



## THE CHURCH

# A PROFESSION FOR WOMEN

A Study Based on the Report of the  
Committee on the Training and Employ-  
ment of Women for Work in the Church

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THE NATIONAL COUNCIL,

# FOR WOMEN

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*Price Fifty Cents*

PROTESTANT EPISCOPAL CHURCH  
281 Fourth Avenue, New York 10, N. Y.



## INTRODUCTION



**M**ARY THATCHER has made a unique place for herself in the fifteen years she has been working in the middle-sized everyday town. Those who serve at the church with her often wonder how it ever got along without her, for she had no predecessor. Others who meet her on the school board sometimes marvel at the wide fund of knowledge of a woman who has spent her life in Church work in parishes like this one. The children who fill the parish building during the week go to her at all hours for everything from advice to ideas for new games; they are rarely disappointed.

Few people in the town actually know Miss Thatcher—outside of work, that is. Her two-room apartment is minute and it is all but impossible for the casual caller to find her at home. The rector and his wife handle the part of the parish work that is purely social. People never can quite decide to put her on the dinner list; besides, she does not really have the time. Her life is her work; she has merged her identity into it.

Miss Thatcher herself, however, is not completely free from personal worry. At the back of her mind lies the question, what to do when the time comes for her to hand her job over to a younger person, someone who can maintain the pace she set many years before, and continue, as she has done from the very beginning, to shape this job according to the need of the situation. When she

first came to this church, she spent hour after hour trying to understand how she could best serve it, where her duties lay. She literally made her own job, and continued to mould and expand it year by year. Her worry today lies in the fact that she has not, on her small salary, managed to accumulate enough savings on which to retire, and at the same time, has no expectations of a pension. She does not want to outwork her efficiency for the sake of self-support. The only thing to do is to work and wait and see if some solution develops.

This situation has been all too common among the women who have in past years given valiant service to the Church. Their specific job has often been ill defined, and consequently, their social position among those they meet in their work. They have given their lives in service with a completeness that is awe-inspiring, reaping much in personal satisfaction, but little in the social and economic security they deserve. Worries about the future have crept in, casting a shadow over the finest work. The time is long since here to examine the situation of women workers in the Church, the positions they fill, the training they need, the remuneration they deserve, the contributions which they can make in spreading the word of Christ to a world which needs Him as never before.

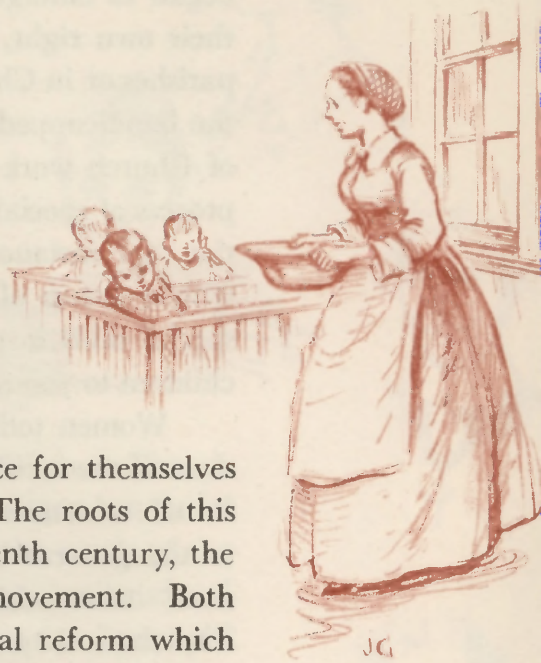


# CHANGING PATTERNS OF WOMEN'S WORK IN THE CHURCH

**W**OMEN have been developing a specific place for themselves in the Church for more than a century. The roots of this development lie in two movements in the nineteenth century, the revival of conventual life, and the missionary movement. Both these were connected with the agitation for social reform which grew at that time, and the emancipation and higher education of women.

During the nineteenth century, it became increasingly evident that women had a unique contribution to make to their society. From all classes they went to work to help where they could, in missionary areas, among the underprivileged at home. They began to teach, to nurse the sick, to visit the poor, bringing them material relief and spiritual comfort. In slums, prisons, orphanages, poor-houses, women worked alongside of men, carrying the message of the Church. The core of their work was evangelistic; to reveal Christ was their chief concern. Those who formed religious communities made communal life, centered around contemplation, their medium of service.

As their work became more accepted, women found that they could increase its effectiveness if they narrowed the scope of activity and underwent more definite preparation. A period of specialization began which has had great effect on the position of women today. Carefully trained teachers, nurses, social workers



began to emerge. Today their activities stand as professions in their own right, while many individuals continue to use them in parishes or in Church social agencies, hospitals, and institutions for the handicapped and needy. At the same time, the other aspects of Church work which were not secularized underwent a similar process of specialization and raising of standards. Religious education, for instance, developed from an hour on Sunday morning with a group of active children to a seven day task demanding special skills in psychology and education, touching all ages from children to young people, to college age and adults.

Women today can boast professional recognition throughout most of the secular world. Strangely enough, those who have preferred to remain working for the Church, although conforming to the general heightening of standards, still find themselves in most cases without any professional recognition. Like Mary Thatcher, they are doing an indispensable job, for which they have had thorough training, and doing it at considerable sacrifice, when measured by secular standards.

Reports from all sides say that many more women workers are needed by the Church, young, well-trained, sensible of the deepest implications of working for the Church. But they will not be found in the future unless their position is recognized professionally, and they are treated with the standing they deserve, even as has happened to their friends in medicine, education, and social work. It is time that there be general recognition of a new position in our working world, that of the Professional Woman Church Worker.







## WHAT IS CHURCH WORK?



ONE of the chief reasons that the Professional Woman Church Worker has gone so long without recognition is that her duties are in general hard to define, being dependent on the needs of the local situation. She must be distinguished from a multitude of others, for there are nearly 4,000 women working for Episcopal Church organizations today.

