

WOMEN
in the Life of the
CHURCH

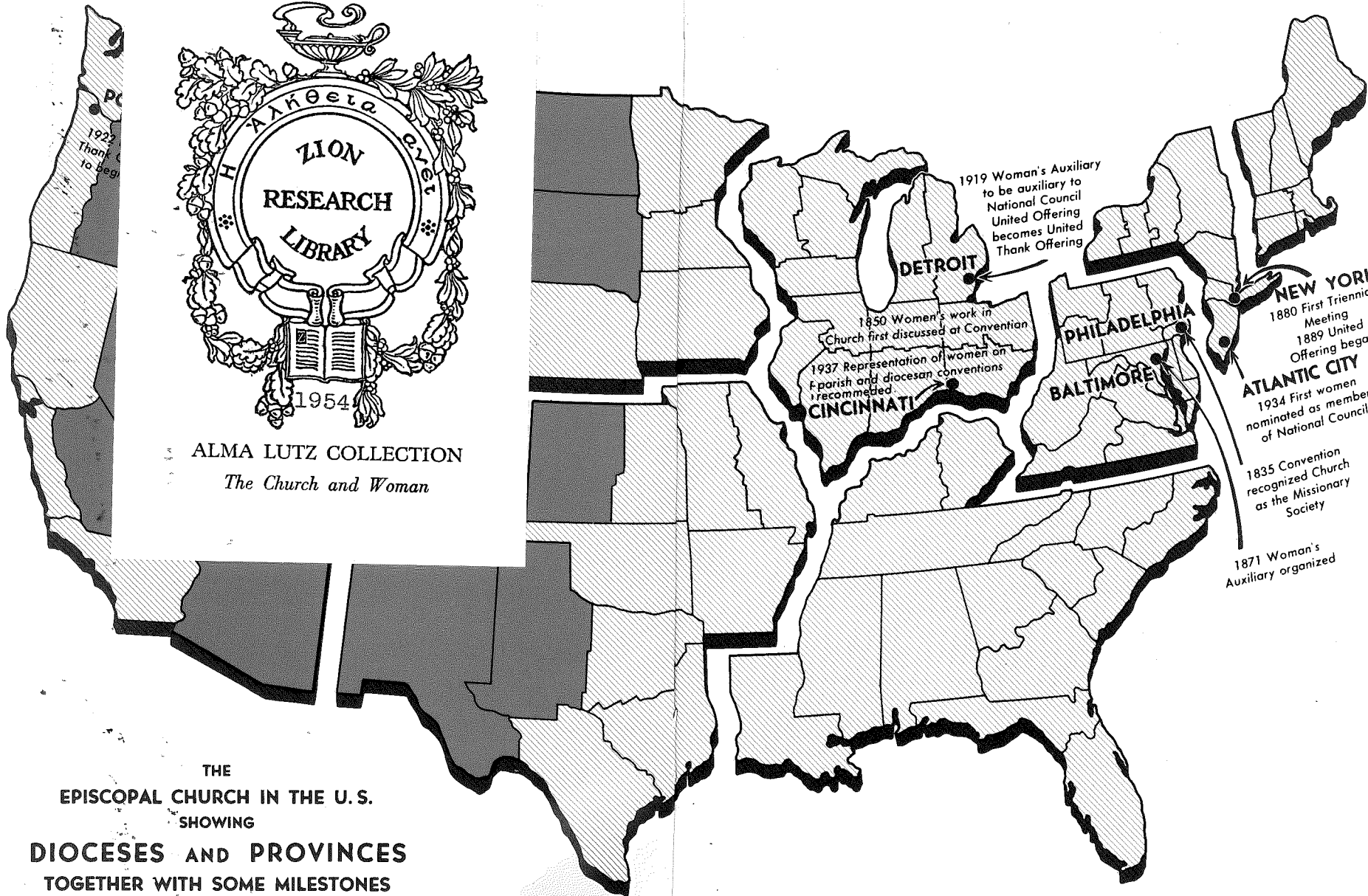
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ALMA LUTZ COLLECTION
The Church and Woman



THE
 EPISCOPAL CHURCH IN THE U.S.
 SHOWING
 DIOCESES AND PROVINCES
 TOGETHER WITH SOME MILESTONES
 IN THE LIFE OF
 THE WOMEN OF THE CHURCH

ANNA HOWARD SHAW CENTER

ONCE more we ask, *What of the Auxiliary?* A little thing in Christ's hand but also, in His hand, a sacramental sign and means and pledge of the Church's great task of creating the Redeemed Society which shall be nothing less than the family of God who shall be all in all. Therefore we do believe that God can use the Woman's Auxiliary, not as it is today but as He will mold it, not because of its ability, but because of His power, not for itself but for the world's unity.—*Grace Lindley*

Women in the Life of the Church



A PROGRAM OF FELLOWSHIP
WHEREIN THE WHOLE WOMAN-
HOOD OF THE CHURCH MAY
WORK ON THE WHOLE PRO-
GRAM OF THE CHURCH ~ ~
Issued by THE WOMAN'S
AUXILIARY TO THE NATION
AL COUNCIL ~ ~ ~ ~

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What is the Woman's Auxiliary?

THE WOMAN'S AUXILIARY IS THE WOMEN OF THE CHURCH bound together by their common love for God, their common concern for the welfare of mankind, and their common zeal for the spread of the Gospel. It is international and interracial. Wherever women of the Episcopal Church are in action serving their Lord through His Church there is the Woman's Auxiliary, by whatever name the group may be called.

