

# 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 these 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 fulfil 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 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, Newcaste, 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**