

# Association of Professional Women Church Workers Protestant Episcopal Church

For very important news of convention plans, please take special note of pages 6 and 7.

The Provisional Committee thanks each and every one of you who filled out and returned the questionnaires sent to you in March. There were approximately seventy returns which by itself struck us as a real sign of vim and vigor, and in this issue of the Bulletin we would like to share with you something of what they contained. They were most helpful and interesting to us, and we think they will be for you also.

To begin with, you remember the questionnaire asked the following questions: (Those of you who are Associate members were not canvassed, but we know you'll be interested in the results.)

1. Are you in agreement with the basic aim of the Association, namely to improve the quality of work done for the Church in the general field of Christian Education?

2. Do you think the Association is right in accepting the standards (college degree plus two years graduate study) recommended in the report of the Committee on Women's Work and accepted by the National Council in Dec. 1945, which attempted to raise to professional status what had been previously loosely defined work?

3. If your answer to No. 2 is No, what would you suggest as alternative standards? (The Association accepts an alternative which, slightly modified, is included in the document at the end.)

4. Fellowship is an important part of any association. Should the fellowship of our organization grow out of its aims, purposes and activities, or should the Association be primarily a fellowship organization?

Fifty-two members checked what came to be called in committee sessions the "party line". As one member of the committee commented, herself in the same condemnation, "You can tell all right who the busy ones are!" Busy or not, we took the majority opinion as a vote of confidence that we were on the right

track, and proceeded to dig into what another committee member called the "more thoughtful returns".

In some cases the questions and suggestions echoed our own thinking; in others we saw our failure to make clear our over-all aims and purposes and the reasons for them. Disagreements we also welcomed for only by coping with them could we test and try our own ideas and convictions. And we might well say right here and now that the members of the Provisional Committee have not always seen eye to eye on every issue. But after much discussion, thought, and listening, the proposed constitution was agreed to by all those who were present.

Feeling sure of your interest, we have selected some comments to follow here, and have added to each an answer. We hope you will read them all, for they may be your questions also. Our answers are not final, nor is the proposed Constitution, for we look forward to more discussion and the wisdom of a large group and the guidance of the Holy Spirit to achieve the final result at Boston in September.

## Who are included in the membership of the Association?

"I thought this group included women doing various types of Church work—not just Religious Education. These western jobs include administration, plumbing, carpentering, driving, rigorous outdoor living, and a host of other qualifications. No degree would save you here. You can't be just a specialist—you must be an all round general worker—social worker, teaching, home nursing, homemaker, recreation director and sympathetic listener . . . The 16 points need not be education. They might be language, sociology, or various other depending on the field prepared for. Not all personnel are in the field of Religious Education. Rather on a basis of qualification for job she personally is assigned to do."

Mary C. Hettler.

"It seems to me that the need and demand from priests and bishops of the Church is for women to be ready to serve our Lord and His Church wherever and whatever the need may be. Out of our complete dedication to Our Lord evolves our work. Of course the best education we are able to obtain is helpful—but it should not be used as the first essential. Also it should not limit our willingness to do anything which seems to bring souls to Our Lord in any parish or mission." Lydia Ramsay, Deaconess

The Association came into existence out of a widely held concern for those whose field of endeavour in the Church lies primarily in the work of Christian Education. The word 'primarily' is used advisedly, for within the scope of such work will always fall incidental "plumbing and carpentering", just as any rector may fall heir to painting the sacristy or cooking a supper for the acolytes. No D.R.E. or College Worker worthy of the name refuses such tasks, which vary from working a mimeograph machine to painting scenery with the young people. Because of these many ramifications in each local situation it has been difficult to conceive of making a satisfactory job analysis. However, in the large, such an analysis is possible, (indeed one is in the making of a parish D.R.E.) for in essence the job is one of teaching the Christian Gospel through the channels for instruction provided by the Church. It is the nature of this task which marks the dividing line between what we call the work of Christian Education and all other types of work undertaken in the service of the Church.

"I agree basically with the aims and standards of the Association; yet I would like to record a few comments about the membership thereof. It seems to me . . . that the Association should not exclude the teacher, the social service worker, the nurse etc. . . . I hope that we are not going to become over-specialized or departmentalized by excluding some of the most stimulating people who could make needed contributions of thought . . . In other words, though these other fields already have standards and perhaps associations of their own, it seems to me that this Association could serve a very real purpose by being much more inclusive than it appears to be." Peg Pearson

This is a question which recurs frequently and which lies very close to the heart and meaning of the Association. Peg has herself answered it in part in her last sentence; other types of work done for the Church have standards, and in many cases, associations of their own. This is not so for those working in the field of Christian Education. It is to promote and strengthen this area of work within the Church that the Association was formed. To admit others at this point would be to defeat the original purpose. In time, however, it is possible that this central aim will have been accomplished and that the Association will undertake to reform itself and to become a larger body with more widely varying concerns and with a broader program of action. But that time is not yet.

#### Is it possible to set adequate standards of training?

"A college graduate with a B.A. with one specialized study, for instance personal counselling, would have a difficult time especially working in a mission field where it would be necessary for the worker to instruct the altar guild, plan a woman's auxiliary meeting, have teacher training classes, plan, write and execute the lesson of the kindergarten on Sunday, do social service work, teach the Bible class etc. as well as personal counselling. We need workers trained in the Church Training School and the emphasis put on that kind of training along with field work. For it is in these schools that an all round program for working at home or in the Mission Field is given." Mrs. Roger H. Greene

Part of what Mrs. Greene refers to has been treated above. With regard to the importance of the Church Training Schools we are in complete agreement, for only there is training given and opportunity for supervised field work received which includes the many aspects of work in Christian Education which Mrs. Greene mentions as so essential. One of the aims of the Association is to back up our training schools in every way we can, and to aid in recruiting for them. (We must also remember, however, that they require a B.A. for admission, or its equivalent.)

However, we know too that many are taking these jobs who have not attended

training school. Indeed we must recognize that the training schools cannot meet the demand from parishes and clergy for trained workers. Therefore we feel doubly a deep responsibility towards those who are serving the Church without benefit of any of the advantages provided by the training school programs. We believe they need all the support and encouragement we can give them. This we feel we can do most effectively by admitting them into our fellowship and by encouraging them and helping them to do what might be termed "in-service" training. In this way we hope to help them bring more to their jobs, and to the work of the Church as a whole.

"I am concerned for the many small parishes that need and want a Director, but could not possibly pay the salary commensurate with college and two years graduate study. I am also concerned for some of the fine young girls who are interested and have personal qualifications for this work, but cannot afford 6 years advanced study. They could 'swing' college but not beyond. Is there any possibility of 'training-in-service' after basic training? We have had two such girls in this parish." Elizabeth Wynkoop

We have no answer for the point concerning the small parishes. Perhaps this is an area which eventually might be developed in connection with the woman's auxiliary, involving programs of leadership training for volunteers. We don't really know. The second point, concerning a girl who could probably manage college but no work beyond, is one which is treated in the "combination alternative" for membership. A college graduate, especially if she had planned her undergraduate courses well, would already have several points earned towards her necessary 16. After she had worked for one year (to fulfil the five year requirement "spent in some combination of") and had probably through attending one year, more if necessary, of summer school, completed the 16 points requirement, she would be eligible for active membership. In the meanwhile she would have been in the Association as a provisional member. There should be some way worked out, whereby provisional members are helped to qualify as active.

"Untrained women continue to be employed in educational jobs. They need the fellowship and stimulation of the Association. The Association needs their experience and insights." Agnes Hickson

True. We want to take them into the fellowship of the Association, and to be able to learn from them all we can. After General Convention the experience they have to share may well be experience gained in other fields of work, for by that time we hope that all, regardless of training, who are in this field, will have joined under the clause, valid only until September, admitting all who have worked for a minimum of five years.

"I am convinced that it would be a mistake to make the standards of membership so rigid that all women who are qualified by virtue of their job would not be welcomed as members of the Association . . . I think there must be room in the Association for all those women within the Episcopal Church who are salaried and full time workers in the field of Christian Education. The matter of academic training is, I believe, quite secondary, though training is of course important and one of the legitimate concerns of the Association. My reasons for the above thought are two-fold. In the first place, we have at the present time women with all kinds of academic background working full-time in the field of Christian Education. The quality of their work is only partially determined by their formal booklearning and the average clergyman who goes out to hire a director of religious education looks at a great deal more than the amount of graduate work done . . . Certainly there is no one way one goes about becoming a director of education. In the second place, and as long as the first point mentioned is the situation we have, it seems wrong to me for any association of women church workers within the Church to set up rigid standards of membership based exclusively on training. I am sure that such a course of action could only result in resentment on the part of those not welcomed to the Association or welcomed only as a step-child relation." Eliz Eddy

We agree that there should be room for all who are salaried, full time workers in the field of R.E. We want them as members and will do all in the fu-

ture to win them as we have in the past. We agree that academic training is only part of the picture, for indeed it cannot insure a dedicated spirit and a well-rounded personality. One of the reasons for our whole-hearted support of our training schools is precisely this reason: that they are in a position to screen, and do it as carefully as it is possible so to do, in order to make certain of these other two essential ingredients before ever training is begun. Even so, mistakes can and will happen. We must be ready to recognize this. But how about those, greater in number, who have not experienced the guiding hand and eye of the training centers? We as a committee do not feel qualified to pass judgement on matters of personality and dedication. The least we feel we can do, however, is to see to it that as many of these workers as possible receive training in the field in which they have elected to serve the Church. We realize this in no way guarantees a qualified Director of Christian Education etc., but it does, we believe and hope, make her more qualified and able to do a more enlightened piece of work. It would be regrettable if anyone accepted as a provisional member were to feel a step-child in the Association. It may not be too amiss to recall the procedure of a well-known secular organization, the Junior League. One is a provisional member until one has passed the training requirements and shown by an attitude of diligence that she intends to carry through with the program and perform her duties as they are asked of her. This has always seemed a fair and workable policy. At this point, with regard to our own policies, it might be well to point out that even graduates of training schools will in the future be required to serve for one year before being admitted to full membership. So provisional membership will be more common than it has been to date and should be considered simply as a stepping-stone.

"I am returning the questionnaire as requested and feel that we are off in the right direction. It is really quite frightening how unprepared so many of the workers in the Church are, and I think that we cannot back up the National Council's new program, which is a longterm plan, without trained leadership." Irene Winterbotham

"My answer to No. 2 is with the recommendation that 'Religious Content' . . . is more important—even over the teacher training and teaching experience I could bring to the position. Old and New Testament, etc., Doctrine should be under Episcopal Church clergy to give the proper interpretation." Gert. Brisbane

We also received a long paragraph from Margaret Brown summarizing the questions raised at a meeting of several women workers from the 8th Province. All of the points raised have been dealt with in one or another of the preceding paragraphs, so in the interests of brevity we will not reprint it here. However, if the members of that group—or any other—are not clear about any of the above statements it is the earnest and great wish of the provisional committee that they write again, question, and suggest again. The more thinking all of us can do at this time will only mean that we will bring more to our discussions in Boston.

## **PROPOSED BASIS FOR CONSTITUTION**

### **Purpose**

The purpose of the Association is to develop a fellowship of those women Church workers who are called to a lay ministry in Christian Education and allied fields, are trained, and are professionally employed within the Protestant Episcopal Church.

The Association will devote its energies to helping its members increase their competence for and commitment to this aspect of the Church's life. It will encourage the attainment of professional standards by those called to this work and it will interpret these standards to the Church. It will foster regional activities such as retreats and conferences to enlarge our concern and to deepen our sense of vocation. It will work to recruit women for our training schools.

In order to achieve the purposes stated above, there are three categories of membership now open to new applicants:

**Active members** are salaried professional women church workers in the Episcopal Church, employed as Christian Education workers or evangelists, in the United States or overseas, in parishes, missions, college centers, church institutions, diocesan, or provincial, or national positions, who qualify under one of the following:

1. Completion of the training requirements, as adopted by the National Council, of a bachelor's degree followed by two years of graduate study in a Church Training School or Seminary, and who have worked for at least one year.

or

2. Completion of a five year combination of:

attendance at college

attendance at a Church Training School or Seminary

employment in the field of Christian Education

**provided that** at least 16 academic points have been earned in the fields of religion, education and/or religious education.

**Provisional members** are those who have completed the training of No. 1, Active Membership, and who are in their first year of work, and those who are seeking to qualify under No. 2, Active Membership.

**Associate members** are those who meet the standards under Active members but are no longer salaried workers.

(Until September 1952 a Charter Membership is open to all who have worked in the field for a minimum of five years. Following the 1952 General Convention such members shall be considered Active Members.)

The dues shall be \$3.00 for all members except Associates for whom it shall be \$2.00, payable annually. Any member who fails to pay her dues even after receipt of a third notice shall be dropped as a member unless her failure to pay has been explained.

## PROPOSED BASIS OF ORGANIZATION

Because our Association membership is widespread, the question of the most adequate type of organization is a difficult one. An Advisory Council has seemed to some to be a possible way of meeting the problem. This Council would be composed of four officers, a President, Vice-President, Secretary, Treasurer; it would also have on it eight provincial representatives, elected by each province: the heads of the Church training schools, the president of the Woman's Auxiliary, and the personnel chairman of the W.A. would automatically be members, as well as the executive-secretary of the Association. Such an Advisory Council could fulfill many important responsibilities. However, it would be manifestly difficult for them to meet in their entirety with any regularity to say nothing of frequency. Therefore, an executive arm of this Council could function in such a way determined by the President as would include the greatest number of Council members. The whole membership of the Association would meet at every Triennial, to elect officers, hear reports, form policies, and make plans.

### Nominating Committee

This whole problem has been turned over to a Nominating Committee headed by **Elizabeth Rhea**. She and her committee, comprised of **Avis Harvey**, **Deaconess Ramsay**, and **Marguerite Hyer** have only very recently met and are not as yet ready to make public their slate. However, there are several points that that they do want to make at this time.

The first of these is that it is their opinion that the most important job for the Association to do in these next three years will be one of publicity and interpretation, interpretation both to the woman worker and to the Church at large. Therefore, it is their thought that officers chosen from a widespread area would be of more value than a centralized and local one which would be able to come together more easily. They have drawn up a slate composed of people from all over the country. When these people have had a chance to accept the nomination, the names will be sent to everyone. In the meanwhile, the Committee wishes to go on record as saying that they realize they may be wrong on

this, and they wish to emphasize that nominations from the floor are expected and will be welcomed.

The following is a list—by province—of those who have so far indicated that they will be present at our meetings in Boston. At that time there will be opportunity provided for provincial groups to meet together to elect their representative to the Council. Those of you who are not going to be able to be present will perhaps send your suggestions for such a representative to one of those from your province who is going. Please do this if you can. . . . It will help all the more to make this Association truly yours.

Those attending General Convention  
(who have been heard from, to date)

**Province I**

Mary Elizabeth Hyde  
Martha Pray  
Patricia Page  
Barbara Arnold  
Frances G. Piper  
Betty Sherrill

**Province II**

Constance Stone  
Evelyn Spickard  
Ruth Johnson, Deaconess  
F. Mabel Hissey  
Maude Cutler  
Virginia Harbour  
Elaine Betts  
Katherine A. Wells  
Helen B. Turnbull

**Province III**

Mrs. J. L. Whitten  
Emma Twiggs  
Beryl Newman  
Mary Rogers  
Frances Young  
Marion Kelleran

**Province IV**

Rosalie S. Wilson  
Estelle Warren  
Margaret Marshall  
Roberta Aldrich  
Irene Winterbotham  
Jean Webster  
Constance Young  
Gertrude Brisbane  
Grace Brisbane

**Province V**

Margaret McBride

**Province VI**

Louise Blake  
Edith Daly  
Dellema King, Deaconess  
Gloria Jameson

**Province VII**

Lillian W. Crow, Deaconess  
Louise Gehan  
Kathryn Sensabaugh

**Province VIII**

Esther Matz  
Sarah Swinburne, Deaconess  
Margaret Brown  
Gertrude True  
Katharine Grammer

**National Council Workers**

Mary Louise Villaret  
Helene Schnurbush  
Eleanor Snyder  
Cornelia Haines  
Florence Jennings  
Dorothy Scott  
Avis Harvey  
Ellen Gammack  
Edna Beardsley

## Convention News — Flash!

We regret to report to all those of you who have made reservations for Convention, through us, for the Pioneer Hotel that the Hotel changed management a short while back, ignored all previous commitments, and accepted another group. The chairman on Arrangements, the Rev. Gardiner M. Day, has provided an alternative in the form of one of the dormitories at the Episcopal Theological School in Cambridge, which we have accepted. The rooms are all singles, two or three of them sharing a common living room. The rate is to be \$2.00 per night. Breakfast and dinner both will be available in the School Refectory, throughout the Convention period. Transportation to Convention centers in Boston is easily available by subway from Harvard Square, just a short distance from the School. (For those of you who will be arriving by train, continue to South Station, and take the subway right from there to Harvard Square.)

Our own Association meeting will take place right in Cambridge rather than originally planned in Boston. Those of us working on these plans feel there is every reason to rejoice at our new loca-

tion. However, if for any reason any of you who have made reservations feel you would like to change them, will you be good enough to let us know that you will be staying elsewhere. Otherwise we are expecting all those of you who have sent in your requests, and will be looking forward to seeing you at E.T.S. in Cambridge, 99 Brattle St., Cambridge 38, Mass., on or around September 5th!

And what will be happening September 5th to 7th? To put it briefly: very important meetings interspersed with surprises being planned by Fran Young and her committee; and ending on Sunday afternoon with a two hour period of devotions and meditations to be led by Bishop Jones of West Texas. When it is completely ready, a more detailed program will be sent you all.

## NEWS NOTES

### Engagements

**Marion Burton** to the Rev. Howard O. Bingley, Chapel of the Incarnation, N.Y.C., September 6, 1952.

**Harriet Orth** to the Rev. Harry J. Haydis, Newcastle, Wyoming. Wedding in July.

### Marriages

**Peg Pearson** to Mr. Franklin D. Aldrich, March 22nd.

**Elizabeth Wynkoop** to the Rev. Richard Foster, Rector St. Thomas Church, Brandon, Vt. on April 15th.

### Of the Training Centers

The alumnae of Windham House and St. Mary's House will hold a joint Retreat Friday and Saturday, September 19-20 in New York City, to be followed by a joint alumnae meeting. At 3:00 on the 20th **Maude Cutler** will be installed by Bishop Bentley as Associate Director of the new joint school, and Helen Turnbull and Ellen Grant will be re-instituted as Director and House Manager respectively. Following will be a reception for Miss Cutler, which is being given by members of the Woman's Auxilliary, Diocese of N. Y. On September 20 Windham House will be open all day for anyone returning from Convention.

**Mary Louise Villaret** is the new President of the Windham House alumnae, and the Philadelphia St. Mary's House alumnae have elected **Helen McHenry** as Associate President.

Don't forget to save the weekend prior to the beginning of the General Convention for our meeting in Cambridge! Any who would like to make reservations to stay with the rest of us at E.T.S. during the convention period please let us know immediately.

Office:

St. Barnabas' Rectory  
Irvington-on-Hudson, N.Y.  
Mrs. Richard L. Harbour  
Executive Secretary



Feb 1950?

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# Association of Professional Women Church Workers Protestant Episcopal Church

## WELL COME

It is a pleasant duty, though somewhat of a presumption, for me to welcome all the members of this new organization. Elsewhere on this page Mrs. Harbour explains that all of us who enroll in 1950 are to be designated as Charter Members of the Association. This means that we are all new together, and the real welcome is not from one to many, but from each of us to all the others. Perhaps one of those handclasp circles is our best symbol right now. I am sure we all stand together in our prayers for our part in our common task. Now we have this new bond, one which we hope will strengthen and widen and deepen as the years pass. Welcome to it, and may we all be well come into it.

Marion M. Kelleran

## CHARTER MEMBERSHIP

At a meeting on May 19th, the executive committee voted to open a charter membership to prospective members of the Association. To be a charter member, one must qualify for active membership under the terms set forth in the brochure which has been widely distributed, or be presently employed in one of the qualifying fields and have been so employed for a period of at least ten years. This type of membership will be open to applicants only through December 31, 1950. All those who have been admitted to date as active members will automatically be considered as charter members.

In this way we look forward to welcoming many more charter members before the end of the year.

PROTESTANT EPISCOPAL CHURCH  
IN THE UNITED STATES OF AMERICA

OFFICE OF THE PRESIDING BISHOP  
281 FOURTH AVENUE  
NEW YORK 10, N. Y.  
THE RT. REV. HENRY E. SHURCELLE, D.D.

May 8, 1950

Mrs. Richard L. Harbour  
St. Barnabas' Rectory  
Irvington on Hudson, New York

Dear Mrs. Harbour,

Thank you so much for your kindness in sending me the copy of the letter and the prospectus which has been sent to the Bishops.

It seems to me that this has been done splendidly in every way and I am delighted with the progress which has been made and send my warm congratulations.

This is a step which I think has great possibilities for the future, and I shall be glad to be of any possible help.

Faithfully yours,

*Henry E. Shurcelle*

PRESIDING BISHOP

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Here are just a few samples of notes and comments which have poured in countless numbers into the office:

"This is wonderful! Just what the ole morale needs right now to keep it feeling united with its fellow-scattered-workers!" Ann Adams, Philadelphia, Pa.

"I think it's grand! Wish you all kinds of success."

Anne Hunter, Tampa, Florida

"There never seemed time for me to go off and study so I consented to do the best I could and with many misgivings. I would not want to see anyone else do what I did. Consequently this pleases more than usual,

Julia Gehan Chase, Sanford, Florida

"I am so glad that such an organization for Church workers is being organized, for years ago there was such a need, and I imagine it is more necessary now. Good luck to you in this undertaking."

Eleanor Deuel Gerhart, Abilene, Texas

## NEWS

### CONFERENCE IN WASHINGTON, D.C.

Even three months after it happens, a week's conference for women, at the College of Preachers, is still NEWS. March 6-10 saw the College, normally a male stronghold, offering a royal welcome to some thirty-five Diocesan Directors of Christian Education, heads of Church Training Schools, and leaders of the Woman's Auxiliary staff from 281.

The program followed almost exactly the pattern of the clergy training sessions of this year at the College. It opened with a Group Dynamics session, with the incomparable Dr. Wedel as leader. Five stirring hours with Dr. Reuel Howe, in two sessions on Baptism and Confirmation in relation to education, gave new insight into the unified and sacramental nature of life in the Christian community. Mrs. Dora Chaplin's sessions on Parents and Education moved us to a new sense of urgency in establishing better parent-parish-school relationships. Miss Tompkins gave an evening to Visual Aids, and endless hours to individual problems in this confusing field. Three hours with Canon Ward cleared up many questions about the new curriculum, and sent us away with renewed admiration and respect for the careful procedure of those charged with the task of articulating the new courses of study and action.

Paramount were Dr. Wedel's morning meditations in the chapel, to which we returned each evening for the office of Compline. One felt in the chapel, as everywhere, that there is a real fellowship existing among those who serve the Church as diocesan directors, the sort of fellowship that goes with one as one returns to sometimes lonely and certainly widespread areas of the Church's life. It was good to be at the College, and it is good to report that the program for 1960-61 will in all likelihood include a similar conference for parish directors.

And Dr. Wedel, ever gallant, reports that the women could Take It. To him, and to 281's College of Preacher's staff, our grateful thanks.

### MEETING IN STOCKTON

Fourteen women workers met at the home of Mrs. Sumner Walters at the time of the VIIIth Province Synod meeting in Stockton, California. Those attending were:

Virginia Gesner  
Katharine Grammer  
Margaret Fletcher  
Margaret Brown  
Hazel Morrison  
Deaconess Alice Reynolds  
Deaconess Mary E. Hettler  
Esther B. Matz  
Helen Wagstaff  
Louise Burpee  
Alice Hudson  
Agnes Hickson  
Helene Schnurbush  
Mrs. Robert Dunn

The group went on record as heartily commending the Department of Christian Education for its plan of working with Diocesan Directors of Christian Education, and with its series of clergy conferences.

It was decided that the women workers in the Province would make arrangements for meeting at the time of Synod each year.

The Association of Professional Women Church Workers was discussed and interest in it shown.

This was the first time such a group had been assembled. Mrs. Walters served a delightful luncheon and it was an ideal time for getting acquainted and informed.

### DATES TO NOTE

October. Plans are being formulated by the National Conference of Deaconesses for a retreat and conference to be held at the De Koven Foundation, Racine, Wis.

Bishop Emrich of Michigan and the Rev. Francis O. Ayers of Parishfield, Michigan, will lead the conference in considering two topics of major interest in the Church: "Evangelism" and "The Cell Movement."

December Refresher conference in the VIIIth Province.

## BOOK NOTES

The following are a few selections from a list prepared by Canon Theodore O. Wedel, warden of the College of Preachers "for the layman in search of a mature introduction to the Christian faith, the Bible, and his Church."

1. D. R. Davies **ON TO ORTHODOXY** (Latimer House, London)  
A socialist labor leader rediscovers the Christian faith. A priceless modern spiritual autobiography.
2. Paul Elmore More, **THE SKEPTICAL APPROACH TO RELIGION** (Princeton University) A philosopher writes a modern apology for the faith.
3. Dorothy Sayers, **BEGIN HERE** (Harcourt)  
A detective story novelist turns theologian.
4. Alan Richardson, **PREFACE TO BIBLE STUDY** (Westminster)  
One of the best short introductions to the Bible.
5. John Knox, **CHRIST THE LORD** (Willett, Clark & Co.)  
An excellent introduction to contemporary theology's view of Christ.
6. Reinhold Niebuhr, **MORAL MAN AND IMMORAL SOCIETY** (Scribners)  
One of the numerous volumes of the most influential of contemporary American theologians. A good introduction to other Niebuhr volumes.
7. Lesslie Newbigin, **THE REUNION OF THE CHURCH** (SCM)  
A bishop of the Church of South India pleads for reunion.
8. J. H. Shorthouse, **JOHN INGLESANT** (MacMillan)  
The most famous Anglican novel in the English language.

### CHAPTER IN CHURCH HISTORY

P. M. Dawley

A review Margaret Fletcher

Professor Dawley has written an exciting book. Beginning where the first volume of this series, **THE HOLY SCRIPTURES**, leaves off, he takes the reader through twenty centuries to the Ecumenical Movement which is charac-

teristic of our own time.

His first chapter concerns itself with the Roman world, pointing up the significance of the 'Fullness of time' both within Israel and in the pagan world, the inevitability of the clash of loyalties — Christ or Caesar? — and the resulting persecution, martyrdom, and theological conflicts which were the building stones of the early church.

The ten centuries between the collapse of the Roman Empire and the Reformation are the subject of the second chapter, "The Medieval Commonwealth" Here again he paints an arresting picture — sketching in the sociological, political and economic factors, but focussing our attention on the spiritual decay of the old civilization and the spiritual strength of the new. When he comes in the end of his chapter to the fall of the medieval papacy, and the papal schism, he has prepared us for the Reformation in Europe.

There is still the background of Christianity in England to be covered and this he does in the next chapter. No history of the Christian Church would be complete without a consideration of the peculiar situation and problems of this insular society, and certainly no Anglican history could fail to give it a special place.

His fourth chapter is a study of the "Crisis of the Reformation". He introduces this with the one unifying factor of this divisive period: that all the reformers agreed "That the Papacy had no warrant either in Scripture or in the history of early Christianity". He spends a good proportion of his study on the peculiarities of the English reformation. He presents in some detail the growth of the church — its catholicity and the reform under the authority of the Tudors. He returns to Europe to present the facts and factors of the counter-Reformation and the spiritual revival in the Roman Church. Finally he touches on the end of the Reformation age—the growing secularism which characterizes

the indifference of modern man.

Professor Dawley's final chapter, "Christianity in the Modern World" defies classification. It is a magnificently conceived review of many important factors in this day of denominationalism. It is with a resurgent hope that one comes at last to the tremendous ideal of reunion as it is being worked out through the World Council of Churches. In presenting this challenge at the close of his discussion of conflict and misunderstanding, the author makes meaningful the history of our own day.

#### LIST OF MEMBERS BY PROVINCES (Through May 31, 1950)

##### I

Boyd, Lillian M.  
\*Fitz Gerald, Mrs. David H.  
(Dorothy A. Sims)  
Hopkins, Ann L.  
Hyde, Mary Elizabeth  
Micks, Marianne H.  
Pray, Martha C.  
\*Rodenmayer, Mrs. Robert N.  
(A. Elizabeth Midworth)  
\*Sannella, Mrs. Lee George  
(Nell W. Plummer)  
\*Sawabini, Mrs. Wadi Issa  
(H. C. Abbe Lack)  
Sayers, Mrs. Carl R.  
(Janice A. Smith)  
Sherrill, Mrs. Edmund K.  
(Elizabeth D. Bowker)

##### II

Brown, Celia E., Deaconess  
\$Daly, Edith M.  
\*Eastwood, Edna  
Evans, Edna  
Greene Mrs. Roger H.  
(Leah M. Waldman)  
Haines, Mrs. Elwood L.  
(Cornelia McCoy Smith)  
Harris, Mrs. Leonora R.  
(Leonora Roper)  
Harvey, Avis E.  
Hissey, F. Mabel  
Hyer, Marguerite  
Johnson, Ruth, Deaconess

\* Associate Member

\$ Student Member

King, Marguerite M.  
Miller, Jeanne C.  
\$Pearson, Margaret Joan  
Potter, Alice K.  
Ramsay, Lydia Ann, Deaconess  
Sherman, Mrs. Arthur M.  
(Margaret I. Marston)  
\*Wells, Katharine A.

##### III

Adams, Ann  
Bechtol, Margaret S., Deaconess  
Bland, Mrs. George C.  
(Alice P. Crothers)  
Cutler, Maude E.  
Ganaros, Esther M.  
\*Hutton, Mrs. S. Janney  
Harris, Cornelia Van B.  
\*Hutton, Mrs. S. Janney  
(Nancy Grace Chamberlain)  
Jenks, Elizabeth A.  
\*Jones, Mrs. Edward H.  
(Louisa E. Russell)  
Kelleran, Mrs. Harold C.  
(Marion E. Macdonald)  
King, Iris Lucille  
King, Hazel  
\*Meiling, Mrs. Richard L.  
(Ann Elizabeth Lucas)  
\*Miller, Florence V.  
\*Okie, Mrs. Packard L.  
(Mary Collett)  
\*Stewart, Gertrude, Deaconess  
Sydnor, Frances M.  
\*Trippe, Martha H.  
Whitten, Mrs. Jesse L.  
(Lonsdale Miner)  
\*Williams, Maria P., Deaconess  
Young, Frances M.

##### IV

Brown, Elizabeth I.  
Hunter, Anne B.  
Low, Rebecca C.  
\*Mainord, Mrs. Hugh I.  
(Ruth Loaring-Clark)  
Mayer, Kate S., Deaconess  
Page, Patricia N.  
Warren, Estelle DeS.  
Wilson, Rosalie S.

##### V

Eddy, Elizabeth M.  
Hill, Helen D., Deaconess  
Nicholas, Angeline M.  
Orth, Harriet

Parkes, Margery L.  
Prugh, Marcella  
Robinson, Olive M., Deaconess  
Scudds, Irene M.  
Wielandy, Virginia

#### VI

Jameson, Gloria Ruth  
King, Dellema J., Deaconess  
Latz, Marian E.  
Quist, Gladys

#### VII

Baldwin, Ilione E.  
\*Beighley, Mrs. Frank N.  
(Helen Marie McElvain)  
Carey, Mary Cecilia  
Croom, Letitia C.  
Crow, Lillian W., Deaconess  
Ellis, Frances H.  
\*Garlichs, Mrs. Richard W.  
(Elizabeth Clay)  
Gehan, Louise B.  
\*Gerhart, Mrs. Willis P.  
(Eleanor Deuel)  
Hall, Gladys L., Deaconess  
Lewis, Sarah  
Mott, Johanna K.  
\*Renning, Mrs. John A.  
(Beth A. Harkness)  
Schemmer, Dorothy  
Seymour, Evelyn E. Deaconess  
\*Spencer, Ethel E., Deaconess  
Villaret, Mary Louise

#### VIII

\*Bailey, Frances  
Brown, Margaret  
\*Caldwell, Mrs. Frank  
(Elizabeth Hamilton)  
Corbett, S. Christabel, Deaconess  
Fletcher, Margaret  
\*Forrester, Mrs. Robert D.  
(Bernice M. Cartwright)  
Grammar, Katharine A.  
\*Greenwood, Lois Jean  
\*Harrison, Mrs. John D.  
(Elizabeth C. Richardson)  
Henry, Marguerite  
Hettler, Mary Christiana, Deaconess  
Hickson, Agnes E.  
Hill, Adelaide L.  
\*Jenkins, Mrs. Thomas  
(Edith Smith)  
Matz, Esther B.