Since the creation of the Auxiliary by General Convention in 1871, the conception of its function has grown year by year. From its beginning as an auxiliary to the Board of Missions to its establishment as auxiliary to the National Council and its recognition nationally as representative of the women of the Church, there has been developing a vital fellowship among the women.

As the program of women's work has expanded it has become increasingly evident that to be fully effective it must be integrated into the life and work of the Church itself. This conviction is shared by women's organizations in other Churches and in other countries, as expressed in the report on the Life and Work of Women in the Church given to the Amsterdam Assembly of the World Council of Churches: "The general judgment is that women's organizations should be integrated into the total structure of the

**THE WOMAN'S AUXILIARY
TO THE
NATIONAL COUNCIL**

OBJECTIVE
To stimulate the interest of every woman of the Church in the whole program of the Church, and to enlist her participation



TRIENNIAL MEETING



8 members elected at Triennial Meeting
8 members elected by Provinces
1 member of the Girls' Friendly Society
1 member of the Episcopal Service for Youth
1 member of the Church Periodical Club
1 member of the Daughters of the King
The Executive Secretary, ex officio

PROGRAM

ADMINISTRATIVE



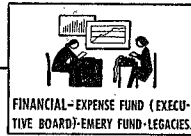
OFFICE ADMINISTRATION



SUPPLY WORK



UNITED THANK OFFERING



FINANCIAL-EXPENSE FUND (EXECUTIVE BOARD)-EMERY FUND-LEGACIES

RELATIONSHIPS



OVERSEAS DEPT.



DEPT. OF CHRISTIAN SOCIAL RELATIONS



DEPT. OF FINANCE



HOME DEPARTMENT

Division of Domestic Missions
Division of College Work
Division of Town and Country
Division of Armed Forces
Unit of Research and Field Study



DEPT. OF CHRISTIAN EDUCATION

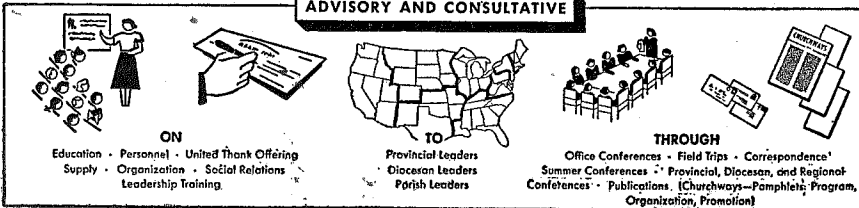


DEPT. OF PROMOTION



NAT'L. COUNCIL OF CHURCHES OF CHRIST

ADVISORY AND CONSULTATIVE



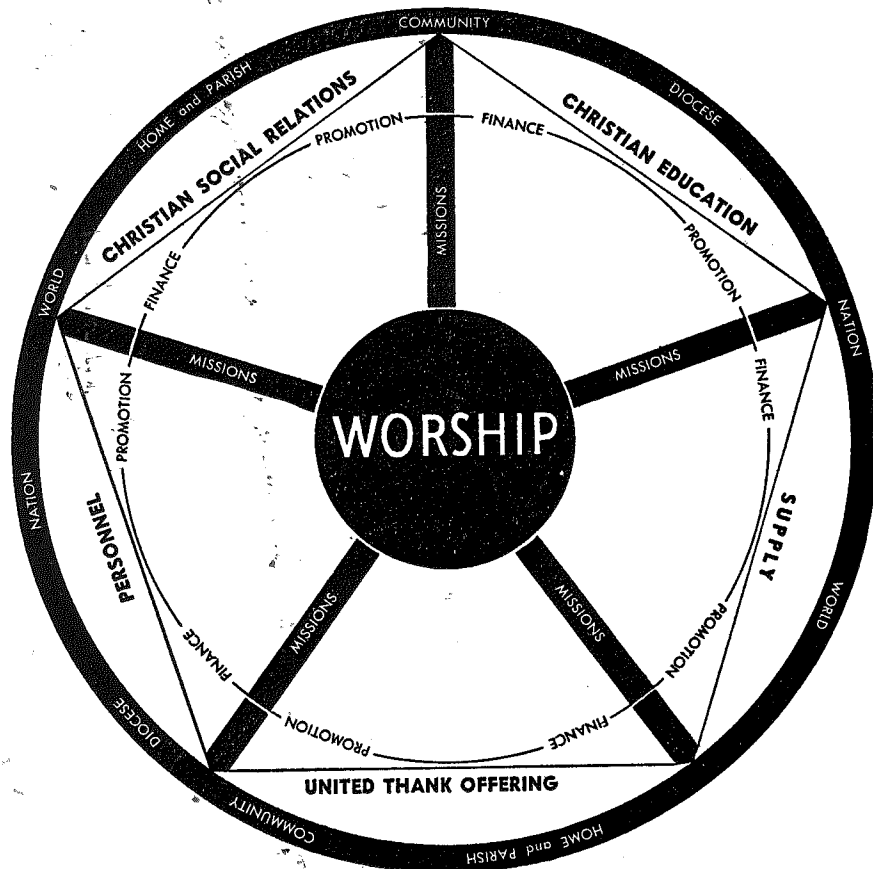
Church, even though certain emphases in program and leadership projects may be the special concerns of women. It is felt that it is not good enough for women to have parallel voluntary organizations which are not well integrated into the whole Church structure either in the parish or in regional and national units."

Emphasis therefore has been put upon the fact that the program of the Woman's Auxiliary is the program of the Church. Although the organizational pattern and the relationships vary from parish to parish and from diocese to diocese, the aim is to reach every woman and to enlist her participation in the Church's work in parish, community, diocese, nation, and world.