These women perform a wide variety of tasks. They are authors, bookkeepers, caretakers, case workers, college workers, dieticians, directors of institutions, doctors, domestic workers, editors, evangelists, executives, field workers, housemothers, librarians, matrons, medical workers, musicians, nurses, occupational therapists, parish visitors, personnel workers, religious education workers, reporters, rural workers, saleswomen in Church book stores, secretaries, social workers, stenographers, superintendents in Church institutions, switchboard operators, teachers in Church day schools, colleges, seminaries, training schools, visitors to city institutions, and writers for Church publications.

Such an assorted group includes many types of workers, both professional and non-professional, with widely varying attitudes toward their place in the Church. Some women regard their work as of a purely business nature; their employer happens to be the Episcopal Church. Others are following a life work to which they have been called as Christians; at present they are pursuing that



life work under the auspices of the Church, but they might continue it under secular auspices. Included in this group are the women of secularized professions, medicine, education, social work.

A third attitude is found among women who feel that they have a vocation to Church work as a way of life. They can be found in every occupation listed, from switchboard operator to missionary teacher. Such a sense of vocation may distinguish the secretary to an overseas bishop or a stenographer in a diocesan organization.

### Women Workers Have a Sense of Vocation

OF longest standing among women Church workers in their wholehearted response to their vocation are members of the Deaconess Order, Religious Communities, and the Church Army. They have responded to a call by an outward way of life which reflects their inner consecration. This way of life, every part of which is dedicated to the service of God, is primary in all the different groups, although the service they render varies considerably.

Members of the Deaconess Order pursue the most widely differing tasks. To them can be attributed much of the finest institutional work in the Church. Many serve in parishes as general assistants. All have had some preparation, and have sought the blessing of the bishop as they are set apart through the laying on of hands for the special service it will be theirs to offer. The active members of the order today, however, number under one hundred. Younger women are not attracted to the order, which seems to lead to service no different from that of any woman worker.

Members of religious orders place first in their lives community life and devotional practice. Many of them have contributed greatly in missionary areas, as well as at home through community aid, teaching, and other institutional work. The twelve women in the Church Army, on the other hand, are interested primarily in evangelism of the underprivileged.



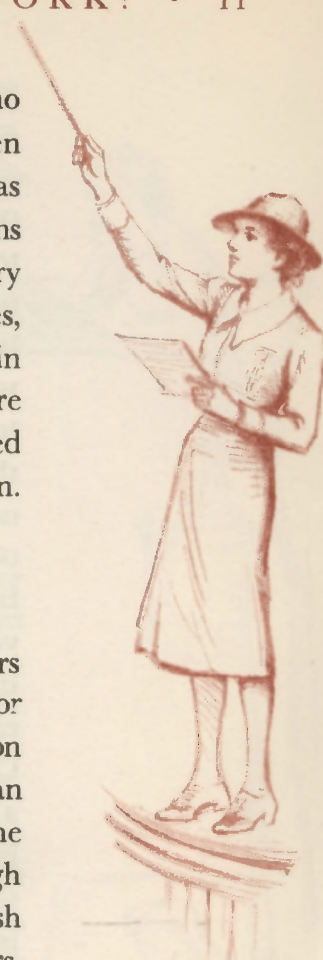
The largest group of women Church workers belongs to no order or organization and is denied the recognized status given those belonging to the professions. A real sense of vocation has brought these women, after considerable preparation, to positions of responsibility in the Church. These are the women who carry the Church to all ages in a variety of ways. They are executives, field workers, personnel workers; they are religious counselors in schools and colleges, and directors of religious education. They are evangelists in rural areas, institutions, among the underprivileged and minority groups, in industrial areas, and with service men. They are the indispensable visitors and associates in the parish.

#### Varied Tasks of Women Workers

Job analysis of the various occupations of women Church workers divides into a number of groupings. The parish adviser or director serves as a resource and executive to all groups under the direction of the rector. This involves heading the program of Christian education, coördinating it with all community resources, and the programs of other Churches, promoting and leading it through various Church school committees and staff meetings; the parish director must be able to supervise and guide leaders and volunteers, plan and lead services, teach special groups herself, such as potential leaders; she must also be skilled in personal counseling with children, parents, leaders, and other workers in the parish, concerning everything from theological to financial problems.

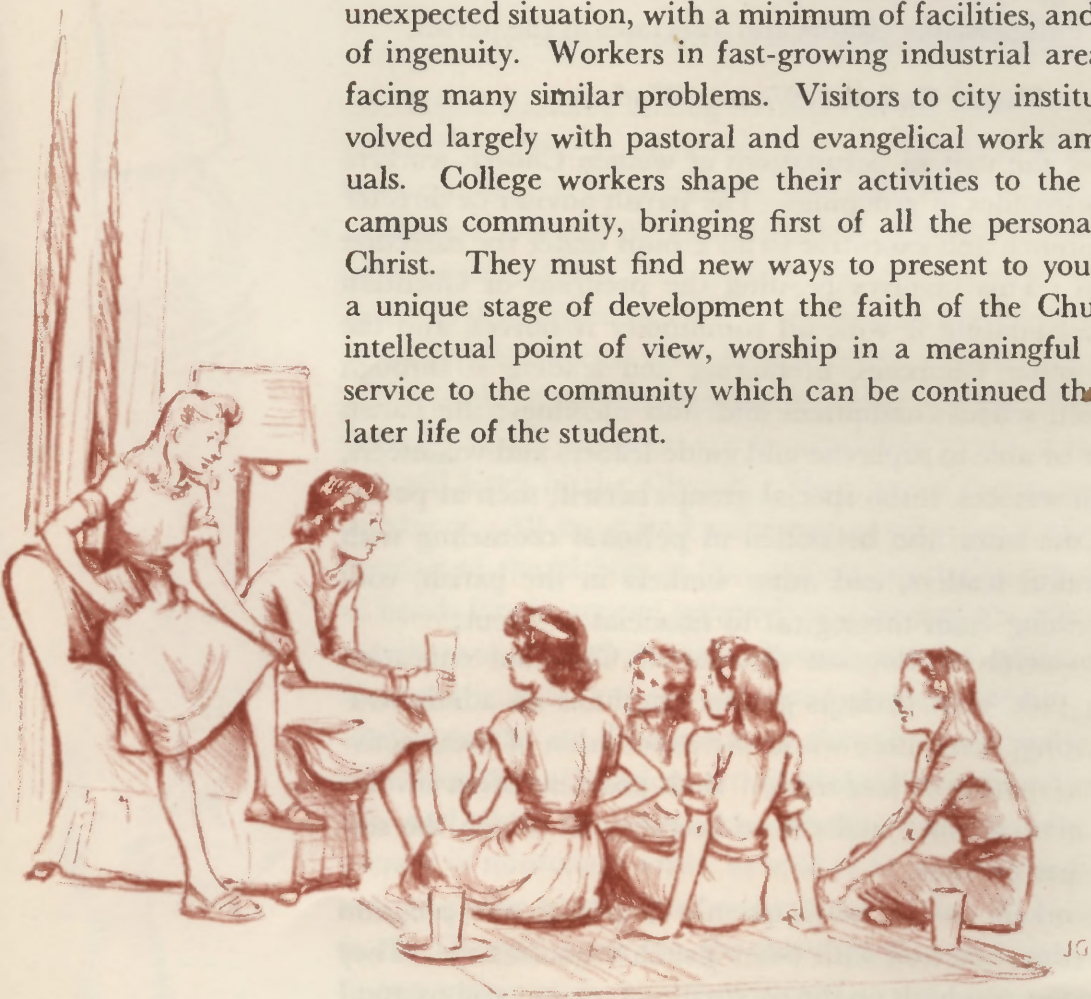
The provincial or diocesan director of Christian education has a similar task, with perhaps greater emphasis on administrative, coördinating, committee work, the supervision of local activities, and development of leadership. Both positions often involve considerable clerical work and record-keeping, for which the secretarial staff has no time.