Moore, Neva Rae  
\*Nicholas, Mrs. John R.  
(Barbara Baer)  
Schnurbush, Helene M.  
Wagstaff, E. Helen

#### NEW MEMBERS

Since the above list was compiled approximately twenty-five more applications have been received. Action will be taken on them as soon as the various members of the admissions committee return from vacations, and we will hope to publish all their names in our next issue

#### LATE BULLETIN

On July 5th at the House of the Redeemer in New York City the Rev. Shelton Hale Bishop led a retreat for members of the Association in the New York area. Included in the group were summer school students at Windham House who had just arrived from various jobs throughout the country. Many felt it was a particularly fine way to inaugurate our work and fellowship, and it is hoped that other areas will be able to begin in the same way.

#### Suggestions Solicited

Who can think of a more explicit name for our Association — one which will denote both its R.E. character and also its inclusiveness within that field? Grand prizes for winner and runnerup! The same holds true of proposals for the name of this Bulletin, (which it is hoped will appear at least three times a year). Extra special awards to all volunteers for the job of editor! In the meanwhile, the executive-secretary will welcome all and any suggestions you have to make—about the Association, the Bulletin, or life in general. Her suggestion to you: punch holes in this copy of the Bulletin and file with future copies in some sort of a notebook binder.

#### **CONTRIBUTORS IN THIS ISSUE**

Miss Margaret Fletcher is secretary for college work at the University of California in Berkeley.

Miss Helene Schnurbush, who sent us the minutes on the Stockton meeting,

is college worker at Oregon State College in Corvallis.

Mrs. Harold C. Kellerman is Director of Christian Education in the diocese of Washington, and also provisional chairman of the Association of Professional Women Church Workers.

#### **Office:**

**St. Barnabas' Rectory  
Irvington-on-Hudson, N.Y.**

**Mrs. Richard L. Harbour  
Executive Secretary**

Spring 51

## Association of Professional Women Church Workers Protestant Episcopal Church

### PENTECOST, THE CHURCH'S BIRTHDAY

Pentecost, the Church's birthday:  
Then the Holy Spirit came,  
As the friends of Jesus, waiting,  
Heard the wind and saw the flame—  
Gathered in the room together,  
As their Lord had bid them stay,  
Praying there that he would lead them,  
On that first great Whitsunday.

Filled then with the Holy Spirit,  
Out they went with courage high;  
Spoke out boldly for his kingdom,  
For his sake to live or die—  
So they told the Gospel message  
That all men might know their Lord;  
For his kingdom suffered danger,  
Braved the prison, fire, and sword.

Through the ages others like them  
Spread Good News in every land,  
North and south and east and westward,  
Teaching men to understand:  
In the plan of God our Father,  
That all men should brothers be,  
Races working all together,  
One in God's great family.

Whitsuntide today reminds us  
That the task is not yet done,  
But if we are strong in spirit,  
Victory can still be won;  
We are working with our Master,  
Now "Thy Kingdom come" we pray,  
And we pledge him our allegiance  
On our Church's glad birthday.

(Tune: St. Asaph)

The above hymn for children was written by Miss Adelaide L. Hill, D.R.E. at All Saints' Church, Palo Alto, California. Miss Hill has compiled a prayer book and hymnal for use in the Primary department. When she looked for a Whitsunday hymn to include she could not find one she thought suitable for that age level and so she wrote this one. She says about how she came to undertake this whole project: "During quite a few years of conducting worship for primary children I felt the need of material, adapted for that age group, which we could put in the hands of the teachers and also the older children, in fact of any of them who could read sufficiently well to use it. These children are too young to use the prayer book, but at the other extreme, many of the prepared services include a good deal of material which is on kindergarten level and not too much variety in hymns, so that by the time the 2nd and 3rd graders have had four or five years of the same thing, they are bored and restless. Furthermore, they are often "jumped" from that sort of elementary, repetitive, service to the use of the Prayer Book at 4th grade, without any preparation. Since there didn't seem to be anything available to suit my requirements

I dug into all the material I've been collecting through about thirty years of teaching and supervising, and compiled my own books.

"Last year when I started using it, some one felt that the 1st graders would feel slighted if they did not have copies also, and this definitely hampered the procedure since of course they couldn't read it. Last September, therefore, I gave it only to the 3rd grade (and of course the teachers of 1st and 2nd). Then I made up separate sheets, in big print, of the parts the 1st and 2nd graders were expected to read together, which they took home to study. This has worked much better. Then about the first of March I let the 2nd graders have their books again, and they seem to be doing very well with them. I have also planned the list of hymns used in kindergarten to lead up to the use of the primary book. Consequently, if this "worship syllabus" is followed for another two or three years, it should be working still better in the primary group, because we would have some kindergarteners who had come up through the ranks with more preparation than the ones had when I took over three years ago. About all even the 3rd graders knew then was "Jesus loves me",

"Onward Christian Soldiers" and one stanza of "Father, we thank thee for the Night".

Many people, including rectors, who have seen Miss Hill's book have expressed

a desire for copies of it if it is ever published. St. Margaret's House and Windham House both have copies. If anyone else is interested, a line to Miss Hill will, we feel sure, be rewarded.

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**STORY OF FIRST TRIP OF TEAM OF LEADERSHIP TRAINING DIVISION  
DEPARTMENT OF CHRISTIAN EDUCATION  
MISS MARY LOUISE VILLARET**

When the present team of the Leadership Training Division of the Department of Christian Education began its first trip on January 20, it had spent more than three months in planning and preparation. Such preliminary work included the ordering of books for four sample parish libraries, books and pamphlets designated "resource materials" and all the suggested interim curriculum materials. There were secured also numerous items of equipment for audio-visual education, including projectors, a screen, sets of slides, filmstrips, films and posters.

Initial planning included the outlining of two types of conferences, one of five days duration and one of one day length. Much correspondence with the dioceses to be included in the trip, suggesting local arrangements, was also part of the preparatory work.

The team, composed of the Reverend Walter Williams, Eleanor Snyder and Mary Louise Villaret, left its Greenwich, Connecticut, office on January 20, and after two brief conferences in the diocese of Maryland, proceeded to the diocese of Florida. The first five-day conference was held in Jacksonville. From there the team moved into other parts of the diocese, holding two other five-day conferences and two one-day conferences. In mid-February the team arrived in New Orleans, and held three five-day conferences and three one-day conferences in the diocese of Louisiana.

Chief purpose of such trips as this is to bring to the lay people of the Church the philosophy and plans involved in the "new curriculum". The conferences seek to bring to the laity the understanding and information that the present College of Preachers' program offers the clergy, but in laymen's language. In addition to the evening sessions for all the lay people of the parish, morning and

afternoon hours were scheduled for church school teachers and superintendents, youth leaders, Woman's Auxiliary and the vestry. In the one-day conference the evening sessions of the five-day conference were abbreviated. One result of this first trip has been the substitution of a two-day conference for the one-day meeting in all future schedules.

Probably the reaction of the laity to this work of interpretation was the most widespread feature of the team's reception. Everywhere conferences were held the lay people showed a genuine eagerness to hear and to learn of the philosophy of the "new curriculum". Methods and details of the program were secondary in their concern. What captured their imagination and what they want to know about is the "relationship theology". This was evident in the increased attendance each night in the course of a five-day conference.

On April 5 the present team begins a series of conferences in the diocese of Michigan. By July a second team is to begin its preliminary work, and in September it will start its job in dioceses throughout the country. Miss Helene M. Schnurbush, now college worker at Oregon State College, has already been appointed a member of the new team.

With both teams in the field, beginning in September, it is anticipated that within the next few years the entire Church can be reached at the parish and mission level. This job of taking the program of the Department of Christian Education to the laity is more than a job of mere interpretation. It seeks to point the way in which the parish family must move so that it may be ready to receive the curriculum materials when they are published. It seeks to plow up the ground so that the materials may be effectively and meaningfully used.



**SCHEDULE FOR A FIVE-DAY CONFERENCE**  
**LEADERSHIP TRAINING TEAM**  
**DEPARTMENT OF CHRISTIAN EDUCATION**

Miss Eleanor Snyder

Miss Mary Louise Villaret

The Reverend Walter Williams

**FIRST DAY**

Evening	7:30-9:30	Introduction: "The Educational Task of the Church, its aim and theology"
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**SECOND DAY**

Morning	10:00	Clergy, Church School superintendents and assistants (not Department superintendents)
Noon	12:00	Luncheon down-town: Clergy, Vestries, Laymen, Superintendents
Afternoon	3:00-5:15	Audio-Visual Aids: The Use of Non-Projected and Projected Materials or Curriculum Building for teachers and parents.
Evening	7:30-9:30	The Basic Theology of our Christian Educational Task. Parent-Family-Parish Cooperation: The Total Parish.

**THIRD DAY**

Morning	9:00	Nursery superintendents and teachers
	11:00	Kindergarten superintendents and teachers
Afternoon	2:00	Adult teachers
	3:00	Primary superintendents and teachers
Evening	7:30-9:30	The Basic Theology of Christian Living. The Shape and Objectives of the New Curriculum

**FOURTH DAY**

Morning	11:00	General meeting of the Woman's Auxiliary with members of the Team.
Noon	12:00	Luncheon and Program
Afternoon	2:00	Junior Superintendents and teachers
	3:00	Intermediate Superintendents and teachers
	4:30-5:30	Youth Meeting - Youth Leaders Meeting
Evening	7:30-9:30	The Total Parish in its Living and Work: "The Parish Workshop." Prayer Book Theology in Family, Parish and Life.

**FIFTH DAY**

Morning	10:00	Senior Superintendents and teachers
Afternoon	2:00	Clergy, Church School Superintendents, etc.
Evening	7:30-9:30	The Parish Prepares for the New Curriculum. "What You Can Do." Prayer Book Theology in the life of the Parish. Summary

## **SCHEDULE FOR A TWO-DAY CONFERENCE**

### **LEADERSHIP TRAINING DIVISION**

#### **DEPARTMENT OF CHRISTIAN EDUCATION**

7:00 to 9:30 P.M.

or

7:30 to 10:00 P.M.

Miss Eleanor Snyder

Miss Mary Louise Villaret

The Reverend Walter Williams

#### **FIRST EVENING**

7:30 to 8:15	The Church's Business is What? The Reverend Walter Williams
8:15 to 8:45	What Our Church Teaches. Miss Mary Louise Villaret
8:55 to 9:25	The Family and Christian Education. Miss Eleanor Snyder
9:25 to 10:00	The Drama of God's Mighty Acts. The Reverend Walter Williams

#### **SECOND DAY**

12:10 P.M.	Luncheon meeting for the men of the parish	The Reverend Walter Williams
12:10 P.M.	Luncheon meeting for the women of the parish	Misses Eleanor Snyder and Mary Louise Villaret
3:30 to 4:30	For those interested in Audio-Visual materials.	
4:30 to 5:30	For Church School teachers and superintendents	
7:30 to 8:15	How our belief shapes the Curriculum	Miss Mary Louise Villaret
8:15 to 9:05	The Parish Family and Christian Education	Miss Eleanor Snyder
9:15 to 9:50	The Parish Family Learns its Redemptive Task	The Reverend Walter Williams

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#### **Opportunities for Summer Study**

There are many and varied refresher courses and conferences open to women workers. Here are just a few:

**Union Seminary, 3041 Broadway, New York 27, New York.**

July 2 - August 10 (Divided into two three-week terms).

Annual Conference for Ministers and Religious Leaders.

Three week long units running from July 9 to 27.

Includes such leaders as Albert Mollegen, Douglas Steere, Walter Horton, John Bennett, Frederick Grant.

**Church Divinity School of the Pacific, 2451 Ridge Road, Berkeley 9, California.**

**Scarritt College for Christian Workers, Nashville 4, Tennessee**

June 11 - August 17 (Divided into two terms)

**Eastern Cooperative Recreation School, Cobleskill, New York.**

August 12-25. Dancing, Music, Games.

Apply to Miss June Sidran, Business Manager,

63 West 11th Street, New York 11, New York.

**Group Organization and Recreation, Mission House College, Plymouth, Wisconsin.**

June 10-22. Group organization and leadership.

Dancing. Dramatics. Puppetry. Music. Art Design

For further information write: Miss Alice M. Schwiebert,

245 North High Street, Columbus, Ohio.

**Penland School of Handicrafts, Penland, North Carolina.**

Courses in handicrafts available in three-week periods.

**Special courses for those working in Town and Country.**

A number of schools and institutes varying from less than a week to a regular summer school.

Complete list can be obtained from the office of the Rev. Clifford L. Samuelson, 281 Fourth Ave., New York 10, New York.

The list includes, for example:

July 2-20 Oberlin School for Rural Leaders, Oberlin, Ohio.

July 9-20 Rural Leadership School, Michigan State College, East Lansing, Mich.

May 15, 1951

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## NEWS

**Meeting at St. Margaret's.** Approximately twenty women workers from seven dioceses and districts met for a conference at St. Margaret's House, Berkeley, California, the end of December. Included in the agenda was a talk by Dr. Randolph Miller of the Church Divinity School of the Pacific on the latest news from the Editorial Board; a tea at an interior decorator's studio; a meditation by Professor Schilling of C.D.S.P. in preparation for the Holy Communion; a series of psychological tests given by Dr. Clare Thompson with the women acting as "guinea pigs" in an on-going attempt to establish norms for potential church workers; a theatre party; discussion of how to do jobs better and the helps needed towards this end. Mrs. Sumner Walters and Miss Katherine Grammer were responsible for the success of the conference, and another one is planned for next December.

**New Steering Committee.** At the March meeting of the Provisional Committee of the Association, it was voted to create a steering committee to work with the executive secretary and give her advice and guidance, to keep her in touch with the workers and their work, and to discuss with her the content of the Bulletin. This committee will also become members of the original provisional committee. Those named to the committee and who have accepted are: Miss Marguerite Hyer, D.R.E. at St. George's Church in Manhattan, Mrs. Clifford Samuelson, Ass't. Secretary of the Division of Town and Country, Miss Constance Stone, D.R.E. at St. James Church, Upper Montclair, New Jersey, and Miss Dorothy

Scott, Associate Editor on the Editorial Board of the Department of Christian Education at Greenwich.

**Dues.** Those who became members of the Association prior to March 1st, 1951, will not be asked for their second payment of dues until September, 1951. Those who have come in subsequent to March 1st will not be asked to pay again until September, 1952.

**Meeting of women workers at Synod.** Eleven women workers of the eighth province had dinner together in Salt Lake City, Utah, just before the opening service of Synod, meeting May 1st to 3rd.

Dr. John Huess, Director of the Department of Christian Education of National Council, was their honor guest and spoke to them for half an hour following dinner. It was an unusual privilege for them, writes Miss Margaret Brown, and an especially important one in the light of the coming conferences on Christian Education for lay people.

**Relationship to Woman's Auxiliary.** The Woman's Auxiliary of the eighth province at their 1950 meeting voted to give their offering to help some of the women workers with traveling expenses to Synod. This enabled three women from two missionary dioceses to attend this year, and the W.A. has again voted their offering for the same purpose. Margaret Brown reported to them on the use of the funds this past year, and also told them about the Association (or, as it has been called, "that organization with the name"). Some members of the W.A. in Salt Lake City had arranged hospitality for women workers who needed it, another very gracious and thoughtful act.

Miss Helene Schnurbush has been named as a member of the second team of the Leadership Training Division, Department of Christian Education. She will begin her new work in July. For the past four years she has been Episcopal College Worker at Oregon State College, Corvallis, where Miss Margaret Pearson, a graduate this spring of Windham House, will succeed her.

**Marriage.** On June 2nd, Miss Elaine Wiswall, second year student at Windham House, becomes the bride of the Rev. Darby Betts, Assistant Chaplain at Columbia University. Miss Wiswall has been adviser to the Canterbury Clubs of Columbia and Barnard College.

**Retreat.** On May 21st a Retreat was held at the House of the Redeemer in New York City for members of the Association. It was conducted by the Rev. Dr. James A. Pike, Chaplain of Columbia University. About twenty members were present, and it was a most stimulating and helpful occasion.

#### NEW MEMBERS SINCE JANUARY 1951 (listed by province)

##### I

Parsons, Marion E,

##### II

\*Dexheimer, Mrs. John Peter 3rd  
(Elizabeth P. Barker)  
Samuelson, Mrs. Clifford L.  
(Elizabeth A. Rhea)

##### III

Farrow, Elizabeth Z.  
Hall, Janet  
Newman, Beryl M.  
Rogers, Mrs. Charles S.  
(Mary de Ghequier)  
Twiggs, Emma J.

##### IV

Brisbane, Grace M.  
Parker, Mary I.  
Webster, Jean R.  
Winterbotham, Irene A.

##### V

Achorn, Alice

##### VI

Sweet, Alice E.

##### VII

McDonald, Mrs. Walter G.  
(Marbaret Simms)

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Please remember to send in any suggestions you may have for the work of the Association or for this Bulletin.

Office:  
St. Barnabas' Rectory  
Irvington-on-Hudson, N.Y.  
Mrs. Richard L. Harbour

# Association of Professional Women Church Workers Protestant Episcopal Church

## From The Editor's Window

As the fourth issue of our Bulletin comes off the press, we are happily aware that we have never had so much good material at hand, nor such happy prospects of more to come. This is a sign, we take it, that we are not standing still. No indeed. There is much in the air.

To begin with, we are growing. The executive committee voted last spring to ask into our membership all who have worked a minimum of five years in the various fields of R. E. regardless of academic degrees. This opportunity will end at the time of General Convention in 1952. We are combing every list available to discover all those who qualify under this new policy. But there may be some we will miss. If you know of anyone in your area whom you feel should receive the literature from us, will you be good enough to send in any such names?

And speaking of General Convention, Frances Young has consented to be chairman of the committee planning our meetings for that time! So plan now to be there!

We sent out notices of dues about a month ago. Any dues which have not yet been received are doubtless in the

mail, but in case not, will you do so soon, please? It's amazing how a lot of \$3.00 can amount to something worth while.

The Leadership Training Team we wrote of at some length in our last issue is now off on a tour of the South. Beginning in the Missionary District of North Texas, they will continue on into the Dioceses of West Texas, Dallas, Atlanta, Georgia, South Carolina, East Carolina, and Tennessee. This takes them up to about Easter. Hope some of you will be seeing them.

For our present issue, our Provisional Chairman, Marion Kelleran, has written an article on how she and Fran Young profited from the first grant of the Adelaide Case Fellowship. Cynthia Wedel has written an account of the Lay Conferences on Christian Education held in many places throughout the country this summer. Mrs. Wedel was one of the leaders on one of the two traveling teams. Then we have four book reviews, a letter from Helen Van Voast from the Virgin Islands, news of our Church Training Schools, and other bits of news, mostly about ourselves. We hope you will enjoy it, all.

## Summer School

Mrs. Harold C. Kelleran

Who, come early May, wants to face the prospect of summer school? Not this lazy person, ending a year of curriculum and teacher training, committees and pageants and services, telephone calls and calendar notations. Not me, coach; education is a wonderful thing, especially for someone else. I've got to attend four, count 'em, four conferences in June. Summer school on top of that? I need a vacation.

But still . . . there is always the heartwarming, living memory of Adelaide Teague Case, who could add end-

less conferences and calls on her time to a full schedule of graduate-level teaching. It was really this stirring memory that sent me to summer school this year, sharing with Frances Young in the first grant of the Adelaide Case Fellowship for graduate study. We went to Union, where her presence is still felt and her influence great. No one knew we had this Fellowship, but we felt we were sharing with her, somehow, the experiences of a fascinating summer.

Both Fran and I had a little writing

to do (you've heard of Creative Work, no doubt?). So we agreed firmly with each other that we would take our courses with discretion, a kind of necessary evil, and would do our writing. We knew Adelaide would understand this. But Union made us register for at least three hours of work, so Fran elected three courses and I four. (This is due to no greater ambition on my part, just an inability to make a decision; also Fran had been there before, and knew how work piles up in each course.) And we really reckoned without the factor that the courses were so fascinating that we couldn't take a laissez-faire attitude toward them. They compelled our attention and attendance, and we wouldn't have thought of missing them.

Out of the rich fare Union offered we chose one course together, Dr. Samuel Terrien's "God and Man in the Wisdom Books." Whatever the title conveyed to us, it didn't give a clue to the fascination of the subject or the teacher, the depth of whose scholarship is equalled by the power of his Christian commitment and the charm of his manner. All the Wisdom literature came alive, and we found new meaning in an area of the Bible which previously had been quotable but misunderstood. We both took a course with Dr. Douglas Steere, Fran's being on the "Devotional Life" and mine on "Christian Biography." We shared the content of the courses with each other in a kind of hit-and-miss way, but mostly shared our gratitude for Dr. Steere's abounding good humor, his pervading sense of goodness and charity, and the depth of his knowledge of the life of the spirit, of devotional literature, and the great figures of the Christian centuries. Fran took Miss Mary Tully's highly recommended and good course in "Christian Education," getting new perspective and insights for her winter's labors with the burgeoning church school program at the Church of the Redeemer in Baltimore. I took Dr. Mollegen's "Christian Ethics", a largely attended and fascinating course of lectures by one of Virginia Seminary's great teachers; and I

waded in way over my head in a course with Dr. Walter Marshall Horton of Oberlin. This, innocently labelled "The Person and Work of Christ", was a course in Systematic Theology which was a stretcher of mind and spirit and well worth the constant reading and study it provoked. Here again it was the teacher, a leader in the Ecumenical Movement and a quiet, Spirit-filled, permissive professor, who made one want to open doors to new worlds where he was obviously at home.

Our class-filled mornings were followed by a good many hours of reading and study and writing, and here is the astonishing discovery about summer school; you could get it done. To me, this is news. No telephone, no meetings, no committees, no Characters in Search of a Curriculum. This was the major discovery of the summer for me; it is possible to be a director of Christian Education and still live a disciplined life and Get Something Done. I began to live more freely and easily, and to see why I'm often frustrated and weary during the winter months. And I began, too, to see that this isn't necessary and can be controlled. In a word, Summer School made me a Reformed Character.

We lived in McGiffert Hall, our room looking across a lawn to the blank stained glass of Riverside Church. Beyond this lovely wall we could hear a faint murmur of the traffic on Riverside Drive, and could feel—oh blessed joy—the stirrings of a breeze from the Hudson. Across the street was Union Seminary proper, with the beautiful James Chapel, the Common Room, the classrooms and bookstore and libraries and refectory. In the class rooms and in the refectory we came to know numbers of new people, some of whom we had heard of for years. Someone remarked one day, "Everyone I meet here is either an Episcopalian or from North Carolina" and a quite a lot were both. Our mealtime contacts with these people were fun, and so were the dormitory friendships. We managed to get to the theater (five times!), to have dinner with the beleaguered gals at

Windham House's construction project, to enjoy a fine picnic at Greenwich with our Editorial Board members, to have a weekend away in addition to the two retreat week-ends which were a delight to us. Fran went to St. Martin's House in Bernardsville with Dr. Steere's group, and I went to a general retreat, led by Dr. Horton, at Kirkridge in Pennsylvania. Both of these are high points in our summer, left continuing benediction.

Well, we say we were working, and we were. But it was a vacation and recreation in the best sense of those beat-up words. Have you more work than you can bear? more interruptions than anything else? more frustrations than satisfactions? Go to summer school! You'll love it, and be grateful for it. At least we did and are. Blessings on Adelaide Case, who through her friends continues her life-time work of leading those lucky enough to know her into new paths and new joys.

## News From The Training Schools

### ST. MARGARET'S HOUSE

St. Margaret's House opened this fall with its largest entering class ever—ten students. The total student body is drawn from 13 Districts or Dioceses—three of which are in the Church overseas, two in Japan, and one in China. One of the students from Japan and the one from China are daughters of native clergy in our Church in their respective countries.

Miss Grammer also writes: "We opened a work-shop this fall. The attic has been painted and cleaned and equipped with tables and good work lights, slide and film strip projector, three-speed record-player with Rheostat, and materials and tools for a class in Creative Activities and for the use of audio-visual aids in our own teaching."

### WINDHAM HOUSE

Windham House opened on September 18th with twenty-five students. They come from as far away as Japan, England, and India, and from widely-ranging Dioceses in the U. S.

During the summer many necessary renovations on the new building next door, at 324 W. 108th St., were undertaken, and barely completed for the opening of the fall term. The Chapel has been enlarged, the large triple bed rooms made into doubles and

singles. An elevator is still in the process of being installed.

Miss Turnbull feels that even more significant than the addition of the new house is the addition of new staff members, bringing their number to four, all in residence. Two of these are part-time field work supervisors, who share the responsibility of the training with the Director.

### ST. MARY'S HOUSE

St. Mary's House is completely filled, and two girls had to be turned away because of lack of room for them. Until a new house can be obtained, eight students are all that can be admitted.

Miss Cutler writes, "Our program is not much different this year. The Course in Counseling will be given in the School of Social Work of the U. of P. with connected field work in the P. E. City Mission. This is for 2nd year students. The course in Child Psychology for 1st year students will be taught here by Miss Grace Lentz of Temple School of Education, with connected field work in a settlement house. In Sunday field work the students have a Lab. class taught by Mrs. Max Smith at St. James' Church, Kingsessing, for Juniors, and Leadership Training work at St. Mary's, Hamilton Village, for Seniors."

## Book Corner

### CREATIVE PRAYER

By E. Herman (Harper)

Reviewed by Frances Young

This is really a deceptive little book—deceptive because there is so much in it! I first read it about ten years ago, and recall being especially impressed with the chapter on "The Ministry of Silence". This past summer I reread it very carefully, and found that it is really a book on theology. The heart of the book is really the heart of the Christian Gospel. The Cross appears and reappears. The Pauline influence is there. The great doctrines of the Christian Church are there. A knowledge and understanding of both God and man are there. The author has so much more to offer than I ever discovered in my first reading.

One cannot read this book seriously without stopping to ponder the great teachings in it. God as Divine Love expressing this love on the Cross; Prayer as redemptive activity when in union with God's creative, redemptive activity; Discipline as daily dying to self; Intercession as a means of making God known to others; the consecrated soul becoming a vehicle of grace; the Holy, Catholic, and Apostolic Church as witness and an organ of Christ on earth; Christianity as a gospel of free, unmerited forgiveness—these are indeed subjects for meditation.

The book is a remarkable combination of mysticism and "practicality", of other-worldliness and this worldliness. The author knows the heights and depths of prayer, and can predict exactly what will happen to us on our pilgrimage of creative prayer. She knows the dangers, the pitfalls, but she also knows the meaning of the redemptive love of God in Christ, and she opens the way for us.

Those of us who are engaged in professional work in the Church need to read and re-read a book like this. In "the fever of life" we need to be reminded that "I live; yet not I, but Christ liveth in me."

### THE STRUGGLE OF THE SOUL

By Lewis Joseph Sherrill

155 pp. New York: The Macmillan Co., 1951. \$2.50.

Reviewed by Frances Ellis

At last, someone has put IT down in print! This IT is an elusive thing, hard to capture, offensive to many, because this IT has to do with the very meaning of life. One might say that IT has appeared in print before. Yes, some of the world's greatest theologians have described IT, but couched in language strange and frustrating to the average layman.

In a word or so, this is IT: "The dynamic self as it encounters God at the various stages of human life."

Dr. Lewis Joseph Sherrill is no stranger to the field of Christian Education. We have known him previously in *The Opening Doors of Childhood*, *The Rise of Christian Education*, *Becoming A Christian*, and in *Guilt and Redemption*. He was on the faculty of Louisville Presbyterian Seminary from 1925 to 1950 and in 1930 he was appointed Dean. Now Dr. Sherrill is head of the department of Christian Education at Union Theological Seminary in New York City.

In this his latest book, *The Struggle of the Soul*, he traces the religious development of the individual, through the ordinary crises of our common life, from infancy to old age. This he does in chapters with electric captions: "A Child Is Born", "My Father's Business", "He Was Tempted", "The Burning Bush", and "Into Thy Hands".

Throughout the book the reader must carry with him the key touchstone of this "dynamic self as it encounters God at the various stages of life". Dr. Sherrill says that it is at the moment of crisis—whether simple or crushing—that we encounter the reality known as God. We are squeezed by the nutcracker of life; forced to make a decision of some kind or other. Do we respond with a leap of faith? Or do we shrink back in a self-protecting compromise, or even in full rejection. Or perhaps we might pass it by without ever knowing that we have encountered God at all.



This is the eternal struggle of the soul. We all recognize it and know its reality. This vast and intricate subject is beautifully handled by a master's treatment. Already this reviewer has loaned her copy to many. Several have read it twice. Read it, and you will see why.

#### **EXPLORING THE CHILD'S WORLD**

Appleton-Century-Crofts, Inc.

Reviewed by Dorothy Scott

In *Exploring the Child's World*, by Helen Parkhurst, former head of the Dalton School in New York, children themselves speak, telling us frankly what they think and feel about all sorts of subjects, e. g., punishment, lying, worry, parents, prayer and conscience. The book is the result of interviews with hundreds of children conducted by Miss Parkhurst for her own radio program, *The Child's World*. Miss Parkhurst's skill and "affectionate disinterestedness", to quote from the excellent foreward by Aldous Huxley, brings about a self-revelation such as one rarely gets from children, and which bespeaks a change of attitude

on the part of many parents and other adults who work with children. Of more than usual interest.

#### **GROWTH AND DEVELOPMENT OF THE PRE-ADOLESCENT**

Arthur Witt Blair, and William H. Burton, Appleton-Century-Crofts Inc.

Reviewed by Dorothy Scott

*Growth and Development of the Pre-Adolescent*, by Arthur Witt Blair, Director of the Department of Education and Psychology, North Texas State College, and William H. Burton of the Graduate School of Education of Harvard, is a welcome study in a neglected field—the psychology of the "middle-aged" child. The authors have made use of the meagre investigations that have been made in the psychology of the nine-to-twelve-year-old, and have drawn conclusions that should be of great interest to all who are interested in this age-group. It is the only study of this age published in book form known to this reviewer, and as such is a valuable addition to the field of child study.

## **Laymen Learn About Christian Education**

Cynthia C. Wedel

More than two thousand of the leading laymen and women of the country met in 15 conferences held during June and early July of this year to hear about the program of the Department of Christian Education. First projected by the National Executive Board of the Woman's Auxiliary, the Conferences were sponsored jointly by the Department of Christian Education of the National Council, the Laymen's Movement and the Woman's Auxiliary. Two "teams" of leaders were provided by the Department of Christian Education and the staff of the College of Preachers. One team, composed of the Rev. John Heuss, the Rev. Reuel Howe, the Rev. Jesse Trotter, and either Mrs. Arthur Sherman or Miss Avis Harvey, led the eight conferences which were held in the eastern half of the country. The second team, composed of the Rev.

Walter Williams, Mrs. Dora P. Chaplin, and the Rev. and Mrs. Theodore O. Wedel led the seven conferences held west of the Mississippi.

If the leaders, who met with these groups of lay people, were to be polled as to their impressions, they would agree unanimously that the calibre of the lay leadership of our Church cannot be overestimated. Each conference had within it brilliant and outstanding people from all walks of life. The Bishop of each Diocese and District had been asked to name a certain number of lay persons to attend, some representing the organized groups within the parish and diocesan life, and others simply because they were able people. There were diocesan and parish Key-men, officers of the Woman's Auxiliary, vestrymen (even some senior wardens!), Church school teachers and

superintendents, parents, and young adults. In their secular life they were bankers, housewives, college professors, businessmen, school teachers—a real cross section of the Church.

A second impression upon which all of the leaders would agree is that the lay people of the Church are deeply concerned about the Church and about its spiritual effectiveness in today's world. The conferences, which ran from Friday evening through Sunday afternoon were exceedingly strenuous, with almost no time for rest or relaxation. The group moved from a lecture to discussion groups to buzz sessions and back to lectures with only enough time between for meals, but all of them kept earnestly at the job—eager to find ways in which they could help the Church. The last session of each conference dealt with practical steps which can be taken now in every diocese and parish to begin to improve Christian Education and the quality of the redemptive life of the Church. Each diocesan group gathered to organize themselves to carry out these plans in their own dioceses and there was evidenced the greatest willingness to put this job of Church work ahead of everything else.

A third fact of great interest which was brought out by the lay people over and over again was the woeful ignorance of even these, our parish and diocesan leaders, of the basic teachings and facts of the Christian faith. The heart of each conference was the presentation by various of the leaders of "The Drama of Redemption" as revealed in the Bible. Comments such as, "This is the first time the Bible has ever really been explained to me", or "At last I begin to understand some of these things" were a rather serious reflection on the preaching and teaching of the Church during the past few generations. A good deal was done with Church vocabulary, taking some of the great words of our faith like Redemption, Sin, Atonement, Grace and translating them into terms meaningful to modern men and women. The response to these sessions, as well as the flourishing business done at the book tables, gave evidence of the real hunger of

Church people for theological understanding.

