

MINUTES OF
THE TRIENNIAL MEETING
OF
THE WOMAN'S AUXILIARY
OF THE
NATIONAL COUNCIL
BOSTON, MASSACHUSETTS
1952

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M I N U T E S
of the
T R I E N N I A L M E E T I N G
of the
W O M A N ' S A U X I L I A R Y
to the

NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH IN THE USA
Boston, Massachusetts
September 8 - September 19, 1952

Fisher, Mrs. George
Freed, Mr. Rogerick
Given, Mr. William E.
Gray, The Rt. Rev. Walter
Griffith, Mrs. Charles
Haskell, Mrs. W. Burdick
Karpman, The Rev. Graham
Kellin, Miss Nellie

Theme:
CREATE AND MAKE NEW OUR HEARTS AND MINDS

Moore, The MRS. ALFRED M. CHAPMAN, Presiding Officer
Ransom, MRS. DAVID R. WEST, Assistant Presiding Officer
Sawada, Madam
Seymour, Deaconess Evelyn
Staubing, MRS. ARTHUR M. SHERMAN, Executive Secretary
Trotter, The Rev. Jesse W.
Woo, Mrs. Nancy

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MINUTES OF THE TRIENNIAL MEETING
WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL
BOSTON, MASSACHUSETTS

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America was declared open by the Presiding Officer, Mrs. Alfred N. Coakley. This first business meeting opened with devotions led by the Chair; the Triennial joined in singing "Hail Up, O Men of God"; then followed prayers that the Holy Spirit capture our hearts and minds through our work here and beyond.

The Chair presented Mrs. Norman H. Cochring, President of the Hostess Auxiliary, who welcomed the Triennial to this "quaint city".

The Chair called for Mrs. Lucy Arroyo of Puerto Rico, to respond. Sister Julia Margaret of Puerto Rico came forward to speak in place of Mrs. Arroyo.

MINUTES OF THE TRIENNIAL MEETING
of the
WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL
BOSTON, MASSACHUSETTS
September 8 - September 19, 1952

MONDAY MORNING, September 8, 1952

At 11:05 the ^{Twenty}~~Fifty~~ Seventh Session of the Triennial Meeting of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church in the United States of America was declared open by the Presiding Officer, Mrs. Alfred M. Chapman. This first business meeting opened with devotions led by the Chair; the Triennial joined in singing "Rise Up, O Men of God"; then followed prayers that the Holy Spirit capture our hearts and minds through our work here and beyond.

The Chair presented Mrs. Norman D. Goehring, President of the Hostess Auxiliary, who welcomed the Triennial to this "quaint city".

The Chair called for Mrs. Lucy Arroyo of Puerto Rico, to respond. Sister Julia Margaret of Puerto Rico came forward to speak in place of Mrs. Arroyo.

September 8, 1952

The Chair then introduced her Assistant Presiding Officer, Mrs. David R. West.

The Executive Secretary of the Woman's Auxiliary, Mrs. Arthur M. Sherman, was presented; Mrs. Sherman in turn introduced her secretarial staff:

Miss Edna B. Beardsley - United Thank Offering

Miss Avis E. Harvey - Education

Miss Ellen B. Gammack - Personnel

Miss Dorothy Stabler - Supply and Christian Social Relations

Mrs. Harold S. Clark, Chairman of the Credentials Committee, was called to give her first report, following which the Chair declared a quorum present.

Mrs. Dale Osborn, Chairman of Dispatch of Business, gave the Order of the day.

The Roll Call was conducted by the Executive Secretary and showed 481 delegates present from 98 dioceses and missionary districts, with 83 dioceses and missionary districts having five or more delegates present.

September 8, 1952

Alabama - 5	Eau Claire - 5
Alaska - 5	Erie - 3
Albany - 5	Florida - 6
American Churches in Europe - 1	Fond du Lac - 5
Arizona - 5	Georgia - 6
Arkansas - 5	Haiti - 1
Atlanta - 6	Harrisburg - 5
Bethlehem - 5	Honolulu - 5
Brazil - 2	Idaho - 4
California - 5	Indianapolis - 5
Central New York - 5	Iowa - 5
Chicago - 6	Kansas - 5
Colorado - 5	Kentucky - 6
Connecticut - 6	Lexington - 5
Cuba - 1	Liberia - 2
Dallas - 5	Long Island - 6
Delaware - 5	Los Angeles - 6
Dominican Republic - 0	Louisiana - 5
East Carolina - 6	Maine - 5
Eastern Oregon - 5	Maryland - 6
Easton - 5	Massachusetts - 6

September 8, 1952

Mexico - 1	Olympia - 5
Michigan - 6	Oregon - 5
Milwaukee - 5	Panama Canal Zone - 4
Minnesota - 5	Pennsylvania - 6
Mississippi - 6	The Philippines - 4
Missouri - 5	Pittsburgh - 5
Montana - 5	Puerto Rico - 2
Nebraska - 5	Quincy - 5
Nevada - 4	Rhode Island - 5
Newark - 5	Rochester - 5
New Hampshire - 5	Sacramento - 5
New Jersey - 6	Salina - 5
New Mexico & Southwest Texas - 5	San Joaquin - 5
New York - 6	South Carolina - 6
North Carolina - 6	South Dakota - 5
North Dakota - 5	South Florida - 6
North Texas - 5	Southern Ohio - 6
Northern Indiana - 5	Southern Virginia - 6
Northern Michigan - 5	Southwestern Virginia - 5
Ohio - 6	Spokane - 4
Oklahoma - 5	Springfield - 4

September 8, 1952

Tennessee - 6	West Missouri - 5
Texas - 6	West Texas - 5
Upper South Carolina - 6	West Virginia - 5
Utah - 5	Western Massachusetts - 5
Vermont - 5	Western Michigan - 5
Virginia - 5	Western New York - 5
Virgin Islands - 1	Western North Carolina - 6
Washington - 6	Wyoming - 2

CREDENTIALS
The National Executive Board

The Provincial Presidents

The Executive Secretary presented the following overseas guests:

Miss Mary Ihara from Japan

Miss Shizu Nomura and Miss Tamae Kataoka

Miss Ling Chuan Yeh from China

Mrs. F. H. Huang from the Philippines

Mrs. Helen Adisesiah and Miss Protima Mundle from India

Miss Elena Aponte from Puerto Rico

September 8, 1952

The Chair called for "hands" of those for whom this was their first Triennial Meeting; from the platform they seemed to be in the majority.

Overseas delegates were then requested to stand.

The Chairmen of Committees for the Triennial Meeting were called to the platform.

IN MEMORIAM
CREDENTIALS

Mrs. Harold S. Clark, Chairman	Massachusetts	I
Mrs. James W. F. Carman, Vice Chairman	Arizona	VIII
Mrs. Solon E. Baker	Maryland	III
Mrs. Calvin N. Warfield	Washington	III
Mrs. J. C. Gilliland	Mississippi	IV
Mrs. H. R. Noer	Milwaukee	V
Mrs. Arthur M. Sherman, ex-officio		

DISPATCH OF BUSINESS

Mrs. Dale Osborn, Chairman	Southern Ohio	V
Mrs. F. King Verleger, Vice Chairman	California	VIII
Mrs. Mainert Peterson	Panama Canal Zone	II
Mrs. Arthur J. Simpson	New York	II
Miss Mary Simpson Goggin	New Mexico and Southwest Texas	VII
Mrs. Roger Kingsland, ex-officio		
Mrs. Arthur M. Sherman, ex-officio		

September 8, 1952

RULES OF ORDER

Mrs. Winfred Douglas, Chairman	Colorado	VI
Mrs. Charles Dengler, Vice Chairman	Michigan	V
Mrs. John A. Ort	Western New York	II
Mrs. Edward D. Flynn	Harrisburg	III
Mrs. Robert B. Olney	Upper S. Carolina	IV
Mrs. Samuel Bowditch	Utah	VIII

IN MEMORIAM

Mrs. John D. Plant, Chairman	Connecticut	I
Mrs. Geoffrey C. Hazard, Vice Chairman	Long Island	II
Mrs. Henry P. Taylor	Virginia	III
Mrs. Gertrude Green	Georgia	IV
Mrs. Morrison Wilson	Kentucky	IV
Mrs. Ralph McBain	Northern Michigan	V
Mrs. Walter Y. Whitehead	South Dakota	VI
Mrs. Robert Hatch	West Missouri	VII
Mrs. Milton Farmer	California	VIII
Miss Hazel Morrison, Missionary	Eastern Oregon	VIII

NOMINATIONS

Mrs. A. M. K. Maldeis, Chairman	New Jersey	II
Mrs. Paul Kerr, Vice Chairman	Northern Indiana	V
Mrs. Russell L. Davenport	Western Mass.	I
Miss Emily Hall	Southern Virginia	III
Mrs. Jasper Nichols	Pennsylvania	III
Mrs. M. E. Nellums	Tennessee	IV
Mrs. L. M. Thorburn	Minnesota	VI
Mrs. T. E. Lundy	Dallas	VII
Mrs. Arthur H. Peat	Olympia	VIII

September 8, 1952

ELECTION NATIONAL EXECUTIVE BOARD

Mrs. Bertram A. Warren, Chairman	Spokane	VIII
Mrs. Carroll Harrington, Vice Chairman	Rhode Island	I
Mrs. T. Spencer Knight	Rochester	II
Mrs. William T. Brown	Erie	III
Mrs. Lottie J. Crowther	Georgia	IV
Mrs. Helen J. Leudeking	Indianapolis	V
Mrs. C. H. Adee	Nebraska	VI
Mrs. Jesse R. Prichard	Kansas	VII
Mrs. Clarence C. Swett	Nevada	VIII

ELECTION NATIONAL COUNCIL

Mrs. L. A. Osborn, Chairman	West Virginia	III
Mrs. Herbert Cox, Vice Chairman	Ohio	V
Mrs. Royal Boston, Jr.	Maine	I
Mrs. John Mulcare	Long Island	II
Mrs. Richard H. Lee	Southwestern Va.	III
Mrs. Lewis R. Graham	Louisiana	IV
Mrs. Robert Taylor	Montana	V
Mrs. J. M. Moore, Jr.	Texas	VII
Mrs. Blaine B. Coles	Oregon	VIII

COURTESY

Mrs. Joseph Davis, Chairman	San Joaquin	VIII
Mrs. Ralph T. Lynch, Vice Chairman	Bethlehem	III
Mrs. Oscar W. Crite	Massachusetts	I
Mrs. Clinton McLane	New Hampshire	I
Mrs. Peter Malevsky-Malevitch	Albany	II
Mrs. Harry C. Walker	East Carolina	IV
Mrs. W. H. Couture	Eau Claire	V
Mrs. Gilbert R. Horton	North Dakota	VI
Mrs. Eugene Warren	Arkansas	VII
Miss Marion E. Davis, Missionary	The Philippines	VIII

September 8, 1952

Rules of Order - 1952

September 8, 1952

Rule 1 - Meetings

POLICY AND PROCEDURE - REFERENCE

Mrs. Irwin Hyatt, Chairman	Atlanta	IV
Mrs. Don Denning, Vice Chairman	Eastern Oregon	VIII
Mrs. Stanley Hawley	Connecticut	I
Mrs. William Cole	Central New York	II
Mrs. Ernest May	Delaware	III
Mrs. Frank M. Ladd, Jr.	Alabama	IV
Mrs. E. T. Rowland	Chicago	V
Mrs. I. E. Corthell	Wyoming	VI
Mrs. Paul E. Rutledge	Missouri	VII
Deaconess Evelyn E. Seymour, Missionary	Salina	VIII

POLICY AND PROCEDURE - UNITED THANK OFFERING

Mrs. John Foster, Chairman	West Texas	VII
Mrs. Walter J. Matherly, Vice Chairman	Florida	IV
Mrs. Charles L. Park	Vermont	I
Miss Kathryn Bryan, Missionary	Haiti	II
Mrs. Harold H. Quick	Newark	II
Mrs. Marmaduke Tilden	Pennsylvania	III
Mrs. Louise Foster	Tennessee	IV
Mrs. Henry H. Tufts	Fond du Lac	V
Miss Olive Adams	Iowa	VI
Miss Louise Blake, Missionary	Wyoming	VII
Mrs. St. Elmo L. Coombs	Los Angeles	VIII

Mrs. Winfred Douglas, Chairman of the Rules of Order Committee, presented the Rules of Order for the Triennial Meeting, and moved their adoption. Adopted.

September 8, 1952

RULES OF ORDER - 1952

Rule 1 - Meetings

The Triennial Meeting shall be opened each day with prayer.

Rule 2 - Committees

All committees shall be appointed by the Presiding Officer unless otherwise ordered.

Standing Committees for the Triennial Meeting shall be announced at the first business meeting, and substitute appointments for all committees shall be announced by the Presiding Officer as necessary.

All meetings of Committees shall be held at times other than during the regular business meetings.

Instructions to Committees shall be approved by the Presiding Officer and distributed to each member.

Reports of Committees shall be typewritten.

Rule 3 - Resolutions

All resolutions shall be in writing, preferably typewritten, and signed by the mover with the name of her diocese.

Resolutions shall be presented during the first two days of the Triennial Meeting.

The order of the day shall include a limited time for the presentation of resolutions.

Resolutions may, at the discretion of the Presiding Officer, be presented by title only, and on motion of the House shall be referred to the proper Committee. Three (3) copies of such resolutions must be prepared, one each for the Presiding Officer, the Executive Secretary, and the Chairman of the Committee to which the resolution is referred.

No resolution regarding requests for United Thank Offering grants shall be referred to the United Thank Offering Committee later than noon of the day following presentation of the United Thank Offering.

September 8, 1952

No new resolutions shall be referred to Committees later than noon of the second day before the final meeting, Wednesday, September 17.

All resolutions too late to be referred to Committees shall require a 2/3 vote of the House before they can be brought to the floor for consideration. Failing a 2/3 vote, they may be referred to the National Executive Board on recommendation of the Policy and Procedure Committee of Reference. The Committees shall recommend suitable action to be taken by the Triennial Meeting on all resolutions referred to them, except those which the Committees, by a 2/3 vote of their members, may decide not to report.

Committees shall report by title those resolutions which they reject. This shall be done not later than noon of Wednesday, September 17.

The Triennial Meeting, by a majority vote, may order a Committee to report out a resolution that the Committee has rejected.

Copies of all resolutions to be brought before the House by Committees, with or without recommendations, shall be distributed, if possible, at the meeting preceding the one at which the resolution is to be presented.

Any Committee may introduce resolutions proposed by the Committee itself.

Rule 4 - Motions

All principal motions shall be in writing, signed by the name of the mover and the seconder with the names of their respective dioceses.

Motions incidental to the routine of the session need not be in writing.

Rule 5 - Privilege of the Floor

A delegate who secures the floor must give her name and the name of the diocese she represents before speaking.

September 8, 1952

No member may speak more than once nor longer than two minutes to the same question, except by special permission of the House, and this permission shall require a 2/3 vote without debate; except that it is provided that anyone presenting a subject shall have the privilege of closing the discussion upon that subject.

The Presiding Officer may grant to the women members of the National Council privilege of the floor when matters pertaining to the work of the Council are under discussion.

Rule 6 - Timekeepers

Timekeepers for every meeting shall be appointed by the Committee on Dispatch of Business in consultation with the Presiding Officer. They shall signal the speaker when the time limit in debate is reached, having given a 30-second warning. They shall also, on instruction by the Committee on Dispatch of Business, signal any other speaker when the time limit is reached, having given warning.

Rule 7 - Voting

Voting shall be by individual delegates, except when a vote by diocese is called for by three diocesan branches. Elections shall be by ballot, each diocese having one vote.

If the vote of any delegation is not unanimous, the vote of the majority of the delegates present determines the vote. If the vote of the delegation is a tie, the vote counts as a blank.

Rule 8 - Substitutions for Delegates

A delegate unable to serve for the remainder of the Triennial Meeting may be replaced by a duly elected alternate, or by a visitor, if no alternates are present, whose name shall have been accepted by the Credentials Committee. The name shall be sent at once to the Executive Secretary with the name of the person being replaced. Visitors should not be substituted for delegates after September 15.

September 8, 1952

Rule 9 - Alternates

Alternates shall have a seat in the Triennial Meeting, but no voice or vote.

Rule 10 - Authority

Robert's RULES OF ORDER (REVISED) shall be the authority in all parliamentary procedure.

The Chair presented the Chairman of the Executive Board of the Woman's Auxiliary, Mrs. Theodore Wedel, who summarized the work of the Board, and indicated that the primary task of the past year had been the preparation of the program for this Meeting.

Mrs. Wedel announced that the Executive Board had unanimously nominated for reappointment by the Presiding Bishop as Executive Secretary of the Woman's Auxiliary for the next Triennium, Mrs. Arthur M. Sherman. This was greeted with applause.

The Program for this Triennial Meeting was formally presented by Mrs. Wedel, who moved its acceptance. Adopted.

Mrs. Wedel then presented the two other Board Chairmen who have served during this Triennium:

Mrs. Edward G. Lasar
and
Mrs. Rollin T. Chamberlin

Mrs. Chamberlin summarized the accomplishments of the Board.

September 8, 1952

The Executive Secretary was called to speak in behalf of the Staff, presenting the printed report, PARTNERS IN FELLOWSHIP. This was followed by a few announcements by the Executive Secretary; and introduction of the Assistant Secretary, Miss Mildred Capron.

The Executive Secretary then presented two Resolutions by title: the Tentative Budget for the United Thank Offering, and a Statement on Christian Citizenship and Social Responsibility.

By acclaim, consent was given the Chair to refer these two resolutions to the proper committees.

TENTATIVE UNITED THANK OFFERING BUDGET

Estimated Triennial Offering \$2,400,000.00

The Budget

I. Pension Funds - Capital Accounts

A. Addition to Ida W. Soule Pension Fund	\$ 200,000.00
B. Toward Grace Lindley Pension Fund for Native Women Workers	<u>50,000.00</u>
	\$ 250,000.00

II. Toward the Program of the National Council

A. Toward salaries of women missionaries	\$ 850,000.00
B. Salaries for new work	36,000.00
C. Scholarships and Training Centers	100,000.00
D. Allowances - (Medical, dental, travel, outfit, etc. Overseas	\$90,000.00
Home	10,000.00
	100,000.00
E. To supplement Income from Ida W. Soule Pension Fund	50,000.00
F. Toward Personnel Bureau	<u>18,000.00</u>
	\$1,154,000.00

September 8, 1952

III. Specials - Capital Gifts

A. St. Luke's Hospital, Manila, P. I.	\$	150,000.00
B. Japan International Christian University		8,000.00
C. Chapel, St. Margaret's House, Berkeley, Calif.		35,000.00
D. Other New Buildings		450,000.00
E. To Retiring Fund for Deaconesses, Inc.		50,000.00
		<hr/>
	\$	693,000.00

IV. Specials - Support of Church Work

A. Equipment for women missionaries		
1. Work Budgets	\$	30,000.00
2. General Equipment		6,000.00
3. Cars		30,000.00
		<hr/>
B. Repair and Equipment of Buildings	\$	75,000.00
C. Visual Aids for promoting Offering		2,000.00
		<hr/>
	\$	143,000.00

V. Specials - Support of Cooperative Missionary Projects

A. Women's Christian College, Madras, India		
1. Annual support	\$2,000.00	\$ 6,000.00
2. To equip Science laboratories		10,000.00
		<hr/>
B. St. Christopher's Training College, Madras, India -- Annual support	\$ 500.00	1,500.00
		<hr/>
C. Christian Medical College, Vellore, India		
1. Annual support	\$2,000.00	6,000.00
2. For development program		5,000.00
		<hr/>
D. Delhi School of Social Work, India		
Annual support	\$ 500.00	1,500.00
		<hr/>
E. United Board for Christian Colleges in China, Inc., for Overseas Chinese students		
Annual support	\$2,000.00	6,000.00
		<hr/>
F. American Leprosy Mission, Inc.		1,000.00

September 8, 1952

G. McAll Mission, France		\$ 1,000.00
H. Migrant Work in U.S.A. Annual Support	\$3,333.33	10,000.00
I. Work with Sharecroppers Annual Support	\$1,000.00	3,000.00
J. American Bible Society		3,000.00
K. Christian Literature		
Comm. on World Lit. & Christian Literature -- Annual Support	\$2,000.00	6,000.00
LISTEN		750.00
Comm. on Christian Lit. for Women & Children		750.00
		<hr/>
		\$ 61,500.00
VI. Specials - Discretionary		<hr/>
		98,500.00
		<hr/>
		<u>\$2,400,000.00</u>

STATEMENT ON CHRISTIAN CITIZENSHIP AND SOCIAL RESPONSIBILITY

Prepared by the National Executive Board
For presentation to the Triennial Meeting

We believe that it is the truth "that God is concerned in everything that affects man. Christ is Lord of all. The Church cannot withdraw into a corner to deal with a private specialty called religion, and leave vast areas of human life outside its concern."*

"We believe that Christians generally are called by God to take their part in the life of the world, and through the power of God's grace to transform it."**

* The Social Responsibility of the Christian and of the Church - Angus Dun
** Resolutions of the Lambeth Conference, 1948 (No. 40)

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Therefore, we believe that, as women of the Church, it is our duty to help to create a sense of moral integrity and the will to apply Christian principles in the economic, social, and political order.

We believe the forces of evil are powerful and well organized. As Christian citizens we must therefore prepare ourselves through prayer, study, and discipline for aggressive action to combat these forces.

Therefore, we believe that, during the triennium, it is imperative for the women of the Church to inform themselves, to develop convictions and to exert their influence in the light of Christian principles with reference to issues such as the following:

The responsibility of the United States for support of and participation in the United Nations and its various specialized agencies, such as UNESCO, the World Health Organization, the United Nations International Children's Emergency Fund

Development of world government

Economic and technical assistance to underprivileged and underdeveloped areas of the world to help them raise their standards of living

Resettlement of homeless people of the world

Protection of our freedoms against threats from within and without

Extension of human rights to all, both at home and abroad

And furthermore, we believe that it is the duty and privilege of every Church woman to be a conscientious and intelligent voter. "It is the essence of democracy that the people decide on policy. It is the peril of democracy that they decide in ignorance."

* * *

At 12:35 P. M. the Chair recessed the first session, to reconvene at 2:30 P. M.

MONDAY AFTERNOON, September 8, 1952

The Assistant Presiding Officer, Mrs. David R. West, called to order the second business session of the 1952 Triennial Meeting at 2:35 P. M.

The Chair graciously introduced Mrs. Henry Knox Sherrill, wife of the Presiding Bishop, who led the devotions, and then presented to the house Mrs. Geoffrey Francis Fisher, wife of His Grace the Lord Archbishop of Canterbury. Mrs. Fisher addressed the Triennial with simplicity and sincerity, stressing with great earnestness that "we do not work for the Church but as the Church".

Following Mrs. Fisher's address, the Chair introduced the missionaries, seated on the platform, calling each forward by name and field of work.

Mrs. Theodore Wedel was next called to the platform to conduct an orientation session--or a question and answer period--calling upon Board and Council members: Mrs. Roger L. Kingsland, Mrs. Percy V. Pennybacker, Jr., Mrs. Robert R. Vance, Mrs. Lewis D. Pilcher, Mrs. Rollin T. Chamberlin, Mrs. Sumner Walters, and Mrs. Edward G. Lasar, to reply to the various questions from the delegates. This session proved to be informative, helpful, and delightful.

The Executive Secretary made certain announcements, and then introduced a group now organized as "Professional Women Church Workers."

September 8, 1952

Mrs. Dale Osborn, Chairman of Dispatch of Business, gave instructions regarding announcing Committee meetings, and the procedure to be followed.

The Assistant Presiding Officer introduced Mrs. Charles E. Griffith, who gave a masterly and challenging message to the Triennial.

At 4:34 P. M. the Chair declared the meeting adjourned.

TUESDAY MORNING, September 9, 1952

9:30 A. M. The Triennial attended the joint session of the General Convention.

TUESDAY AFTERNOON, September 9, 1952

Mrs. Alfred M. Chapman, Presiding Officer, opened the third business session of the Triennial Meeting at 2:30.

The meeting began with the singing of the hymn, "Ten Thousand Times Ten Thousand," with Mrs. Goehring at the piano and Mrs. Perry leading.

Mrs. Bentley, wife of Bishop Bentley, conducted devotions.

The Chair then introduced Dean Trelease of the Cathedral in Honolulu, who brought with him thirteen young Church members from Hawaii, introducing them individually and giving their interesting

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racial backgrounds. The Triennial was then treated to a half-hour of singing and dancing, collectively and individually, a delight to the eye and the ear.

Business of the day was then resumed, Mrs. Osborn giving the order of the day. Timekeepers: Mrs. Stephen R. Collins of Easton, and Mrs. Henry M. Pinner of Southern Virginia.

The minutes of the two previous business sessions were given in an abridged form by the Executive Secretary.

The Chair introduced Mrs. Arroyo of Puerto Rico.

Mrs. Clark then reported on Credentials.

The Chair called for Resolutions; nine (9) were presented by title and referred by the Chair to the Committee of Reference:

- (1) Relating to Production of Educational Material, Preceding the Advent of Christian Living Team in a Diocese--by Mrs. James G. Ludwig of Pennsylvania
- (2) Production of Missionary Educational Material--by Mrs. James G. Ludwig of Pennsylvania
- (3) Regarding Pre-Triennial Information--by Mrs. Willard L. Miller of Oklahoma
- (4) On Work Books--by Mrs. T. E. Lundy of Dallas
- (5) Re Washington Cathedral Facilities and Publicity--by Mrs. Herbert J. Cox of Ohio
- (6) Re Support of the Creation of a Commission on Alcoholism--by Mrs. Blaine B. Coles of Oregon
- (7) Re Tradition of the Protestant Episcopal Church--by Mrs. William T. Brown of Erie

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- (8) Re Seat, Voice and Vote for Women in General Convention--by Mrs. William T. Brown of Erie
- (9) Re Election of Minorities Within Regular Five Delegates--by Mrs. Arthur M. Sherman for the Woman's Auxiliary of Episcopal Church Workers

Mrs. Dale Osborn here made further announcements. Then the Chair introduced Mrs. Francis O. Clarkson of the Executive Board, who had planned the Orientation Session.

Mrs. Percy V. Pennybacker, Jr., briefly introduced the tentative United Thank Offering Budget to be studied by the sixteen group sessions.

Miss Marguerite Atwood made announcements regarding transportation to the United Thank Offering Service at the Boston Garden.

Mrs. John D. Plant of Connecticut presented a Memorial Resolution in tribute to Dean Sprouse. This was read in full, followed by prayers:

WHEREAS, The Very Reverend Claude Willard Sprouse brought his varying talents to the service of the Church and spent time and effort and resources with untiring devotion in that service; and

WHEREAS, his strength of character and personality meant much to all who knew him, and equally as much to many others who felt his influence; and

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WHEREAS, his faithfulness to duty, his loyalty to the Church, and his love for his fellowman was an inspiration;

THEREFORE, BE IT RESOLVED, THAT the women of the Triennial Meeting of the Woman's Auxiliary express their appreciation for him who brought all he had to the Church of his obedience; and note in sympathy their keen realization of the loss through his death to his family and to the Church Militant;

AND FURTHER, may these resolutions be resolved in the knowledge of Him which alone is eternal life and in the assurance of continued fellowship in God.

At 3:45 the Chair declared this business session adjourned.

WEDNESDAY MORNING, September 10, 1952

9:30 A. M. The Triennial attended the joint session of the General Convention.

WEDNESDAY AFTERNOON, September 10, 1952

2:30 - 5:00 Triennial Delegates attended Conferences on the United Thank Offering Budget.

THURSDAY MORNING, September 11, 1952

8:00 Corporate Communion and Presentation of the United Thank Offering.

THURSDAY AFTERNOON, September 11, 1952

The fourth business session of the Triennial Meeting was called to order by the Presiding Officer at 2:30.

Devotions were opened with the hymn, "I Love Thy Kingdom, Lord," with Mrs. Mainert Peterson of Panama at the piano; prayers were led by Mrs. G. Russel Hargate.

Mr. Roderick French, Chairman of the National Youth Convention, addressed the Meeting.

The Chair then spoke on behalf of Miss Edna B. Beardsley, United Thank Offering Secretary, and the Staff, commending the beautiful United Thank Offering Service with a great measure of thanks, also, to the Hostess Diocese and their Pages.

The Order of the Day was then presented by Mrs. Dale Osborn, Chairman of the Dispatch of Business Committee.

The Executive Secretary gave a resume of the Minutes of the third session.

The Credentials Report was presented by Credentials Committee Chairman, Mrs. Harold S. Clark of Massachusetts:

Accredited Delegates	478	
Board members, not delegates	19	
Provincial Presidents, not delegates	3	
Presiding Officer and Assistant Presiding Officer	<u>2</u>	502
Women members of National Council		4

September 11, 1952

The Diocese of Tennessee, by Mrs. M. E. Nellums, presented a Resolution by Title re the purchase of a new plane for Bishop Gordon of Alaska.

The Parliamentarian, Miss Mary Simpson Goggin of New Mexico and Southwest Texas, was called to read Sections of the By-laws applying to Nominations (Sec. 5, paragraphs B & C).

The Report of the Nominating Committee was presented by Mrs. A. M. K. Maldeis of New Jersey, Chairman of the Nominating Committee. First the names of 18 nominees to the National Executive Board were read:

Mrs. Robert M. Adams	Minnesota
Mrs. Shubael T. Beasley	Tennessee
Mrs. St. Elmo L. Coombs	Los Angeles
Mrs. Lawrence Dorsey	Indianapolis
Mrs. Leo F. Dwyer	Rochester
Mrs. Evans Hammond	California
Mrs. Irwin T. Hyatt	Atlanta
Mrs. Richard Little	Bethlehem
Mrs. Richard T. Loring	Massachusetts
Mrs. James S. McCulloh	New York
Mrs. Harold R. Moulton	Western Massachusetts

It was announced by the Chair that the Elections will be held at the Monday afternoon (September 15) session.

September 11, 1952

Mrs. Harold R. Noer	Milwaukee
Mrs. Percy V. Pennybacker, Jr.	Texas
Mrs. C. G. Perry	Nebraska
Mrs. Henry MacRae Pinner	Southern Virginia
Miss Louise Fontaine Powers	Virginia
Mrs. W. F. Tighe	Michigan
Mrs. Paul F. Turner	Delaware

The Chair then called for any additional nominations from the floor. None were nominated. Polls were closed by acclamation.

Mrs. Maldeis then read the names of the ten (10) nominees to the National Council:

Mrs. Alfred Madison Chapman	Pennsylvania
Mrs. Rollin T. Chamberlin	Chicago
Mrs. Francis O. Clarkson	North Carolina
Mrs. Clifford C. Cowin	Ohio
Miss Anne Guthrie	New York
Mrs. Roger L. Kingsland	West Virginia
Mrs. Edward G. Lasar	Missouri
Mrs. Samuel M. Shoemaker	Pittsburgh
Mrs. Southall W. Tate	Louisiana
Mrs. David R. West	Minnesota

It was announced by the Chair that the Elections will be held at the Monday afternoon (September 15) session.

September 11, 1952

The Chair then introduced Miss Katherine Grammer to speak on the work of the Church training centers for women. Miss Grammer in turn introduced Miss Helen Turnbull and Miss Maude Cutler, who told about the problems of recruiting, and the positions which graduates take when they finish their training.

The Chair then told of another distinguished guest in our midst, Mrs. Francis B. Sayre, whom Mrs. Harper Sibley was called upon to introduce. Mrs. Sayre spoke briefly and charmingly, looking ahead to the year she and her husband will spend in Japan, her husband as the Presiding Bishop's personal representative to the Nippon Seikokwai.

The Chair called for Madam Sawada to speak of the work of her orphanage.

Dr. and Mrs. T. L. Sung, formerly of Shanghai, were introduced.

Mrs. James V. Allison, Diocese of Oklahoma, asked for the approval of the summary sent out by Lay members of the Commission on Theological Education. This was seconded. Then a motion was made and passed that the request be tabled until those in Triennial meeting could inform themselves on the contents of the summary.

Mrs. Osborn made a few announcements.

This was followed by a Girls Friendly Society entertainment.

Miss Beardsley was called to announce the amount of the United Thank Offering--\$2,438,193.30, to which \$50,000.00 interest was added, making a total of \$2,488,193.30

The fourth business session adjourned at 4:12 P. M.

Timekeepers: Senorita Carmen Hernandez, Dra., Cuba
Mrs. Chester C. Wells, Western Michigan

FRIDAY MORNING, September 12, 1952

At 9:30 A. M., the Chair opened the Fifth Business Session of the Triennial Meeting.

The Right Reverend Richard S. M. Emrich, Bishop of Michigan, was introduced, and Bishop Emrich gave the first of a series of devotional addresses on THE RENEWAL OF THE CHURCH.

At the close of this address, the business session was adjourned at 10:20 for delegates to attend the Discussion Groups on Christian Citizenship and Social Responsibility.

FRIDAY AFTERNOON, September 12, 1952

At 2:33 P. M., the Assistant Presiding Officer, Mrs. David R. West, called the sixth business session of the Triennial Meeting to order.

Devotional Service - Hymn: ONCE TO EVERY MAN

- Prayers led by Mrs. West

Mrs. Osborn, Chairman of Dispatch of Business, read the Orders of the Day.

The Executive Secretary then gave a resume of the Minutes of the Fourth Business Session.

The Chair announced that there would be a presentation of a Town Meeting, and introduced Dr. Theodore M. Switz as Moderator, with Miss Margaret E. Forsyth and Mr. Jerry Voorhis as speakers on the subject, "HOW CAN THE CHURCH REACH THE HEARTS AND MINDS OF PEOPLE TODAY".

Mr. and Mrs. Dexter Stephens from New Hampshire, in charge of the Bookstore, were introduced, and each spoke briefly.

The Chair asked the house to recognize the delegate from Oklahoma, Mrs. Allison, who brought a motion:

September 12, 1952

THAT the Woman's Auxiliary in the Triennial Meeting assembled approve the summary sent out by Lay Members of the Commission on Theological Education, and

FURTHER MOVED THAT this body urge the membership of both houses of the 1952 General Convention to take positive action to provide adequate funds for Theological Education and to formulate a program of recruitment for the ministry; and

THAT a copy of these two motions be sent to each house immediately. Adopted.

Two resolutions were presented by title and referred to Committees:

- (1) Urging the women of the Church to vote and pray for the November elections. Presented by Mrs. New, W. North Carolina.
- (2) Re purchase of a Central House for Deaconesses. Presented by Mrs. E. T. Rowland, Chicago.

A motion was made and passed by the House, regarding the choice of the next meeting place for General Convention in relation to possible restrictions on minority groups:

September 12, 1952

MOVED THAT the Woman's Auxiliary, in Triennial meeting assembled, calls to the attention of the House of Bishops and the House of Clerical and Lay Deputies, that the Triennial Meeting has within its membership many delegations which include members of minority groups, and that such delegations must be able to stay together and to have their meals together. Since the Woman's Auxiliary cherishes the privilege, which it has always enjoyed of meeting at the same time and place as the General Convention, the Auxiliary respectfully petitions the two houses of the Convention to make sure that any city selected for a meeting of the General Convention be one where all delegates may have unrestricted use of hotels and restaurants.

Presented by
Mrs. Marmaduke Tilden
Diocese of Pennsylvania

Mrs. Peter Malevsky-Malevitch of the Diocese of Albany spoke briefly regarding hearing more of our missionaries speak from the platform.

The Executive Secretary read the following resolution from the House of Bishops regarding the United Thank Offering:

September 12, 1952

WHEREAS, The House of Bishops received, with great joy and deep appreciation, the announcement that the United Thank Offering, presented on September 11, 1952, by the Woman's Auxiliary, amounted to the magnificent sum of \$2,488,193.30;

THEREFORE, BE IT RESOLVED, The House of Bishops expresses to the Woman's Auxiliary their grateful appreciation for this outstanding accomplishment, and for the devoted leadership of the Women of the Church, in parishes and missions throughout the World, which, under God, have made possible this, the largest offering in the history of the United Thank Offering.

Signed by:

The Bishop of Honolulu
The Bishop of Wyoming
The Bishop of Southern Brazil

Attest: S/JOHN H. FITZGERALD
Secretary of the House of Bishops

The Chair declared the meeting adjourned at 4:18 P. M.

SATURDAY and SUNDAY, September 13 and 14, 1952

Saturday morning delegates attended a coffee hour to meet nominees for the National Executive Board and the National Council.

