

PRELIMINARY REPORT ON THE QUESTIONNAIRE
TO MEMBER CHURCHES OF THE WORLD COUNCIL
OF CHURCHES REGARDING THE MINISTRY OF
WOMEN

The questions asked were as follows:

1. a. What is the present statement and/or traditional custom governing or affecting the ordination of women in your Church?
b. What is the effective date and source of this?
c. Are there any studies of this question underway at the present time? If so, please describe, indicating by what kind of body and if any material has yet been published.
2. If women are ordained to the ministry of word and sacraments in your Church, what is their present situation?
 - a. Do they have full status and privileges as do male ministers?
 - b. If not, what are the limitations and the reasons given for them?
 - c. How many women are presently ordained?
 - d. In what types of vocational positions are these ordained women employed?
3. If women are not ordained to the ministry of word and sacraments, are there other ministries to which they are "set apart?" e.g. deaconesses, nuns.
 - Please describe such ministries as to their character, origin, type of ordination or installment service, vows taken and whether for life, obedience or authority given to whom?
4. In what ways are non-ordained women professionally recognized and employed in your Church?
 - Please include available statistics as to numbers involved.
5. As we are seeking to build up a bibliography on this subject kindly list or send any books, articles, surveys, etc. which would be useful, including any written by laity.

In this summary of the responses the same numbering is followed as used in the questionnaire. The title of the responding church and the name of the person answering are given. If any number or letter is not listed under a reply, it indicates no answer was made to that part of the question.

I. ANGLICAN

Church of England. Miss Bridget Hill, Council for Women's Ministry in the Church.

1. a. Women are not ordained as bishops, priests or deacons.
c. Commission appointed in March, 1963 to study the question.
3. Have an order of Deaconesses and several orders of nuns (see material for details).
42 Deaconesses in parochial work and 23 in diocesan and other posts in Great Britain plus others overseas. 1,501 women are in the various Religious Communities.
4. Have a two year training programme leading to I.D.C. (Inter-Diocesan Certificate). Women with I.D.C. are licensed by a Bishop. Majority engaged in parochial work or moral welfare. 420 lay workers in parochial work; 126 in diocesan and other work;
469 women in moral welfare work; 150 Church Army Sisters.
5. Material sent: "Gender and Ministry", "Guide to the Religious Communities of the Anglican Communion", "Deaconesses in the C. of E." (See also personal letter of Mollie Batten, Principal of William Temple College and of Miss Eva D. Spicer, Hon. Sec. of the Society for the Ministry of Women in the Church).

The Anglican Church of Canada. General Synod, E.H. Maddock, Gen. Secretary.

1. Women are not ordained.
3. Deaconesses are "set apart" for pastoral care of women and children and the sick.
Social service functions.
Teaching secretaries.
48 of them.
5. Copy of Canon XXV on Deaconesses sent.

The Church in Wales Bishop of Bangor.

1. a. Women are not ordained.
c. No studies.
3. Have order of Deaconesses with 2 members. Have 20 nuns under life vows.
4. 12 women in moral welfare work.

The Church of England in Australia. Archbishop of Sydney.

1. Women are not ordained.
3. Have order of Deaconesses, for parish, hospital and school work. A few Sisterhoods for life vows. 4. A few Church Army Sisters licensed.

Church of the Province of New Zealand. S.F.N. Waymouth.

1. No women are ordained to be priests or deacons.
A few believe it will change.
3. Order of Deaconesses and Nuns (Commission re the ordaining of Deaconesses to produce a form).
4. Parish assistants for variety of duties.

ANGLICAN(continued)

Anglican Church of the West Indies, Archbishop

1. There are no women ordained. It's the contrary to their traditions and beliefs.
3. Community of the Companions of Jesus. Novitiates. Sisters of St. Peter.
4. "Ample opportunities for women to serve God in His Church". There are volunteers and paid teachers.

Church of the Province of South Africa, C.T. Wood, Archdeacon.