In each conference, in addition to the lectures and discussions on the theological undergirding of Christian Education, there was a presentation of the aims and plans of the National Department of Christian Education. These outlined the proposed new curriculum, but stressed the need for parishes awakened to their own task of being redemptive fellowships within which—and only within which—meaningful Christian Education can take place. The vital importance of adult education was stressed. The extremely important role of the parish organizations, such as the Laymen's Group and the Woman's Auxiliary, as educational centers was discussed at length.

Among the valuable specific suggestions which grew out of these conferences were a number which had to do with parish libraries. Many of the lay people had never thought of the value of such a library, and a number of them stated that they planned to discuss the proposition with the rector as soon as possible, and to offer to take an active part in getting one started. The role of the parent in Christian Education was much discussed, and many plans proposed for drawing parents more closely into the Christian Education activities of the parish. As a part of this, there was discussion of ways in which lay people could assist the clergy in more adequate preparation for Baptism and Confirmation. An interesting point raised in a number of the conferences, perhaps because there were a good many professional educators present, was the role of the trained teacher in Christian Education. Everyone recognized the fact that many people who teach school all week are not eager to do so again on Sunday, even though they may be the best qualified to do so. It was suggested that we might make even better use of the trained educators in our parishes by using them to train others as teachers, or for supervisory work in the Church School, or on our educational committees which plan curricula and

set standards.

At the close of each conference, those in attendance were asked to fill out a rather lengthy questionnaire about the conference and their reactions to it. Such typical comments as, "I wish it could have been twice as long", or "If only dozens of others from my parish could have been here!", or "Please make this an annual event" seemed to indicate that the conferences met a real need and served a purpose. The results can best be evaluated in the future.

#### LETTER FROM THE FOREIGN FIELD

The following is an excerpt from a mimeographed letter sent by Miss Helen T. Van Voast to many of her friends in this country. Miss Van Voast was for many years, both before and after the War, an Assistant Professor of Psychology and Religion at St. John's University in Shanghai. This work she had to leave last year, and she is now serving the Church in the Virgin Islands.

P. O. Box 689

All Saints Church

St. Thomas, Virgin Is.

U.S.A

June 15, 1951

Here I am more or less settled in St. Thomas, one of the three American Virgin Islands—40 miles from Puerto Rico. There is a fine, flourishing Anglican Church (it is called) with over 2000 communicants. There used to be the Sisters of St. Anne here and the place where I live is therefore known as the Anglican Convent, and the older parishioners call me "Sister". The "Convent" has no windows, only shutters, which is the custom here, looks a little "old world-ish", and surrounds a patio. I live upstairs and Miss Bernont downstairs. The whole tradition of the Church in the West Indies is Anglo-Catholic, and I am getting used to it and like it. "Mass" is said daily at 6 A.M., with three on Sundays. The Angelus is rung three times a day, people cross themselves as they go by the church, and we have a great many other ceremonies and service.

I do the ordinary work of any lay-woman in a parish. Many of you may wonder why I wanted to stop teaching

for this. Well, some things we are just led into—and I love people—and I love to teach the Word of God—and they needed me here, so here I am! It it's ever possible for me to go back to China, that will be something to consider when and if that time comes. In the meantime, I am getting a big kick out of teaching little black faces their catechism; calling in fishermen's shanties to see why the almost naked kids don't come to Sunday School; driving the priest around to give Communion to the sick at 6:30 in the morning (this is done complete with verger and his little bell rung before the priest enters the house); taking kids on swim picnics; giving advice to Adult Bible classes; helping to run the very large Sunday School; being entertained in the homes of the local people—some doctors, government service people, etc. The problems are very very different from the catastrophic events of a Revolution in China. I have no illusions that I've landed in the Elysian Fields. However, the place is very beautiful—warm all year round, flowers in abundance, nice beaches and for atmosphere, the town is half-Danish (called Charlotte Amalie) clinging to the steep hillside up from the coral-colored sea.

You China Mission crowd will be interested in the following comparisons. Mosquitoes bite all day as well as at nite. We use nets all year. Cockroaches are larger than Chinese ones—prolific—and called "mahogany bugs". Maids cost \$20. a month, come at 8:30 and go at 7—two afternoons a week off—and are fussy about their food. As I did in China, I am having my packing cases made into wall book shelves, and I have Chinese scrolls all over the place—nice high ceilings, too. In May, we had the warmest weather and everybody gasped for breath. To me, it was cool "warmth", and one always needs a sheet at night. Today there is a lovely cool breeze and I think the "great heat" is over until the typhoon or hurricane season begins in September. Then I expect to relive the soaking-of-the-godowns-typhoon of Shanghai, 1950!

## News Notes

**Engagements:** **Ann Adams** to the Rev.

Douglas Glasspool, Deacon in charge of St. Simon's, Staten Island. Ann is still working as D. R. E. at St. Martin-in-the-Fields, Chestnut Hill, Pa., but they hope to be married in April. **Helen Van Voast** to the Rev. Cuthbert Edward Pipe of St. Thomas, V. I., formerly of London.

**Marriages:** **Elaine Wiswall** to the Rev. Darby W. Betts, Assistant Chaplain at Columbia University, on June 2, 1951.

**Esther Ganaros** to the Rev. Alex Frazier, Salisbury, North Carolina.

**Jennie Frazell** to Mr. David Hilsee of Philadelphia.

**Janet Kedney** to Mr. Schuyler C. Woodhull of Minneapolis, Minnesota, on October 23, 1951.

**New Jobs:** **Edith Daly** who finished Windham House last spring is now doing College Work at Trinity Church, Iowa City, Iowa, the job recently held by Janet Kedney.

**Elinor Eccles**, formerly a Student Member from Windham House, has now moved also into Active status as she serves as D. R. E. at the Church of the Incarnation, Dallas.

**Peg Pearson**, another student member is now doing college work at the Church of the Good Samaritan, Corvallis, Oregon, the job formerly held by Helene Schnurbush.

**Mrs. Elwood L. Haines** has left the Girl's Friendly and is now a member of the Leadership Training Division of the Department of Christian Education. **Helene Schnurbush** has also joined the Leadership Training Division and has been in Greenwich since early summer.

**Adelaide Hill** has left Palo Alto and come back East.

**Marguerite Hyer** has left St. George's Church, Manhattan, and is part time field work supervisor at Windham House while she continues work at Union Seminary and Columbia University on her Master's degree.

**Ilione E. Baldwin** has left Houston, Texas, and beginning January 1st will be D. R. E. at St. John's Church, Knoxville, Tenn.

**Marjorie Munich** has left Ethete Wyoming, where she was a field worker in Religious Education and is now D. R. E. at Immanuel Church in Wilmington, Delaware.

**Sarah Lewis** has left the Church of the Good Shepherd, Corpus Christi, Texas, and is Diocesan D.R.E. in San Antonio.

**Summer Study:** **Louisa Jones**, **Helen Turnbull**, **Ellen Gammack**, and **Katherine Grammer** all attended the National Training Laboratory of Group Development at Bethel, Maine. One session lasts for three weeks. They were all most enthusiastic.

**Frances Ellis**, **Marguerite Hyer**, **Frances Young**, **Marion Kelleran**, and **Sarah Lewis** all attended summer school at Union Seminary. (For further details see article above by Mrs. Kelleran.)

**European Travel:** **Marrienne Micks**, **Barbara Arnold**, **Constance Stone**, **Janet Kedney**, **Mary McNulty**, **Virginia Harbour**, and doubtless several others had trips abroad this summer. Mixy and Bobbee motored around England together, in the reverse direction from that which the Harbours had done a few weeks earlier. This bit of information was gleaned, not on this side of the Atlantic, but in Paris' own Latin Quarter, which is an interesting place for Church workers to collide.

Office:

St. Barnabas' Rectory  
Irvington-on-Hudson, N.Y.  
Mrs. Richard L. Harbour  
Executive Secretary

*V. J. Spring 1952*  
*Issue re recruiting*

## Association of Professional Women Church Workers Protestant Episcopal Church

"The harvest truly is plenteous but the laborers are few; pray ye therefore for the Lord of the harvest, that he send forth laborers into his harvest."  
Luke 10:2

It is to this matter of helping find new laborers for the harvest that the present issue of the Bulletin is addressed. As the ministry by women in various fields of the Church's work is increasingly accepted and depended upon by the total program of the Church, the responsibility for securing a continuing personnel increases also. How can each one of us help to fulfill this responsibility?

Two articles have been written for

us from the point of view of how the author herself happened to come into church work. Three other articles deal with the problem of recruiting itself from various points of view and vantage points. An article by a college student who spent a summer at Parishfield suggests the possibilities of summer work as introduction to Church work.

Lastly we have our book reviews and news items as usual.

### LIGHTNING STRIKES TWICE Virginia Wielandy\*

It's a funny thing about lightning. One never knows when or where it will strike. It struck at a College Conference. At least that is what the students and faculty alike thought after they attacked the problem of the Christian Faith with Dr. Cliff Stanley of Virginia Theological Seminary. As he spoke about the "leap of faith", a bolt from the clouds couldn't have been more highly charged. And where he had intended to stab the students awake, he dented a training teacher too.

If lightning never strikes twice in the same place, at least it may descend twice on the same person. The second time indoors. The guest speaker at a luncheon for College workers was to be Ted Wedel, Canon of the College of Preachers.

"Leave my son Larry and the other children with your student teachers and come with me.", the Rev. Bob DeWitt had said. We drove to Detroit to the luncheon.

Canon Wedel doodled with his knife on the table linen. Over and over, a minus sign was canceled out by the

downward thrust of a cross piece to become a positive sign, the sign of the cross.

"Christianity or Chaos"—These alternatives threaded in and out of the banter as well as the down to earth talk. On our drive home, Mr. DeWitt and I talked of the reason Christ had come down to earth—to change negative lives into positive ones by the thrust of love.

Thru four years of the "hot war" there was plenty to keep a training teacher, frozen in her position, busy. Children and student teachers in our work together; Canterbury work after school; and Confirmation Instruction on Sundays. It was a challenge to try to cancel out a negative trait in a child or a student teacher with positive love and faith. It was the same challenge at an older level in Canterbury sessions; secular distortion canceled out by Christian teaching. Vocation and avocation were beginning to change place.

And then Confirmation! "Defend, O Lord, this thy Child, with thy heavenly grace—" The how and the now merged as the Bishop made the mark of

the cross. Now was the time to test Cliff Stanley's definition of faith's being a leap in the dark. And as for Wedel's Christianity or Chaos—it was more obvious; not how, but when?

In December, six months before the termination of my contract, my resignation was given. Would I stay through the summer session until there was some one to replace me? Yes, and then?

Nothing but unearned grace could account for the joining of hands of St. James' Parish and a greenhorn lay worker. St. James sought to inaugurate a program of Christian Education and the lay worker sought a field of service. Would it be College Work or Christian Education in a parish? Thanks to

an unchartered course and responsive people, there has been an opportunity to develop the work in all fields, on all fronts; college, teen-age, auxiliary, family, vestry, elementary, and nursery.

The leap of faith has been sorely tried but it has held. Christianity has come over chaos. To take people where they are and love them into what they may become—or take people as they have become and love them into what they are—the sons of God. It's all one.

\*Virginia is D.R.E. at St. James' Episcopal Church, Grosse Ile Michigan. Before this, she was a teacher at Michigan State Normal College. She is a provisional member of the Association.

### HOW I CAME INTO CHURCH WORK Mary Louise Villaret\*

In one simple sentence the answer to the question, "How did I come into church work?", can be given. It is this: someone suggested the Church as a vocation.

For ten or more years of my life, beginning at about age thirteen, it was my aim and determination to become a lawyer. So persistent was the ambition that no other vocation or profession ever entered my head. High school years were part of the preparation, what with heavy concentration on government, history, economics and debating. The undergraduate years saw a strong emphasis on political science, history, economics, law and still more debating.

After three years of law school came two years of legal experience as assistant to the judge of the probate court in my county. But even before that experience, even before graduation from law school, it became increasingly evident that the legal profession was not all that I had pictured it to be. The reading of long and tedious cases, the making of mountains out of mole hills when it came to legal hair-splitting, the supremacy of justice over mercy, and a multitude of related factors did not make much sense to me.

During the war the legal profession and career came to an end. In the summer of 1943 I began active duty in the Women's Reserve of the Marine Corps. After eight months of the service I went home for the first leave. And during that visit, I paid a call on my Bishop, who, when I left, had been my rector. In the course of our conversation, the Bishop asked what I intended to do after the war. It was clear to me that I would not return to practice law, but what I would do, I did not know. It was then that he suggested the church as a vocation, describing the dire need for women workers, and particularly for directors of Christian Education. Because of my long years of church school attendance, participation in youth fellowship, experience as a church school secretary and teacher, and perhaps better-than-average interest in the Church, the Bishop felt I was suited for a church vocation. He went on to say that special training was required, and he told me of the graduate training schools for women.

At that time I could not give an answer, but promised to think about his suggestion. So for the next two and one-half years the Bishop and I corresponded concerning this new vocation, and,

I gave a great deal of thought to it. When released to civilian life, I had my answer, and in three months I was off to Windham House (thanks to the educational benefits of the GI Bill of Rights!).

Almost all the experience previous to church work has been of use in one way or another. Four items seem to stand in chief place. The public speaking done while a debater over a five-year period has brought an invaluable dividend. Studying government and law brought a sense of orderliness and logic to thinking and planning, and that has been more than helpful. Experience with people, both in the probate court and in the service, gave the opportunity to meet and know "all sorts and conditions of men", which is probably the greatest asset of all. And the service life left another mark, the mark of dis-

cipline. It is not so much the outer discipline demanded by the Marine Corps, but the inner discipline that an outer discipline compels, if one is alert enough to see and understand it. These are only some of the boons that have come from previous work experiences, but along with many others have helped me in doing my job as a church worker.

Had it not been for the Bishop and his suggestion, there is the possibility that I would not be in church work today. And for that reason, I favor and endorse "the power of suggestion" method. If only more of the laity and clergy would stop to suggest to young women the Church as a vocation, I feel certain that there would be more of us in the ranks of church workers.

\*"Pancho" is a member of the first Leadership Training Team of the Department of Christian Education.

### RECRUITING IN THE PARISH

Frances M. Sydnor\*

A consideration of recruiting makes me think of the way I came into Church work. Though raised in the Church, I did not know any professional women workers, and, when the bishop broached the subject to me on his annual parish visit, unappealing visions of what I now know as an "E. C. W." (a well meaning but drab Earnest Church Worker) flashed automatically into my mind. The matter ended there and office routine continued uninterrupted until summer when I went to the Provincial conference; but only because it was a vacation with expenses paid. I blush to confess this now, yet the situation, I suspect, is typical. Overnight I began to come alive in the conference atmosphere and, before the week was up, association with an inspired, well informed woman Church worker laid the seeds for my entering Windham House in the Fall.

This introduction to the profession provides me with some pointers, now that I am a Director of Religious Education with the many opportunities for and is also Pres. of the Association.

recruiting which a parish offers. Approaching a person directly is liable to meet with a negative reaction unless you are prepared to sketch in the details—the variety of openings in the field, personalities, experiences, education—For laying the groundwork, however, just plain exposure is a powerful ingredient, primarily because God speaks so eloquently through "Christians on fire". Such vital Christianity is often present at summer conferences; I saw it there and wanted to be a part of it. Perhaps some one besides God had his eye on me, but he was clever enough to make me ask "how" before he inquired "if". You know the old saying, "you can lead a horse to water but you can't make him drink;" our job is to make him thirsty!

Within the bounds of the parish, "exposure" can and should be just as effective as an out-of-town conference. From the youngest to the oldest, members of the parish should see the Director of Religious Education as a resourceful, patient, attractive Christ-

ian who really cares about each of them. That's unconscious recruitment 365 days a year! Of course, our job is to be on the alert for potential material of high school and college age and especially for successful women in their twenties and thirties. Let's not underestimate the appeal and the challenge which church work holds—particularly for some one a few years into the business or educational world.

These "prospects" should have the opportunity to assume responsibility in some phase of parish life; they need to try their wings in a creative way. The very recognition of such a person, however, takes prayerful insight. Sometimes she may be right at our elbow doing her designated job yet capable of infinitely more.

Programs for parish organizations, of course, present opportunities for recruiting. The Young People's Service League and college or young adult groups are interested in vocational fields. A description of Church work can be presented in the form of a talk by the Director of Religious Education or by a student in training, as well as thorough the use of the National Council Library packet of FORTH articles by women Church workers. Information may also be transmitted incidentally during a missionary's visit to the parish or during the discussion of

such a movie as WINDOW ON THE SKY.

The Woman's Auxiliary is interested in the training of women through their contributions to the diocesan Gift of Life scholarship and the United Thank Offering. That is they are interested when they LEARN about it. Neither the women nor the men of the parish have any conception of their unique responsibility as laymen for recruiting Church workers. We should first educate them to understand the scope of a profession in the Church for both men and women, that they too may recruit promising prospects. How many outstanding young people might have entered the work of the Church if they had been challenged by it in high school or college when other vocational fields were discussed with them?

It is evident that recruiting is not a one man job. A girl entering Church work represents the influence and prayers of many people over perhaps a long period of time. Parish Directors of Religious Education could well humbly pray, "Lord, make us not fountains of wisdom but channels of Thy grace, that we may be enabled not only to lead but to help others to lead new people into Thy service".

\*Fran is D.R.E. at St. Stephen's Church Richmond, Va.

## RECRUITING IN THE COLLEGE

Marianne Micks\*

Almost 500 women graduated from Smith College last June. Ninety-eight per cent of these women registered with the college placement office as intending to seek jobs, or to do graduate study in preparation for future jobs. By September the largest single group, approximately 10 per cent of the total, was in some form of graduate study. Of the others, the largest groups were working in the fields of government, teaching merchandizing, scientific work, editorial work, and general business—in that order. Only four were preparing for, or engaged in, some kind of "religious work".

A similar picture is presented by unofficial figures from five other eastern women's colleges, which report an average of two or three members of their last graduating class in Church or Church-related jobs. There is a tremendous potential in the hundreds of career-minded women who graduate from college and seek jobs every year. We believe that there is a tremendous need for qualified and professionally trained women workers in the Church. Yet the number now being recruited for any type of Church work remains painfully insignificant. Why? What can we do on the college level to recruit



more qualified people for full-time work in the Church?

The backdrop of secularism against which most vocational choices are made does not need to be painted again here. We are all familiar with its outlines and colors. But because of it, the only really effective answer to recruiting on the college level must be in terms of the total college work of the Church. Specific recruiting for Church work becomes a live possibility when the Christian faith is a living reality. Until more young people consider all vocations in Christian terms, we have little chance of interesting significant numbers of them in Church work.

Obvious as this may seem, it needs saying, I think, so that we will not expect too much of any machinery of recruiting as such. At the same time, we probably yield more easily to the opposite temptation, attributing too much to the total scene, and not giving enough critical attention to ways and means that will prove more effective in the given situation.

In a college parish from which fourteen women have entered training for church work in the last eight years, there is some chance to evaluate what makes for effective recruiting. From the same parish, however, which has seen some 1200 Episcopal students graduate in the same length of time, there is a chance to see sharply some of the difficulties and problems which stand in the way of attracting larger numbers.

Given a total college work wherein some students come to a new or renewed Christian faith, and therefore feel a compulsion to do something about it, the real recruiting must, I think, be a direct challenging of the individual student with the fact that the Church wants her. Instead of merely presenting the field as one possibility among many, and in general terms (even though this must be done, too), there seems to be no substitute for seeking out those who seem qualified, and presenting Church work personal-

ly and directly. Those whom we think might be the best people for the work in a given group are far more willing to consider it seriously than we might imagine. Even when there has been a prior decision in favor of teaching or business or some other field, there is room for change—then or in the future.

I doubt whether many people will feel a "call" in this day and age unless we are willing to be the Lord's instruments in the calling. There is a danger of too much sentimentality about this whole question of vocation in the root sense. Deliberately "going after" the best possible candidates is as sound and effective in professional recruiting as in the recruiting of lay leadership. We shudder nowadays at the idea of a broadcast appeal for Church School teachers; we don't wait for them to offer their services. Why do either for professional workers?

The general presentation must not be overlooked, of course. Cooperation with the college placement office, books and pamphlets and posters in the parish house or students center; Vocational Conferences to which top-notch students are personally invited; visiting women workers who have a chance to talk informally with students about their work; explicit interpretation on the part of the local worker of her own job and of the whole profession as an exciting and growing one. A convinced clergy, who will pray for women in training centers as well as men in seminaries on Theological Education Sunday. Increased emphasis on summer work to arouse interest or test vocation. Visits where possible to see one of the training centers. All of these and others help with the individual challenge, the real job of recruiting. None of them can replace it.

The main failure of our recruiting in this and other college situations seems to be that there hasn't been enough of it—with enough planning for it and careful follow-up afterwards. But even when this kind of individual recruit-

ing is done, there are well-known obstacles to a choice in favor of Church Work. The greatest on the college level is perhaps the time element. The emphasis on the "year-out" before two years' graduate work before Church Work makes it increasingly difficult to interest any woman who thinks of marriage as a likely alternative in the foreseeable future. College seniors are naturally discouraged by this 3-year prospect at the end of twelve years of school and want to be about the business of working, of making a contribution. Even with better follow-up of recent alumnae who might feel differently after a year or so out of college there will continue to be good people missed because of this. With all due respect to the need for standards and maturity, I think this problem calls for serious thought if we really want more women recruited in college.

Next to the time element, I think the old stereotypes about Church Work, and particularly parental reactions in the light of them, loom largest to college students; and point up the need for more publicity, better public relations for the whole profession. Much thought is being given to this question, I know. The temptation to impatience in this area perhaps stems from the sin of professional pride.

As these obstacles can be dealt with, however, more of those who hear the challenging during college will doubtless be empowered to respond. Our job meanwhile is to see that the challenge gets made to these thousands of job-minded students and job-seeking graduates.

\*"Mixy" is college worker at Smith College, Northampton.

## RECRUITING AMONG

### THE TEEN-AGERS

Olive Mae Mulica\*

There is no doubt in the minds of most of us who are working for the Church, or training to do so, that the demand for trained women workers each year far exceeds the number who

finish their training at any of the three graduate training centers.\* A glance at the stack of requests from the clergy to the Directors of these centers is all we need to emphasize this point. Recruiting, then, becomes a vital part of the work of all of us—and we cannot afford, particularly at this point in the life of the Church, to ignore any area in which we might have the opportunity to present as effectively as we can, the opportunities and challenges to be found in professional work in the Church.

Recruiting among high school boys and girls takes on a slightly different aspect than with college students or adults. Here, because we are merely **opening up** areas of possible vocation, we meet competition with the secular "career days", "vocation weeks" etc, at which times Church work, if mentioned at all, invariably is not presented at its best. Just at the time when boys and girls are thinking seriously about what they want to do upon graduation from high school, the opportunities for work in the Church are too often neglected. And just as important—the whole viewpoint of the **Christian** vocation—the Christian doctor, the Christian lawyer, the Christian businessman—is seldom emphasized. We cannot sit back and expect the public schools or the vocational counselors to present our case for us, although some of them do, and do a good job of it. But it is the responsibility and privilege of **those of us** who have found our vocation within the Church to offer as food for thought at least, the information which may lead some of our young teenagers either to find their life's work in the professional work of the Church, or to witness to their faith in whatever field they do select.

How best can we go about presenting vocations in the Church to high school boys and girls? This subject was discussed recently at a dinner meeting held at Windham House in which three clergymen, several students at the House, representatives from both

General Theological Seminary and Union Theological Seminary, Mrs. Lawrence Rose, chairman of the Windham House publicity committee, Miss Ellen Gammack, National Personnel Secretary of the Woman's Auxiliary, and Miss Helen Turnbull were asked to participate. A lead into the discussion was contained in a reply to one of the letters I had sent to members of the National Youth Commission and their clergy advisers in the 1st and 2nd provinces, asking for suggestions as to the best way of reaching their young people. This reply contained the suggestion that whatever is done it be other than a talk by one person to a youth group. And yet it was clearly recognized in the ensuing discussion that boys and girls do not know what is involved in the whole matter of working for the Church—what opportunities there are, what training is necessary, and just what one does as an overseas missionary, a DRE, a college worker, a rural worker, etc.

In the course of the evening two experimental methods of presentation evolved. One method would be the use of a panel composed of students from Windham House, and Union and General Seminaries, who had some working knowledge or experience in the various fields. The other suggestion was that two of the committee who are at present advisers to Young People's Fellowships, would work with their groups and via the group process encourage the young people themselves to explore church vocations (and all that this term implies) and that Windham House, Union and General students would stand by as resources

to give information, advice and help whenever the young people need it. The committee came to the conclusion that both methods were workable, and that some groups might benefit by the first method, others by the second and still others might demand a combination of the two. At any rate, both methods are to be explored. It is the hope of all of us, that by starting in a small way and evaluating our procedure as we go along, we may be able at least in an area here in New York City to start high school young people *thinking* about Church work as their vocation.

This is just a beginning. Some of you in the field have planted seeds not only in this, but in other areas. Recruiting is no hit-or-miss affair, nor are the results always visible. Our job, however, if we are concerned with the quality and quantity of leadership in our Church, is constantly to seek out, expose, and encourage those people whom we think can strengthen the life of the Church and find their fulfillment in so doing, wherever we find them.

\*The training centers and their directors are:

St. Margaret's House, Berkeley, Cal.  
Miss Katherine Grammer

St. Mary's House, Philadelphia, Miss  
Maude Cutler

Windham House, New York City, Miss  
Helen Turnbull

\*Olive Mae is a first year student at Windham House. As her field work on a part-time basis she has been asked to do recruiting, especially among this age-group. Last year, Mary McNulty did a similar piece of work with college students.

#### **A word from Ellen Gammack\* on Recruiting**

One of the best things you can do in connection with recruiting is to encourage girls to take part in summer work. There are many opportunities in our own missions, in a Church settlement, in a work camp either in this country or overseas, and in students in indus-

try. These give a girl an opportunity to try herself out in working with people and it gives the Church a chance to see how well suited she is to that type of work. There is a pamphlet published by the National Council each year giving a list of such opportunities.

Some diocesan personnel chairmen offer scholarships for this kind of work.

If they are not now available perhaps you can encourage the development of such funds.

Girls and young men who have taken part in these activities have been tremendously enthusiastic about them, looking on the experience as a high point. Girls have gone to Porto Rico and to Alaska as well as to many places in this country. Such a summer experience has more than once helped a girl to decide that Church work was the thing she wanted to do.

\*Ellen is National Personnel Secretary of the W.A.

### **A SUMMER AT PARISHFIELD**

**Mary Jo Bowman\***

It was at Parishfield last summer that I began really to live. It was in the inspiration of the Christian fellowship shared by the permanent and temporary residents of the summer that all of life seemed to take on new meaning and a real perspective.

The summer program for 1951 was entitled "a Summer Laboratory based on Experience in the Christian group". The experience was created out of the "non-directive" method of group dynamics. Our purpose was to become acquainted with and live the Christian life. The surrender of the self to the

guidance of the Holy Spirit was the foundation of all our work together whether it was at the Lord's table or painting the Chapel.

The program of the groups included Bible Study, discussions and cell groups, actual physical work, individual research, and recreation each day, while during many nights a "rule of silence" was maintained. Formal worship was found in the Celebration of Holy Communion twice a week, and in Morning and Evening Prayer each day.

Our life was simple; it was a balanced life of worship, study, and recreation with the other members of the group; it was the total effort of each member to live a God-centered life. All of the residents worked together to discover and make clear the Christian message and task in this modern world.

\*Mary Jo is a student at Ohio State University in Columbus.

\*Parishfield is a Christian Community established as a training center for Christian lay people, in Brighton, Mich. (Professional workers are also eligible and would find it stimulating.) It is also the Diocesan Retreat and Conference Center. For further details write the Rev. F. O. Ayres, Jr., Parishfield, Brighton, Mich.

### **BOOK CORNER**

#### **THE HOUSEHOLD OF FAITH**

**T. Ralph Morton**

Reviewed by Marion M. Kelleran\*

That great Celtic saint, Columba, would be very happy these days on his beloved Iona, the tiny Scottish Island which he made famous well over a millenium ago. Once again the ancient abbey and cathedral are busy centers of Christian life. Just as St. Columba and his monks set forth across rough seas to carry Christianity to the British mainland, nowadays young Scots ministers and workingmen go from the Iona Community to teach and to preach, and to live and build community in the great industrial areas of modern Scotland. The seas are rough and uncharted there, too.

At a time when our own Church is rediscovering the power of the faith community and trying to create parishes that will nourish Christian lives, it is good to have T. Ralph Morton's slender volume, **The Household of Faith**

The book, really an essay, is the product of a scholarly study done by the Deputy Leader of the Iona Community, who has experienced within its absorbing life a new phase of the Christian community he had previously known as a missionary in Manchuria during the early days of the Japanese occupation. The subtitle "An Essay on the Changing Pattern of the Church's Life" tells exactly what the book is, for its author has studied first the Biblical roots of the social witness of the Church,

and then the peculiar manifestations of that witness in succeeding centuries. The third section, on *The Task Today*, brings us up against the hard realities of finding an effective witness for our day.

As educationists we will be especially interested in the chapter on the Christian Family, the particular social phenomenon of the Reformation, and in the chapter on the Congregation, a more recent witness. As women we will be fascinated by Mr. Morton's analysis of the role of our sex in the Apostolic Church, and cheered by his insistence on the recognition of this role as one of the tasks of any effective faith community today. No piecemeal reading of the book, however, is likely to satisfy one, for it is an integrated and compelling whole, full of phrases that send one to look at seldom-examined concepts. When the author reminds us that the Early Church 'was free from the support of a tradition and from its slavery' one finds oneself searching one's traditional ideas to see whether they support or enslave. When he reminds us of the three essentials of a newly effective witness, one finds oneself looking at one's own parish life, and seeing it more clearly than before. The economic implications, basic to the Iona life, are even more disturbing to one's complacency.

This book is concerned with no scheme or pattern, is indeed a plea for not imposing a rigid pattern, but for building a new common life. It is a cogent witness to a Church that is not promoting a scheme or plan of action, but that is convinced that it is the body of Christ, devoted not to its own life, but to the glory of God.

(*Household of Faith* is not easy to come by in the usual bookstore. It can be ordered from the Dexter Stevens-bless them - at Journey's End Farm, Plainfield, New Hampshire; or from Kirkridge - bless it too-at Bangor, Pennsylvania. \$1.25 gets it for you.)

\*Marian is Director of Christian Education, Diocese of Washington, D. C.

**New Ways in Discipline**, Dorothy Walter Baruch, Whittlesey House, McGraw Hill, New York, 1949.\* Parents and ers, Sunday School or otherwise, disagree quite violently about the value and truth of **New Ways in Discipline**. This reviewer is in the "pro" group and feels this book is a must for all those who work with children in the church. Mrs. Baruch says, "For good discipline and good behavior we must deal with a child's feelings as well as his actions. This book tells how." And it does. The author gives many illuminating examples of how parents and teachers accepted and mirrored a child's negative feelings and so freed him of them. A kindergarten teacher in Sunday School who tried understanding, accepting, and repeating back to a child his fear and anger at being left by his parent came away from her class radiant saying, "Baruch it works!"

Mrs. Baruch's "new ways" are those of release, not license. She declares that discipline is essential and describes limits which must be set up for the child. The reader is shown how new relationships occur when parent or teacher feels with the child, accepting and understanding his fear and hate. To do this the adult must be honest about his own emotions. There is a lucid explanation of the complex way in which unconscious feelings begin, these feelings which later come out in strange disguises. The whole book is a description of the hearing and creative power of acceptant love and there is faith in the individual's push toward wholeness.

\*Reviews by Agnes Hickson who is Director of Supervision, St. Margaret's House, Berkeley, Calif.

## COMMUNISM AND CHRIST

Charles W. Lowry

reviewed by Virginia M. Harbour

This is a thoughtful and compelling book. Because of its timely and searching treatment of an important subject, the Bishop of New York has selected it as his first in an annual series of Bishop of New York Books. The clergy

and laity will do well to take his recommendation seriously.

Dr. Lowry states in his preface to the book that "The distinctive feature of the book is its treatment of Communism as a new universal salvation religion." He traces the development of modern communism from the intellectual climate in which Karl Marx composed his great manifesto to the present time in which communism can only be understood as a new religion in a new religious age.

The next chapter develops the thesis of the new historical period. Dr. Lowry finds it one in which the dominant motives are not, as in the past 600 years, reason and scientific knowledge, but rather they are religious, mystical, and personal. He sees Western man's earlier confidence in the sufficiency of his own powers altered, and himself chastened and frightened, reaching out to something beyond himself. His world exhibits the return of "gods many and lords many". This period will not be dominated by immanent reason, but by outreaching faith, and the quest for salvation.