MONDAY, September 15, 1952

At 9:30 A. M., the Presiding Officer, Mrs. Chapman, opened the seventh business session of the Triennial Meeting.

The Right Reverend Richard S. M. Emrich, Bishop of Michigan, gave the second of his Devotional Addresses on THE RENEWAL OF THE CHURCH.

The Executive Secretary made announcements regarding the meetings of the Special Interests Groups.

The business session was adjourned at 10:20 A. M. for delegates to attend the Special Interests Groups.

MONDAY AFTERNOON, September 15, 1952

The eighth business session of the Triennial Meeting was called to order at 2:30 P. M. by the Presiding Officer, and the meeting was opened with the hymn, LEAD US, HEAVENLY FATHER, followed by prayers led by Mrs. Harry S. Kennedy of Honolulu.

Time out for the photographer.

Mrs. Harold S. Clark, Chairman of the Credentials Committee, reported 99 Dioceses and Missionary Districts had representatives present.

September 15, 1952

The Chair announced that the Parliamentarian, Miss Goggin of the Diocese of New Mexico and Southwest Texas, had been called home suddenly, and asked for a volunteer for Parliamentarian for the balance of the Triennial Meeting.

The Chair then announced that the first order of business would be the election of eight members-at-large for the National Executive Board. Ballots were distributed, and votes cast by Diocese or District.

During the counting of the ballots, Mr. William B. Given, of the Episcopal Church Foundation, spoke for the Foundation.

The Executive Secretary then read a resume of the minutes of the sixth business session.

The Presiding Officer introduced the Reverend Jesse M. Trotter, President of the Church Society for College Work, who spoke on behalf of the work of the Society.

Mrs. Theodore Wedel made announcement of the change in one of the speakers for the Vocations Dinner for the evening of the 16th.

The Chair called attention to the presence of four distinguished guests, former Presiding Officers of Triennial Meetings: Mrs. Wilson Johnson, Mrs. Clinton S. Quin, Mrs. Roger Kingsland, and Mrs. Edwin Allen Stebbins, the last named

September 15, 1952

having just returned from a meeting of the World Conference on Faith and Order held in Lund, Sweden, who gave us some of the highlights of this meeting.

Mrs. Irwin Hyatt, Chairman of the Committee on Policy and Procedure - Reference, brought for presentation to the House the resolution supporting the Creation of a Committee on Alcoholism:

WHEREAS, An urgent need exists today for increased consideration and study of alcoholism as a destructive power in society; and,

WHEREAS, the Protestant Episcopal Church is deeply concerned with all forces which undermine the health, morality and family life of the nation;

THEREFORE, BE IT RESOLVED, THAT The Triennial Meeting of the Woman's Auxiliary of the Protestant Episcopal Church, in convention assembled, go on record in support of a resolution to create a Committee on Alcoholism, which is being introduced into the General Convention of the Protestant Episcopal Church. Adopted. (See Pages 37 and 56)

A second resolution was then brought before the House, relative to the National Cathedral and the Woman's Auxiliary:

September 15, Continued

WHEREAS, Washington Cathedral is an important symbol of religion in our Nation's capitol, and therefore, of concern to all Christian Americans; and

WHEREAS, It is an effective mission post, since many who come as sightseers return as worshippers; and

WHEREAS, It has no local congregation and is not supported by the Diocese of Washington, but is dependent upon its friends throughout the country;

THEREFORE, BE IT RESOLVED, THAT the Woman's Auxiliary, in Triennial Meeting assembled, call to the attention of the women of the Church the fact that Washington Cathedral presents an unusual opportunity for Evangelism and Missionary work; and recommends that programs about the Cathedral and its work, gifts to the building and maintenance of the Cathedral, and cooperation with local units of the National Cathedral Association, would be appropriate activities for Woman's Auxiliaries throughout the Church. Adopted.

September 15, Continued

The Executive Secretary next read an invitation from the Presiding Bishop:

"The House of Bishops and the House of Deputies have arranged to meet in Joint Session in Symphony Hall on Wednesday, September 17, at eleven o'clock in the morning to hear the Report of the Joint Committee on Program and Budget.

"It is my pleasure to invite the Triennial Meeting of the Woman's Auxiliary to join with us in this Joint Session."

Henry Knox Sherrill
Presiding Bishop

There followed a motion to accept the invitation. Adopted.

Resolutions by title were called for:

Mrs. Robert M. McKey of the Diocese of South Florida introduced a resolution regarding instructions about the Woman's Auxiliary for Candidates for the Priesthood;

Mrs. Cecil Cantrill of the Diocese of Lexington introduced a resolution regarding Religious Education in Public Schools;

Mrs. F. King Verleger of the Diocese of California introduced a resolution regarding the assignment of delegates to Group Conferences;

Mrs. M. C. Borman of the Diocese of Milwaukee introduced a resolution regarding servicemen and servicewomen;

September 15, Continued

Mrs. John R. Watkins of the Diocese of Michigan introduced a resolution regarding changing the United Thank Offering Budget from a Triennial Budget to an Annual Budget;

Mrs. McCulloh for the Committee on Worship introduced a resolution on Worship and Prayer.

The above resolutions were referred to the proper committees.

Mrs. Gabriel of Oregon moved that a further statement be appended to the Resolution on Alcoholism, as follows:

THEREFORE, BE IT RESOLVED, THAT The Triennial Meeting of the Woman's Auxiliary of the Protestant Episcopal Church, in convention assembled, go on record in support of a resolution to create a Committee on Alcoholism in the Protestant Episcopal Church of the United States, as now introduced into the House of Bishops and the House of Deputies, and pledges its cooperation in carrying out the objectives sought by the Protestant Episcopal Church, to improve the serious problem which now exists in our nation.

This was referred to the Committee of Reference.

September 15, Continued

The report on the election was presented:

Total Dioceses and Missionary Districts voting. . . .96
Necessary for election.49

COUNT OF BALLOTS

Mrs. Robert Adams	31
Mrs. Shubael T. Beasley	52 *
Mrs. St. Elmo L. Coombs	67 *
Mrs. Lawrence Dorsey	72 *
Mrs. Leo F. Dwyer	12
Mrs. Evans Hammond	39
Mrs. Irwin T. Hyatt	71 *
Mrs. Richard T. Loring	15
Mrs. Richard Little	24
Mrs. James S. McCulloh	77 *
Mrs. Harold R. Moulton	44
Mrs. Harold R. Noer	22
Mrs. Percy V. Pennybacker, Jr.	94 *
Mrs. C. G. Perry	77 *
Mrs. Henry MacRae Pinner	23
Miss Louise F. Powers	18
Mrs. W. F. Tighe	11
Mrs. Paul F. Turner	20

The seven indicated above by the asterisk were declared elected. Another vote was necessary to elect the 8th member-at-large.

Ballots were again distributed, and cast; and the ballots were removed for counting.

Mrs. F. King Verleger of California presented a motion regarding sending a message to the House of Deputies and the House of Bishops, urging the adoption of the report of the

September 15, Continued

Department of Religious Education. This was seconded. Discussion ensued, pointing out the fact that the Program and Budget Committee will already have made its recommendation regarding this report, and it would be better to wait until after the Joint Session on Wednesday. Therefore, a motion was made that the resolution be tabled until after this joint session Wednesday morning. Passed.

Miss Nellie McKim, missionary from Japan, was called to the platform to tell something of her work in Japan.

The Election Committee brought in the following report:

Number of Dioceses and Missionary Districts voting.	95
Necessary for election	48

RESULT OF SECOND BALLOT

Mrs. Robert Adams	9
Mrs. Evans Hammond	9
Mrs. Richard Little	9
Mrs. Richard T. Loring	1
Mrs. Harold R. Moulton	50*
Mrs. Harold R. Noer	8
Mrs. Henry MacRae Pinner	4
Mrs. Paul F. Turner	6

Mrs. Harold R. Moulton was declared elected.

A motion that we continue with elections was passed.

Ballots were distributed for the election of four members to the National Council. Ballots were cast and the polls closed.

LIBRARY & ARCHIVES
CHURCH HISTORICAL SOCIETY
AUSTIN, TEXAS

LIBRARY & ARCHIVES
CHURCH HISTORICAL SOCIETY
AUSTIN, TEXAS

September 15, Continued

During the counting of the ballots Deaconess Evelyn Seymour of Salina told something of her work, and answered questions.

Mrs. F. L. Varnadoe from the Diocese of Georgia volunteered to act as Parliamentarian and received the acclaim of the House.

Mrs. William Gordon, wife of the Bishop of Alaska, was introduced, and spoke briefly.

Mrs. Bravid W. Harris of Liberia, wife of the Bishop of Liberia, was called to the platform, and spoke briefly.

Mrs. L. A. Osborn of the Diocese of West Virginia, Chairman of the Committee on Elections to the National Council, brought in the report of the ballot counting:

COUNT OF BALLOTS

Number of votes cast . . .	96
Necessary for election . . .	49
Mrs. Rollin T. Chamberlin	35
Mrs. Alfred M. Chapman	86*
Mrs. Francis O. Clarkson	34
Mrs. Clifford C. Cowin	20
Miss Anne Guthrie	22
Mrs. Roger L. Kingsland	52*
Mrs. Edward G. Lasar	29
Mrs. Samuel M. Shoemaker	21
Mrs. Southall W. Tate	20
Mrs. David R. West	65*

The three designated by the asterisk were declared elected.

September 15, Concluded

A motion was made by Mrs. Varnadoe that the meeting be adjourned and the election of the fourth member take place at the next business session. Passed.

Adjourned at 5:45 P. M.

TUESDAY MORNING, September 16, 1952

The ninth business session of the Triennial Meeting was called to order at 9:30 by the Presiding Officer.

The Right Reverend Richard S. M. Emrich, Bishop of Michigan, gave the third of his devotional addresses on THE RENEWAL OF THE CHURCH.

At 10:15 the business session was adjourned for delegates to attend the Special Interests Groups.

TUESDAY AFTERNOON, September 16

At 2:30 a devotional service with the singing of the hymn, WONDROUS THINGS OF THEE ARE SPOKEN, and prayers led by Miss Vivian M. Witter, President of the Woman's Auxiliary of the Panama Canal Zone, preceded introduction by the Chair of the Reverend Charles W. Ranson, General Secretary of the International Missionary Council, who spoke on THE NEW WORLD MISSION.

September 16, Continued--

The tenth business session was called to order by the Presiding Officer at 3:20.

The Parliamentarian, Mrs. Varnadoe of Georgia, explained parliamentary procedure.

Ballots were distributed for the election of a fourth member to the National Council. Votes were cast.

During the counting of the ballots the Right Reverend Walter Gray, Bishop of Connecticut, spoke to the House on the Anglican Congress.

Mrs. McCulloh of the Diocese of New York presented the following motion:

THAT the United Thank Offering Committee of the National Executive Board give serious consideration to giving some assistance toward the financing of this most important Anglican Congress. Seconded.

Mrs. Griffith spoke for the motion. Passed.

The Chair called for the Executive Secretary to present a resume of the Minutes.

Mrs. Hyatt, reporting for the Reference Committee, presented the following resolution:

BE IT RESOLVED, THAT The National Executive Board study the possibility of having prepared and published a Work Book of ring-binder type, containing information similar to that found in the "Tell Us About" series, including as

September 16, Continued

well, information contained in the booklets on "When You Are Chairman," "When You Are Supply Chairman," "When You Are United Thank Offering Chairman," "When You Lead Worship," etc.

BE IT FURTHER RESOLVED, THAT This publication include an annotated list of Work Books that have been published by the Diocesan Woman's Auxiliaries. Seconded.

Mrs. Tate of New Orleans spoke against the resolution.

Mrs. Clinton McLane of New Hampshire spoke against the resolution.

Mrs. T. E. Lundy of Dallas spoke for the resolution.

Resolution lost on the vote.

Mrs. Osborn of West Virginia reported on the election for a fourth member to the National Council, as follows:

Number of votes cast	93
Void	<u>1</u>
Total to be counted	92
Necessary for election. . .	.47

POLL OF BALLOTS

Mrs. Rollin T. Chamberlin	23
Mrs. Francis O. Clarkson	31
Mrs. Clifford C. Cowin	4
Miss Anne Guthrie	8
Mrs. Edward G. Lasar	14
Mrs. Samuel M. Shoemaker	6
Mrs. Southall W. Tate	6

The Chair declared no one elected, and ballots were redistributed for a third casting.

September 16, Continued

While the ballots were being counted, Mrs. Osborn, Chairman of Dispatch, made announcements.

Mrs. Verleger of California presented the following motion, which was carried:

THAT, The Woman's Auxiliary to the National Council, in Triennial Meeting assembled, record the deep appreciation of the women of the Church for the splendid work accomplished by the National Department of Christian Education and pledge our support in furthering the Christian Education program among our spheres of influence in the coming triennium.

The following resolutions were received by title:

Presented by Alabama, Honolulu, and Salina, an Addendum to the Statement on Christian Citizenship and Social Responsibility pertaining to protection of our freedoms against threats from within and without;

Presented by Pittsburgh, South Carolina, and Indianapolis, a resolution on the Point 4 Program;

Presented by Western New York, Erie, and Springfield, a resolution on the United Nations.

Deaconess Mary Dawson, missionary from the Philippines, was called to the platform to tell of her work at Upi.

September 16, Continued

Mrs. Osborn of West Virginia brought in the report from the Committee on Election to the National Council, reporting on the 3rd ballot:

COUNT OF BALLOTS

Number of ballots cast . . .92
Necessary for election . . .47

Mrs. Rollin T. Chamberlin. .30
Mrs. Francis O. Clarkson . .56 *
Mrs. Edward G. Lasar . . .6

The Chair declared Mrs. Clarkson elected the fourth nominee to the National Council.

The Chair adjourned the house at 4:30 P. M.

WEDNESDAY MORNING, September 17, 1952

At 9:30 the Chair opened the eleventh business session of the Triennial Meeting.

The Right Reverend Richard S. M. Emrich, Bishop of Michigan, gave the fourth of a series of devotional addresses on THE RENEWAL OF THE CHURCH.

Mrs. Osborn, Chairman of Dispatch, and the Executive Secretary made a few announcements.

The Chair adjourned this session until 2:30 P. M.

WEDNESDAY AFTERNOON, September 17

The Chair called to order the twelfth business session of the Triennial Meeting at 2:33.

Devotions opened with the singing of WE THANK THEE ALL OUR GOD, followed by prayers led by Mrs. Theodore Wedel.

The Vice-Chairman of the Committee on Dispatch, Mrs. F. King Verleger, announced the Timekeepers.

The Chair called for a resume of the Minutes which was given by Mrs. Sherman, the Executive Secretary.

The Executive Secretary then read a resolution received from the House of Deputies of General Convention, assembled, as follows:

"It is a great pleasure to convey to you the following resolution adopted by the House of Deputies on the Fifth Day of its session:

"RESOLVED, THAT this House record its profound gratitude to the Woman's Auxiliary and its members for their never-failing devotion to the Church, particularly as evidenced by their magnificent United Thank Offering with its message of fidelity to the Great Cause in which we are enlisted together."

"With cordial greetings,

Very sincerely yours,

S/ C. RANKIN BARNES
Secretary of the
House of Deputies

September 17, Continued

Mrs. Ferguson of Iowa made a motion that we reconsider the resolution which had been tabled regarding support of the Department on Christian Education, and thus bring this from the table.

When this had been accomplished, Mrs. Verleger withdrew the motion. Withdrawal accepted.

Mrs. John H. Foster of West Texas, Chairman of the United Thank Offering Committee, was called to present the United Thank Offering Budget, section by section, allowing opportunity for questions on each item.

THE UNITED THANK OFFERING BUDGET

Triennial Offering of 1952	\$2,438,193.30
Estimated Interest	<u>50,000.00</u>
	\$2,488,193.30

The Budget

I. Pension Funds - Capital Accounts

A. Addition to Ida W. Soule Pension Fund	\$ 200,000.00
B. Toward Grace Lindley Pension Fund for Native Women Workers	<u>50,000.00</u>
	\$ 250,000.00

II. Toward the Program of the National Council

A. Toward Salaries of women missionaries	\$ 850,000.00
B. Salaries for new work	36,000.00
C. Scholarships and Training Centers	100,000.00
D. Allowances - (Medical, dental, travel, out- fit, etc.) Overseas \$90,000.00	
Home 10,000.00	100,000.00
E. To supplement Income from Ida W. Soule Pension Fund	50,000.00
F. Toward Personnel Bureau	<u>18,000.00</u>
	\$1,154,000.00

III. Specials - Capital Gifts

A. St. Luke's Hospital, Manila, The Philippines	\$	200,000.00
B. Japan International Christian University		8,000.00
C. Chapel, St. Margaret's House, Berkeley, Calif.		35,000.00
D. Other New Buildings		460,000.00
E. To Retiring Fund for Deaconesses, Inc.		50,000.00

IV. Specials - Support of Church Work

A. Equipment for women missionaries		
1. Work Budgets	\$	30,000.00
2. General Equipment		6,000.00
3. Cars		30,000.00
B. Repair and Equipment of Buildings		100,000.00
C. Visual Aids for promoting Offering		2,000.00
	\$	168,000.00

V. Specials - Support of Cooperative Missionary Projects

A. Women's Christian College, Madras, India		
1. Annual Support	\$2,000.00	\$ 6,000.00
2. To equip Science Laboratories		10,000.00
B. St. Christopher's Training College, Madras, India -- Annual Support	\$ 500.00	1,500.00
C. Christian Medical College, Vellore, India		
1. Annual Support	\$2,000.00	6,000.00
2. For development program		5,000.00
D. Delhi School of Social Work, India		
Annual Support	\$ 500.00	1,500.00
E. United Board for Christian Colleges in China, Inc., for Overseas Chinese students		
Annual Support	\$2,000.00	6,000.00
F. American Leprosy Missions, Inc.		1,000.00
G. McAll Mission, France		1,000.00
H. Migrant Work in U.S.A.		
Annual Support	\$3,333.33	10,000.00

I. Work with Sharecroppers			
Annual Support	\$1,000.00	\$	3,000.00
J. American Bible Society			3,000.00
K. Christian Literature			
Comm. on World Lit. & Christian Literature			
Annual Support	\$2,000.00		6,000.00
LISTEN			750.00
Comm. on Christian Lit. for Women & Children			<u>750.00</u>
		\$	61,500.00
VI. Specials - Discretionary			<u>101,693.30</u>
		\$	<u><u>2,488,193.30</u></u>

RESOLVED: THAT balances under Section II, toward the Program of the National Council, shall be distributed at the end of each year for budget purposes, by the National Council, with the exception of II-C, Scholarships and Training Centers, which shall be carried forward to the following year.

RESOLVED: THAT the National Executive Board be instructed to prepare a tentative budget for the United Thank Offering to be presented in 1955.

Section I was moved, seconded, and adopted as presented.

Section II was moved, seconded, and adopted as presented.

Section III was presented and seconded, and opportunity given for discussion.

Mrs. Osborn of Southern Ohio asked for discussion on

Item C: Chapel, St. Margaret's House, Berkeley, California.

Mrs. Coombs of Los Angeles spoke for the item.

Miss Grammer, Dean of St. Margaret's House, spoke for the item.

Mrs. Ferris of Long Island raised the question of how wide a use the Chapel would have, and this was answered by Dean Grammer.

Sister Julia Margaret of Puerto Rico spoke for the item.

Miss Kathryn Bryan of Haiti spoke for the item.

Mrs. Sumner Walters, a member of the National Executive Board from the 8th Province, spoke for the item.

Mrs. Stuart Polson of the Diocese of Olympia spoke to the item.

Section III was then adopted as presented.

Section IV was presented and seconded.

Mrs. John C. Brydon of Quincy questioned the eligibility of missionaries for cars, and this was answered by the Executive Secretary.

Section IV was then adopted as presented.

Section V was then presented, seconded, and questions called for.

Mrs. James S. McCulloh, a member-at-large of the National Executive Board, spoke to Item C, "Christian Medical College, Vellore, India," recommending an additional amount for an ambulance.

Mrs. Roy Smail of Quincy raised a question about Item J, "American Bible Society," suggesting that the grant to the Society be made as an annual gift of \$1000.00, instead of \$3000.00 in one payment for the triennium.

Section V was then adopted as presented.

Section VI was then presented, seconded, and opportunity given for discussion.

Mrs. Ferris of Long Island made a motion that this item be decreased by \$8,000.00; seconded by Mrs. Nellums of Tennessee. After some discussion, the motion was adopted. (Count: Yes--255 No--62)

Mrs. Ferris was then again recognized by the Chair to make a motion that \$8,000.00 be appropriated to purchase a new airplane for the Bishop of Alaska; seconded by Mrs. Nellums of Tennessee.

Mrs. Kellogg of Delaware spoke to the motion.

Mrs. Nellums of Tennessee spoke to the motion.

Mrs. Francis O. Clarkson, a member of the National Executive Board, spoke to the motion.

Miss Elizabeth Eckel of West Missouri spoke on the motion.

Mrs. Leidt of New York spoke for the motion.

Mrs. Edwin L. Meier of Alaska spoke for the motion.

Mrs. William C. Arthur of Pittsburgh spoke for the motion.

Mrs. Rollin T. Chamberlin, a member of the National Executive Board from Chicago spoke for the motion.

Call for a vote: Yes--263; No--34. Motion carried.

A motion was then presented to place the \$8,000.00 just allocated under Section III, to be Item F (Specials). Adopted.

The two final resolutions were then read and adopted without discussion.

Mrs. Verleger made announcements.

Resolutions were then called for by title:

Presented by Mrs. Robert Gwin of Rhode Island, a resolution relating to the formation of the Woman's Auxiliary into a third house of General Convention;

Presented by Arkansas and Pennsylvania, a resolution regarding a room for prayer and meditation in the United Nations building, and furnishing it;

Presented by Ruth A. Brown of the Diocese of Erie, Christine S. Lynch of Bethlehem, and Elma K. Flynn of Harrisburg, a resolution relating to parochial participation at the time of the United Thank Offering Triennial Presentation;

Presented by Tennessee, a resolution concerning correlating education material and mission action;

Presented by Long Island, a resolution regarding social responsibility beyond the Triennial Meeting;

Presented by Mrs. J. A. Pollard, Jr., and Mrs. Edward D. Flynn of Harrisburg, a resolution relative to the program of Triennial Meeting of the Woman's Auxiliary.

The Chair referred these resolutions to the proper committees, and adjourned this business session at 4:00 P. M.

THURSDAY MORNING, September 18, 1952

At 9:30 A. M., the Presiding Officer called to order the thirteenth business session of the 57th Triennial Meeting.

The session opened with devotions led by the Right Reverend Richard S. M. Emrich, Bishop of Michigan, following which he gave his fifth and last address on THE RENEWAL OF THE CHURCH.

This was followed by the Orders of the Day from Mrs. Dale Osborn, Chairman of Dispatch.

Mrs. Irwin Hyatt, Atlanta, Chairman of the Committee on Policy and Procedure - Reference, reported for her Committee, with the Motion that the following Resolutions (presenting them by title only) be rejected:

RELATING TO THE PRODUCTION OF EDUCATIONAL MATERIAL BY THE MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA PRECEEDING THE ADVENT OF THE CHRISTIAN LIVING TEAM IN A DIOCESE

WHEREAS, A great experience to be effective must be preceded by adequate preparation; and

WHEREAS, The coming of a National Council team on Christian Living is designed to revitalize the sense of redemptive fellowship in every parish and mission of a diocese;

BE IT RESOLVED, THAT suitable educational material on the subject be available before the coming of a team.

RELATING TO PRODUCTION OF MISSIONARY EDUCATIONAL
MATERIALS FOR THE USE OF THE WOMAN'S AUXILIARY TO
THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL
CHURCH IN THE UNITED STATES OF AMERICA

WHEREAS, There is a felt need for material that is particularly prepared as mission study program for the Protestant Episcopal Church in the United States of America; and

WHEREAS, The material available from other sources is not entirely satisfactory and has been criticized by members of the clergy as not being in accordance with the faith and practice of the Protestant Episcopal Church in the United States of America; and

WHEREAS, Our goal is a properly informed laity; and

WHEREAS, To achieve such a goal it is necessary adequate doctrinal and factually correct material; and

WHEREAS, Such material to be effective should be issued well in advance of the date of its intended use;

THEREFORE, BE IT RESOLVED, THAT this Triennial Meeting recommend to the National Council that adequate material be produced, edited, and distributed to meet this need.

REGARDING PRE-TRIENNIAL INFORMATION

WHEREAS, More and more groups of delegates from both dioceses and missionary districts are feeling the need of pre-Triennial briefing, and are holding meetings for that purpose;

BE IT RESOLVED, THAT The National Executive Board be urged to send to each diocesan and district branch not later than three months before each Triennial Meeting a tentative agenda of business, with indications of the pros and cons of the issues, if possible, and the list and qualifications of all nominees, with the purpose of affording time for study by delegates and alternates.

AFFIRMING THE POSITION THAT BISHOPS, CLERGY,
AND LAITY HOLD TO THE DEMOCRATIC CONSTITUTION
AND TRADITION OF THE PROTESTANT EPISCOPAL
CHURCH OF THE UNITED STATES OF AMERICA

WHEREAS, The Woman's Auxiliary to the National Council of the Protestant Episcopal Church in the Diocese of Erie assembled in session in annual Convention in the City of DuBois, Pennsylvania, RESOLVED that the Protestant Episcopal Church having a democratic constitution and tradition affirms its position that neither bishops, clergy nor laity may assume autocratic control of any matter or principle concerning the Church, but abiding by the 39 Articles of Religion and filled with the Holy Spirit may grow in learning and strength to the glory of God; and

BE IT FURTHER RESOLVED, That a copy of these resolutions be spread upon the minutes and a copy sent to the President of the General Convention.

THAT WOMEN DELEGATES TO THE GENERAL CONVENTION
BE GIVEN SEAT, VOICE, AND VOTE

WHEREAS, The Woman's Auxiliary to the National
Council of the Protestant Episcopal Church in the Diocese of
Erie never has received representation in the General Conven-
tion of the Protestant Episcopal Church despite its steadfast
and conscientious service to the Church through its long
history,

THEREFORE, BE IT RESOLVED, That the delegates here
assembled extend a seat in voice and vote to the above group; and

BE IT FURTHER RESOLVED, That this convention go on
record in extending this seat in voice and vote as based on
sound democratic principles which should govern a Christian
gathering of this nature; and

BE IT FURTHER RESOLVED, That such action is conducive
to the greater and future welfare of the Protestant Episcopal
Church in America; and

BE IT FURTHER RESOLVED, That a copy of these
resolutions be spread upon the minutes and a copy sent to
the President of the Convention.

REGARDING A PROPOSED CHANGE IN THE
RESOLUTION ALREADY PASSED BY THIS BODY
ON THE SUPPORT OF THE CREATION OF A
COMMITTEE ON ALCOHOLISM

(See Page 37)

ADDENDUM TO THE STATEMENT ON CHRISTIAN CITIZENSHIP
AND SOCIAL RESPONSIBILITY PERTAINING TO PROTECTION
OF OUR FREEDOMS AGAINST THREATS FROM WITHIN AND WITHOUT

WHEREAS, We fully realize that it is our duty as loyal followers of our Lord Jesus Christ not only to devote ourselves to the upbuilding of His Church, but also, as good citizens, to participate to the extent of our ability in guarding and promoting the material and spiritual welfare of our country, and

WHEREAS, In periods of danger, uncertainty, and crisis such as that which exists today, human beings tend to become intolerant of the opinions and rights of others and to press to extremes in the defense of their own ideas and views;

NOW, THEREFORE, BE IT RESOLVED, That while we firmly believe in all necessary measures for the protection of our country and the welfare and safety of its people from the evil menace of communism and from the other dangers that threaten the progress and, indeed, the very existence of our country as a Christian nation, we nevertheless must condemn intolerance of any nation and any acts or measures that would deny our people their civil rights and thus endanger the American heritage of the right to explore new ideas and to discuss those issues, however controversial they may be, provided any such discussion is within the bounds of freedom of speech as that freedom has been defined by the highest court of our country.

ON POINT FOUR PROGRAM

WHEREAS, A majority of people of the world live in poverty and ignorance, and

WHEREAS, Their standard of living makes them ripe for the acceptance of communism, and ideology directly opposed to individual freedom, and to a Christian way of life, and

WHEREAS, We recognize, as Christians, our obligations to our fellow men, and are deeply concerned over the achievement of lasting peace in the world,

THEREFORE, BE IT RESOLVED, That the Woman's Auxiliary of the Protestant Episcopal Church, in the 1952 Triennial Meeting assembled, support the Point Four Program of the State Department:

"Economic and technical assistance to the underprivileged and underdeveloped areas of the world to help them raise their standards of living";

BE IT FURTHER RESOLVED, That the women of the Church inform themselves and work actively for the continuance and strength of this program.

ON THE UNITED NATIONS

WHEREAS, The United Nations is at present the only existing agency through which efforts can be made toward World Peace,

THEREFORE, We recommend that the Woman's Auxiliary go on record as approving wholeheartedly the work of the United Nations; that a study of the United Nations and its various specialized agencies be made in each branch of the Woman's Auxiliary, and that materials for such study be made available through the Department of Christian Social Relations of the Woman's Auxiliary.

RELATING TO THE FORMATION OF
THE WOMAN'S AUXILIARY INTO A
THIRD HOUSE OF GENERAL CONVENTION

WHEREAS, We feel the responsibility of the Laymen in the House of Deputies should not be weakened by women taking their places; and

WHEREAS, We feel the Woman's Auxiliary meeting in Triennial should not be weakened by tapping our best leadership; and,

WHEREAS, We feel the women of the Church can make a contribution to the planning of the Church's program, as well as in carrying it out;

THEREFORE, BE IT RESOLVED, That a third Legislative Body (The Woman's Auxiliary) be incorporated as a House of General Convention, and that women be permitted to sit on Committees; and

BE IT FURTHER RESOLVED, That this Resolution be presented to the House of Bishops and the House of Deputies.

RE SOCIAL RESPONSIBILITY BEYOND THE TRIENNIAL MEETING

WHEREAS, The statement on Social Responsibility has been submitted for study and discussion; and

WHEREAS, We find ourselves in general agreement with the broad aims outlined in this Statement; and

WHEREAS, These responsibilities have their roots, outcroppings, and points of pressure in more or less serious degree in every local parish and community;

NOW, THEREFORE, BE IT RESOLVED, That the women of this Triennial Meeting, admitting and accepting these responsibilities, do bind themselves as individuals to active continuing effort to extend local understanding, and to the practical application of the Statement to their local situation.

Mrs. Hyatt's motion that these Resolutions be rejected was seconded. Passed

Mrs. Hyatt then presented a Motion in behalf of the Committee on Policy and Procedure - Reference, in reference to a Resolution passed by the Woman's Auxiliary to the Triennial Conference of Episcopal Church Workers and approved by the Conference, September 5, 1952, as follows:

THAT the Woman's Auxiliary to the National Executive Board of the Protestant Episcopal Church consider at not too far distant in the future, a change in the By-Laws of the Triennial Meeting of the Woman's Auxiliary, which at present provide for representation at the Triennial Meeting of a sixth delegate from any minority group, this change to abolish such additional delegate, in order to encourage such minorities being elected within the regular five delegates.

The Motion was seconded. Passed

The original resolution was as follows:

WHEREAS, The provision of a sixth delegate to the Triennial Meeting of the Woman's Auxiliary to the National Council is an accommodation to insure election of a minority racial representative, and whereas this accommodation has served through two trienniums to orient women of the Auxiliary, but in some instances has been misinterpreted and misused, and

WHEREAS, Continuance of the practice might become permanent and prevent racial integration within the regular framework of the Auxiliary;

BE IT RESOLVED, THAT it is the concensus of this Conference that the Woman's Auxiliary look forward to the not too distant future when it shall abolish the provision and elect minorities within the regular five delegates.

Mrs. John Foster, Chairman of the Committee on Policy and Procedure - United Thank Offering, reported for her committee, with the motion that the following resolutions be referred to the Executive Board:

NATIONAL CENTRAL HOUSE FOR DEACONESSES

WHEREAS, The House of Bishops has voted to continue and promote the Order of Deaconesses; and

WHEREAS, We, the Woman's Auxiliary, Diocese of Chicago, is keenly aware of the work of the Deaconesses in the Mission Field, in hospitals, prisons, and other institutions, and believe that the Deaconesses have given and will continue to give tremendous service to the Church; and

WHEREAS, We believe in the imperative need for a National Central House which will serve as a Training Center, Conference Center, and a place for rest and furloughs; WE HEREBY MOVE, THAT the United Thank Offering Committee give serious consideration to an allocation from the Discretionary Fund for the purchase of this Central House.

CHANGING THE UNITED THANK OFFERING BUDGET
FROM A TRIENNIAL BUDGET TO AN ANNUAL BUDGET

WHEREAS the United Thank Offering, some of which was collected in 1949 and 1950, has not been spent for the Lord's work until this Triennial Meeting, and further, that some of that money will not be spent until 1955; and WHEREAS the delay in putting that money to work has left unmet vital needs for one or two years; and

RELATING TO PAROCHIAL PARTICIPATION AT THE
TIME OF THE UNITED THANK OFFERING

WHEREAS the urgency for quick action increases constantly and that we may not be guilty of "too little too late"; and

WHEREAS the amount of the United Thank Offering collection increases yearly and has reached the proportion where it can be satisfactorily handled on a yearly budget; and

WHEREAS we have full confidence in the Executive Board to meet the greatest needs; and

WHEREAS the delegates at Triennial may still indicate where the money should be spent by means of percentages; and

WHEREAS a good steward should be about his Master's business, namely teaching all nations the "good news";

BE IT RESOLVED, THAT a committee be formed to plan a change from a triennial budget to an annual budget.

RESOLVE TO RE A ROOM FOR PRAYER AND MEDITATION IN THE UNITED NATIONS BUILDING, AND FURNISHING IT

WHEREAS a room in the United Nations Building is to be set aside for Prayer and Meditation, which could be the vital center of the work of building lasting peace; and

WHEREAS the opportunity is open to us to have a part in furnishing this room;

BE IT RESOLVED, THAT we recommend that the United Thank Offering Committee give Five Hundred (\$500.00) Dollars from the Discretionary Fund to the United Nations for this room.

RELATING TO PAROCHIAL PARTICIPATION AT THE
TIME OF THE UNITED THANK OFFERING
TRIENNIAL PRESENTATION

WHEREAS, at the 1952 Woman's Auxiliary Conference in the Province of Washington, it was felt that as faithful followers of our Lord it is urgent for the women of the Church to present ever-increasing witness of the power of Christ on earth, and

WHEREAS a corporate Communion Service in every Church in this great country and in the mission fields would greatly augment the power of the United Thank Offering Corporate Communion and Presentation Service at the Triennial Meeting, and

WHEREAS a plan was prepared to give every woman the privilege of participating in this service of Offering by having a Corporate Communion in every parish to share in the spiritual power of the United Thank Offering Service, thus uniting those at home with the delegates to the Triennial Meeting in one common bond, and

WHEREAS definite expressions were made by both clergy and Auxiliary leaders that the service on September 11 showed increased interest in and deepened devotion to the work of the Auxiliary,

THEREFORE, BE IT RESOLVED, THAT this plan be endorsed by this Triennial Meeting and that it be further developed during the next triennium by the National Executive Board and be presented as part of the activities associated with the United Thank Offering.

The motion that these resolutions be referred to the Executive Board was seconded. Passed.

The Presiding Officer declared this business session adjourned at 10:40 A. M. for delegates to attend special group meetings.

THURSDAY AFTERNOON, September 18, 1952

The Assistant Presiding Officer, Mrs. David R. West, opened the fourteenth business session at 2:30 P. M.

Mrs. Harper Sibley, in charge of the devotions, asked the House to join in singing the hymn, PEACE IN OUR TIME; and followed this with prayers.

The Assistant Presiding Officer then introduced The Reverend Frank Moore of Southern Ohio, and Editor of the FORWARD MOVEMENT, who spoke briefly on FORWARD MOVEMENT publications.

Mrs. West then introduced a second guest, The Rt. Reverend Wallace E. Conkling, Bishop of Chicago, who spoke on behalf of the Deaconesses and of having a central deaconess house in Evanston, Illinois.

Mrs. West introduced The Reverend Gresham Marmion, Chairman of the Town and Country Division of the Home Department, who spoke on Roan Ridge, Missouri.