1. Women are not ordained.
3. Several Sisterhoods (some indigenous).
4. The Diocese of Cape Town has also non-ordained "Gray ladies", parish workers.

Anglican Church of Uganda, Archbishop Brown

1. No women ordained.
3. No other ministries to which women are "set apart". About to start training for women in their Theol. College.

Church of Ireland, for the Ec. Comm. of the Gen. Synod Dean

1. No women ordained. Not a subject of discussion. No materials or studies.
3. No request for deaconesses or to be deaconesses.
4. Scheme of preparation for women as moral welfare workers and teachers only a few

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II. BAPTIST.

American Baptist Convention, Violet Rudd, Ad. Sec.

1. a. Yes, women have always been ordained.
c. Studies now re B.d. training but not ordination in view of small need for ordained women pastors.
2. a. The status is equal.
b. There are not enough local church opportunities for them. A lack of qualified women pastors. There is not a good attitude to them.
d. They hold administration; DRE missionary posts.
5. No articles or books available, but sent as answer to the questions a long report re a Nat. Council questionnaire.

The Baptist Union of Great Britain and Ireland. Ernest Payne,
Gen. Secretary.

1. a. Yes, women are ordained.
b. Since 1918, five.
c. Three at present, 1 retired, 1 University Chaplain
from "The Doctrine of the Ministry", 1961 B.U. of GB and I.
2. Equal status. They have few opportunities.
3. 51 Deaconesses are set apart and inducted. Some hold full pastoral charge and fulfill same duties as ministers. They resign usually on marriage.
4. Women are employed in the church as administrative tutors. They do children's and missionary work.
5. "Ordination of Women to the Priesthood" Thrall S.C.M.
"The Service and Status of Women in the Churches", K. Bliss, S.C.M.

The Baptist Union of New Zealand. Mr. R.H. French, Ass't. Sec.

1. a. No official statement. No bar. No women on their list of accredited ministers or in training.
c. No studies.
2. There is full and equal status possible.
3. Deaconesses since 1958 to be and do:
 - with a minister
 - mission, special task
 - in charge of a small church
 - in reviving lost causes
 - women's youth, Sunday School work
 - to Maoris
 - overseas missions
 - matrons in hostels, homes etc.Set apart and commissioned vows to the Lord, not an Order.
7 Women have entered.
5. Have nothing on the subject.

III. CONGREGATIONAL.

Congr. Christ. Church in Samoa. Mr. Etene Saaga, Sec.

1. a. No constitutional bars to it, but tradition holds the 1st woman back. On the theological college all male.
c. Not studies officially instituted yet but great interest and serious consideration in various Christian groups.
3. Women deacons. A deacon once voted in and confirmed and installed is deacon for life. They attend to all the duties and functions of their male colleagues"
4. Teachers in their schools and at least 10 missionary nurses to Papua, New Guinea and 2 teachers.

Congregational Union of Australia. Maynard Davies, Sec.

1. a. Equality re training and ordination.
b. First woman ordained in 1927.
c. No studies.

2. a. They have full status.
b. Local church limitations from women as well as men.
c. At present 7 women ordained.
d. 1 hospital chaplain, 1 matron of girls' hostel and one pastor.
3. Are "set apart" as deaconess. At present only one.

Congregational Union of Scotland Philip Williams, Sec. of Ec. Comm.