*G*IVE consideration always to what is best for the work of the whole Church rather than what would most stimulate the interest of the Auxiliary, since before we are members of the Auxiliary we are members of dioceses and parishes.—

Julia Chester Emery

Program Chart of the Woman's Auxiliary



Centered in worship, the program of the women of the Church helps to promote and finance the Church's Mission in home and parish, community, diocese, nation, and world, through Christian Education, Christian Social Relations, Supply Work, the United Thank Offering, and Personnel.

The Scope of the Program in the Parish

THE WOMAN'S AUXILIARY OF A PARISH IS A CHANNEL through which all the women of a parish have an opportunity to express their Christian convictions in action locally, and to share in the wider fellowship beyond the parish and community, by participating in diocesan affairs, and through the diocese, in work for the Church in the nation and in the world.

The heart of the program obviously is worship. There is an increasing consciousness of the centrality of worship and prayer in the activities of every group in the Church. To pray intelligently and to act responsibly one must be informed. Second only to prayer therefore is the necessity of growth in knowledge and understanding of the Gospel and of its relevance to every human problem. Social education and action readily have found their proper place as a part of the program. From the earliest days of women's activities, women have been interested in the work of the Church around the world, commonly called Missions. To support every missionary effort of the parish, the diocese, and the general Church is still a very important part of the program of the Woman's Auxiliary.

The program includes parish activities such as church school teaching, altar work, prayer groups, discussion

groups, counselling young people's groups, sponsoring essential projects to raise money; such community enterprises as giving support to community welfare programs and institutions, through volunteer service and gifts of both money and material goods; sponsoring an adequate educational program for both children and adults; working for the improvement of films, radio and television programs, and newsstand literature.

The parish is responsible for its share in the work of the diocese, whether it be on the college campus, in a rural mission, or for a diocesan home for the aged or child care agency. Money gifts, volunteer service, board membership are all parts of the program of women's work. Support of the domestic and overseas missionary work of the Church through regular week-by-week giving, through the United Thank Offering and supply projects, is an essential in every program for women.

A determining factor in the planning of the program should be the redemptive character of the Christian fellowship. Consideration should be given to goals and purposes and to the interests and concerns of the women as well as to the needs of the field and the type of service.

All planning for women's work should be related to the planning of the parish as a whole. If there is a parish planning group, it will discover activities which can best be carried on jointly by men and women, and therefore strengthen lay participation in the life and work of the parish family.

Designing a Program

A WELL ESTABLISHED PRINCIPLE IN PROGRAM BUILDING is that a balanced program includes worship, study, service, and fellowship.

Program activities may be carried out in a variety of ways. Some require individual action, some the action of a group. Group activities may be carried out by the general meeting or by the chapters or circles. Some of the activities lend themselves to both study and action, while subjects or themes may be presented as study units or as single programs.

The value of a program is not entirely a matter of the subject to be presented. It is equally important that the right methods of presentation be used, that the right tools be used, and that individual and group participation be encouraged.

The radio is a useful source of methods and techniques for adults. Different types of presentation are suggested in such programs as the Chicago Round Table, Town Hall of the Air, Information Please, certain quiz shows, the dramatized documentary.

PROGRAM PARTS

Worship

Worship Period at Meetings
Corporate Communion

Day of Intercession
Quiet Day or Hour

Retreat	Use of <i>Calendar of Prayer for Missions</i>
Prayer Group	World Day of Prayer
Rule of Life	Race Relations Sunday
Family Prayers	May Fellowship Day
Private Devotions	Regular Church Attendance

Study & Information

Faith of the Church	Church Unity
Church History	Theological Education
Bible	General Convention and Triennial
Prayer Book	Displaced Persons
The Hymnal	Presiding Bishop's Fund
Family Life	United Thank Offering
Stewardship	Supply Work
Missionary Enterprise	Personnel
Urban Church	Budget
Church and Economic Life	Provincial Projects
Church and International Relations	Diocesan Program
World Peace	Community Projects
	World Community Day

Service or Action

Supply Work	Foreign Students
United Thank Offering	Provincial Projects
Presiding Bishop's Fund	Diocesan Projects
Material Aid: Overseas Relief DPs	Regular Support of Church
	Sunday School Teaching
	Altar Work

Fellowship

Communion Breakfast	Coffee Hour
Luncheon	May Fellowship Day

Dinner	Visiting
Tea	Telephoning
Social Program	Party

METHODS AND TECHNIQUES

DISCUSSION: Small informal group, or large group divided into small groups that in turn report back. Panel. Round table.

LECTURE OR SPEAKER: To be of the greatest value, the group should be prepared for the lecture or speaker, and a question period should follow.

FORUM: Lecture, Film.

REPORTS ON BOOKS, TRIPS, ASSIGNED SUBJECTS

WORKSHOP: The most creative method and requires the greatest group participation.

TESTS AND QUIZZES: Completion, Multiple Choice, True—False, Opinion.

DRAMATICS: Skit, Interview, Conversation Piece.

MOVIES, FILMSTRIPS, SLIDES

MAPS, POSTERS, PICTURES, CHARTS, GRAPHS

EXHIBITS: Native Crafts, Art Objects, Costumes, Books, Scrapbook, Bulletin Board.

TRIPS, PILGRIMAGES

GAMES: From other Lands.

MUSIC: Vocal, Instrumental, Recordings.

REFRESHMENTS, Tea, Luncheon, Dinner.

How Women's Work is Organized

THE BASIS FOR ALL ORGANIZED WORK IN THE CHURCH IS General Convention. This is the governing body of the Church, which is responsible for the general framework of Church organization, and for the program to be carried out through this framework.