The reader is next led into a penetrating analysis of Christianity, with its centrality of the power of love, and the author shows how the impact of the love of Christ slowly produced a new historical man, with a new consciousness, a new set of assumptions about self, the world, and society, together with a new belief in God, and a new confidence in himself, and a sense of being at home in the universe.

At the heart of the doctrine was the belief that every man was a natural Christ. This got expressed in many forms, and while they were heretical from Christianity's standpoint, they and their concomitant freedom could never have come into existence, save in a Christian culture. Democracy, as we know it could not have come about unless man had accepted a new view of himself, and because of this Dr. Lowry states that democracy in its modern form is a doctrine of man before it is a form of government. It was the secular expression of the Christian experience of a new creation. As such it is an extension of the Christian Revolution.

While democracy is today threatened from without by the embodiment of a new salvation religion, it is also threatened from within. Faith in man never stands alone—for long. The drift away from the undergirding Reality, God, is less advanced in America than elsewhere, and this makes for the tremendous opportunity which America has today to be a "strategic agent in continuing God's recreative work in Christ". For the freedom which characterizes our democracy is based on the freedom of divine love. In this respect, democracy represents a final political and governmental development, just as the figure of Christ represents a final thing in religion.

It is truly impossible to do justice to the full scope of Dr. Lowry's presentation. I can only add that it rewards personal study well.

#### NEWS NOTES

**Marriages:** **Moina Ware**, formerly D. R.E. St. James Episcopal Church, Alexandria, La., to the Rev. Robert B. Lucent, of Mission, South Dakota, January 10th.

**Alice Hudson**, formerly D. R. E. at St. James Cathedral, Fresno, California, to Paul Edward Morrow, Chief Warrant Officer, U.S.N., February 14th.

**Marguerite King**, formerly

D.R.E. at Grace Church. Utica to the Rev. William D. Richardson, curate at St. Paul's Church, Syracuse, N. Y. June 23, 1951.

Service of Institution and Dedication was conducted by the Bishop January 22 at the Church of the Good Shepherd in San Antonio, Texas, for **Sarah Lewis**, new diocesan D.R.E. and **Marcy Elizabeth Bell**, new D.R.E. at the Good Shepherd.

**New Job:** **Anne B. Hunter** is now Diocesan D.R.E. for the Diocese of Florida.

**New Precedent:** On Tuesday evening, January 8th, when the faculties of General Theological Seminary and Union Theological Seminary gathered for their annual dinner meeting, this year held at General, the women members of the two faculties were included for the first time. Three members of the Association were among them: **Mrs. Leonore Harris**, **Miss Evelyn Spickard**, and **Miss Helen Turnbull**. The latter teaches at Union, while the two former teach R.E. at General.

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**Margaret Brown reports on West Coast Conference, Dec. 27—Dec. 29**

"Eleven of us from five dioceses and districts were able to go. Eleanore Ten Broeck, on furlough from Liberia, came both the longest and the shortest distance—all the way from Liberia, but just a mile from her family's home! She told us of her work, and showed us some country cloth, native jewelry, and some slides. We also saw the wonderful new film "Light of the North."

Dr. Miller read a paper which will soon be published in *Pastoral Psychology* and led us in a discussion of new developments in Christian Education. We saw the new workshop in the attic of St. Margaret's and looked at some samples of material several of us had taken. Mrs. Johnson, wife of the new Dean at C.D.S.P., led our meditation Thursday night and Dean Johnson was the celebrant at Holy Communion Friday morning. Mrs. F. King Verleger entertained us at tea in her beautiful San Francisco apartment. We heard a report of the psychological tests for which we were "guinea pigs" last year (for any details which can be reported at this state, Miss Grammer should be consulted). Saturday morning Mrs. Walters gave us up-to-date news about the Woman's Auxiliary and gave us each a copy of "Prayers

for All Occasions," a gift from Bishop Walters which we all appreciated. We discussed "professional considerations" and raised a number of points which I was asked to take to the meeting of the whole Association at the time of Convention. We want to plan another reunion next year and the request was for a longer time and quiet day with a conductor to lead us, followed by a conference.

Again we were grateful to the Woman's Auxiliary, National Board, for giving us financial help for this conference, and to Saint Margaret's House for one more evidence of its value to the women workers of the Province for being not only a place for our training but a place for our continued refreshment."

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**Meeting in New York**

The Association held a "refresher get-together" for its members in the first three provinces early in January at Windham House in New York City. Approximately twenty-five were present for the 2-day meeting.

The group gathered in the late afternoon of January 2nd for tea when old friends were greeted and new ones introduced. The group then went out for dinner together and to the theater where they were highly amused by Katharine Cornell in "The Constant Wife".

The following morning after Morning Prayer and breakfast, professor Ursula M. Niebuhr (Mrs. Reinhold Niebuhr) led a discussion on the peculiar contribution which women can make to the total life of the Church, touching on the difficulties and stressing the opportunities. Interest ran high, and the meeting lasted right up to lunch time.

Business meetings were held in the afternoon at which many practical suggestions were made for the development of the program and of the usefulness of the Association to the worker in the field. The late afternoon and

evening were spent quietly with meditations and devotions in the Chapel led by the Rev. C. Kilmer Myers of Grace Church, Jersey City. The session closed with Holy Communion and breakfast the following morning.

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**FLASH:**

A great forward step in the training of women for work in the Episcopal Church was taken last week when the Board of Managers of the Church Training and Deaconess House (St. Mary's House) in Philadelphia and the Windham House Committee in New York voted unanimously to unite the two schools, beginning with the Fall, 1952 term.

Members of the two Boards had been meeting for several years in their common concern for strengthening the program. In January, 1951, a committee of the Board of Managers of St. Mary's House undertook a study and evaluation of the objectives and curriculum of the Philadelphia school.

Consideration of this study by national leaders in the Church, concerned with the training and placement of women, revealed two facts: (1) the maintenance and operation of two training centers in the eastern part of the country is neither practical nor

financially advisable; (2) the theory, practice and wealth of experience in each school could be better employed for the service of the Church if the programs were combined.

Because of its more adequate facilities for an expanded program, Windham House, at 324-326 W. 108th Street, New York City will be the center for the combined schools.

In line with the new policy of joint operation, Miss Helen B. Turnbull will be the Director and will administer the program of the united schools. Miss Maude Cutler, Director of Women at the Philadelphia Divinity School, will act as Associate Director, teaching courses in religious education and having charge of Field Work.

Six members of the Board of Managers of the Philadelphia school will be appointed by the Presiding Bishop to the Windham House Committee.

Students currently enrolled at St. Mary's House will complete their training at the New York center.

With this move the Episcopal Church is assured of two strong outposts devoted to the development of Christian leadership—an expanded training center in the east; and in the west, St. Margaret's House, Berkeley, California, under the direction of Miss Katharine A. Grammar and Miss Agnes Hickson.

DON'T FORGET TO SAVE THE  
WEEK-END PRIOR TO THE BEGIN-  
NING OF GENERAL CONVENTION  
FOR OUR MEETINGS IN BOSTON!  
ALL IDEAS AND SUGGESTIONS FOR  
THESE MEETINGS WELCOMED  
MOST CORDIALLY.

Office:  
St. Barnabas' Rectory  
Irvington-on-Hudson  
Mrs. Richard L. Harbour  
Executive Secretary



# Association of Professional Women Church Workers Protestant Episcopal Church

November 25, 1952

FLASH:

## KELLERAN DRAFTED FOR PRESIDENT

(see inside)

### Cambridge: The Spirit

All of us have had the experience of coming away from a meeting or a conference in a glow of enthusiasm. And all of us have had a variety of experiences with the afterglow. There are times when the plains seem flatter for our having been on the hilltops; others when we can so vividly remember the view that we are able to walk the well-known countryside with more purposeful, more joyous steps—knowing better where our road fits on the map, knowing better who walks with us. To have a 'constituting convention' of a professional organization fall in the latter category is, in my opinion, little short of a miracle; but for me it did. Admitting my surprise, I confess also profound gratitude for the experience of the Cambridge meetings.

It wasn't what went on, of course, as much as the spirit of the week-end; and spirit with a small 's' is difficult to analyze without too easy recourse to Spirit with a large 'S', or without sounding sentimental. There were two elements in it which stand out clearly, however. Both should doubtless be far more familiar to Christians than they are.

The first is recognition. In one of his essays in *Delight*, J. B. Priestly speaks of romantic recognition of places we visit for the first time. At Cambridge we had it of people we met for the first time. When we were introduced to people whom we had read about and heard about for years, to some degree we knew each other already. When we saw old friends, we did not have to fill in the months with biographical detail; the common purpose of our work, our common dedication, united us again.

The unity from which our Association springs and toward which it strives was in fact present. Even the inescapable name tags symbolized the quality of our meeting, with the Christian names writ large.

The second is respect. Not as a cold and passive thing, but alive and warm. We hear a great deal about democratic group procedures and all the rest of it. Seldom do we see these principles translated into action, not from respect for method but from real respect for the persons in the group. At the meetings in Christ Church Parish House, despite the hard 'half-hour' chairs for hours at a time, everyone seemed to be participating—vocally or otherwise. The chairman with her God-given sense of humor set the tone, but it was shared by everyone there. A tone of free discussion, of openness. A tone that compelled people to think deeply and speak honestly. One which achieved unanimity with remarkable frequency, not by over-riding opinions but by real meeting of minds. Even such an unglamorous topic as that of dues became in the discussion a means to a larger end, with the means deriving from the end.

In the effort to put it into words, all this loses some of the sparkle and vitality of the meetings. We were most certainly not solemn at Cambridge! But we were serious beneath the fun; and the fun and the seriousness together went toward the spirit. Toward the new enthusiasm, for our jobs and for our fellow-workers, with which many of us left the week-end. Toward the conviction that I for one gained so strongly—that this is a group to which it is a joy and a privilege to belong.

Marianne Micks

## Cambridge: The Work

It is the earnest desire on the part of all of us who were present at the meetings in Cambridge to share with those of you who could not come as much of the spirit of our time together as well as the accomplishments. Viewed apart from the fellowship which gave birth to what accomplishments there were would make these latter seem cold indeed. For this reason we are doubly grateful to "Mixy" for her splendid piece on the spirit of our meetings, on the enthusiasm which was engendered, and on the unity which emerged.

And now, what happened? A conference room in the administration building of E. T. S. served as our week-end registration center. By noon of Friday, September 5th, eager figures seated around the huge oval table were poring over lists, making and shuffling name tags, stuffing envelopes and cash boxes, and in general trying to keep ahead of the early arrivals. By 3 P. M. there was such happy confusion prevailing that one of the seminary students acting as guides and porters stood transfixed in awe and admiration at the door. And still they came.

In another building, graciously appointed, Betty Sherrill had arranged for tea and the excited buzzing and greetings continued over tea cups and cookies. Then dinner in the school refectory, at which reporters from the Boston Globe put in an unexpected but flattering appearance.

From the cafeteria we walked across the yard to the Chapel where Katharine Grammer led us in a beautiful meditation, with which our sessions began. Unfortunately we failed to take notes—but one hardly wanted to. It was meat for the soul, not the pencil. Then a short walk in the warm evening air over to Christ Church Parish House and the beautiful assembly room they had put at our disposal. And there we began the work which was to keep us occupied until Sunday noon.

Marion Kellerman opened with a "presidential address" which was outstanding for its humor, wit and charm. The history of the Association, both ancient and modern, was next recounted by Fran Young and Jinny Harbour respectively. The history being brief, the reports were not long, but they brought the seventy or so women present up to date on the thinking, dilemmas, con-

victions, and uncertainties of the relatively small group which had borne the brunt of organization since the mandate at St. Margaret's House three years ago. (This small group in the course of three years has been called many names other than "provisional committee", not all of them complimentary. The fact that it was necessary for a small group to initiate the program was made plain at the same time that the small group deplored that it had had to act in what must have seemed to others such an arbitrary fashion. And it rejoiced that its day had come to an end.) With the situation, as it were, open and on the table, the group was asked to submit on 3 x 5 cards questions and topics for future discussion. These were collected, sorted, and topics listed which became the basis for discussion on the following two days.

The ice was not only broken but shattered, such ice as may have survived the crush at registration and the warmth of the tea. We were under way. Before we ended our first evening, Maude Cutler gave a superb talk that went to the heart of our aspirations and put in words the conscious and unconscious gropings of so many of us. Bobbee Arnold, bless her, took notes, and brief and fragmentary in form though they be, we think them quite capable of conveying something of her words to you.

### Maude's Talk

"We are here with one aim—we have had an excellent meditation and what more can I say? I have just torn up fourteen speeches. Margaret Sherman said that we are aiming for 'something deeper than fellowship.' In our meeting tonight something has come from this kind of fellowship. In what ways does it come? How can we find it at other times? There ought to be some way in which we can help each other. We are not exactly certain what our work ought to be—we want to be a part of the redeeming fellowship. We want to sponsor this redeeming fellowship. How do we carry on? What is it today that is different in the world, that gives us a new challenge for preaching a Gospel which means everything to us? What about this ethical code which seems to equate with Christianity? This is not as we have been taught. So many don't know—don't see the fullness of

the Christian message—they think of our Lord as living only three years—not that he is living now. In a world of wars, divorces, broken homes, suicides, heart attacks—the fact that a great man lived here three years—this is just not enough. Somehow people need to know that He is living now; they need to know that they have been ransomed and are forgiven and are on their way. How can we help them to see the meaning of this?

“And then, how much we have been given . . . can we really get at accepting the fact that every one has gifts . . . can we help each other to figure out what our gifts are and how they can be best used? Have we the sensitivity to help people get over a hurt, a wound? We move so fast in a mixed-up world. Also the task and place of women in the Church has changed and this is a great task of redeeming fellowship. We are so busy and so often too tired to love people and not to use them.

“We have our diversity of gifts—we have our frustrations—we have our great needs. For many women church workers there is very little recognition. We do not need praise but we do need recognition and responsibility and adventure. (What is more adventurous than a Christian life?) . . . There is so much that we have in common. Can we figure out some way to carry on—reaching the stature we should—of rising higher than we have before? If so—we should have an Association—but it takes hard work. It takes each one of us with our very best and our best prayers if we are going to serve better than we ever have before.”

#### Cambridge Continued

Saturday morning dawned bright and warm. We attended a service of Holy Communion in the ETS chapel and by shortly after nine were back on duty at Christ Church. Almost at once we broke into small groups to discuss the Need and the Purpose of an organization such as this, with the groups reporting back after about forty minutes. Space does not permit much of a digest of these reports; they were provocative, overlapped, and differed. In good Bethel, Maine, style, our chairman worked first on the areas of agreement. According to the minutes the agreements which

emerged in the general group discussion were:

#### NEED

1. This is more than just a professional work—but a group of people who are dedicated and committed to service—full time work—in the Church.

2. One of its main aims must be to develop a sense of community—a sense of oneness,

3. and to give us an opportunity for the strengthening of that commitment and dedication with which we enter the Church's work.

#### PURPOSE

1. To interpret to the Church the role of women workers and present the whole problem of women's work.

2. To define what is the role of the woman worker; our role will change.

3. To stress the uniqueness of that common core commonality of women workers.

#### THIS MIGHT LEAD TO:

1. Diocesan and regional organizations.

2. Improving our professional competence—a real understanding of ourselves and other human beings.

3. Background from which to speak on pensions and placement, etc.

With something emerging that had more shape in our heads than on paper we turned next to the whole question of membership. The major question was whom to include. These categories were suggested: Men, Secretaries, Draftees (women with no training but some experience), and other professional workers such as social workers, nurses, doctors, etc. After discussion, with regard to Men, it was agreed: “In the total over-all organization, the role of women and their unique contribution to the life of the Church would seem to call for the exclusion of men. However, in special groups functioning around certain phases of our work men could and indeed should be included. This would seem more feasible on the diocesan or provincial level rather than within the scope of this organization.” After discussion as to Secretaries, it was agreed “that Secretaries, like Men, are outside the main purposes of this organization.” With regard to Draftces it was agreed that “part of our purpose is to encourage and support this group, helping them to further training and competence.”

The longest discussion concerned other professional workers. The pros and cons, the pulls of Christian charity and the pulls of a definitive purpose and organization were weighed and presented and re-presented. It became clearer that we were not as yet ready to take final action one way or the other on this all-important matter. It was left on this note: "Can we in the next three years really think about this—but in the meantime if there is a missionary, teacher, social worker, etc., who really wants to come into this organization, can they have provisional membership until the next convention?—not exclude them—yet not full inclusion." A committee is to be appointed to consider and do exploratory work on the matter of including in our organization other professional workers, during the next triennium. In the meantime, the admissions committee is to be given leeway to consider these people who apply and accept them provisionally.

After lunch we returned to the subject of Purpose and formulated word by word the statement which appears under the heading in the summary following this (rambling) account of our goings-on. We did the same for Qualifications. This provoked quite a discussion of training and standards with the recognition that perhaps the time has come for a serious consideration of the training program in the light of the great need for workers in the Church, apart from the present training program and apart from the membership of this organization. As it appeared that this could go on into a much more full-blown discussion than was possible in such a large group—and because there were still a good many topics which had been listed the night before and which had not yet been discussed, it was decided to once again break into small groups, this time each group bearing a different assignment. It was not possible in some cases, when we reconvened in the evening and the following morning, to do more than hear each report, and to realize more and more clearly the full scope of the work which must still be pioneered. What these topics were, and how we proposed to deal with them will come in another place in this report.

A large part of the evening session on Saturday was spent discussing the form and shape of the organization, the re-

sults of which are also included in the Summary. This session lasted late into the evening and it became evident that we could not complete the job we had in hand. With almost one voice the group agreed to meet again on Sunday morning. And so, after another night in the dormitories, the early service at Christ Church, and breakfast at Howard Johnson's, we met for the final session of the Cambridge meetings. Officers were nominated from the floor and elected; reports were made of the results of breakfast provincial meetings, and the rest of the reports left over from the day before.

The group which reassembled by twos and threes in St. John's Chapel back at ETS had worked long and hard. They were tired, but they were at the same time exhilarated. It had been a tremendous week-end. To look back on it is to remember many happy aspects of it, not one of the least of them being the active participation in all the discussions on the part of the many Deaconesses who were present. Perhaps never before have the women workers and the Deaconesses had the opportunity to feel so very much a part of the same enterprise, and all welcomed the fruitful and promising relationship.

After the pressure of the work had ended, the rush of the midday meal had settled, and before the onrush of General Convention was upon us, it seemed just right to return to the peace and quiet of the Chapel and to the spirit of meditation with which we had begun just two short days before. Bishop Jones had been a happy choice. His words were more than a summing up; they were also arrows to the future.

#### **SUMMARY OF RESOLUTIONS**

##### **PURPOSE**

The purpose of this Association is:

1. To develop a fellowship of women church workers who are called to a lay ministry in the field of Christian Education, who have special training; and who are employed in a professional capacity within the Protestant Episcopal Church of the U.S.A.

2. To help its members increase their competence for and commitment to their ministry in the Church.

3. To interpret the present role of women workers in the Church and to be constantly alert to new opportunities for service.

4. To encourage the attainment of professional standards.

5. To recruit women for full time work in the Church.

#### **MEMBERSHIP**

1. Active members are salaried professional women church workers in the Episcopal Church, employed as Christian Education workers or evangelists, in the U.S. or overseas, in parishes, missions, college centers, church institutions, diocesan, or provincial, or national positions, who qualify under one of the following:

a. Completion of the training requirements, as adopted by the National Council, of a bachelor's degree followed by two years of graduate study in a Church Training School or Seminary, and completion of one year's work.

or

b. Completion of a five year combination of:

attendance at college

attendance at a Church Training School or Seminary

employment in the field of Christian Education

provided that at least 16 academic points have been earned in the fields of religion, and education and/or religious education.

2. **Provisional members** are those who have completed the training of No. 1 Active Membership, and who are in their first year of work, and those who are seeking to qualify under No. 2, Active Membership.

3. **Associate members** are those who meet the standards under Active members but are no longer salaried workers.

#### **RECOMMENDATION OF THE MEMBERSHIP COMMITTEE**

The committee recommends that: The admissions committee be allowed to consider on their merits applications for membership from other salaried women church workers in other professions who have fulfilled the requirements of their profession (such as nurses, doctors, social workers, etc.) and desire admission to this organization so as to become more effective in the work of the Church. The committee further recommends that a committee be appointed to consider the expansion of the association to include these women.

#### **BASIS FOR ORGANIZATION**

1. The Executive Committee shall consist of: A President, Vice President,

Secretary, Treasurer, Heads of the Church Training Schools, Executive Secretary of the W. A., Personnel Sec. to the W. A., and 8 Provincial Chairmen (one from each province).

2. Five members of the Executive Committee shall constitute a quorum.

3. The Executive Committee to be elected during General Convention; to hold office for three years; eligible for re-election once.

4. The Executive Committee shall have the power to fill vacancies from the membership of the Association.

5. A Provincial Chairman for each province to be elected prior to General Convention by the members residing in the Province; this election to be confirmed by the Executive Committee at Triennial. The term of office to begin with the Triennial meeting. In the event that the provincial chairman is unable to have a meeting of members in the province, she shall be responsible for a mail ballot to elect the provincial chairman for that province.

6. Dues shall be paid annually, on or before September 1, provisional and active members on the basis of a sliding scale based on salary, beginning with dues of \$1.50 for workers receiving a salary of between \$1500 and \$2000, and increasing fifty cents per \$500 thereafter to the amount of \$5.00 (Note: Additional contributions will be welcome.) Associate members to pay \$2.00 annually.

The executive-secretary is to be paid an honorarium of not less than \$25.00 per month over and above expenses; she is to report in detail her expenses to the Executive Committee annually and the amount of the honorarium is to be further considered by the Executive Committee in the light of said report of expenses.

#### **OFFICERS ELECTED FOR 1952-55**

Marion Kelleran, President  
Marianne Micks, Vice President  
Mary McNulty, Secretary  
Beryl Newman, Treasurer

#### **PROVINCIAL CHAIRMEN ELECTED BY EACH PROVINCE**

I Martha Pray  
II Constance Stone  
III Emma Twiggs  
IV Irene Winterbotham  
V Being chosen by mail ballot  
VI Edith Daly  
VII Johanna Mott  
VIII Margo Fletcher

End of Summary

## OUR NEW OFFICERS

Marion Kelleran, (Mrs. Harold C.) is surely no stranger to most of our members. Diocesan D.R.E. in Washington, D. C., instructor at the Seminary, Alexandria, active member and chairman of innumerable diocesan, provincial, and national committees, she brings to her job as president of the Association a treasury of experience and contacts—and those who were at Cambridge will also testify that she conveys warmth of personality (“psychologists call me ‘the mother type’”) and a concern for each individual.

Marianne Micks (Mixy) is College Worker at Smith College, attached to St. John's, Northampton. A graduate of Smith herself, as well as of Windham House with an M. A. from Columbia, she is more than well qualified to cope with the thorny twisters which young intellectuals like to pose, especially in their more agnostic periods. Having passed through the same abyss herself in younger years she knows the way out—and can lead the way. We are indeed lucky to have her for Vice President.

Mary McNulty, also a graduate of Windham House of the recent past, is D.R.E. at Christ Church Cathedral in Hartford. The daughter of a clergyman, Mary came by her vocation quite naturally,—and after serving a year as assistant to the provincial secretary for College Work in the first Province.

Beryl Newman, Executive Secretary of C. E., Diocese of Pennsylvania, brings nearly fifteen years of solid experience as a “Church worker” to her job, and to us as Treasurer. Beryl got her training the hard way (as did Marion Kelleran), summer schools and the like. It wasn't planned that way, but it seems just right that both the orthodox and the unorthodox are represented among the officers of the Association. (We leave you to decide which should be which.)

Some of you might be wondering—how come the East coast figures so largely again? Heaven knows, they didn't want to. Prior to the meetings the prevailing feeling was that it would be better to have the officers geographically dispersed about the country. But the group which met in Cambridge decided just the opposite; namely that

it was imperative, especially during the triennium, that the officers be able to meet from time to time. This did not preclude the possibility of having a group of officers located elsewhere. It was the vote, however, to maintain continuity with what past there has been, and to strengthen that history before moving the central focus of the Association out of the East. *Ora pro nobis.*

### Executive Committee Meeting, Sept. 12

Nine members of the Executive Committee were able to meet at Emmanuel Church on Friday morning the 12th. A good many odds and ends left over from the big meeting needed attention, and most important a plan was needed for the continuing of much of the thinking and work which had been so ably begun by the various committees in Cambridge. It had been suggested that each province be assigned a topic which they could work at during the next triennium, reporting on their progress from time to time to the executive committee through their chairmen. The executive committee, with the reports in hand from the small committees decided on the following assignments:

RECRUITING: Province I and VI with Province VI being asked especially to consider how to help W. A. Personnel secretaries in using recruiting materials.

JOB ANALYSIS: Province II.

TRAINING: Provinces III and VIII.

PLACEMENT: Province IV.

STATUS: Province V.

RELATIONS WITH OTHER PROFESSIONS: Province VII.

### LIFE AT E. T. S.

As we look back on our week-end in Cambridge, we wonder if Dean Taylor had any regrets about inviting us. We really “took over” the campus, lock, stock, and chapel. From Friday morning on, those brave registrars, Jinny Harbour and Louise Blake, tried to settle us with rooms, keys, directions, and name tags (which were being made frantically while people were arriving, and had large first names to encourage Christian name-calling). Some of us liked the place so well that we stayed on after the week-end, thus complicating life for everyone in charge.

We couldn't have been luckier. The place was perfect. The blue ribbon with palms goes to Betty Bowker Sherrill

who managed to get us into E. T. S. and Christ Church, Cambridge, thus giving us a sense of unity which we could never have had in our original place of meeting. Dean Taylor and Dr. Gardiner Day out-did themselves in making us feel welcome in Cambridge.

We even liked some of the minor hurdles, like trying to cope with those giant sized showers in the dormitories. E. T. S. must be a firm believer in the increase of the ministry. And we know of one room that had absolutely no lights in it. The men students seemed to have left much of their wardrobes, but took all their lamps. Summer field work?

We enjoyed our meals in the refectory, with one of our members chosen for each meal to return thanks. No meals are served on Sunday at the Seminary, so we descended on Howard Johnson in Harvard Square for Sunday dinner, all trying, in record time, to eat, pay our bills, and get back to the Chapel in time for the meditations. It wasn't exactly the best way to get ready for Bishop Jones, but he soon had us all breathing normally.

The whole week-end was wonderful, and we wish you could all have been there. It seemed appropriate, somehow, that on such an historic occasion we should be headquartered in one of our seminaries. In such a setting, and with the marvelous leadership of Marion Kellerman, we experienced a week-end of great fun, of new insight into ourselves and our work, and of renewed commitment.

Frances Young

#### **What's in a Name? Contest**

Too much in ours, we think. In fact we know. And yet all attempts at arriving at a substitute have failed as finally as the losing candidate the day after election. Take, for example, two members of the Executive Committee of this Association-with-the-Name who spent all of one blustery New England afternoon during the Convention huddled in a corner of the Ritz-Carlton lounge wracking their brains for just the right nomenclature. Alas and alack. The coffee, certainly the most expensive in Boston, was neither flavorful nor efficacious. After several hours the only name that would seem to do was one later discovered to be already in use—by another organization!

There are only, as we see it, two alternatives. One is to have a descriptive

name, such as our present one. The other is to have one quite different, with a sub heading explanatory of who we are. The above committee of two essayed everything from guilds to orders. They were either too professional, or not enough so.

And so—a dozen red roses to the first one of you who sends in a suggestion for a new name—which the executive committee accepts! In the meanwhile, we will have to carry on with our cumbersome title. After all, we are steadily gaining skill at dodging the brickbats as they come our way.

#### **ODDS AND ENDS**

**A date to remember:** Dec. 31st-Jan. 2nd. Second annual meeting of members of the first three provinces at Windham House. Details will be mailed to you shortly.

**No book reviews this time.** Sorry. Everyone has been too busy to do any reading this fall it seems.

**Olive Mae Mulica** deserves an extra special vote of thanks from all of us for the A-1 minutes she took at our meetings in Cambridge. Olive Mae had joined as a student member, and in the new set-up you have doubtless noticed that such a category of membership no longer exists. Said Olive Mae at the end with a broad grin, "I've never worked so hard before for an organization and then discovered I didn't even belong!" (P. S. The new ruling is not retroactive. She is still a member in good standing.)

**Marion Burton** became Mrs. Howard O. Bingley on September 6th.

**Marion Kellerman**, our Pres, had hoped to have her own word to say in this issue of the Bulletin, but a telegram to the effect that publication was not to be held up "for slow-moving vehicles" is her only word for the present. We need not ask why.

**Edna Eastwood** has recently had a book published by Morehouse-Gorham. It is called "Let's Explore Worship: An Activity Program Created by the Pupils for Church School Worship". **Episcopal Churchnews** reviewed it in its issue of October 12th ending with this sentence: "The book should be useful to every professional or volunteer worker in parish religious education." . . . Edna has not been in

# **ASSOCIATION OF PROFESSIONAL WOMEN CHURCH WORKERS**

I enclose herewith \$..... in payment of annual dues.

Signed .....

Please make checks payable to the Association of Professional Women Church Workers and send to Mrs. Richard L. Harbour, St. Barnabas' Rectory, Irvington-on-Hudson, N. Y.

the best of health, but has managed to keep in touch with the young people of her parish, St. Peter's in Auburn, N. Y., by means of letters in which she has set forth for them the teachings found in "The Faith of the Church".

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**Boo Riley** was married October 18th to the Rev. Kilmer Sites and is now living somewhere near Northampton, Mass.!

## **SOME NEW MEMBERS**

**Alberta BOOTH**, Mission Worker, Fort Thompson, South Dakota.

**Deaconesses BOOTH and BRERETON**, St. Paul's Mission, Amherst, Va.

**Margarea CULLEY**, Diocesan D. C. E. of Michigan.

**Clara EBAUGH**, (Mrs. John L., Jr.), Birmingham.

mistress of St. Mary's Hall, Burlington, N. J., and now staff member of the National Department of C. E. in Greenwich.

**Louise POWERS**, D. R. E. St. James's Richmond, Va.

**Deaconess Katharine PUTNAM**, Associate Professor, Division of Church Work Training, Daniel Baker College, Brownwood, Texas.

**Nancy Lee ROSE**, D. R. E. Church of the Good Shepherd, Hartford, Conn.

**M. Elisabeth ROTHCHILD**, General Church Worker, Newcomers Christian Fellowship, New York, N. Y.

**Elizabeth VARNEY**, D. C. E. Grace Church, Newton, Mass.

**Dorothy VAUGHN**, (Mrs. Raymond L.), D. C. E. Christ Church, Alexandria, Va.

## **DUES ARE DUE!**

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\$1500 up to	\$2000	\$1.50
2000 up to	2500	2.00
2500 up to	3000	2.50
3000 up to	3500	3.00
3500 up to	4000	3.50
4000 up to	4500	4.00
4500 up to	5000	4.50
5000 and up		5.00

Associate members will continue to pay \$2.00 per annum. Any member who fails to pay her dues even after receipt of a third notice shall be dropped as a member unless her failure to so pay has been explained.

**RETURN CARD  
E. YOUR DUES  
SEPTEMBER 1953**

Office:  
St. Barnabas' Rectory  
Irvington-on-Hudson, N. Y.  
Richard L. Harbour  
Secretary



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**Flora S. FENDER**, D. R. E. Calvary Church, Cincinnati.

**Ellen Louise GROSSET**, (Mrs. Philip), D. C. E. St. Luke's, Forest Hills, N.Y.

**Lynette GIESECKE**, D. C. E. and Consultant, Houston, Texas.

**Louise HATCH**, D. C. E. Grace and Holy Trinity Cathedral, Kansas City, Mo.

**Mary HOWE**, (Mrs. Guy O.), D. R. E. St. James's, West Hartford, Conn.

**Helen McHENRY**, D. R. E. St. Paul's, Chestnut Hill, Pa.

**Ann MUNDELEIN**, Diocesan R. E. worker, Sioux Falls, South Dakota.

**Florence NEWBOLD**, formerly head-

mistress of St. Mary's Hall, Burlington, N. J., and now staff member of the National Department of C. E. in Greenwich.

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**IF THERE IS NO RETURN CARD  
ATTACHED HERE, YOUR DUES  
ARE PAID UNTIL SEPTEMBER 1953**

Office:

St. Barnabas' Rectory  
Irvington-on-Hudson, N. Y.  
Mrs. Richard L. Harbour  
Executive Secretary

# Association of Professional Women Church Workers

## Protestant Episcopal Church

July, 1953

Men go to their garden for pleasure;  
Go, thou, to thy garden for prayer;  
The Lord walks in the cool of evening  
With those who seek sanctuary there.  
Inscription on a plaque in an  
old garden wall in England.

