

WOMEN'S ECUMENICAL LIAISON GROUP (WELG)

Review of activity (1968 - 1972).

Recommendations for the future.

Submitted to the RCC/WCC Joint Working Group

Fundação Cuidar o Futuro

Annexes :

- A. Recommendations of the RCC/WCC Joint Working Group concerning WELG.
- B. List of members of WELG.
- C. Evaluation of Conference on "The Image of Woman in the Mass Media".
- D. Proposed Survey on "Women in the Churches" and other Projects.

WOMEN'S ECUMENICAL LIAISON GROUP

"Women in the Churches believe that together they have a contribution to make towards achieving unity and in common service to meet those world needs with which they are most closely involved."

This statement is from the conclusions to the women's ecumenical meeting organized at Vicarello/Rome in October 1965 by the Secretariat for Promoting Christian Unity and the WCC Department on Cooperation of Men and Women in Church, Family and Society.

For the first time at world level, a small group of RC women - nuns and lay women (several of them "auditors" at the Second Vatican Council) - came together with a group of women - lay women, deaconesses and theologians - from the member Churches of the WCC to study the "forms of service" for women in the Churches and to review the many fields in which ecumenical contact and collaboration were already developing among women throughout the world. It was as a result of this meeting that the Women's Ecumenical Liaison Group (WELG) was set up in 1968 on the recommendation of the RCC/WCC Joint Working Group (cf. Annex A : Recommendations adopted by the JWG).

Seven years later the members of WELG and their colleagues in many countries are reiterating the conviction expressed by the group at Vicarello, but in sharper terms and with a new sense of urgency. "There is no question that the liberating forces among women are on the move worldwide and whether or not any of us agree with the method, the Church should be in the vanguard to provide quality - charismatic and catalytic - to the broader aspects..."

The context

The intervening years have seen a rapid evolution of the thinking, feeling and style of action of the more vocal sectors of mankind - and not least of womankind. The mass media - which reflect even more than they form public opinion - are giving an image and a voice, often a distorted image and a strident voice, to new generations in search of their identity. The prevailing atmosphere is one of urgency, often of violence. Relationships tend to be spelled out in terms of "power" while "dialogue" remains a slogan. The "sex revolution" is breaking down traditional norms of conduct, and Christians are challenged by the search for new standards of behaviour. Young people in particular demand for everyone - boys and girls, men and women - the opportunity to develop their capacities to the full - calling for a re-assessment of the role of men in the family and of women in professional and political life.

What is involved is clearly no longer a "woman's question", a "feminine problem". It is also a "man's question", a question of "human-kind". The "equality" to be ensured is not to be interpreted with reference only to

(1) From a comment by Dr. Margaret Shannon.

"masculine" norms; it is not "identity". Rather it means mutual acceptance, by both man and woman, of each other's different situations. It concerns, not only marriage and the small family unit, but the participation of men and women in every area of life.

In the international agencies (cf. UN Commission on the Status of Women) the accent is shifting from "rights" to concern for this full "participation". Women cease to be an "object" of justice, of protection, and become the "subject" of economic development, of culture, of decision-making, of history-planning.

"In most cultures, there is an old role for women - subordination to men. In many cultures there is a new role for women - partnership with men. But there is also a new, new role for women - full human liberation! This calling to a new, new role did not just appear as a by-product of modern society. It has been among us as a revolutionary dynamic which keeps breaking out over and over again. It came among us through the liberating love of Jesus Christ... Women's new, new role is a gift - a gift of love. It is a power - power to change the future. It is a partnership - partnership in freedom for humanity. It is liberation, now!" (2).

It is true that today's "now" for some may still be "to-morrow" for others. Numerically, the vast majority of women in many countries may not yet be questioning their place in society - at most they may be raising the questions that were new fifty years ago. It is true also that, in a greater or less degree, in many - or even most - countries, society opposes the new trends, and may even oppose the "old" claims. It is still necessary to fight discrimination against women, which is expressed in prejudice; in the refusal of adequate educational and training facilities for girls; in failure to organize employment and leisure so that women may in actual fact have equal opportunities with men...