During its more than 160 years General Convention has spent many hours in the discussion of women's work in the Church. Some of this will be noted in Development of Women's Work in the Church (page 22). One very important action taken by this body has been the arrangement, by courtesy, for the Triennial Meeting of the Woman's Auxiliary to convene at the same time and place as General Convention. This has made possible a "give and take" and joint action on many problems, that has set forward the work of the Church.

The Triennial Meeting of the Woman's Auxiliary holds somewhat the same position in the work of the women of the Church as General Convention holds in the total program. It has become the planning body for women's work. It draws together the various interests of Churchwomen and plans to make these interests effective in the strengthening of the Church. It is the means by which women in parish and mission find representation in the national and worldwide program and organization of the Church. Dele-

gates are sent to the Triennial Meeting from every diocese and missionary district, at home and overseas. Members of the National Executive Board and provincial presidents are given the privilege of the floor and a vote upon all questions except those which call for a vote by dioceses. It is, therefore, a thoroughly representative body of responsible Churchwomen, delegated to plan for the growing program of the women of the Church.

The Triennial Meeting has two functions: legislative and educational. In its legislative function it determines the use of the United Thank Offering; elects members-at-large on the National Executive Board; nominates to the General Convention four women members of the National Council; and passes resolutions on policies and procedures for women's work and on issues of current interest to Churchwomen. In its educational function it considers questions concerning the life and work of the Church in relation to world need, worship, social relations, and missions.

THE WORKING ORGANIZATION

At Headquarters

GENERAL CONVENTION in 1919 set up a National Council for the efficient carrying on of its work during the triennium. Membership on the National Council consists of sixteen members elected by General Convention (four bishops, four presbyters, eight laymen), eight elected by the Provinces, four women nominated by the Triennial Meeting, and the President, Vice President, and Treasurer.

The National Council is organized into six Departments: Overseas, Home, Christian Education, Christian Social Relations, Finance, Promotion. The Home Department is subdi-

vided into four Divisions: Domestic Missions, Town and Country, College Work, and the Armed Forces. Christian Education is subdivided into six Divisions: Curriculum Development, Children's, Youth, Adult, Audio-Visual, and Leadership Training. Christian Social Relations is organized in three Divisions: Health and Welfare Services, Social Education and Community Action, and Urban-Industrial Church Work. Promotion is subdivided into four Divisions: Publications, Public Relations, Radio and Television, and Missionary Education and Stewardship. A Unit of Research and Field Study is directly under the supervision of the Vice President.

The Council meets four times a year at Seabury House, Greenwich, Conn.

The Triennial Meeting in 1919 asked that the Woman's Auxiliary become auxiliary to the National Council; and that is its official position. At the same time a National Executive Board was elected to serve between Triennial Meetings.

The National Executive Board meets three or four times a year just before the National Council meetings. Thus, action of the Board may be referred to the National Council without delay. There are twenty-one members on the Board: eight elected at the Triennial Meeting; eight by the Woman's Auxiliary Provincial Meetings; a representative each of the Girls' Friendly Society, Episcopal Service for Youth, Church Periodical Club, Daughters of the King; and the Executive Secretary.

The relationship of the Executive Board to the National Council is not limited simply to reporting to the Council; one member of the Board serves on each of the Depart-

ments and Divisions, except Finance, with two serving on Christian Education, having both voice and vote.

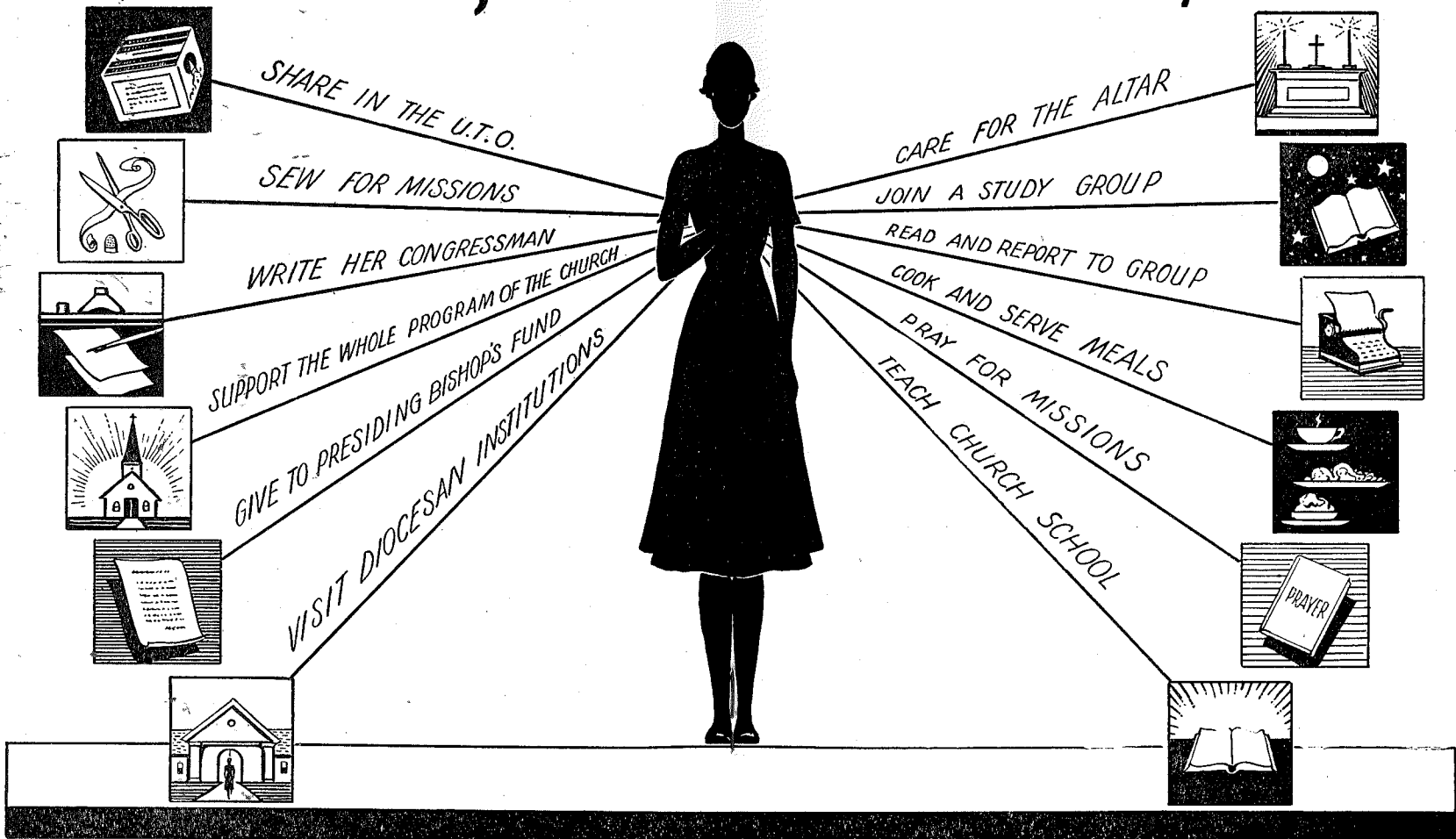
The functional relationships of the Executive Board are to non-professional women who are diocesan and parish leaders; to professional workers in the Church; and to the Divisions and Departments of the National Council. In their relationship to the non-professional women leaders, the Board serves as representative, reflecting at board meetings the interests and plans of women throughout the Church. Board members also act as interpreters, reporting to the women of the Church the plans, policies, and program of the National Council. An important part of their work is planning ways and means of leading the women of the Church into richer experiences of life and work. They have the further responsibility of planning the Triennial Meeting.