By the time this issue of our Bulletin reaches you many of you will be off on holidays, or about to go. No matter of what nature these may be, may they provide in full measure sanctuary from the terrible busyness of our professional lives, where we may know the Lord in quieter realms, in greater peace and beauty. There is a passage found in *The Spiritual Letters of Shirley Carter Hughson, O.H.C.*, briefly reviewed on a later page, which seems to speak so to us and our condition, that it might have been written for us alone.

"I often recall Dr. Pusey's saying that many a man was led into mortal sin by the overeagerness to do something for God . . . one shudders at the awful waste of spiritual force that is occasioned by our determination to do something, instead of keeping still and letting God do something in and for us. Men and women in this age are not willing to tarry the Lord's leisure. The Psalmist knew the truth when he so many times urges Israel and his own soul too, to wait on the Lord—'Wait I say on the Lord.' The real trouble I fear is that we do not believe in prayer; if we really believed in it we would pray

more. We are caught in the world's busy-ness and it is hard for us to think we are serving God unless we are continually doing something, and this doing something sometimes consists chiefly in running around in circles; and we have so lost our bearings that we do not know that we are coming back to the same place continually. You are happy in being in a haven of quiet, even if the echoes of the world's business penetrates occasionally, at least you are not involved in it. The peace of the world is at best but a balance we strike between opposing selfish forces, and one realizes more and more as time goes on, that even what we try to do for God and the Church is often done in such a manner that each action or course breeds more and more restlessness and where the soul is restless it means that it has not attained to God. The peace of heart we enjoy is the test of whether we are dwelling in Him and He in us. Only through this indwelling can we receive the 'peace which is Mine', which He promises to give us, the peace which belongs to His divine nature of which we are partakers."

p. 76 (See Book Notes)

### EXECUTIVE MEETING

May 22, 1953

Present: Mrs. Arthur Sherman, Miss Ellen Gammack, Mrs. Richard Harbourn, Miss Mary McNulty, Miss Olive Mae Mulica, Miss Beryl Newman.

The first meeting of the Executive

Board of the APWCW since General Convention was held the afternoon of May 22nd at Windham House in New York City. Reports were read from the Provinces as follows: Province I reported on a Vocational Conference for

post-college women. It was held the week-end of May 9th at Whittinsville, Mass., the first conference of this type with women already engaged in business or professional jobs attending. Provinces II & III sent progress reports. Province IV reported on Placement, and Province VIII reported on Training.

The whole question of placement was discussed at some length, and it was decided to ask the members of the Association via the Bulletin whether they thought the Association could be of any help to them—and others—in this matter.

One area of especial interest to all was the desire to provide for more publicity and interpretation of the job and role of the Woman Worker in the Church. It was decided to ask the *Episcopal Church News* to publish a series of articles on the Woman's page. Five members of the Association will be asked to write a short article on the job of a woman worker in 1) a Parish, 2) The Diocese, 3) a College, 4) the Rural Field, and 5) Overseas. In juxtaposition to these articles will be one written by a parish priest, a Bishop, a college clergyman, a clergyman in the rural field, and an overseas bishop.

A brief questionnaire will go in the fall to all provisional members. Those

who have then qualified for full membership will be officially welcomed into the Association. It was also decided to send a second notice to those who have not paid their dues.

The need for an Admissions Committee was expressed, and one is to be appointed soon.

All the members attending saw the need for regular meetings of the Executive Board. Three meetings per year were suggested with the next meeting called for Friday, October 16, 1953. It was suggested that in order for Board members from the 1st and 3rd provinces to be able to attend with a certain degree of regularity, that we consider allocating \$50.00 per meeting to help defray their travel expenses. It was felt that at this moment in our existence the most pressing problems are those of recruiting and placement, and these were decided for the topic (major) of the fall executive meeting. It is hoped that Province IV will make a full report at that time, as well as Province I.

The meeting was adjourned by Mrs. Harbour acting for our President who at the last minute could not be present for the meeting.

Respectfully submitted,  
Mary McNulty, Secretary

#### **NEW YEAR'S MEETING OF THE FIRST THREE PROVINCES**

Twenty-five members of Province I, II, and III rang out the old year in a circle of friendship and rang in the new with a retreat conducted by Dr. Cuthbert A. Simpson, Professor of Old Testament, General Theological Seminary at the second New Year's Meeting at Windham House. The theme of our formal program was Youth, but we covered many areas of interest in our informal discussions.

Miss Florence Newbold, Assistant Secretary, Division of Youth of the National Council opened our sessions with a talk on Parents' Relation to a Program of Christian Education. It was a most

timely and pertinent topic, and she gave us many new insights into working with children and young people. Of particular interest were the findings of a survey made of 7,000 parents and young people by a committee of the MidCentury White House Conference which revealed the major concerns of the young people today. This and the general discussion from actual experiences of the group which followed her presentation emphasized that working toward good relationships between parent and parent and parents and children was the most important approach in Christian Education.

The services of Evening Prayer, Compline and Morning Prayer were led by Marjorie Mitchell, Marjorie Munich, and Elisabeth Rothschild.

After breakfast on New Year's Day we had a panel composed of Helen McHenry, Marjorie Mitchell, Helen Atkeson, and moderated by Emma Twiggs on the various aspects of working with youth. It was wonderful to have them share their experiences with us and we all jotted down many new ideas and suggestions as well as valuable resource material. Our group discussions carried through luncheon and up until it was time to begin our quiet hours for retreat.

Dr. Simpson's meditations, focused on the complete personality of Jesus—human and divine—were thought provoking and inspirational. He concluded his last meditation with a resounding challenge, almost a warning to us who are professional Church workers. We as individuals must know Jesus and Him crucified. If people with whom we work do not find a personal, felt relationship with Jesus,

let us be sure that it is not because we first did not have this relationship with our Lord and Saviour.

The Celebration of Holy Communion on Friday morning ended our retreat, and following breakfast we met together as provinces to discuss our assignments given at the Cambridge Meeting.

Time passed all too quickly. Our conference was over but all of us left with renewed spirit as we turned our thoughts toward our own individual jobs. Much had been gained in spiritual strength and we all had new ideas to take home with us. But most important of all was the opportunity which this conference had afforded to meet the personalities which make up our Association and the feeling of kinship and friendship which binds us together as we seek to do God's will on earth. Its worth was audibly expressed as we bid each other good-bye with the words, "I'll see you again at the next New Year's Meeting—that is if you are not going to Cincinnati."

## REPORT FROM THE PROVINCES

We have now come almost full circle since last September and our meetings in Cambridge. What have we been doing since? In this current round-up we have quite full reports from Province I and Province VIII and hope in our next issue to have fuller reports from two or more others.

Because Martha Pray, who had been elected chairman of Province I last September, departed January 1st for Houston, Texas, a new election took place at the winter meeting of the first three provinces at Windham House. Marjorie Mitchell of the Massachusetts Diocesan Department of Youth was elected to the job, and what she and her colleagues in Province I have done in this short space of time follows. We have given the report in some detail, hoping that many of you will want to undertake a similar piece of work and might find this account a helpful guide.

Province VIII had been asked to draw up material for a mid-winter Bulletin. Unfortunately not enough other material was in by that time to warrant a publication, but the able work they contributed is all included as part of their provincial report. While it goes to press at a much later date than originally intended we are nonetheless extremely grateful for it—and for the good and faithful work it represents. Many thanks, Margot Fletcher.

### PROVINCE I VOCATIONAL CONFERENCE FOR WOMEN ALREADY ENGAGED IN PROFESSIONAL WORK How The Conference Came Into Being

At a meeting of the National Association of Professional Women Church Workers of the Protestant Episcopal Church, held in conjunction with Gen-

eral Convention in September 1952, Province I was given, as its special assignment for the Triennium, the field of recruiting. At a Regional Conference for the first three provinces held in January at Windham House, the representatives from Province I met to consider their assignment.

Their discussion brought out the importance of recruiting, not only at the college level, but also among women already at work in secular positions. A special conference was suggested as one means of reaching the latter.

In January the Chairman of the Province called together a committee of four members to consider the matter further and to make plans for such a conference. The committee consisted of the following members of the Association of Professional Women Church Workers: Helen Atkeson, Lillian Boyd, Jane Killick, Dorothy Scott and Marjorie Mitchell, Chairman.

#### **Work of the Committee**

##### **Purpose**

The first task of the committee was to consider the purposes of such a conference. The following were generally agreed upon:

To present the great need for women workers.

To acquaint the conference members with some of the kinds of church work.

To help them understand why women choose church work.

To present the Church's training program for women workers.

On the basis of these conclusions the committee outlined a program around these three main topics:

Why choose Church Work?

What Church Work is like.

How to prepare and train for Church Work.

##### **Location**

The next task of the committee was to secure a place for the conference.

After investigating several possible locations, arrangements were made at Lasell House in Whitinsville, Massachusetts, a conference center belonging to the Diocese of Western Massachusetts.

##### **Length of the Conference**

Since we wanted to secure the attendance of working women from the entire Province, it was decided to begin the conference with luncheon on Saturday and close with dinner on Sunday noon, thus allowing time for travel.

##### **Finances**

The cost at Lasell House for the above period was \$5.25 per person. The committee felt that it would be unwise to add to this amount a registration fee large enough to cover the cost of hospitality for leaders and the cost of promotion. Since no treasury was in existence, other means of financing had to be found. We approached the Executive Secretary of the Province and enlisted his interest and received a contribution for hospitality for leaders and postage and program expense. In addition to this financial backing, 25 cents was added as a registration fee.

##### **Promotion and Publicity**

At the suggestion of the Executive Secretary of the Province, a letter was written to each of the Bishops telling them of the plans for the conference and asking for their interests and endorsement. All except one of the Bishops responded giving their cordial endorsement. Two offered to send out copies of the programs to their Diocesan Clergy and one sent a special letter to the clergy. Others gave publicity to the conference in Diocesan Bulletins and Magazines. One sent in a list of half a dozen names.

Other means of promotion included the following:

1. Letters and programs to
  - a. Members of the Association.
  - b. Chairman of Christian Education in each Diocese.

- c. Presidents of the Women's Auxiliary in each Diocese.
- d. Chairmen of Departments of Publicity for each Diocese.

2. A second letter including a copy of the program was sent to the Bishops.

3. Personal contact and letters by members of the Committee and others.

**Leadership**

The committee was unanimous in its choice of Miss Maud Cutler, Associate Director of Windham House, as a consecrated leader who would be well versed in all aspects of the Conference. It was decided that, if possible, we would secure other leaders who had entered the field of Church Work after having served in some secular profession. The fact that we could not pay travelling expenses limited us somewhat in our choice. However, we felt that we were very fortunate to secure the help of Mary McNulty, Wilma Butler, Mary Whitten and Charlotte Gluck, who represented work in the following fields: Parish Director of Christian Education; secretary in a Diocesan office and in the mission field; teacher in a church school; and work in social agencies and institutions.

#### **The Conference**

The conference began on Saturday with luncheon following registration. Self-service as far as waiting on table and washing and drying dishes helped the members to become acquainted.

The afternoon session opened with a delightful and provocative skit presented by Miss Cutler with the able assistance of two committee members, Helen Atkeson and Jane Killick.

Jane represented a bank clerk who was very weary of pounding a typewriter, making out bank statements and trying to deal with a cantankerous boss and flighty customers with overdrawn accounts. She had dropped in for tea with two parish directors of Religious Education to discuss the possibility of church work. She felt it would

be "lovely to work with such nice Christian people," spending her afternoons calling on cooperative Christian families and meeting all those interesting people and clergy. Miss Cutler and Helen Atkeson presented a somewhat different view of the work and left Jane at the point where she said to the rest of the group, "What would you do?"

Small groups then discussed the questions:

Why do women choose church work?  
Why don't they choose it?

What qualities are necessary for successful work in this field?

At the close of the discussion period, reports were given by each group. Discussion continued informally over the tea cups in the half hour which followed.

A showing of the film, "Light of the North" gave members an opportunity to see some of the church's work which is being done by women in the Missionary District of Alaska. Evening Prayer in the Chapel at Lasell House was led by Miss Lillian Boyd, one of the committee members.

The evening session consisted of two fifteen minute presentations answering the question, "What is Church Work Like", by Mary McNulty and Charlotte Gluck. Each presentation was followed by questions from the group.

A Preparation Service for Holy Communion led by Miss Cutler ended the day.

After Holy Communion and breakfast, the conference reassembled to listen to two more presentations by Mary Whitten and Wilma Butler, with questions and discussion following.

Miss Cutler then led the group in a consideration of the preparation and training necessary for church work. The conference ended as scheduled after the noon meal.

#### **Attendance Statistics**

16 people from 8 communities in three dioceses were in attendance.

4 committee members.

5 leaders.

Professions in which delegates are now or have been engaged were as follows:

Secretary—Harvard College, Gifts and Annuities.

Accounting Department—John Hancock Insurance Co. (leaving to go back to school).

Nurse—Teaching at Children's Hospital, Boston.

Wave Officer—Placement Director at small college and now assistant director, Appointment Bureau, Radcliffe College.

Harvard Law Library.

Secretary—Boston Opera Association. Bank Clerk and Secretary.

Public School Teacher—Junior High.

Rural Elementary School Teacher—hostess for the home of the Warden of Smith College and Circulation Desk in City Library.

Had own tea room—hostess at an inn—school secretary in girls' school.

Kindergarten teacher.

Natural Science teacher.

Secretary—Board of Selectmen.

3 others not noted.

#### **Evaluation**

We believe it was generally felt that the conference was very worthwhile. Even though none of these women enter church work, they have a much better understanding of the needs and opportunities and are aware of the importance of recruiting in this field.

#### **PROVINCE II**

Connie Stone reported that a meeting scheduled in May as a follow-up on discussions begun at the New Year's meeting on the subject of job analysis had to be postponed until fall.

#### **PROVINCE III**

Emma Twiggs was making plans to meet her provincial members at the Hood conference the end of June—to continue their thinking on Training, also begun at the Windham House meeting.

#### **PROVINCE IV**

Irene Winterbotham reports that a questionnaire dealing with problems pertinent to placement has been sent to provincial members, and that they are being returned to and collated by three key area members. The basic problem of a provincial meeting and the cost of same were also under consideration.

#### **PROVINCE V**

Deaconess Olive Robinson has been asked to try to gather a provincial group this summer at Parishfield to begin the discussion of their topic, status.

#### **PROVINCE VI**

No report, but Edith Daly is trying to work out ways and means of tackling their specific assignment with regard to recruiting.

#### **PROVINCE VII**

No report as yet.

#### **PROVINCE VIII IN-SERVICE TRAINING**

##### **A Prologue**

An author of our acquaintance says a prologue is written after to be read before. This is no exception—it is our exposition of intention as seen against our accomplishment.

In this Pacific section of your bulletin, we have set forth our experience of in-service training not only from regional pride but because we feel it is important and possible in any region.

Here is a hint to the Woman's Auxiliary of other Provinces. We never could have gathered together without Auxiliary aid. Then is a word to those who hold some doubt of the value of 'group dynamics'—a statement of our own experience. We believe the setting of our conference is part of its value, so we include our reaction to St. Margaret's House. Much of the content of our days together could never be recorded, but the retreat and workshop could and are. And finally, here is a

reminder that you not only could plan a Provincial conference of your own, but you could enjoy personal refreshment in our garden.

This is a record of our creative experience. It is our hope that it will release the springs of creativity in you.

#### **Something Special**

We, the professional women church workers in the Eighth Province feel we have something special in the way of get-togethers. About three years ago, at the time of the Provincial Synod in Stockton, California, Mrs. Sumner Walters invited all of the women workers who were attending the Synod to gather in her home for a luncheon meeting. It is no small compliment to Mrs. Walters and her charm that enthusiasm ran high, ideas sprouted and the ball started rolling toward an organization of women workers in the Province.

The Provincial Woman's Auxiliary became interested in us and expressed their interest in a small travel grant to make it possible for women workers to attend the Synods. Since then, their interest has expanded and this year they sent a travel grant to Katharine Grammer, dean of St. Margaret's House to assist us in gathering for a Refresher Conference.

It is small wonder that we feel so much a part of the Auxiliary in the Eighth Province—voice and vote in the Annual Provincial Meetings, assistance in our own program—we really DO have something SPECIAL in the Province of the Pacific.

#### **Trust the Group**

At Cambridge and under the chairmanship of Marion Kelleran many of us saw and participated in a group which, though young, was lusty enough to accomplish a prodigious amount. It was an experience which we shall remember.

Nearly three months after the Cambridge Conference, Margot Fletcher, Agnes Hickson, and Katharine Gram-

mer met to plan another conference for Professional Women Church Workers of the Eighth Province at Saint Margaret's House in the Christmas holidays. We were really puzzled about procedures. The Conference of 1951 had given some directives about content and had appointed a program committee which simply could not meet face to face. (I believe you have heard that Province VIII is nearly 2,000 miles long and 1,000 miles wide.) Further complications appeared in the matter of dates. In order to be longer (a directive) and yet come between Sundays (requirement of rural workers) and not spill over into the new academic term, the Conference had to be arranged for December 28 to January 3. That meant a New Year's Day without food, according to our menage. Our own engagement books presented the usual difficulties. In our desperation we remembered Cambridge and decided to do what we could and then to trust the group.

We set the date for the quiet day and procured the Reverend Robert Rode-mayer as leader. Then we collected the audio-visual equipment, movies, records, exhibits. We arranged for Katharine Grammer to introduce the subject of Group Dynamics and we sent out invitations to A Refresher Conference.

Of course, we had people ask us about the program and the hours for meetings. We replied that the delegates would decide. They did. In the first two-hour session of the Conference Margot Fletcher presented the materials and asked the group to make the plan. Katharine Grammer presented the work needed and asked for volunteers. By the time the quiet day began, the schedule had been drawn up and committees to care for Chapel, finances, recreational activities, the responsibility to the National Association, and the preparation of three meals on New Year's Day had been set up.

And now for the results. It was one of the smoothest conferences ever held at Saint Margaret's House. Everybody made an utterly essential contribution



to the group. And everybody relaxed in the assurance that all was provided for. There was no harassed Conference Dean, not even a set-apart hierarchical executive committee. Few announcements were needed. We simply set about worshipping together, studying together, playing together, and serving each other.

What a difference it made to the sessions on group dynamics! Real concerns came up quickly. We discussed the new conception of leadership, the importance of purpose and that it needs re-defining and must come from the group. We mused together on the importance of this new understanding of a group to the worker in the Church. There was a great deal more that we discussed. But to me the valuable learning really came not through the talks together but through the total situation. Trust the group.

#### **A Garden Spot**

School catalogues are not unlike garden catalogues—both abound with word pictures that make dreams sprout by the fireside. St. Margaret's new catalogue (off the press in the late spring) is no exception. The description of the school's location all but plants the seed—"In a community rightly famed for its surroundings, Saint Margaret's is well placed to command the spectacular panorama of San Francisco Bay and the Golden Gate. The buildings are set in a lovely garden which provides a natural repose for the busy student and a variety of cuttings for the altar and the decoration of the living rooms."

But Saint Margaret's is more than catalogue ecstasy. It is a good and beautiful place to be rooted and to come to life nurtured and fed by Christ's Church. Over the years it has become the garden spot to which the laborers return begrimed with the world and see again that this is God's good earth.

The house itself combines a colorful formality in the living and dining rooms with an equally colorful informality in the lounge. The exterior of the dormitory is truly a bit of California with feathery shadows of a pepper tree play-

ing on its stucco walls and an outside stairway climbing toward the soft red tile roof. And inside the rooms are compact and convenient—a quiet place for contemplation or a cheerful spot for conversation.

Next fall when the new chapel is finished, the outward and visible sign of the worshipping community will be equal to the inward and spiritual grace that is so well known in the old chapel. The architect has planned well to bring together the beauty of the lower garden with its ancient live oak tree and a simple and appealing modern building that will compliment and contrast with the old California of the dormitory.

However beautiful the location and design of the garden spot, the real drawing power comes from the people. The welcoming heart more than the welcoming hearth brings the workers back year after year for refreshment. Whether we come for the Christmas Conference, for a refresher course during the regular term or whether we sit by our own fires and dream, St. Margaret's is truly our home—the garden in which we grow.

#### **Retreat and Refreshment**

The conference began, after a group planning session, with a twenty-four hour retreat. Many of us had taken our training at St. Margaret's, and this was going back to the fort for more snowballs. First of all it was returning and rest, and in the welcome day of silence after the bustle of Christmas, we knew again that "in quietness and confidence shall be our strength". Lifted by the might of God's spirit to His presence, we could be still and know that He is God.

All things contributed to the practice of the presence—the old beauty surrounding us, the familiar books around us in the lounge where the meditations were held, and the new insights of Father Rodemayer into old familiar characters, Mary Virgin, Martha and Mary Magdalene. They were insights into ourselves. With Mary Virgin we

could accept the gift of Himself in humbleness and thankfulness: "Behold the handmaiden of the Lord. Be it unto me according to Thy word."

During the meals the special initiative gifts of Father Rodemayer combined with those of Dorothy Sayers and he read from her MAN BORN TO BE KING. The readings made the characters come alive and threw light on the meditations, as the meditations illuminated the book. Mealtime was more satisfying than any mere meal could be. The conference was truly a body-soul refresher.

#### **You Too—**

Refreshment in small doses like our Christmas conference is welcome in the midst of a busy year. Time to meditate and time to talk it over are espec-

ially good while we're on the job.—A well while we are yet in the vale.

Refreshment in summer school has its own peculiar joys too. A more extended time but still related to a particular piece of work—here is not just a vacation, but a Holyday.

But there's another refreshment that is possible for all women workers—a year of study at St. Margaret's. Here is an opportunity to take the courses you didn't have time for during training, or to do a special study that's been plaguing your imagination, or to come up to date in your reading and techniques.

This is a very special refreshment that can supplement your training at any point and add to the riches of your work. We who see St. Margaret's in part commend it to you in toto!

### **AN IMPORTANT QUESTION TO BE ANSWERED—BY YOU!**

As you have noted in the minutes of the executive meeting, the topic of placement is one very much on our minds. As long as there is no personnel department in the Church through which those seeking jobs may apply and those needing workers may make known their need, the question has arisen whether the Association could be useful in this regard in any way at all. Many strategically placed members of our organization are constantly being asked for suggestions for DRE's, College Workers etc. and for the most part they have no suggestion whatever to make that they know is even a remote possibility. On the other hand, some of our own members may, for one reason or another, be desirous of changing jobs and would welcome an opportunity to hear of what else might be available to them.

From no point of view do we feel equipped to do the job of a bureau of personnel. All we could possibly do would be to keep on file names of any who might be tempted to consider another job and to give those names to those who ask so frequently for suggestions. A reverse kind of procedure might also be possible.

The pros and cons of such a service are quite clearly in our mind. We wait to be guided by your thinking on this. Would you be willing to reply to a "movability" questionnaire? Do you think such information, properly handled, would benefit you—or other members of the Association? Won't you please write our executive secretary a post-card or note with your ideas on this Very Important Matter?

## BOOK NOTES

### THE SPIRITUAL LETTERS OF SHIRLEY HUGHSON, O.H.C.

Published by the Holy Cross Press \$3.00  
Should be available any religious book store.

Excerpts of letters written by Father Hughson to both Religious and Lay persons. Many are arranged in sequence. Here is some of the best spiritual counselling of our day, set down in a warm and compelling clarity that reaches into our minds and hearts and souls even as it must have those who were the original recipients. Not to be read in a hurry, but to be devoured bit by bit,

### NEWS OF MEMBERS

#### Marriages:

On June 1st **Alberta Booth** was married to **Mr. Rosco G. Brooks** of **Lemmon, South Dakota**.

On June 24th, our Secretary, **Mary McNulty** became **Mrs. George Stoughton** at **St. Andrew's Church** in **New Haven**. Her husband is a lawyer in **Hartford**, and **Mary Mac** expects to continue her work as **D.R.E.** at the **Cathedral**.

#### Travel:

Doubtless there are many we don't know about, but we do know that the following have struck out across the Atlantic this summer: "**Pancho**" **Villaret** and "**Schnurbie**", both of **National Department's Division of Leadership Training**, and quite used to travel, have sailed on the **Media** for a month of auto touring in **England** and a month of bus touring on the continent. In **London** they expect to rendez-vous with our prexy, **Marion Kellern**, and the one and only **Fran Young**.

#### Recovery:

Friends of **Beryl Newman**, our Treasurer, who have known of **Beryl's** back injury and operation this winter will be happy to know how well she is, and how able to get about almost like new.

and reread as one does an especially rewarding letter from a friend. Do not miss it.

For a spiritual experience of a different kind, do not fail to read the current best-seller, **ANNAPURNA**, by **Maurice Herzog**. This reviewer could hardly put it down. Ideal for vacation reading!

**Beryl Newman** was to have reviewed **FLORENCE ALLSHORN**—about which she and others have been raving—but she promises to have it in for our next issue.

#### New Job Assignments:

Our Vice-president, **Marianne Micks**, better known as **Mixy**, has left **St. John's and Smith College** to be College worker at **St. Mark's** in **Berkeley, Calif.**

**Mary Elizabeth Hyde** is now **D.C.E.** at **Trinity Church, Fort Wayne, Indiana**.

**Elizabeth Farrow** is now **D.R.E.** at **St. George's Church, Ardmore, Pa.**

**Irene Scudds** has left the diocese of **Southern Ohio** to be **D.R.E.** at all **Saints', Worcester, Mass.**

**Louise Hatch** has gone from the **Cathedral** in **Kansas City** to be at **Roan Ridge**.

**Marion Parsons** is going into freelance writing and editing, can be reached at **143 Temberwick Road, Greenwich, Conn.**

**Florence Jennings** has become school psychologist for the public school system in **Starke, Florida**. Address **Box 189**.

**Dorothy Scott** is going to **Delaware Ohio**, to be a teacher in the week-day **Church School System**.

#### National Council Appointments:

**Olive Mae Mulica** to the staff of **Windham House** to help with **Field Work Program**.

**Louise Gehan** on **September 1st** joins the **College Work Staff** at **281**.

**To the Division of Curriculum Development:**

Margaret McBride on August 1st.  
Agnes Hickson on February 1st., 1954.  
Virginia Wielandy, already active.

**Sabbatical Leaves:**

Helen B. Turnbull, Director of Windham House, for six months beginning February 1st, 1954.

Katharine A. Grammer, Dean of St. Margaret's House, six months beginning August 1st, 1953.

**Summer School:**

Members of the Association who are attending the special summer school at Windham House are:

Illione Baldwin  
Elinor Eccles  
Elizabeth Eddy  
Ellen Gammack  
Mary Howe  
Elizabeth Hunter

Mary Elizabeth Hyde  
Johanna K. Mott  
Deaconess Evelyn Seymour  
Kathryn Snyder  
Margaretha Stach  
Helen Wagstaff  
Jean Webster  
Dorothy West  
Rosalie Wilson

**Retreat and Alumnae Meeting:**

September 9th and 10th at Windham House for alumnae of Windham House and St. Mary's.

**Dues:**

If a dues card is enclosed, it is your second notice for your 1953 payment. Remember, active and provisional members pay on the basis of their salary, \$2.50 for salaries between \$2,500 and \$3,000, \$3.00 for salaries between \$3,000 and \$3,500 etc. Associate members pay \$2.00.

# Association of Professional Women Church Workers

## Protestant Episcopal Church

December 1953

### OFFICIAL DOINGS

The Executive Committee met in mid-October at Windham House for an all day meeting, a session which was felt to be one of our most fruitful. Thanks to the hospitality of the House, members from afar were able to spend the night before there, so that we were able to begin meeting bright and early in the morning. This hospitality, plus an item in the budget to help cover travel expenses of committee members, may have had a hand in the almost one hundred per cent attendance, or perhaps it was really due to increased de-

votion to a cause for which we all have increasing concern and devotion. At any rate, in a marvelous spirit of togetherness and openness we began and continued our deliberations.

These deliberations covered many fields: budget and finance, publicity and public relations, purposeful organization, provincial assignments and undertakings, to mention only a few. Many of these items will be dealt with in more detail later on in these pages; suffice it to say here that the committee is looking forward to its next meeting the end of December.

### Our New Vice President

According to the "constitution" drawn up and accepted a year ago in Cambridge, "the Executive Committee shall have the power to fill vacancies from the membership of the Association." Such a vacancy occurred when Mixy (Marianne Micks) left Northampton for Berkeley, California, and resigned her post as v.p. The Committee was loath to give her up, but inasmuch as the decision at Cambridge had been to have all officers located within forgoing distance, one of another, there seemed no choice but to bow to the hard facts of geography. A successor was not too hard to find, however, for in recent years the names Mixy and Bobbee have been frequently coupled in college work

circles. While Mixy was carrying on a fine tradition at Smith, Bobbee Arnold was directing the work of restoring and redesigning a lovely old house in South Hadley which has since been named Lawrence House after the beloved Bishop of Western Mass. for whom college work at Mount Holyoke has been an interest and concern for many years. The work that Bobbee is doing in and by means of this student center, to say nothing of her own consecration and personality, can be an inspiration to us all, and we are thrilled that she has accepted our president's appointment to fill out Mixy's unexpired term of office and will be with us at all future deliberations.

### Budget and Finances

It was felt that the membership would appreciate an annual financial report, and a statement concerning the proposed budget for the present year. The following accounting runs from September to September, and the total figure in the right hand column, the budget for this year, is one which is attainable if all members will pay their dues! (The treasurer says "thank you" to all of you have already done so!)

#### EXPENSES

	1952-53 (actual)	1953-54 (expected)
Printing	\$84.00	\$130.00
	(two bulletins)	(three bulletins)
Postage	50.00	60.00
Salary	189.50	200.00
	(including extra help)	(including help)
Telephone	11.51	12.00
Travel	—	150.00
Allotment to Provinces	—	40.00
Totals	\$335.01	\$592.00

#### INCOME

\$359.50	\$605.00
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#### Recruiting

This is an ever present responsibility of us all. What are we doing about it? The demand is greater than ever, and the prospect of new laborers almost dimmer than ever. A child stands on the street corner and watches a flash-ing red fire engine race by, and deter-

mines to fill the driver's seat of this magnificent machine when he is old enough; by the time he is old enough new interests have come into his life, new and exciting talents unearthed, a vast panorama of possibilities open to him. The Christian cause and the work of the Church have never been the most popular of these choices, and perhaps it is right that this should be so. But is it right that this cause and this work are not even in the picture as a possibility for so many of our young people today? Or for those who are somewhat older? Samuel went on quite a journey to find David. How many on whom we might lay hands will otherwise spend their lives in seclusion, rather than in the forefront of the battle?

Province I has been taking their as-signment on this topic seriously, and they are doing good things. But it was never intended to isolate the work of a topic such as this one to a given area. Surely there are prospective women workers outside of New England! At a recent meeting of a Windham House sub-committee it was suggested that each alumna seek to find in the course of this winter one well qualified person to come into the field. Perhaps this is too optimistic a plan, but it is worth the try. Why should not all of us try the same thing? So often we address a group at a conference or Y. P. F., or we send out a piece of literature. All of these things are important and have value — in the long run. But we are running out of time — and workers. It is the short run now which concerns us. Can we narrow the field? Can we pick out the best, most qualified woman we know, and then let God work through us to bring her into the field? Are we ready and willing to try?

## Other Topics

In other parts of the country others of you are concerned for other matters such as Status, Placement, Our Relationship to other professions, etc. It is well to remember at this point, perhaps, that these topics were ones which were presented for study by the group meeting in Cambridge. For the continuation of the discussions begun there it seemed a good idea to assign topics by province. But this must not preclude the thinking and working of all of us on any topic about which we are concerned and feel we have an idea to contribute. Therefore, if you have a thought on any of these topics, even though it is not the one given to your province, still please feel free to send it in. It is the sharing of our ideas and concerns which will strengthen our organization, and more important, the work we as individuals and as a group are trying to do.

## Job Analysis

Recruiting is apt to lead one to ponder just what the job is we are recruiting for. Have you ever tried to define it? It isn't easy, as the second province has discovered in tackling this assignment. At a recent meeting of ten or so women workers it was decided to begin with the job of D. R. E. From those D. R. E.s present a long list of how their time is spent was compiled, and then listed under appropriate categories. Believe me, we were exhausted when the meeting was over! Those of us who are not D. R. E.s were filled with admiration, and all of us felt something akin to awe for the responsibility which the Church has placed in our hands. Province II would very much like to have **your** ideas on what kind of a job analysis you think would be most helpful, for recruiting and interpretive purposes.