The Churches may also oppose the new trends - and not only the more exaggerated forms of their expression. They may be slow to read "the signs of the times". But they can also help to channel the new energies. They can encourage Christian women to shoulder their new responsibilities, to take the new opportunities offered them. For courage is needed. How many women have been educated to take leadership in face of criticism, to enter, when necessary, the struggle for power, to widen their horizons to a world vision?

How, for instance, should women interpret in their lives the statement made in Uppsala: "Everyone has become everybody else's neighbour"? (3). Women, as mothers, have always borne responsibility for the younger generation. But today the "motherliness" of women means also political responsibility: working for the application of human rights in the legislation and practice of nations; ensuring help for children who are victims of war, disease, hunger, ignorance, slavery anywhere in the world... Are the Churches aware of what women's contribution can mean to the forces of renewal in Jesus Christ which could bring about the needed cooperation between people of all nations; classes and races...?

- Papel tradicional*
- (2) From "Women in Changing Institutions", Papers on Mission and Evangelism, no. 34, CWME/71/118, pp. 22 & 24.
 - (3) cf. Vatican II Decree on the Laity: "The inhabitants of the whole world have become like members of a single family". (N.8).

WELG undoubtedly owes much to the vision, the thinking and the activity of the WCC Department on Cooperation of Men and Women. It has found a stimulus also in the new awareness growing within the Roman Catholic Church - stemming from Vatican II and clearly expressed in the recent Synod of Bishops - that women are called to full participation in the mission of the Church. But, as one member put it, "the enormous discrepancy between arguments put forward concerning the divinely willed and ordained cooperation of men and women and the various power structures to be encountered in the majority of Churches" may lead one to suppose that "lucid theological insights make people blind to the practical conditions which require change" (4). While appreciating the confirmation given in official statements for the validity of its long-range objectives, WELG has therefore not found that its initial thrust has become outdated.

Why WELG?

The raison d'être for such a group may be summed up by saying that the wholesome development of women's participation in the life of Church and society is an ecumenical concern; further, that it is a matter, not only for women's organizations, but for the Churches as such - and that in the present state of affairs, a group such as WELG is needed to bring it constantly to the attention of the Christian community and of Church leaders.

To spell out a little more clearly the first point :

"Women in the Churches" is an ecumenical concern :

- because it involves an essential element in the life of any Church and in the "self-consciousness" of any Church or ecclesial community;
- because it touches a field where there is a rapid evolution, resulting in new situations which lend themselves - with due respect for different traditions - to reflection and research in common by members of different Christian communions, a field where the Spirit would seem to be speaking in a special way to the Churches at the present time;
- because the full participation of both men and women is an element of renewal for the Church; it concerns the Church's mission, "in order that the world may believe".

Women's changing roles in society and the possibilities opened up by new relationships between men and women clearly offer a challenge for ecumenical collaboration between women, and between the Churches. The members of WELG were grateful to have their ecumenical task in this field spelled out in the words addressed to them by Pope Paul VI on the occasion of their meeting in Rome in October 1970 :

"How many situations require your joint study, situations in which you are committed as women and where you must bring your specific witness as Christian women! How many fields to be explored, in domestic and social life, in which personal relations must be transformed by love! How many experiences of your various Christian movements to be pooled, how many considerations to be pursued in the light of faith, and perhaps

(4) Dr. Marga Bührig, from a paper on "Discrimination against Women" (in "Technology and Social Justice", edited by R.H. Preston).

new activities to be undertaken in the charity of Christ, so that men and women of our time, our brothers and sisters, may respond more perfectly to their vocation as children of God!" (5).

Members of WELG are well aware of the danger that even the continued existence of a group such as WELG may become an alibi for ignoring the real issues, for excluding women from policy-making bodies of the Churches, for unduly limiting their contribution even to the RCC/WCC Joint Working Group. They are aware also that any fixation on problems - whether of Church or society - only as they affect women, would be contrary to the very insights underlying the work of WELG and gained through its experience.