In its relation to professional women workers the Board concerns itself with training standards and policies, with the placement of women workers, and with their working conditions. It is responsible for approving the appointments of all women who serve under the National Council; for granting scholarship aid through the United Thank Offering and from special funds held by the Board; for the preparation of new workers and for refresher courses for missionaries and other women Church workers. The Board makes the appropriations from the Specials section of the United Thank Offering budget. (For information about additional financial responsibilities of the Executive Board see *When You're Treasurer* [10 cents].) It nominates to the Presiding Bishop the Executive and Associate Secretaries of the Woman's Auxiliary.

At the Church Missions House the women of the Church

THERE IS A JOB FOR EVERY WOMAN IN THE CHURCH

Centering Her Life in Worship She May



function through the Woman's Auxiliary, which is much like a department of the National Council, except that it is in addition an auxiliary to each Department. Like the Departments, it has a staff, consisting of an Executive Secretary with general administrative and executive supervision of its activities, and four Associate Secretaries, directing its educational, social relations, and personnel work, and the two special projects of the women of the Church, the supply work and the United Thank Offering. The staff work in close cooperation with the Departments and Divisions of the National Council.

In the Provinces

THE present function of the Province in the organization of the Church is chiefly that of education. It is the same in the Woman's Auxiliary. Although there is practically the same list of officers in the Province as in the diocese, their function is that of education and promotion rather than of administration. Provincial officers receive much the same information from Headquarters as do diocesan officers, but their use of it is for promotional purposes.

In the Dioceses

THERE is considerable diversity in diocesan organization. In most dioceses the women's work is organized under the name Woman's Auxiliary. In others, such terms are used as Associated Women of the Church, Church Service League, Council of Church Women, House of Church Women, the Women of the Church. In practically all cases, however, the organization includes all the women of the diocese, organized in the parishes under various names, and unorganized.

The relationship of the diocesan women's organization to

the bishop, diocesan council, and diocesan departments varies according to the diocese. In most dioceses it is a close relationship, with the president of the women's organization on the diocesan council and other officers, members of the various diocesan departments. Members of the organization serve on diocesan committees.

The function of the diocesan women's organization in relation to the women of the parish is to help strengthen the whole Program of the Church, to help build up the work within the diocese, to foster fellowship and work in parishes and missions, to transmit suggestions and help to parishes from Headquarters, to develop and train leaders, to interpret the diocesan program.

The diocesan women's organization has a close relationship to the national organization. Diocesan officers look to the National Executive Board as their representatives and interpreters, as an avenue through which they can approach the general Church for help in specific problems, and for leadership. They request assistance from the staff of the Woman's Auxiliary and the Departments and Divisions of the National Council, through letters, conferences, and visits of the leaders to Headquarters and of the staff to the field.

In the Parish

WOMEN's work in the parish should be so organized as to "provide an environment for Christian growth and service." Detailed suggestions for such organization are given in *When You Organize* (10 cents).