Parish workers or visitors frequently help with the program of Christian education and with other parish organizations. They place the greatest emphasis on the counselling function and pastoral

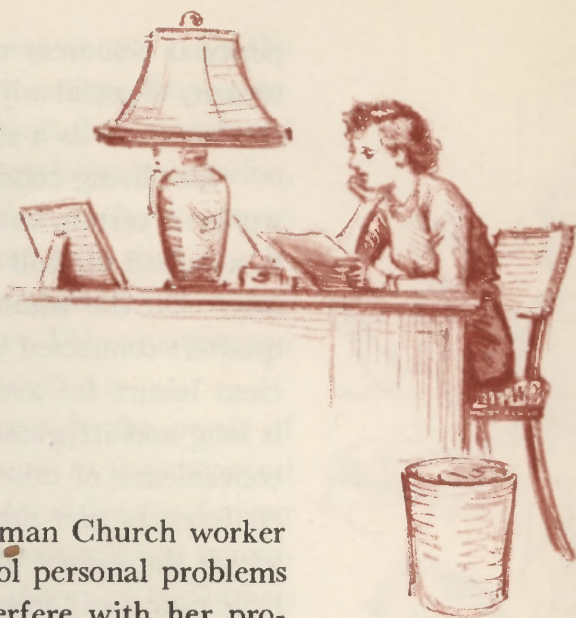


service. One individual described her work as "the extension and arm of the clergy; I do anything in any way useful to them."

Many clergy have expressed their need for such a general parish assistant who, under their direction, would carry on an extensive program of parish and evangelistic visiting among all groups, not just the underprivileged, would develop the parish educational program, and assist with the program of worship. The rural worker already functions in these capacities, bringing the Church to the most isolated outposts. In many cases, she is left without the backing of a minister, and must adapt all her efforts to an unexpected situation, with a minimum of facilities, and a maximum of ingenuity. Workers in fast-growing industrial areas have been facing many similar problems. Visitors to city institutions are involved largely with pastoral and evangelical work among individuals. College workers shape their activities to the spirit of the campus community, bringing first of all the personal ministry of Christ. They must find new ways to present to young people at a unique stage of development the faith of the Church from an intellectual point of view, worship in a meaningful form, and a service to the community which can be continued throughout the later life of the student.



# PERSONAL PROBLEMS OF WOMEN WORKERS



**B**EFORE it is possible to help others, the woman Church worker must be secure enough to meet and control personal problems and situations, without allowing them to interfere with her professional relationships. It is imperative for the good of the work that the Church help her to face these problems, and meet her needs, so that she can more successfully meet the needs of others.

The problems of the woman Church worker relate largely to the indefiniteness of her position. The jobs which women fill in the parish and wider areas are puzzling in their nebulous character. Each woman must shape her own position, her relations to the community, her status with other workers and with her employer. A frequent question of the laity to her is, "Just what do you do?" As nebulous as the assignment, very often, is the equipment with which to carry it out. Building facilities, Church school supplies, funds for necessary traveling, and general equipment are often inadequate, making the job of pioneer that much more complex. Few objective requirements and standards exist against which she can measure herself; therefore, other resources must be open to her.

She must have religious resources to strengthen the direction of her life, opportunities for regular worship, spiritual guidance, time for prayer, meditation, and devotional reading. She must have intellectual resources, opportunities for continued study and training, to keep her well-qualified for her task. She must have

personal resources of family or close friends to provide for the security of social adjustments, especially in a community into which she has come as a stranger.

Her living conditions also bear an effect on the quality of her work. A certain sense of privacy and quiet are the counterbalance to a rushed life full of the needs and problems of a whole community. On the whole it has not seemed helpful to arrange living quarters connected with the center of work. Also necessary is sufficient leisure for avocational activities. The schedule for the day is long and irregular, since much of the work is carried on at the convenience of other people, during their leisure time. Diocesan conferences and other meetings, optional for most, are activities which she cannot afford to miss. Women must guard against too little time away from work for they need the freshness, perspective, and new vigor for coming activities which change and leisure bring.