1. a. For 34 years all Church Offices open to men and women.
b. Since 1929 Assembly: "Women, as part of the people of God are free to respond to the call of God to full time ministry and this can be expressed in a number of ways including the ministry of word and sacraments".
2. a. Full and equal status.
c. 8 women now
6 in pastorate now

(Should go under VII, on page 9)

- Church of Scotland Woman's Guild. Janet Sim, Gen. Sec.
1. a. No women ordained. By custom and tradition Knox 1564 (However a few highly trained women have preached), political reasons cited (Queen Mary et al).
c. No studynow. Report of study in the 50's enclosed.
 2. Seven of the finest daughters of the Church of Scotland are now ordained and active ministers in other Churches of Scotland and England
 3. Set apart and commissioned as Missionaries. Some in younger churches become ordained as Elders. Deaconesses (since 1888). Administrators. Teachers. Matrons. University Chaplain.
 5. Sent: "Report of the Commission on the Order of Deaconesses".
"The place of Women in the Church" 2 booklets.
2 "Manse Mail" articles.
"Scheme for Deaconesses" 2 copies
The Commission on Service for a Deaconess.
Service for Dedication of a Jew Missionary.

Congregational Union of England and Wales. H.S. Stanley, Sec.

1. a. Yes, women are ordained.
b. Since 1917.
2. Ordained women have same and equal status and privileges. 54 of them, 29 in pastorates.
3. Home Missionaries. Two year training to develop new church or to revive an old.
One ordained woman on staff of B.B.C.
5. *Excellent.
A report sent re the Cooperation of men and women Report of the W.C.C. and critical comment on it.
- a caution expressed that the W.C.C. report on Cooperation be not preoccupied with the woman's role.
- family Church described.

(Should go under VII on page 9)

IV. LUTHERAN

Estonian Evang. Lutheran Church in exile. J. Kopf, Archbishop, Stockholm.

1. a. There have never been women ordained.
- c. This matter has never been treated officially.

in

The Evangelical Church Augsburg Confession Rumania. Bishop Friedrich Müller

1. a. No women ordained.
- c. Question has not come up.
3. and 4. All the members try to be neighbourhood ministers to each other. No need for church nurses, social workers etc. since State takes care of all that.
5. None.

(6 of 31
no IIA report
of pinoys)

Lutheran Church in America. Edgar S. Brown Jr. Director Commission on Worship.

1. a. and b. No women ordained by custom from the 1st in North America.

c. No studies now.

1958 Study report enclosed. Women did not generally feel need or desire for "inclusive, articulated office" (Deaconate). If established, such should be for men and women, full time and replace Deaconess Board by a board of church vocations.

Recruitment of middle age and retired persons recommended.

3. Deaconesses began in 1835 in Germany for nursing (Passavant), in Children's homes, in church schools, old people's homes, settlements, welfare etc. Set apart and Inducted.

4. 349 secretaries,
87 housemothers
73 parish workers
74 teachers
56 social workers
56 missionaries
51 nurses
38 clerks
37 typists
26 bookkeepers
21 executives
332 others

(6 of 31
no IIA report
of pinoys)

5. Deaconess and other Church Vocation and Commission Report sent: "Loves Response" Weiser story of Deaconesses.
"On Call", Herzel
"Deaconesses in the US since 1918" Kirsch.

LUTHERAN (continued)

The Church of Sweden Margrit Sahlin, Stockholm.

1. a. Women have been ordained as clergy.
b. Since 1959.
1958 Action of Parliament and Synod.
2. a. Equal status and rights.
c. 7 ordained now
6 curates (not old enough to be vicars)
1 Retreat House director, St. Katherine.
3. Deaconesses since 1851.
4. Women professionally employed in parish work, youth work and as Sunday School Secretaries.
5. Sent: A list of books and articles in Swedish.

The Church of Sweden Lundsberg, Margrit Lindstrom

1. (see above) and ^{no} Bishop can be forced to ordain a woman against his conscience.
2. (see above)
3. (see above) and two very small orders of nuns not officially recognized.
5. Book list in Swedish sent.

The American Lutheran Church H. Nottbohn.

1. No women ordained. Not the practice or problem.
3. Deaconesses -- consecrated not ordained. For teaching, nursing visitation. Not for life.
4. Also Parish workers, secretaries, nurses, teachers. Commissionary and installation, not ordination (certification proposed).
5. List of proposed standards for certif. of non ordained church staff.