With greater or lesser degrees of reluctance or enthusiasm, however, the members of WELG have all come to the conclusion that, under certain conditions and perhaps in a modified form, there still remains a need and a role for a women's ecumenical liaison group. At the very least, it is needed in order to stimulate cooperation between men and women and to act as a channel of communication to women's groups throughout the world.

If WELG disappeared completely, the result would probably be the reappearance of a body for co-operation between women's movements independently of any representation of official Church bodies (Laity Council, WCC). This would be a step backward to the situation existing between the Vicarello meeting and the creation of WELG.

Review of activities

In the contemporary context outlined above WELG has tried to situate and develop its task as a group of Christian women widely differing in background and competence. It is clear from the list of members (cf. Annex B) that WELG - owing to financial limitations - could not be representative of a "6 continent approach". Observers were, however, associated with its work - from Africa, Asia, Latin America and North America, as well as from special fields of activity (religious women, YWCA) - and, in spite of its limited character, WELG has developed into an international ecumenical team whose potential is no doubt unique. This is perhaps the most important result of its four years of existence.

As a starting-point the Group inherited the experience, not only of the original Vicarello meeting, but also of two ecumenical meetings between representatives of women's organizations which had subsequently been held: at Crêt-Bérard in 1966 and at Taizé in 1967. The latter meeting in particular which had been prepared by a questionnaire widely circulated among women's groups, provided ample material for reflection on the conditions for ecumenical dialogue and common witness. Continuity was facilitated by the fact that the four people entrusted by the Taizé participants with the task of follow-up were later included in the membership of WELG.

The activities of WELG may be summed up briefly under five headings :

1) WELG has met four times :

- in Rome in 1968 and 1970;
- at Cartigny, in 1969 and 1971.

(5) Translated from the French original of a brief speech given during the General Audience of October 28, 1970.

Each meeting provided an opportunity, not only for growth in fellowship and mutual understanding, but for a wide exchange of experience and an exploration of the ecumenical scene as it concerned women's collaboration in prayer, study and witness.

The contacts developed in WELG contributed to the increasing involvement of Roman Catholic women in the Women's World Day of Prayer. They led also to reciprocal participation in meetings and other activities of the various bodies with which the members were associated.

- 2) Documentation and bibliographical material - in particular on "Women in the Churches" - has been gathered and reviewed at meetings. Of special interest has been the evidence of growing ecumenical interest and activity among religious women.
- 3) Case-studies : At the 1969 meeting, it was decided to solicit from appropriate sources case-studies on ecumenical encounter and collaboration between women - the aim being to gather material which could be used to stimulate initiatives in other contexts. The studies received were discussed at the following meeting, and nine of them were chosen for further editing by a sub-committee. They covered experiences in Argentina, Australia, Germany, Philippines, Scotland, Switzerland and Tanzania. The material was made available to women's groups in a mimeographed brochure published in four editions : English, French, German and Spanish.
- 4) Conference on "The Image of Woman in the Mass Media" : This was a pilot project entrusted in 1969 to a European sub-committee composed of the four persons responsible for the follow-up to the Taizé Conference. It was prepared by a survey carried out by Protestant and RC groups in France, with the twofold aim of discovering the image of woman existing in the public mind and sensitizing women to the mass media and the challenge they offer to the Christian conscience. The Conference itself was held in Vienna, June 14-19, 1971. The 100 participants included representatives from a wide range of women's groups and 15 professional women from the media. The challenging nature of the subject and the involvement of the professionals gave the meeting - despite its limitations - an impact which is gradually becoming more evident (cf. Annex C : Evaluation and press coverage).
- 5) "Women's Role in Peace Education" : This open-ended discussion meeting to be held in Cyprus, May 14-20, 1972, is co-sponsored by WELG and SODEPAX. The suggestion to hold such a meeting came from a woman participant in the SODEPAX Peace Conference (Baden, April 1970). Follow-up to the meeting, on local, national or regional levels, will be the responsibility of the participants themselves who have been chosen both for their personal qualities and for their ability to act as "catalysts" and "multipliers".