Among the neglected needs of the woman Church worker are matters of adequate salary, pension, tenure, those factors which give reasonable assurance of ability to meet problems of illness and old age. Church workers on the whole are notoriously underpaid. The question is one of maintaining a professional standard of work, of indicating the value that an employer attaches to the work, of taking into consideration material factors and needs, so that they may not stand in the way of the task well done. The range of salaries at present is from \$300 to \$4,250, with the greatest number of workers receiving from twelve to fifteen hundred dollars a year. On the whole, none of the salaries of the various groups compare favorably with salaries for similar jobs in the secular world.

Obviously, this limits the ability of the women to provide for illness or old age by means of savings. Many are financially responsible for relatives, as well. They may be forced to seek part time positions in a secular field, or else to desert Church work completely. At any rate, they carry an extra burden in an already crowded life, a barrier to good personal adjustment, physical, mental, and spiritual.



Much is expected of the woman who goes to work for the Church, in training, general ability, and personality. Strong religious commitment inspires her to accomplish all that is expected of her. The result is that she works under a psychological tension, which, if complicated by inadequate means, leads to the symptoms of unhappiness often associated with women workers in the Church; overwork and fatigue, poor social adjustment and loneliness, a narrowing of interests, untidiness, loss of efficiency. This situation can only be resolved by withdrawal from Church work.

It is necessary, therefore, to meet adequately the needs of women working for the Church. They must have at their disposal religious, social, and cultural resources, opportunities for further educational development and training, and adequate living accommodations. They must have the intelligent support of the bishop and other clergymen, and of the Church and the community. They must have the tools of transportation, working space, and equipment with which to do effective work. Finally, they must be given the financial and social security offered to women in secular fields. Then, having made their own normal adjustment, they will be free to make their full contribution to the Church's life.

### Church Work As A Profession

AFTER recognizing fully the contributions made by women Church workers through the accepted professions and through non-professional responsibilities there remains a profession of general religious work, which requires for its performance, the services of women with religious, personal, and educational qualifications of a high order. Those who work for the Church in this capacity, for lack of a better or briefer title are described as Professional Women Church Workers. In spite of the varied tasks of this professional group, there is a common element, a unifying factor, the pastoral function. Demonstrating a deep concern for the highest welfare of men and women the pastoral function finds expression through a personal ministry of Christ to individuals in the particular field



in which the woman is working: parish, diocese, province, nation; rural or urban, privileged or underprivileged, college community or institution, at home or overseas.

The responsibilities and duties of the Professional Woman Church Worker cover four major areas:

*Worship*

Training others in prayer, in meditation, and in corporate worship.  
Planning or helping individuals to plan and to lead services.  
Leading services.

*Teaching*

Teaching the Christian heritage and faith and helping individuals to interpret it.  
Study and teaching, e. g., the Bible, Church History, Doctrine.

*Expressing the Faith in Society*

Representing the Church in the community.  
Discovering the needs of the community.  
Ministering to any need of the community not being adequately met by secular agencies (e. g., health, transportation, administration of material relief, recreation, secular education); serving as an integrating force in a community.  
Coöperating with constructive community agencies.  
Stimulating thought and intelligent group action on social issues.

*The Pastoral and Evangelistic Ministry of the Church*

Helping individuals to play their full part in the fellowship of the Church as it exists locally and ecumenically.  
Aiding in the development of each person's highest potentialities.  
Meeting the needs in everyday life and in times of crisis.  
To perform these functions involves the ministry of friendship and





personal counselling. The particular emphasis and the means used depend on the field in which the woman is working.

The functions cited have been separated only for purposes of analysis, for in any given situation all may be involved. The pastoral element, broadly defined, appears to be common to them all.

### The Non-Professional Worker

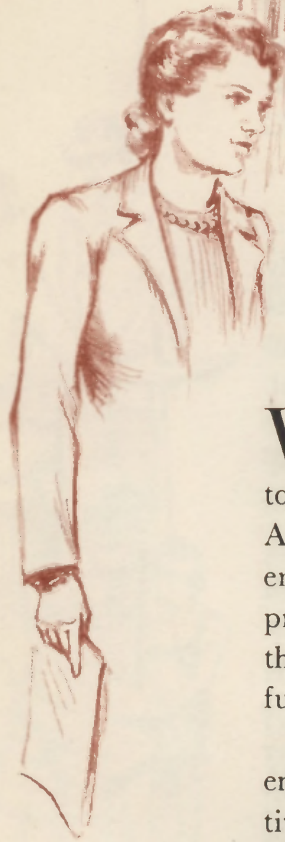
THERE is also a non-professional woman worker. She has equally deep vocational purpose and special personal qualifications and abilities, but because of temperament, background, and training, seems fitted for service not ordinarily described as professional. She is the Church Secretary, an invaluable member of the staff, she works with a bishop, a rector, a Professional Woman Worker, relieving them of many time-consuming duties.

Ordinarily, this involves a certain amount of routine office work, such as stenography, keeping records, setting up the parish or diocesan bulletin, making appointments, and taking messages. Other duties will vary widely from place to place, requiring differing amounts of initiative and responsibility. Often in a parish she must arrange transportation to hospitals or clinics, to summer camps for children who also must be registered and cleared medically. She is responsible for the administration of the Church house or student center, sometimes extending its reach through friendly calling. She may arrange the rector's weekly calling, and meet with situations in his absence. In a diocesan or national office, she may at any time have to take over the work of her superior.

Always, the Church Secretary represents the Church to each person who enters the office, whether stranger or parishioner. This is what gives meaning to her work. She must know thoroughly the Church and its activities, while whatever additional skills she has will make her just that much more useful.

Temperament and training determine whether a woman is better suited to the position of Church Secretary or Professional Worker. Each contributes to the advancement of the Church.





## QUALITIES FOR SUCCESSFUL WORK

**W**HEN the needs of its workers are being met, the Church will find the workers it seeks, who before were not in a position to make the necessary sacrifices involved in working for the Church. All talents can be used, but underlying them must be certain general qualifications. The strength of Christianity is communicated primarily through the magnetic quality of individuals who center their lives around this faith. Its workers therefore, must be carefully selected, before they embark on their training.