Mrs. W. Murdoch MacLeod, Executive Secretary of United Church Women, was introduced by the Chair, and Mrs. MacLeod spoke on that great interdenominational group of United Church Women.

Mrs. Nancy Yao, President of the Woman's Auxiliary in the Philippine Islands, brought greetings from her home District and told something of the hopes and aims there.

The Chair called for a report of the Committee on IN MEMORIAM. While the House stood, the Vice-Chairman of the Committee, Mrs. Geoffrey C. Hazard, read the following Memorial Resolutions:

CAROLYN PUNDERSON
Minnesota

WHEREAS, CAROLYN PUNDERSON, a devoted and loyal church-woman, gave most of her life to the work of the Church in the Parish, Diocese, and the National Church, having served for ten years as Director of the Church Periodical Club in the Diocese of Minnesota, and was elected the President of the Club, and was a member of the National Executive Board of the Woman's Auxiliary; and

WHEREAS the Woman's Auxiliary and the Church suffered a great loss when she was called to a larger life on February 10, 1950;

BE IT RESOLVED, THAT the Woman's Auxiliary holding our Triennial Meeting in Boston, Massachusetts, September 8-19, 1952, express our deep and heartfelt sympathy and condolence to her family;

BE IT FURTHER RESOLVED, THAT this resolution be incorporated in our Minutes and a copy of the same be sent to Miss Punderson's family.

MRS. DAVID LARCOMB
Southern Ohio

WHEREAS, God who holds all souls in life, called Frances Wright Larcomb into life eternal in His year of nineteen hundred and fifty-two; and

WHEREAS she used her talent to originate the Church Periodical Club in the Diocese of Southern Ohio, and gave of her time and her heart in furthering the Club's efforts for 25 years, and in serving as the National President of the Church Periodical Club, and was a member of the National Board of the Woman's Auxiliary;

THEREFORE, BE IT RESOLVED, now that her contribution has been completed in this valued department of the Church's work, that we pray that God in His mercy may grant her a safe lodging, and a holy rest, and

BE IT FURTHER RESOLVED THAT the words of this resolution become part of the record of this Triennial Meeting.

MISS SALLIE CARRINGTON DEANE
Virginia

WHEREAS, SALLIE CARRINGTON DEANE entered the life of greater service on November 8, 1951; and

WHEREAS she had served as Provincial Representative on the National Executive Board, Founder of the Gift of Life Scholarship, Organizer of the Junior Woman's Auxiliary and the Business Women's Auxiliary in the Diocese of Virginia; and

WHEREAS her dynamic presentation of women's opportunity for service in the Church, her foresight, enthusiasm and practical efficiency made her an outstanding Christian Leader, dedicated with intense devotion, unflinching loyalty and cheerfulness to the service of her Master;

BE IT RESOLVED, THAT the Triennial Meeting of the Woman's Auxiliary give recognition for her many good works among us and hereby record our gratitude for her continuing influence.

MAY THIS RESOLUTION be recorded in the Minutes of this Triennial Meeting and copies sent to her family.

The Chairman of the Committee, Mrs. John D. Plant, read the following Memorial Resolutions:

THEREFORE, BE IT RESOLVED, THAT we incorporate in our records this expression of abiding thankfulness for her life among us.

EDNA PENNINGER BILLER

WHEREAS, The members of the Triennial Meeting of the Woman's Auxiliary wish to express their corporate sorrow and to honor the memory of EDNA PENNINGER BILLER, who died on August 5, 1952; and

WHEREAS, She became aware of the lonely situation of the Oriental students in this country while doing Field Work as Organizing Secretary of the Woman's Auxiliary from 1917-1925, and established, consequently, under the direction of the National Council, a National Center for Devotion and Conference for Oriental Students at Racine, Wisconsin, known as Taylor Hall, which was later transferred to Brent House in Chicago, where she continued to act as Director until she retired in 1941; and

WHEREAS, Mrs. Biller's work with Oriental students was deeply personal and displayed a rare genius for understanding and for winning the confidence and affections of hundreds of students, who found at Taylor Hall and Brent House not an institution, but a Christian home. The news of her death will bring sorrow to every city in the Orient where men and women live who once found courage and comfort in contact with her, their beloved "Mother Biller";

THEREFORE, BE IT RESOLVED, THAT we incorporate in our records this expression of our abiding thankfulness for her life among us.

MRS. ELEANOR CARSON BATTE
California

WHEREAS, ELEANOR CARSON BATTE, beloved church leader of Grace Cathedral, San Francisco, and one-time president of the House of Churchwomen of the Diocese of California, continued Christ's faithful servant unto her life's end; and

WHEREAS, Her service as a member of the National Executive Board of the Woman's Auxiliary comprised six years and included the Chairmanship of that body; and

WHEREAS, In the face of failing health and increasing physical handicaps, she earned, by the sacrificial gift of time and talents, the gratitude of all concerned in the welfare of St. Margaret's House and the Chinese Mission of the Church of Our Saviour in Oakland, California; and

WHEREAS, In this world she bore the marks of the true Christian--humility, courage, patience, and utter self-effacement--her passing into the larger life has left many lonely friends, who had been touched by the radiance of her warm, inclusive friendship;

THEREFORE, BE IT RESOLVED, THAT this Triennial of the Woman's Auxiliary lovingly honor her memory and that this resolution be made of record; and

BE IT FURTHER RESOLVED, THAT copies of this resolution be sent to members of her family.

MRS. FRANCES COGSWELL BOYNTON
Newark

WHEREAS, FRANCES COGSWELL BOYNTON has served Almighty God, her Church, her family and her many friends far and wide with courage, loyalty and unflagging faith; and

WHEREAS, She was a member of the National Executive Board, President of the Woman's Auxiliary of the Diocese of Newark, and Parish President; and

WHEREAS, Her wise counsel and lively humor made her especially beloved throughout her long and inspiring life;

NOW, THEREFORE, BE IT RESOLVED, THAT we give thanks to God for her example and leadership, rejoicing in her good works and in her entrance into the larger fellowship of the Church Triumphant; and

BE IT FURTHER RESOLVED, THAT we record our sense of personal loss, and the love and sympathy which we extend to her family.

Mrs. Irwin Hyatt, Chairman of the Committee on Policy and Procedure - Reference, reporting for her Committee, first called all her Committee to the platform.

Mrs. Hyatt then presented resolutions for adoption as follows:

STATEMENT ON CHRISTIAN CITIZENSHIP AND SOCIAL RESPONSIBILITY

Revised to incorporate suggestions received from
the discussion groups of Friday, September 12

WHEREAS the women of the Church look to the Triennial Meeting for leadership in defining their programs of action, and

WHEREAS such programs should include recognition of our responsibilities, as Christian citizens, both for personal service and work with groups in Church and Community,

THEREFORE, BE IT RESOLVED, THAT the Triennial Meeting endorse the following statement of principles as a guide to the women of the Church for the coming Triennium:

The Lambeth Conference of 1948 adopted this statement which we wish to make our own: "We believe that Christians generally are called by God to take their part in the life of the world and, through the power of God's grace, to transform it."

Therefore, we believe that, as women of the Church, we must exemplify this call through personal Christian living, and through helping to create a sense of moral integrity and the will to apply Christian principles in the economic, social and political order;

As Christian citizens, we must prepare ourselves through prayer, study, and discipline for aggressive action to combat with forces for good the forces of evil which we know are powerful, well-organized, and active in their attempts to destroy faith in the United Nations, the National Council of Churches, and the integrity of our school systems.

Therefore, we believe that, during the triennium, it is imperative for the women of the Church, in their own groups and in cooperation with other local groups of Christian women and the Department of United Church Women of the National Council of Churches to

Pray as individuals and corporately
Inform themselves
Develop convictions
Exert their influence in the light of Christian principles

with reference to issues such as the following:

The responsibility of the United States for support of and participations in the United Nations and its various specialized agencies, such as UNESCO, the World Health Organization, the United Nations International Children's Emergency Fund;

The need for humility on the part of the United States in our country's position of world leadership;

Economic and technical assistance to underprivileged and under-developed areas at home and overseas to help raise standards of living;

Resettlement of homeless people of the world and friendship to those who have settled in this country and to guests of the United States, especially foreign students;

Protection of our freedoms, such as free speech, against threats from without and within, lest we be led into fighting communism with its own methods;

Extension of human rights to all, both at home and abroad, regardless of race, color and creed, with special emphasis on our own parishes and communities;

Ways to effect betterment of community living for all in our communities;

Extension of the privilege of the vote to all in our nation who still lack that privilege: members of minority groups where still disfranchised, and citizens residing in the nation's capital.

And furthermore, we believe that in this election year we should emphasize the duty and the privilege of every Churchwoman to be a conscientious, informed and intelligent voter. We believe that this includes praying for candidates, the placing of issues before personalities, the participation by individual church women in such groups as will make for intelligent voting, and the creation of a new attitude toward and new respect for good public servants.

In adopting this statement of our obligations and defining some of our areas for concern, we would affirm our agreement with these words of the Bishop of Washington, the Rt. Reverend Angus Dun: "God is concerned in everything that affects man. Christ is Lord of all. The Church cannot withdraw into a corner to deal with a private specialty called religion, and leave vast areas of human life outside its concern."

Seconded

Mrs. Royce of Pennsylvania made a motion regarding an amendment, but the motion was lost. Resolution carried.

CONCERNING RELIGIOUS EDUCATION IN PUBLIC SCHOOLS

WHEREAS democracy has its roots in the Scriptures; and
WHEREAS, according to the history of education, state laws are against sectarian religious teaching, but are not against non-sectarian religious teaching in the public schools; and

WHEREAS educators have well achieved the teaching of other controversial subjects in school courses on an objective, factual basis;

THEREFORE, BE IT RESOLVED, THAT the Woman's Auxiliary to the National Council of the Protestant Episcopal Church, in Triennial Meeting assembled, do hereby resolve to urge educators and lawmakers to establish non-sectarian religious teaching in the public school curriculum, from the first grade through high school, on a par with other basic subjects, thereby instilling basic religious fundamentals and the great spiritual laws of life into the minds of young people; and

BE IT FURTHER RESOLVED, THAT this body do hereby petition General Convention to go on record in support of this resolution. Seconded.

Mrs. Varnadoe of Georgia spoke to the Resolution.

Mrs. J. G. Pollard, Jr., of Virginia, spoke to the Resolution.

Mrs. J. Morrison Wilson of Kentucky spoke to the Resolution, moving as an amendment the substitution for "resolve", in Line 10, "recommend its individual members".

Mrs. Charles E. Griffith spoke to the Amendment.

Mrs. Lawrence Dorsey of Indianapolis spoke regarding technical corrections that should be left to the Executive Board. An amendment was still incomplete.

Mrs. Pollard was allowed the floor a second time, to speak on the Amendment.

Mrs. Clarence Brickman of South Florida spoke to the Amendment.

Mrs. Cecil Cantrill of Lexington spoke to the Amendment.

Mrs. William E. Leidt of New York spoke to the Amendment.

Vote on the amendment called for. Carried.

Mrs. George C. Calef of Vermont spoke to the Resolution.

Mrs. Preston Johnston of Lexington spoke to the Resolution.

RESOLUTION WAS LOST. Then, Mrs. Francis O. Clarkson of the National Executive Board, moved that we re-commit the Resolution, and have it brought back in by the same Committee. Seconded.

Recommitted.

Mrs. Lawrence Dorsey of Indianapolis made a motion that it be left to the National Executive Board to take care of any needed editorial changes. Seconded. Carried.

Mrs. Hyatt then moved the adoption of the following resolution:

A RESOLUTION URGING WOMEN OF THE CHURCH
TO VOTE AND PRAY FOR ELECTIONS

WHEREAS the exercise of democratic rights and privileges is being threatened more and more throughout the world; and

WHEREAS it is a privilege and a responsibility of all citizens of a democracy to express their choices and convictions, as far as possible, through the conscientious and persistent use of the ballot;

THEREFORE, BE IT RESOLVED, THAT the women of the Protestant Episcopal Church in Triennial Meeting assembled do urge every woman of the Church to cast her ballot for the persons, party, and/or principle of her choice, in all elections, and that each branch of the Woman's Auxiliary use whatever means possible to encourage and facilitate the registration and voting of its members; and

BE IT FURTHER RESOLVED, THAT each woman of the Church, and each Branch of the Woman's Auxiliary be urged to pray for the various candidates, especially the candidates for President of the United States; to pray for a clean campaign and that the campaign may not engender bitterness nor leave a large section of the people distrustful of the party and candidates who will be elected; to pray that, insofar as possible, God's will may be done in elections; and further, following the elections, to pray for those elected and

for harmony and cooperation on the part of both the governing and the governed; and

BE IT FURTHER RESOLVED, THAT copies of this resolution be sent to both presidential candidates and to the managers of each campaign. Seconded. Carried.

Mrs. Hyatt moved the adoption of the following resolution:

CONCERNING INSTRUCTION ABOUT THE WOMAN'S
AUXILIARY FOR CANDIDATES FOR THE PRIESTHOOD

WHEREAS the women of the Church have found that the recently ordained Clergy are apt to know little of that phase of parish life represented by the Woman's Auxiliary; and

WHEREAS the understanding and leadership of the Clergy is vital to the effectiveness of the Woman's Auxiliary;

THEREFORE, BE IT RESOLVED, THAT some instruction be furnished, preferably in the Theological Seminaries, in order that candidates for Holy Orders may learn the purpose and organization of the Woman's Auxiliary; and

BE IT ALSO RESOLVED, THAT a copy of this Resolution be sent to the Curriculum Committee of each Seminary of the Episcopal Church and to the Joint Commission on Theological Education; and

BE IT FURTHER RESOLVED, THAT the National Executive Board of the Woman's Auxiliary offer full cooperation to the

Seminaries, through furnishing material and/or personnel for such instruction, when requested.

Mrs. Harold Sorg of California moved an amendment in Line 6 to read, "THAT we urge that. ." Seconded. Carried.

Resolution carried as amended.

It was necessary here to ignore parliamentary procedure, in order that Mrs. Sherman could make an announcement.

Mrs. Hyatt moved the adoption of the following resolution:

CONCERNING CORRELATING EDUCATION MATERIAL
AND MISSION ACTION

WHEREAS the fields of mission study for the Woman's Auxiliary are designated well in advance, and

WHEREAS in the past necessary study materials have not always been available in time to permit adequate diocesan planning and effective parish use;

THEREFORE, BE IT RESOLVED, THAT the incoming National Executive Board work out a method for preparing and distributing these materials in time to correlate the program of education and mission action. Seconded.

Mrs. Theodore O. Wedel of the Executive Board spoke on the Resolution.

Miss Avis Harvey, Educational Secretary, was called for to speak on the Resolution.

Mrs. Odell of Rochester spoke on the Resolution.

Mrs. Robert M. McKey of South Florida spoke on the Resolution, and moved that an amendment be adopted to change lines 6 and 7 to read, "THAT the appropriate departments of the National Council work out a method. . ." Seconded. Amendment carried.

Resolution carried as amended.

Mrs. John Foster of West Texas moved adjournment.

Seconded. Carried. Adjourned at 4:42 P. M.

FRIDAY MORNING, September 19, 1952

The fifteenth business session of the 57th Triennial Meeting was called to order at 10:00 A. M. by the Presiding Officer, Mrs. Alfred M. Chapman.

Mrs. Dale Osborn, Chairman of Dispatch, read the Order for the day.

Mrs. Sherman, Executive Secretary, gave a resume of the minutes of the preceding session, and made a few announcements.

The Chair made announcement of the illness of Miss Grace Lindley, saying that the Executive Secretary will carry to her the affectionate greetings of the House.

Miss Marguerite Atwood made announcements.

Mrs. Harold S. Clark, Chairman of Credentials, was called to make her final report, as follows:

Accredited Delegates	485
Board Members, not delegates	20
Provincial Presidents, not delegates or Board Members	6
Presiding Officer and Assistant	2
Women Members of National Council	2
Alternates	167
Dioceses and Missionary Districts represented	99
Full representation of Dioceses and Missionary Districts	84
Visitors	2,672

Mrs. Irwin Hyatt of Atlanta, Chairman of the Committee on Policy and Procedure - Reference, reporting for her Committee, presented the following Resolution and moved its adoption:

CONCERNING RELIGIOUS EDUCATION IN PUBLIC SCHOOLS

WHEREAS, as Christian women we are deeply concerned with the religious education of all children; and

WHEREAS public schools generally do not undertake such education, even on a non-sectarian basis;

THEREFORE, BE IT RESOLVED, THAT the Woman's Auxiliary to the National Council of the Protestant Episcopal Church, in Triennial Meeting assembled, urge individual members and/or parish and diocesan branches to inform themselves as to the possibility of using released time for religious education, and/or of including non-sectarian religious education in the public schools in their own states, and to take any possible action to stimulate some such religious education. Seconded. Carried.

Mrs. Hyatt then presented the following resolution and moved its adoption:

RELATIVE TO THE PROGRAM OF
TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY

WHEREAS the Woman's Auxiliary to the National Council of the Protestant Episcopal Church, in Triennial Meeting assembled, feel that there should be some place reserved on the program for the delegates to visit the House of Deputies and the House of Bishops, other than in joint session,

THEREFORE, BE IT RESOLVED, THAT the Program Committee for the Triennial Meeting request the Chairman of Dispatch of Business to consider setting up a free day or half-day, for the Auxiliary delegates and alternates and interested visitors to visit the House of Deputies and/or the House of Bishops to gain a clearer picture of the Convention.

Seconded.

Motion was made to amend the sixth line--in place of "Program Committee for the Triennial Meeting" to read, "National Executive Board". Amendment seconded. Carried.

Motion made to amend the amendment--instead of "for the Triennial Meeting request the Chairman of Dispatch of Business", change to read, "in planning the Triennial Meeting" (Lines 7 and 8).

Amendment to the amendment seconded. Carried.

Call for question on the Resolution as amended. Carried.

Mrs. Hyatt then presented a substitute resolution for one presented earlier and moved its adoption:

REGARDING THE CONCERN OF THE CHURCH
FOR HER MEMBERS IN THE ARMED FORCES

BE IT RESOLVED, THAT the Church be urged to cherish her servicemen and servicewomen; and

BE IT FURTHER RESOLVED, THAT the home parish Clergy be urged to keep the service people in touch with our Chaplains and/or with our Clergy near military installations. Carried.

Mrs. Hyatt presented the following resolution and moved its adoption:

PRAYER AND WORSHIP

WHEREAS we desire to strengthen and support in every way the leadership of our clergy; and

WHEREAS we desire to make more real in our lives the challenge of our theme, "Create and Make New Our Hearts and Minds"; and

WHEREAS we desire to have awakened within us a greater knowledge of the resources that God gives us daily to carry on the work of the Church;

THEREFORE, BE IT RESOLVED, THAT each Woman's Auxiliary Branch in each Province, Diocese, Parish and Mission throughout our Church shall endeavor by consecrated effort to establish groups of women dedicated to prayer for the deepening of the spirit and for the expansion of the work of the Church. Seconded.

Resolution carried.

Mrs. Hyatt then presented the following Resolution and moved its adoption:

RECRUITING FOR THE MINISTRY AND FOR
OTHER FULL-TIME SERVICE IN THE CHURCH

RESOLVED, THAT the Triennial Meeting of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church, in Triennial Meeting assembled, go on record in support of a resolution adopted by General Convention, in which the General Convention:

1. Instructs National Council to appoint a committee on recruiting men for the ministry of the Church, and men and women for other full-time service in the Church;
2. Instructs parish clergy continually to call upon their people to pray for the increase of the ministry; and to preach on the ministry of the Church as a vocation and on its importance to the Church of Christ for forwarding the welfare and salvation of men, and that this be done at least once a year; and
3. Requests the bishop of each diocese and missionary district to appoint in his jurisdiction a committee on religious vocations, consisting of clergy and laity, these committees to be

instructed to stimulate religious vocations within the dioceses and missionary districts and to implement the work of the Committee on Recruiting appointed by the National Council. Seconded.

Mrs. Perry B. Strassburger of the National Executive Board raised a question.

Mrs. Foster of West Texas spoke to the Resolution.

Mrs. Richard Emery of North Dakota seconded.

Carried.

Mrs. Hyatt then presented the following resolution for adoption:

REGARDING ASSIGNMENT OF DELEGATES
TO GROUP CONFERENCES

WHEREAS the purpose of the Triennial Meeting of the Woman's Auxiliary is to disseminate inspiration and information among all the women of the Church for the ensuing triennium; and

WHEREAS each Diocese or Missionary District is limited to five or six delegates, as the case may be; and

WHEREAS this number is less than the number of departments represented in the work of the Woman's Auxiliary; and

WHEREAS the absence of a currently serving department chairman in some cases denies to her diocese or missionary district the opportunity to take back any inspiration or information other than that obtained in the general sessions; and

WHEREAS diocesan presidents and/or leaders of delegations are aware of the specific and particular needs of their jurisdictions;

THEREFORE, BE IT RESOLVED, THAT in cases where a diocesan department chairman is unable to attend the Triennial Meeting, discussion groups relating to her work be open to a qualified substitute, whether delegate or alternate, certified by her diocesan president; and

BE IT FURTHER RESOLVED, THAT such substitutes be observers only, without privilege of debate. Seconded.

Mrs. Theodore O. Wedel of the National Executive Board spoke to the Resolution.

Mrs. Harold R. Noer of Milwaukee spoke to the Resolution.

Mrs. Milton Farmer of California spoke to the Resolution.

Mrs. Southall W. Tate of the National Executive Board spoke to the Resolution.

Mrs. Helen J. Leudeking of Indianapolis spoke to the Resolution.

Mrs. Harold Sorg of California spoke to the Resolution.

Mrs. Francis O. Clarkson of the National Executive Board spoke to the Resolution, and made a motion to strike out the last paragraph. Seconded. Deletion carried.

Mrs. C. W. Douglas of Colorado spoke to the Resolution.

WHEREAS we are thankful for the demonstration of affection and Mrs. Clarkson made a motion to amend the third line, Paragraph 4, to read, "the inspiration", instead of "any inspiration;" and deleting in Line 4 of Paragraph 4 "other than that", and changing "general sessions" to "officers' conferences". Amendment seconded and carried.

Resolution carried with amendment.

Mrs. Hyatt then expressed her thanks to her Committee.

The Report of the Committee on Courtesy was called for. Mrs. Joseph Davis of San Joaquin, Chairman of the Committee, reported.

REPORT OF COURTESY COMMITTEE

September 19, 1952

WHEREAS the Woman's Auxiliary in Triennial Meeting assembled has daily been aware of great comfort and warm hospitality surrounding all its meetings,

THEREFORE, BE IT RESOLVED, THAT our deepest appreciation be expressed to the Diocese of Massachusetts, to Mrs. Norman D. Goehring, and to all members of the many committees, whose months of planning have culminated in this highly successful meeting; and our warm thanks be extended to the hostesses of the delightful teas, and an especial expression of gratitude to the committees which planned the United Thank Offering Service. Also,

BE IT RESOLVED, THAT we appreciate the services of the various churches and Clergy in this vicinity.

WHEREAS the Woman's Auxiliary in Triennial Meeting assembled appreciate the inspiring leadership of the Rt. Rev. Henry Knox Sherrill and Mrs. Sherrill,

BE IT RESOLVED, THAT we express our sincere appreciation to them; and

WHEREAS we are thankful for the demonstration of affection and friendship of the Archbishop of Canterbury and Mrs. Fisher, to us, and to our Church,

BE IT RESOLVED, THAT we extend to them our grateful thanks and prayers for their work.

WHEREAS, the Woman's Auxiliary in Triennial Meeting assembled is cognisant of the time and thought that has been required to plan this meeting,

THEREFORE, BE IT RESOLVED, THAT we extend our thanks to the National Executive Board, and members of the National Council for the efficient manner in which they have arranged the program; to Mrs. Alfred M. Chapman for her graciousness as our Presiding Officer and for her diligent adherence to the schedule; to Mrs. David R. West for her able assistance; and to Mrs. Dale Osborn and her Committee on Dispatch of Business for keeping us apprised of the happenings of the day.

WHEREAS, the Woman's Auxiliary in Triennial Meeting assembled in appreciation of the untiring efforts of Mrs. Arthur M. Sherman and her secretarial staff, and all the members of the National staff,

BE IT RESOLVED, THAT we pledge to them our continued loyalty and support.

WHEREAS, the Woman's Auxiliary in Triennial Meeting assembled has deep concern in the interpretation of the theme, "Create and Make New Our Hearts and Minds," and

WHEREAS, we are consecrated to the task of implementing the fulfillment of this great mission,

BE IT RESOLVED, THAT we humbly express our appreciation to the Rt. Rev. Richard S. M. Emrich for the inspiration and hope which we have derived from his clarification to our work as missionaries, the seriousness of our responsibility in the destiny of the Church, and a vision of the New World Mission.

WHEREAS, the Woman's Auxiliary in Triennial Meeting assembled was greatly edified and uplifted by the devotional address of the Reverend Charles W. Ranson on the subject, "The New World Mission," and inspired by the message given by Mrs. Charles Griffith,

BE IT RESOLVED, THAT we extend to them our sincere appreciation for their challenging words.

WHEREAS, the Woman's Auxiliary in Triennial Meeting assembled has been privileged to learn of the various agencies working toward the program of the Church in its entirety,

BE IT RESOLVED, THAT our appreciation be expressed to the representatives of the Girl's Friendly Society, the young people of Hawaii, the Episcopal Service for Youth, the Department of College Work, Windham House, and St. Margaret's House, the Youth Convention, and all other groups whose messages added to our vision of the Church at work.

WHEREAS, the Woman's Auxiliary in Triennial Meeting assembled has had the pleasure and privilege of learning about the work of our missions, overseas and domestic, from the missionaries in person,

BE IT RESOLVED, THAT we thank them and show our appreciation in further support to them.

WHEREAS, the Woman's Auxiliary in Triennial Meeting assembled has enjoyed the "Triennial Daily" containing valuable information and comment on our meetings,

BE IT RESOLVED, THAT we say a grateful "thank you" to the entire Staff for their constant hours of creative work on our behalf.

The Committee reports with regret that Miss Mary Simpson Goggin was called home, and expresses appreciation for the services of Mrs. S. L. Varnedoe, who acted as Parliamentarian in her absence.

The following poem, submitted by Mrs. Oscar W. Crite, was incorporated into the Courtesy Committee report:

We graciously thank Thee, God,
In many ways,
For prayers, hymns and learning
In our crowded Convention days.

We've not found Boston
Just Bean and Sacred Cod
Where Cabots speak only to Lowells
And the Lowells speak only to God.

We've found Hospitality, Fellowship,
And Churchly Piety,
Enriched by greetings from many lands,
And a bit of Gaiety.

With eagerness we've listened
To the Lady from London town,
From our women workers,
And men of great renown,

Our National and Executive Board,
And folks below, above, and between,
We joyously thank thee again, dear God,
That this is real and not only a dream.

Report accepted as presented.

The Chair then expressed the thanks of the House for the secretarial services of Mildred Capron, and for the showing of her South African film two evenings prior.

Mrs. Robert R. Vance of the National Executive Board then explained some of the procedure of the work of the Nominating Committee.

Mrs. George Calef of Vermont made a motion regarding using 25% of the incoming United Thank Offering receipts, beginning the end of 1953, and again the end of 1954, for special needs to be determined by the Executive Board, instead of holding the whole three-year sum until the next Triennial.

"THAT the National Executive Board be empowered to spend December 1, 1953, and December, 1954, 25% of the United Thank Offering Ingathering of the preceding twelve months, for special needs, instead of holding the total amount until the next Triennial Meeting."

Mrs. C. H. Hodgson of California seconded the motion.

Mrs. Foster spoke against the motion.

Mrs. Watkins of Michigan spoke for the motion.

Mrs. Clarkson of the Executive Board spoke against the motion.

Mrs. George Calef spoke for the motion.

Mrs. Edward Lasar of the Executive Board spoke against the motion.

Miss Kathryn Bryan of Haiti questioned the motion.

Mrs. Donald M. Hatch of Michigan spoke for the motion.

Mrs. Clarence Brickman of South Florida spoke against the motion.

Mrs. Verleger of California questioned.

Miss Beardsley was called to the floor to answer a question.

Mrs. Granville V. Peaks, Jr., of South Florida spoke against the motion.

Motion lost.

Mrs. Ferris of Long Island made a motion that this whole question be referred to the National Executive Board for further study. Seconded by Mrs. Blaine B. Coles of Oregon.

Carried.

Mrs. Richard Emery of North Dakota presented the motion:

"BE IT RESOLVED, THAT the Triennial Meeting of the Woman's Auxiliary of the Protestant Episcopal Church, in Triennial Meeting

CO-OPERATING AGENCIES

assembled, go on record urging every woman to do all in her power to encourage young men of high caliber to enter the ministry, and urging young women to enter full-time service for the Church, beginning with her own sons and daughters.

Seconded. Carried.

The Executive Secretary called to the platform the National Executive Board for presentation to the House:

PROVINCIAL REPRESENTATIVES

- I Mrs. Bay Estes, Maine
- II Mrs. Frank G. Scofield, Central New York
- III Mrs. Jasper W. Nicolls, Pennsylvania
- IV Mrs. John A. Morson, Mississippi
- V Mrs. Robert R. Vance, Southern Ohio
- VI Mrs. C. C. Moore, Colorado
- VII Mrs. Paul Palmer, Oklahoma
- VIII Mrs. Sumner Walters, San Joaquin

MEMBERS-AT-LARGE

- Mrs. Shubael T. Beasley, Tennessee
- Mrs. St. Elmo L. Coombs, Los Angeles
- Mrs. Lawrence Dorsey, Indianapolis
- Mrs. Irwin T. Hyatt, Atlanta
- Mrs. James S. McCulloh, New York
- Mrs. Harold Moulton, Western Massachusetts
- Mrs. Percy V. Pennybacker, Jr., Texas
- Mrs. C. G. Perry, Nebraska

CO-OPERATING AGENCIES

Mrs. G. Russel Hargate, Ohio
Girls' Friendly Society

Mrs. William D. Johnson, Pittsburgh
Church Periodical Club

Mrs. Perry B. Strassburger, Newark
Episcopal Service for Youth

Mrs. Marion E. Wilson, Connecticut
Daughters of the King

BOARD OFFICERS
1952--1953

MRS. PERCY V. PENNYBACKER, JR. Chairman

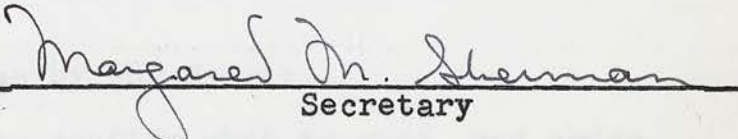
MRS. JAMES S. McCULLOH Vice Chairman

MRS. PERRY B. STRASSBURGER Secretary

Mrs. Dale Osborn, Chairman of Dispatch, made a few announcements.

The Presiding Officer, Mrs. Alfred M. Chapman, gave her final message before adjourning the 57th Triennial Meeting in Boston assembled, at 11:45 A. M.

Respectfully submitted,


Secretary

The Closing Service was conducted by the Executive Secretary, Mrs. Sherman.

CLOSING SERVICE OF THE TRIENNIAL MEETING

September 19, 1952

Hymn 89 (in Wayside Hymnal) WE GATHER TOGETHER

Opening Sentences

My heart is fixed, O God, my heart is fixed; I will sing and give praise.

Awake up, my glory; awake, lute and harp: I myself will awake right early.

I will give thanks unto thee, O Lord, among the peoples; and I will sing unto thee among the nations.

The Lord be with you

-And with thy spirit-

Let us pray

(Then shall be said in unison)

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

An Act of Renewal

Lord, behold this thy family in Christ, and grant us to be one in thy presence,

-Lord, renew us by thy Spirit.-

Pardon what is amiss in us, confirm what is good, and order what we shall be,

-Lord, renew us by thy Spirit.-

Withdraw us from ways and allegiances which would estrange us from thee,

-Lord, renew us by thy Spirit.-

Give us a desire to learn the Truth, and quicken our hearts with understanding,

-Lord, renew us by thy Spirit.-

Day by day guide us to seek thee in thy Word, and by the power of prayer,

-Lord, renew us by thy Spirit.-

Show us what thou wouldst have us to do, and give us grace to fulfill the same,

-Lord, renew us by thy Spirit.-

Make us so thankful that we shall offer all we have and are in thy Name,

-Lord, renew us by thy Spirit.-

Unite us in the Spirit with all others who seek thee in the Word and by prayer,

-Lord, renew us by thy Spirit.-

Grant us constancy and courage that we may be found faithful in thy sight,

-Lord, renew us by thy Spirit.-

BIBLE READING

Ezekiel 11:19; II Corinthians 5:17;
Isaiah 65:16, 17; Revelation 21:1-5

NATIONAL AND DIOCESAN OFFICERS

Let us pray silently in our hearts

For the great fellowship of the women of the Church;
For the missionaries of the Church at home and overseas;
For Christians in many lands who are being persecuted for
their faith.

Let us pray for rededication for ourselves and for our
leadership to the service of the Church.

(Then shall be said in unison)

O GOD, our Creator and Redeemer, we may not go forth
except thou dost accompany us with thy blessing. Let us
then put back into thine hand all that thou hast given us,
rededicating to thy service all the powers of our hearts,
our minds, and our bodies, all our worldly goods, all our
influence with others. All these, O Father, are thine to
use as thou wilt. All these are thine, O Christ. All
these are thine, O Holy Spirit. Speak thou in our words,
think in our thoughts, and work in all our deeds. And
seeing that it is thy gracious will to make use even of
such weak human instruments in the fulfillment of thy
mighty purpose for the world, let our lives be the channels
through which some portion of thy divine love and pity may
reach the lives of others. All this we ask for the sake
of Jesus Christ our Lord.

May the Lord God grant us His blessing and fill our
hearts with the Spirit of truth and peace, now and forever-
more. Amen.

Hymn 63 NOW THANK WE ALL OUR GOD

NATIONAL AND DIOCESAN OFFICERS
WHO HAVE DIED DURING THE PAST TRIENNIUM

1949 - 1952

Louise Almon

Helen Bartlit

Eleanor Batte

Isabelle Nichols Binney

Frances Cogswell Boynton

Alice Braislin Brick

Margaret Elizabeth Red Buffalo

Flora Burbank

Josephine Bumstead

Ollibel Card

Ruby Caskey

Hannah Clark

Mary Conover

NATIONAL AND DIOCESAN OFFICERS WHO HAVE DIED DURING THE PAST TRIENNIUM,
Continued--

Sallie Carrington Deane

Elise Dexter

E. Jane Driver

Marguerita Dugan

M. Louise Farrar

Edith L'Engle Graham

Audria Bandy Gray

Adeline Bertchey Griem

Rose D. Habersham

Mabelle S. Hixson

Velida Houghton

Mary Louise Howard

Helen Elizabeth Kempton

Frances Wright Larcomb

NATIONAL AND DIOCESAN OFFICERS WHO HAVE DIED DURING THE PAST TRIENNIUM,
Continued--

Edith Gordon Montfort

Lillie Pringle Moore

Katherine Nichols

Nora Adele Northrop

Sue Gordon Noyes

Maude E. Osgood

Alice Christine Pierce

Carolyn Punderson

Blanch Crill Randolph

Mary Alice Reese

Irma Robinson

Julia Hawley Snyder

Eunice D. Spring

Margaret Homer Stubbs

NATIONAL AND DIOCESAN OFFICERS WHO HAVE DIED DURING THE PAST TRIENNium,
Concluded--

WOMEN MISSIONARIES WHO HAVE DIED DURING THE PAST TRIENNium--

Ethel Taylor

Frances E. Bartler

Sybil Templeton

Edna Pennington Miller

Sue Vance

Julia A. Clark, Deaconess

Janet F. Wallace

Lillian F. White

Nancy Sherman Walter

Paula J. Love

Mabel DeGeer Welles

Mabel Goodfield

Ella M. Whitley Wilson

Mary F. Stephenson

Mary E. Peters

Marguerite S. Kedgeley

Esther S. Shaw, Deaconess

Charlotte Teggert

A. Kathleen Thompson, Deaconess

Mabel White

Maude Whitley

WOMEN MISSIONARIES WHO HAVE DIED DURING THE PAST TRIENNIUM--

Frances E. Bartter

Edna Penninger Biller

Julia A. Clark, Deaconess

Ellen T. Hicks

Annie J. Lowe

Mabel Mansfield

Mary F. Montgomery

Mattie C. Peters

Margaretta S. Ridgeley

Kate S. Shaw, Deaconess

Charlotte Teggert

A. Kathleen Thompson, Deaconess

Mabel White

Maude Whitley

PROGRAM

Boston, Massachusetts • Sheraton Plaza Hotel • Copley Square

*The
Triennial Meeting*

•
THE WOMAN'S AUXILIARY
TO THE NATIONAL COUNCIL

SEPTEMBER 7-19, 1952

Create and Make New

Our Hearts and Minds

*If any one is in Christ, he is a new crea-
tion; the old has passed away, behold,
the new has come. II CORINTHIANS 5:17*

Triennial Meeting • The Woman's Auxiliary

PROGRAM

All business sessions will be held in the Ballroom of the Sheraton Plaza Hotel, Copley Square. Unless otherwise indicated, morning meetings will close at 12:30; afternoon meetings at 4:30.