Issues and concerns

The following are some of the issues and concerns emerging from the experience of WELG for further reflection and action :

1. "Women's potentiality for service within the Church... at every level from the parish upwards - and the extent to which this potentiality is actually used."
In the Vicarello statement this referred to service "in policy-making and administration". To these should be added consideration of service in the ministry (according to the different traditions), in pastoral work generally, in theology (for which increasing numbers of women are being trained in all the major communions).
2. Women's contribution to Christian unity, and in creating the climate for Christian unity. This includes the education of women for ecumenical dialogue and collaboration at the level of daily life (cf. the Report of the Taizé Conference, 1967). A particular field is that of mixed marriages in a pastoral and ecumenical perspective.
3. The potential contribution of both religious and lay women to the Church's action for justice and peace at all levels.
4. "A re-assessment of the role of the single woman and a deeper understanding of celibacy" (Vicarello).
5. Education of both men and women for their new roles in the family, in work and leisure.
6. Women's liberation movements : A critical evaluation, including study of the deeper causes of discrimination against women and of its more subtle forms (e.g. in the commercialization of sex through the mass media). The meaning of "liberation", of freedom for both men and women.
7. The involvement of Christian women in what are still "frontier situations", e.g. the technological sectors of activity, political life.
8. The need to review existing women's groups and organizations in relation to contemporary society, at all levels and in different cultural contexts.

The future

During the exploratory period all the aspects of WELG's concern have been present and mixed in one group, neither representative enough to deal with them at all adequately nor small enough to meet frequently and go more deeply into the questions raised; a group with a status that was not clear, and with no fixed resources or instrumentality for its work.

For the future, at least the immediate future (e.g. 3 years), it is recommended that the work be continued, but with a clearer distinction between the different aspects :

- liaison between the different elements involved;
- study of the issues raised (not necessarily study by WELG itself nor exclusively by a women's group);

- operational tasks on a wider representative basis : i.e. projects on a regional or worldwide basis, entrusted to particular groups and giving a feed-back of experience and stimulation for creative thinking.

Liaison between :

- the official bodies concerned, e.g. the relevant "desks" in the WCC and the Laity Council, between these and JWG, etc.;
- these official bodies and the more informal, grass-roots approaches to ecumenism among women, and in cooperation between men and women;
- different "forms of service" for women in the Churches : lay women, deaconesses, nuns, women's organizations and the "unorganized";
- individual Christian women or women's groups on the one hand, and on the other, structures or activities of service to the world where women's potential should be better used.

In general WELG feels the need for better liaison between what the Spirit is realizing among the people of God - among committed Christians in their daily life, work and Church-relatedness - and what the Spirit is doing through "authorities" in the Churches...

Organizational pattern : a "liaison group" :

Organizationally, liaison needs to be maintained as a minimum between :

- WCC Unit III (relating to the WCC constituency of Orthodox and Protestant women),
- Laity Council of the RCC,
- World YWCA,
- World Union of Catholic Women's Organizations and (through WUCWO) other related Catholic International Organizations,
- International Union of Superiors General of Religious Women (Rome).

→ Persons actually operative in these bodies (one from each, plus two staff - one WCC and one Laity Council) could meet once a year to "review the field" and make recommendations (to JWG) for studies or projects. The same persons should be involved for long enough to maintain continuity in the work of the group.

It is clear from the experience of WELG that neither Unit III for the WCC nor the Laity Council for the Roman Curia is an adequate partner. Other concerns are also involved : Faith and Order, World Mission, SODEPAX, etc., as well as the essential link with the RC Secretariat for Promoting Christian Unity. Unit III and Laity Council can, however, serve as point of contact provided communication is facilitated with all relevant bodies.