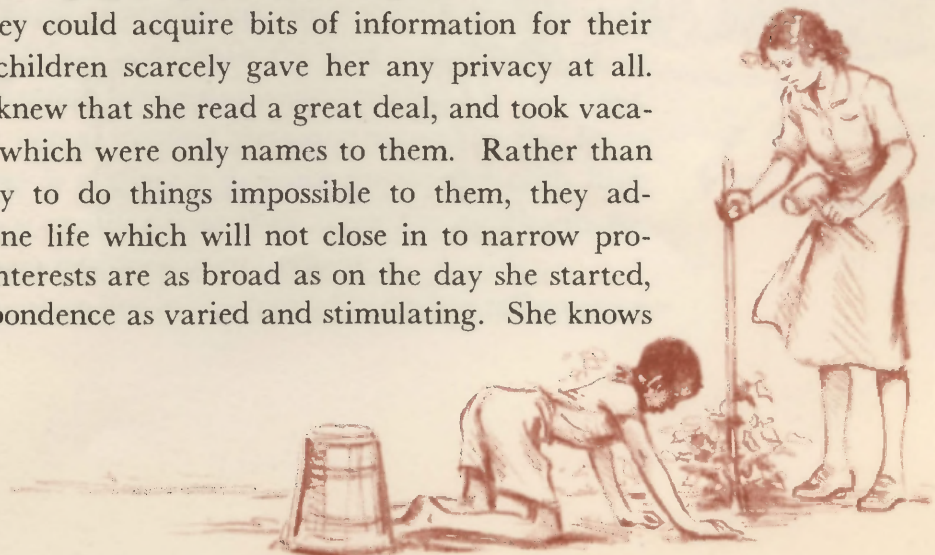
The woman whose special contribution to the Church is the enlarging of its pastoral ministry must first of all possess an attractive personality, the winsomeness to which people everywhere respond. Part of this is a neat and pleasing personal appearance; tact, social poise and competence are also necessary. To spend day after day helping others with their lives requires an endless interest in people of all kinds, even in their most foolish moments, and the ability to work with people of all kinds, usually a by-product of such an interest. It requires intellectual ability and understanding, for the people who come to the Church represent the whole scale of humanity. It requires the integrity of the personal confidence.

The woman worker also must have the capacity to handle the indefinite position which is still hers in the Church. She is in most cases working under authority, whether nominal or real; yet, she

is often called upon to take action completely on her own. Common sense is needed, and a certain business efficiency, along with the willingness characteristic of any worker for Christ to accept a minimum of credit for a maximum of effort. This juggler's situation cannot be used to advantage without emotional balance, maturity, and stability, not to mention good health. Underlying all other qualities is the religious conviction and dedication which has led her to serve the Church, and a capacity for religious growth which will keep her a leader. These are the qualifications which, if combined with thorough and inspired training, lead to a real contribution to the Church.

The most successful women workers have been able through ingenuity, fertility of mind, and ability in human relations to make a specific talent the key to the hearts of the people to whom they minister. One woman went into a poor rural section which had the reputation of being difficult to win, determined to deserve and gain its confidence. Counting on the factor of curiosity, backed by some kindergarten experience, she succeeded in drawing the children into an appealing, long-range recreational program. Through the children she won entry into the homes. Once there, she proved her worth to their parents, and her ebullient personality won her a stable position in the hearts of the people.

No one they knew could tell a better story on herself, was more at home in the oddest situations. She was a warm, sympathetic person, whose house was always open to them, and they fell into the habit of congregating there, noticing her linoleum, her curtains, so that they could acquire bits of information for their own homes. The children scarcely gave her any privacy at all. Yet all the families knew that she read a great deal, and took vacations to large cities which were only names to them. Rather than resenting her ability to do things impossible to them, they admired it. Hers is one life which will not close in to narrow professionalism. Her interests are as broad as on the day she started, her personal correspondence as varied and stimulating. She knows



her work and her ability, feels sure of her message, and is willing to speak of either to anyone.

An outgoing nature is not the only formula for success. Any fine, well-trained Church worker can by the force of an attractive personality, and gifts well disciplined draw others to her, and make them feel that they as individuals are truly important. This ability comes from a genuine concern for people, an understanding of the differences that lie between individuals, and a sureness of approach and direction. A rich spirituality is a compelling trait. Where it is allowed and encouraged to grow, unhampered by worries of economic and social security, it is the strongest force for Christianity.



## PREPARATION FOR CHURCH WORK

A NUMBER of methods have been suggested and tried among different groups for meeting the needs of women workers in the Church. Overseas and domestic missionaries have an arrangement for pension and often for medical care, which enables them to accept retirement after the normal term of active service. Some similar kind of insurance protection system is conceivable and desirable for workers in the home area. There might be value in an organization of women in the Church, with definite standards of training and proficiency for admission. Along with an organization might come a regular commissioning service for all qualified appointees, perhaps some arrangement so that women may become lay readers in areas where they are working practically single-handed. Certainly all women should have access to guidance and counsel when the services of a pastor in a local situation are not available because of the professional relationship involved.

Whatever the actual means set up, three specific services must be provided if the Church is to have the real contribution of its women workers; recruiting, placement, and training. It is obvious that the Church is not at present drawing toward it the finest young people. There is a greater demand for women with high personal and religious qualifications than there are applicants for the challenging pioneer positions open to them.

One of the difficulties lies in the lack of complete information



WINDHAM HOUSE

available to young people at the time when they are looking around for a vocation. Pamphlets on vocations in the Church issued by the National Council, and similar publications are designed to fill this need. Parochial clergy and members of the Woman's Auxiliary could serve as a great influence among this group, pointing out that women can bring their talents, however small or great, into the service of the Church. College workers are also strategically situated; although high school principals report much thought among their students on future activities, the actual decision is made on the college campus. Vocational conferences for this age group are very effective, setting up an objective list of choices from which a decision can be drawn more clearly.