Sunday, September 7

7:30 P.M. OPENING SERVICE of the General Convention
Boston Garden

Monday, September 8

8:00 A.M. HOLY COMMUNION for the Triennial Meeting
Emmanuel Church

11:00 OPENING SESSION of the Triennial Meeting
Ballroom, Sheraton Plaza Hotel
Mrs. Alfred M. Chapman, *presiding*
Report of the National Executive Board and Staff

2:30 P.M. BUSINESS SESSION *The Sheraton Plaza*
Mrs. David R. West, *presiding*
Presentation of Mrs. Henry Knox Sherrill and
Mrs. Geoffrey Francis Fisher
Orientation of Delegates
Message to the Triennial Meeting
Mrs. Charles E. Griffith

4:30 TEA for alternates and visitors to meet missionary guests
Emmanuel Church

8:30 RECEPTION (delegates) *Boston Museum of Fine Arts*

Tuesday, September 9

HOLY COMMUNION *See page 11*

9:30 A.M. JOINT SESSION of the General Convention
Triennial Meeting attends *Symphony Hall*
Presentation of the Program of the Church

- 2:30 to
4:15 P.M. BUSINESS SESSION of the Triennial Meeting
The Sheraton Plaza
Presentation of the Tentative Budget of the United
Thank Offering, Mrs. Percy V. Pennybacker, Jr.
- 4:30 TEA for delegates to meet missionary guests
Trinity Church
- 8:00 ECUMENICAL MASS MEETING *Tremont Temple*
The Archbishop of Canterbury

Wednesday, September 10

- HOLY COMMUNION See page 11
- 9:30 A.M. JOINT SESSION of the General Convention
Triennial Meeting attends *Symphony Hall*
Presentation of the Program of the Church, continued
- 2:30 to
5:00 P.M. DELEGATES: Conferences on the UTO Budget
The Pioneer
ALTERNATES and Visitors: *The United Thank Offering Comes to Life*, presented by missionaries
The Sheraton Plaza
- 4:30 TEA for alternates and visitors to meet missionary guests
St. Paul's Cathedral
- 7:00 NATIONAL COUNCIL DINNER
Rockwell Cage of the Massachusetts Institute of Technology

Thursday, September 11

- 8:00 A.M. CORPORATE COMMUNION and Presentation of the United
Thank Offering of the Women of the Church
Boston Garden
The Rt. Rev. Henry Knox Sherrill, *Celebrant*;
assisted by Missionary Bishops

- 2:30 P.M. BUSINESS SESSION *The Sheraton Plaza*
Report of the Nominating Committee for Members
at Large of the National Executive Board and for
Women Members of the National Council
The Girls' Friendly Society's Seventy-fifth Anniversary
Observance
- 4:30 TEA for delegates to meet missionary guests
Christ Church, Cambridge
- 8:00 MISSIONARY MASS MEETING *Tremont Temple*

Friday, September 12

- HOLY COMMUNION See page 11
- 9:30 A.M. BUSINESS SESSION *The Sheraton Plaza*
Devotional Address: The Renewal of the Church
The Rt. Rev. Richard S. M. Emrich
- 10:30 DISCUSSION GROUPS (delegates) *The Pioneer*
Christian Citizenship and Social Responsibility
- 2:30 P.M. BUSINESS SESSION, Town Meeting *The Sheraton Plaza*
How Can the Church Reach the Hearts and Minds
of People Today? *Moderator*, Theodore M. Switz
Speakers: Margaret E. Forsyth and Jerry Voorhis
- 7:00 DINNER MEETINGS of National Council Departments

Saturday, September 13

- 10:30 to
NOON MORNING COFFEE for Delegates to meet nominees for
the National Executive Board and the National Council
The Pioneer

GROUP CONFERENCES: *Monday - Wednesday • September 15 - 17*

Monday, September 15, 10:30-12:30

Diocesan and Provincial Presidents, Provinces I, II, III, IV

Diocesan and Provincial United Thank Offering Treasurers

Diocesan and Provincial Educational Secretaries

Recruiting and Training Women Workers

The Woman's Auxiliary and Youth

Prayer and Worship

The Woman's Auxiliary and College Work

Ecumenical Relations

Christian Social Relations and the Woman's Auxiliary

The Town and Country Church

Unifying Women's Work in the Parish

The Church Periodical Club

The Church in Japan

The Brazilian Church and the Church in Mexico

The Mission of the Church in the Panama Canal Zone and in Cuba

The Liberia Mission

*Repeats presentation given the preceding day.

Tuesday, September 16, 10:30-12:30

Diocesan Supply Secretaries

Diocesan and Provincial United Thank Offering Treasurers, Provinces I, II, III, IV

Diocesan and Provincial Educational Secretaries

*Recruiting and Training Women Workers

Domestic Missions

*Prayer and Worship

Christian Education and the Woman's Auxiliary

New Ways to Better Meetings

World Relief

Home Missions and Human Rights

*Unifying Women's Work in the Parish

Business and Professional Women in the Woman's Auxiliary

Altar Work

The Church at Work in Hawaii and in Okinawa

The Alaska Mission

The Work of the Church in Haiti and the Dominican Republic

Wednesday, September 17, 10:30-12:30

Diocesan and Provincial Presidents, Provinces V, VI, VII, VIII

Diocesan and Provincial United Thank Offering Treasurers, Provinces V, VI, VII, VIII

Diocesan and Provincial Educational Secretaries

Diocesan and Provincial Personnel Chairmen

Diocesan and Provincial Christian Social Relations Secretaries

*Prayer and Worship

*Christian Education and the Woman's Auxiliary

*New Ways to Better Meetings

*Christian Social Relations and the Woman's Auxiliary

*Home Missions and Human Rights

Promotion and Publicity

Episcopal Service for Youth

The United Nations

The Church's Mission in the Philippines

The Church at Work in India

The Mission of the Church in Puerto Rico and the Virgin Islands

Monday, September 15

- HOLY COMMUNION See page 11
- 9:30 A.M. BUSINESS SESSION *The Sheraton Plaza*
Devotional Address: The Renewal of the Church
 Bishop Emrich
- 10:30 CONFERENCES for diocesan officers *The Pioneer*
 INTEREST GROUP CONFERENCES for other delegates,
 alternates and visitors, *The Pioneer* (tickets necessary*);
 for subjects see pages 6-7
- 2:30 P.M. BUSINESS SESSION *The Sheraton Plaza*
 Election of Members at Large of the National
 Executive Board
- Election of Nominees to General Convention of
 Women Members of the National Council
- 7:00 PROVINCIAL DINNERS

Tuesday, September 16

- HOLY COMMUNION See page 11
- 9:30 A.M. BUSINESS SESSION *The Sheraton Plaza*
Devotional Address: The Renewal of the Church
 Bishop Emrich
- 10:30 GROUP CONFERENCES *The Pioneer*
 For subjects, see pages 6-7
- 2:30 P.M. BUSINESS SESSION *The Sheraton Plaza*
Address: The New World Mission
 The Rev. Charles W. Ranson
- 4:30 TEA for delegates to meet missionary guests
Morville House, 273 Clarendon Street
- 7:00 CHURCH VOCATIONS DINNER *The Sheraton Plaza*
 The Role of the Laity

*Tickets available for delegates Monday through Wednesday at times to be announced. Tickets for alternates and visitors Thursday and Friday at times to be announced.

Wednesday, September 17

- HOLY COMMUNION See page 11
- 9:30 A.M. BUSINESS SESSION *The Sheraton Plaza*
Devotional Address: The Renewal of the Church
 Bishop Emrich
- 10:30 GROUP CONFERENCES *The Pioneer*
 For subjects see pages 6-7
- 2:30 P.M.
 to 3:30 BUSINESS SESSION *The Sheraton Plaza*
- 3:45 PROVINCIAL MEETINGS
- I, *The Pioneer* V, *Old South Church*
 II, *The Pioneer* VI, *The Pioneer*
 III, *Ballroom, Foyer,* VII, *The Pioneer*
Sheraton Plaza VIII, *Ballroom, Sheraton Plaza*
 IV, *The Ballroom,*
Sheraton Plaza

Thursday, September 18

- HOLY COMMUNION See page 11
- 9:30 A.M. BUSINESS SESSION *The Sheraton Plaza*
Devotional Address: The Renewal of the Church
 Bishop Emrich
- 2:30 P.M. BUSINESS SESSION *The Sheraton Plaza*

Friday, September 19

- HOLY COMMUNION See page 11
- 9:00 A.M. INSTALLATION of the National Executive Board,
 The Presiding Bishop *Trinity Church*
- 10:00 A.M. CLOSING BUSINESS SESSION *The Sheraton Plaza*
- 12:00 M. CLOSING SERVICE *The Sheraton Plaza*

THE NATIONAL EXECUTIVE BOARD

Members-at-Large

Mrs. Robert Arneson
Mrs. Rollin T. Chamberlin
Mrs. Francis O. Clarkson
Mrs. James S. McCulloh
Mrs. Percy V. Pennybacker, Jr.
Mrs. C. G. Perry
Mrs. Lewis D. Pilcher
Mrs. Theodore O. Wedel

Provincial Representatives

I. Mrs. Glenn C. Howland
II. Mrs. Frank G. Scofield
III. Mrs. Jasper W. Nicholls
IV. Mrs. Southall W. Tate
V. Mrs. Robert R. Vance
VI. Mrs. C. C. Moore
VII. Mrs. Edward G. Lasar
VIII. Mrs. Sumner Walters

Co-operating Agencies

Mrs. Alexander R. McKechnie, *Church Periodical Club*
Mrs. H. E. Fry, *Daughters of the King*
Mrs. Perry B. Strassburger, *Episcopal Service for Youth*
Mrs. G. Russel Hargate, *Girls' Friendly Society*

The Staff

Mrs. Arthur M. Sherman, *Executive Secretary*

Associate Secretaries

Edna B. Beardsley Avis E. Harvey
Ellen B. Gammack Dorothy Stabler

WHO'S WHO ON THE PROGRAM

MRS. ALFRED M. CHAPMAN, Presiding Officer of the Triennial Meeting; Member of the National Council

THE RT. REV. RICHARD S. EMRICH, D.D., Bishop of Michigan

MARGARET E. FORSYTH, Executive, Foreign Division, Young Women's Christian Association of the USA

MRS. CHARLES E. GRIFFITH, President, Woman's Auxiliary, Diocese of Newark; former member of the National Executive Board

MRS. PERCY V. PENNYBACKER, JR., Chairman, United Thank Offering Committee of the National Executive Board

THE REV. CHARLES W. RANSON, General Secretary, International Missionary Council

THEODORE M. SWITZ, PH.D., Co-ordinator of the Industrial Nuclear Physics Program at the University of Chicago; Consultant on Adult Education, National Council Department of Christian Education

JERRY VOORHIS, Executive Secretary, Co-operative League of the USA

MRS. DAVID R. WEST, Assistant Presiding Officer; Member, the National Council

THE HOLY COMMUNION

Holy Communion will be celebrated daily at 7:30 A.M. in these churches:

Cathedral Church of St. Paul, 136 Tremont Street

Church of the Advent, 135 Mt. Vernon Street

Church of St. John the Evangelist, 35 Bowdoin Street

Emmanuel Church, 15 Newbury Street

Trinity Church, Copley Square

*Presentation of the United Thank Offering
of the Women of the Church*

Corporate Communion

Boston Garden, Boston

September 11, 1952

8 A.M.

O worship the Lord in the beauty of holiness;

let the whole earth stand in awe of him.

CELEBRANT

THE RT. REV. HENRY KNOX SHERRILL, D.D., *Presiding Bishop*

ASSISTANTS TO CELEBRANT

THE RT. REV. JOHN BOYD BENTLEY, D.D., *Vice President,
The National Council*

THE RT. REV. NORMAN BURDETT NASH, S.T.D., *Bishop of Massachusetts*

READING THE EPISTLE

THE RT. REV. EGMONT MACHADO KRISCHKE, *Bishop of
Southwestern Brazil*

READING THE GOSPEL

THE RT. REV. MICHAEL HINSUKE YASHIRO, S.T.D., *Presiding Bishop,
Nippon Sei Ko Kwai*

ASSISTING BISHOPS

THE RT. REV. LANE WICKHAM BARTON, D.D., *Eastern Oregon*

THE RT. REV. NORMAN SPENCER BINSTED, D.D., *Philippine Islands*

THE RT. REV. A. HUGO BLANKINGSHIP, D.D., *Cuba*

THE RT. REV. EDWARD M. CROSS, D.D., *Spokane*

THE RT. REV. RICHARD RUNKEL EMERY, D.D., *North Dakota*

THE RT. REV. CONRAD HERBERT GESNER, D.D., *Coadjutor, South Dakota*

THE RT. REV. REGINALD HEBER GOODEN, S.T.D., *Panama Canal Zone*

THE RT. REV. WILLIAM JONES GORDON, JR., *Alaska*

THE RT. REV. BRAVID WASHINGTON HARRIS, D.D., *Liberia*

THE RT. REV. JAMES WILSON HUNTER, D.D., *Wyoming*

THE RT. REV. HARRY SHERBOURNE KENNEDY, D.D., *Honolulu*

THE RT. REV. ARTHUR BARKSDALE KINSOLVING II, D.D., *Arizona*

THE RT. REV. WILLIAM FISHER LEWIS, S.T.D., *Nevada*

THE RT. REV. LOUIS CHESTER MELCHER, D.D., *Central Brazil*

THE RT. REV. SHIRLEY H. NICHOLS, S.T.D., *Salina*

THE RT. REV. ATHALICIO THEODORO PITHAN, D.D., *Southern Brazil*

THE RT. REV. GEORGE HENRY QUARTERMAN, S.T.D., *North Texas*

THE RT. REV. FRANK A. RHEA, D.D., *Idaho*

THE RT. REV. W. BLAIR ROBERTS, D.D., *South Dakota*

THE RT. REV. WILLIAM PAYNE ROBERTS, D.D., *Shanghai, Resigned*

THE RT. REV. EFRAIN SALINAS Y VELASCO, D.D., *Mexico*

THE RT. REV. JAMES MOSS STONEY, D.D., *New Mexico*

THE RT. REV. ALBERT ERVINE SWIFT, *Puerto Rico*

THE RT. REV. CHARLES ALFRED VOEGELI, S.T.D., *Haiti*

THE RT. REV. SUMNER F. D. WALTERS, S.T.D., *San Joaquin*

THE RT. REV. RICHARD SIMPSON WATSON, D.D., *Utah*

MASTER OF CEREMONIES

THE REV. CHARLES RUSSELL PECK, *Vicar Christ Church (Old North)*

MUSIC

GROVER J. OBERLE, *Emmanuel Church, Boston*
ALFRED NASH PATTERSON, *Church of the Advent, Boston*

PREPARATION

For Corporate Communion

Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness. . . . Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth. . . . O give thanks unto the Lord; for he is good; for his mercy endureth forever.—I CHRONICLES 16: 29, 31, 34

To glorify God, to bring an offering, to worship Him—that is why we are coming together in a mighty corporate act, which is, also, the personal act of each of us. We have come from places far apart, by different roads, by different spiritual paths; each with some experiences that cannot be shared; yet all bound together in the fellowship of the faithful, even in the company of angels and archangels. Together we praise the glory of God.

For Thine Own Self we praise Thee, Lord!

We praise Thee, praise Thee, praise Thee, Lord!

For Thine Own Self—to Thine Own Self be praise!

From all Thy sinless ministering hosts,—

In service—Praise!

*From all the saints by Thee from sin redeemed,—
Still nobler praise!*

*From every world and creature Thou hast made,—
Eternal Praise!*

*For Thine Own Self, from all Thy works be praise!
Perpetual, perfect, pure, impassioned praise!*

Praise without ceasing, Without ending—Praise!

JOHN OXENHAM, *The Later Te Deums*

We praise thee, O God; we acknowledge thee to be the Lord.
... *The Lord reigneth.* He, alone, is Creator and Ruler; He is the Life-giver: His is the power that orders the universe. When we think upon His Greatness and our littleness, His Glory and our dinginess, we cry with the Psalmist, *What is man that thou art mindful of him, and the son of man that thou visitest him?* But He is mindful of us; He has visited us with salvation; He has called us to be His children, to work with Him, to know Him and to enjoy His Glory. We see, as in a dim mirror, reflections of that glory in the created beauty of nature and in the hearts and faces that are turned towards God. The storm of struggle, the shadow of sorrow, the clouds of pain cannot utterly obscure the light of His Glory from those who know and love the Lord.

When we meditate upon the being and beauty of God and remember what He has done for us, we want to make a response and so we "bring an offering." We bring it humbly, because we know that we have nothing to offer except what God has given to us. We are like the little child who takes money from a parent to buy a gift, which the parent receives with joy because it is a symbol of the child's love. All our offerings are symbols; this particular money offering is, first of all, a symbol of thankfulness, made up of the large and small thanksgivings of many women who make this gift with us. Here are thanks for mercies received, for deliverance from evil, for temptations overcome, for grace to endure, even for the privilege of struggle and pain. We are *giving thanks always, for all things.*

None of the things for which we have given thanks may seem very large against the panorama of history; but, brought here together, they are a mighty witness to God's goodness and our faith. When the danger and actual horrors of war press upon many peoples, when hunger and destitution are abroad in many lands, when many are homeless and many hearts are filled with fear, there are those who find a stumbling block on the way to joyful thanksgiving. The complex problem of evil has troubled men in all ages, for these tumults and tribulations are not new on the face of the earth. Yet in all ages, those who have known God have praised Him and thanked Him. We recall that it was not from the safe harbor of an untroubled and secure life that St. Paul wrote, *Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him who loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.*—ROMANS 8: 35-39

For God so loved the world. . . . Basically, it is Redeeming Love for which we give thanks; Love manifest in so many little things, even as our human love is shown in a smile, in a small courtesy, in a gentle word, in a kind forbearance, inestimable Love supremely manifest on the Cross, Love suffering; Love victorious.

This Redeeming Love is not only a gift for which we give thanks; it is an action which we are called to share. We, who by God's grace are part of the Body of Christ, possess that Love and are possessed by it, each in her own measure. As we live in Christ and He in us, we show it forth to the world. So our money offering is not only a symbol of thanksgiving; it is, also, a symbol of the loving compulsion to give ourselves; it is a way in which each of us can *go into all the world* to share the Good News of what God has done *for us men and for our salvation.*

As we present our symbolic gift in this great Eucharist, we offer our very selves. We look upon the Cross, symbol of the most perfect gift the world has ever known or ever can know. We draw near the Holy of Holies, aware of our weakness and our failures, knowing that, even in penitence, we are unworthy; yet, greatly daring, we enter in, because we trust His Love and believe His promises. We come to offer ourselves with Christ, to share in His work of redemption, *ourselves, our souls and bodies.*

At every Eucharist, we try to make our offering more complete, more generous, to be ever more willing to be taken, blessed, broken, given. It is the *willing* that counts most. When we offer ourselves, all that we have and all that we are, we cannot know just what He will do with us; but the measure of our willingness is the measure of our love. As we grow in love, we give ourselves and all that concerns us ever more fully into the hands of God.

*Let thy Blood in mercy poured,
Let thy precious Body broken,
Be to me, O gracious Lord,
Of thy boundless love the token.
Thou didst give thyself for me,
Now I give myself to thee.*

*Wilt thou own the gift I bring?
All my penitence I give thee;
Thou art my exalted King;
Of thy matchless love forgive me.
Thou didst give thyself for me,
Now I give myself to thee.*

HYMN 190, Stanzas 1, 4

*O direct my life towards thy Commandments
Hallow my soul,
purify my body,
correct my thoughts,
cleanse my desires,
soul and body, mind and spirit, heart and veins,
Renew me thoroughly, O God, for if thou wilt, thou canst.*

*I commend to thee, O Lord,
My soul and my body,
My mind and my thoughts,
My prayers and my vows,
My senses and my limbs,
My words and my thanks,
My life and my death;
My brothers and my sisters and their children,
My friends and my benefactors
My well-wishers*

*Those who have a claim on me;
My kindred and my neighbors.
My country and all Christendom.
I commend to thee, Lord,
My impulses and my startings,
My intentions and my attempts,
My going out and my coming in,
My rising up and my sitting down.*

—LANCELOT ANDREWES, *Private Devotions*

CORPORATE COMMUNION
and Presentation of the United Thank Offering

PROCESSIONAL No. 276 Nun Danket

J. Crueger, 1647

Now thank we all our God,
With heart, and hands, and voices,
Who wondrous things hath done,
In whom his world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

O may this bounteous God
Thro' all our life be near us!
With ever-joyful hearts
And blessed peace to cheer us;
And keep us in his grace,
And guide us when perplext,
And free us from all ills
In this world and the next.

All praise and thanks to God
The Father now be given,
The Son, and him who reigns
With them in highest heaven,
Eternal, Triune God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be, evermore. Amen.

Martin Rinkart, c. 1630

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done. On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

Hear what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy command-

ments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

The Lord be with you.
And with thy spirit.
Let us pray.

Collect for Thirteenth Sunday after Trinity

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

Collect, Epistle, and Gospel especially appointed for this service

The Collect

ALMIGHTY and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit, we may be enlightened and strengthened for thy service; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, ever, one God, world without end. Amen.

The Epistle. I Corinthians XII. 4.

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one,

and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

The Gospel, St. Luke xi. 9.

JESUS said to his disciples, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

THE NICENE CREED

READING OF NECROLOGY

¶ *The Congregation shall remain standing while the Presiding Bishop reads the names of those National and Diocesan Officers and Women Missionaries who have died during the triennium.*

PRAYER

THE OFFERING

¶ *The Diocesan Treasurers of the United Thank Offering shall come forward and place their Offerings in the Alms Basin, remaining at the Altar Rail. The Congregation shall remain seated, while the Ushers take up the Offerings from the pews, and the Choir sings these Anthems.*

In Ecclesiis

Giovanni Gabrieli, 1612

Alleluia

Randall Thompson, 1942

¶ *Then shall the Congregation stand while the Ushers bring forward the Offerings from the pews and place them in the Alms Basin. While the Diocesan Treasurers and the Ushers stand at the Altar Rail shall be sung.*

HYMN No. 480

Holy Offerings, R. Redhead, 1870

Holy off'rings, rich and rare,
Offerings of praise and prayer,
Purer life and purpose high,
Clasped hands, uplifted eye,
Lowly acts of adoration
To the God of our salvation;
On his altar laid, we leave them:
Christ, present them! God, receive them!

Homage of each humble heart,
Ere we from thy house depart;
Worship fervent, deep and high,
Adoration, ecstasy;
All that childlike love can render
Of devotion true and tender;
On thine altar laid, we leave them:
Christ, present them! God, receive them!

To the Father, and the Son,
And the Spirit, Three in One,
Though our mortal weakness raise
Off'rings of imperfect praise,
Yet with hearts bowed down most lowly,
Crying, Holy! Holy! Holy!
On thine altar laid, we leave them:
Christ, present them! God, receive them! Amen.

J. S. B. Monsell, 1867

¶ *Still standing, all join the United Thank Offering prayer.*

O LORD, our heavenly Father, we pray thee to send forth more laborers into thy harvest, and to grant them thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as thou hast given to them.

Accept, from grateful hearts, our United Thank Offering of prayer and gifts and joyful service: and bless it to the coming of thy kingdom through Jesus Christ our Lord. *Amen.*

¶ *After the prayer the Diocesan United Thank Offering Treasurers and the Ushers return to their seats.*

PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH

GENERAL CONFESSION AND ABSOLUTION, COMFORTABLE WORDS

SURSUM CORDA

SANCTUS

PRAYER OF CONSECRATION

¶ *After the prayer of Humble Access, shall be sung the following hymn, all kneeling.*

HYMN No. 198, 2nd Tune *Meditation, J. H. Gowar, 1890*

O God, unseen yet ever near,
Thy presence may we feel;
And thus inspired with holy fear,
Before thine altar kneel.

Here may thy faithful people know
The blessings of thy love,
The streams that thro' the desert flow,
The manna from above.

We come, obedient to thy word,
To feast on heav'nly food;
Our meat the Body of the Lord,
Our drink his precious Blood.

Thus may we all thy word obey,
For we, O God, are thine;
And go rejoicing on our way,
Renewed with strength divine. *Amen.*

Edward Osler, 1836

¶ *While the members of the Congregation are communicating, the Choir will sing a series of Motets.*

LET thy merciful ears, O Lord, be open unto the prayers of thy humble servants; and that they may obtain their petition make them ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

Thomas Weelkes, d. 1623

Jesu dulcis memoria,
Dans vera cordis gaudia;
Sed super mel et omnia
Ejus dulcis praesentia.

Tomas Luis de Victoria, 1535-1611

Day by day, Dear Lord, of thee
three things I pray:

To see thee more clearly,
Love thee more dearly,
Follow thee more nearly,
Day by day. *Amen.*

Hymn 429. Alfred E. Whitehead, 1941

Ave, verum corpus Christi, natum ex Maria Virgine.
Vere passum immolatum in cruce pro homine.

Josquin de Pres, 1450-1521

O LORD, give thy Holy Spirit into our hearts, and lighten our understanding, that we may dwell in the fear of thy Name all the days of our life; that we may know thee, the only true God, and Jesus Christ whom thou hast sent.

Thomas Tallis, 1515-1585

GLORIA IN EXCELSIS

BENEDICTION



PARTNERS_{in}FELLOWSHIP



THE NATIONAL EXECUTIVE BOARD

1949-1952

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*Having served two terms these members are ineligible for re-election.

PARTNERS in FELLOWSHIP

1949-1952

TRIENNIAL REPORT



THE Triennial Meeting of 1949 called the women of the Church to fellowship with God and with one another in the Holy Fellowship of the Church. This accent has influenced the life and work of the Woman's Auxiliary for three years. In presenting this report to the Triennial Meeting of 1952, the National Executive Board and staff are aware of the ready response to their every request for co-operation.

THE NATIONAL EXECUTIVE BOARD

THE National Executive Board has held ten meetings during the triennium at Seabury House, Greenwich, Connecticut, under the chairmanship successively of Mrs. Edward G. Lasar, Mrs. Rollin T. Chamberlin, and Mrs. Theodore O. Wedel.

Seabury House has become for the Board a sort of symbol of the Church family. Here in an informal setting board members have close association with Bishop and Mrs. Sherrill, the National Council staff, and missionaries. As they become acquainted with leaders in the Church at home and overseas, they realize their relationship to the worldwide Christian

fellowship. They are informed by special speakers about the latest and most important developments in the Church's life and work, and made conscious of the many problems and needs. With this background of knowledge and with the spiritual refreshment and renewal gained by daily family prayers in the chapel and the Corporate Communion, the Board is prepared for the responsibilities committed to it.

To prepare members of the Board to interpret the philosophy and plans of the Department of Christian Education, several sessions of two board meetings during the triennium were devoted to presentations by a team from that Department.

Seven members of the Board are voting members of the Departments and Divisions of the National Council where they represent the Woman's Auxiliary and report significant action to the Board.

Whether the Board is in a session of the whole or in standing or special committee meetings, the members are always sensitive to the fact that they are representing the women of the Church in every diocese and missionary district. As they discuss personnel policies, United Thank Offering allocations, the program of education and action, or plans for the Triennial Meeting, they reflect the point of view of those whom they represent and attempt to make decisions in the light of situations in parishes and dioceses as they know them.

In February, 1950, Miss Carolyn E. Punderson of the Diocese of Minnesota, the newly appointed representative of the Church Periodical Club on the Board, entered into life eternal. She was succeeded by Mrs. Alexander R. McKechnie of Long Island. In the autumn of 1951, Mrs. H. W. Whinfield of the Diocese of Fond du Lac, representative of the Woman's Auxiliary of the Fifth Province, having accepted a full-time position, resigned from the National Executive Board. Tribute was paid to her five years of devoted and distinguished service. To fill her unexpired term the Fifth Province elected Mrs.

Robert R. Vance of Southern Ohio. Mrs. Elwood L. Haines resigned from the Board in 1951 to accept a position in the Department of Christian Education. In her place as representative of the Girl's Friendly Society, the Society appointed Mrs. G. Russel Hargate of the Diocese of Ohio.

We record the death on August 5, 1952, of Mrs. George Biller, one-time organizing secretary of the Woman's Auxiliary and later Director of Brent House until her retirement in 1941. A fitting memorial will be presented to the Triennial Meeting, but the Board and staff would express their gratitude to God for her life and for her unique ministry to Oriental students.

During the triennium a substantial legacy amounting to nearly four hundred thousand dollars was received by the Woman's Auxiliary from Emilie G. Wright of Hartford, Connecticut. The interest on the legacy will be used in accordance with the terms of the bequest upon vote of the National Executive Board.

THE FOLLOW-UP OF THE 1949 TRIENNIAL



ONE of the projects undertaken by the National Executive Board, immediately following the San Francisco Triennial, was to make a study of the findings that had been prepared by the workshop recorders. The reports, when compiled, were found to contain three types of material: clearcut requests, specific suggestions, and general observations. Each was considered and dealt with in the best way possible according to the judgment of the Board.

A most satisfactory part of the workshop program was the section on worship. One of the requests to come from that section was for a guide for the devotional leader. The workshop had prepared a fairly full outline. The Board worked for a year on the preparation of the booklet, being very definitely guided by the workshop report. The result is *When You Lead Worship*, available as a separate item or in company with twelve other books and pamphlets—a veritable bookshelf of source materials. There has been a steady and encouraging growth in the emphasis upon prayer and worship in the program of the Woman's Auxiliary throughout the Church.

As their share in promoting knowledge of the Advance Program of the Church authorized by the General Convention, the Woman's Auxiliary prepared three programs interpreting the budget of the National Council: *Remember All the People*, *The Cries of Race and Clan*, and *Knowledge Ever Burning*. These were well received, especially by the clergy.

Two resolutions of vital importance were referred by the last Triennial to the National Executive Board: one on the responsibility of the women of the Church, and one on a retirement plan for all women workers in the Church.

The exact purport of the first resolution was never quite clear. Several different factors, however, entered into the decision of the Board not to appoint a separate commission to make the study as recommended by the Triennial, but rather for the Board to study the scope of women's work and through diocesan executive boards to make certain enquiries. Reports were received from eighty-three dioceses. The questions might well be used by parishes as a basis of evaluation. The summary of the responses will bear study.

Is the Woman's Auxiliary or "the united women's diocesan organization by whatever name designated" recognized in

your diocese as representative of the women of the Church by the majority of

	Yes	No	Uncertain
The women?	79	3	1
The clergy?	77	5	1

In this connection it is significant that when asked for suggestions sixteen dioceses recommended that clergy be better informed about the Woman's Auxiliary and, specifically, that seminary students be instructed about women's work. One diocese remarked an advance in co-operation between the clergy and the women.

Without exception the eighty-three dioceses reported that they recommended to parishes that women's work be so organized in the parish as to provide opportunity for all the women to participate in the Church's work in parish, community, diocese, nation, and world. Only seventy-two dioceses, however, reported that the majority of their parishes functioned in this way, three were uncertain about the parish situation, and eight said definitely that the majority of their parishes were not so organized.

The questionnaire stated that women and their work should be an integral part of the life and work of the parish, in which men and women, young people and children share together in a total program of worship, study, and action, and asked,

Do the parishes in your diocese on the whole measure up to this ideal?

Yes 45 Uncertain 2 No 29

Do the parishes have groups of men and women meeting together for study or for special projects?

A good many 25 A few 56 None 0

In general, do the women have a part in formulating the total parish program through a parish council or other means?

Yes 34 Some 15 No 29

The answers to the question, "Where in your opinion does women's work in the Church need strengthening or change?" were not always definite, but this summary by dioceses gives the relative picture:

Interpretation	41	Purpose	11
Communication	20	Organization	11
Program	16	Personnel	10
	Name	9	

There is need according to the reports for strengthening all along the line in the parish, in the diocese, and nationally, but the most marked need, most frequently mentioned is in the parish.

The National Executive Board made a comprehensive study of the relationship of the staff of the Woman's Auxiliary to the structure of the National Council and presented recommendations to the Presiding Bishop which may bear fruit during the next triennium. One thing is very clear from all the studies, and from the conferences for laymen and laywomen which were jointly sponsored by the Department of Christian Education and the Woman's Auxiliary in the summer of 1951 and from the conferences of diocesan departments of Christian education in the summer of 1952, that the overall trend is toward men and women working together on the total program of the Church. The trend is developing more slowly in some places than in others, but signs point to its being a continuing trend.

A committee of the National Executive Board studied the matter of a retirement plan for women workers. This is the substance of the report to the Board: Since the Triennial resolution was adopted, amendments to the Federal Social Security Act have become effective which make lay workers of religious and charitable organizations eligible to receive the benefits of the Old Age and Survivors Insurance Program of

the Act, provided they elected to participate and their employers also so elected. These benefits are initiated through payments made by both the employer and employee. Many of the women workers of the Church, national, diocesan, and local, are now being covered in this manner and a few have already retired to receive the benefits of this program for the rest of their lives. The foregoing plan places the responsibility for the employer's contribution upon the individual employer, whether that employer be the National Council, a diocese, a parish, or an institution. The movement of such a woman worker from the employ of a parish to that of a diocese or from that of a parish to that of a secular organization would not affect her rights under the Old Age and Survivors Insurance Program. If, however, any church employer, the National Council, a diocese, or a parish, feels that the foregoing coverage for retirement is inadequate, it may pay regular premiums to such an organization as the Church Life Insurance Corporation toward an eventual annuity to the woman worker. (This is in line with action recommended by the General Convention of 1940.) If a woman worker should leave the employ of this agency, she could "take the annuity policy with her," either arranging for her new employer to pay the premiums or paying them herself.

As a result of action of the Triennial Meeting and General Convention three women were asked to serve on the Joint Commission of General Convention to consider the Problem of Giving the Women of the Church a Voice in the Legislation of General Convention: Leila Anderson, Ruth Jenkins, and Mrs. Edward G. Lasar. At the request of the Commission, the Woman's Auxiliary secured a sampling of the attitudes and the reasons for the point of view of men and women on the questions, "Shall women be eligible to serve as deputies to General Convention?" and "Should dioceses be free to choose their own deputies?"

When the Joint Commission on Theological Education requested the assistance of the Promotion Department in publicizing Theological Education Sunday in 1952, the Promotion Department in turn asked the Woman's Auxiliary to prepare and make available a program on theological education. The pamphlet, *The Church Needs Men*, was written and freely distributed.



GROWING INTEREST IN PERSONNEL

THERE has been continued and growing interest in the whole field of personnel. Personnel committees in dioceses have helped to spread information and stimulate interest. Some dioceses have had the satisfaction of seeing tangible results of their labors, with a few girls going into church work, and others gaining an understanding of church work through summer experience.

During the triennium there have been several provincial meetings and conferences of personnel chairmen. Such conferences seem almost essential, if women are to receive the help they feel they need for this important work.

The conference for secretaries to bishops and rectors, held at Seabury House in June, 1950, was a pioneer undertaking. This was planned as a result of the National Council Study of the Training and Employment of Women. The secretaries came from a variety of positions from various geographical areas; they gained insight, perspective, and help for their own jobs; and they were helpful in thinking through the question of the particular vocation of the church secretary

and the desirable preparation for it. The conference was unique in that it was probably the first time a group of secretaries had had the opportunity to confer with one another concerning their work. Similar conferences in different sections of the country have been stimulated by this gathering; and in the summer of 1952 a special course for secretaries was conducted at the Wellesley Conference.

The training of women workers has progressed. St. Margaret's House has increased its enrollment, as well as the effectiveness of its training program. The combining of forces in New York of St. Mary's House of the Divinity School in Philadelphia and Windham House has proved to be a very happy event, strengthening the training program for women on the East Coast. The expansion of the physical building of Windham House made possible by the grant from the United Thank Offering (page 17) has made it possible not only to take more students but to have an adequate chapel and other essential common rooms and offices.