Evangelical Church of the Augsburg Confession, Dr. Andrzej Wantula, Bishop. (Poland).

1. a. No ordained women.
c. Among their believes the idea of the Ordination of Women is unpopular.
3. Church teachers, "kirchliche Lehramt" approved but without ordination and only with high study and examination
4. Work especially with "Youth, women, poor and sick". Also Deaconesses/Sisters, can lead worship but not the liturgy or Sacraments.

LUTHERAN (continued)

Estonian Evangelical Lutheran Church Dr. Dr. Jean Kivit, Bishop.

1. a. No ordained women.
c. Twice on agenda but no local church wants it.
3. Women pastors and preachers - non ordained but even local churches who have them don't want them to be ordained.
Two women preachers.

Church of the Confession of Augsburg of Strasbourg, M.E. Jung, President.

1. a. Yes, women have been ordained.
b. 1960, Consistoire Supérieur.
c. No studies now.
2. a. Pastoral functions, cease on marriage, after theological study and licence, women can have same pastoral functions as men.
c. 7 ordained women.
Divorced or widowed women can become pastor, each case being studied.
- 3 and 4. It is preferred that they serve by special gifts where there is more than one pastor - youth, women, teaching etc. But can have their own church too.
5. None.

Eglise Evangélique Luthérienne de France. M. Sweeting, Inspecteur ecclésiastique.

1. a. As a rule women not ordained to a pastoral ministry in traditional sense of term. However, by exception, one woman has been ordained and is in charge of a parish.
c. No fundamental study undertaken.
3. Specialized ministries open; parish assistants, youth workers, directors of centers.

V. METHODIST...

Methodist Church USA, Miss Georgia Harkness.

1. As of 1956 Gen. Conf. full equality of ordination from 1920's to 1956. Only ordination to local elders and deacons.
2. a. Full status.
b. Social barriers.
c. About 380 perhaps but most as DRE and professors, min. wives, Boards Chaplain, pastor in rural areas mainly.
3. Deaconesses. Christian Social Work. Consecrated but not ordained.
4. DRE's
5. "Church Women in the Scheme of things" Mossie Wyker, Bethany Press
"Seven Steeples", Margaret Henrichsen, Houghton Mifflin

METHODIST (continued)

The Methodist Church - London, J. Bernard

1. a. Women are not ordained to word and sacraments.
c. Question is at present under consideration, but no immediate change likely.
3. Wesley Deaconess Order. Ordination by laying on of hands. No vows but life time service expected. Both home appt's and overseas. Two years preparatory training.
4. "Sisters" in National Children's Home and Orphanage. Several hundreds on staff.
Methodist Missionary Society, Women's Work Section. Training for evangelistic, medical, educational and secretarial work, 180 currently at work.
5. Reports may be obtained from Meth. Miss. Society and from Nat. Children's Home and Orphanage.

VI. MORAVIAN.

Moravian Church in the Western Cape Province. Rev. P.W. Schaberg

1. a. No women have ever been ordained.
They feel no need. It has never been considered.
c. No studies.
3. Other ministries to which they are "set apart":
Gemeindehilferin, congregation worker, house and hospital visitation, two white and one coloured.
5. No books, articles or surveys.

The Moravian Church in Great Britain and Ireland. Rev. J.H. Foy, Chairman.

1. a. No binding decision.
b. In 1956 principle accepted but practical difficulties recognized.
Each Church Province decides for itself.
2. None at present in British Province.
4. Warden of Homes for the Aged. Women doctors and nurses, clerks, accountants, local elder boards etc.
5. Documents referred to in the enclosed copy.

VII. PRESBYTERIAN-REFORMED.

Evangelical Church of Czech Brethren (Presbyt.), Dr. Bohumil Vales, Secr.

1. a. Women are ordained.
b. This since 1953.
2. a. They have full status and privileges.
c. 15 of 275 ministers are women now, 11 active.
All as pastors or assistants.
3. Deaconess work is not connected to church and is discontinuing.
4. Nurses and social workers in large churches of cities.
5. A paper in Czech sent.