## EVANSTON

### Some Interesting Summers

Did you know that the first laboratory in the Church & Group Life for fifty or so clergy was held last summer in Evanston, sponsored by the National Department of Christian Education? Meeting at Seabury-Western Theological Seminary a staff of approximately seventeen, all of whom had been through the training ground of Bethel\* (Maine, not the Old Testament one) guided the fifty clergy through two weeks of a unique kind of Christian experience. Those of you who have been through an "intensive week-end" this fall have some idea of what this experience was, and also something of the difficulty one has in describing it. Or if you have talked with any of the clergy attending, you may have some idea of what it meant to them. Its success is written in terms of their response, and the fact that the Department has scheduled three more such conferences for the coming summer.

A less known fact about the Evanston conference is that of the seventeen leaders chosen to guide the clergy through this experience were six women. This was not a gesture in our direction; significantly enough, many of our women workers were among the first in our Church to avail themselves of the training offered at Bethel. When the Department of C. E. wanted to translate this rather secularly oriented experience into Christian terms, those women who had had the training were immediately called in for consultation, and six of them were able to be present and serve with the clergy leaders at Evanston. They were: Dora Chaplin, Ellen Gammack, Helen Turnbull, Katharine Grammer, Cornelia Haines, and Cynthia Wedel.

\*The National Training Laboratory in Group Development.

### Parishfield

Olive Robinson, Deaconess on the staff at Parishfield, writes how much she would like the women workers to know about Parishfield! "Any worker who feels the need of a quiet place for study and spiritual refreshment is so welcome here. The cost is only one dollar a day—a minimum amount so no one is prevented from coming because of the cost—for room and board. We have quite a good library, our Chapel is completed, also the new dormitory given to us by the U.T.O. There is a group of men and women spending a year in the community for study, and any visitor is welcome in their daily classes and Bible study groups."

In the course of last summer over one hundred people shared in the life and study of the Parishfield community. One of their leaders was Suzanne de Dietrich who, taking a leave from her duties at the Ecumenical Institute in Switzerland, journeyed to this country to share her great experience in Bible Study and her own great personal wisdom with those who were fortunate enough to get to Parishfield. This writer had the chance to renew an old friendship with her briefly in New York, and to hear her say how she had found Parishfield stimulating and creative to a very high degree, and the work of the Episcopal Church in this country thrilling. From one who is such a leader, especially among the Protestant youth of her native France, and an international leader of "all sorts and conditions" at Bossey in Switzerland, this is praise indeed. She came to this country feeling this would be her last trip, for she is close to retirement and eager to get back to her writing. "Now", she told me, "I am not so sure". All of us should get to Parishfield! Its address is simply Brighton, Michigan.

### Windham House Summer Session

From California to Connecticut, from Florida to Illinois there was a gathering of the clan for the Windham House summer session July 5th — 31st. There were 28 students present representing the Church's work in parish, mission, diocese and national department of Christian Education. The faculty included The Rev. Vern Adams, O.H.C.; Miss Emma Louise Benignus; Miss Eleanor Snyder; Dr. Theodore Switz; The Rev. and Mrs. David A. Works; and the Windham House resident staff. The purpose of the conference was to provide further training for women workers actively engaged in the field of Christian Education. In contrast to past summer sessions there was no work at Union Theological Seminary or Columbia University. Classes were conducted entirely at Windham House.

The highlights of the conference are difficult to report as each day's schedule seemed filled with them. The first two weeks the group was privileged to work through the new Adult Study Course COMMUNISM AND CHRISTIANITY under the expert guidance of Dr. Switz. This was of great value both from the standpoint of content and of training in group leadership. A theological trip through C. S. Lewis' PERELANDRA with Emmy Lou Benignus was equally fascinating the second two weeks.

The other two daily sessions were to help the group rethink many of the basic issues facing us as Christian educators. The group thrashed out such questions as: Why does the Church need women workers?; What is worship?; What is the place of conversion in Christian Education?; What are some of the things which keep our parishes from becoming truly redemptive? We are indebted to Eleanor Snyder and Maude Cutler (with able assists from our resource persons) for the leadership of these sessions.



Spiritual refreshment at the mid-point of the conference was provided by a retreat under the leadership of conference chaplain, The Rev. Vern Adams, O.H.C.

Equally as important as the classroom routine were the group "field trips"—a tour of the United Nations arranged by the GFS, a trip to Seabury House, and a visit to the national department headquarters at Tucker House — not to mention the lighter and balancing side of the conference evidenced in theater and sight-seeing excursions about the "big city".

All in all it was a good conference. Coming to know our fellow workers in the field, working and worshiping together, sharing mutual problems, exploring new methods in Christian Education — we had a most stimulating four weeks. For all of this we are humbly thankful. —Elinor Eccles

#### RECENT NEWS FROM OUR TRAINING CENTERS

Windham House is currently celebrating its 25th Anniversary. It has already held a party for Alice Hartsfield, the faithful cook who is likewise celebrating her 25th Anniversary of service to the House. A greatly replenished and refurbished library has been recently dedicated by Bishop Hart of Pennsylvania and named in honor of Julia U. Sinkler, a member for fifty years of the Board of the Church Training & Deaconess House of the Philadelphia Divinity School. Helen Turnbull, the Director, will take a six months' sabbatical, beginning February 1st.

St. Margaret's House has a new Chapel, made possible by memorial gifts and a grant from the U.T.O. It will be dedicated following Katharine Grammer's current sabbatical leave, in February. Congratulations to both schools on these signs of growth and accomplishment.

#### RECENT NEWS OF MEMBERS

**Mary Collett Okie** (Mrs. Packard Okie) writes from Liberia: "I can find no record of paying my dues for '53 and so am forwarding a check. I hate to take the chance of finding myself a forlorn ex-member! . . . The pamphlets are certainly neat. They come through the long trip well and I enjoy reading them so much, especially the news items . . . We are here at Cuttington College and Divinity School — about 130 miles N.E. of the capital, Monrovia. Our staff is small and my husband has taught everything from domestic science to comparative religion! I have stuck to French I excepting a semester of religious education . . . We will probably be going to the States next year."

**Flossie Jennings** who had to resign from National Council's Department of C.E. because of trouble with her eyes (she is restricted to only 15 minutes a day of reading and writing!) writes from Florida: "I have not given up Church work, actually, even though it is not professional. Among other things I am Diocesan Promotion Chairman, District Christian Education Chairman, Board Vice President of the W.A.; I have started and am still directing a Mission Sunday School — and help out wherever else I can. Love to all the girls."

#### Weddings:

**Eleanor Snyder** and the Rev. Walter Williams in August. He is now the Rector of St. Mark's, in Berkeley, Calif. Eleanor is sadly missed at 28 Havemeyer Place, Greenwich, as is Walter.

**Jane S. Neville** and Mr. Lawrence H. Burton, Jr.

**Mary Irene Parker** and Mr. George Esser, Jr., on June 20.

#### Recent Additions:

**Marietta Maxwell Hilsee** to **Jennie** and **David Hilsee**. **Connie Stone** is a proud God-mother!

**Stuart John Sawabini** to **Abbe Lack** and **Wadi Issa Sawanini**.

**David Sites** to **Boo Riley** and **William K. Sites**.

#### New Job Assignments:

**Adelaide Hill** is D.R.E. at St. Luke's, Forest Hills, Long Island.

**Katharine Putnam**, Deaconess, is with the Grace Church Nursery School, Hinsdale, Ill.

**Jean Webster** begins January 1st, as D.R.E. at Trinity Church, Asheville, N.C. She has recently been hospitalized for 2 months.

**Marian Latz** is D.R.E. at Christ Church, Pensacola.

**Gertrude Brisbane** is D.R.E. at St. Peter's Church, Charlotte, North Carolina.

**Erna Blaydow** is D.R.E. at St. John's, Memphis, Tenn.

**Margaretha Stach** is D.R.E. at Trinity Church, Hartford, Conn.

**Mary Elizabeth Bell** has moved from Texas to St. Peter's Church, Washington, North Carolina.

#### BOOK NOTES

Marion Kellerman writes:

"Does everyone who works with children know the C.S. Lewis books, a series of four fantasies with profound theological insight? The first of them, **The Lion, The Witch, And The Wardrobe**, has the whole Christian story told in the lives and adventures of three very normal children. Parents who use it with their children are fascinated by it, too, even quite uninformed ones sensing that there's something more to it than shows on the surface. The opportunities presented by the questions it raises are wonderful, and class discussions after the reading of it really get to the heart of the Gospel. Furthermore, it is so skillfully done that if neither child or

adult sees its profound meaning, the surface story is so good that it carries its own weight.

"**Prince Caspian and Voyage of the Dawn Treader** are equally engaging. I've only leafed through this year's volume, called **The Silver Chair**, but it looks as promising as the others. My Godchildren who are between the ages of 8 and 12 will love this addition to their books."

And then she continues, "My reading is obviously on a very high level of maturity, and while on the level, I can recommend heartily the little cartoon book, **A Hole is to Dig**, (Kraus-Harpers), definitions written and pictures drawn by small children. Very refreshing after a meeting with any committee. And how about **The Borrowers**, by Norton? One of those books written for children, which is at least as good for adults."

Beryl Newan has set her enthusiasm for **Florence Allshorn**, by J. H. Oldham, in the following words. "For those who feel they understand the theology and philosophy expressed by our National Department of Christian Education, and for those who would like to understand them more fully — this book was seemingly written.

"Florence Allshorn, an English missionary, lived and based her work both as a missionary and later as head of a missionary training college on certain principles which from practical experience she felt to be basic. Her experiences are ours, too — in the home, the parish, the world, and here is perfectly stated that which we are all constantly trying to convey. Read, mark, learn, and inwardly digest, fellow Association members, and then pass it on to your rector and other friends!"

Jean Webster writes of **Our Mother's Song, the Psalter**. It's by the Rev. Roland F. Palmer, B.A., D.D., S.S.J.E., "To read this book is thrilling; to own this book is to own a treasure! To those of us who have been fortunate enough to have experienced the thrill of the Old Testament with the Rev. Dr. Cuthbert Simpson of General Seminary, this book will be a renewal of that thrill. And to those who have the desire to see the Old Testament and the Psalms come alive in relation to the New Testament and the Church today, this book will be exceedingly helpful.

"Dr. Palmer never allows us to lose sight of God's constant search for His children, and His divine purpose which we call God's plan. In reading this book I was constantly reminded of Canon Wedel's interpretation of the title of the Bible: The old and new love story between God and man. Here we see the long revelation of God to Man which has come down from the Hebrews on through the Christian Church. Dr. Palmer's desire is to share with us, that our Lord Jesus is Himself 'the true Israel of God'."

"The chapter titles if used straight down in the table of contents make up the complete verse from John 3:16. So throughout the book we see the redemptive stream of God's searching love for man, and man's response throughout history. God so loved the world that He sought and revealed Himself to man only as man was ready. Slowly man came to know Him as Creator, who in power and might created all things; then God revealed His mercy, His justice, His concern for each one of His children. The religion of the Hebrews was based throughout on facts, the mighty acts that God did for His people.

And in the Psalms we can see this steady revelation of God to man and the growing relationship man was to have with His God. The Psalms were the outpourings of men's souls searching for and finding their God generation after generation. We see God's great plan for His people and His people aware of this plan in Psalm 67, "That thy ways may be known upon earth". Why, then, did the Hebrews fail to carry out this work they had been called to do? Dr. Palmer gives several reasons, and then holds that God in His patience waited, and in His good time sent His Son to fulfill the mission.

"The title of the book, **Our Mother's Song**, is of course speaking of Mother Church — her songs, her cherished heritage, our holy tradition.

"Written from a hospital bed, this 'review' leaves much to be desired. I wish you might catch some of my enthusiasm. If you are puzzled by some of the Psalms, or if you thrill to the wonder of God's great drama of redemption, so filled with His searching love for each of us, you will treasure this book, too. It is simply written, and should be helpful to Church School Teachers, whether they are teaching Old or New Testament. There is material on Baptism, Confirmation, and Holy Communion which I found most helpful. There is much help here to enrich our own religious development. If you read it, you will be glad you did."

(N.B. All of the books mentioned in these reviews are obtainable through the Seabury Press Book Store at 281 Fourth Ave., N.Y.C. The C. S. Lewis books sell for \$2.75, **A Hole is to Dig For** \$1.50.)

## LIST OF ASSOCIATION MEMBERS BY PROVINCE AND DIOCESE

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## EXTRA EXTRA EXTRA EXTRA

Exciting plans are in the making for the December Conference of the APWCW at Windham House, December 29-31. Informal discussion of "Intensive Weekend Conferences", during the October meeting of the Executive Committee of the Association, led to the suggestion that such an experience, with particular reference to the woman Church worker — her relation to the National Council and to the total program in her parish or diocese, would be tremendously helpful. The group mind suddenly chorused the suggestion, "Let's have that for the December Conference!" So there it is — the conference dates are December 29, (6:30 dinner) through December 31 (lunch), the place is Windham House, the invitation is to all Association members who can possibly get to New York for an after-Christmas re-creative experience. The cost is \$11.00—(\$1.00 registration fee and \$10.00 board and room).

The program will follow the general plan of an Intensive Weekend Conference which is "to so communicate the Faith to the laity that the communication will involve in itself an experience of the Faith as well as a verbal encounter with its meaning."

Your committee feels that this conference will provide an opportunity to clear questions that may be in the minds of some Church workers and will strengthen the deepening bond of fellowship among Association members as they explore together their strategic role in the ever widening concept of what it means to "be the Church."

For further information and registration form you may write to Miss Emma J. Twiggs, 105 West Monument Street, Baltimore 1, Maryland /

# Association of Professional Women Church Workers

## Protestant Episcopal Church

April, 1954

### WHAT ARE WE DOING?

This is a question we ask ourselves frequently, but it is also one which is asked from time to time by some of us with regard to the Association. It is therefore a joy to be able to report that the organization is coming to life in proportions so huge that it seems as if a giant has been asleep and is now awakening, and is beginning to stretch. Just what will happen when he gets up is anybody's guess.

To begin with, what at first was a collection of widely scattered individuals is most certainly now a group with increasing self-awareness and self-consciousness. If some of the reports which follow in this Bulletin can help you all to share this sense, it will be more than worthwhile to have set them down. The Executive Committee, at its most recent meeting, has already turned its eyes to Houston and our meetings there, hoping that by taking plenty of time, and getting in early, we can plan the most fruitful sessions possible. What would YOU like to see happen there? Your exec committee is more than anxious to know!

At this same meeting, three provincial representatives gave full reports and provided much timber for discussion. Irene Winterbotham came all the way from the 4th Province to share with the rest of us the thinking, problems, and concerns of those in that province who are wrestling with the whole question of **Placement**. Connie Stone gave a superb report on the progress Province II is making with regard to a **Job Analysis**. Much has been done on the Job of a D.R.

E., and all members in the Province have had a share through the mail at least in the thinking and planning of this document. College work analysis has now been started, and it is hoped that all these findings, when completed, can be used eventually by the Church. But first will come its review by the group assembled in Houston. Beryl Newman, reporting for Emma Twiggs, gave a summary of the findings of a third Province group on their **Assignment, Training**. They have done much creative thinking on the problem of the gap between the great need for women workers and the paucity of trained personnel to fill it, and the fact that the jobs are being filled by untrained personnel. This group will have exciting things to suggest at Houston, too.

Olive Robinson, who was to have been with us until the last minute she was struck down by (temporary) illness, reports that a group will be meeting at Parishfield in May and will do some thinking and probing into **Status**. Edith Daly has been following up a meeting of w.w.s. at Synod in October with a questionnaire to fellow members of the 6th Province. They are working on **Recruiting** with especial reference to W.A. Personnel Chairmen. Communications have bogged down between here and provinces 7 & 8, which is our neglect, not theirs. They would have something to add to this picture, we know.

In addition to this hopeful report on provincial activities, the returns on the questionnaires sent out with the last Bulletin have been marvellous. How they have helped to keep us in touch! Much more of them later, but at this point, here



are some suggestions they contained for the Bulletin: Angeline Nicholas wonders if the Bulletin might give suggestions for Curriculums for Daily Vacation Church Schools, as it's her biggest current problem. Do any of you have suggestions to make??? Elizabeth Eddy can see the Bulletin becoming a platform for free and open discussion of practical problems. Virginia Wielandy would like to see a Swap column-of ideas, belongings etc. Also a It Happened Here column, of stories of witness and evangelism at any level in the Parish. In the final analysis, the Bulletin will be as good as all of us make it. It is your's, really, and we only try to assemble and print what you all have sent in. So please, keep us informed of your whereabouts, your activities, your problems and needs, your successful ventures on the job. Anybody like to make a suggestion for Angeline Nicholas for curriculum for Vacation Church Schools?

#### **WHAT ARE YOU DOING THIS SUMMER?**

What are you doing this summer? In addition to the usual vacation possibilities, there are many opportunities for various types of refresher courses. Windham House will have its usual summer school with courses at Union Theological Seminary and Teachers College. Parishfield in Brighton, Michigan, is open for lay people for various periods of time with emphasis on Bible study.

Various places such as Penland, North Carolina, and Brasstown, Cherokee County, North Carolina, offer courses in handicrafts and other places offer special work in recreation and drama, etc.

There are various places for study in group development and group dynamics such as Bethel, Maine, and elsewhere through the National Training Laboratory in Group Development, 1201 North 16th Street, N.W., Washington 6, D.C.

For just plain rest, Mountain Rest at Lithia, Massachusetts, 16 miles from Northampton, is a delightful and inexpensive spot for missionaries and their families.

For further information and suggestions write to Ellen B. Gammack, 281 Fourth Avenue, New York 10, N.Y.

#### **WHAT DO YOU KNOW ABOUT APPRENTICESHIPS?**

**Louise Gehan**

During the month of January "fliers" were widely distributed throughout the Church calling the attention of women college graduates to immediate openings as "apprentices" in college work, parish education, town and country, overseas and in case work through the Episcopal Service for Youth.

Apprenticeships are not a new story in Women's work in the Church but this is the first time that most of the departments of the Church have cooperated in setting the program up under such a broad base. Ellen Gammack, Roger Blanchard, Louise Gehan, Edith Balmford, Clifford Samuelson, Charles Long, David Hunter and others have worked on the coordinating committee.

The apprenticeships are for "not less than one or more than two years"; definite standards of supervision are being established and the places where the apprentices will work are carefully chosen.

This is just another way of trying to recruit women for work in the Church and a recognition of the fact that many graduates just do not want to take more classes for a while. The plan is based on the idea that after a year, the apprentice will either change into another field or then start the training for professional work.

Applications should be sent to the Division of College Work, 281 4th Avenue, New York 10, N.Y.

## RECRUITING

Doubtless more is going on than we can begin to know about and report here, but perhaps the mention of a few activities will spur others to send in news of what is being done in their bailiwicks along this line. All ages are being reached, which is wonderful.

Edna Evans planned a week-end conference for high school age girls the last week-end in March. She'll have a full report on it for our next issue. The same week-end a conference was held for "older" women, i.e. those now working in business or other professions, at Windham House. Five more than the House could hold attended, i.e. nearly 30 in all. The Rev. William Sydnor served as Chaplain; Mary Louise Villaret, Mary Alice Naden and others presented panels, and there was much opportunity for discussion, individual and group. And of course, there have been the regular vocational conferences in various parts of the country for the college age.

The most unusual development in Recruiting is being carried on by Mrs. Henery J. Gideon of Philadelphia, who has been commissioned by the Alumnae committee of Windham House to carry on an intensive, short term recruiting job in the first four provinces. She is meeting with key people in many cities and country areas; perhaps many of you have already met with her and are working with her. We all await her report of this venture, and its results.

## BOOK NOTES

When *The Time Comes* by Edna Eastwood, one of our own. Edna writes that this is her favorite manuscript—a simple explanation of ways that "belong unto peace" as our Lord taught them, for young people, with all the challenge and adventure which Holy Week and Easter have for them. It is published by the Vantage Press, and sells for \$2.75.

Fran Young, in lighter vein, recommends Columbia Long Play record—ML

4733 "Anna Russell Sings! Again?" Fran says this is marvelous satire, and includes "The Ring of the Nibelungs" (an analysis); "Introduction to the Concert" (By Women's Club President), and "How to Write Your Own Gilbert & Sullivan Opera" . . . Columbia, here we come!

Dorothy Ann Miller, who must be a voracious reader, says the books she has enjoyed most recently include Olive Goodman's translation from the French of the Gheon and Brochet plays, called *St. Anne and the Gouty Rector And Other Plays*; also the reissued *Little Plays of St. Francis* by Housman; *Past and Present* (three short plays for small casts) published for the Religious Drama Society of Great Britain, by S.P.C.K.; *The Recovery of Family Life* by Elton Trueblood; *The Psychology of Religion* by Grensted (Oxford University Press)

Frances Bailey has reviewed for us some books in Education: In the midst of current controversies about education the perspective of history is valuable. Dr. Robert Ulich of Harvard in his book, *History of Educational Thought* (American Book Company, 1950, 412 pp) has given us one means of gaining such a perspective. In it the author has "attempted to bring to life the ideas which have worked as directing and abiding forces beneath the surface of education and have continued to send elements of vitality into our present civilization . . . in the concrete terms of the life, the work, and the thinking of great men" It is interesting in this book to find John Gerson (1363-1427), a prince of the Church and Chancellor of the University of Paris, who assembled and taught the children in his neighborhood, and wrote a tract "On leading the young to Christ" when he was criticized for this unconventional behavior. In this treatise he says: "but where there is no love, what good is instruction, as one neither likes to listen to it nor properly believes in the words heard, nor follows the com-

mandments! Therefore it is best to forego all false dignity and to become a child among children . . . Our nature prefers guidance to force."

Another outstanding historical figure whose interest in Christian Education was great is Luther. He says: "Let no one think himself too wise, and disdain such child's play. When Christ wished to teach children and men he became a child and man. If we are to teach children, we must become children. Would to God we had more of this child's play! We should then see in a short time a great treasure of Christian people, souls rich in the Scriptures and in the Knowledge of God."

In conclusion Ulich says: "We have tried to prove that the future of education will depend on its capacity to bring about two closely inter related syntheses, the one being that of science and our spiritual tradition, and the other that of the demands of the State and the individual conscience of man."

For those interested in depth psychology, there is **Psychoanalysis, Evolution and Development** by Clara Thompson, M.D. with the collaboration of Patrick Mullahy. (Hermitage House, Inc., N.Y. 1951, 252) This tells not only of the work of Freud, Adler and Jung, but of the modern, culturally oriented psychiatrists, such as Fromm, Sullivan, and Horney. One sees the emphasis shifting from sex to character, from the patient's past to his present problems. These are Dr. Thompson's comments on Freud's cultural limitations:

1. "He firmly believed in the authority of the patriarchal family."

2. "Freud never became free from the Victorian attitude toward women . . . The attitude of the male toward the female of that period was neither one of gallantry or brutality. It was the rare

person who could treat a member of the opposite sex as a simple human being."

3. "Another cultural handicap for Freud was his own trace of the Victorian attitude towards sex . . . Nowhere is there any intimation that sex can be the expression of the best in human relationships." (It should be noted here that Freud never advocated the license which some of his careless readers pretended he did.)

For those interested in Curriculum construction, a good basic text is **Fundamentals of Curriculum Development** by B. Othanel Smith, William O. Stanley and J. Harlan Shores. (1950—World Book Co. 780 pp)

In case any have found themselves violently on one side or the other in the current attack on education, **Let's Talk Sense about our Schools** by Paul Woodring (McGraw Hill Book Co. 1953) is a helpful, balanced presentation of a subject with which Christian educators should be concerned, for there is a parallel between the problems of secular and Christian educators.

Vera Gardner has written enthusiastically of Blanche Carrier's book **Free to Grow** (Harper & Brothers—1951) "I wish everyone working in the Church might read it. I know Dr. Carrier personally as she has helped us in the Diocesan training schools when I was in Chicago. Here the author has shown again her ability to interpret the working out of some of the educational ideals in our Religion. Her book **How Can I Learn to Teach Religion** was a popular book and one that the Church School teacher found simple and understandable in working out the Theme and Unit idea of teaching Religion. In **Free to Grow** we have the more vital approach of how psychology in terms of a study of the whole personality

and our religion as the abundant life can be practically worked out by educational activities in the average parish. Some of the chapter headings are: How Personality Health Affects Spiritual Life, What Our Culture is Doing to Us, Worship as a Door to Power, Beloved Fellowship. The book closes with a very comprehensive Appendix with a chart showing the universal emotional needs (prepared for parents) of the various age levels, a bibliography of notes on each chapter, and an extensive general bibliography.

Jane Killick has given us this:

Our hearts and minds so recently awestruck by the humility and beauty of Christmas must move on now in the story — move on from the Babe in the manger to the Man Who “steadfastly set his face to Jerusalem.”

There are two books that I would recommend to any who want to enter more fully into the drama of Passiontide. *The Miracle of the Cross* by Robert R. Brown, a new book, and *Assistants at the Passion* by H.F.B. Mackay an old book. Windhamice of my vintage know how I love Father Mackay's book which I fear will be hard to find as it is out of print but is is worth looking for. *The Miracle of the Cross* is a deeply moving study of the change made in the heart and soul of the Centurion who ordered Our Lord's crucifixion as he watched and heard Jesus for three hours that first Good Friday. From a callous indifferent soldier we see this man transformed into a penitent humble sinner kneeling before his Lord and Savior and saying “Truly, he was the Son of God.” *Assistants at the Passion* give an excellent portrayal of the role played by the minor figures in the Passion story. It brings out vividly the fact that all men stand in some sort of relationship to Jesus Christ and that that relationship is tested when Jesus goes to His Cross. Let me

quote from the first chapter: “I invite you then to consider the owners of the ass's colt as kindly people who gave some equipment to our Lord for his journey to His Passion, but who stayed behind themselves . . .” . . . “It is not too much to say that a great deal of trouble is taken, a great deal of hard work is done, a great many, a very great many, cheques are written and sent in charity in order that the man who takes the trouble, the man who writes the cheques, may salve his conscience, while he shirks going with Christ to Jerusalem. Roughly speaking it is women who do Christian work in order to avoid following Christ to Jerusalem; it is men who write cheques for the same reason.” . . . “There is a good deal I can send with Christ without going myself—my interest, appreciation, homage, enthusiasm, money, labour. But I must go myself. It is not good enough to speed the cause, I must go through with it.”

And so we see Fr. Mackay taking all the minor characters in the Passion story in the above fashion and applying them to ourselves today. This is an English book—Fr. Mackay was vicar of All Saints, Margaret Street in London—and I know can be bought second hand from Foyles Book Store in London. General Seminary Library has a copy and probably you could beg borrow, or . . . a copy.

One other book, more on the analytical and philosophical side is *Harpers Book for Lent Think on These Things* by John Ellis Large. Dr. Large speaks of the many secular forces that lure us away from the thinking upon “whatsoever things are good . . .” and makes a plea for a positive affirmative faith that will overcome the secular forces of the world. If you are a Scrabble fiend like me I wager you will find many new objectives and words in this book!

## NEWS NOTES

The items which follow have almost all been culled from replies to the questionnaires sent out with our last issue. Space alone prohibits printing all the news contained; some of it will be saved for a later issue. To all of you who so graciously took the time to fill them out and return them, our heartfelt thanks! And will you all please continue to send in news of yourselves even without benefit of blank!

### From the Foreign Field

Betty Sherrill (Sao Paulo, Brazil, Caixa Postal 4435) writes: "Ned and our two children and I are at last in Brazil! We have not found the adjustment too hard, at least in this big modern city of Sao Paulo which we understand is a far cry from the rest of the country, but we are content to take each step as it comes. The most difficult part so far is trying to learn the language and being thrown right into the job at the same time . . . We find the work of the Church here very small—some 65 members in a city of almost 3 million,—and the job ahead staggering and thrilling, too. What a glorious opportunity, and one which only God could possibly meet. Our missionary experience of two months certainly cuts one down to size, spiritually speaking, for we feel so utterly inadequate on the one hand, yet full of hope and anticipation as to what God is going to do next! We have been disappointed in the lack of interest among American Episcopalians in Sao Paulo in our Church's mission here. Many didn't even know we had one! Hope those who read this will take it to heart re missionary education—also that our missionary work is so poorly supported by those at home, compared to the other Protestant work here. However, we feel it is the most important and vital task we know, and that the Episcopal Church is what Brazil needs! And vice-versa! . . . Carmen Wolff has visited us once and is just a grand person. She's doing a good job in R.E. with

all groups, and as far as I know is the only woman worker from the U.S. in Brazil, and so badly needed."

### Sabbaticals

Katharine Grammer is back from her six months in Mexico . . . Helen Turnbull sailed the middle of February on a freighter for Italy, then to continue by air to the Holy Land for Easter, thence to Switzerland and France, and finally Cambridge, England, for some possible study.

### Recoveries

Irene Winterbotham is nearly completely recovered from a bad injury and operation on her leg as of last summer. She was at the last meeting of the Executive Committee, looking and feeling fine.

Emma Twiggs has been recovering in Georgia from a bad case of fatigue and over-work. Her friends are hoping she won't come back North until she's had all the rest she deserves.

Connie Young was uncomfortably injured in a bad auto accident last fall, and writes that the most interesting thing that happened to her in '53 was "God's wonderful preservation of my life, in the recent accident, and great kindnesses galore of my many friends."

Mary C. Hettler nicely recovered from an emergency operation the end of last summer. Mary Stoughton the same from one this winter.

### Job Changes

Gertrude True took a position September 1st as Youth Director and Church School Superintendent in St. James' Church, South Pasadena. She had been in San Diego, at St. Paul's for 31 years. She expects to be at Houston next year, which will be good news to all her Eastern friends, who may likewise be lucky enough to make the long trip!

Betty Dexheimer was finally persuaded to leave off her Associate status and to get Active as Beryl Newman's assistant in Philadelphia.

**Elizabeth Eddy** began February 15th as D.C.E. at St. Paul's, Lynchburg, Va.

**Anne Hunter** writes that she has finally achieved a "non-professional" status at the Cathedral (in Jacksonville) after being their part-time D.C.E. "It is so good to be a simple member of a congregation somewhere! Most fun of all is being in a tiny part of the theater world again, especially as we're doing the **Little Plays of St. Francis**. But my proudest achievement will be Startling News to my St. Mag's friends! I cooked for 30 people at our last two Intensive Weekends—and we ate well!"

**Ilione Baldwin** writes: "I came to Colorado Springs in September, after a wonderful month at Windham House. At Grace Church I'm working especially with 2 "arms"—Church Schools—in suburbs, over 150 families involved. Thrilling experience, and due to grow!"

**Muriel Wood** is teaching in the public school system in New Jersey, and doing volunteer Church work at St. Peters, Washington, N.J. where all that she is doing is being greatly appreciated.

**Peg Aldrich** will be leaving Corvallis in June when her husband finishes up his Ph.D. and they strike out together for parts unknown.

**Erna Blaydow** says: "A life-long New Englander, Boston born and bred, having worked as a D.R.E. for 28 years all in Massachusetts churches, has suddenly become a thoroughly converted Southerner! I started as D.R.E. at St. John's, Memphis, Tenn. in April ('53) and I never loved any place more."

#### **Adventures on the Job**

**Martha Pray** has been taking a turn at T.V. in Houston, doing a daily stint for two weeks. The first week she prepared and presented "Prayer in the Home", the second, "The Bible in the Home"—and this was only the beginning. She has also written a Kindergarten Unit for Lent at the request of the Committee.

**Elizabeth (Boo) Sites** and her husband, Kilmer, are going to have a summer project at the Diocesan Conference Center (Western Mass.) in Whitinsville, La Sell House, for college students, 35 of them, male and female. They will have summer jobs in the area to meet expenses and save money, and live in a Christian community there under a discipline of regular worship and Bible Study. Would be delighted to have help in recruiting for this.

**Mary Hettler** a year ago presented a class of 13 to be confirmed, the largest ever presented in Pioche, Nevada, and five more were confirmed in December. Her newest venture has been helping establish a new mission at Tempiute, a tungsten mine, where services are held every two weeks. Attendance has held up well, and the whole venture was looking encouraging, to say the least.

**Ann Adams Glasspool** and Doug became proud parents of Mary Douglas on Feb. 23rd. On April 7th Doug became Rector of St. James', Goshen, N.Y. Congratulations all the way around!

**Betsy Rodenmayer** has been assisting **Agnes Hickson** at St. Margaret's during Kay Grammer's leave. Since Agnes' departure for Greenwich and the Dep't. of C.E., Betsy has taken over all the supervision and classes in Supervised Teaching for the rest of the year. She loves it.

**Alice E. Sweet** again acted as commentator for the mid-night Christmas Eve service at Gethsemane Cathedral, Fargo, N.D. This year the entire service was broadcast, and met with a most heartfelt response from the isolated and shut-ins.

**Alice Gregg** is happily settled in her beloved Charleston, with her own belongings out of storage at last, and working hard for a wide variety of Church projects, as well as doing a good deal of speaking. Her address is Confederate Home Building 62 Broad St. Charleston 3, S.C.