Refresher courses and conferences for women workers continue to play an important part in the maintaining of morale and effectiveness of work in the field. Grants from the scholarship item in the United Thank Offering, special gifts, and legacies continue to make this possible.

The recall of all our missionaries from China presented problems of employment for many women. Several were re-assigned to other overseas mission fields; some found work outside the Church; a few were retired. The Woman's Auxiliary will continue to keep in touch with all those who so faithfully served the Church in China for many years and who, through force of circumstances, have had to resign or retire from the work to which they had given their lives. It is fitting that this report should pay tribute to their faith and courage. Through the labors of these women and of other men and women through the years, the Holy Catholic Church in China

was established and well on its way to maturity when the Government of China fell into the hands of Communists. Although human communication is cut off, the way of prayer is open. Whether openly or in secret, a great company of Christians in China today are surely singing in their hearts,

*Clear before us through the darkness
Gleams and burns the guiding light:
Brother clasps the hand of brother,
Stepping fearless through the night.*



TREMENDOUS STRIDES IN EDUCATION

TREMENDOUS strides have been taken in this triennium in the developing of the program set by the National Council's Department of Christian Education. The staff of the Department has been greatly increased with two fully equipped field teams in operation. Crowded conditions caused the entire Department, with the exception of the audio-visual library, to move to a building of its own in Greenwich, Connecticut, later designated by the National Council as Tucker House. The Department established its own publications agent, The Seabury Press. The developing program of the Department will definitely affect the Woman's Auxiliary, especially in its educational aspect.

Early in its development, the Department saw the need for making its plans known to the leadership of the Church. An overall training program was set up using the College of

Preachers and field conferences. In 1951 the plan was expanded to include lay men and women through a nationwide series of regional conferences. Lay leadership from every diocese and missionary district shared in the experience of hearing the Department's interpretation of its plans for Christian education.

The field teams conducted another series of conferences in the summer of 1952 which were designed especially for diocesan departments of Christian education and included the educational secretary of the Woman's Auxiliary. These conferences and the field teams' visits to dioceses and parishes have enlisted the support of the women of the Church and helped them to see that they share in the work of the Department as parents, teachers, and leaders.

The production of material by the Department has been primarily in the adult field. It is of three types, the Church's Teaching series for reading and study, study outlines on the books in the series, and dynamic study courses. These have greatly increased the study opportunities available to the women of the Church.

The availability of an ever-widening range of reading and study materials, made it possible for the Woman's Auxiliary to develop needed material of another type.

The program-planning workshop at the Triennial, correspondence, personal interviews, all confirm the request for more material for programs. Program used in this sense usually means the presentation of a subject at a regularly scheduled meeting with a time allowance of from fifteen minutes to one hour. While the pattern of group meetings varies widely, it was observed in the program-planning workshop that a pattern of monthly meetings was the most common.

A poll was taken among diocesan educational secretaries which provided answers to the questions of how many programs could be used in the course of a year; what type of

programs would be most acceptable; and with the help of a check list, what the subjects or themes should be. In this way the single program series was launched with *Inside 281*, followed by *The Church School Is Not Enough*, *From Galilee to Amsterdam*, *Where the Star Shone*, and *Thanks Be to God*.

To continue the series into 1952-1953, the Woman's Auxiliary initiated the Stewardship of Talent project. An invitation was issued to the women of the Church to write and submit programs that could be put on at a single meeting, the subjects to be chosen from a list of themes released with the invitation.

The programs that were submitted came from fifteen dioceses and missionary districts, from all parts of the country, and from women of different ages and occupations. Two of the six chosen for publication are now in print, *Consider Church Unity* and *Backyard Neighbors*.

In addition to continuing the series, other purposes of the project were to offer creative writers an opportunity to write for the Church, to discover talent, and to get a sampling of programs written by the women who use them. In all these ways the Stewardship of Talent was a success. Each program had something to offer in the way of information, method, or idea for presentation. All manuscripts were read by officers of the National Council and others responsible for work in the field related to the subject of the program. The final selection for publication was made by the Executive Board.



The on-going interest of the Woman's Auxiliary in the Church's missionary program is recognized when the Woman's Auxiliary is asked to prepare material for mission study, such as *The Churchman Looks at Brazil*.



UNITED THANK OFFERING

THE United Thank Offering of 1949 has been expended in accordance with the budget adopted at San Francisco. The National Executive Board in allocating funds has kept in mind the discussion at the Triennial Meeting notably with regard to increase of pensions for missionaries and adequate car allowances.

Cars. During the triennium \$1,000 has been given to each of twenty-three missionaries to be used toward the purchase of cars for their work. Besides this, special equipment has been provided, such as snow tires.

Work Budgets. One hundred dollars a year has been given each evangelistic and religious education missionary as a work budget to be spent at her discretion for the promotion of her work. More than \$20,000 has been appropriated from this item. Women missionaries say, *It is a real thrill to know I can now get many of the supplies I need for my work here at the mission. My dream of a children's playground has come true after many years. . . . It is a joy to know in this way of the continuing interest and support of the women of the Church. That means as much as the very real financial help involved.*

General Equipment. Women missionaries have been given grants amounting to \$4,566 from the General Equipment item for surgical supplies, visual aid materials, entertainment funds, recreational equipment, refrigerators, office equipment, language lessons, subscriptions to International Journal of Religious Education, household equipment, and a horse and saddle.

Repairs and Equipment of Buildings. Approximately \$63,000 has been spent from the repair and equipment item. It has gone toward the repair and equipping of buildings in Liberia, Canal Zone, Brazil, India, Puerto Rico, and Japan, and in the United States has aided mountain work, Indians, Negroes, students, and seven domestic Missionary Districts.

New Buildings. Appropriations toward new buildings were made: Overseas, \$110,000: Liberia, Alaska, Mexico, Puerto Rico, Brazil; Home, \$90,000: Arizona, Eastern Oregon, Eau Claire, Harrisburg, Idaho, Nevada, Northern Indiana, San Joaquin, South Carolina, South Dakota.

Visual Aids. Kodachrome slides for general distribution have been provided on the Triennial Meeting in San Francisco, Latin America, Liberia, Brazil, Haiti, Virgin Islands, Seabury House, and The National Executive Board of the Woman's Auxiliary.

A motion picture film on the Presentation Service in San Francisco was processed and has had a wide distribution through the Church.

Co-operative Missionary Enterprises. In co-operation with women of other communions, there has been given \$37,000 to support work such as Christian Colleges in India and China; migrant work in the United States; the American Bible Society; Christian literature; and the World Council of Churches.

Windham House. From the United Thank Offering \$90,000 was given toward the purchase of an adjoining house so that the National Training Center might be enlarged to care more adequately for the young women wishing to be trained for the work of the Church.

Japan. \$33,334 was appropriated to complete the payment for a National Headquarters for the Japanese Church begun in the previous triennium through a gift of \$40,000.

A Children's Center at Hiroshima received an appropriation of \$10,000.

The Christian Hostel at the University of Tokyo received for repair and support \$1,500 during the triennium.

China. Of the \$25,000 appropriated for China, only the 1950 appropriation, or a little over \$6,000 could be sent. The unexpended balance was transferred to the Discretionary Fund, and much of it used to aid in work with Oriental people.

Philippine Islands. Of the \$9,000 appropriated for the Philippine Islands, \$4,000 was given for the Easter School, Baguio, and \$5,000 for Brent Hospital, Zamboanga.

Discretionary Fund. Overseas missions have been helped through gifts toward greatly needed buildings in Liberia, Mexico, Japan, Honolulu, Brazil, Alaska, India, and a Canadian Sunday School Caravan. The Japanese International Christian University and the Deaconess Retirement Fund were given token gifts.

In the home field, scholarships were provided students training for church work, three student centers were given grants toward buildings, a grant of \$15,000 was made toward the building program at Roanridge, \$10,000 was given toward an increase in pensions for women missionaries, and gifts were made toward buildings in five domestic missionary districts.

There has been a steady annual increase in the amount of United Thank Offering for the present triennium, reflecting an increase in the number of women participating in the Offering in dioceses and parishes. Samples of letters prepared by the United Thank Offering treasurers show imagination in presenting the purpose of the Offering and in suggesting ways and means of reaching more and more women, until all shall have heard of the opportunity to express their gratitude to God in prayer and gifts for the missionary work of the Church.



THE SUPPLY WORK GROWS

IN a period when costs are rising more rapidly than budgets, the goods furnished through the supply work are vital to the work of missions and Church institutions. As budgetary provision becomes less adequate, the requests for help from the Woman's Auxiliary mount.

Each year of the triennium has shown an increase in the reported value of the goods and earmarked cash gifts contributed for this purpose. The value reported for the three years totalled \$454,665, an increase of seventeen per cent over the previous triennium, and the successive annual figures show an increase of about \$16,000 a year.

The cost of shipping the goods to the missions added \$25,305 to this figure, more than twice the shipping costs in the period 1946-49. This is largely due to the increased move-

ment of goods to Japan and the Philippines. Another factor in the increased shipping costs is the progressive shift in the proportion of gifts to domestic missions which have to be sent long distances. Changing conditions in the Appalachian region and the Deep South have gradually reduced the requests from those areas. With a few exceptions, the largest requests for help to domestic missions come from the Indian missions in the West and Southwest, while more than half the total value of the supply work is contributed by Provinces I, II, and III, those most remote from the area of greatest need.

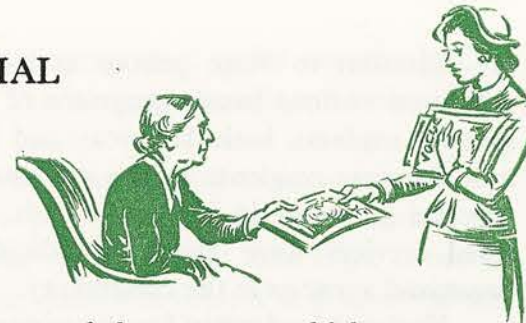
As the value of these supplementary gifts to missions has been steadily increasing, another type of giving included in the supply work has been practically cut in half. The Supply Secretary's Gift Fund has provided each year since 1943 a gift of money to a small number of people who previously had had an annual gift of personal clothing. Most of these are retired clergy. The General Convention of 1949 took action to provide for an increase in the minimum pension rate. For a large number of those who had been receiving the Woman's Auxiliary gifts, this meant a very substantial increase. After consideration by the National Executive Board, it was decided to discontinue the supplementary gifts, in all cases where the pension had been so largely increased. The Gift Fund still provides annual gifts to a small number of people whose pensions are less than normal, to a few who have never come under the pension plan, and to a group of lay workers who are not employed on a full-time basis. The total amount contributed through this fund was \$17,772, forty-six per cent of that for the previous triennium.

The voluntary gifts from dioceses made available to the National Supply Secretary to be used at her discretion amounted to \$2,533, one-eighth that of the previous triennium, when it had been swelled by gifts earmarked for immediate

postwar grants for missions in China and the Philippines. This discretionary fund constitutes an important source of assistance in case of emergency need; it also meets costs of shipment on goods contributed by auxiliaries which are unable to meet the costs.

Provision for the needs of the Church's missions is and must continue to be the primary purpose of the supply work. An important secondary objective is to use it, to the fullest extent possible, as a means of spreading knowledge of the Church's Mission and interest in it. In an attempt to appraise the effectiveness of present methods in attaining this second objective, a survey was initiated during the winter of 1951-52. Provincial members of the National Executive Board secured opinions from diocesan presidents, using a questionnaire, and the diocesan presidents in turn sampled parish opinion. It seems evident that there is need for a better job of interpreting the supply work and its relationship to the total missionary program of the Church. The work and the missions will suffer if the provision of goods is allowed to deteriorate into a chore to be completed by a very few people.

CHRISTIAN SOCIAL RELATIONS



THERE is probably no part of the program which presents a more difficult task of interpretation and effective action than the wide range of concerns grouped under the general heading of Christian Social Relations. Its origin in a program related to the social service agencies and work of the Church led to an initial emphasis on gifts in support of such agencies, and on various kinds of personal service connected with them. There are still numerous dioceses where this emphasis is almost exclusively the focus of what is reported as Christian social relations.

There is increasing evidence, however, of the parallel focus on social education and action. During the triennium about half of the Woman's Auxiliary diocesan chairmen of Christian social relations reported significant community action. Efforts to secure opportunities for resettlement of Displaced Persons were the most commonly reported, as a result of the action by the General Convention of 1949.

Some of the other interests indicate the diverse ways in which Christian concern may find its expression: participation in local plans preceding and following the White House Conference on Children; active interest in the work of State hospitals and State institutions for children; extension of use of parish plants to serve needs of more people in the community, with interchurch participation in the operation of the project; organization of various kinds of services to groups, such as the serving of meals at clinics for crippled children, development of recreational programs for the aged, and regu-

lar visitation to State prisons and county jails; legislative action on various issues, programs of hospitality and fellowship for students, both American and foreign, for servicemen, and for new residents in the community. In most of these dioceses gifts also, in kind or in cash, and miscellaneous personal services were given to individuals in need through organized agencies in the community.

National leadership for the women of the Church in this program has for the most part come directly from the National Council's Department of Christian Social Relations. This is due to the conviction that the program is not one which can be realistically or effectively apportioned and labelled *Women Only*. During the triennium, the National Executive Board took action on only two issues of national import: the provision of grain for India, and opposition to a reduction in the minimum age of sixteen set by Federal law for work on commercial farms during school hours.

When in 1950 eight interchurch organizations merged their programs in the new organization of the National Council of the Churches of Christ in the USA, constituted by twenty-nine communions, the United Council of Church Women became the General Department of United Church Women of the new council. The women of the Episcopal Church, as of other communions, were given direct representation on the board of the department. Through its membership on the board and its participation in other units of the council, the Woman's Auxiliary will have a share in policy and program-making for interchurch work.

In bringing this report to a close, we recall that 1952 marks the one hundredth anniversary of the birth in Dorchester, Massachusetts, of Julia Chester Emery who for forty years guided the destiny of the Woman's Auxiliary. The trends now developing in parish organization and women's work were

envisioned by her and later progressed under the wise leadership of Grace Lindley. "The Woman's Auxiliary stands ready," wrote Miss Emery in 1910, "to welcome change, hoping earnestly that change shall mean growth to greater and better things." Today, in a world divided and torn asunder by physical strife and moral confusion, we, too, hope earnestly for change that will mean growth to greater and better things. With hearts and minds made new in Christ, we offer ourselves to Him as partners in the ministry of reconciliation entrusted to His Church.

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Renewal of the Church

FIVE MEDITATIONS BY RICHARD S. M. EMRICH

Renewal of the Church

Richard S. M. Emrich, Ph.D., S.T.D.
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THE RT. REV. RICHARD S. M. EMRICH, PH.D., S.T.D., Bishop of Michigan since 1948, was born in Mardin, Turkey in 1910, of missionary parents. Following his graduation from Brown University he studied at Marburg University in Germany, receiving his doctorate. He entered the Episcopal Theological Seminary, later transferring to Union Seminary, where he was graduated in 1935. He was ordained to the priesthood in 1938. He was a member of the faculty of the Episcopal Theological School, Cambridge, Massachusetts, 1937-1946, when he resigned to become Suffragan Bishop of Michigan. Two years later he was elected diocesan. He is the author of the Presiding Bishop's book for Lent 1945, *Earth Might Be Fair*. These meditations were given at the Triennial Meeting of the Woman's Auxiliary to the National Council in Boston, Massachusetts, 1952.

I

Renewal through Worship

CHRISTIANITY, as we all know, is a religion of salvation, renewal, and hope. The Christian faith was not for the early Christians a problem: it was the solution of the deepest problems of men. God had broken into history for the salvation of men. And, therefore, the note of joy pervades the writings of the New Testament as it pervades no other religious literature in the world. *If any man be in Christ, he is a new creature. . . . Behold, all things are become new. . . . God sent not his Son into the world to condemn the world; but that the world through him might be saved. . . . Christians are to show forth the praises of him who hath called you out of darkness into his marvellous light.* Christians are to rejoice. *And again I say rejoice.* I do not mean by this that it is an easy, soothing Gospel of good cheer: It is the Gospel of new life, re-creation, new birth with all the pain and joy that accompany new birth.

This fact of renewal upon which we will think in our five hours together bears on our lives today in a twofold manner. *First*, we are people who are filled with hope because we know that by the power of God there has again and again sprung up in the Church new life, so that age after age the

Church has been renewed; and then, as William Temple says, the renewal of the Church has carried the world forward to a new stage. While the future is unknown and dark, we can rejoice as we are gathered together here, because the Lord once again seems to be renewing the several portions of His Church. There are few of us today who could not bear witness that new stirrings of life, new movements, new growth are making their appearance in the Church. We are, therefore, that body which is filled with hope in a dark, bewildered, and blundering age. There are many whom God is using as instruments in this renewal.

The *second* hopeful thing lies on the outside of the Church. If we are renewed from within and preach the hope of the Gospel, there are many wise men who predict that we stand on the edge of a great Christian age. "As far as the readiness of people to listen," says Dorothy Sayers, "we have not been in so strong a position in two centuries;" or, as another says, "The great days of religion are those when it is seen to be indispensable." And who will deny that an increasing number of people are seeing it to be indispensable? "The demand of our time," says a report of Greek laymen, "is for a living Christianity. Our generation knows this in the depth of its soul: Nothing but Christianity can save us. But this has to be a Christianity quite different from the sort which modern man feels around him or even in him." The world is ready and open for a renewing faith, because complacency is dying and the sense of need growing. Secular culture is bewildered, confused, disillusioned, and corrupt. Men are beginning to be aware that nothing can save man except a spiritual renewal, and that the world over, mankind

is groping for a spiritual center. The Church is the key to the world's renewal.

In brief, we must see this subject of the renewal of the Church against the background of the crisis of our civilization, for then we will see its urgency and its relevance. The battle today is for the depths of man's soul, for meaning, for purpose. In the great Christian age which can lie before us, we have only one thing to fear: that this world which needs hope may not find within us the renewing life; that some soul, hungry and groping, may come among us and not find the Bread of Life. Pray for new life in the Church, that as God's instrument we may truly bear salvation and hope to men; and consider in the days that lie before us four things which have brought whatever renewal has taken place, and will bring whatever renewal is to be. These sources of renewal are not new, but from age to age the same; and they are released by taking to ourselves again the faith of our Fathers.

THE CHURCH IS RENEWED FROM ABOVE

FIRST, since the Church was founded by Christ and He is its living head; since it is a divine body meant to be God's instrument; it will always be renewed from above by waiting upon the Lord, by looking up, by worship. In prayer and worship, which are the means of Grace by which God's life comes to us, we become what we could not otherwise become. "This is why every Apostle, every Father of the Church, every leader and theologian who said anything of lasting value or helped to renew the Church—all these men

were teachers of prayer and lovers of Scripture through which they communed with their living Lord." We revive when we look up, and in the Scriptures, Prayer, Sacrament receive the food which is offered to us. We revive when we look up and receive to ourselves "the incomprehensible Grandeur of the Lord." "Both for perplexity and for dulled conscience the remedy is the same: sincere and spiritual worship. For," says William Temple, "worship is the submission of all our nature to God. It is the quickening of conscience by His holiness; the nourishment of mind with His truth; the purifying of imagination by His beauty; the opening of the heart to His love; the surrender of will to His purpose—and all this gathered up in adoration, the most selfless emotion of which our nature is capable and therefore the chief remedy for that self-centredness which is our original sin and the source of all actual sin. Yes—worship in spirit and truth is the way to the solution of perplexity and to the liberation from sin."

The Church is renewed from above, and we miss the whole point of our faith if we do not see that to worship is the greatest thing we do. Since we are set in the midst of a secular culture, we are doubtless tempted to believe that renewal will come with better organization, promotion, public relations, the acquiring of more money, or any of these secondary things; but we must realize that worship is the most important thing we do simply because it alone changes our hearts and strikes at the center of our being. As we worship, and truly worship, all good things flow from that worship; and we worship, not because we are good, but because we are little, needy, petty, and sinful creatures who need to be raised

by the glory of the Lord. The Divine Life will break in, renewing and remaking, whenever we are willing to receive it and be renewed. Prayer does not exist so much for God's sake as for our sakes.

Do we want peace of mind in a turbulent world? Then worship. *Underneath are the everlasting arms.*

Do we want strength in the difficult positions in which we find ourselves? Then worship. *They that wait upon the Lord shall renew their strength.*

Do we want to be cleansed from the fears, prejudices, and false ambitions of a fallen world? Then learn to say in worship, *Not my kingdom or our kingdom, but thy kingdom come.*

Do we want our small hearts enlarged so that we grow kinder, braver, more loving over the years? Then let us learn to pray for others. "The heart of moral improvement, the heart of moral progress," says William Temple, "therefore also of social progress, and the bettering of the world's condition, is always to be found in worship which is the exposure of ourselves to the purity and love of God." New life comes from above. We do not offer programs to men; we offer God to men. And we cannot become more selfless, more kind, filled with more zeal, wiser, unless we wait upon Him who is the author of peace and lover of concord, and from whom all holy desires, all good counsels, and all just works do proceed. We cannot be light, salt, or leaven unless we look at this world with eyes that are free of passions, fears, and prejudices that surround us.

AND ENDANGERED FROM BELOW

IF the Church is fed from above, it is likewise true that it is corrupted from below. We live from above, and are endangered from below. The Church can become so infected by secular values, doubts, fears, prejudices, and timidity that the salt loses its savour. This is the reason why renewal is an everlasting process. The question is not whether as individuals or as a Church a spirit is going to possess us. The only real question is *which* spirit. Are we supremely concerned with God's glory and with what He would have us say and do; or are we supremely concerned with ourselves? And when one considers in the Church the party cries, the lack of zeal, the worldliness, yes, even sometimes the corruption and immorality; when one considers that the Church itself can become God's opponent; we know that we must worship and pray for our lives.

Think for a moment about worldly wisdom and how much we need it. We all could name men who have lifted their worldly wisdom to the service of God, and have thereby benefited the Church and State. We are told by our Lord to be wise as serpents; and we know that the business affairs of our dioceses and parishes must be handled well. We know the need for statesmanship. Having said that, however, we can likewise bear witness that we have seen men with only worldly wisdom corrupt the Church, resist every claim of God upon it, and so infect it with secular values, doubts, prejudices, fears, timidity that the Church itself becomes God's adversary; and we have seen simple, childlike people of prayer accomplish more than a hundred men with worldly wisdom. The Church lives from above and is corrupted from

below; and the awful thing is to see cold hearts, prayerless hearts, worldly hearts hinder the work that God seeks to accomplish in us. The world is not going to be renewed by the efforts of men; but it will be renewed by God through men who open themselves to Him, and place themselves at His disposal. Our foundation is in the Word and not in the world, in God and not in nature. He will give us new life; and we owe to him our total selves.

There are probably some people at General Convention, reflecting secular America, who think that the most important activity lies in the business sessions, not in the worship. Listen to some words by William Temple which should be read to our world, "It is mere humbug to say that we will serve God by our conduct but cannot find time for prayer and worship. If that is all we can do, we shall serve Him just as much as we have been doing, which is what has brought the world to the mess it is now in."

The Church lives from above, and, therefore, we worship. By worship we do not mean occasional acts which are unrelated to the rest of our lives, but acts that reveal that in all our doings we are striving to promote God's glory. It is a sign of renewal and hope, therefore, to see the formation of small prayer groups, Bible classes in which people study to learn God's will for today, the increasing use of devotional literature, and the growth of Church attendance. Only by prayer and worship can we go down from the hazy Christianity of the surface to the Christianity of the deeps. The worship of God is the root, and our works the fruit; and, therefore, the first business of the Church is to worship Him who alone can make us holy.

THE REALITY OF WORSHIP

UNDER this heading of worship we come upon a serious and widespread misunderstanding of the Christian faith, which makes our witness often weak and ineffective. Many people believe that Christianity's chief witness is to what *ought-to-be*, to ideals. Men ought to love one another, live at peace, and pursue higher goals. In the world of science and business, men deal with realities, with facts; but in Christianity, so they believe, they have to do with ideals and somewhat vague obligations. This, of course, takes the heart out of worship. The alternative is, then, between the real world of home, work, and play *and* the vague obligations of Christianity.

Christianity's chief proclamation is not to what *ought-to-be* but to what *is*. It proclaims *Isness* and not just *Oughtness*. It proclaims the reality of God, the Kingship of Christ as the basic fact, the most important fact of life. It proclaims, as William Temple used to say, that when men worship God, He reigns; and when they do not worship Him, He reigns. It proclaims that when they bow before Him in humility, He reigns; and when they rebel against Him, He reigns. He is the King of America, Russia, and every continent. He is the King of every business office, of Washington, and the Pentagon; and before His majesty, in seeking His will or rejecting His will, we work out our salvation or our damnation. Since He is the fundamental fact, the Supreme Reality, the alternative is not between the reality of this world and a vague obligation, but between a superficial, unsatisfying, frantic hell-bent existence and our true, deep, and full life. *Thou, O Lord, hast made us for thyself, and our*

hearts are restless until they rest in thee. He is more real than all the realities of this world which pass as a dream, and to miss Him is to miss joy, peace, power, and hope. By the vanity of this world we mean that it passes away and does not satisfy our hearts. We needy creatures turn to Him for our lives. Only this great fact of the reality of God who is our joy can make us want to worship; and only then do we want to proclaim to men Him by whom we live. Only with Him are we refreshed and simplified; and without deep worship our work as a Church will be energetic perhaps, but finally thin and superficial.

Only, furthermore, when we see the Reality of God and seek His glory can we worship correctly. It is very easy to become more concerned with our own forms of worship, our own piety, our own manners, our churchmanship, than we are with the Holy God who made us, redeemed us, and sustains us. How easy it is to be interested in religion and not pray! We gather the impression now and then that some of us are more concerned with spiritual customs than we are with the sovereign will of the awful God, who is working out His will in modern history. As if God would hear us only if a certain number of candles were lit! This, says St. John of the Cross, is a blasphemous dictation to God, "because it is a virtual offering of the worship we owe to God to those things which He has appointed as the dispensable means of our approach to Him." How can we worship the sovereign God of history correctly unless beyond all manners and customs we adore His supreme majesty and seek His will?

And how can we grow in depth, wisdom, and love without deep prayer and worship? Why is it that some people

never grow beyond a certain beginner's level in the Christian faith? Why did the saints grow? What is it that will raise us from a thin and dull Christianity to a full and vital faith? If someone says that since God is love He will not permit us to come to harm if we do not pray deeply, we reply: Yes, God is love; but if you do not eat, He will let you die. Yes, God is love; but if you do not breathe He will let you die. Yes, God is love; but if we do not live with Him in prayer and worship, He will let his Church be dull, thin, listless, timid, and even corrupt. Since the life of God comes to us by the great means of Grace, we are rewarded when we turn to them, and severed from the Source of Life when we do not. I have said these words to impress upon us all the necessity for worship. Do you wonder that it is our duty to worship, and a sinful refusal of His will for our lives if we do not? The Church is renewed from above by God through prayer and worship. The more truly we worship the finer we will be; and the finer Christians we become the more we will worship.

PROCLAMATIONS FROM SCRIPTURE

We close with proclamations from Scripture:

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then,

being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?—ST. LUKE 11:9-13.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.
—COLOSSIANS 3:1-2.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.—ST. JOHN 15:4-5.

II

Renewal through Doctrine

IN the first meditation we thought together about the central place of worship in the renewal of the Church. We can rejoice over increasing Church attendance, the growth of prayer groups, and the growing devotional use of the Bible. Remember that worship is the most important thing we do, that we are renewed from above, and that our true accomplishments are a result of God working through us. Do not worry overmuch about size and numbers—that worry is part of the American sickness. Remember that all great movements have begun with a small devoted group; and that if a flame, even a small one, is lit in many parts of an area, it can soon become a conflagration. We only deserve to grow as a Church if our devotion to God's glory is deep, strong, and sure. Now we turn to the second means by which the Church is renewed.

The Church is renewed by clear, exact, and precise thought. A living Church always has a definite creed. If we are to be God's instrument, we must be able to show truth to the minds of men, and to proclaim that Christianity is not just helpful and beneficial: it is true. And because it is true, it is helpful and beneficial. Suppose that some hungry soul were to come

among us and then turn sadly away saying, "They're a vague lot without much to say for themselves." Weak reasoning can prevent the entrance of many people into the Church; and one of the interesting things to see is how converts to the Church such as C. S. Lewis, become clear expositors of the faith. They know what led them to the Church and what people on the outside need and are hungry. When we go forth in missionary endeavor, we must be able to give to people a truer because profounder interpretation of the sickness of our society and the hunger of their own hearts. As St. Peter said, *Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.* One of the great and encouraging signs of our times is the tremendous theological revival that is taking place in the Church, the superb books which are coming to us from every branch of Christ's Church. By them revival has taken place, and there is every indication that it will continue.

THE CHIEF PROBLEMS ARE RELIGIOUS

THE chief issues in our day are rooted in the beliefs of men. The chief problems are religious problems. Let me illustrate this by three examples:

I

WE have read much in recent months about dishonesty in high places, in venerable institutions of learning; and we are going to hear about it in the months ahead. We deplore it, to be sure, but we do not face the question at its deepest

level until we see that it is a religious problem. Suppose, to explain, that you did not know your place in the universe, and that no great meaning lighted your mind. Suppose you did not know whence you came, whither you were going, or why you were on earth. Suppose you believed that there was no God and no life beyond this one. Your conduct might be better than your creed, but your creed (or rather, lack of one) would be pushing you toward nihilism, the belief that in the end nothing really matters. And if nothing really matters, then, of course, a little honesty or dishonesty doesn't matter either. The only thing on the basis of that creed that does matter is being caught. That is the sour and barren soil which starves honesty and brings forth the rank weeds of dishonesty. You cannot grow great moral fruit on barren ground. You cannot pour nourishing milk from an empty bottle. It seems perfectly safe to predict that if our country does not become more Christian than it has been, it will become less moral than it has been.

In a window in Boston, I read this statement: *The Community Church suggests a way of life, not a pattern of belief, holding that deeds are more important than creeds.* The truth of the matter is, on the contrary, that the sickness of a nation begins in its thinking; and that, as William Temple said, what we believe is more important than our actions because our actions follow our beliefs. The truth of the matter is that a Church is made by what it believes; and, in the words of P. T. Forsyth, "A Church needs a religion carried upon final and creative truths, not crackling with brisk modernity and steaming with amiable haze." We affirm a pattern of belief which supports honesty, and does not leave it floating in

mid-air. God is Truth; and His Son came to win us to obedience to that God. God asks truth of His children, for are we not members one of another? *For what shall it profit a man, if he shall gain the whole world, and lose his own soul?* The problem of society is the problem of religious belief.

II

WE all recognize, I think, that the Church with its beliefs stands in the modern world as the defender of man. Those people who believed in man, but not in God, have led our world to destruction, so that now we stand at the end of that road. You see, our dignity is not in ourselves, but in our relationship to God. The phrase, *Children of God* means that our dignity is derived, that we are endowed by our Creator "with certain unalienable rights." We affirm God; and because we affirm God, we affirm man. If men are separated from God, they lose everything. If nothing matters in the end, men do not matter either. Separated from God they become pawns of the State or cogs in an economic system. How can we be free unless we know the truth that makes us free? How can we be free unless we know for what we are free? What could be more relevant than the great Christian doctrines which support our life, and which, though long neglected and tarnished, like gold coins, begin to shine again? You cannot have the dignity of man without Christianity; and you cannot have Christianity without a creed. The problem of society is a problem of religious belief.

III

WE stand today in the midst of a great worldwide religious struggle in which doctrines and dogmas are the chief issues. It is a war of creeds. And the strength of those who war on the Christian tradition lies in the definiteness of their creeds and dogmas, however false or one-sided they may be. I want to stress this because important political, economic, and military issues sometimes tend to crowd out the all-pervading religious issues. Does anyone think that Communists are fuzzy in their beliefs? But we have been, and are, as a people anti-intellectual, belittling the importance of creeds, neglecting serious study, wanting noble fruits without the beliefs that bore them. "But," says Dorothy Sayers, "if we want a Christian society, we must teach Christianity; and you can't teach Christianity without definite and precise beliefs."

People in every walk of life know our world is sick, and, knowing this, they want to understand two things:

1. How did the modern world which had so much hope, enthusiasm, and promise get into this trouble?
2. Is there a way out?

Something is wrong, but what is it? And since we are surrounded by superficial explanations, one of our tasks is to "out-think this fuddled, misled, hell-bent contemporary world." Don't ever let anyone tell you that in this wild day in which "fierce groups contend about ultimates," that the creed is not important. Without God and a firm and clear affirmation about him, there will be nothing strong, nothing holy, nothing free, and no hope of peace. Let me close this point with some words of P. T. Forsyth, "Christ, The In-

carnation, The Cross, The Atonement, The Resurrection, The Spirit, The Church—what a vague, rambling, feckless religion we have without such things.

FIRM BELIEF: STRONG WORK

BUT it is not only true that we cannot appeal to our world nor serve our world without clear and exact belief: it is also true that our thought reveals itself in the organization of the Church. Let me illustrate. How can we properly organize the Church for its task if we are vague about what the Church itself is? If we are weak in the knowledge of our beliefs, we will tend to be weak in work. Without firm beliefs, we grow vague and soft. Without firm beliefs held in common with the Christian ages, we sever ourselves from the Apostles and our great historical roots. Without firm beliefs we are tossed about by every wind of doctrine, and our morale rises and falls with the headlines. And, worst of all, without clear doctrine we are prone to preach ourselves. Show me a parish that understands the sin of man, the need for redemption, and the nature of the Church; and I will show you a missionary parish. "One man," says P. T. Forsyth, "who truly knows his Bible is worth more to a Church's real strength than a crowd of workers who do not. If we ask the preacher, he will tell us among whom he finds his real strength. The poverty is not in the amount of our work, but in the quality of our religion."

During my years in Michigan I have come to admire the geniuses who run the great industries of Detroit. They are among the finest organizers and administrators this world has ever known. Since organization is largely a matter of

definition, these men discuss with great intensity the fundamental questions that face them, and keep turning to these fundamental questions again and again. One man told me, "The purpose of our corporation is to design and make motor cars for profit"; and you knew that long hours had hammered out that definition and that all new proposals would be tested by that definition. If there were any accretion in the corporation, it would be tested ruthlessly by the definition and removed.

Somehow it came to me as refreshing that an organization could be so clear, so definite, so purposeful. And I contrasted this with the weak theological era out of which we have been growing. Afraid of definite doctrines, we drifted into vagueness; and confusion resulted. Perhaps we were not sure what missionaries were meant to do, and so sometimes, instead of the Gospel we took little more than Western civilization. Or the Church became a social group to which it was proper to belong. Or men wrangled over churchmanship because the great task of God's people was forgotten. And men's clubs gathered in order to gather; and the parish was happy that a hundred men had turned out to eat and listen to a secular address. And some women's groups met in order to raise money to meet the budget in order that they might have a place to meet, to raise money to meet the budget. Over the parish and its inner life there burned no definition of the nature of the Church and its purpose which raised all its activities to the glory of God.

So there was a dulling of the impact of Christianity upon the world; it sank to a vague good will; and its organization was impaired because its thought was impaired. You cannot

have a good parish unless you know clearly and precisely what the Church is and for what it exists. The Church was founded by Christ Jesus to extend His work. It is a divine body in that it was founded by the Son of God and lives by the Holy Spirit. It is sent into the world as God's instrument, God's people, Christ's continuing Body. Its purpose is to win the world to God. "If the Gospel really is a matter of life and death, it seems intolerable," said William Temple, "that any human being now in the world should live out his life without ever having the chance to hear it and receive it." It is through the creeds and our understanding of them that we revive. What an enormous practical difference it would make in every organization if we really became a teaching Church with clear and exact thought!

CHRIST IS FOUND IN THE BIBLE

ON September 30, 1952, we celebrate an historic event of vital significance to the thought and life of the Church: the publication of the Revised Standard Version of Holy Scripture. I hope that every Churchman will own it, read, mark, learn, and inwardly digest it; for, written as it is in the language of the people, it is the greatest single means of renewal which has in God's Providence been given to us in many years. Why is it so important for our life and study? Why is it that in times of revival the Bible is rediscovered and then brings such power to the Church?