Studies and projects (cf. Annex D) :

- 1) Survey on "Women in the Churches" : A systematic Survey of this kind is generally felt to be indispensable at the present time.
- 2) Examples of other projects are included in Annex D.

Responsibility for projects of this kind should be taken, not by WELG, but by the appropriate bodies (World YWCA, WUCWO, etc.) or by ad hoc committees.

A further example of projects stimulated but not carried out by WELG would be the follow-up proposed to the discussion meeting in Cyprus on "Women's Role in Peace Education".

Staff and finance

Two staff persons - one WCC and one Laity Council - should be responsible for ongoing contact and for preparation of the annual meeting; and some clear provision in time and money should be made for their work.

If the Survey is authorized, it would require as a minimum one half-time person. This person could be at the same time the staff liaison mentioned above, either for WCC or for Laity Council.

If other projects are to be planned creatively for their real value to women's ecumenical involvement, the entire funding cannot always be left to the women's organizations themselves. (There is need to revise the traditional idea of women's groups as essentially a form of fund-raising). Some of the funds available for "lay" work on either side should be attributable for projects related to the issues outlined here.

Respectfully submitted by the Co-Chairmen

Marga Bühnig

Maria H.C. Vendrik

Fundação Cuidar o Futuro

March 15th, 1972

WOMEN'S ECUMENICAL LIAISON GROUP

Recommendations adopted by the WCC/RCC Joint Working Group

1. Crêt-Bérard, November 1966 : Following on the ecumenical Consultation held at Vicarello and in Rome, October 1965, under the joint sponsorship of the Secretariat for Promoting Christian Unity and the WCC Department on Cooperation of Men and Women, the JWG adopted the following recommendation :

"The Joint Working Group recommends to the authorities of the RCC and the WCC the appointment of a joint group of ten representing the women of the Churches, five from either side, to be responsible for keeping in touch with, and coordinating, plans which are now developing for common study and action by Christian women on social questions."
2. Assisi, December 1967 :

"That the Joint Group of ten representing the women of the Churches, proposed by the JWG in November 1966, be set up as soon as possible in an exploratory capacity. It is hoped that the Laity Council will take early action in this matter."
3. Rome, December 1968 :

"The JWG received a report on the appointment of the "Women's Liaison Group" and expressed appreciation that this Group can now begin to meet. It re-iterates, however, its earlier recommendation that this Group be regarded as an exploratory instrument. The arrangement will have to be reviewed in due course in the light of developing relations between the Laity Council and the DEA."
4. Naples, May 1970 : From a drafted minute :

"The JWG noted with satisfaction the progress made by the WELG in defining and carrying out its purposes, and also its decision to set a time-limit (1972) to the present stage of its experience. The JWG agreed to review this experience with the WELG at the appropriate time."
5. Bernhäuser Forst (Germany), June 1971 : From a drafted minute :

"The Joint Working Group expressed appreciation for a report received from the Women's Ecumenical Liaison Group and undertook a substantial discussion of the developing place of women in Society and in the Church. Attention was drawn to the new situation created by the access of women to education and culture at all levels and the new possibilities opened up for the contribution of women

by the increased human life-span. It was felt that some of the current expressions of this new situation were exaggerated and required critical evaluation; but that nonetheless there is in this sign of the times (as Pope John XXIII described it) a new opportunity for the release of the potential of the Gospel, and also that the Churches' organisms were slow to meet the challenge.

The Joint Working Group takes note of the date set by the Women's Ecumenical Liaison Group for reviewing in 1972 the results of its exploration of the possibilities of ecumenical collaboration between women and questions of common concern to Christian women.

The Joint Working Group asks the Women's Ecumenical Liaison Group to present not only a report of its activities but also an indication of the questions which require further study; of fields of activities in which collaboration might be serviceable, preferably in the form of a limited number of specific projects to be undertaken for a limited period; and of the organisational arrangements desirable (including the question of whether or not the Women's Ecumenical Liaison Group itself should continue in its present form).

The Joint Working Group noted that on the WCC side the concerns of the Women's Ecumenical Liaison Group should be seen in the wider context of the new Unit III...".