An Interpretation of the Woman's Auxiliary

MARY LOUISE PARDEE

§ I BELIEVE IN THE WOMAN'S AUXILIARY *as a central, unifying power among the women of the Church; not so much an organization with a weekly or monthly meeting, as a way of living, in which its objects of Prayer, Work, and Gifts form a daily program of service for the extension and fulfillment of Christ's Kingdom.*

§ I BELIEVE *that it Consists of the Women of the Church; all the women, and not any one age group or class group, or other artificial division. I believe also that the Auxiliary should be broad enough to consider as "Church work" any form of work outside the Church which is a real expression of a woman's religion.*

§ I BELIEVE *that its Program of study and worship, its opportunities for labor of the hands, and its plan for systematic giving should be such as to interest a cross section of the women of any parish, and that as Auxiliary to the National Council the keynote of that program should be the work for which that Council, through its Departments, is responsible.*

§ I BELIEVE *that the Woman's Auxiliary should have consecrated leadership, and a simple, workable organization; with attractive, challenging programs, believing that a stupid program is not only entirely unnecessary, but is an abomination unto the Lord; an unobtrusive, but adequate financial plan, with a budget if possible; a share in as many as possible of the lines of work laid down by the diocese; and an intelligent knowledge of the program of the whole Church. Further, I believe that where its members seek the broader contacts to be had at regional and diocesan meetings, summer conferences, and General Conventions, not only is the life of the whole Church strengthened but the parish itself is invigorated and enriched.*

§ I BELIEVE, *finally, that the field of the Woman's Auxiliary is the world; that while its roots are deep in parish life, it is great only when it shares in the whole work of the whole Church, and when from those parish roots springs the tree whose leaves are for the healing of the nations.*

Development of Women's Work

SOME BACKGROUND

- 1792 A committee was appointed at the fourth General Convention to provide support for missionaries on the frontier.
- 1820 The Domestic and Foreign Missionary Society was founded.
- 1821 The Board of Directors was authorized to establish auxiliary societies.
- 1823 At the first Triennial Meeting of the Society, eleven auxiliary societies reported, eight of which were Female Auxiliary Missionary Societies. It seems evident that the other three societies were made up of both men and women. The eleven were located in Pennsylvania, South Carolina, Georgia, and New York.

Later, other auxiliary societies were established in Delaware, Connecticut, Rhode Island, Massachusetts, New Hampshire, Ohio, Georgia, and New Jersey. The number was always small. In 1830 about fifty were listed. Total gifts varied from two to five thousand dollars yearly.

THE CHURCH BECOMES THE MISSIONARY SOCIETY

- 1835 General Convention ruled that the Church is the Missionary Society and that every baptized member is a member of that Society. The Convention further ruled that the support of missions is the responsibility of all baptized persons through "the free will offerings of the people."

The auxiliary missionary societies ceased to have any direct relation to the Domestic and Foreign Missionary Society as recognized auxiliaries. The women of the Church continued to supplement their gifts by organizations sponsoring individual missionaries or mission fields.

- 1837 First record of supply work. Committees were formed to aid Negroes and Indians.

OUTSTANDING WOMEN'S ORGANIZATIONS

- 1835-69 These are mentioned in old records as the forerunners of present day women's work:

The Female Foreign School Society of the Protestant Church in the United States, Troy, N. Y. Started by Mrs. Emma Willard to raise funds for "educating young females of good character and promising talents to become teachers of their own sex." This organization worked especially for a school in Athens, Greece, the first foreign mission project of the Church.

Seabury Society of New Haven, Connecticut.

Dakota League of Massachusetts.

Indians' Hope Committee of Philadelphia.

Pennsylvania Branch of the Freedman's Commission of the Episcopal Church.

Ladies' Domestic Missionary Relief Association of New York.

GENERAL CONVENTION AND WOMEN'S WORK

- 1850 The subject of women's work in the Church was first introduced into General Convention through a resolution offered by the Rt. Rev. Alonzo Potter, D.D., Bishop of Pennsylvania, in the House of Bishops asking for the appointment of a committee of five bishops "to consider and report at the next General Convention some plan by which

the service of intelligent and pious persons of both sexes may be secured to the Church in the education of the young, the relief of the sick and destitute, the care of orphans and friendless immigrants, and the reformation of the vicious." Nothing seems to have been heard from this committee.

1862 The House of Bishops appointed a committee "to consider and report upon the best plan for incorporating in the working economy of the Protestant Episcopal Church, the services of women whose hearts God has moved to devote themselves to works of piety and charity."

1865 The Committee on Organizing the Services of Christian Women reported that "the matter is of such great importance and involves such a variety of facts and experience that the committee is not prepared to lay before the House any plan upon which they would desire definite legislation, and therefore ask to be continued."

1868 A resolution was presented in the House of Clerical and Lay Deputies which "commended to the prayerful consideration of Churchmen a training house in each diocese for female teachers, and a sisterhood of such instructors, under wise regulations, voluntarily bound for definite periods to go where the Church needs them." The resolution was referred to the Committee on Christian Education.

1869 The Board of Missions appointed a committee, "To report at the next meeting on the organized services of women as a most important feature of missionary work."

1870 This committee reported at the next meeting that they "recognized the tested value of organizations of trained laity, and especially of Christian women, in prosecuting the aggressive work of the Church," and requested that a committee of bishops, clergy, and laity be appointed to consider and report to the next meeting of the Board "the

best means of associating the organized or individual efforts of women with the missionary and educational work of the Church."

1871 At the General Convention of this year the Committee on Christian Education suggested that the Church might enlist "the services of highly-educated Christian women, given free for Christ's sake, without cost, beyond what may be required for a very frugal and simple maintenance."

A clerical member of the House of Deputies offered four concrete suggestions which were referred to the Committee on the State of the Church.

"1. The training of Christian women for work in parishes and missions in this Church, in Church Homes and Training Houses adapted to the purpose.

"2. The said work to consist of visiting, conducting mothers' meetings and Bible classes for men and women, teaching in Church Schools, nursing and caring for the sick, and such other services as women may be best fitted for.