"We must go back to the Bible," says P. T. Forsyth, "to see what the Bible goes back to." The Bible takes us back to the Lord who produced the Bible, the Creed, and the Church. In it we find Him. It is a means of Grace by which,

in which, and through which Christ comes to us. The Christian faith is not a series of propositions but the old, old story of how God acted for man in Christ Jesus; and when we read the Scriptures correctly, they are one mighty sermon that seeks to capture our hearts. They are the story of the Creator God and His will for men; of man's apostasy and rebellion against His Creator; of the law given as a guide and a judge; and finally the story of how God Himself stooped to save the world and to win it to Himself. When P. T. Forsyth says, "We must go back to the Bible to see what the Bible goes back to," he means that we must look past the Bible as literature to see the Lord; and then in, by, and through the Scriptures hear him speak to us today.

You can see what this means to the Church if you will consider some practical dangers that surround us. There is the danger that if we are not guided by the objective fact of God's action for us in Christ that we will simply reflect the world around us. There is the danger which our tradition sees very clearly, that men will preach themselves, or impose upon others, innovations which are contrary to God's word. There is the danger that we will take as our authority our own "feelings, passions, impulses," rather than God's word. This world is only going to be saved if we preach God's truth; and that means that we must bring to our age a message which is not of this age. We all have our own backgrounds, different homes, and tastes; but we ought not to think like northerners or southerners, like rich people or poor people, like High Churchmen or Low Churchmen, like white people or colored people. If we do, we divide ourselves, think like the world thinks, and bear no salvation to

men. We must turn to that Light which brightens our dark sky, and let the same mind be in us which was also in Christ Jesus. We are not gathered here to please white men or colored men, rich men or poor men, men or women, northerners or southerners. We are not here to cater to the public. We are the Body of Christ, God's people, placed on earth to do His will; and His Truth, high and lifted up, shines for us in the pages of Holy Writ.

Let me describe for you a method of reading Scripture which has been taught to many of us by the Parishfield Community in Michigan. A small group of people gather for an hour or so, each person with his Bible open to a passage chosen by the group. One person reads the passage aloud while the others follow it in their own Bibles. Then there is silence for about ten minutes while each person reads the passage to himself, and permits God to speak through it to him. Following the silence, the group shares in discussion the light, insight, and questions that have come to them. Its great value is that in a group or fellowship people read the Scriptures the way they were meant to be read; and they do not read about the Scriptures, but come face to face with Holy Writ itself. And I will bear witness that I have seen simple men utter the deepest wisdom in such Bible reading groups.

THE MESSAGE OF THE BIBLE

ONCE again I submit all that I have said to the standard of faith as contained in Holy Scripture. Let us close with some passage revealing the clear convictions and message of the Bible.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—ST. JOHN 1:1-14.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write

we unto you, that your joy may be full.—I JOHN 1:1-4.

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.—ST. JOHN 21:25.

☪ *Renewal of the Church* ☪

III

Renewal through Witness

So far we have thought together about the renewal of the Church through prayer and worship, and through firm and clear belief. Now we turn to the Mission of the Church, or, as I like to call it, the destiny of the Church. There are at the beginning two truths which must be stated and held together, for both are important.

First, it is true that missionary zeal comes from deepened prayer and a clearer understanding of the faith. We move in this truth from the inner life outward to good works. *A good tree bringeth forth good fruit.* Works come from faith; and the faith of a Church is revealed by its works.

Secondly, and this is sometimes forgotten, works are also a means of Grace, so that faith is deepened by works. Faith brings forth works, which was our first point; but works also deepen faith, that is our second point. We have faith, and then we venture: but when we venture, our faith grows. When we venture out we are strengthened. God gives His Spirit of joy, peace, power, and love to those who fight His battles, and not to armchair critics. We venture out on trembling legs, and then find our legs grow strong. We must recognize, as a recent book states so well, that the Grace of

God is not cheap. If any person thinks that power and joy are given to us while we remain placid, static, not following the Lord, what a cheap view he has of Grace! One of the great lessons of saintly joy is that holy joy is the product of prayer *and* sacrifice. We grow to love God more as we serve Him; and receive more from God through the Church as we work, give, and pray for His kingdom. Our point for renewal, then, is that it comes by venturing out. Let us make some general points on the missionary task, and then show five ways in which we can venture.

THE MISSIONARY TASK

I

LET us see clearly that the future of the whole missionary enterprise—because of our dominant political and economic position—depends to an enormous extent upon the United States and the growing power of Canada. English and Continental missionary work must of necessity play a less important part than in the past; and with our world leadership, there falls to us great responsibility. The continuation in power of the Christian mission to the world rests largely with us. We can no longer sit as children in the reflected light of the great English missionary societies. We are now by our position the leaders of the Christian world, and we must grow up rapidly. We have not asked for this prominent position; we have by God's providence been placed in it. And He calls us to respond to our responsibility as others have responded in the past. Since every soul wants some great task for which to live, it is a stirring day in which to be alive. God calls us.

II

BEWARE then of a danger which can hurt our pioneer spirit. Sometimes one gathers the impression that some of us belong to old dioceses, settled, established, most conservative. What nonsense! The Diocese of Michigan is 119 years old, and that sounds somewhat venerable alongside some western dioceses. But 119 years after the death and resurrection of our Lord was only the middle of the second century; and that was the primitive Church. No matter what the diocese to which you may belong, you also are the early Church in your area. If we consider ourselves old and established, the danger is that we will act that way. Actually we are all meant to be pioneers and builders, for vast missionary areas lie around us even in our own land. The frontiers beckon to those who have eyes to see.

III

REMEMBER that the vitality of a movement can always be gauged by its missionary zeal. If people believe that something is true and bears salvation to men, they want to spread it. The early Christians (and every missionary) had an experience which they wanted to share. This point, of course, does not demonstrate the truth of a movement (Mohammedanism, Communism, and Christianity have all displayed missionary zeal): it merely reveals its vitality, that its followers *believe* it is true. And, under this point, the immediate future of the world lies in the hands of vital movements. We should remember that our faith is never sure unless it is fervent and that any group of people that has lost its sense of destiny is dying.

When, therefore, we come upon a person with no missionary interest, we should remind him of what his lack of interest really means. It means that he does not believe the faith enough to want to spread it. It means that he does not believe in a vital Church, but is willing to give the souls of men over to any dark faith that comes along. His faith is not enlightened: it is degenerate. The lack of missionary concern has been due to a watered-down version of Christianity which did not know the Gospel. It was not an amiable and watered-down Christianity which stormed the darkness of this world, but a faith which knew the plight of mankind, the great facts of sin and redemption.

It is sobering to realize that the profundity of the faith of our parishes can be judged by the manner in which they grasp the missionary task. A vital Church is a missionary Church. A believing Church is a missionary Church. And yet there are clergy and congregations who have such a small understanding of the faith that "they think missions are a kind of hobby carried on by the Church instead of their belonging to the very being and fidelity of the Church."

IV

THERE are many people today who are saying that the Church is weak, that it is like the lone light of an isolated farmhouse in a great materialistic blizzard. But you know that our Church alone is a very great and growing body. Weak! Suppose you had in the United States a Communist party the size of the Episcopal Church alone, with its growing membership, new ventures, schools, colleges, magazines, radio programs, leaders in high places, units spread across the face of our land, and

Woman's Auxiliary. We are not weak! The only thing weak is our failure to see the great destiny God has for the people He has called to His service. The only thing weak is the will to venture. I believe that we are in the midst of a revival of the Church, and that we must keep people from hiding from God's will in the hole of hopelessness. We must preach hope; and one of the ways to preach hope is to preach missions.

V

ONE more thing before we turn to the five ways in which we can venture in our own lives. A mistake made by many is to think of the word *mission* as meaning work carried on *somewhere else*. So they hope to send missionaries abroad but carry on no evangelism in their own area. They send money to Liberia and the Philippines (as they should) but do not consider reaching out to the racial and national groups in their own area. So, it is not unfair to say that some of you may have a theory of missionary work which "passes the buck." The parish does not conceive of itself as a mission station, but sends money on to the diocese fulfilling its responsibility in that way; and then sometimes a diocese passes on the total responsibility to the General Church; and then the General Church passes the money overseas where finally we go after converts to Christianity. Now we must send our money and men overseas (and we should send more than we do), for that is the only way we can fulfill a great part of our Lord's command; but we must also see that the failure to be missionary in our own area hurts the work abroad. How can we give abroad what we do not possess ourselves? Is not the Church abroad a reflection of the Church at home? If

the Church does not know how to make converts at home, why should it know how overseas? If we cannot evangelize and grow here, why should we be able to evangelize just because we have crossed some water? Part and parcel, therefore, of the whole missionary enterprise is the waking up of the Church in your diocese, so that a passion for souls here may be reflected in a new passion for souls in the ends of the earth.

A MISSIONARY POLICY

LET me now suggest at least the beginnings of a missionary policy which, I believe, could lead our Church to rapid growth; and, for the reasons which I have stated, this should begin, but not end, at home. These things are, of course, in addition to prayer and study.

I

FIRST, *every Christian shall be taught that it is his duty to win others to the Lord.* That great missionary bishop of India, Azariah of Dornakal, taught this, and built a vital and effective diocese in a few years. He knew that the missionary command is part of the Christian life, and that no adult should be baptized or confirmed unless he sees this. After a baptism or confirmation the person receiving the rite would place his hand on his own head and say, "Woe is me if I preach not the Gospel." Each one was to reach one. Each one in his own way was to spread the Gospel. What happened in Dornakal can happen anywhere when we see that the task of the Church begins, but does not end, at home; and that we must build our strategy on the basic unit of the Church,

which is the working, witnessing individual. Every Christian is to bear witness and every Christian is to win souls for Christ.

An analysis of several congregations has convinced me that the majority of people who are brought into the Church are brought in by the laity. The initial contact and the introduction to the fellowship comes through laymen, even though the greater part of the instruction may come from the clergy. Think of the natural occasions when we have a chance to bear witness to our friends and acquaintances: at dinners, in the store, at the club, over the back fence, by a friendly visit, on the train, at a PTA meeting. We can invite by a gracious word some acquaintance to the auxiliary. We can pass on a good book to some non-Church friend. And the general rule here is that you should seek to win those in your natural field of interest. Do not send an elderly lady to see a young football star. Send the elderly lady to see an elderly lady and a businessman to see a businessman.

I wish I had time to tell you of what a few people I know have done for their Lord in this manner. I know one man in a new church who is responsible for having brought thirty-five people who now worship regularly in the congregation. I pray that this principle may be introduced to every auxiliary, and that it may be hammered into a tool for the whole Church.

II

SECONDLY, *Every parish shall form a mission.* Once again, this is the way the Church does grow, as can be illustrated by the study of many dioceses. What we need to do is to take this great fact and teach it as a policy. In one city I know

nineteen churches which were begun by three parishes; and and in Honolulu, Los Angeles, and Michigan, I know of mission churches which have begun missions. This is done by the laity working with the clergy, and in each instance little or no money is required from the diocesan office. Just as the basic unit of a congregation is the individual, so the basic unit of a diocese is the parish. If this were taught as a policy of church expansion, we would slowly end the picture of large parishes waiting for someone else to be a missionary while great fields lie often at their own doorsteps. And if this were practiced here, it would be reflected abroad.

Sometimes I really wonder for what we are waiting when I see large parishes that do not do this. The auxiliary of the parish could organize the mission auxiliary, and certainly there are men in the parish who could layread and throw their abilities into mission work at their own doorstep. And when a parish ventures in this manner, the Grace of God descends upon it; its morale rises; and its giving increases. Grace is given; but it is not cheap. I hope that this idea will receive your consideration; and that you will do all in your power to spread this strategy through your dioceses and missionary districts. I state it, because as a Church we must grapple with the growing population of our own land and the great opportunities overseas.

III

THIRDLY, *every Christian shall be taught to work for the Church with his hands.* If we do not have the funds to hire someone to paint, clean, build, or repair God's House, then let Christians (the followers of the Carpenter) do it them-

selves. This is already a widespread practice, but let it be taught as a policy in order that fine fellowships may be developed and no House of God look as if it were not loved. I know that Bishop Yashiro, the Presiding Bishop of the Japanese Church, gathers groups of his young men and women, and builds village churches and rectories. And I know of another congregation in America which with \$60,000 built a \$90,000 church, rolling up its sleeves for the Lord. Since the Woman's Auxiliary already knows how to roll up its sleeves and work for the Lord, I hope you can teach this to the whole Church.

IV

FOURTHLY, *there shall be developed a ministry of the laity.* In such a ministry laymen shall teach, visit, witness, and take part in every service of the Church. The task before us is too great for the clergy, and the great untapped reservoir of manpower is the laity. We have, without knowing it, drifted into "clergy religion," in which the clergyman is not the leader of a working, witnessing congregation, but rather the man who works for the congregation.

The great task of the Church today is by a deepening of fellowship to raise the laity from a preoccupation with finance to the level of religious witnesses. I know of no group which illustrates my dream for the Church better than the Woman's Auxiliary. You pray, study, work, and make your missionary plans almost without benefit of clergy. You know that the task is too large for the clergy, and that the Church is an army with each person doing his share. You know that the Church is a great body with many parts, and that the laity have their

God-given rights and duties. The clergy are not the only ones who can pray, teach, visit the sick, witness before the community, and make plans for the growth of the Church. And this is why you bless the Church. Let me close this point with a quotation from Bishop Nygren:

"In actual fact, there is no difference between us ministers and other Christians. Whatever is true of us, is true of all. Or better said, only that which is true of all Christians, is true also of us. Of all Christians, without exception, is the word true, *Ye are . . . a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.* Of all the members of Christ it is said that they are priests. All have a part in that deed which God wrought in Christ. . . . When we now set about to reflect upon the minister's call and task, it is of importance that it first be said, with all emphasis, that all Christians in the deepest and innermost sense have one and the same call and election of God." Let the Woman's Auxiliary show the whole Church that we are all a royal priesthood, a holy people, a peculiar people, and all meant to preach the wondrous works of Him who has called us out of darkness into His marvellous light.

v

LASTLY, *every Christian shall be taught to tithe.* I shall speak of this briefly, for I have seen that in some manner the Woman's Auxiliary is already teaching this. By tithing we mean ten per cent of one's income after taxes, five per cent to the Church, and five per cent to community needs. It has seemed strange to me for some time that a body the size of our

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Church gives its people little or no guidance in *how* to give. We speak a great deal of *why*, but never of *how*. And the result is that many people give to the Lord's work after they are through living. They pay for every conceivable thing, including a vacation, amusements, and luxuries, and then give to the Lord. We should, however, in thanksgiving and love give to the Lord of our life, and not after we are through living. And because we are told to put God first in our lives, we should put Him first in the budget. We live in a serious age; and it is high time that we stop playing with Christianity. We can venture out; and when we venture, the Grace of God will come to us with joy and power. Our responsibility is very great; and Grace is not cheap. Those of us who have had experience with tithing look on it as our gift of gratitude to God; find that He has rewarded us for this venture by a deeper knowledge of His will; and see in it no real sacrifice at all.

THE WORDS OF SCRIPTURE

AND now let us once again end by hearing the words of Scripture.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—ST. JOHN 3:16-17.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.—ST. MARK 16:15.

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And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—
ST. MATTHEW 28:18-20.

*And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in thee which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision.—*ACTS 26:15-19.

IV

Renewal through Missions

WE have dealt with some observations on the missionary enterprise, and closed with five practical suggestions which, I believe, could bring new life to our Church. Remember that we must venture out; and that when the Holy Spirit moves in the Church, many old and sedate assumptions will be broken. Remember that God gives His Spirit to those who fight His battles, and not to armchair critics. We turn now from these outer observations to inner ones to see before the altar the meaning of missions and the reasons for missions.

JESUS IS THE LORD

LET us look up to the Divine Son of God, the Incarnate Word, and see the motion of His life and the meaning of His acts. He came into this world from above this world to bring it salvation; and He bears an authority, which we see in faith, greater than any authority of earth. We proclaim Him King of kings, and state that at His name every knee shall bow. To call Him Lord means to obey Him; and if we do not strive to obey Him, He is not our Lord.

The missionary words of our Lord are clear, that we should

preach the Gospel to every creature. His sending forth of the disciples we know; and the missionary example of *The Acts* is a foundation stone of the Church. Christ is the foundation and Lord of the Church; so when some vestryman states that he does not believe in missions, tell him that Christ determines the policy of the congregation. Christ's authority is sufficient, and I think we ought to follow the Lord even blindly and foolishly, as this world sees things, just as Paul with a divine foolishness and divine madness hurled himself at the Roman world. We must remember that while our Church, as far as men are concerned, is a free and democratic body, that religiously it is nothing of the kind. Since Christ is Lord and King, we are in the religious sense an absolute monarchy serving Him who is our Lord, Master, and Friend. When we forget the all-sufficiency of this authority, our case is weakened, and we build the missionary enterprise on a success story, or upon natural sympathy which can rise and fall with the changing political scene.

THE CHURCH IS GOD'S INSTRUMENT

CONSIDER next the Church. As Anglicans, we pride ourselves on our tradition, and tradition rightly understood is our life; but the danger to Anglicanism is an over veneration of tradition, the making of it into an idol, so that we sometimes worship tradition rather than the living God. To look back is right, as Christians we must look back, but only provided that we look ahead as hard as we look back, and that we look back to our tradition in order that God may speak to us through it about our present task. It is this eagerness about our destiny and our task which one sometimes misses in

Anglicanism. Instead of being frontier fighters serving our Lord, we sometimes appear timid, concerned with what is respectable, concerned with good taste.

If our destiny as a Church is not clear, we do not constantly question as we should the traditional manners and organization of the Church. "Is the leadership of the worldwide Church" asks Stephen Neill, "in the hands of men and women who know how to lead others one by one to Jesus Christ? We are so concerned with planning and administration that there is a danger lest we allow these things to serve as an excuse for not doing the one thing on which all else depends."

The Church is that body to which has been entrusted the bearing of the Gospel to all men, the conversion of the world. Never forget that the Church is God's instrument existing for the sake of the wide world around us. When the Church is truly itself, it is filled with a passion for souls; and it is restless and filled with longing when it sees sheep without a shepherd. It is an army with banners marching out of the past into the future. It is the Body of Christ in which His Spirit lives and through which he carries on the salvation of men. Missions are not an appendage, a hobby. The Church is a mission, and if it is not a mission, it is not the Church. If Christ was the divine beachhead, the Church is the army of Christ that extends the beachhead. We lose the finest souls if there is a preoccupation with the past, and miss the great opportunity of teaching a hopeful task to a world without hope.

A true Church is an ambassador; it is meant to get out, to gear its entire life in missionary endeavor. If its life is exhausted in self-serving, it smacks of death. Sickness comes

because the decisive thing has been forgotten . . . that the Church's whole life is to be an instrument of God in the proclamation of the Gospel. In all honesty serious people sometimes gather the impression that what we do is not real, the impression that a whole congregation is playing at Church. Here comes the choir singing about a mighty army. The cross moves majestically before it, brave words are spoken about Christianity being the hope of the world; and sometimes in some of our parishes it's all a game of great, big, beautiful make-believe. "We have," says Stephen Neill, "the given and living Word. If it is effective in ourselves, there is nothing to prevent its becoming effective through us in the lives of others, except our timidity and lack of faith."

Let me mention here one thing in our midst that hurts the work of the Church. As we well know, the Anglican Communion is a great body bound together by the Scriptures, the Creeds, and Apostolic orders. Since souls differ, it is a great virtue that there are in our midst differences. We learn from each other, and a fellowship exists which transcends all our differences. But sometimes what is a strength becomes a weakness, because the diversity instead of enriching becomes divisive. And then the judgment of the Lord descends upon us. We have only so much time, limited talents, and ability; and these, instead of moving out to our task, are used up in endless discussions about High Church and Low Church. It is as if the good blood in our bodies, which is meant to strengthen our hands for work, never reached our hands but was released internally in a hemorrhage. Any division, therefore, brings its own judgment. The best way to put any divisions that may exist in their proper place in the great fellow-

ship is to preach the mighty task of the Church which needs all our powers for the enemy. Not to preach the great task of the Church for which all talents are needed means that we start looking at each other. That is where the trouble begins. We are meant to look at the Lord and then roll up our sleeves in service.

THE POWER OF THE WORLD

It is, next, certainly clear to us that the great ills of the world are caused by pride and self-will, combining with the little perspectives of men. The world puts itself before God, either individually, or corporately in family, class, race, or nation; and the result is the breaking of community, and anarchy. But do not for a moment underestimate the power of the world, for it can reach its hand into the pew or chancel and corrupt the Church. There are guilds, parishes, and parties which seem to think chiefly of themselves; and when this happens, the salt has lost its savour, the devil has conquered, and we bear no salvation to men. We may sugar the self-will of our guild or our parish with the noble language of the Prayer Book, and we may light candles all around it; but it is still the self-will (*my* guild, *my* parish) that refuses to consider God's great will for His people. This can occur on a local level when a parish, turned in on itself, will not minister to a changing area; or when a parish or diocese, because it is primarily concerned with itself, gives token gifts to the larger work of the Church. For the good of our own souls, I want you to see a danger that comes to us in the Church. Just as there are selfish doctors in the noble profession of medicine who do not see their selfishness because they are identified

with a noble profession and a serving hospital, so there are people in the Church who fail to see their self-will because they are surrounded by holy things in a body which exists for service.

The deep question we must ask ourselves is this: *What kind of people are we becoming?* When a person is converted to the fellowship of the Church, does he in the ongoing life of the parish begin to grasp the great will of God for his world; or does he merely pick up another form of group selfishness which is more dangerous for his soul because it is obscured by religious language? The only way to escape the dangers of the world is to preach the glory of God and the outgoing, freely giving, missionary work of the Church. When we sit down to plan, what kind of people are we becoming? Are we becoming more loving, more selfless, more concerned for others? If we are not, our souls are in danger.

To my dying day, I will never forget that from a congregation, some of them barefoot, in the Philippines, I received an offering for missionary work in the Diocese of Michigan. From a superficial point of view it was ridiculous that that congregation gave money to missions in Michigan; but from a deeper point of view it was a great thing, for they were lifted beyond themselves to see the great task of the Church. They were not turned in on themselves, but were identified with God's family in all the world.

GOD SO LOVED THE WORLD

THERE is a danger that we will fall into another kind of narrowness. We think, perhaps, that Christ is *our* God, but somehow that He is not the God of those outside us. We forget

the majestic sweep and grandeur of Christianity and its enormous claims. We settle down in a comfortable little world while the great Gospel passes us by. Listen to Bishop Nygren: "We who have been commissioned to preach the Gospel concerning Christ may never forget that this Gospel addresses itself not merely to a certain group of men, but to the world, the world in its entirety. *God so loved the world, that he gave his only begotten Son.* It is the world, all that is called man, that through sin has come under the power of destruction. So also it is the world which is the subject of Christ's salvation. Note how the purpose of sending Christ is stated in the verse which follows immediately on the one just quoted, *in order that the world through Him might be saved.*"

For the sake of our own small hearts let us never lose sight of the worldwide, world-encompassing character of the Gospel. Our Saviour is the Saviour of the world. Therefore the Gospel concerning Him belongs to the world. He who is our Lord is also the world's Lord. Do not try to possess Christ in your little parish: let Him possess you and take your life and lift it in His cause. Let Him possess you and He will show you the wide world and enlarge your small heart . . . *Go ye into all the world, and preach the gospel to every creature,* says its rightful Lord.

THE DEMANDS OF DOCTRINE

WHENEVER we understand a Christian doctrine, that doctrine makes a demand upon us. The doctrine, when truly understood, has eyes in it, and comes to us with ethical content. Take, for example, the doctrine of Creation, which looks at us and says, "You are creatures, formed by God, belonging to

God, and thus responsible to Him. Since you are creatures, you should be thankful, humble, and responsible to God." We do not admire the doctrine of Creation and gaze at it as though it were a painting in a museum: rather when we understand the doctrine, we find that God is looking at us through it. Creation means that we are creatures, not gods; and that, therefore, around our little lives are the brackets of birth and death. Creation means that the laws of Another are to be found in my being. Creation means that my life has been given to me, and that for it I am accountable to Another. To understand a Christian doctrine is to see life from a new point of view, because God moves into the picture with a demand.

So, of course, does the doctrine of the Church have eyes in it; so that through it God makes a demand upon our lives. Since this is the Catholic Church, intended for all men, we must be the Catholic Church reaching out to all men. We must, if we believe this doctrine, teach about God's family that gathers all the children of men out of many kindreds, nations, and tongues; and builds them together in Christ. This is not a white man's Church, nor an English Church, nor the Church of any particular group. This is the universal Church with a universal purpose and destiny. And what saves us from narrowness and a little view of the Church which denies its catholic nature and destiny is the preaching of missions.

Are we apostolic? Then be apostolic.

Are we catholic? Then be catholic.

Are we holy? Then be holy, giving ourselves to God's purpose and separating ourselves from the world's small heart.

Consider another missionary doctrine: the teaching of sin. Men are sick, separated from the Source of Life. They live for

the things of this world which have meaning, but not enough meaning. Man, torn loose from God, is less than man and works out his own destruction. Separated from God, he comes under the dominion of idols. Let me list some of these idols:

The semi-divine figure of Stalin, or some other form of the State.

The communist worship of the future, so that the precious things of the present are sacrificed to the ever-fading future. For the sake of a just future, men may be ruthless and unjust today, denying their opponents any human rights.

Nationalism for which millions of men have given their lives.

The idol of success or fame which leads us to admire public figures even though they may be liars or adulterers.

Material success, so that "Sammy runs" like mad—poor Sammy—for a goal which brings him neither peace, inner security, nor happiness.

"Either God or an idol," said a great Christian. Godlessness is the evil that grips the world, the great enemy. Men are in bondage to the State, to the fear of death, to success, to the future. They are in bondage to futility. If you had revealed to you the cure for cancer, would you not be filled with a great desire to spread it into every village and city in this wide world? When you thought of the fear, the pain, and the blighted lives, would you not say about cancer what Paul said about the Gospel, "Woe is me if I do not spread the cure for cancer!"

So it is with the Gospel. The Good News of God has been entrusted to us. It is not we who are great: it is the Gospel that is great. It is not we who have the power: it is the

Gospel that has the power. We have an enemy to fight and a Lord to proclaim every time we speak, plan, or draw up a budget. And I pray that you all may help your churches to be great missionary churches. We are renewed by prayer, by thought, and by a great sense of the purpose for which the Church exists. We are renewed by venturing out for the Lord. And now let us close with words from Holy Writ!

WORDS FROM HOLY WRIT

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.—ST. LUKE 19:41-44.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.—ST. MATTHEW 9:35-38.

Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life. Rejoice in the Lord alway: and again I say, Rejoice.—PHILIPPIANS 4:1-4.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God. . . . For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.—I PETER 2:9, 10, 25.

V

Renewal through Fellowship

So far we have said that the renewal of the Church comes through prayer and worship, clear belief, a willingness to venture, and a deep knowledge of the destiny of the Church. Before we turn to our final subject, let me make a suggestion which may be helpful. It is never given to mortal men to have the road of the future brightly illumined by a great searchlight. In this sense the future for all men is hidden and dark. What is given to us is a knowledge of the next step that we should take; and then as we take that first step a further step is seen. When you return from the stimulus of a large gathering to the simpler and less exciting work at home, it may be that the renewal of the Church will seem far away. Then remember to take the first simple step that you can see. You can form a small prayer group that reads the Bible together. You can deepen your belief by the reading of one book that is right before you, such as Massey H. Shepherd's *The Worship of the Church*. You can venture out in some small way for your Church at home and the distant missionary work of the Church. And then the next step will be seen, and then the next. Do not expect too much too fast. Remember that the best mountain climbers do not

begin to run up a mountain, but plod steadily and slowly. Continue the fine work you are doing, and then add to it one more step in the directions we have looked at together.

PEOPLE ARE LONELY

WE turn now to look at the final point we shall make about the renewal of the Church. Renewal comes through fellowship, and, as we begin, it is good to recognize that deep, real fellowship is the greatest thing that every soul most deeply needs and wants. It has often been pointed out that the salutation *Comrade* has for millions a mystic appeal, and that the fellowship of the communist cause with its closely knit cells attracts the lonely people of our day. Let us not be misled by the noisy gregariousness of many people and by the many social groupings into believing that this is not a lonely age. Our cities and towns are full of lonely people; and no parish faces the need of its community which does not see this fact. One clergyman I know in a large city sensed this fact, and announced that a dinner would be served in his parish hall on Thanksgiving Day, following the morning service. The results astonished him. Lonely men, women, old couples, students away from home bought every available ticket. The loneliness of people in our cities has led one friend of mine to state that no downtown city parish can serve the community truly without the fellowship of eating.

People are lonely, I think, in our day for two reasons. *First*, modern mechanization and industrialism have destroyed to a considerable extent the natural community groupings of a previous society. In city apartments people do not know others who have lived for years beside them in that same

apartment house. Life has been fragmented and its unity destroyed, so that we work with one group of people, play with another, and worship with another. Since fellowship is based upon the things we share together, it is difficult for real fellowship to exist under these circumstances. The other day at breakfast I overheard an old lady telling another old lady what a bad night she had spent; and I wondered, since man does not live by bread alone, whether part of her physical misery was not due to the fact that she lived alone in a lonely hotel. We are meant to love and be loved, and to belong one to another. This is a fragmented and lonely age.

Secondly, while the fellowships of business, sport, and society which exist all around us are good, they are not complete. They have meaning, but not enough meaning. Every wide-awake, groping soul, while accepting and enjoying these other groupings, yearns for something more, something deeper, finer, grounded in Eternity and in God's purpose for our lives. Each man wants a home for his soul; and man's soul is too great to be satisfied by any natural grouping of earth. We want a deeper fellowship which will enrich the meaning of the other fellowships. People are hungry because they do not belong to a universal fellowship whose members are knit together by a common loyalty to the highest possible cause.

THE UNITY OF MANKIND

I do not need to tell you that our Lord came among us to re-establish true fellowship among men. One of the great doctrines of the Church, not generally recognized as such, is the doctrine of the unity of mankind. It is a sober state-

ment, which is revealed in our missionary work, that no other factor in history has so contributed to the unity of mankind as has the Christian faith.

"The goal of history," says one man, "is anticipated in the worldwide fellowship of the Church. To a world destined to survive or expire as one world we bring a world Church." In the ancient Church, barriers and traditional spite fences fell; and Jew and Gentile, bond and free, male and female, rich and poor, were knit together by God's love into God's family. The destiny of this fervent fellowship was great: that all men should be brought into this fellowship and rise in it to their true selves. Christ had come, died, and risen again for the sake of the world; and all men were to become one in Him. Man separated from God and dominated by self-will had been set against his neighbor, and "the cries of race and clan" were bitter; but the God who made us all came to join us all in Him.

And so it has marched down the centuries, sometimes forgetting it was a fellowship and falling into legal and authoritarian molds, but recovering and renewing itself. Sometimes the divisions of this world, "the cries of race and clan" have intruded themselves into the Church's life; but again the Holy Spirit, Love, has warred against our self-will and renewed the Church. In 1865, after the separation of the war years, the House of Bishops of this whole nation met once again. A northern bishop said in effect, "Mr. Chairman, I move a resolution of gratitude to Almighty God for the victory of the northern arms." But the Bishop of North Carolina rose quietly to his feet and said, "Mr. Chairman, I propose a substitute resolution of gratitude to Almighty God for the

coming of peace and the restoration of fellowship." And all knew that the Holy Spirit had spoken through the lips of the Bishop of North Carolina. We are renewed in our fellowship when we look to God, and He alone helps us to see over the spite fences of sinful and broken history.

The Church stands now, the fellowship, though imperfect, of all faithful people, the noblest thing of earth (because it is not just of earth), the noblest thing of all history (because it lives from beyond history), the hope of the world. Last year, after writing of a visit to St. George's Chapel, Windsor Castle, I received a letter from a friend. He wrote that he had been a choir boy there; and then he said, "That was a long time ago as concerns a life span, but after all just yesterday; and I rejoice that I am one in the long unbroken procession of English choir boys who for a thousand years and more have sung to God, and have in their humble way helped to maintain the glories of the Anglican tradition." And every time we sing a hymn or say a prayer, or use the Prayer Book, or kneel before the altar, we can say in one way or another, "I rejoice that I am one in the long unbroken procession of people who have in their humble, broken manner served Christ and loved His Church." How, to repeat a point previously made, can a person avoid a thinness in his life and real hunger if he does not belong to this Body with its roots in the life of God, its universal fellowship, and its hosts of witnesses in the Communion of Saints? This is our home; the Church is our mother; and we are joined with men in all the world and in all time who have loved God and His will. And what strength and Grace comes to us by belonging! When I think I am working rather hard, I think of Paul.

When I face difficulties, I think of the workers in isolated places. And when I notice the warfare of the Holy Spirit with our divisions, I shall think of the old Bishop of North Carolina. *And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end.*

THESE CHRISTIANS LOVE ONE ANOTHER

Now, fellowship is, of course, a by-product of the things we share together. We do not achieve it directly, but indirectly. Whatever weakness is in our fellowship comes from not sharing; and our fellowship will grow deep and strong only as we begin truly to share those things about which we have been speaking together. Do we really share worship together so that we glory in the same Lord and know our common need of forgiveness? Do our minds share the same rich beliefs? Do we share prayer, giving, and work for the extension of the Church? If we do, forgetting about fellowship, we will discover that mysteriously it has come to us.

I want to make this clear, because it is very important for the life of the Church. People are converted and won to a fellowship. That is what they need and want. When they find this warmth and joy they will return. "See," said the ancient world with amazement, "how these Christians love one another." The traditional coldness and formality of the Episcopal Church about which many jokes are told (and which is, of course, exaggerated) is not something to be taken

lightly. Individualism and coldness are real barriers and blocks to our work. If you want to see the warmth and attractiveness of fellowship, look at some of the sects and their appeal. If the stranger is not welcomed at the door, if he senses little warmth of feeling and community life, why should he return? And the tragic fact against which we must wage our battle is that sometimes the Church, which should have the best fellowship of earth, has the worst. When our Lord said, *I am the vine, ye are the branches*, He was, of course, speaking about a grapevine; and it is good to remind ourselves that these grapes cling to our Lord in clusters. If we think deeply, we know that we need these clusters, for we are not strong enough to stand alone.

The fellowship of the Church will not be renewed by you as an individual. You cannot go to the people and say, "This Church ought to be friendlier and warmer." That is the direct approach which does not recognize that fellowship comes indirectly. What we must do is to form a small, natural group within the parish or within the organization of the auxiliary. This group must share deeply worship, Bible reading, study, and missionary interest. You must share with one another on the deepest level, even though it will seem awkward at first, your faith, your questions, your doubts, your dreams. Such a group will do more than many sermons to wake a sleeping congregation, and deepen our own lives. The same thing, of course, can be achieved in clusters at conferences, but for the real revival of the parish, they should exist at the local level.

One of the things which often bothers me is how little we really know each other. Each one of us is like a fortress

with his ego bottled up inside. The shy woman hides in her fortress, and never lets you see her. The cynical man throws up the shield of his cynicism so you may not see him. And how often all the gay talk and business are walls behind which we hide our true belief and honest doubts! How seldom we really meet another person or share deeply the things that would make us friends! How often in business sessions and efficient organizations we miss the one thing for which our hearts long and the Lord wants of us! And because we do not really share, our work is thin and we are still hungry! I read some time ago of the conferences which Dwight L. Moody held for young men interested in the Church's work. They met sometimes for three weeks for prayer and study and fellowship; and from those conferences, with real zeal, men went to the ends of the earth. I want you to form such a group. Share the Bible in the method mentioned previously! Share prayer! Share yourselves! In a small group, forgetting about numbers, let the Lord reveal how deeply united souls can be in Him. Let me close this point with a quotation:

"New communities are springing up on all sides; we are witnesses of their birth, and we greet them with joy. A true community has a power of conquest that wins for itself more and more members. It is noteworthy how relatively easy the Christian triumph becomes even in a fully pagan country once a small community of Christians has been built up within a natural human community which can look at it, judge it, admire it."

It was William Temple who said that God's Spirit works most effectively in small and intimate groups; and I believe

that most of our misunderstandings and lack of fellowship within the Church are brought about because we do not provide ourselves with opportunities deeply to share with one another the life of God.