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WOMEN'S ECUMENICAL LIAISON GROUP

WORLD COUNCIL OF CHURCHES

Members of WELG

Mrs. Athena ATHANASSIOU	Greek Orthodox Church. President, World YWCA.
Dr. Marga BÜHRIG	Swiss Protestant Church Federation. Director of an Evangelical Academy. Co-Chairman of WELG.
Frau Liselotte NOLD	Director, Bayerischer Mütterdienst der evangelisch-lutherischen Kirche. Evangelical Church in Germany (Lutheran). Member, WCC/RCC Joint Working Group.
Dr. Margaret SHANNON	Executive Director, Church Women United. United Presbyterian Church in USA.
Miss Ruth WALKER (*)	Secretary, The Council for Women's Ministry in The Church. Church of England.

WCC Staff

Miss Brigalia BAM	Executive Secretary, Group on Renewal, Programme Unit III. Anglican Church of the Province of South Africa.
Dr. Madeleine BAROT	Secretary for Development Education, Reformed Church of France.

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ROMAN CATHOLIC CHURCH

Members of WELG

Miss Pilar BELLOSILLO	President, World Union of Catholic Women's Organizations. Consultor, "Consilium de Laicis". Member, WCC/RCC Joint Working Group.
Frau Marianne DIRKS	President, Zentralverband der Kath. Frauen- und Müttergemeinschaften (Germany).
Sister M. St. Charles HENAFF	Vice-Provincial in Greece of the Ursuline Sisters. Representative of the International Union of Superiors General of Religious Women.
Miss Maria MEERSMAN	World Movement of Christian Workers (Belgium).
Miss Maria de Lourdes PINTASILGO	International Grail Movement (Portugal).

"Consilium de Laicis" (Laity Council)

Miss Rosemary GOLDIE	Associate Secretary.
Miss Maria VENDRIK	Member of the Council (Netherlands). Co-Chairman of WELG.

(*) Miss Walker succeeded Miss Elizabeth SOUTTAR, Head Deaconess of the Church of England, when the latter retired in 1969.

The Conference on
"THE IMAGE OF WOMAN IN THE MASS MEDIA"

Extract from "An Assessment" by the Co-Presidents of the Conference,
 Dr. Marga Bührig and Miss Pilar Bellosillo

The Composition of the Conference.

The mixture of delegates from denominational women's organizations and representatives of the mass media proved both fruitful and difficult... Many of those working in the media expected greater expertise on the part of the women's organizations and were disappointed that they had to listen to much which they took for granted. Others felt that insufficient attention was paid to the specific concerns and opportunities of their organizations... For many the conference was a fruitful one because it made them see again, or even for the first time, the possibilities of cooperation between women's organizations and certain workers in the mass media. They saw there could be common tasks and mutual aid and solidarity.

The presence of some young representatives of the Women's Liberation Movement aroused much comment... For many of us it was our first encounter with a new method... Organizations of Christian women tend on the whole to choose the method of slow and gradual evolution, whereas the W.L.M. prefers direct challenge by concrete campaigns and the formation of pressure groups... We also had to consider how far we were, or could be, as the Women's Liberation representatives believed, an influential group, whereas we tended to think of ourselves as having very little power since we lacked representation in the decision-making bodies of our Churches...

* * *

One result of the French questionnaire issued in the preparation for the conference was to show that the images of woman in the mass media chosen by the respondents to a large extent corresponded to the images of woman on the part of the respondents themselves. In other words, the images of woman in the mass media largely reflect the images the public itself has of woman. This sets definite limits to the often exaggerated influence of the mass media... This view enhances the role of women's organizations, provide they respect their own limitations and make full use of their opportunities...

One problem occupied us a great deal in the preparation of the conference, namely, whether as Christians we had anything specific to say on the theme of the image of woman in the mass media. The conference brought out distinctions on two sides. It was recognized that the mass media reflected very different images of woman... But on the other side, there is no clear, agreed "Christian" image of woman...