United Presb. Church in the U.S.A., Eugene Carson Blake, Stated Clerk.

1. a. Yes, women are ordained.
b. Since 1956.
2. c. Only 32 to date.
d. They are employed as:
9 as pastors
11 as associates
1 as chaplain
2 as Professor
1 Frat. Worker
2 field Director
2 Secretaries
4 other
3. There are a few Deaconesses but it declines.
4. Most women employed by the Church are D.R.E.'s and administrators.
5. Report sent of ordained women.

Dutch Reformed Church, Miss C.M. van Asch van Wijk.

1. a. Yes, women are ordained.
b. In 1958 all discriminating rules re woman removed. Eldership open now and deaconship open. Pastor (full time life, theolog. training).
2. a. Limited by special permission needed from Exec. Council of Synod. They can give sacraments but only in cong. or spec. function to which they are called.
b. 300 are now called and ordained as elders and deacons. They cannot generally be delegated to presbytery or national synod.
Only 5 fully ordained and only one holds pastorate. One is employed in a Home for Aged, one among Indonesians and some in hospitals.
3. Other ministries to which they are "set apart": Deaconesses, but mostly as nurses with limited Church significance.

4. Non-ordained women are professionally employed in the church as: "Vicarissen", they do all kinds of church work but cannot give sacraments (resent it).
Also over 300 women do social service and teaching.
(In the Lutheran, Remonstrantse (Armenian) and Mennonite Churches women fully accepted in the Netherlands for years).

Presbyterian Church of Australia, Rev. G.R. Williams, Clerk.

1. a. No women are ordained.
b. As 1962 the General Assembly decided that the church is not yet ready to ordain women as elders.
3. Deaconesses are "set apart" in a service to this sacred office to assist ministers to teach, to pray, to seek, encourage etc.
4. Non-ordained women are professionally employed as social service specialists.

Presbyterian Church of England, Arthur MacArthur, Gen. Sec.

1. a. Yes women have been and are ordained.
b. In 1921 they agreed that there could be no objection in principle.
One holds parish now and one is in training.
In 1921 it also was agreed to ordain women Elders.
553 Elders are women.
2. They have full and equal privileges.
3. Other ministries to which they are "set apart":
as Church sister /Deaconess. They may preach but not observe sacraments.
Membership in sessions, Pres. and Assemb. depends on their ordination.
4. Professionally employed as: Missionaries.
5. A service of commissioning for Deaconess sent.

Presbyterian Church in the United States (South), James A. Millard Jr., Clerk.

1. No ordination of women. Constitution provides that Church Off. shall be men.
3. No formalized other ministries such as Deaconesses.
4. Many full time specialists (633). Christ Ed., nursing etc., who are professionally recognized and listed by the Church annually.

Evangelical Church in New Caledonia and the Loyalty Islands
Pastor Elia Thidjine, Secr. Gen.

1. Women never have been ordained.
3. They have been in the past female-deacons but no setting-apart or Church installation, just local installing.
4. Instructors in Church Primary Schools (moniteurs).

VIII. OLD CATHOLIC.

Old Catholic Church of the Netherlands, P.J. Jans, Bishop of Deventer.

1. No special ordination for women.
4. In local parishes the parish-priest asks women to conduct children's services and Bishop appoints a woman sometimes to the parish-council and women's societies do sick visiting, altar work and care, social work, calls and fancy fairs.

IX. ORTHODOX AND OTHER EASTERN CHURCHES.

Mar Thoma Syrian Church of Malabar, S. India, Bishop Athanasius

1. Re. ordination of women the N.T. is silent so it is vain to seek theological reasons.
St. Paul understood that in Christ there is no male and female but hard to say how the early Christian worked this out but only men seem to have been ordained perhaps because:
- Jewish trad. subordinated women to men
- Eastern Church has kept "only men" ordination tradition - has been influenced by other religions; subordination of women and Eastern concept of Motherhood as only fulfillment of women to life.
4. Women's Auxiliary Service Samiti for educational, evangelistic, philanthropic work. A strong influence. Church hopes for one in every parish.
5. Nothing available.