THE MEMBERS OF THE BODY NEED EACH OTHER

LASTLY, we all know that we need each other, and for many reasons. To be human means to be limited, and it is only in fellowship that our limitations are completed by the capacities of others. We gather in humility because we need each other, and because we receive life from each other. "For if it is true that the members of the Body need each other, then it is also true that the life of isolation means that the members are weakened, undernourished, impoverished, that they run the risk of withering." We come into the fellowship, and then receive far more than we ever give. Because each one of us is limited, no one can himself grow up into a perfect man; only co-operatively combining our virtues do we move toward perfection. So one man's enthusiasm is completed by the other's wisdom, and one man's scholarship by the practical sense of another. We receive our significance, our power, and our completion from our fellowship.

Because this is a big world and a big country the word of God becomes articulate only through the Body of the Church. You alone cannot influence your community, and your parish alone cannot influence the country. The Episcopal Church alone cannot influence the world. We need, therefore, "to cultivate a sense of the great Church, if our freedom (as parishes and dioceses) is not to lose its greatness, and we are not to go down in corporate egoisms." We are justly proud

that in our free Church, limitations have been placed upon authority, but we must recognize at the same time that the freedom of a congregation can be overdone. "What victory," asks P. T. Forsyth, "can await a religion whose regiments have on them the curse of the clans and go each its own way with some pride, following a chief and losing a Head? Each single Church is entitled by the Gospel to no more independence in the great Church than each individual has in the small, where they are all members one of another. And each Church has the right to live only in virtue of the contribution it makes to the great Church." When we consider God's will for our world, how our lives are completed in the fellowship, how our small hearts are lifted by the diversity of the fellowship to which we belong, how the work of Christ can only be carried on by the Body and not by an individual; we know that a Christian enriched by the Body, should become a great individual, but he cannot be a Christian and individualistic. We are engaged in warfare and warfare needs an army. An army acts corporately under a head and can always put a rabble to rout. This is the great fellowship to which we will to belong and in which each man takes his part. There is one Lord, one Faith, one Baptism, one God and Father of us all; and we are joined in the mightiest fellowship of earth by what we share.

FROM HOLY WRIT

LET us close by readings from Holy Writ:

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the

sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—HEBREWS 12:1-2.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.—GALATIANS 3:26-28.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. . . . Now ye are the body of Christ, and members in particular.

—I CORINTHIANS 12:12-13, 27.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloë that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?—I CORINTHIANS 1:10-13.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them, as thou hast loved me. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.—ST. JOHN 17:20-23, 26.

1 E. 102. 15m. G. S.



The New World Mission



THE REV. CHARLES W. RANSON is general Secretary of the International Missionary Council. He was born in a Methodist manse in Ireland in 1903. He attended Queens University and Edgehill Theological College, Belfast, and later pursued graduate work at Oriel College, Oxford. In 1924 Mr. Ranson entered the ministry and went as a missionary to India where he did evangelistic work among students. From 1943 to 1945 Mr. Ranson served as a secretary of the National Christian Council of India, Burma, and Ceylon, being responsible for the Council's work on evangelism and theological education. In 1946 he became Director of the Department of Social and Economic Research and Counsel of the International Missionary Council. In 1948, he became the General Secretary with headquarters in New York. *The New World Mission* was presented to the Triennial Meeting of the Woman's Auxiliary in Boston, Massachusetts, 1952.



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THE NEW WORLD MISSION

CHARLES W. RANSON

IT HAS BEEN SAID THAT ONE OF THE DIFFERENCES between the Old Testament and the New Testament is the difference between a man who said, *There is nothing new under the sun*, and a God who says, *Behold I make all things new*.

God is constantly confronting us with the challenge of renewal. It is a part of the wonder of His continuous creative process that all things change. Our physical bodies, the medical experts tell us, are changed every seven years. The course of nature, morning and evening, seedtime and harvest, is an ever-flowing cycle of change and renewal. The restless energy of man drives him forward in constant invention and the adaptation of means to the mastery and control of his physical environment. The throbbing loom of history weaves a pattern of change and decay and renewal, as nations and civilizations rise and fall, and the balance of power shifts from one area of the world to another.

"All things flow," said the ancient pagan philosopher. "You cannot step twice into the same rivers for fresh waters are ever flowing in upon you." But for a Greek thinker in the fifth century before Christ this state of perpetual flux was movement without purpose, a cycle of change without an end and without a meaning. We, who have seen the light of the knowledge of the glory of God in the face of Jesus Christ, can, in that light, see change not as a meaningless cycle, but as part of the unchanging purpose of God. Human history is not blind and pointless movement. It has a center which gives it meaning; it

moves towards an end which gives it direction. Jesus Christ is the Alpha and Omega—the beginning and the end. He rules at the heart of human change; and it is the purpose of God's sovereign will that all human history shall be consummated in Christ, that everything that exists in heaven or in earth shall find its perfection and fulfillment in Him.

It is within that eternal purpose that we find the meaning of all temporal change. It is within this sovereign and unchanging design of God that we must discern the new world mission of the Church in this era of unprecedented upheaval.

AN ERA OF UNPRECEDENTED UPHEAVAL

LET us pause for a moment and look at that phrase. I suspect that we are all a little weary of analysis of the revolution of our time. Most of us find it easier to offer a diagnosis than to prescribe a cure.

Some years ago I heard a Chinese friend begin an address with an improbable but amusing story. A shipment of goods was being unpacked in Shanghai. It contained a large case of electrical equipment. The coolies knocked open the packing case with great gusto and found inside a complicated-looking piece of machinery. They fetched along the foreman who could read English and he examined a label that was attached to the dynamo. He turned at once to the coolies and said, "Pack it up again." When they expressed astonishment at this curious order, he explained, "It says on the label, *This machine generates 60,000 revolutions a minute*; and that's too much—even for China!"

I have great sympathy with him. Nevertheless, the Church fulfills its mission in a world convulsed by revolution. It was Trotsky who said, "Those who desire a quiet life have done badly to be born in the twentieth century." To understand the new world mission it is essential that we should see that mission

in the context of the real world. It is perilously easy amid the undisturbed securities of this land to live in a world of make-believe. It is, therefore, necessary that we should remind ourselves, however briefly, of some of the ingredients in the world of change in which we live and in which the Church fulfills its mission today.

DOMINATED BY POLITICAL CHANGE

THE thought and life of our time is dominated by political change. Politics, in the narrow sense of a struggle for power, is the obsession of the twentieth century. There is no escape from it for any of us. On the world scale this struggle for power expresses itself in the conflict of two immense power blocs. On a narrower canvas it finds expression in the fierce passion of nationalism. Nationalism has been called man's other religion; and in the lands of Asia, Africa, and the Near East national fervor has been fanned to a white heat which burns with the consuming power of a passionate religious faith. The last few years have witnessed the dramatic culmination of political nationalism in many lands in Asia in the birth of new and independent nations. Pakistan, India, Burma, Ceylon, Indonesia, the Philippine Islands and, we may add, unhappy Korea have all within the past six years, achieved the status of sovereign and independent States.

China was already a sovereign republic. But despite her technical sovereignty she had for long been subject to political pressure and commercial exploitation by the Great Powers of the Western World. Today this great and populous land is in the throes of yet another revolution which combines the passions of nationalism with a communist movement for world conquest. That revolution has swept from China all vestiges of foreign authority. It is seeking systematically to eliminate all continuing western cultural influences; and in this process it has turned out lock, stock, and barrel the organized foreign

missionary enterprise. Nationalist passions in differing forms continue to move men most powerfully in every part of the Orient and of Africa. The fierceness of these passions often turns politics into a blind struggle for power at any price. And that struggle is often conducted without reference to those basic realities upon which the power and stability of nations rest.

The political obsession blinds men's eyes to the far more basic problem of the fantastic growth of world population and the consequent shrinkage of the estate of man. The earth today supports three times as many people as it did two hundred years ago and the food and agriculture organization conference which met in Geneva in 1947 estimated that within a generation there would be four hundred million extra people to feed, mostly in Asia. The increase, the startling increase, in population means that there is less food to go around and that the average Asian today is getting less to eat than he was twenty or even ten years ago. Yet men are prepared to sink all their energies in a struggle for freedom even when they know that the result may only be freedom to starve.

During the past twelve months, a proud and fervent people in Iran were prepared to cut off their own nose to spite their face and to court economic ruin to satisfy national and racial pride. Iran is a vivid illustration of the power of a passion for freedom which cannot be bought, a passion which is destined profoundly to influence the destinies of the world.

A NEW SOCIAL UPRISING

WHILE the political obsession is a major fact in the contemporary revolution, it is not the sole ingredient. Closely bound up with the central conflict of our time is a new social uprising. Throughout great areas of the world men who had inherited a tradition of social immobility have suddenly discovered that startling change is possible. They have seen revolutionary change in the political sphere and their pulses have quickened

with the hope that an age-long social oppression may similarly be shattered. There is thus in the world today a ground swell of social unrest, which is born of a new quest by the masses for a better life.

CULTURAL DISINTEGRATION

BEHIND the political revolution and the social upheaval lies another fact that in the long run may have more far-reaching consequences than either. It is the fact of cultural disintegration. Old and stable societies, hitherto bound together in stability by a coherent way of life, are being disrupted and broken up. The shrinkage of the world by means of applied science and the technological revolution has made this process of disintegration universal. Everywhere the old patterns of life are breaking down. Men and societies find themselves caught in the swift flowing currents of contemporary change without any landmarks to guide them or any of the old anchorages to give them a sense of stability. At the same time science has placed in the hands of the power-hungry weapons of a new and alarming efficiency in the conditioning and control of the minds and lives of the masses.

THE APPEAL OF NEW FAITHS

THIS latter fact gives to the contemporary crisis a sharper focus and a keener edge than a mere vague social and cultural disintegration. The minds of men, bewildered, uncertain, and hungry for authoritative guidance, have been of late peculiarly susceptible to the appeal of new and dynamic faiths. Communism has won its sweeping victory in China and holds a powerful appeal in many other parts of the world simply because in the midst of the confusions of a revolutionary time it offers to men a sense of direction and a practical program.

Such, in the most scanty outline, is the world in which the Church fulfills its mission.

THE NEW WORLD MISSION

WHAT, then, in this new world, so full of menace and of uncertainty, is the nature of the Church's Mission? Recently I was in Germany for a world missionary conference convened by the International Missionary Council. We met in the little village of Willingen as a fellowship of those who are committed to the carrying out of Christ's commission to preach the Gospel to every creature. There were two hundred of us drawn from fifty countries and representative of the worldwide fellowship of the Christian Church which is the great new fact of our era. We met to face the question: *What is the mission of the Church in the world today?* To quote from a statement issued by the conference:

"Like the great missionary gatherings which have gone before, we face a world largely ignorant of the Gospel. But, unlike them, we face a world in which other faiths of revolutionary power confront us in the full tide of victory, faiths which have won swift and sweeping triumphs, and which present to the Christian missionary movement a challenge more searching than any it has faced since the rise of Islam. Amid the world-shaking events of our time, when men's hearts are failing them for fear for the things coming on the earth, what does the Spirit say to the Churches about their missionary task?

"The answer given to us is this: Lift up your heads because your redemption draweth nigh. Our word in this dark hour is not one of retreat but of advance."

THE CALL TO ADVANCE

It was a word of advance because we had there before us the visible evidence of the reality of God's power. The conference was itself a symbol of the fact that the Church is universal, a fellowship in Christ drawn out of all nations and tribes and tongues and cultures and traditions, yet bound together in a

common loyalty to Jesus Christ. We were aware of the threat to the universality of the fellowship which exists at the present time. Although the National Christian Council of China was not represented in the Willingen gathering, we knew that the Church lives in China and that we were bound together in unbroken fellowship with the faithful in that land and that no principalities or powers or things present or things to come could separate those who live in Christ.

We heard the call to advance because we saw afresh the hope of Christ's victory. And we knew that though this may be a time of darkness and confusion, there is no moment so dark, no period of history so confused, that we cannot discern within it the sure signs of God's sovereign rule. "We believe that the sovereign rule of Him who is our truest Saviour and Judge of all men is no less to be discerned by eyes of faith in the great events of our day, in the vast enlargement of human knowledge and power which this age is witnessing, in the mighty political and social movements of our time and in countless personal experiences of which the inner history cannot be revealed until the last day."

We knew that we are called to go forward because the fellowship of hope is the instrument of God's purpose in the world. "There is no participation in Christ without participation in His mission to the world. That by which the Church receives its existence is that by which it is also given its world mission. *As the Father hath sent me even so send I you.* And we knew that God sends forth His Church "to carry out His work to the ends of the earth, to all nations and to the end of time."

ADVANCE BY HOOK AND BY CROOK

How is this universal mission to be fulfilled in such a time as this? To that question I would give, for the sake of brevity, two general answers. First, we must do the old things better than ever before. We are all familiar with the old expression "by

hook or by crook." We sometimes forget its Christian symbolism. The hook suggests the fisherman. The crook symbolizes the shepherd. The Church lives and grows by hook *and* by crook not only in times of emergency but in periods of relative stability. Christ calls His followers to be both fishers of men and shepherds of the flock. The age-long tasks of evangelism and nurture lie at the heart of the Christian mission. We live in a world still largely ignorant of the Gospel. We rightly rejoice in the triumphs of missionary expansion during the past 150 years. But, as we have already indicated, the population of the world has grown with startling rapidity during those 150 years and its growth has far outrun the numerical expansion of the Christian faith. The result is that, measured in terms of population alone, the Christian task today is far more formidable and farther from completion than when William Carey set out to Bengal at the end of the eighteenth century.

One major difference between Carey's task and ours is that while he was a lonely pioneer invading the citadel of the non-Christian world almost single-handed, there is today a Christian Church in almost every land. And that Church needs nurture for its staggering task. We need more and better trained Christian pastors in every land. There are many who would say that this is the first priority in the world mission. But the task of nurture can never be divorced from the end of mission, for it is by hook and by crook that the Church advances.

We need to do the old things better than ever before in our educational, medical, and other philanthropic ministries. Rightly conceived and properly conducted these ministries of Christian service and witnesses to God's redemptive purpose may be powerful instruments both of Christian expansion and Christian nurture. Sometimes, however, they have tended to be unrelated to the central purposes of the mission; but we now live at a time when we can afford no dissipation of energy or resources and when everything must be related to and judged

by the Church's central commission to proclaim the reign of Christ.

There are still vast areas of the world where the old and tried methods are still valid and effective. We must in those areas pursue our task using these well-tried methods, but using them with greater concentration and effectiveness than ever before.

DISCIPLINED PRAYER FOR THE WORLD

AND when we talk of doing the old things better, let us never forget the place of prayer in the Mission of the Church. No organization, no efficiency of human contrivance, no devices of Christian strategy or planning can take the place of the strategy of Christian prayer. The very frustrations and difficulties of our time will prove to be a blessing to the Church if they drive us once more to a deepened sense of our dependence upon God and a renewal of disciplined prayer for the world and for the Church *in* the world. Prayer is a weapon in our warfare that is not limited by any human circumstance and when all human devices fail, as they have failed us in China, there is still open to us the most powerful resource of all in the fellowship of prevailing prayer.

ADVANCE TO NEW FRONTIERS

WE live, however, in a world in which it is not enough merely to do the old things—no matter how well we do them. The call to advance must be a call to new frontiers of faith and action. There are many areas in the world where the old methods are no longer practicable; there are others where they may soon cease to be relevant. One of the questions which was asked most insistently at the Willingen Conference was this: *How can the missionary movement achieve a new initiative and a new mobility?* We did not find all the answers to that question but it is quite clear that we must go on asking it, that we must continue to press it upon the attention of mission boards and missionary societies and upon the younger churches as well as the older.

There did emerge at Willingen, however, two suggestions as to ways in which a new missionary initiative, a new type of frontier service, might well be developed. These are not to be regarded as taking the place of the old and well-established methods, but rather as new ventures in pioneering in a new and different age.

ADVENTUROUS EXPERIMENTS NEEDED

THE first is the suggestion that we have reached a time at which the need of the world and the growth of the Church calls for adventurous experiments in interchurch and international action. The International Missionary Council has been asked by the Willingen Conference to explore the possibility of creating what were described as ecumenical teams for special tasks and special purposes. Let us say for example that a new theological school is needed in a given area in tropical Africa. Would it be possible to recruit an international team of half a dozen qualified people to build up such an institution? An African, an Indian, a Chinese, a German, a Dutchman, and an American—let us say. And are the missionary societies prepared to support such ventures financially, as well as to work out patiently the complex problems of confessional relationship which are involved? Similarly if a new piece of pioneer work were to be done in an area hitherto unopened, either geographical or functional, could it be tackled by a mission which represented not merely one country or one Church but a mission which represents the Church Universal, holy, catholic, and apostolic. Here we may be on the fringe of a development as momentous and far-reaching as the pioneer venture of William Carey, a venture demanding a like courage and faith.

THE OPPORTUNITY AT HAND

ANOTHER direction in which we are being called to seek new paths in the discharge of the world mission of the Church is in the recognition of the missionary opportunity that lies at hand,

outside the organized channels of the Church's missionary enterprise (in its conventional forms). One of the most striking features of this bewildering, modern world of ours is that, despite the growth of nationalism in the Orient and in Africa, there are probably more western Christians in the countries of Asia and Africa today than there have ever been before. This is in part the result of the technological revolution. It is an interesting fact, for example, that in India since independence, while the European has disappeared from the ordinary ranks of the civil service, there are now larger numbers of Europeans and Americans in the great commercial cities and in various technical enterprises than at any other time in the history of India.

With the growth of intercontinental commerce and the increasing development of technical missions under either national or United Nations auspices, this process of international intermingling is likely to increase. We are told, for example, that there are 65,000 Swiss abroad in secular occupations as against three hundred missionaries. The Missionary Council of Switzerland, a body which combines all the Protestant missionary societies in co-operative action, has seen in this fact a call to a new pioneering service. The Council has established a center for the training of laymen for missionary service abroad in non-missionary posts. This is a task which has been undertaken by a mission for the Church and it is a venture of very far-reaching significance. Here might well be an opportunity for a new step forward in the whole task of the Christian Mission in our time. With the increasing interest in and the responsibility of this great country for industrial development, technical assistance and general welfare in underdeveloped areas of the world, it offers a tremendous challenge to the churches and the missionary societies in the United States. As the Rev. Max Warren said at Willingen, "Taken in hand boldly it could provide for the ecumenical movement a frontier enterprise which

would do for that movement what the missionary societies did for their separated churches in the last century. Each country could have its recruiting programme for such men, but they would serve as a unit of the Church. There would be provision for their 'missionary training' for they would be in fact missionaries, albeit of a different pattern from the past, and not designated as such. They would certainly need the same prayer support on which other missionaries rely; on the other hand the demands for finance would be limited to recruitment, training and the minimum required for the maintenance of effective liaison." Here surely is a new frontier task to challenge our Christian fidelity and our Christian ingenuity.

These are but hints of some of the ways in which the new world mission of the Church may develop and adapt itself in a world of revolutionary change. Have we the vision, the faith, and the courage to go forward in these new and untried ways, no less than to fulfill as faithful stewards the continuing responsibilities which are the heritage of the historic missionary enterprise?

THAT THEY GO FORWARD

Speak unto the children of Israel that they go forward. This was God's word to Moses at a moment when the children of Israel were beset on every hand. The horsemen and chariots of Egypt thundered behind them. The waters of the Red Sea lay before them. Their situation seemed hopeless. Again and again in history God's word to His Church to advance has been spoken at a moment of seeming hopelessness and insurmountable difficulty. We sometimes forget that the modern missionary movement was born in the midst of the Napoleonic wars. The Willingen Conference described the present situation as a challenge more searching than any the Church has faced since the rise of Islam. Let us not forget, however, that even as Islam won its sweeping triumphs and drove across North Africa and over the

Straits of Gibraltar into Spain and up to the Pyrenees Mountains, Christian missionaries were hard at work in the expansion of the Gospel in northern Europe. Though ancient churches in Alexandria, Carthage, and across North Africa and on the peninsula of Spain succumbed to the advancing hordes of Islam, faithful men continued their missionary work where opportunity lay open to them and new churches came to birth. In the very year in which the advance of Islam was arrested in an historic battle St. Boniface was made an archbishop. This was the climax of a long period of demoted, devoted missionary service in Germany.

While I was at Willingen I went one Sunday to a village missionary festival in a little place called Schreksbach. In the course of an address there the local Lutheran pastor made a statement which I shall never forget. He said, "There have been three great days in the history of this village. The first was when St. Boniface planted the cross in Schreksbach. The second was when Martin Luther presented to the congregation here this Bible which I now hold in my hand. The third is today, when Christians from the Willingen Conference representing the Church from all over the world have come here to demonstrate to us the power of the Christian Gospel and the universality of the Christian Church."

So at Willingen we were conscious of standing in the main stream of Christian history, aware that it was only possible to share in that continuity of faith because of the fidelity of saints, apostles, prophets, missionaries of earlier generations, and convinced that amid the turmoil and revolution of our time God calls us to like venture in the new world mission. But we knew too that, privileged as we were to share in this world gathering, that mission will not be fulfilled by the few who attend conferences. It will be fulfilled only by a Church which in all its membership is renewed in vision, purpose, and mission by the Spirit which is the Lord and Giver of Life.



**WE
GATHER
TOGETHER**

**REPORT of the TRIENNIAL MEETING
BOSTON, 1952**

WE GATHER TOGETHER
REPORT OF THE TRIENNIAL MEETING
THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL
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WE GATHER TOGETHER

REPORT OF THE TRIENNIAL MEETING
BOSTON • SEPTEMBER • 1952



Message to the Triennial

SUSAN H. GRIFFITH*

WE ARE GATHERED HERE FOR THE NEXT TWELVE DAYS TO DISCOVER how we may *create and make new* our service to Christ and His Church. The Triennial Meeting serves a dual purpose. From the opening service and the great presentation of the United Thank Offering we receive inspiration and a new vision of the strength of the Church, the memory of which will remain with us long after we return to our several homes.

But our coming together is not merely for the great services of worship. Inspiration that does not result in activity is not really inspiration, but merely a selfish emotionalism. You will remember that the three disciples who were on the Mount of Transfiguration with our Lord wanted to remain up there to serve Him. But in His infinite wisdom, He took them back to the foot of the mountain where their fellows were wrestling with an everyday situation. That is why the meetings that plan programs and discuss business and budgets are of such importance in the days that lie ahead of us. We could not claim to be Christians if our worship did not bear fruit in service to our fellow men.

*Mrs. Charles E. Griffith is President of the Woman's Auxiliary of the Diocese of Newark and a former member of the National Executive Board.

SOME CONTEMPORARY PROBLEMS

I HAVE been asked to talk with you this afternoon about the challenge that faces us as Christians in today's world.

It is natural to think of challenge in the terms of problems. So first it may be useful to list some of the problems that confront us as world citizens, as American citizens. And may I suggest that if we are to find any hope in the solution of such problems, we must consider them in the light of our citizenship in the Kingdom of Heaven, as well.

To begin with, there exists almost everywhere in the world today an overwhelming fear of the future that hangs over us like a dark cloud, obscuring many times the path ahead. There are national and international areas of disagreement, disrupting our relations with one another at home and abroad. We see corruption in public and private life, and we are sadly aware of social injustices. And these headings could be broken down into numerous classifications.

What in the world is happening to the world? What is the root cause of our troubles?

A terrific sense of our inadequacy to answer that question must come over us, if we are honest with ourselves. And perhaps in the humility induced by that very sense of inadequacy lies our answer. We have too often relied on material efforts alone to bring about the redemption of the world. We seem to have lost a sense of the soul-destroying force of sin, and of mankind's need for personal salvation. We have ceased to judge ourselves, personally and nationally, by the standards of God.

If we were not Christians, this would be a shattering fact to face. But because we are Christians, we can take courage, repent, and make a new beginning. We do not need to be afraid to face the world and the problems it holds, some of which we have inherited from past generations, many of which we have created for ourselves.

I imagine that most of us filled out the questionnaire sent out by the Department of Christian Social Relations. We know that we are to consider a resolution on social attitudes that has been prepared

by our National Executive Board, and that we may be called upon to set new patterns for study and action for the women of the Church. How grateful we must be that such patterns will be the result of free discussion and honest differences of opinion, of the contribution of many minds, concerned only for the good of the whole fellowship. It is our responsibility here to create an atmosphere of group discussion that will be worthy to be carried back to our local groups as an example of Christian democracy. And what we do here in our close-knit fellowship is a pilot project for what we may do in our various communities during the coming national election.

GOVERNMENT ROOTED IN RELIGION

WE have become so used to hearing people say, "We must keep the Church out of politics" that we have forgotten how deeply our form of government was rooted in religious conviction. Certainly we must keep the Church from attempting to dominate political action, but individual Church men and women have every right and responsibility to influence politics by applying Christian principles to every situation.

We have a great responsibility as American Christians in the months that lie ahead. All political campaigns may produce bitter invective, which often becomes vituperation. It is our responsibility, as Christians, to protest defamation as a political weapon. Whenever we hear vicious gossip, or mean belittling of any candidate, or misrepresentation of any issue, it becomes our duty to protest and to insist on factual evidence for such statements. Churchwomen may well constitute themselves a hard core of resistance to slander and libel in any community.

PERSONAL RESPONSIBILITY FOR POLITICAL MORALITY

WE need to take personal responsibility for the standards of our national government. We cannot lay all the blame for bad political conditions on the professional politicians. Every time we turn aside

from an unpleasant local political problem because it is dirty and we don't want to be involved, we are responsible for strengthening the forces of corruption. Every time we fail to vote in a local, State, or national election, we hand away our birthright as free citizens. It may not seem terribly important sometimes. It is so easy to say, "It's only one vote, after all. That can't make much difference." But it is one vote, yours or mine, and if you or I do not cast it, no one is going to cast it for us. But if we do cast it, after prayerful and intelligent consideration, God can take that one vote, as He took the five barley loaves and the two small fishes, and multiply it for the building of His Kingdom. With all my heart, I beg you all to go home from here, and urge all the women you know, in and out of the churches, to go prayerfully to the polls in November. And while we are casting our free votes in a free election in a free land, let us pray for all the women . . . for all the citizens . . . of those unhappy, imprisoned areas of the world who would give all they own for this opportunity that we too often take for granted.

POINT IV: A GREAT MISSIONARY EFFORT

We have heard much talk of Point Four, the Administration's policy for world relief. It is in no sense a belittling of that splendid program if Churchwomen remind themselves that Point Four is only an extension of Point Two of Christ's program: the Golden Rule. Christians had the ideal of One World presented to them two thousand years ago. We should be the strongest allies of all world-minded leaders in whatever nation or political party they may be found.

It is almost two years since I had the privilege of traveling around the world. But I have not forgotten, nor shall I ever forget, the impression I received from the various members of the United Nations we met in different lands. They were men and women of many nationalities, a librarian who was helping to establish a public library in New Delhi, a doctor working under the World Health Organization to eradicate malaria in the Middle East, a teacher setting up

a model primary school in a rural area in Thailand. We are so apt to be discouraged about the UN because all we see and hear are the long-drawn-out debates, and the seemingly futile discussions of the Security Council or the General Assembly. We must wake up to the fact that there are many other activities wherein men and women of good will are working all over the world for the benefit of all the world. We must deny false or discouraging statements about the UN as forcefully as we deny lies about our own country.

And our responsibility for this new form of missionary effort, for indeed the people I mentioned a short while back were really missionaries of human progress and good will, goes even further. As Christian women we have been concerned for many years with the recruiting and training of young people for missionary service. I wonder if the time has come for us to be aware of a new opportunity. In our manual, *Women in the Life of the Church*, you will remember that we accept as church work any activity in which a woman engages, which she acknowledges to be the result of her Christian conviction. Perhaps it is time for us to urge that this interpretation of church work be extended to all members of the Church. Perhaps we should widen our concept of church service to include all service for all men that proceeds from the great commandments, whether it is undertaken professionally under church auspices, or not.

Do not misunderstand me. I am not suggesting that we abandon the traditional missionary methods. I am only longing to see the world assistance programs of the United States and the United Nations enriched by the service of our very best, by young people who are impelled by the ancient missionary motive. And I long to see the experience and the techniques of the Christian Church utilized more fully by governments for the benefit of the underdeveloped areas of the world.

Fortunately, we have one example, and there may be more of which I have not heard. On July 15 Dr. Frank Laubach sailed for a year of service to the illiterates of India, under the Point Four pro-

gram. He has long been a consultant to many countries on educational techniques. Now he goes out, with all his great and dynamic missionary zeal and experience, as an official emissary of our own government. He is not an Episcopalian, yet I am sure he would be the first one to say that as fellow members of the National Council of the Churches of Christ in America, we may rejoice with the members of his own communion in this recognition of one of the outstanding Christians of our generation, and pray for his success.

MISSIONARY EFFORT CAN OUTLOVE COMMUNISM

LAST year I visited the Women's Christian College in Madras. How proud and happy I was to find its principal, Dr. Eleanor Mason, and its bursar, Rachel Wolff, fellow Americans, fellow Episcopalians, serving so notably. But the true source of my pride lay in the fact that we women of the Church, through the United Thank Offering, were sharing with other Christians in the United Kingdom and in Canada in a joint service to the women of India, Burma, Pakistan, and Ceylon. I cannot overemphasize the vital value of the missionary program in these days of Communist encroachment and advance. Never forget that Communism is not only a form of government with which we happen to disagree; it is a battle for the control of men's souls in which we must never cease to fight back. It has a strong missionary zeal, an outreach that is insatiable, a long-range plan of campaign. We cannot outlaw Communism effectively; you can never outlaw an idea. But as someone has aptly said, we can outlive it, we can outwork it, we can outlove it. Within the past four months I have had word that the Communist party of India has moved its headquarters from the great city of Bombay where it used to be, to Madras. I do not need to tell you why. Madras is the educational center for all South India, and as you have read recently in our press, South India is in the throes of a great famine. Put two and two together . . . the idealism of any student, American or Indian, presented with the intolerable spectacle of famine and want. What a splendid setting for indoctrination from the

skilled hand of proponents of an ideology that specializes in exploiting human need for its own ends. But here we are in a strategic position to outlive, to outwork, to outlove the Communists, if we continue to demonstrate, through the Women's Christian College, through the Women's Medical College at Vellore, one hundred miles away from Madras, the Christian ethic, as it has been demonstrated in the past. Only, if we are to be effective, there must be more day nurseries, there must be more hospitals, there must be more funds available to enlarge and extend the Nutrition Experimental Service that is already so well known and so much valued beyond the college campus.

I have used the Madras College as an example. I could cite many more, in the Philippines, in Japan, in Hawaii, here at home. Why can we not go home from this Triennial dedicated to a great revival of the missionary spirit throughout the Church? Negative attitudes are never enough. We must take a positive approach to this threat to the free world, and one that is not based on guns and bombs alone. Only an idea can conquer an idea. That motto of the Christophers says what I mean, "It is better to light a candle than to curse the darkness." Let's "light such a candle, as shall, by God's providence, never be put out."

CHRISTIANS WILL HOLD WORLD TOGETHER

AND this brings me to my final point. It is a curious paradox that now, as the world is being drawn together physically, politically, and economically, it is at the same time in danger of being separated emotionally and spiritually by the new ways of nationalism that seem to be spreading over the whole earth. All over the world men are trying to live to themselves. Iron curtains are not confined to the Soviets and their satellites. We, too, must be constantly on guard against selfish isolationism, against the tendency to withdraw into the known and familiar habits of mind of our own tradition.

This is the point at which we Christians may make our greatest contributions. For we have had a unique experience of learning to

appreciate the values of traditions and cultures foreign to our own as we have worked together and studied together with peoples of all lands and all races in our attempt to reunite our divided Churches. We are still far from achieving our goal, but we have developed to some extent the understanding heart that must be the basis for mutual respect and ultimate agreement in all areas of life.

As we have learned that the things that divide us are not as great as the Truth that unites us, we have discovered methods of working together in those areas where present agreement is possible, while patiently and objectively searching for the answers to our continuing disagreements. Without attempting to oversimplify the remedy for the complex problems that afflict the world, may we not hope that through the experience gained in the ecumenical movement, the Church may effectively serve the cause of world understanding? One of the early Church fathers said, "It is the Christians that will hold the world together."

I think that is the answer to the challenge the world offers us today. And I dare to say it is the answer because I believe that in an old folk tale we have in parable form our great commission. When our Lord returned to heaven after His ascension, so runs the tale, the Archangel Gabriel met Him and asked Him, "Did you finish your work on earth, Lord?"

And the Lord replied, "No, I did not finish it. I left it in the hands of eleven men."

Then Gabriel said, "Suppose they fail you. What other plan have you made?"

And our Lord replied, "I have no other plan, I am depending on them."

And we dare not fail Him!

Women in the Church

ROSAMOND FISHER*

IT IS A VERY GREAT PLEASURE TO ME TO BE INVITED TO COME AND meet the official representatives of the Woman's Auxiliary from all parts of the Episcopal Church in America, at your Triennial Meeting here in Boston. I am full of admiration for all your varied interests and activities, and perhaps even a little bit envious because we have no exactly parallel organization in the Church of England. There, a great sectional society, the Mothers Union, has become the most effective and influential organization of the Church, in actual fact its members and branches do many of the things which you do here in and through the Woman's Auxiliary.

WOMEN'S WHOLE CONTRIBUTION TO THE CHURCH

I do not want, however, to talk today about women's organizations, as such, because though they have great value and do wonderful work I do not believe that it is the will of God that men and women should forever work in separate groups and organizations. I would like, if I may, to speak for a few minutes about the whole contribution which women are making, or should make, to the whole life and witness of the Church. This question is much in the minds of thoughtful Church people today, and as you probably remember, it has been the subject of a study by a special commission appointed by the World Council of Churches. Some five or six years ago a questionnaire about the status and work of women was sent out to all the member Churches of the World Council. The replies were in some cases surprisingly encouraging but in others disclosed a depressingly old-fashioned reactionary point of view. We have constantly to recall that it is considerably less than half a century, indeed little more than a quarter, since the so-called emancipation of

* Mrs. Geoffrey Francis Fisher is the wife of the Archbishop of Canterbury.

women, the granting to them of the power to vote, and to be elected to Parliament on equal terms with men; and that to this day some modern and otherwise enlightened States such as Switzerland still deny those rights to women. It is also less than a hundred years since girls were admitted to the privileges of higher education which for centuries had been reserved exclusively to their brothers. The ground gained in theory is considerable but we still do meet and have to overcome a good deal of old-fashioned prejudice and distrust in certain fields.

God in His wisdom and love gave responsibility for the continuance and preservation of the human race to two sexes, neither of which is complete without the other. *In the image of God created He mankind, male and female created He them.* In the truly Christian home is exemplified better than anywhere else the mutual trust and interdependence of man and woman and the sharing of responsibility between them. Modern life tends to force the sexes more and more apart into departmentalized systems and there is less and less that husband and wife, brother and sister can share of each other's interests and activities. This has had and is having a very bad effect upon family life and I believe it has had and is having an equally bad effect on the life of communities and nations.

The Church should be the body above all others to set its face against this unnatural segregation. We are all thankful at the signs in the past twenty-five years of an awareness of the twin facts that women have a great contribution to make as women, and that the individual has a right to the development and dedication of all his or her powers to the service of Christ in His Church. There are, you see, these two ways of looking at the question. First that womanhood as such has a special contribution to offer, and this no man or woman would deny. But some of those who believe this, believe also that the sphere of the women's contribution is clearly defined and delimited, which in effect excludes an individual person, solely on the grounds of sex, from offering anything outside the limits laid down.

NEITHER MALE NOR FEMALE

THE second way of looking at the question is governed by the belief that in Christ Jesus there is neither male nor female, and that Christ needs, in the building up of His Body, "that which every joint supplieth and the effectual working in the measure of every part." Furthermore the Church has never made any difference between the baptism and confirmation of girls and boys, each one is equally made *a member of Christ, the child of God and an inheritor of the Kingdom of Heaven*, and for each one prayer is made that he or she shall continue Christ's faithful soldier and servant to his life's end. The Church always has recognized that all, men and women, are sinners in need of forgiveness and potential saints. To treat the women who are *members incorporate in the mystical Body of Christ*, as in some undefined, and, I believe, undefinable way, inferior to men, is a denial of this teaching and sacerdotal practice. Moreover such treatment of women has for centuries impoverished the life and witness of the Church, because just as there is a special contribution of manhood, particularly in his vocation to the apostolic ministry of the Church, so also there is a special contribution of womanhood. But equally there should be the special and unique contribution of every individual Christian, man or woman. The special gifts and powers of womanhood are those which God implanted in us for the natural vocation of motherhood. Not all women are mothers, but all women are by nature potential mothers and have these special attributes.