One special task of Christian women's organizations must be to help groups neglected by society and handicapped in one way or another to find a voice... Such groups include :

- the many women of the working class who for the most part are not organized, are worse paid than their menfolk and have to carry the double burden of housekeeping and job, with no means of escape, and without really understanding their own situation;
- women in the developing countries who must be given their own opportunity of finding their identity and role and not simply made to follow the patterns of the industrial nations;
- all those who do not match our own norms or ideals, e.g. the solitary, the divorced and separated, the old or the too "advanced".

Many concrete recommendations and suggestions for possible projects are included in the reports of the national groups... It is our hope that the Vienna conference will initiate a process of study and education in all the countries represented and that, at the national and local level, specific campaigns will be launched in relation to concrete problems...

"IMAGE OF WOMAN IN THE MASS MEDIA"
Vienna, June, 1971

Press Coverage

Articles have appeared in :

1. in GERMAN :

- "Neue Leitbilder für die Frau - Massenmedien sollen helfen." (Evangelische Pressedienst, Germany).
- "Was sollen wir beim Film schon loben?" (Kirche Bunt, Austria?)
- "Neue Leitbilder für die Frau - Massenmedien sollen helfen" (Sonntagsgruss, Germany).
- "Bild der Frau und Massenmedien" (Der Bund, Switzerland).
- "Das Bild der Frau in den Massenmedien" (Boldern Bericht, Switzerland).
- "Das Problem - Das schiefe Bild der Frau in den Massenmedien" (Tages-Anzeiger, Switzerland).

2. in ENGLISH :

- "The Image of Women in the Mass Media" (The Tablet, U.K.).
- "Back a little puzzled from the women's big talk-in, by Anne Allen" (Sunday Mirror, U.K.).
- "New Image of Woman", Ann Cheetham reports on the recent conference in Vienna organized by the Women's Ecumenical Liaison Group which met to seek improvements to the image of women presented by the mass media (British Weekly, U.K.).
- "Vienna Consultation - Women look-in at the commercials" (Methodist Recorder, U.K.).
- "Variety of Women's Roles stressed at Vienna Meeting (Council Communicator of the Canadian Council of Churches).
- "Woman's Image in Mass Media" (The Outlook, of the Presbyterian Church of New Zealand).
- "Image of Woman in Mass Media" (Target, English-language Kenyan newspaper).
- "Variety of Women's Roles in Mass Media Stressed" (Indian Witness).
- "To see with new eyes..." by Margaret Dunn for World YWCA Pre-Consultation on 'Is There a New Role for Women?', Ghana, August 1971.
- "Ecumenical Group Reflects on Woman's Image in the Media" (Christian Century, USA).
- "To see with new eyes..." (Perspective - YWCA).
- "Love me for myself says Anne Allen" (Methodist Recorder, U.K.).

3. in FRENCH :

- "La femme, son image et ses comportements" (La vie protestante, Genève).
- "L'image de la femme dans les mass media" (" " " ").
- "3 hommes dans ce bateau! Vienne 1971 - en conclusion" (La vie protestante, Genève).
- "Images de la femme", sous la rubrique "oecuménisme" (Réforme, Paris).
- "Image de la femme dans les mass media" (Vivre, RC newspaper, Fribourg).
- "Les femmes face à leurs images" par S. Duflo (Servir, Paris).
- "La femme d'aujourd'hui" interview de J. Rappaz, déléguée suisse-romande à la Conférence de Vienne (FEMINA, Suisse romande).

4. in DUTCH :

- "De vrouw wordt misbruikt in de reklame" (HERVORMD NEDERLAND, leading church paper in the Netherlands).
- "Conferentie over 'Het beeld van de vrouw in de Massamedia'" (WEEK-BULLETIN van het PERSBUREAU der NEDERLANDSE HERVORMDE KERK).

5. in GREEK : Two articles in an Athens newspaper.