Orthodox Church in Rumania, Prof. Nicolae Chitescu.

1. a. The Orthodox Church has never ordained women for sacerdotal functions.
b. Ordination to women is forbidden by Scripture (I. Cor. 14:34) and likewise by the canons and theologians of the church.
3. There have been Deaconesses in the history of the Church but not within the Rumanian church since the 14th Century. There are orders for nuns and the abbess in charge has been promoted by a blessing received from the Bishop.
4. According to the "Statut de l'organisation de l'Eglise Orthodoxe Romaine" of 1949, women elected on parish committees may carry out certain functions which do not require a special blessing e.g. general care of churches and cemeteries, formation of choirs, aid to poor, orphans and widows, visit the sick, assist the priest in the catechism etc.

X. INDIVIDUAL CHURCHES

United Church of Central Africa in Rhodesia, Eric A. Read, Clerk of Synod.

1. a. No women have ever been ordained.
c. No studies at all.
3. Constitutional provision for indigenous. Deaconesses set apart and commissioned to work under a minister.
4. They have full time evangelistic women workers from England, Canada and Scotland - deaconesses and not.

Eglise Chrétienne Missionnaire Belge, D.L. Zorn, pasteur, Charleroi.

1. Question has not yet arisen. No women have requested it and none have received.
3. "Laying on of hands" for missionary service.
Five infirmières, five régentes, 5 auxiliaires sociales.
4. Professionally employed in Church administrative offices.

Friends General Conference, Mr. Dean Freiday, Alternate to Montreal.

1. a. No concept of special ordination for men or women.
c. No studies on ordination planned. Programmed, pastored congregations now a majority. Pastors and Meeting Secretaries a special professional group.
2. Equal status both programmed and pastoral and lively history of women in mission and ministry from the Friends beginning.
- About equal split men and women in leadership.
4. All life a volunteer ministry to them but also they have women specialists for all kinds of jobs here and abroad and recognize voluntary work.
Some duties by gender fall better to women.
Meeting secretaries but not pastors.
5. Excellent essay and answers returned on very short notice. Bibliography to be sent by Librarian.

Associated Churches of Christ in New Zealand, E.W. Body, Sec.

1. a. No statement, no bar.
c. No present students or women ordinands.
2. Full and equal status possible.
3. Deaconesses. Pastoral work and preaching. "Set apart", Call and Installation but not laying on of hands.
4. No positions open. No applicants available.

INDIVIDUAL CHURCHES (continued).

The United Church of Christ, USA, Robert F.L. Peters,

1. Yes, women have been and are ordained.
2. a. No restrictions.
c. Very few
d. Little demand or opportunity.

Church of the Brethren, USA, Gen. Broth. Bd., Norman Baugher,
Gen. Sec.,

1. a. Yes, women have been and are ordained.
b. Since 1960
c. No studies
2. a. They have full rights.
c. 17 women now ordained
2 of them pastors, 1 DRE, others retired or wives.
3. Deaconesses, but they have no relation to the ordained ministry. Can be it for life, but recommended for special term of service.

Union of Armenian Evangelical Churches of Near East,
H.P. Aharonian.

1. a. No ordained women; opposed to women ordained.
c. No studies at all.

Iglesia Evangelica Espanola, Humberto Capo, 1st Secretary,

1. a. No women have been ordained.
c. No studies or official decisions.
- 3 and 4. An organization of "Infirmières Protestantes" formed at Barcelona hospital.

United Free Church of Scotland, Mrs. Wm Bell, Sec.,

1. a. and b. In 1929 the Gen. Assembly agreed to open all offices in the Church to women.
2. c. Four active women, 2 hold churches, one was Moderator of the General Assembly 1960.