Recruits whose interests are drawn should also be given a chance to test their vocation in the face of the drain on health, and even more, on emotional stability of the demands of the Church. Summer work in a mission, settlement, or work camp gives a college student an opportunity to discover how well she is suited to Church work. The Woman's Auxiliary developed an apprenticeship plan whereby the recent college graduate could test her aptitudes and ideas for a limited period, working under supervision in a well-staffed Church position, within the framework of a healthy balanced life with opportunities for personal religious growth and further correlated study. If she chooses to continue, she can then go on to the necessary graduate study. Sometimes for a graduate who has been very close to the Church, a position in a secular field is recommended for broader experience.

This type of experience does not by any means discount the need for graduate study and professional standards because the apprentice has been able to carry on Church work without it. On the contrary, it makes further study more significant and meaningful. It also provides a first step along the way to successful placement, by letting the worker test certain working conditions.

Placement is particularly important for women in the Church because of the indefinite nature of the task. Much of what is



accomplished in any given situation depends on whether or not the staff is able to work together as a unit, bound together by the final goal, although each contributing differently, according to his gift. Personality is a ruling factor. Frequently it is found that the worker who is unhappy and unsuccessful in one position can contribute greatly in another where the combination of factors is more congenial. With the need so great for the qualified woman worker, each one must be placed to best advantage.

Women on the whole do not know what variety of jobs is open to them, what are the conditions of the work, and how long they are expected to stay. They do not even know where to obtain this information. Those leading various projects do not know where to turn to find much-needed workers. On the whole, placement has been accomplished rather haphazardly, through individuals familiar with both the worker and the job, especially through individual clergymen. What is needed is a general placement bureau to direct the activities of all lay workers. A Committee on Personnel, formed in the fall of 1943 by the National Council, has been working toward this ultimate objective, and has already made much progress in standardizing forms for applications for positions, medical examinations, references, and personal interviews.

For the proper placement of personnel, there must be a careful study of both the woman and the position open. Modern psychological aids will make this increasingly effective. The applicant can consider the task to be done, the economic factors, the living conditions to see if all factors coincide. She can establish an understanding with the clergyman about her abilities, her status, and her responsibility, perhaps spend some time observing the community for herself.

Effective placement would be the special function of a central bureau of personnel. Women, like men, would profit by being under supervision in their first positions. There are few opportunities for women similar to that of curate. One possibility would be an internship, following training. Another would be a network

of associate missions in rural areas, offering greatly expanded opportunities for women in work which has frequently been closed to them because of inadequate supervision. Such factors would lead to a flexible, well-supervised program helping women to make their greatest contribution to the work of the Church.

The first training school for women was the Bishop Alonzo Potter Mission House in Philadelphia, established in 1867 for the purpose of training women for work in hospitals and institutions. For a few years the experiment was successful.

The adoption in 1889 of the Canon of Deaconesses by General Convention encouraged the establishment of training centers for women. In 1890 and 1891 the New York Training School for Deaconesses (St. Faith's House) and the Church Training and Deaconess House of Philadelphia were founded. The New York School was designed primarily to prepare candidates for the Office of Deaconess, though it accepted other students. Women graduating from the schools in this period became general parish workers and general mission workers in the domestic and foreign fields, or engaged in institutional social service. The Deaconess Training School of the Pacific (St. Margaret's House), established in 1909, provided a general program of training. A high school education or its equivalent was required for entrance to these schools, though exceptions were made. A normal school and college education for the students was a rare exception.

As higher education for women became more usual, as seminaries of other communions opened their doors to women, as colleges and universities offered courses in religious education and social service the Episcopal training schools made varying adjustments to this trend.

St. Faith's provided courses in the content of religion by an arrangement with the professors of the General Theological Seminary. These courses were of a simpler nature than those offered at the Seminary. A few students took courses at Teachers College, Columbia University.





In 1938 the Philadelphia School became the Department of Women of the Philadelphia Divinity School, offering a Bachelor of Divinity degree at the end of three years. An A.B. degree was required for admission. Courses were taken with theological students in Bible, Theology, Church History, Liturgics, and Missions. Clinical training taken in a hospital was basic to the program.

St. Margaret's provided for study at the Pacific School of Religion, The Church Divinity School of the Pacific, and the University of California. From 1933 on, over 90 per cent of its students were college graduates. In the 1941 catalogue, it is stated that the bachelor's degree from an accredited college is required for admission to the regular two-year training course.

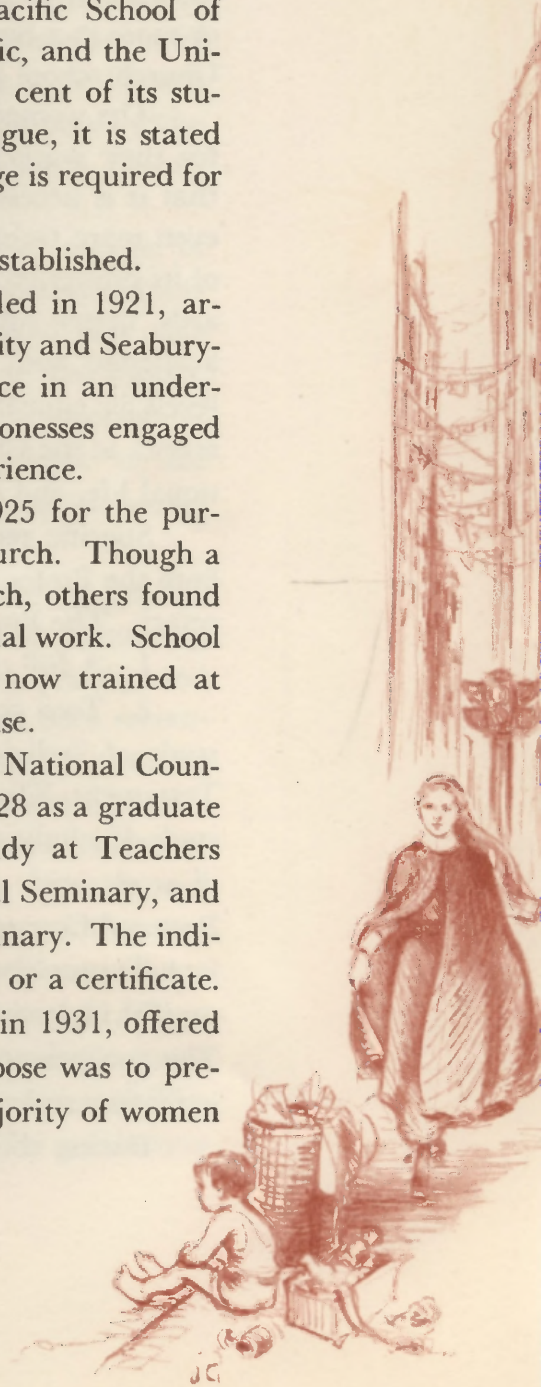
As this trend developed, other schools were established.

