revolution, study of a text from Scripture, faith and psychology (what is the soul?) - once there was also a discussion on the veneration of the saints with the help of audio-visual aids produced by a Protestant firm, and considered by the Catholics present to be too old-fashioned and over-simplified - but confessional controversies did not arise. After a time, the local Protestant minister and Catholic parish priest also took part, as experts on specific theological questions. The members took it in turns to prepare and lead the discussion.

Growing interest shown by each congregation in an 'ecumenical circle' made the members of the Discussion Group wonder whether they shouldn't open up their 'house group'. Membership then amounted to a maximum of 25 persons, who could still just be accommodated in the larger homes. Socially, the members belonged to the middle class and included owners of firms, architects, white collar workers, and some widows and married women. By opening up the Group, some of its personal atmosphere and intimacy would be lost, which is why several of the members strongly opposed it. However, the majority were in favour of taking this step, and since then, meetings have been held in the Catholic youth centre. Members still take it in turns to prepare the meetings, and the social atmosphere (receptions including drinks, smoking and floral decorations, etc.) is preserved.

Elisabeth Richstätter, 'Die Mitarbeiterin', Catholic periodical

A common interest in work on periodicals

How did this common interest in journalistic work come about? First of all, through the fact that women working for the Protestant Bavarian Service to Mothers and for the Catholic Women's League met at various conferences (education of women, convalescence for mothers, etc.). They became acquainted, exchanged periodicals and discovered that they had a great deal in common as regards aims and methods of educating Christian women for their many duties within the family, society and Church of today.

The periodicals ('Laetare - hints in working with women and mothers, Protestant, 'Frau und Mutter' - journal of the Catholic Women's League, 'Die Mitarbeiterin' - journal for those working in the field of the education and pastoral care of women, and for leaders of Catholic Women's Groups and Associations) respectively work on a particular theme each year. It has not yet been possible to choose a common annual theme. But, the editorial staff have invited each other to conferences which are concerned with planning and preparing the annual themes. This has made us realize still more, how much we have in common as regards our duties, methods, difficulties and opportunities in our work of education.

For a whole year, 'Laetare' and 'Die Mitarbeiterin' have used the same orders. In addition, we mutually exchange articles, and inform our readers of the particular problems and difficulties currently bothering the members of the other groups. The fact that we are acquainted with each other, make plans in common and mutually exchange experiences seems to us to be a good first step towards a deeper collaboration.

Elisabether Richtstätter
('Die Mitarbeiterin',
Catholic periodical)

30 June, 1970.