The Phillipine Independent Church, Head Bishop de la Reijs.

1. No women ordained. Having seperated from the Roman Catholic Church in a nation where R.C. trad. ways etc. were dominant the question has not arisen.
3. An order - 2 years old - has two members now. They have also 20,000 Deaconesses.
4. Women can belong to any governing board of the church and do. More women than men active as teachers, choir members, fund raisers.

INDIVIDUAL CHURCHES (continued)

Die Evangelische Kirche der Union, (Germany W.), Gundrut,

1. Women are now ordained as ministers (not "Vikarin"), Anhalt and Rhineland. Churches have ratified it now.
2. They have not equal status (must resign if she marries). (cannot apply to all churches for pastorate) etc.

The Pentecostal Church of Chile, Enrique Chavez Campos,

1. No women ordained.
- A young church, which is open to larger contribution by women and more Deaconesses.
3. Ordination as Deaconesses makes them equal to men here, they may do everything except Eucharist.
5. They asked for material.

Church of South India, Hon. Gen. Sec. of Synod, Rajaiah D. Paul,

1. a. They do not ordain women to any office. There have not yet been planned.
c. Discussion or study; great interest in the role of women in the church.
2. This question does not arise.
3. Order of Sisters now. There are 55 full members of the Order. There are 5 Probationers. 2/3 are Indians.
4. They have full time work in Church schools, colleges, hospitals. A number of Pastorate Committees have women members. St. Georges Cath. has 2 of 5 trustees, women.
5. Constitution of Order of Sisters in the C.S.I.
(? * how is this commissioning different from Ordination ritual?)

Study Booklet I re. worship forms for commissioning of Sisters.

LATE ADDITIONS

Remonstrant Brotherhood, Netherlands, Rev. Miss Wiarda Beckman, Rev. Miss Putten-Torensma, M.D. and Rev. Miss van Meeteren, M.D.

1. a. Women are eligible for all church offices.
b. Since 1915 by article 145 of the Church-Order
c. No special studies (Interesting comments of a practical nature).
2. Women ministers carry out normal pastoral duties. There are 10 female ministers (34 male), one married, 13 female theologians.
4. Social workers (4), home helps, in domestic or administrative work.
Women are found in all church councils, parish committees etc.
5. "The place of women in the Netherlands and in the Remonstrant Brotherhood" by A.K.H. Tromp in World Congregationalism, May 1961.

The Evangelical Lutheran Church in Denmark, H. Talman, Sec. of the Council on Inter-Church Relations.

1. a. Women ordained to full pastoral service including Word and sacraments.
b. Parliament Law of 4/6/47.
As a "Folkchurch" the Parliament is legislator as to the Church's external, juridical terms, while the church in practical has liberty to settle internal terms.
2. a. Full status and privileges.
b. Any bishop is free to decide if he will ordain a woman pastor.
c. 10 women ordained
d. 9 serve parishes and 1 is a prison chaplain.
3. Two homes for Deaconesses which are also public hospitals, 236 sisters in one and 313 in the second. Mainly nurses and some work in homes for children and the aged. Three sent out as missionaries.
Deaconesses subject to authority of directors. "Consecration" is by the directress and pastor. No life vows but not allowed to marry while in order.

Igreja evangelica de confissas Lutherana no Brasil, Sao Leopoldo, D.E. Schlieper, President.

1. No ordination of women as pastors.
3. A Deaconesshouse as the one in "Kaiserswerth". Are ordained after their training in a public service. They are employed in: Parish work, nursing, kindergarten, old age homes, orphanages, teachers.
4. Women who are not ordained work as religious educators and do women's work in the church.
5. "Arbeitshilfe der Frauenhilfe", 1963, Rio Grande do Sul.

The Methodist Deaconess Order, Australia, A.M. Pederick, Convener.