Proposed Survey"WOMEN IN THE CHURCHES"

- Purpose :
- 1) To reach a "status quaestionis" on the responsible participation of women in the Christian Churches.
 - 2) To formulate questions and recommendations to the Churches.
 - 3) Ultimately, to improve the participation of women in the life and mission of the Churches; and by so doing contribute to the renewal of the Churches and the furthering of Christian unity.

- Nature :
- A "survey of the field", not a scientific survey (but not excluding recourse to the help of qualified sociologists) with reference to :
- 1) The participation of women in the ministries of the Churches.
 - 2) Cooperation of men and women and attitudes to women in the life of the Churches.
 - 3) Roles played by women in the renewal of Christian communities.

Responsibility : WELG (in its new form), operating through a team of 4 or 5 people, one of whom would be employed at least half-time and would work either in Geneva or in Rome. The Survey group would include both lay women and religious or ordained women from different communions (Roman Catholic, Orthodox, Protestant).

Method : The Survey project could have a duration of from one to three years.

A first period should be devoted to :

- 1) Establishing contacts with appropriate groups and persons in all parts of the world.
- 2) Drawing up and disseminating a questionnaire on the three above-mentioned fields.
- 3) Reading and collating material.
- 4) Approaching Church authorities and other appropriate bodies to explain the purpose of the Survey.

A second period : Collating replies to the questionnaire and making personal contacts through travel.

A third period : Interpretation of data; drafting of the "status quaestionis"; formulation of questions and recommendations.

Approximate budget (one year) :

Salary for one half-time person, plus incidental help for secretarial work and translation.....	US \$ 4000
Travel	\$ 2000
Meetings of the team	\$ 1000
Documentation, office equipment, postage, etc. ...	\$ 1000
	<u>\$ 8000</u>

N.B. At the RC Synod of Bishops, meeting in October 1971, the recommendation was made that a Committee be formed - composed of priests, religious and lay people of both sexes - to make a study of the place of women in Church and society. If such a Committee should be formed, the WELG team should not duplicate its work, but it would be most desirable that contact should be established. The RC Committee might be helped by the ecumenical dimension of the work done through WELG.

Two Sample Projects

(to be stimulated by WELG but carried out by other appropriate bodies)

Project N.1 : "Women and the Renewal of the Church"

Aim : To help women assume their full responsibility in the life and renewal of the Church.

Phase I : An international seminar for training leaders of ecumenical teams.

Participants : 24-27 representatives of the 3 major confessions, drawn from each of the 9 major regions of the world; 4-6 consultants in the fields of theology, psychology and group work, educational theory, ecumenism and church bureaucracy.

Programme : Study and discussion on the following questions :

- a) What do we mean by the freedom and dignity of the human person in the theological, philosophical sense?
- b) What obstacles prevent women from assuming their full responsibility as persons in the Church?
- c) What is the educational process by which women can be motivated to want to correct this situation?
- d) In what areas of Church life would it be best to work for the full participation of women?
- e) What projects can be formulated to enable women to assume this role of full participation?

Phase II : On the basis of the work of the Seminar, a small writing-team from among the participants will draft a study-guide or handbook for training ecumenical teams.

Phase III : The three leaders in each region who received this training would organize a regional seminar, using the handbook as a guide.

Phase IV : National ecumenical teams would stimulate seminars at local level. These local seminars should result in setting up ecumenical action task forces (of men and women) at local level, which would work creatively for the renewal of the religious life of the total community.

Project N.2 : "Women as Agents for Social Change"

Aim : To stimulate women to make their full potential contribution in society.

Step I : A short, simple pamphlet would be drafted by an international, inter-confessional working party for use by women's groups at local level. It would help women to begin to train themselves for their responsibility as Christians in a rapidly changing society.

Step II : Ecumenical advisory teams of qualified people would be formed at national or regional level to serve as catalysts and resource for local groups.

Step III : The teams would promote distribution and use of the pamphlet by organizing workshops at local level. Priority areas for study and action might include : women in politics - discrimination in education - women and civil law - continuing education - role of the single woman - family life education, etc.