**Edna Eastwood**, whose book "When the Time Comes" is mentioned in the book column, writes that in spite of a serious heart disability, "I am grateful for the security that allows me to do Church volunteer work and writing. I am teaching more each year by books than I ever did before, and leading a healing prayer group for the parish which gives me more spiritual strength for trying, and keeps me happy and unworried by the physical. Two generations of some I trained here are doing the weekly teaching in my place now—which is a satisfying cycle of God's care for His work."

**Dorothy Ann Miller** has given us this glimpse into her busy life as executive secretary of the Department of Christian Education of the Diocese of Chicago: January saw an article of her's in the Diocesan paper *ADVANCE* on the dol-drums of January in the Church School. An article was also pending from her pen (hah!) in the *INTERNATIONAL JOURNAL of Education* on the "Agape" service which she directed in an inter-church Laboratory School. "For activity, January means 14 meetings covering 130 stations at grass roots to train in the use of the recommended curriculum, a series of six ecumenical services for the Church federation to plan and direct, (all different); all besides trying to keep up with the office, issue *HUE & CRY* and get ready to go to Cincinnati in February." She added that the year's most interesting happenings were 1) the deep feeling of belonging together in the "Agape" service at Naperville Laboratory School (inter-church), and 2) participating in group discussion under Dr. Theodore Switz of Alan Richardson's *Christian Apologetics*, in preparation for a new National Council handbook.

**Frances Bailey** has advanced to Candidacy for the PhD in Education (at the U. of Calif.) and is working on her thesis: "The Ability of Adolescents to see the Relevance of Selected Bible

Passages to their Concerns". When this isn't occupying her, she is fulfilling her duties as vice president of the Woman's Education Honor Society, or as advisor to her parish Y.P.F., or as family chauffeur.

**Esther Matz** attended the National Convocation on the Church in Town and Country and the Annual Meeting of the Rural Workers Fellowship in St. Paul, Minn., in October. She went by bus, stopping off in Laramie, Wyoming, for visits to friends, and then making the return trip back to Nevada by air.

**Angeline Nicholas** has written and used successfully at Diocesan Youth Conferences, two pagenats: "The Drama of the Liturgy", and "I Believe". If anyone could use—or would like to hear more about them, do write her. She's at St. Paul's Church, 601 Main Street, Peoria, Ill.

#### Winter Conference for P.W.C.W.'s at Windham House

This year it was Provinse III's turn to plan the meetings, and they did a great job. Chuck Stinette, of the College of Preachers, led the group in an "intensive week-end" experience. (though it came in the middle of the week!) He did a superb job, and all felt they had had one of the happiest times together possible. Those in participation were: Elizabeth Rothschild, Nina Marie Gideon, Dorothy Vaughn, Betty Moeller, Mary Bell, Frances Sydnor, Frances Young, Betty Newton, Cathie Parke, Ellen Gammack, Marjorie Mitchell, Barbara Arnold, Elizabeth Elliot, Beryl Newman, Gloria Jameson, Alice Britton, Olive Mae Mulica, Helen Turnbull, Majorie Munich, Virginia Harbour, Adelaide Hill, Marion Kellerman, Helene Schnurbush, Tasse Snyder, Katherine Wells, Mary Alice Naden, Annette Geiger, Cornelia Haines, Mary Louise Villaret.

1935

# Association of Professional Women Church Workers

## Protestant Episcopal Church

EXTRA EXTRA

APWCW CONFERENCE JULY 31—AUGUST 6—ESTES PARK, COLORADO

THE REV. ROLLIN J. FAIRBANKS TO GIVE COURSE

At last it can be told, or rather, at last we have something to tell! After much consideration and much exploration, the executive committee has decided on Estes Park, just outside of Denver, Colorado, as the place for our meeting next summer. It has further set the date so as not to conflict with any of the other conventions, conferences, and laboratories in group life which many of you will also be attending next summer. The Rev. Rollin J. Fairbanks has consented to be a headline speaker for us; he is a professor of Pastoral Theology at ETS in Cambridge, and was the first unanimous choice of the committee as a clergy leader to be in residence the entire week.

In making these various choices, the committee has had very much in mind the returns which came in from the questionnaire sent to you all last summer. On these returns, of which there were over eighty, a few lucky hopefuls voted for Honolulu, and the rest were almost evenly divided between those wanting some connection in time and place with the Youth Convention, and those preferring to be completely independent and on our own. The majority in both instances expressed a desire that the place be one where the climate would be bearable, and the facilities such that the time spent together might also count as part of a vacation. With this mandate we went to work exploring places and dates. As we did this, the thought grew that it would be almost pointless for many of us to travel a good distance for

a two day meeting; hence the idea came of extending the length of our meeting so that it would be more possible for us to do some real creative thinking together about our common job, to have some Bible study, and to have the chance to meet leisurely with at least one outstanding leader of our Church in the field of Pastoral Theology. And, if possible, we wanted to do all this in a vacation spot, and at a pace which would allow us re-creation of all kinds.

The kind of place we were looking for was not available in Minnesota, so it seemed out of the question to work out too satisfactory a link with the Convention of Episcopal Young Churchmen the end of August. We feel very fortunate to have been led to Estes Park, and that they could take us for one of the weeks we had in mind. The managing director, Mr. Walter Ruesch, is saving one of their recently remodeled lodges—which holds eighty people—and has described it thus: "The rooms are furnished in knotty pine, linoleum tile floors, firtex ceiling, hot and cold running water in each room, and toilets connecting each two rooms. Each room is equipped with knotty pine twin beds with inner spring mattresses." As many of you know by first hand experience, the country is superbly scenic.

The executive committee hopes that all of us will begin right now to make our plans for coming. More details will follow, such as additional leaders and plans for the conference itself, as well as plans for pooling transportation etc.



The cost from Sunday evening the 31st through breakfast on Saturday the 6th will be \$41.00 per person. To this amount a registration fee will have to be added—probably somewhere between \$4.00 and \$10.00. The more who come, the lower the fee for all! It may well be that as we go along we shall find money available for a few scholarships to enable some to come who could not possibly do so otherwise. The deadline for reservations will be May 30th, but you will be hearing more from us long before then.

Shall we make it a date? What would you most like to see included in the program? You have only to let us know. We covet your ideas—and your reaction to the planning to date.

### NEWS OF THE PROVINCES

Provinces 1, 2, and 3 held their annual mid-winter conference December 28-30, at Seabury House. A planning committee in Province I under the leadership of Marjorie Mitchell produced an excellent program, and the twenty-five or so women who were present found it the most rewarding two days possible.

The sessions opened with tea and the first evening was devoted to leisurely, and often amusing, introductions, all of which included job highlights and greatest frustrations. The following morning was the first of three sessions on the Epistle to the Hebrews led by Miss Estelle Carver, teacher of English at the Hopkins Grammar School in New Haven, and distinguished laywoman of our Church. An unforgettable personality herself, who lives out of great spiritual depths, Miss Carver so brought to light the deep meaning of the Epistle that a new experience of the glory of the Lord was shared in by all. Her apt phrases were certain to become part of the group vocabulary and her humor enjoyed equally in retrospect as at the

time. The requests to ask her back another year were unanimous. An hilarious party the second evening included the making and sailing of paper airplanes from the S.H. balcony, and awarding Becky Davis the prize for best book-title costume: "The Shape of the Liturgy."

The final morning ended with a business meeting at which plans for the August meeting were told and discussed. A serious discussion took place too, with regard to the recruiting and training of women workers, topics which will be reported on by the provinces next summer and further discussed, and action taken where possible.

Among those present were: Lillian Boyd, Marjorie Mitchell, Marcia Dane, Bobbee Arnold, Bambi Elliot, Helen Wolfe, Betty Moeller, Ellen Gammack, Cornelia Haines, Olive Mae Mulica, Charlotte Tompkins, Adelaide Hill, Mary Alice Naden, Beryl Newman, Dorothy Vaughn, Becky Davis, Fran Young, Pancho Villaret, Schnurbie Schnurbush, Janet Semple.

Province VI met on October 19, 1954 at Grace Church, Colorado Springs, Colo. and Edith Daly, the provincial representative, sent in the following report:

Members present: Ilione Baldwin, Del-lema King, Edith Daly.

Members absent: Alice Sweet, Ann Mundelein, Louise Blake, Sarah Sjoselius.

### Old Business

Reviewed the history of the APWCW and what has been done in the Province of the Northwest.

Reported on results of questionnaire sent to all members of the Association in this Province.

Discussed what we could do about the topic assigned to Province VI for this triennium. (How can W. A. Personnel

Secretaries and women workers be more effective in working together in the area of recruiting?)

a) Felt that the results of the questionnaire were of some help in this area.

b) Felt that it would be very helpful if the Nat'l WA would encourage diocesan boards to include a woman worker on the board. The most effective and important cooperative work seems to be done in diocese and districts where this is the practice.

c) Women workers might be instructed through the Association to take the initiative in contacting the Personnel Secretary, getting to know her, offering to help, etc.

#### **New Business**

Discussed National meeting of the Association to be held this coming year.

a) Decided to try to encourage as many members as possible to attend the meeting—will try to arrange car pools.

b) Elected new Provincial Representative to serve from 1955-58: Ilione Baldwin, 631 N. Tejon, Colorado Springs, Colo.

What can we do to make the Association more effective in this Province?

a) Feel that one of the best things we can do is to make an effort to keep in touch with Nat'l organization through the Bulletin. Provincial representative will assign a period of time each year when one member is responsible for sending some information to the Bulletin. She will notify member it is her turn and try to encourage her to send article to Jinny Harbour.

b) Will try to have special meeting for Women Workers in the Province in between General Convention years. The first one will be held, if possible, in 1957 and we will investigate having it at Dexter House in Sioux Falls, S.D. This is fairly central, has facilities for hous-

ing, a chapel, and would not be too expensive. We might have a conference of several days duration which would give us a chance to get to know each other and to have an educational program.

Discussed what the make-up of the Association should be.

a) Members felt that, even though our Province is small, we do need the special professional identification the Association gives.

b) We look forward to the time when there may be an overall organization for all women employed by the Church or a federation of the different professional groups—social work, teaching, nursing, etc.

c) In the meantime, we shall probably try to hold combination meetings with one session for Association members and another session for all women working for the Church in this Province.

Province VIII is planning its meeting for the spring this year, to be held again at St. Margaret's House.

#### **REPORT ON SEWANEE CHURCH AND GROUP LIFE LABORATORY**

**Johanna K. Mott**

I have been asked to tell you some thing about the Sewanee Church and Group Life Laboratory held this summer. I have struggled now for some time trying to get something written for you; and each time what I write sounds so pedantic and stilted that I give up trying to write something polished and formal for that doesn't seem to fit with the spirit of the Lab. So I ask you to bear with me and perhaps I can share with you what I really feel was so great about the experience of being at the "domain" with the 82 clergy and women workers gathered there.

We learned at the Sewanee Lab to

look at ourselves and see ourselves in relation to others. It didn't all just happen overnight. There were frustrations, and despairs as our groups met together. There was rejection and stubborn pride; but as we worked and talked and shared, individuals found the courage and security and joy in finding we could speak the Truth in Love.

And now looking back over the whole experience one can say, as I do, that the thrill of the Lab was in the knowledge that there I was accepted as a person—not for what I am, or what I do, or because I am a woman worker in the Church, or for my admirable qualities and my many faults—but there I found acceptance of me, as a person, as I am.

It was not really something new. Each of us has experienced at some time and in some degree the power of the Holy Spirit when two or three are gathered together. We have all heard the phrase speak the truth in love. But few of us have experienced living for two weeks in a group and concentrating the efforts and latent powers of the group and the Holy Spirit upon finding oneself and others in the relationships of the fellowship.

There were three Labs this summer conducted by the Department of Christian Education. The purpose of the Labs was to present group dynamics. Perhaps a word should be said about group dynamics. The term may be a new one, but it describes a process that has been a concern of men throughout the ages. St. Paul described the Church as the Body of Christ with each member having a particular function to perform and being accepted as worthy by members who perform other functions. But as most of us have discovered it is no easy task in our parishes to realize the direction of St. Paul "to be ye members one of another."

Recently, social scientists have turned

attention to a systematic understanding of group behavior; the forces and factors operating within groups, the characteristics of a productive group as contrasted with an ineffective group, the effects of leadership upon group interaction. Some instruments of research have been developed and a body of knowledge about groups is rapidly accumulating.

As members of the Christian community it is quite appropriate to ask questions like these: what is a good group? how does a good leader function? how can relationships between people in a group be improved? It is quite appropriate that we make available the best social research in answering these questions. The social scientist, however, is not a theologian, may not necessarily be a Christian. And so to the group dynamic techniques of the scientist, The Church and Group Life Lab added the deeper levels of relationships in the common life in the Body of Christ.

We are all familiar with the laboratory of the physical scientist. In the group lab this summer we became at one and the same time the ingredients under observation and the observers. In order to understand the factors and relationships operating in groups, we submitted ourselves to group experiences and then stood aside to examine and isolate what had happened to us and to the process.

So long have we been concerned with content that we had to remind ourselves over and over again that we were in a lab experiment trying to understand what was happening and how. The staff and lab members worked together. The staff set up the lab experiments and the members and staff together analyzed what had happened.

Clergy and women workers met together in the Lab in the fellowship of the living body, in the experience and experiments of the Lab. As persons the women at the Lab contributed to the

life and experience of the group, not in light of professional standing as women workers, but as persons sharing in the relationships of the fellowship. On the staff Cornelia Haines served as a leader and coordinator of the practice groups, Mary Louise Villaret as a trainer in one of the training groups, Margaret Lockwood and Marion Hopkins dispatched the administrative and secretarial tasks of the Lab, and I supervised the collection of the data for research purposes. There were sixteen women workers of the Lab including: Bobbie Arnold, Elinor Eccles, Elizabeth Eddy, Louise Gehan, Anne Gilson, Ruth Graff, Betty Newton, Dorothy Ann Miller, Olive Mae Mulica, Mary Alice Naden, Deaconess Anne Newman, Margery Parkes, Martha Pray, Helene Schnurbush, Vesta Valliam, Frances Sydnor.

### THE SALT LAKE LAB

#### Sally Sjoselius

The Salt Lake Lab meant many things to me. An opportunity to be myself as I never have before in any group. And the chance to see myself more clearly than I ever have before in any group. Exciting and stimulating. Difficult and disturbing!

The Lab meant learning how people act in groups—learning by seeing, by doing, by being. During the two weeks we were in dozens of groups! In some we were simply ourselves; in others we played roles. We learned many group skills and techniques. But most important, we learned about ourselves, how we act in groups, how we relate to others, what kind of leaders we are.

It was good to share in this kind of adventure with the clergy. To listen to them, discuss with them, to grow in my understanding of them and of the clergy-woman worker relationship. There were nine of us women workers at the Lab.

And needless to say, if we weren't well acquainted when we arrived, we were when we left! Probably you'll recognize a number of names: Mrs. J. Hodge Alves, DRE of the lower Church School and wife of the rector of Christ Church, Little Rock, Ark.; Mary Frances Bemont, Diocesan Adviser of CE for Northern Indiana; Kay Blyth, College Worker at Smith College; Margaret Chasin, Education Assistant for Diocese of Los Angeles; Margot Fletcher, College Worker for southern part of Eighth Province; Francis Johnson (Mrs. J.), DCE at Trinity Cathedral, Phoenix, Ariz; Frances Moulton (Mrs. John), Chairman of CE for District of Spokane and Secretary of WA, Dep't of CE; Helen Wagstaff, District CE worker for San Joaquin, Cal. There were two women on the staff; Dr. Hunter's capable secretary, Margaret Lockwood, and the Association's president, Marion Kelleran. It was good to have Marion's humor, way with the words, clear thinking and understanding with us.

The daily services of Holy Communion and Evening Prayer meant a great deal to me, as I'm sure they did to everyone at the Lab. Certainly without them the Lab would not have been the experience it was.

There were many moments of fun and relaxation at the Lab . . . tennis on the courts right there at Rowland Hall . . . sunning beside the swimming pool at the home of a Cathedral parishioner . . . taking in a dance on the Sears Roebuck parking lot . . . enjoying delicious steaks broiled by the Bishop of Utah at the District camp high in the mountains near Salt Lake . . . hearing the famous Mormon Choir sing at the Tabernacle.

Back in my own bailiwick, I find myself looking at the parish programs with a new perspective, doing a different kind

of planning for meetings, looking with new insight on what is happening in the groups with which I work—and every once in a while a flash of insight into my own actions. Life is certainly not simpler since the Lab, but it is better. I would not have missed Salt Lake for the world.

## VACATION IN MEXICO

Ellen Gammack

Having vacationed in Mexico last summer, I highly recommend it! I had no idea that the countryside was so beautiful with its broad, fertile valley and the many beautiful mountains. And the communities had great charm, both the fragile, simple adobe huts in poor rural areas and the lovely old buildings and streets in the towns. And I was particularly intrigued in San Miguel Allende with the colorful walls lining every street, with a surprise behind every door. Entering one such door one finds a liveable old house overlooking a colorful sloping garden in the midst of the old ruins of a tannery with the old rounded arches still there.

But most of all I was deeply impressed by the warm, friendly people. And I suspect that those of us who are working with children and with parents will find a special interest in the way the mothers of Mexico seem to keep their children so close to them. Of course this is easier for those who have some means because they can share the care of their children with maids, but the poorer people seem to keep their babies with them all the time, carrying them in their robosos (a large scarf) to church, to market, and wherever they go. I suspect that this has something to do with the sense of contentment and happiness that at least a casual visitor like myself, felt.

I took a few Kodachrome slides and tried to do some painting, trying water-

colors for the first time. And even on my simple level of painting, I find it most exciting!

Helpful hints for those who are Mexico bound:

Some things are very inexpensive and some not. Transportation is amazingly cheap and one can travel by bus for very very little. Board and lodging can be found in many places for three or four dollars a day, and some less comfortable places for two or three dollars. White people do manage with little or no Spanish but even some speaking ability is not only a great convenience but it obviously makes it possible to communicate with and get to know some Mexican people. And you have to be very careful what you eat!

## 23rd INTERNATIONAL SUNDAY SCHOOL CONVENTION

Mary Louise Villaret

On July 27-31, 1955, the 23rd International Sunday School Convention will meet in Cleveland, Ohio. This interdenominational meeting, which has as its theme, "Home and Church—Teach Christ Now!", is sponsored and planned by the Division of Christian Education of the National Council of Churches of Christ in the USA and its cooperating members. Designed to help delegates become better Christians, more discerning teachers, more capable leaders and witnesses for Christ, convention plans aim to bring together some 10,000 persons.

Our national department of Christian Education is participating through the planning of the convention committee and by promoting attendance among Episcopalians. A quota of 300 delegates has been accepted by the department, and the promotion of registrations will soon begin.

The convention program will include worship and Bible study, interest group and plenary sessions, and denominational

meetings. Nine hours of the convention, allotted in four sessions, have been set aside as denominational meeting time. The Leadership Training Division of the national department is developing plans to use this time to provide further training for teachers of the First, Fourth and Seventh grades. Before July, 1955, the "new courses" for these grades, prepared by the national department, will have been published. By making use of the printed materials and by building upon previous training, the Leadership Training Division will offer additional training designed to plan to use the materials beginning in September, 1955.

Registration of Episcopalians is not limited to First, Fourth and Seventh Grade teachers. Other teachers and leaders, including directors of Christian Education, superintendents and clergy, are welcome and are encouraged to register. The program of the convention is planned for the leaders mentioned above as well as for the leaders of children's work, youth work, adult work (including parents), weekday and vacation church schools.

Information may be obtained from diocesan and district departments of Christian Education as well as from the national Department of Christian Education at 28 Havemeyer Place, Greenwich, Conn. Registration forms and posters are available now, and brochures for prospective delegates will be available in January. Registration fee is \$7.50

#### **Schedule of Conferences and Conventions Summer 1955**

**Eastern Lab on Church and Group Life—**  
June 19 - July 1. National Cathedral School for Girls, Washington D.C.  
Open to women workers.

**Sewanee Lab on Church and Group Life**  
—July 17-29, Sewanee, Tenn. Open to women workers.

**23rd International Sunday School Convention—**July 27 - 31, Cleveland, Ohio.  
Open to Church School teachers, DRE's, clergy—(See above)

**\*\*\*Conference of Association of Professional Women Church Workers—**July 31 - August 6, Estes Park, Colorado.  
Open to all members of Association and prospective members.

**Western Lab on Church and Group Life—**August 14 - 26, St. Margaret's House, Berkeley, Calif. Open to women workers.

**Convention of Episcopal Young Churchmen—**August 24 - 31, Carleton College, Northfield, Minn. Not an open convention, but women workers desired to live in dorms with girls. If interested in coming, write to the Division of Youth, 28 Havemeyer Pl., Greenwich, Conn.

**General Convention—**Sept. 4-16, Honolulu.

#### **BOOK NOTES**

##### **LIFE TOGETHER**

##### **A Discussion of Christian Fellowship**

**By Dietrich Bonhoeffer**

**Reviewed by Martha Pray**

After reading and rereading sections of this book, one is even more aware of the great implications of a Christian Community and one's share in it. As you know, Dietrich Bonhoeffer was martyred by the Nazis late in the war. "This book grew directly out of his own experience of the deep meaning of Christian Community found in life together in an 'underground' seminary established by the Conforming Church." It was his choice to return from secure America to be with his people.

He speaks to us as workers. He gives valuable insights in **community living**; on group and personal prayer life showing how it is all an important part of **the fellowship**; and he has an excellent chapter on the "ministry". "The minis-

try of listening" and "the ministry of meekness", are two helpful reminders of our role as workers. We have read these two sections at a Parish Life Conference with real results. I like the first statement in "the ministry of listening"—"the first service that one owes to others in the fellowship consists in listening to them." I have used this statement as I have pointed out things to consider in group relationships. For many, it is a new insight.

It seems to me one of the most valuable books I have found, not only for personal help, but also as a book to share with those who are asking for such as this.

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### THE FACE OF MY PARISH

By Tom Allan

SCM Press LTD—London

Reviewed by Martha Pray

This a refreshing story of what happened to a clergyman who realized the problem of how little the church, a predominantly working-class parish in a Glasgow Suburb, was relating its help to the living needs of the people . . . the people both within the church and "halfway" in and the fringe areas.

There are many good illustrations and excellent quotations in this book which are helpful in our own searching for the redemptive fellowship, within our own parishes. It reconfirms our belief in the need, all over the world, to be honest in our approach and realizations of where we really are.

In this chapter on, "The Apostolate of the Laity," "the Christian message, then, must be delivered at the point where the Christian front meets and engages the world; i.e. at that part of the front which is occupied by the lay members of the church witnessing to the Faith in their daily avocations". Too often, it is said, "the laity have been called 'the unemployed of the church'".

He points out clearly the need that, "every Christian ought to feel and to know that he is supported by others." Further, it will evidently be necessary to engage in a work which aims at rebuilding parish life, etc.

Later on he tells us very clearly some of the hazards and real difficulties in these small groups. These are very helpful to us, working with such groups. Mr. Allan points up the very positive and vigorous life changes of persons—and hence the parish due to a "redemptive" fellowship.

The part on the planning a parish mission and the ministry in a missionary parish both have good insights. These chapters are valuable for us laywomen, too.

With our thinking today, I would recommend this as being a good book to read. I would enjoy anyone else's comment.

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### EXECUTIVE SUITE

On the "lighter" side, "Executive Suite", by Cameron Hawley, is excellent. It is an interesting study of individual and group relationships in culminating their task. As, "When Avery Bullard died, he left an industrial empire without an emperor and set in motion a fierce struggle for his place! What makes one man a success where others fail? Which of these men would you choose?" The movie is equally good. It is a good group work study.

"High and the Mighty", has another touch of group study also, both movie and book.

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### THE PRINCESS AND THE GOBLIN

By George McDonald

Reviewed by Anne Hunter

This book may only be found on library shelves these days, but it is well worth a look. Any who have come to know this Scotsman, who deeply influenced

C. S. Lewis with what he had to say, will want to read this child's fairy story. A pure guess on my part would say that George MacDonald also helped inspire Lewis to write his incomparable children's fairy tales—maybe even his earlier fantasies.

On the first page the author makes his apology for writing so many stories about Princesses—"For every little girl is a Princess". Won't that make them proud? "Not when they understand what a Princess is. For you see, a Princess is the daughter of a King."

This Princess lives in a castle at the edge of the woods of the mountains. And while she sees the King only upon occasions, he seems to have left her well cared for—by Curdie, the miner's son who isn't afraid of the goblins because he can make up the rhymes that frighten them away—and by a wonderful fairy grandmother who lives in the top of the castle, but can only be found when she ought to be.

There are many fine and wondrous incidents which are beautifully shining examples of a Christian's imperative for love, humility, and obedience. But running through the entire story is the great strength of obedient trust. The grandmother gives her a thread, woven especially for her, one end of which is tied to the Princess' ring, the other placed in the grandmother's dresser drawer. Whenever the Princess is frightened, she is to put her ring under her pillow, put her finger on the thread, and follow it to her grandmother.

At the crux of the story the Princess becomes frightened in the night and obediently follows her thread, but is quite surprised to find that it leads outside instead of upstairs. After a ways she becomes doubtful, and turns to follow it back—and there is nothing there. The thread only goes forward. Eventually it brings her to one of the wildest

parts of the mountain—in fact to the very rock of the mountain itself. The Princess can't believe that her grandmother would want her to squeeze herself into the small tunnel-like cave that is before her. When she realizes she has no choice except to follow the thread, she does—through all kinds of dangers from goblins to underground rivers. Through sheer trusting obedience she rescues Curdie—who gives her the great pain of not believing in her thread or grandmother because he can't see them, and therefore doesn't want to follow the only way she'll go.

The grandmother's answers to her questions, Curdie's eventual fortunes, are quiet and yet splendid unfoldings of Christian truths. For all who like to learn of a child-like faith from a child's book, I heartily recommend this endearing, heartwarming story. I have found it well-loved by adults, college students, children, and me.

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## NEWS NOTES

### Job Changes

**Anne Hunter**—from part-time Diocesan DRE to DRE Calvary Church, Columbia, Mo.

**Marion Parson**—as of June 1st, 1954, has been Consultant on CE at St. George's Church Manhattan, New York City.

**Alice Achorn**—from St. Paul's Flint, Mich. to Corvallis, Oregon, as college worker on the staff of the Church of the Good Shepherd, following Peg Aldrich who has gone—does anyone know where? ? ? ?

**Jane Killick**—from Marblehead, Mass. to St. Bartholomew's, Baltimore as DRE.

**Cornelia Haines**—from Leadership Training Division of the Dep't of CE to Diocesan DRE in Maryland.



**Joyce Macdonald**—from Auburn, N. Y. to St. Paul's Cathedral in Buffalo as DRE.

**Helen Wolfe**—from Catonsville, Md. to Rhode Island as Diocesan DRE.

**Gladys Quist**—from Children's Division, Dep't of CE to Director of Field Work, Windham House, New York City.

**Lee Harris**—from Children's Division, Dep't of CE to St. Matthew's Church, Louisville, Ky. as DRE.

**Margaret Culley**—from Nashville, Tenn. to St. Paul's, Flint, Mich. as DRE.

#### **New Members — Welcome!**

**Doris Carrington**—DRE St. Paul's Walnut Creek, Calif.

**Virginia Haney**—DCE Christ Church, Tyler, Texas

**Betty Moeller**—Staff member, Episcopal Center, West Cornwall, Conn.

**An-veng Loh**—Church Worker, St. Andrew's, Battle Mountain, Nevada

**Phyllis Cowan**—Advisor in CE, St. John's, Waterbury, Conn.

**Pauline Lyman**—DCE Trinity Cathedral, Omaha, Nebraska

**Marcia Dane**—Youth Counsellor, Trinity Church, Concord, Mass.

**Mrs. Harry D. Semple**—DCE St. Thomas' Church, Terrace Park, Ohio

#### **Lost Member**

**Mrs. Robert D. Forrester** (Bernice Cartwright) Last address: Rt. 1, Box 726, Ukiah, Calif. Can someone supply her correct address?

#### **Engagements**

**Elizabeth S. (Bambi) Elliot** to the Rev. Hebert W. Bolles, Rector of the Church of the Ascension, Wakefield, R.I.

#### **Recent Additions**

**Peter Ritchie** to **Kilmer & Elizabeth** (Boo Riley) **Sites**, Sept. 5.

**Holly Harrison** to **Schuyler and Janet** (Ked) **Woodhull**, Sept. 3.

#### **Adventures on the Job**

Everyone has adventures, but the following reports are the only ones which have trickled in to the office. How about telling us your's?

**Janet Kedney Woodhull**, a resident of Minneapolis, thoroughly enjoyed having the Anglican Congress on her doorstep, and, knowing Ked, we are sure she didn't miss a trick. "St. Mark's Cathedral is my own parish, and for us it was the thrill of a lifetime: two great mass meetings, wonderful services—e.g. Holy Communion celebrated according to different Anglican rites,—the general sessions themselves which were fascinating, and tea each afternoon under a great tent on the lawn—perfect for close personal glimpses of all the "top brass" in the Church and many old friends. Wish all the PWCW's could have been in on the fun. One of the highlights: at Helen Turnbull's suggestion, Mother had Bishop and Mrs. Stewart of Jerusalem as her house guests, and they couldn't have been more delightful! We all fell in love with them."

**Martha Pray** squeezed into her full schedule of activities as Consultant in CE for the Diocese of Texas a week of leadership training for the Girls Friendly Society in Los Angeles. It was her first trip to the coast, too.

**Jinny Harbour**, who has been doing some work this fall for the Division of Youth, Dep't. of CE in Greenwich (and hence the delay in the getting out of this Bulletin!) also made a trip to the

West coast during the fall. She had a coveted chance to look in on some PWCW's in Berkeley. **Mixy** (Marianne Micks) seems flourishing in the California sun though tinged with a bit of nostalgia for the autumn leaves of New England. Her job as College Worker on the staff of St. Mark's Church is tremendous and exciting, though a trifle overwhelming in its scope. Friends of Mixy's who do not know it will want to be told of the death of her father in the late fall. Mixy has been East with her mother, and has only just returned to California. **Katharine Grammer**, **Betsy Redenmayer**, and **Tasse Snyder** were most hospitable hostesses three at St. Margaret's House, as were the grand group of girls. **Eleanor Snyder Williams** is thoroughly enjoying her role of the Rector's wife—and doing a fine job as ever.

#### Contributor's Who's Who in this issue:

**Edith Daly**—College Worker at Trinity Church, Iowa City, Iowa. Provincial representative for this Triennium for the 6th Province.

**Johanna K. Mott**—Director, Diocesan Mission to College Work, Norman, Oklahoma, and Provincial Representative for the 7th Province.

**Sally Sjoselius**—DCE St. Clement's, St. Paul, Minn.

**Ellen Gammack**—Personnel Secretary of the W.A.

**Mary Louise Villaret**—Executive Secretary of the Children's Division, Department of Christian Education, Greenwich, Conn.

**Martha Pray**—Consultant in Christian Education for the Diocese of Texas.

**Anne Hunter**—DRE at Calvary Church, Columbia, Mo.

ASSOCIATION OF PROFESSIONAL WOMEN CHURCH WORKERS

*Special Bulletin*

OF THE  
ESTES PARK MEETING  
JULY 31 - AUGUST 6, 1955

NOVEMBER, 1955  
Editor - Mrs. Clyde H. Nelson  
4639 Ashland Ave.  
St. Louis 15, Missouri

## APWCW BEGINS ITS SECOND TRIENNIUM

### GREETINGS FROM OUR PRESIDENT

Greetings to you all as we begin our Second Triennium! We have had a birthday, for you will remember that the Association of Professional Women Church Workers became an official organization at Cambridge in September, 1952. The meeting at Estes this past summer was our first meeting as an Association since then.

The end of the First Triennium also brought the end of the terms of office of our officers. It is hard for some of us to think of the Association without Marion Kelleran and Ginny Harbour at the helm, but even they must not be asked to carry on forever. We are profoundly grateful for the leadership which they gave in getting this organization born and through its first three years! Can you think of any two better suited for the job? We can't!

And we are not forgetting those other officers -- Bobbee Arnold, who took over as vice-president when "Mixie" moved to the West Coast, and who, in her quiet way, guided us through the Estes Conference; Beryl Newman who struggled with finances and getting dues out of us; and Mary Stoughton, who took such good minutes at Executive Committee meetings. They, and all the Provincial Representatives need a big "thank you" from all of us!

And now we begin our second triennium with new officers and a new center of operations. At the Boston meeting it was decided (if you would like to refresh yourself on actions taken

then, see Bulletin, November, 1952) that the officers should be from one geographical area to facilitate getting together. It had been pretty much assumed that the next location would be the West Coast, but we sort of got waylaid in the Midwest enroute. You know how the Midwest is ..... rather hard to get by! Elsewhere in the Bulletin you will see who your officers are .... those of you who did not get to Estes.