"3. Such trained women to be sent forth as needed to cooperate with and work under the direction of the parochial and missionary clergy and also to show other women who desire to serve their Lord, how to begin and what to do, and to help organize them into effective service.

"4. Such women not to be bound by irrevocable vows, but to be received for certain periods and to be able to return to the Home where they were trained, when disabled, and have the assurance of a comfortable support through life."

At the annual meeting of the Board of Missions held at General Convention, the committee appointed in 1870 recommended the formation of (a) Parochial and Diocesan Sisterhoods, (b) The Order of Deaconesses, (c) A Ladies' (or Woman's) Auxiliary Missionary Society. Of the last

group the committee said they wished to enlist that "not yet utilized capability for missionary usefulness residing in the large class of women who, because of their domestic relations, or for other reasons, cannot ordinarily be included in any scheme for sisterhoods or deaconesses."

A resolution was passed referring the report "to the Reverend Secretaries of the Board with power to mature such organization as may seem to them practical and expedient and submit it to the consideration of the Church at large, through *The Spirit Of Missions*."

All these suggestions were referred to the Committee of the House of Clerical and Lay Deputies on the State of the Church. This committee reported to General Convention its interest in the work of the women of the Church and made these suggestions:

"The time has come when some provision should be made to meet the growing necessities for help in carrying on the great works of education and charity in the Church." (Their interest centered chiefly in the creation of sisterhoods as these had already begun to do some very valuable work in the Church. They felt that sisterhoods could be established without arousing great opposition. They stressed the importance of the community life.) "Thousands of devoted women of the Church are left in cold and cheerless isolation of unaided effort."

The committee offered two resolutions, the first of which was: "Resolved: that this House regards with deep interest the work of women in the Church and the formation of such Christian organizations as may consist with the government and rules of the Church." After much discussion the second resolution was amended to set up a Joint Committee of the two Houses of General Convention to consider the revival in the Church of the Order of Deaconesses.

THE DEVELOPMENT OF RELIGIOUS COMMUNITIES FOR WOMEN IN THE AMERICAN CHURCH

1865-1882 *The Living Church Annual* lists thirteen religious communities for women at present active in the United States. Of these the oldest are the Sisterhood of St. Mary, 1865; the Sisterhood of St. Margaret, 1873; the Community of St. John the Baptist, 1881; and the Sisterhood of the Holy Nativity, 1882. The youngest is the Community of the Way of the Cross founded in 1940.

Each community has its own work: teaching, institutional, parish and mission, and social work. All orders carry on the work of intercession. Some orders have extended their work to overseas mission fields.

For additional information see *The Constitution and Canons of the Episcopal Church*, Of Religious Communities, *The Episcopal Church Annual*, or write the communities themselves.

THE ORDER OF DEACONESSSES

1871, 1889 One of the first steps in establishing the Order of Deaconesses in the United States was the report of the Committee on the State of the Church to the General Convention of 1871. After long discussion, in several successive General Conventions, the Canon "Of Deaconesses," was finally adopted in 1889. (See *Constitution and Canons of the Protestant Episcopal Church*, Canon 24.)

THE GIRLS' FRIENDLY SOCIETY

1877 The Girls' Friendly Society was first established in England. It was founded in America in 1877. It is an organization of the Episcopal Church for girls of every race and faith, of every type and interest, in large cities and small rural communities. The GFS helps girls build sound bodies,

alert minds, creative relationships, and spiritual strength. It is organized for junior girls from seven to fourteen years and for teenagers from fourteen to twenty-one years. It prepares for future participation in the adult women's program in the Church. For additional information write to the Girls' Friendly Society of the U.S.A., 345 East 46 St., New York 17, N. Y.

THE ORDER OF THE DAUGHTERS OF THE KING

- 1885 The order developed from a senior Bible class for women in the Church of the Holy Sepulchre in New York. It observes two rules: of prayer and service. Its object is the spread of Christ's Kingdom, especially among women, and the strengthening of the spiritual life of the Church. For further information write The Daughters of the King, Room 1205, Metropolis Building, 31 Union Square West, New York 3, N. Y.

THE WOMAN'S AUXILIARY BEGINS

- 1871 The inauguration of the Woman's Auxiliary was made possible through action of the General Convention of 1871
- 1872 The Woman's Auxiliary to the Board of Missions was declared organized at a regular meeting of the Board in October. Miss Mary Emery was appointed Secretary. Seventy-five parochial secretaries were soon in correspondence with Miss Emery. The first diocesan organization was formed by the Bishop of Long Island.
- 1873 The first report of the Woman's Auxiliary was printed.
- 1874 The Board of Missions reported to the General Convention of this year, "The Woman's Auxiliary, a new department of the Board of Missions, organized since the last General Convention, aids the work of the different depart-

ments of the Board by means of parochial, city, country, and diocesan associations of ladies, formed for the purpose of raising money, forwarding boxes, and otherwise helping on the mission of the Church."

The first general meeting of the Woman's Auxiliary was held, with sixty-six women present from five dioceses. Annual general meetings were held for four succeeding years.

- 1876 Miss Mary Emery resigned. By this time thirteen diocesan branches of the Woman's Auxiliary had been established. Miss Julia Chester Emery was appointed Secretary of the Woman's Auxiliary.
- 1880 The first Triennial Meeting was held. Miss Emery served the Auxiliary for forty years. During this time strong foundations were laid for future years of usefulness and growth.
- 1889 The United Offering was inaugurated at the Triennial Meeting.
- 1916 Miss Julia Chester Emery retired. At the time of her retirement there was a branch of the Woman's Auxiliary in every diocese and missionary district of the Church. Miss Grace Lindley was appointed Executive Secretary. A Committee on the Organization of the Woman's Auxiliary was appointed at the Triennial Meeting. This committee recommended that in the event of the organization of a National Council, the Woman's Auxiliary request that they become auxiliary to that body.
- 1919 The Triennial Meeting adopted this resolution: "If Canon 58 (the present Canon 4) be adopted, that we become an auxiliary to the executive committee thus created, and, as that committee is to control religious education and social

service as well as missions, they should also become part of our work."