The Chicago Church Training School, founded in 1921, arranged for academic work at Northwestern University and Seabury-Western Theological Seminary. Through residence in an underprivileged area and institutional work under deaconesses engaged in City Mission work, it provided field work experience.

The Bishop Tuttle School was founded in 1925 for the purpose of training Negro women for work in the Church. Though a number of its graduates are at work in the Church, others found no Church positions open and went into secular social work. School was closed in 1941. Negro women workers are now trained at Bishop Payne Divinity School and Windham House.

Windham House, owned and operated by the National Council, was established by the Woman's Auxiliary in 1928 as a graduate training center. Opportunity is provided for study at Teachers College, Columbia University, at Union Theological Seminary, and with instructors from the General Theological Seminary. The individual student may work for an M.A., B.D., Ph.D., or a certificate.

The Church Army Training School, founded in 1931, offered all its training within its own institution. Its purpose was to prepare women to do general mission work. The majority of women receiving training do not have college background.



Since 1941 a few women students have been admitted to certain courses at the Episcopal Theological School at Cambridge. In connection with their work at the school they have undertaken graduate study in education at Harvard.

All centers provided practical experience, such as teaching Church school classes, working in parish organizations, in settlements, and other community institutions. Some required six weeks or more in a hospital. St. Faith's directed the work of the Sunday Church school in which its students received training.

The women who have received these various kinds of training for their work are without exception appreciative of it, believing that it is necessary for their best efforts. Most of them feel that even more training is necessary in order to keep the work worthy of its professional standing. They advocate higher academic standards, better supervised field work. They also acknowledge that academic and professional training on the highest professional levels in education and social work is not sufficient training for service in the Church. There must without fail be training in devotional life, and careful help in personal adjustment.

Specific requirements have been outlined for the training of both the Professional Woman Church Worker and the Church Secretary. The Professional Church Worker should have:

1. A full college course ending with a bachelor's degree.
2. Two years of graduate study, which should combine the study of "religious content" material (such as the Old and New Testament, Theology, the Prayer Book, etc.) with the specialized study (including methods and technique) appropriate to some type of work, such as Social Science, Church Psychology, Education, Personal Counselling, etc. These years of graduate study ought to include provision for practical experience or clinical training under careful supervision in keeping with the highest modern standards. The continuance of such supervision during the first year of work is recommended.

During the period of study and practice it is important that

there should be a disciplined growth not only in general culture but in the devotional life. Such growth can often best be attained through the community life that goes with residence in one of the Church's training centers for women.

The standards for the training of nurses, doctors, professional teachers, social workers, hospital administrators, and technicians, and certain other groups are already set by the professions which they represent, and the program of their training therefore need not come within the scope of this report. If they are to do Church work and have not already had Church training, additional training in such subjects as Christian Doctrine and Church History should be recommended for them.

The Church Secretary should have two years of college, or experience which would be equivalent to it. Their special training would include six months to a year of business school plus such study as will provide an elementary introduction to the history, teaching, and practices of the Church, a thorough knowledge of general parish administration, and resources available to the Church. The development of their religious and social life would be included in the training.

These standards for training have been accepted by the National Council and recommended by it for adoption as soon as possible by those in charge of the recruiting, training, placing, and employing of women in the Church. With them has been recommended a salary standard, specifying provisions for various positions to be considered by those in charge of every area of the Church's work. A college worker, for instance, should receive a minimum of from \$1,800 to \$2,100, with proper allowance for expenses, and any necessary adjustments made for board or lodging or other special factors. For the many categories of work which are still too nebulous to be so definitely fixed, a base has been set of \$1,500 as a minimum salary for college graduates with post-graduate training, with extra compensation for those with executive responsibility, and regular increases of not less than \$50 per annum for satisfactory

service. Recommendations have also been made regarding retirement contracts, such as are offered by the Church Life Insurance Company, to secure the future of full-time lay employees.

The role of the Church in society has been changing rapidly in recent years. So has the role of women in the Church, and the Church's conception of its requirements of women workers. The Church can delay no longer in bringing into harmony these two factors. Once it has faced the demands placed upon it by the twentieth century, understood the tremendous contribution that women can make in the Church toward meeting these demands, and made the necessary adjustments in their recruiting, training, placing, and employing, the Church will have gained a new strength, enabling it far better to fill its place in a world so greatly in need of spiritual security.



FACED with the task of studying the training and employment of women for work in the Church, of which there are some 4,000, the first step of the Committee on the Training and Employment of Women for Work in the Church was to limit its problem. The decision reached was to confine the study to women employed by the Church to perform specific religious functions and to define and classify the type of functions performed. A research secretary was engaged to help execute plans.

To know who the women workers were and what they did was a necessary first step. A card file of just under 1,400 names was developed by checking lists gathered from Church agencies and organizations against those available at the Church Missions House and requested from each diocese.

All conclusions and recommendations made by the Committee are based on study, analysis, and interpretation of the material procured in these ways:

Eleven hundred questionnaires were sent to all workers and wives of missionaries who could be reached. Information was sought regarding professional training, conditions of work, salary, vocational purpose, religious training, number of services led and attended, pastoral duties, resources for maintaining spiritual life and morale, satisfactions and dissatisfactions, and status. Responses were returned by more than half the number.

Personal interviews, totaling well over two hundred, were held with bishops and other clergy, heads of Church training schools, deaconesses, members of Religious Communities, the Church Army, and other women workers.

Employment records were studied.