1. No ordination of women as pastors.
General Conference in May (1963) will consider Ordination of Women.
3. An order of deaconesses was started in 1945.
No vows of life-service.
4. 75 deaconesses are employed in the five annual (state) Conferences in Australia.
5. One small folder for young women who enquire, concerning the Ordination.

The Methodist Church of South America, Sante Uberto Barbieri, Resident Bishop.

1. Women are ordained.
No studies about the subject.
2. Women have full status and privileges as male ministers since 1960.
There is 1 ordained women; she is an elder under Episcopal appointment.
Women are employed in all kinds of positions.
3. Deaconesses. Educational, social and secretarial work. Assistant pastors occasionally. No life vows. Organized in a Board, of which the Bishop is Chairman. There are 15 deaconesses in Argentina, Bolivia and Uraquai.
4. See question 3.
5. No Bibliography.

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The Moravian Church (Northern Province), USA

1. No ordination of women. This policy has been in force over 200 years.
No studies.
3. Women set apart as an "acolyte", indicating she has accepted life service as a teacher, nurse or other worker in mission service.
No vows of celibacy. Required is that a woman hold an appointment to Mission Service.
4. Director of Christian Education and Church Secretary, parish visitor.
Teachers, nurses. Has black people in service.

Evangelical Church of North Western Tanganyika, Bishop Sundkler.

1. No ordained women. No studies.
3. Some expatriate deaconesses (of Germany and Sweden).
4. Day school teachers and Sunday school teachers; members of Synodal Council.

Evangelical Lutheran Church of Iceland, Bishop Linarsson, Reykjavik.

1. No ordained women. No studies.
4. Women are active in congregational work, a few are members of parish councils and engaged in youth work. Female theological candidates have preached often in churches.

The Evangelical United Brethren Church, The Board of Bishops, Indiana, Bishop Mueller.

1. Has ordained women for many years. No further studies.
2. Same status as men; it depends on educational qualifications etc. 25 ordained women among 3750 ministers. They are serving as parish ministers, a few as directors of Christian education.
4. Directors of Christian Education; Church Secretaries, Deaconesses, Parish assistants in the United States and Canada.
5. No literature available.

The Russian Orthodox Church, Moscow, Bishop Alexis.

1. No ordained women.
3. Women can be consecrated as nuns. Life vows. Obedience to the principal of the monastery. Celibacy. There are many monasteries.
4. Parish assistant (sterosta). Finance assistant, administrative assistants. Singing in the choir, reading lessons during the service. Preparations of "prosphora" (special bread for the Eucharist). No statistics.
5. A number of articles have appeared in the Moscow Patriarchate.

Patriarchat Saint Synode, J. Popiliev, Sofia.

1. No ordination of women.
3. Nuns are received by the same right as monks. They take the vows of poverty, chastity and obedience. Some orders are contemplative and others engage in manual work. There are at present 289, including novices i.e. making vestments, agricultural production etc.
4. They sing in the choirs, assist priest in "mission éducative", give conferences, decorate the church. They prepare the "pain béni".

Evangelical Lutheran Church in the Netherlands, C. Pel, Amsterdam.

1. Women are ordained. Since 1929. No studies.
2. Full status and privileges as male ministers. They act as ministers of local congregation (4) and as ministers in hospitals etc.
3. Deaconesses, member of church council (elders and deacons). Deaconesses are working in hospitals etc. Members of the local church councils are chosen by the congregation and are confirmed during a divine service.
4. Three women are employed as social worker. Teachers in Sunday schools.

Eglise Réformée de France, Paris, Albert Gaillard.

1. Women are ordained. Effective date: Resolution 11 of the "Synode National de Paris, St. Esprit, 1949.
Since two years study about the subject. Decision in 1965.
2. One woman ordained at "Ministère pastoral de l'E.R.F." The same status as men.
3. Deaconesses. The parish assistants don't take part in the services up till now.

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