The first National Executive Board was elected.

The United Offering was designated the United Thank Offering.

1920 At the February, 1920, meeting of the National Council, the Woman's Auxiliary was recognized by the Council as an auxiliary.

1921 *Jubilee Year.* The Emery Fund was established. The income on this fund provides special opportunities for missionaries on furlough. In accordance with Miss Emery's wish the fund has never been closed, and is enlarged from time to time through gifts from diocesan groups.

The five fields of service were particularly stressed at this time.

1922 The Bishop Tuttle Memorial, to provide training centers for women Church workers, was raised as a special gift during the Triennium, 1922-1925. This gift made possible the Bishop Tuttle School in Raleigh, N. C., and the National Council Training Center at Windham House, New York. (Tuttle School Building has been transferred to St. Augustine's College, and the training program combined with that of Windham House.)

At the Triennial Meeting a program of field work was inaugurated.

A representative of the Girls' Friendly Society was made a member of the National Executive Board.

1925 The Corporate Gift was the Special for the Triennium, 1925-1928. Six projects were chosen from the Advance Work Program of the Church: St. Agnes' School, Kyoto, Japan; St. Timothy's Hospital, Cape Mount, Liberia; Holy Trinity Cathedral, Port-au-Prince, Haiti; the Church of

the Resurrection, Baguio, P. I.; St. Mark's School, Nenana, Alaska; and the Church of the Nazarene, Livramento, Brazil. This gift was oversubscribed by more than twenty-two thousand dollars.

Deep concern was shown at the Triennial Meeting for the training of women missionaries and for an adequate salary scale. Diocesan organizations were urged to a concern for parish and diocesan women workers, and for missionaries' children at school in this country.

1928 The Corporate Gift of 1928-1931 (to be raised by Epiphany, 1930) was given for a church in the Dominican Republic; a water supply for the mission at Ethete, Wyoming; a church at Mt. Hope, Canal Zone; and a boys' dormitory at Christ School, Western North Carolina.

The Triennial Meeting recommended the use, for the first time, of the United Thank Offering for the salaries of women college workers.

Committees on recruiting were recommended in all dioceses. Each diocesan group was urged to keep in close touch with Church training centers.

1931 There developed at this time a growing emphasis on a unified program for women's work in the Church.

Emphasis was put on women making a wider contribution to the work of the Church, and of the increased enlistment of young women in the organized work of the women of the Church.

A representative of the Church Mission of Help (later renamed Episcopal Service for Youth) was made a member of the National Executive Board.

1934 The Triennial Meeting approved of the use of the United Thank Offering for the training and employment of qualified women nationals.

Four women were first nominated by the Triennial Meeting to General Convention for membership on the National Council.

A representative of the Church Periodical Club was made a member of the National Executive Board.

1937 The Triennial Meeting, noting that "in some parishes women are eligible to serve on vestries, and in some dioceses women can be elected as deputies to diocesan conventions," went on record as "supporting the representation of women in parish and diocesan conventions."

1940 The Triennial Meeting again emphasized the importance of a unified parish program.

Miss Grace Lindley retired after serving several years as junior secretary and for twenty-four years as Executive Secretary. Under her guidance the work of the Woman's Auxiliary developed in breadth and depth, and drew closer to its ideal of service to all the women of the Church.

Miss Margaret I. Marston (later to become Mrs. Arthur M. Sherman) was appointed Executive Secretary.

A representative of the Daughters of the King was made a member of the National Executive Board.

1943 The designation United Thank Offering Worker in relation to women missionaries was eliminated, the salary item in the Offering henceforth to be used toward the salaries of all women missionaries, the National Executive Board to approve such appointments.

Gifts of cash and clothing by the Supply Department to active missionary clergy discontinued in the belief that plans should be made for increase in salaries. This coincided with the recommendation by General Convention for an increase of minimum clergy salaries.

The National Executive Board was instructed to study

the question of women's participation in the work of General Convention and report to the 1946 Triennial Meeting.

1946 The National Executive Board reported on their study of women's participation in the work of General Convention, and a resolution was passed and sent to General Convention asking that the word *laymen* in the Constitution, Canons, and other official documents of the Church be interpreted to mean laywomen as well as laymen.

The Triennial Meeting also called upon the women of the Church to prepare themselves to cooperate fully in all types of work open to the laity of the Church.

1949 The Triennial Meeting reaffirmed its resolution of 1946 on the participation of women in the work of General Convention.

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- 1949 The Triennial Meeting reaffirmed its resolution of 1946 on the participation of women in the work of General Convention, and resubmitted the resolution to the House of Clerical and Lay Deputies. A joint commission was formed to study this question during the Triennium of 1949-1952.

- 1952 The most significant action of the 1952 Triennial Meeting was the adoption of a statement on Christian Citizenship and Social Responsibility.

The Woman's Auxiliary has continued to deepen and expand its work: stressing the five fields of service, emphasizing and developing a unified program for women's work, and cooperating in a total parish program.

The present day answer to the question, *What is the Woman's Auxiliary?* would be:

"The Woman's Auxiliary to the National Council is an international, interracial fellowship of the women of the Church organized for service to the Church in every phase of its life and all fields of its activity."