Literature in the field was reviewed, including a study made under the auspices of the Woman's Auxiliary in 1923.

Consultations were held with eight agencies outside the Episcopal Church, interested in the employment of women.

The study was financed by the appropriation of an unused field work item in the Woman's Auxiliary Budget, upon recommendation of the National Executive Board.

**T**HE Committee on the Training and Employment of Women for Work in the Church reported to the National Council at its meetings December 5-7, 1944, September 25-27, 1945, and December 4-6, 1945. The National Council at these meetings took the action recorded here.

#### On Standards for Training

RESOLVED: That the National Council accepts the standards for training of professional women Church workers and Church secretaries as described in the official report (*see supra page 27*) presented to the Council at its session in September 1945, and recommends that the persons and agencies responsible for the recruiting, training, placing, and employing of women workers adjust their policies and practices to attain these standards as soon as practicable. (*December 4-6, 1945.*)

#### On Salary Standards and Pensions

RESOLVED: That the Presiding Bishop appoint a committee to study the salaries of women Church workers, basing this study on such data as are now available in the present and other studies, with a view to recommending standards; this committee to be composed of representatives of the National Council, of the Executive Board of the Woman's Auxiliary, of the staff of Church Missions House, of the National Association of Directors of Christian Education, and such others as the Presiding Bishop may determine, and to report its recommendations to the National Council before September 1, 1945.

RESOLVED: That this committee be also charged to report to the National Council on ways and means, including the provisions of the Federal Social Security Act, by which this problem of pension or insurance protection for women workers in the Church may be dealt with.

The National Council in accepting this Committee's report voted to send to each Bishop of the Church the Committee's recommended salary standards:

**Parish Director of Religious Education** should receive a minimum of from \$1,500 to \$1,800, the differential to be determined by living costs in the community. In the 1943 survey the minimum reported was \$600 and the maximum \$2,500. Our minimum in this classification as in the succeeding ones is suggested for college graduates with special graduate training.

**General Missionaries** in the evangelistic and religious educational field should receive a minimum of from \$1,500 to \$1,800. The 1943 range was from the appalling minimum of \$300 to \$1,650 maximum.

**Diocesan Directors of Religious Education** should receive a minimum of from \$1,800 to \$2,100. The lower figure would be obviously out of line in certain dioceses where living costs are excessive. Eighteen hundred was the most commonly paid figure, however, in the 1943 figures which showed a maximum of \$2,700.

Apart from the fact that more experience is usually expected of a diocesan director, her personal expenses are likely to exceed those of a worker in a single parish.

**College Workers** should receive a minimum of from \$1,800 to \$2,100. A college worker covering a diocese or province should receive the higher figure since a demand for additional experience in such a worker may be assumed. Experience has shown that the college worker's expenses exceed those in other fields.

In addition to salaries there should be proper allowances for expenses. It hardly seems necessary to mention this, but it has been called to the Committee's attention that certain Church workers have been obliged to take from their meager salaries, cost of travel and entertainment.

It is understood that where board and lodging or either one is provided the salary should be adjusted accordingly.

For categories of work not specified we believe that the minimum salary for college graduates with postgraduate training should be \$1,500 per annum with extra compensation for those exercising executive responsibilities. Provision should be made in all categories for regular increases of not less than \$50 per annum because of satisfactory service rendered.

The National Council at its meeting February 12-14, 1946 brought its pay table for women missionaries to the standards here approved.

**RESOLVED:** That the National Council urges every Diocese, Parish, Institution, and other organization in the Church to give careful consideration to the recommendation of the General Convention of 1940 to the effect that such corporation and organizations of the Church secure the future of their full-time Lay employees by the purchase of retirement contracts, such as those offered by the Church Life Insurance Company.

## THE MEMBERS OF THE COMMITTEE

*Dates refer to service on committee*

THE REV. JAMES THAYER ADDISON, D.D. Sometime Vice President, National Council, and Director, Overseas Department. 1943. Chairman 1944.

THE REV. ALDEN DREW KELLEY, D.D. Sometime Executive Secretary, Division of College Work, National Council. President, Seabury Western Theological Seminary, Evanston, Ill. Chairman 1942-44.

FRANCES R. EDWARDS, Ph.D. Sometime Assistant Secretary, Division of Christian Education, National Council. 1942-43.

ELLEN B. GAMMAGE. Personnel Secretary, Woman's Auxiliary, 1942-44.

THE RT. REV. BRAVID W. HARRIS, D.D. Sometime Secretary of Negro Work, National Council. Missionary Bishop of Liberia. 1943-44.

AVIS E. HARVEY. Educational Secretary, Woman's Auxiliary, 1942-44.

MRS. JOHN E. HILL. Member of the National Council. 1943-44.

MARY E. JOHNSTON. Sometime member of the National Council. 1943-44.

FRANK W. MOORE. Member of the National Council. 1943-44.

THE REV. ARTLEY B. PARSON. Sometime Associate Secretary, Overseas Department, National Council. 1942-44.

MRS. HENRY HILL PIERCE. Sometime member of National Council. 1943-44.

THE REV. ALMON R. PEPPER, D.D. Executive Secretary, Division of Christian Social Relations, National Council. 1942-44.

THE REV. CLIFFORD L. SAMUELSON. Associate Secretary, Division of Domestic Missions, National Council. 1942-44.

KENNETH C. M. SILLS, LL.D. Member of the National Council. 1943-44.

THE REV. A. ERVINE SWIFT. Assistant Secretary, Overseas Department, National Council. Sometime missionary in China. 1944.

CHARLOTTE TOMPKINS. Assistant Secretary, Division of Christian Education, National Council. 1943-44.

HELEN B. TURNBULL. Sometime Assistant Secretary, Division of College Work, National Council; Director of Windham House. 1944.

FRANCES M. YOUNG. Assistant Secretary, Division of Christian Education, National Council. 1943-44.

### RESEARCH SECRETARY

FRANCES BAILEY. Research Associate of the Educational Center under the auspices of the Episcopal Home for Children, St. Louis, Mo., 1943-44.