Those who were at Estes know with what fear and trembling the new officers took on the job of guiding this Association for the next three years. For we believe them to be years of destiny ..... years in which a great deal can happen about the ministry of women in the Church. Aware as we are of this, and overwhelmed, though we be, at the immensity of the task thrust upon us, we are deeply grateful for the trust invested in us and the opportunity to be involved in such a great enterprise.

If the APWCW is truly an Association, and not just a professional organization, then we are all in this together, and each one is responsible for the life of the organism. So, while the center of operation is the Midwest, there are in reality many "centers" of operation in each province, diocese and parish. This shared responsibility is what gives your officers courage to tackle the job. This, and the fact that all things are possible with God, if we but give Him the chance to use our least contribution. If we move forward in this spirit, this will be a great Triennium!

## APWCW AS I SEE IT

by Virginia Markham Harbour

Ever since early 1950 when I began working with the Provincial Executive Committee of the newly formed Association of Professional Women Church Workers, it has been my privilege to watch from a ringside seat the growth and development of an organization with unique interests and concerns and purpose. It is with the conviction that the work is well under way and destined for further growth and service in the years ahead that I tender this summary of our early years.

For some time there had been a growing awareness in the thinking of leaders in the Woman's Auxiliary, many women workers, and some key clergy that a great need existed for the clarification on a national scale of the profession already followed by many devoted women within the life and ministry of the Church, but which profession remained largely unidentified in the general Church picture. Women serving the Church as nurses, social workers, secretaries, have always had well defined roles to play, and have been easily related to the on-going program of the parish or institutional ministry. Those, however, who are variously called DRE, DCE, Advisors in Christian Education, Consultants in Christian Education, etc., and college workers, rural workers, and domestic missionaries are not so easily identified whether by those within or those outside the Church life. This lack of identification tends to result in other and far more detrimental confusions and so it was that women workers in these categories called into being an organization for purposes of clarification, articulation and service, both to the Church and to the individual worker.

It is probably more or less accurate to say that the period prior to our meeting in Cambridge in 1952 was a period of clarification. Why had the organization come into being? What was its purpose? Who could belong? Standards of training, previously drawn up at the direction of and approved by National Council, were implemented in the form of membership requirements. In the process of membership solicitation, the role of the woman worker in the general field of Christian Education seemed to emerge and become clearer.

By September 1952 when we came together for the first time, the clarification phase within the ranks of women workers themselves culminated in their drawing up, stating and accepting the Association's simple constitution, including its statements of membership requirements with regard both to training and length of service in the field. Provisional membership assured the admission of those who could not meet the requirements during the time they were preparing to do so, while Associate membership provided for those who had retired from full time work but wanted to keep in touch.

Thus the boundaries were set, and the phase of articulation began. The members themselves designated the areas where this was needed; recruiting, training, relation to other professions, status, job analysis, personnel and placement. Each province accepted an area for exploration and during the following triennium did what they could to shed light on existing situations and to articulate needs and opportunities. A great deal of helpful thinking was done, which made possible the further steps taken at Estes Park.

## APWCW AS I SEE IT (Cont'd.)

Important as this phase of our work has been, the personal contact with individual women workers - and they with one another - has quite possibly proved the most meaningful aspect of the Association. Although often isolated geographically, there has been, on the part of women workers everywhere, the real beginning of an experience of mutual concern and interest in what each is doing and an expressed desire to help in whatever way possible. Every available opportunity for meeting has been snatched: synod meetings, summer conferences, Cincinnati each February, and so on, and so on. In addition, both Windham House and St. Margaret's have provided hospitality for annual gatherings for those women workers within range. At such times we have all been especially glad for the organization that has been the means of drawing us together.

As we look ahead to the work of the next three years, we know there is still much to do, but we know much more about who we are, and we have a sure contribution to make to the work and life of the Church. There will always be need of clarification and articulation we know, but we are now ready to enter upon the third phase, that of service. As one of our two leaders at Estes Park said, with marvelous identification, "We are growing up. We have come a long way." He did not mean in size or in importance, but he did mean in depth of perception and sensitive awareness. May these qualities continue to grow, so that this now well established group may become an increasingly fit instrument for the Lord and His Church.

## INTERESTING FACTS .....

As we begin this second Triennium, we have a total membership of 226 including 2 Overseas. The distribution by provinces is:

I	--	27
II	--	38
III	--	45
IV	--	32
V	--	21
VI	--	11
VII	--	20
VIII	--	30

\* \* \* \* \*

## THANKS TO THE ESTES FELLOWSHIP OF APWCW

Here is a portion of a letter from the Rev. Charles L. Taylor, Jr. of August 22nd received by Barbara Arnold.

"How wonderfully kind of you to send us the check for \$49.44 for the Adelaide Case Memorial Fund. If you have any opportunity to communicate to the others who were responsible how much this means to us, I hope you will do so. More power to women Church workers. Let's hope that the General Convention this year will come closer to the truth about the real strength of our Church and do more than accept money from women."

## TRIENNIAL BUSINESS MEETING

Estes Park, August 5, 1955

In the absence of Marion Kellera, President, Virginia Harbour, Executive Secretary, and Barbara Arnold, Vice-President, presided.

The nominating committee's slate of officers for the next Triennium was accepted, and the following officers were elected: President: Marguerite Hyer; Vice-President: Louise Hatch; Secretary: Erna Blaydow; Treasurer: Anne Hunter.

Following a presentation by Virginia Harbour of a brief history of the Association, two basic questions were raised for discussion, namely, "What are the areas into which we should be moving as the Association of Professional Women Church Workers?", and "What do we want as women workers, banded together in this organization?" It was felt that the whole area of status should be given particular thought and work, and also the areas of standards and the basis for membership. Mary Louise Villaret phrased the thoughts of everyone by her statement that as Association members we need constantly to "define, describe, and make known our ministry as women".

At the Cambridge meeting in 1952, each Province was assigned a topic in one of the major areas of our concern, and asked to present a report for this meeting. Reports were received from Province I on Recruiting, Province II on Job Analysis, and Province III on Training. After considerable discussion, it was decided that these topics be re-assigned to other provinces for continued study

and evaluation. (The assignment of these is given under the article in this Bulletin on Work in the Provinces)

Mary-Claire Milligan distributed copies of a proposed Canon on Women Workers, which had been chiefly drafted by Bishop Bayne of Olympia. The canon was discussed at length and a number of pro and con reactions were expressed. It was VOTED that Mary-Claire should express our heartfelt thanks to Bishop Bayne for his concern, as shown through his work on the Canon, and to tell him of our interest and desire that there be experimentation and exploration, particularly with regard to the section on the Pension. A number of Bishops, who are known to be interested in the work and status of Women Workers, were suggested as ones with whom Bishop Bayne, and also members of our Association, could discuss the proposed Canon.

A discussion followed on our relationship with the National Department of Christian Education, College Work, Home Missions, etc. It was felt that there would be tremendous gain if we would work with such National Council Officers, and also that we invite Professors of Pastoral Theology in our seminaries to work with us. The former was referred to the president for implementation, and the latter to the Provincial representatives.

Between the morning and afternoon sessions, the old and new executive committees met, and drafted the work to be done in the provinces, which is reported under that section in this Bulletin.

## THE NEW OFFICERS

MARGUERITE HYER, President, a native Midwesterner, claims to have come into Church work "through the back door". She taught school and served as Girl Reserve Executive in the YWCA for several years, and then became Director of Christian Education at St. George's Church in New York City. Following that she was assistant in Field Work at Windham House for a year, completing the work on her M. A. in Religious Education from Teachers College, Columbia University, and Union Seminary.

She came back to the Midwest in 1952 as Parish Visitor at Christ Church Cathedral, St. Louis. She was lured to the suburbs after two years, and is now Adviser in Christian Education at St. Stephen's Church in Ferguson, Missouri. Camps and conferences have always been a special interest of hers, and each August finds her in the Ozarks as assistant director of the Diocesan Senior Conference. She is also Co-Chairman of the Children's Division of the Diocesan Dept. of C. E.

LOUISE HATCH, Vice-President, has served as a Y. W. C. A. camp director, Y-Teen Executive, College Worker, Public High School Counselor, and Director of Religious Education at the Cathedral in Kansas City, Mo.

At present she is Assistant to the Director of the National Town-Country Church Institute at Parkville, Mo. Besides her responsibilities in this position she is involved in numerous Church and Community organizations.

ANNE HUNTER, Treasurer, received her training for Church work at St. Margaret's House. She has served as College worker at the University of Florida at Gainesville, Diocesan Director of Christian Education, Diocese of Florida. During her Florida days she headed the diocesan summer camp program and helped establish the Religious Drama Theater. At present she is college worker at Calvary Church, Columbia, Mo., where she works with students from Missouri U., Stephen's and Christian Colleges.

ERNA BLAYDOW, Secretary, took her A. M. in the Philosophy of Religion at Boston University, studied at the school of Theology at Boston University and in the Graduate School and completed the residence work for the Ph. D.

She has served as Director of Christian Education at Grace Church, Salem, Mass., All Saints, Brookline and DRE for the Episcopal City Mission in Boston, Mass. where she had 19 parishes and started the work in religion with the blind at Perkins Institution in Watertown, then she went to the Staff of the Church of the Advent in Boston, then to All Saints, Worcester, Mass. After 28 years as a DRE in Massachusetts and a lifetime within a 40 mile range of Boston she took off for Memphis where she has served at St. John's for the past two and a half years.

KATHRYN BRYAN NELSON, Executive Secretary, received her training at Windham House where she received her MA in Religious Education from Teachers College, Columbia University and Union Theological Seminary.

She served as Director of Religious Education for the Missionary District of Haiti for nearly four and a half years.

Since her marriage in 1952 she held a part time position as program consultant for the Girls' Friendly Society for two years and has done a good deal of speaking. At present she is full time mother and housewife in St. Louis, Mo. She has two small daughters, Vicki 2 years and Mary Elizabeth ("Liz") 9 months. She still manages to serve on the St. Louis GFS Council and teaches a teacher training course at All Saints Church. She has worked two years at the Diocesan Church Conferences where she takes the children along and "shares" them with a couple of clergy wives.



## ESTES PARK - THE DISCUSSIONS

by Mary-Claire Milligan

### The Recipe:

In the Rocky Mountains-majestic in all  
the splendour of their creation,  
Take 36 Church workers from all corners  
of the country-  
tired from the year gone by,  
yet eager for the year to come,  
Add a generous touch of leadership:  
Rolly Fairbanks of ETS  
Bob Rodenmayer of CDSP, and  
Stir together with liberal amounts of  
the Holy Spirit found  
in prayers together and alone,  
in relationships old and new,  
in the early Communion,  
in the late hours of talk;  
Knead well and set to rise for one week,  
Then bake gently for the year to come  
in all that is done for Christ.

\* \* \*

In the Estes Park Conference something new in the life of the Association was found - namely, the great value of coming together in a place apart for a full week to think more deeply about ourselves and our ministry and our Church. Coupled with the opportunity to take time each day to meditate alone, with the surroundings of this place, with the fun of seeing old friends again and meeting for the first time those many of our company who are known to us by name only, was the value of talking together in morning and evening sessions and of beginning to find new meaning for our lives and work. Perhaps it is significant that one concern arising out of this week was the need, as expressed by a member of the conference "to define, describe and make known this ministry." Although this cannot be separated from the practical areas of recruiting, training, placement and job analysis, it seemed to us that it reaches much deeper into our role as women, as women who work professionally for the Church. We found ourselves asking - What does the Church need and want from us? - What have we to offer in answer to this? - What is our real job?

Father Bob opened the conference sessions Monday morning with the thought of two worlds - and of the Church in the minority - and leading into the order of the Christian revelation as

Power: Acts 10: 34-43

Believe: John 20: 24-31

Receive: Romans 15: 1-7

and the faith, that in the midst of the chaos, which is of our own making, God the Holy Spirit is bringing order.

Against this background, we discussed the problems of the professional woman worker, and listed as the most common: professional loneliness, need for study and devotional life, male-female competition, over-busyness, finances and retirement, communication, staff unity, role vs. selfhood, our sense of inadequacy. Our hope for a creative discussion during this week lay in beginning to delve into some of these areas of concern and to grow in our understanding of the life involved.

By Monday night we were launched into a lively discussion of staff unity, which ere long resolved itself into a discussion of male-female competition. This first day ended on the note that perhaps here is the cause of much of our feelings of frustration, inadequacy, and confusion about our ministry. The key to our attitudes was expressed in the definition of mutual respect required for right relationships - that "people have the right to be what they are." And back again we came to the now familiar, yet never exhausted, subject of our need to accept and be accepted.

From Tuesday to Thursday we met as two groups, each group meeting once each day with each of our two leaders. This made group dynamics more possible, and gave us all greater benefit of our excellent leadership. Of necessity, each one of us saw the conference and its results in the light of her own particular group.

"Father Bob" began with what he called the "Life in God" - our need for prayer and study. If "there is no substitute for religion like Church work", then surely we may well begin here! Many of us began our career in a half-converted state, drawing

lines between sacred and secular, between time and eternity. Then, in our best moments we come to turn to the source of light, to accept our own inadequacy and to know God as the doer of all good. For those among us who had experienced difficulty in establishing a pattern for this everyday need of "restoring our center", it was suggested by Fr. Bob that perhaps the use of the Daily Offices of Morning and Evening Prayer could be our best means. They provide prayer for our prayer concerns, and the Bible for our study concerns; they provide a rich source of collects and Psalms, and these we can live with for days and days. A Bible commentary should always be at hand for our study.

Continuing, we looked into the passages of Power, Believe, and Receive - with a number of thoughts coming to us. Looking at Peter, we saw such honesty, that "even his thoughts are like a pane of glass". God's power, power for good, is the power of the Holy Spirit. This, if we can receive it, gives us the power to do good and to do healing works. The power comes first, and then the action. Judgment is known as the seeing of the truthfulness of the situation.

After reports from each member of the group on the life of corporate prayer among Church staffs, it was tragic to recognize that the most important part of our life alone becomes lost on the organized staff level. Reports ranged from the admission of the total absence of this corporate life, to the occasional saying of grace together over a common meal, to corporate Communion or prayer together, to the one staff where a conscious group attempt is going on to find a way in which they may develop together a "Life in God". We tried to search out our responsibility in this area of our relationships, knowing that here, as in all areas, we can not stand apart and say, "This is the Rector's job".

With "Rolly" we approached our subject from a different angle - looking at ourselves, our needs and our ministry. Recognizing that our only real good is God working through us, we also discovered that in our personal need to be important we often make the job important, not that

God's will may be done, but that our need may be satisfied. In our ministry as women we do have this unique contribution about which we talk (often glibly). The difference in our attitudes and training, the value of not representing authority as the clergy do, the natural relationship with other women, all contribute to this uniqueness. We do need to be ourselves, to be able to fulfill the potential in us in a relationship where we give and receive personhood.

To help in this we set down a list which we felt were the unique contributions of women:

- Ability to relate readily and easily to children.
- Ability to relate readily and easily with women.
- Tenacity, patience, ability with details.
- Sensitivity to the feelings of others.
- Intuition.
- Graciousness.
- The ability to act as a buffer between people.

As we struggled to see ourselves in this positive way, I think many of us were resolving to develop these aspects of our personality from potentiality to reality and to utilize them more positively in the years to come.

Through all of this, and through the further Friday meetings and the discussion on Bishops Bayne's interest in a canon on women workers, there was for me a seed of thought planted and watered - now seeming to grow and meet the reality of day by day demands. It might best be expressed as a growing awareness of the real spiritual potentials in each one of us - the potentials we tend to cover up in our busyness with what we pretend are necessary details, and in our defensiveness about the role we think other people are forcing on us. It comes to me as a concern that we be enabled by the Church to work in such a way that these potentials may come through - that God's grace may be freely expressed in them. It means cutting ourselves away from the old conceptions of the job to be done and seeing more clearly the love of God, the need of men, and our unique role as His bearers of the Good News.

## ESTES - RAMBLINGS FROM A NOTEBOOK

It is very difficult to be really useful in our world.....

Everywhere I go, I go too, and spoil everything.....

I wouldn't swap jobs with anyone, because this is where I want to be involved in this business of making sense out of life.....

The Gospel is Good News, not good advice.....

Is not our real concern-- how can men and women become fellow Christians?

Why do we want staff unity---- to be more comfortable? .....

Christian faith is the only one which deals with reality, and not with people as we think they ought to be .....

God can use any piece of honesty

Two groups of people for whom we should pray -  
those we love  
those who get in our hair.....

## ESTES - FUN AND RECREATION

If you think there was no fun at Estes, then you don't know "Schnurbie"! Just to have her get to her feet (she was Recreation Chairman) and tell us what was planned was recreation itself, in fact, it was hilarity! The afternoons were kept free of conference, and we made good use of them -- trips over Trail Ridge, to Dream Lake, to the rodeo, into Estes Park; horseback riding; climbing; and just sitting drinking in the beauty and majesty of the mountains.

The spot itself was "recreation"-- beauty all about us; gracious people to serve us in the dining room, store, post office and gift shop; warm sunshine during the day and cooling breezes by evening; a sense of leisureliness and peace -- who could not be restored in every way?

## ESTES - ON SECOND THOUGHT

When the actual doings of Estes were just about over Post Meeting Reaction sheets helped those present take a backward look for the sake of future meetings.

Under the heading "Liked Best" these remarks were most frequently made:

"The leaders were tops"

"The discussions with Leaders Fairbanks and Rodenmayer were excellent. Their leadership superb."

"The fellowship and the opportunity to just talk and visit."

"The Conference setting."

"The opportunity to meet with other Church workers and exchange experiences"

"The 'easiness' and lack of push"

"The free time"

"The combination of vacation and discussion".

As usual, the "liked least" column was headed by the old problem of what to do about business. There was some protest voiced against saving the business meeting until the last day.

"Could we spread business throughout the week?"

"Could more details have been taken care of prior to the Conference." A large number said there were no "liked leasts". A few voiced complaints about the hard chairs and long sitting.

Another such meeting? .... A suggestion was made that the next meeting be held in the summer of '57 with the same type and length of meeting.

Parishfield was considered by some as a good setting for the next meeting. The Smokies got a few votes and a few asked only that the place be one in which a vacation and meeting might be combined.

The Rt. Rev. Stephen Bayne, The Rev. Rollin Fairbanks and The Rev. Robert Rodenmayer received the most votes as possible leaders for future meetings.

Even on second thought all were agreed ... "Estes was wonderful".

## ESTES - WHAT THEY'RE SAYING ABOUT IT

MABEL HISSEY says,

When I think of Estes my pen is moved  
to rhyme

It was the spot of spots - where we  
lost all sense of time.

Old friends, new friends, old life  
new life - to mention a few.

Inspiration - perspiration - palpitation -  
good food, scenery too.

I'll finish up this drivel with a fervent  
wish and hope

That no member of the Fellowship will  
be moved to mail a rope.

MARY LOUISE VILLARET says,

I was very pleased to be present at  
Estes, thought the conference was excel-  
lent, and favor a similar type of confer-  
ence when we meet again. Especially  
did I like the opportunity to wear camp  
clothes, and thus, I was as comfortable  
as could be - which is much to my liking.  
For me a big vote of thanks goes to  
Jinny Harbour for the big job she did so  
well in planning and preparing for the  
conference, handling registrations, etc.  
etc. A big vote of thanks goes, too, to  
Ruth Abbot of Denver, who did a large job  
on the scene and in Denver.

SALLY SJOSELIUS says,

The discussion on staff relationships  
stands out strongly in my memory of  
Estes.....because, as a result, our  
parish staff (rector, choir director,  
secretary, sexton and I, the DRE) is  
now meeting regularly each week for an  
hour of Bible study. Little did I dream!

CONSTANCE YOUNG says,

It would really be very hard for me to  
say how very wonderful to me the trip  
out there was.... Then, the work at  
Estes with friends from Windham House  
and the splendid fellowship of those and  
others ... the vital issues that were  
discussed for or by those in the great  
work for the Master ... the fine leader-  
ship of the two clergymen there ... all  
this added up to a "Non-describable"  
experience.

EVELYN SPICKARD says,

Good leaders, good companions, good food,  
and good beds made the APWCW Conference  
in Estes Park an outstanding event in my  
busy and interesting summer. And the  
setting of the Conference was, of course,  
beautiful and inspiring. No wonder the  
PWCW who attended were almost as en-  
thusiastic about Colorado as I am!

ANN HUNTER says,

As for Estes .. to me it was a wonderful  
vacation week of recreation, both for my  
own person and as a member of our com-  
munity of workers. The vast beauty, the  
freedom, the silence, the discussions, the  
worship ..... tremendous!

LOUISE HATCH says,

The experience of the Conference at Estes  
is something I shall treasure. To share  
with kindred minds, ideas, ideals, aspira-  
tions, discouragements, and to feel the  
strength of corporate worship and corporate  
concern gave each of us a precious bit to  
keep for dark and troubled hours. The  
strength of the mountains; the beauty of the  
sunrise and sunset, the friendliness of all  
who served, the fun and nonsense all com-  
bined in a well balanced mixture guaranteed  
to possess spiritual vitamins, good for  
every PWCW.

HELENE SCHNURBURSH says,

I enjoyed it thoroughly, and it was real fun  
getting to know some of the gals I had not  
known very well before, and, of course see-  
ing my old friends and spending some time  
with them was highly enjoyed.

ANONYMOUS says, My vignette about  
Estes is that I wish right now that I was back  
there.

MARGUERITE HYER says,

What I've brought back from Estes is feel-  
ing so good about us "WWs", that we could  
be honest and courageous and deeply con-  
cerned - yet with a priceless sense of  
humor always present. I feel great hope  
for us!

## ESTES WHO'S WHO

Those present at Estes were:

RUTH ABBOTT, St. John's Cathedral,  
Denver.  
BARBARA ARNOLD, Mt. Holyoke  
College, Massachusetts.  
DEACONESS EDITH BOOTH, General  
Deaconess House, Sycamore, Ill.  
ERNA BLAYDOW, St. John's Church,  
Memphis.  
DEACONESS AMELIA BRERETON,  
General Deaconess House,  
Sycamore, Ill.  
MRS. FERN BRILL, St. Mark's  
Church, Denver  
MARCIA DANE, Trinity Church,  
Concord, Massachusetts.  
REBECCA DAVIS, St. Anne's Church,  
Annapolis, Md.  
ELLEN GAMMACK, 281 Fourth Ave.,  
NYC.  
THE REV. ROLLIN FAIRBANKS E.T.S.,  
Cambridge, Mass.  
MRS. VIRGINIA HARBOUR, Tucker  
House, Greenwich, Conn.  
LOUISE HATCH, Roanridge, Parkville,  
Missouri.  
ADELAIDE HILL, St. Luke's Church,  
Forest Hills, L. I.  
MABEL HISSEY, Trinity Memorial  
Church, Binghampton, N. Y.  
ANNE HUNTER, Calvary Church,  
Columbia, Mo.  
MARY ELIZABETH HYDE, Trinity  
Church, Fort Wayne, Indiana.  
MARGUERITE HYER, St. Stephen's  
Church, Ferguson, Missouri.  
DEACONESS DELLEMA KING,  
Pierre, South Dakota.  
MARGARET LOCKWOOD, Tucker  
House, Greenwich, Conn.  
HELEN MCHENRY, St. John's Church,  
Charleston, W. Va.  
MARY-CLAIRE MILLIGAN, Christ  
Church, Tacoma, Washington.  
OLIVE MAE MULICA, Windham  
House, NYC.  
BERYL NEWMAN, Diocesan House,  
Diocese of Pennsylvania.

MARION PARSONS, St. George's Church  
NYC.  
LULU ROBINSON (Mrs.) Voorhees  
College, Denmark, S. C.  
THE REV. ROBERT RODENMEYER,  
Church Divinity School of  
the Pacific.  
HELENE SCHNURBUSH, Church of the  
Incarnation, Baltimore, Md.  
SALLY SJOSELIUS, St. Clement's  
Church, St. Paul, Minnesota.  
EVELYN SPICKARD, 608 E. 12th Ave.,  
Denver.  
EMMA TWIGGS, DRE, Diocese of  
Southwestern Va.  
BETTY VARNEY, Grace Church, Newton,  
Mass.  
MARY LOUISE VILLARET, Tucker  
House, Greenwich, Conn.  
HELEN WAGSTAFF, District- DRE,  
San Joaquin, California.  
HELEN WOLFE, Diocesan DRE,  
Providence, R. I.  
MURIEL WOOD, Box 6, Asbury, Warren  
Co., N. J.  
CONSTANCE YOUNG, 611 Mobile Ave.,  
Durham, N. C.  
FRANCES YOUNG, Church of the  
Redeemer, Baltimore, Md.

\* \* \* \* \*

### OUR RETIRING PRESIDENT

MARION KELLERAN was greatly missed at Estes, and we were all deeply sorry for the cause of her absence. The death of her mother prevented her being there. An expression of our concern was sent to her, and her warm greetings in response added very much to our feeling that she was with us in spirit. Our heartfelt thanks are accorded to her for the guidance which she gave the Association in its formative years, and our best wishes are with her as she retires from the presidency. We know she will not retire from active interest!

## APWCW IN THE PROVINCES

Again we have elected provincial representatives and again we come to the question, "What does a provincial representative do?" Estes expressed the hope that provincial representatives will work during the coming Triennium to strengthen APWCW in the provinces. It is here that we can maintain the sense of belonging to something vital which was so definitely felt at Estes. In these smaller groups we can share our lives, exchange ideas and maintain a fellowship of the type which brought us to belong to APWCW in the first place.

### THE PROVINCIAL REPRESENTATIVES

These were chosen by members present at Estes from each Province:

Province I	Helen Wolfe
II	Marian Parsons
III	Frances Young
IV	Lulu Robinson and Mary- beth Downs
V	Mary Elizabeth Hyde
VI	Ruth Abbot
VII	Martha Pray
VIII	Betsey (Mrs. R. N.) Rodenmayer

Louise Hatch is to be the general chairman and coordinator of the work in the Provinces. All provincial business (reports, questions, problems, etc.) should be sent to her.

### RESPONSIBILITIES OF PROVINCIAL REPRESENTATIVES

#### I. MEETINGS

Provincial meetings should be held as often as possible. When meetings of the provincial group are difficult, smaller groups are suggested. Often diocesan meetings are possible. Diocesan conventions might offer occasions when groups might meet. Even smaller groups are advisable. Within these meetings can be developed a real sense of belonging to the total organization.

Small groups might invite all women in Church jobs in their area to a meeting. These women may not necessarily be members or even prospective members, but through their common interests they can develop a fellowship that will be meaningful. Those invited might include secretaries, house mothers, nurses, social workers, etc.

#### II. RECRUITING NEW MEMBERS

Another area of responsibility is that of discovering possible members. All non-member workers in the province should receive membership leaflets. New workers in the province should be sent letters of welcome and their names should be sent to The Rev. Douglas Bushy at 281 Fourth Avenue, N. Y. C., C/o Promotion Department for the Church Papers.

#### III. ADDRESS CHANGES

Each APWCW member is to report any change of job or address to her Diocesan headquarters (the one she is leaving), and to the Provincial representative of the Association, who in turn will forward it to the Executive Secretary. This will enable us to keep an up-to-date file of members, and also to report these changes to the Church papers for publication.

#### IV. NEWS

News for the Bulletin from the Provinces is a MUST. The provincial representative may do this herself, or delegate someone else to do it. (This is also true of other responsibilities). This interchange of news is the lifeline of APWCW. Two copies should be sent: one for the Bulletin editor, and the other to be forwarded to Mr. Bushy for the Church papers.

## V. ASSIGNMENTS

Assignments of the specific project for each Province were worked out at the Estes meeting. The Provincial representative is responsible for working out the plan by which the assignment will be accomplished. The assignments are:

### TRAINING:

Province II - in the area of apprenticeships and standards.

Province III - the "one semester" plan.

Province VI - Possibilities for training, particularly in the Western areas; also special possibilities, such as, night schools, etc.

Province VIII - refresher courses, especially as might be planned by the Training Schools.

JOB ANALYSIS - DRE, DCE, ACE, etc.

Provinces I, V, and VII -(a) description of the job to be done; (b) the ministry of women.

Province III - job analysis of the Diocesan DRE.

Province VI - job analysis of the Domestic missionary.

### RECRUITING

Province IV to accept major responsibility in this area.

In addition to the specific assignments above it is hoped that each province will do something practical about recruiting since one of the main purposes of APWCW lies in this area of recruiting women for Church work. This is our responsibility and it is an assignment for each province; this work for the Church at large. Cooperation with the W. A. or other groups on some type of project may be one way of accomplishing this.

These are the main lines of activity for the Provincial Representatives. But the Provincial Representative cannot do this job alone. It is really the responsibility of every single member. The future is in your hands.

## PLEASE NOTE - A NEW PLAN!

Departing from the "one address" plan of the Association up to now, the new officers want to try the plan of decentralization. It may lead to endless confusion, but we won't know until we try it!

NEWS FOR THE BULLETIN, ADDRESS CHANGES, AND NEW MEMBERS' NAMES should be sent to Kathryn Nelson (Mrs. Clyde H. Nelson, 4639 Ashland Ave. St. Louis 15, Mo.)

DUES should be sent to Anne Hunter, 113 South 9th Street, Columbia, Mo.

APPLICATIONS FOR MEMBERSHIP should be sent to Erna Blaydow, 3182 Park Avenue, Memphis 11, Tenn.

PROVINCIAL BUSINESS - study reports, questions, problems, etc. should go to Louise Hatch, Route 3, Box 371, Roanridge, Parkville, Mo.

HOWEVER --- any time that you can't remember what goes where, just send it to Marguerite Hyer, 350 Darst Road, Ferguson 21, Mo., who promises to get it to the proper person.

## DUES ARE DUE!

This heading has appeared at other times in the bulletin, and appears most emphatically now, for after the Estes Conference, the bank account is practically depleted. Our only source of income is dues (and an occasional gift), so may we ask you to pay promptly if you owe, and almost everyone does at this point. You will be receiving a notice from Anne Hunter soon.

To quote from the actions at Cambridge, 1952, : "Dues shall be paid annually, on or before September 1, provisional and active members on a basis of a sliding scale based on salary, beginning with dues of \$1.50 for workers receiving a salary of between \$1500 and \$2000, and increasing fifty cents per \$500 thereafter to the amount of \$5.00. Associate members to pay \$2.00 annually.

## APWCW FELLOWSHIP MEETS IN HONOLULU

General Convention in Honolulu afforded an occasion for a meeting of a number of APWCW members under the leadership and implementation of Ginny Harbour, retiring Executive Secretary, Louise Hatch, newly elected Vice President and Anne Hunter, treasurer. We expect to have a fuller report of this meeting in a later issue. However, here are a few of the things which they considered at that meeting.

It was suggested that the Bulletin carry a series of articles by domestic missionaries who were not at Estes or Honolulu.

A red alert was sounded by the treasurer. Dues should be paid immediately as the treasury is nearly defunct!

A calendar of prayer with significant dates such as date of coming into Church Work, etc. was suggested.

There was some consideration of possible dates for a corporate communion.

This group urged a "get-together" whenever possible and urged the membership to share and spread responsibility.

This group suggested it might be wise to publish membership qualifications and ask for suggestions on them.

What about a pin of some sort ... a symbol of office?? This group is interested in suggestions from members on this question.

Look for more news from this meeting in the next issue.

## A NOTE FROM THE EDITOR

We had hoped to produce the first Bulletin of the "new regime", as one with quite a "new look". But alas and alack, all things were too new - officers, finding new printers, finding our bearings, finding TIME----soooo - we decided that it was important to get the Estes report to the membership without further delay, and we succumbed to the time-honored and trusty mimeograph!

But ere long, we plan to have another Bulletin in your hands - so watch for it, and the NEW LOOK! (By the way, don't delay in sending in your dues, otherwise there won't be any kind of look!)

Will you help me make this bulletin more effective as a way of sharing our lives one with another? Keep in touch with me. Offer your suggestions freely. Don't just write about IMPORTANT things. We want to share problems, new insights, ideas, discoveries. Let's make the Bulletin a real vehicle for sharing...our areas of concern? a new recipe for good finger paint? a real triumph? a total flop? The more we can share our lives the closer will be our fellowship.

Here's an example of what I mean taken from a piece of correspondence:

"...Don't worry about things falling flat. That sounds like a comfortable position to be in right now! Ha. Ha. I am suffering right now from too many people stirring up requests at the same time and not really being able to handle them all. This would make me really blue if I didn't remember that this time last year hardly anyone knew that a program of Christian Education existed. And now that they do know, Oh, Gee.... I say unto you... that the last state of this man is worse than the first...when it comes to finding time for all of the necessary work. Well, that is enough steam to blow off right now." .....

Does that sound familiar?