If we look in imagination at a truly Christian mother, we see them most clearly. Such a mother is self-sacrificing and devoted, she has a sensitive understanding of the needs of other people, which is born partly of sympathy, partly of intuition (that most derided faculty, given, I believe, to women because they have to realize and satisfy the needs of inarticulate infants), she is all the time encouraging and promoting the development of others, she exercises wise and just control and restraint. "She seeks peace and ensues it." She shows courage and optimism in face of difficulties, and faith and

hope in the future, she is patient and long-suffering and withal, she is a very practical person, and an intelligent companion to husband and children. And she has a sense of humor and can laugh at herself. I have drawn the sketch of an ideal mother, and I am not suggesting that any of us have attained that ideal. Yet many a man would consider it a pretty good picture of his own mother.

If these qualities are to be found in Christian mothers they also are found in Christian teachers, nurses, social workers, and business women of all kinds. The influence of such women upon the community in which their work is done is undeniably stimulating and steadying and altogether good. Where the Church attempts to limit the offering of women, it deprives itself of qualities and powers which it can ill afford to do without. I am inclined to think that a very common error in thinking and speaking about church work is partly responsible for limiting the sphere of women's work in the Church. I refer to the habit of saying that we do certain work for the Church, instead of saying that we work as members of the Church. This error in thinking and speaking raises up in the minds of some clergy and lay people an idea chiefly of practical service to the local congregation, to the clergy themselves, or even to the church building and its furnishings and embellishment. This kind of humble and devoted service must, of course, be rendered in every parish, just as the housekeeping must be done in every home, but it is not the most important work to which Christ sends us as fully responsible members of His Body.

MEMBERS INCORPORATE

We are very members incorporate in the mystical Body of Christ, and as He came not to be ministered unto but to minister, so His Body always must be a ministering Body, not to itself but to the world for which He died. And remember that that world is not something apart from us, but is the whole family of men, women, and children who are living, loving, hating, sinning, and suffering around us today. If we can remember to think like this about the

Church and the world, it will be clear that for the effective work of the Body of Christ, the offering of all the gifts and powers of every member in the power of the Holy Spirit, is needed. None should be denied opportunity to give himself or herself wholly to Christ in His Church, to share fully in all the responsibilities of the Church in its worship and witness and service.

And we are many members, yet but one body, and the eye cannot say to the hand I have no need of thee, nor again the head to the foot, I have no need of you. . . . Now ye are the body of Christ, and members in particular. So we dedicate, not only our womanhood to God Who made us to be women, but each one of us dedicates herself, her soul, and her body to be a reasonable, holy and living sacrifice.

United Thank Offering Budget

THE GIFT

Triennial Offering of 1952	\$2,438,193.30
Estimated Interest	50,000.00
	<u>\$2,488,193.30</u>

THE BUDGET

I. PENSION FUNDS: CAPITAL ACCOUNTS

A. Addition to Ida W. Soule Pension Fund	\$200,000.00
B. Toward Grace Lindley Pension Fund for Native Women Workers	50,000.00
	<u>\$ 250,000.00</u>

II. TOWARD THE GENERAL CHURCH PROGRAM

A. Toward Salaries of Women Missionaries	\$850,000.00
B. Salaries for New Work	36,000.00
C. Scholarships and Training Centers	100,000.00
D. Allowances—(Medical, dental, travel, outfit, etc. Overseas \$90,000.00; Home \$10,000.00)	100,000.00
E. To Supplement income from Ida W. Soule Pension Fund	50,000.00
F. Toward Personnel Bureau	18,000.00
	<u>\$1,154,000.00</u>

III. SPECIALS: CAPITAL GIFTS

A. St. Luke's Hospital, Manila, The Philippines	\$200,000.00
B. Japan International Christian University	8,000.00
C. Chapel, St. Margaret's House, Berkeley, California	35,000.00
D. Other New Buildings	460,000.00
E. To Retiring Fund for Deaconesses, Inc.	50,000.00
F. New Airplane for Bishop of Alaska	8,000.00
	<u>\$ 761,000.00</u>

IV. SPECIALS: SUPPORT OF CHURCH WORK

A. Equipment for Women Missionaries	
1. Work Budgets	\$ 30,000.00
2. General Equipment	6,000.00
3. Cars	30,000.00
B. Repair and Equipment of Buildings ..	100,000.00
C. Visual Aid for Promoting Offering ...	2,000.00
	<u>\$ 168,000.00</u>

V. SPECIALS: SUPPORT OF CO-OPERATIVE MISSIONARY PROJECTS

A. Women's Christian College, Madras, India	
1. Annual Support	\$2,000.00 \$ 6,000.00
2. To equip Science Laboratories	10,000.00
B. St. Christopher's Training College, Madras, India. Annual Support	\$ 500.00 1,500.00
C. Christian Medical College, Vellore, India	
1. Annual Support	\$2,000.00 6,000.00
2. For Development Program	5,000.00
D. Delhi School of Social Work, India. Annual Support	\$ 500.00 1,500.00
E. United Board for Christian Colleges in China, Inc., for Overseas Chinese Students. Annual Support	\$2,000.00 6,000.00
F. American Leprosy Missions, Inc.	1,000.00
G. McAll Mission, France	1,000.00
H. Migrant Work in U.S.A. Annual Support	\$3,333.33 10,000.00
I. Work with Sharecroppers. Annual Support	\$1,000.00 3,000.00
J. American Bible Society	3,000.00

K. Christian Literature Committee on World Literacy & Christian Literature. Annual Support	\$2,000.00	\$6,000.00	
<i>Listen</i>		750.00	
Committee on Christian Literature for Women & Children		750.00	
		<u> </u>	\$ 61,500.00
VI. SPECIALS: DISCRETIONARY			93,693.30
			<u> </u>
			<u>\$2,488,193.30</u>

RESOLVED: That balances under Section II, TOWARD THE GENERAL CHURCH PROGRAM, shall be distributed at the end of each year for budget purposes, by the National Council, with the exception of II-C, SCHOLARSHIPS AND TRAINING CENTERS, which shall be carried forward to the following year.

RESOLVED: That the National Executive Board be instructed to prepare a tentative budget for the United Thank Offering to be presented in 1955.

NOTES ON THE BUDGET

I. PENSION FUNDS: CAPITAL ACCOUNTS

A. *Ida W. Soule Pension Fund*: The addition of \$200,000 will bring the capital account up to \$1,408,191.94. This sum is still inadequate. In the triennium 1949-1952 approximately \$285,500 was paid for pensions for retired women missionaries. Of this \$234,500 came from the UTO and \$51,000 from General Church funds. Pensions are based on the number of years served. The maximum for twenty-five years' service is \$1,000 plus a \$250 bonus.

B. *Grace Lindley Pension Fund*: This fund was started in 1949 with \$50,000. As interest on this amount is too small to carry out the purpose of the fund—to provide retiring allowances for native women workers in the various mission fields—an additional \$50,000 has been added. At present, interest only will be used, and the fund built up to an adequate amount so the capital might eventually be transferred to pension funds for women workers as they are organized in the several mission fields.

II. TOWARD THE GENERAL CHURCH PROGRAM

A. *Salaries of Women Missionaries* are paid jointly from General Church funds and the United Thank Offering. This item now includes the increase in salaries (II. B. in the 1949 Budget) of \$175,000. In the triennium 1949-1952 approximately \$922,000 was paid for salaries for women missionaries. Of this \$821,000 came from the UTO and \$101,000 from General Church funds.

B. *Salaries for New Work*: It is important that from time to time new work be opened in the mission field. This item provides for a few new workers each year.

C. *Scholarships and Training Centers*: Scholarships are given selected young women for graduate study in preparation for work in the Church. Windham House, the National Training Center in New York, is to a large extent supported by this item.

D. *Allowances*: This item helps the National Council to provide for travel to the field, outfit, eighty per cent of medical and dental bills of women missionaries.

E. *To Supplement Income from Ida W. Soule Pension Fund*: This item is used to supplement the income from the Pension Fund in providing retiring allowances for women missionaries. One-third is used each year of the triennium.

F. *Toward Personnel Bureau*: The amount of \$18,000 is given to make possible the inauguration of a central personnel bureau at National Headquarters, to serve all Departments and Divisions.

III. SPECIALS: CAPITAL GIFTS

A. *St. Luke's Hospital, Manila, The Philippines*: The need for a new building for St. Luke's Hospital is well known throughout the Church. This item provides help toward building a new St. Luke's.

B. *Japan International Christian University*: This item, plus a token gift of \$2,000 made from the 1949 Discretionary Item by the National Executive Board, shows the interest of the women of the Church in this important interdenominational project.

C. *Chapel, St. Margaret's House, Berkeley, California*: The chapel is the center of the life of a training center. The chapel at St. Margaret's House is so small that only a part of the student body can be accommodated in it.

D. *Other New Buildings*: This item represents a part of the program of the UTO since the first offering was made in 1889. There are few opportunities in today's tight budgets for a missionary bishop to secure the help for a new building, or replace one long since worn out. Hence the importance of this item.

E. *Retiring Fund for Deaconesses, Inc.*: This item will aid materially the long-continued and devoted effort of the deaconess order to provide a retiring allowance for retired deaconesses who have not in their work been under appointment by the National Council.

F. *New Airplane for the Bishop of Alaska*: This item added at the Triennial Meeting, will make possible a replacement for his present inadequate plane.

IV. SPECIALS: SUPPORT OF CHURCH WORK

A. *Equipment for Women Missionaries*: This item is for the purpose of providing tools for women missionaries:

1. A small work budget of possibly \$125 a year for each nationally appointed evangelistic and religious education non-institutional woman missionary, to be used at her discretion.

2. A small fund to cover special needs, where the work budget would be inadequate, and to provide equipment for institutional and other missionaries not covered in 1.

3. Toward cars for women missionaries. This is an attempt to help meet one of the great problems in the mission field. Many missionaries must have cars in order to do their work. Too often a missionary has sacrificed adequate living conditions to pay for a car. In the triennium 1949-1952 twenty-five women missionaries were aided in securing cars.

B. *Repair and Equipment of Buildings*: As there is seldom an adequate amount in any mission budget for the upkeep of property, or for its equipment, this item has been a real aid to missionary bishops hard-pressed for funds to preserve or equip a needed building.

C. *Visual Aids for Promoting Offering*: Posters, filmstrips, Kodachrome slides, and films are in constant demand to tell the story of the UTO and the mission work in which it shares. This item helps provide a few of these visual aids.

V. SPECIALS: SUPPORT OF CO-OPERATIVE MISSIONARY PROJECTS

A. *Women's Christian College, Madras, India*: This college, affiliated with the University of Madras, is supported by six British and Canadian missionary societies (two of these from the Church of England) and six American societies, of which the Woman's Auxiliary is one. The regular support of \$2,000 a year, given since 1943, is continued, and an additional amount of \$10,000 added to equip long-needed science laboratories.

B. *St. Christopher's Training College, Madras, India*: Trains Christian teachers for the youth of India. It is supported by six British and Canadian

missionary societies and organizations, and by seven American. Annual support of \$500 a year is provided by this item.

C. *Christian Medical College, Vellore, India*: With its fine hospital plant, this college has become a leader in Christian medical education in India. It forms the basis for the All-India Christian Medical College, offering training of university grade to both men and women. It derives its support chiefly from British and American missionary societies. Besides the \$2,000 annual support, an additional \$5,000 goes toward their development program.

D. *Delhi School of Social Work, Delhi, India*: This small school of social work is one of the most hopeful and constructive projects in the India of today. Annual support of \$500 a year is provided by this item.

E. *For Overseas Chinese Students*, through United Board for Christian Colleges in China: Since 1943 the UTO has contributed to the support of Giling College, China. As this is no longer possible, the same support is given the program carried on by the United Board for Chinese students outside of China.

F. *American Leprosy Mission*: This is a new item in the budget, and has been added at the request of dioceses and Auxiliary groups. It is a single grant, not annual support. The American Leprosy Mission has given much aid in the areas where the Episcopal Church has work among lepers.

G. *The McAll Mission, France*: This is a strong Protestant work centered in the industrial section of Paris and other French cities. The work centers around halls for meetings, playgrounds, chapels, and clinics. It is known in France as *La Mission Populaire*. This is the first UTO project undertaken in Europe.

H. *Migrant Work in USA*: Since 1943 the UTO has been aiding the migrant work carried on by the Division of Home Missions of the National Council of Churches. The annual support is a slight increase over that of past triennium.

I. *Work with Sharecroppers*: This item helps carry on religious work with sharecroppers and low-income farm laborers through the Division of Home Missions of the National Council of Churches. The work has been carried on mainly through rural churches and clergy. Institutes, year-round extension classes, workshops, and demonstration projects are conducted on a wide scale. This item was formerly in the UTO budget but was dropped from the 1949-1952 budget to make way for some other items. Many Auxiliary groups and individuals have requested its return to the budget.

J. *American Bible Society*: The work of this society includes the translation, revision, production, and circulation of the Scriptures, at home and overseas. It has been a part of the UTO budget since 1943.

K. *Christian Literature*: One of the most urgent needs in the mission field is for Christian literature for the newly literate. This item has been slightly changed to meet present needs. The item has been divided into an appropriation of \$2,000 a year for the work of the Committee on World Literacy and Christian Literature of the National Council of Churches; \$250 a year for *Listen*, a Christian magazine in basic English for Africa; and \$250 a year for the Committee on Christian Literature for Women and Children in Mission Fields, Inc. This is a very old committee which has done a splendid work in Christian literature for a generation. It has been supported by the women's missionary societies of American and Canadian Churches and has worked in close co-operation with English societies. The Woman's Auxiliary support has previously come from National Executive Board funds.

VI. SPECIALS: DISCRETIONARY

To be designated by the National Executive Board for vital needs and opportunities which may develop during the next three years. The usefulness of this item cannot be overestimated.

Christian Citizenship & Social Responsibility

WHEREAS the women of the Church look to the Triennial Meeting for leadership in defining their programs of action, and

WHEREAS such programs should include recognition of our responsibilities, as Christian citizens, both for personal service and work with groups in Church and community, therefore, be it

RESOLVED that the Triennial Meeting endorse the following statement of principles as a guide to the women of the Church for the coming triennium:

The Lambeth Conference of 1948 adopted this statement which we wish to make our own: "We believe that Christians generally are called by God to take their part in the life of the world and, through the power of God's grace, to transform it."

Therefore, we believe that, as women of the Church, we must exemplify this call through personal Christian living, and through helping to create a sense of moral integrity and the *will* to apply Christian principles in the economic, social, and political order;

As Christian citizens, we must prepare ourselves through prayer, study, and discipline for aggressive action to combat with forces for good the forces of evil which we know are powerful, well organized, and active in their attempts to destroy faith in the United Nations, the National Council of Churches, and the integrity of our school systems.

Therefore, we believe that, during the triennium, it is imperative for the women of the Church, in their own groups and in co-operation with other local groups of Christian women and the Department of United Church Women of the National Council of Churches to

Pray as individuals and corporately

Inform themselves

Develop convictions

Exert their influence in the light of Christian principles

with reference to issues such as the following:

The responsibility of the United States for support of and participation in the United Nations and its various specialized agencies, such as UNESCO, the World Health Organization, the United Nations International Children's Emergency Fund;

The need for humility on the part of the United States in our country's position of world leadership;

Economic and technical assistance to underprivileged and underdeveloped areas at home and overseas to help raise standards of living;

Resettlement of homeless people of the world and friendship to those who have settled in this country and to guests of the United States, especially foreign students;

Protection of our freedoms, such as free speech, against threats from without and within, lest we be led into fighting communism with its own methods;

Extension of human rights to all, both at home and abroad, regardless of race, color, and creed, with special emphasis on our own parishes and communities;

Ways to effect betterment of community living for all in our communities;

Extension of the privilege of the vote to all in our nation who still lack that privilege: members of minority groups where still disfranchised, and citizens residing in the nation's capital.

And, furthermore, we believe that in this election year we should emphasize the duty and the privilege of every Churchwoman to be a conscientious, informed and intelligent voter. We believe that this includes praying for candidates, the placing of issues before personalities, the participation by individual Churchwomen in such groups as will make for intelligent voting, and the creation of a new attitude toward and new respect for good public servants.

In adopting this statement of our obligations and defining some of our areas for concern, we would affirm our agreement with these words of the Bishop of Washington, the Rt. Rev. Angus Dun: "God is concerned in everything that affects man. Christ is Lord of all. The Church cannot withdraw into a corner to deal with a private specialty called religion, and leave vast areas of human life outside its concern."

Other Resolutions

PRIVILEGE OF DEMOCRATIC CITIZENSHIP

WHEREAS the exercise of democratic rights and privileges is being threatened more and more throughout the world; and

WHEREAS it is a privilege and a responsibility of all citizens of a democracy to express their choices and convictions, as far as possible, through the conscientious and persistent use of the ballot;

THEREFORE, BE IT RESOLVED that the women of the Protestant Episcopal Church in Triennial Meeting assembled do urge every woman of the Church to cast her ballot for the persons, party, and/or principle of her choice, in all elections, and that each branch of the Woman's Auxiliary use whatever means possible to encourage and facilitate the registration and voting of its members; and

BE IT FURTHER RESOLVED that each woman of the Church, and each branch of the Woman's Auxiliary be urged to pray for the various candidates, especially the candidates for President of the United States; to pray for a clean campaign and that the campaign may not engender bitterness nor leave a large section of the people distrustful of the party and candidates who will be elected; to pray that, insofar as possible, God's will may be done in elections; and

further, following the elections, to pray for those elected and for harmony and co-operation on the part of both the governing and the governed; and

BE IT FURTHER RESOLVED that copies of this resolution be sent to both presidential candidates and to the managers of each campaign.

ENDORSE COMMITTEE ON ALCOHOLISM

WHEREAS, an urgent need exists today for increased consideration and study of alcoholism as a destructive power in society; and

WHEREAS, the Protestant Episcopal Church is deeply concerned with all forces which undermine the health, morality, and family life of the nation;

THEREFORE, BE IT RESOLVED that the Triennial Meeting of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church, in Convention assembled, go on record in support of a resolution to create a Committee on Alcoholism, which is being introduced into the General Convention.

General Convention adopted the resolution and appointed a committee.

RELIGIOUS EDUCATION IN PUBLIC SCHOOLS

WHEREAS, as Christian women we are deeply concerned with the religious education of all children; and

WHEREAS public schools generally do not undertake such education, even on a non-sectarian basis;

THEREFORE, BE IT RESOLVED that the Woman's Auxiliary to the National Council of the Protestant Episcopal Church, in Triennial Meeting assembled, urge individual members and/or parish and diocesan branches to inform themselves as to the possibility of using released time for religious education, and/or of including non-sectarian religious education in the public schools in their own States, and to take any possible action to stimulate some such religious education.

PRAYER AND WORSHIP

WHEREAS we desire to strengthen and support in every way the leadership of our clergy; and

WHEREAS we desire to make more real in our lives the challenge of our theme, *Create and Make New Our Hearts and Minds*; and

WHEREAS we desire to have awakened within us a greater knowledge of the resources that God gives us daily to carry on the work of the Church;

THEREFORE, BE IT RESOLVED that each Woman's Auxiliary branch in each province, diocese, parish and mission throughout our Church shall endeavor by consecrated effort to establish groups of women dedicated to prayer for the deepening of the spirit and for the expansion of the work of the Church.

THE WASHINGTON CATHEDRAL

WHEREAS, Washington Cathedral is an important symbol of religion in our nation's capital and, therefore, of concern to all Christian Americans; and

WHEREAS, it is an effective mission post, since many who come as sightseers return as worshippers; and

WHEREAS, it has no local congregation and is not supported by the Diocese of Washington, but is dependent upon its friends throughout the country;

THEREFORE, BE IT RESOLVED that the Woman's Auxiliary, in Triennial Meeting assembled, call to the attention of the women of the Church the fact that Washington Cathedral presents an unusual opportunity for evangelism and missionary work; and recommends that programs about the Cathedral and its work, gifts to the building and maintenance of the Cathedral, and co-operation with local units of the National Cathedral Association, would be appropriate activities for Woman's Auxiliaries throughout the Church.

THE CONCERN OF THE CHURCH FOR THE ARMED FORCES

RESOLVED that the Church be urged to cherish her servicemen and servicewomen; and

BE IT FURTHER RESOLVED that the home parish clergy be urged to keep the service people in touch with our chaplains and/or with our clergy near military installations.

RECRUITING FOR THE MINISTRY AND FOR OTHER
FULL-TIME SERVICE IN THE CHURCH

RESOLVED that the Triennial Meeting of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church, in Triennial Meeting assembled, go on record in support of a resolution adopted by General Convention, in which the General Convention:

1. Instructs National Council to appoint a committee on recruiting men for the ministry of the Church, and men and women for other full-time service in the Church;

2. Instructs parish clergy continually to call upon their people to pray for the increase of the ministry; and to preach on the ministry of the Church as a vocation and on its importance to the Church of Christ for forwarding the welfare and salvation of men, and that this be done at least once a year; and

3. Requests the bishop of each diocese and missionary district to appoint in his jurisdiction a committee on religious vocations, consisting of clergy and laity, these committees to be instructed to stimulate religious vocations within the dioceses and missionary districts and to implement the work of the Committee on Recruiting appointed by the National Council.

INSTRUCTION ABOUT THE WOMAN'S AUXILIARY FOR
CANDIDATES FOR THE PRIESTHOOD

WHEREAS the women of the Church have found that the recently ordained clergy are apt to know little of that phase of parish life represented by the Woman's Auxiliary; and

WHEREAS the understanding and leadership of the clergy is vital to the effectiveness of the Woman's Auxiliary;

THEREFORE, BE IT RESOLVED that we urge that some instruction be furnished, preferably in the theological seminaries, in order that candidates for Holy Orders may learn the purpose and organization of the Woman's Auxiliary; and

BE IT ALSO RESOLVED that a copy of this resolution be sent to the curriculum committee of each seminary of the Episcopal Church and to the Joint Commission on Theological Education; and

BE IT FURTHER RESOLVED that the National Executive Board of the Woman's Auxiliary offer full co-operation to the seminaries, through furnishing material and/or personnel for such instruction, when requested.

EDUCATION MATERIAL AND MISSION ACTION

WHEREAS the fields of mission study for the Woman's Auxiliary are designated well in advance, and

WHEREAS in the past necessary study materials have not always been available in time to permit adequate diocesan planning and effective parish use;

THEREFORE, BE IT RESOLVED that the appropriate Departments of the National Council be requested to work out a method for preparing and distributing these materials in time to correlate the program of education and mission action.

PROGRAM OF THE TRIENNIAL MEETING

WHEREAS the Woman's Auxiliary to the National Council of the Protestant Episcopal Church, in Triennial Meeting assembled, feel that there should be some place reserved on the program for the delegates to visit the House of Deputies and the House of Bishops, other than in Joint Session,

THEREFORE, BE IT RESOLVED that in planning the Triennial Meeting, the National Executive Board consider setting up a free day or half-

day, for Auxiliary delegates and alternates and interested visitors to visit the House of Deputies and/or the House of Bishops to gain a clearer picture of the Convention.

ASSIGNMENT OF DELEGATES TO OFFICERS' CONFERENCES

WHEREAS the purpose of the Triennial Meeting of the Woman's Auxiliary is to disseminate inspiration and information among all the women of the Church for the ensuing triennium; and

WHEREAS, each diocese or missionary district is limited to five or six delegates, as the case may be; and

WHEREAS this number is less than the number of departments represented in the work of the Woman's Auxiliary, and

WHEREAS the absence of a currently serving department chairman in some cases denies to her diocese or missionary district the opportunity to take back the inspiration or information obtained in officers' conferences; and

WHEREAS diocesan presidents and/or leaders of delegations are aware of the specific and particular needs of their jurisdictions;

THEREFORE, BE IT RESOLVED that in cases where a diocesan department chairman is unable to attend the Triennial Meeting, the officer's conference relating to her work be open to a qualified substitute, whether delegate or alternate, certified by her diocesan president.

Other Action

IN addition to these resolutions several motions from the floor, of general interest, were carried:

Theological Education. Approving the summary sent out by lay members of the Joint Commission and urging the General Convention to take positive action to provide adequate funds for theological education and to formulate a program of recruiting for the ministry.

Department of Christian Education. Recording the deep appreciation of the women of the Church for the splendid work accomplished by the Department in furthering the program of Christian education, and pledging support in their spheres of influence during the coming triennium.

By-Laws. Recommending consideration of a change in the by-laws of the Triennial Meeting to abolish naming additional delegates from minority groups in order to encourage such minorities' being elected within the regular delegation of five members.

Meeting Place of General Convention. Petitioning the General Convention to make sure that any city selected for a meeting of the General Convention be one where all delegates may have unrestricted use of hotels and restaurants.

Encouraging Men and Women to Enter Church Work. Urging every woman to do all in her power to encourage young men of high caliber to enter the ministry and young women to enter full-time work in the Church, beginning with their own sons and daughters.

Referred to the National Executive Board

1. Requests for allocations from the United Thank Offering to provide a central house for deaconesses; to help furnish a prayer room in the United Nations Headquarters; to aid in financing the Anglican Congress.
2. Request for a committee to plan a change from a triennial budget to an annual budget for the United Thank Offering.
3. Consideration of the use of twenty-five per cent of the incoming United Thank Offering annually for special needs.
4. Development of a plan for Corporate Communion in parishes at the time of the United Thank Offering presentation at the Triennial Meeting.

THE NATIONAL EXECUTIVE BOARD

PROVINCIAL REPRESENTATIVES	MEMBERS AT LARGE
I. Mrs. Bay Estes	Mrs. Shubael T. Beasley
II. Mrs. Frank G. Scofield	Mrs. St. Elmo L. Coombs
III. Mrs. Jasper W. Nicolls	Mrs. Lawrence Dorsey
IV. Mrs. John A. Morson	Mrs. Irwin T. Hyatt
V. Mrs. Robert R. Vance	Mrs. James S. McCulloh
VI. Mrs. C. C. Moore	Mrs. Harold Moulton
VII. Mrs. Paul Palmer	Mrs. Percy V. Pennybacker, Jr.
VIII. Mrs. Sumner Walters	Mrs. C. G. Perry

REPRESENTATIVES OF CO-OPERATING AGENCIES

Mrs. William D. Johnson, *Church Periodical Club*
 Mrs. Marion E. Wilson, *Daughters of the King*
 Mrs. Perry B. Strassburger, *Episcopal Service for Youth*
 Mrs. G. Russel Hargate, *Girls' Friendly Society*

EXECUTIVE SECRETARY

Mrs. Arthur M. Sherman

ASSOCIATE SECRETARIES

Miss Edna B. Beardsley	Miss Avis E. Harvey
Miss Ellen B. Gammack	Miss Dorothy Stabler

Summary of the Minutes

PRESIDING OFFICER: Mrs. Alfred M. Chapman
 ASSISTANT PRESIDING OFFICER: Mrs. David R. West
 SECRETARY: Mrs. Arthur M. Sherman
 ASSISTANT SECRETARY: Miss Mildred S. Capron
 PARLIAMENTARIANS: Miss Mary Simpson Goggin and Mrs. Samuel Varnadoe

THE TWENTY-SEVENTH TRIENNIAL MEETING OF THE WOMAN'S Auxiliary was held in Boston, Massachusetts, September 7-19, 1952. The theme of the Meeting was *Create and Make New Our Hearts and Minds*. Ninety-nine dioceses and missionary districts responded to the roll call with 485 accredited delegates. In addition, there were twenty National Executive Board members, three Provincial Presidents not delegates or board members, four women members of the National Council, and 167 alternates; 2,672 women visitors registered at the Convention; eighty-four dioceses and missionary districts had full representation.

The Presiding Officer, Mrs. Alfred M. Chapman of Pennsylvania, opened the Triennial Meeting with a brief devotional service. The President of the Woman's Auxiliary of the Diocese of Massachusetts, Mrs. Norman D. Goehring, welcomed the delegates, on whose behalf the Missionary District of Puerto Rico responded.

The triennial report of the National Executive Board and staff was presented in outline by Mrs. Theodore O. Wedel, chairman, Mrs. Rollin T. Chamberlin, Mrs. Arthur M. Sherman. The printed report, *Partners in Fellowship*, was distributed. An informal period of orientation was conducted in the form of conversations between members of the Executive Board and new delegates.

Mrs. Henry Knox Sherrill presented to the Triennial Meeting Mrs. Geoffrey Francis Fisher, wife of the Archbishop of Canterbury, who spoke on the contribution of women to the life of the Church

(page 9). The message to the Triennial was given by Mrs. Charles E. Griffith of the Diocese of Newark (page 1).

The Triennial Meeting met with the Joint Session of General Convention to hear first the report of the National Council, and later, the report of the Committee on Program and Budget.

The Corporate Communion and Presentation of the United Thank Offering of the Women of the Church was held in Boston Garden, Thursday morning, September 11. The Presiding Bishop was the celebrant, assisted by the Rt. Rev. John Boyd Bentley and the Rt. Rev. Norman Burdett Nash and twenty-six missionary bishops. The Epistle was read by the Rt. Rev. E. M. Krischke of Southwestern Brazil, and the Gospel by the Rt. Rev. Michael H. Yashiro of the *Nippon Sei Ko Kwai*. The Offering presented amounted to \$2,438,193.30. With \$50,000.00 estimated interest, there is available for the triennium \$2,488,193.30. The budget is on page 14.

The delegates met in sections to consider the budget of the United Thank Offering and to discuss the statement prepared by the National Executive Board on Christian Citizenship and Social Responsibility, which was later adopted, as modified (page 21). A program for alternates and visitors on The UTO Comes to Life was conducted while delegates were in group conferences.

The Rt. Rev. Richard S. M. Emrich of Michigan gave a series of five devotional addresses on *The Renewal of the Church*, which is in print under this title.

A Town Meeting program on the subject, How Can the Church Reach the Hearts and Minds of People Today, was moderated by Theodore M. Switz. The speakers were Margaret Forsyth and Jerry Voorhis.

Three mornings were devoted to officers' conferences and interest groups for delegates, alternates, and visitors.

The Rev. Charles W. Ranson, General Secretary of the International Missionary Council, addressed the Triennial Meeting on *The New World Mission*, which address is in print under this title.

Five missionary teas were arranged by as many parishes in Boston

and Cambridge. The youth group from Hawaii gave a selection of songs and dances on one afternoon. Among those who addressed the Triennial Meeting briefly were: Mrs. Francis B. Sayre, Nellie McKim, Deaconess Evelyn Seymour, Deaconess Mary Dawson, Katherine A. Grammer, Helen B. Turnbull, Maude Cutler, William B. Given, Jr., the Rev. Jesse Trotter, Mrs. Edwin Allen Stebbins, Mrs. W. Murdoch MacLeod, the Rev. C. Gresham Marmion, Jr., the Rev. Francis J. Moore, Roderick French, the Rt. Rev. Wallace E. Conkling, Mrs. Nancy Yao, Mrs. William Jones Gordon, Jr., Mrs. Bravid W. Harris, and the Rt. Rev. Walter H. Gray.

Among the persons presented to the Triennial Meeting were the missionaries, the professional women church workers, and overseas guests, nationals from India, Japan, China, and Puerto Rico. A fraternal guest represented the Church in Japan, Mary Ihara.

Of the resolutions presented to the Triennial Meeting by title, thirteen were adopted, four were referred to the National Executive Board, eleven were rejected by the Committee of Reference and one failed adoption.

These eight members-at-large were elected to serve on the National Executive Board for the triennium: Mrs. Shubael T. Beasley, Mrs. St. Elmo L. Coombs, Mrs. Lawrence Dorsey, Mrs. Irwin T. Hyatt, Mrs. James S. McCulloh, Mrs. Harold Moulton, Mrs. Percy V. Pennybacker, Jr., and Mrs. C. G. Perry.

The Triennial Meeting nominated to General Convention for election to the National Council Mrs. Alfred M. Chapman, Mrs. F. O. Clarkson, Mrs. Roger L. Kingsland, and Mrs. David R. West.

Memorial resolutions were adopted in tribute to the Very Rev. Claude W. Sprouse, S.T.D., Edna Penninger Biller, Sallie Carrington Deane, Frances Cogswell Boynton, Eleanor Carson Batte, Frances Wright Larcomb, and Carolyn Punderson.

The members of the National Executive Board were installed by the Presiding Bishop at a service in Trinity Church. The closing service was lead by the Executive Secretary. The meeting adjourned at noon on Friday, September 19, 1952.

Closing Service

HYMN 89 (in *Wayside Hymnal*) We Gather Together

OPENING SENTENCES

MY heart is fixed, O God, my heart is fixed; I will sing and give praise.

Awake up, my glory; awake, lute and harp: I myself will awake right early.

I will give thanks unto thee, O Lord, among the peoples; and I will sing unto thee among the nations.

The Lord be with you
And with thy spirit

Let us pray

☩ *Then shall be said in unison*

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

AN ACT OF RENEWAL

LORD, behold this thy family in Christ, and grant us to be one in thy presence,

Lord, renew us by thy Spirit.

Pardon what is amiss in us, confirm what is good, and order what we shall be,

Lord, renew us by thy Spirit.

Withdraw us from ways and allegiances which would estrange us from thee,

Lord, renew us by thy Spirit.

Give us a desire to learn the Truth, and quicken our hearts with understanding,

Lord, renew us by thy Spirit.

Day by day guide us to seek thee in thy Word, and by the power of prayer,

Lord, renew us by thy Spirit.

Show us what thou wouldst have us to do, and give us grace to fulfill the same,

Lord, renew us by thy Spirit.

Make us so thankful that we shall offer all we have and are in thy Name,

Lord, renew us by thy Spirit.

Unite us in the Spirit with all others who seek thee in the Word and by prayer,

Lord, renew us by thy Spirit.

Grant us constancy and courage that we may be found faithful in thy sight,

Lord, renew us by thy Spirit.

BIBLE READING

Ezekiel 11:19; II Corinthians 5:17; Isaiah 65:16, 17;
Revelation 21:1-5

Let us pray silently in our hearts

For the great fellowship of the women of the Church;

For the missionaries of the Church at home and overseas;

For Christians in many lands who are being persecuted for their faith.

Let us pray for rededication for ourselves and for our leadership to the service of the Church.

¶ *Then shall be said in unison*

O GOD, our Creator and Redeemer, we may not go forth except thou dost accompany us with thy blessing. Let us then put back into thine hand all that thou hast given us, rededicating to thy service all the powers of our hearts, our minds, and our bodies, all our worldly goods, all our influence with others. All these, O Father, are thine to use as thou wilt. All these are thine, O Christ. All these are thine, O Holy Spirit. Speak thou in our words, think in our thoughts, and work in all our deeds. And seeing that it is thy gracious will to make use even of such weak human instruments in the fulfillment of thy mighty purpose for the world, let our lives be the channels through which some portion of thy divine love and pity may reach the lives of others. All this we ask for the sake of Jesus Christ our Lord.

May the Lord God grant us His blessing and fill our hearts with the Spirit of truth and peace, now and forevermore. Amen.

HYMN 63 Now Thank We All Our God

Committees

CREDENTIALS

Mrs. Harold S. Clark, <i>Chairman</i>	Massachusetts	I
Mrs. James W. F. Carman, <i>Vice Chairman</i>	Arizona	VIII
Mrs. Solon E. Baker	Maryland	III
Mrs. Calvin N. Warfield	Washington	III
Mrs. J. C. Gilliland	Mississippi	IV
Mrs. Harold R. Noer	Milwaukee	V
Mrs. Arthur M. Sherman, <i>ex officio</i>		

RULES OF ORDER

Mrs. Winfred Douglas, <i>Chairman</i>	Colorado	VI
Mrs. Charles R. Dengler, <i>Vice Chairman</i>	Michigan	V
Mrs. John A. Ort	Western New York	II
Mrs. Edward D. Flynn	Harrisburg	III
Mrs. Robert B. Olney	Upper South Carolina	IV
Mrs. Samuel I. Bowditch	Utah	VIII

DISPATCH OF BUSINESS

Mrs. Dale Osborn, <i>Chairman</i>	Southern Ohio	V
Mrs. F. King Verleger, <i>Vice Chairman</i>	California	VIII
Mrs. Mainert J. Peterson	Panama Canal Zone	II
Mrs. Arthur J. Simpson	New York	II
Miss Mary Simpson Goggin	New Mexico and Southwest Texas	VII

Mrs. Roger L. Kingsland, *ex officio*
Mrs. Arthur M. Sherman, *ex officio*

POLICY AND PROCEDURE: UNITED THANK OFFERING

Mrs. John H. Foster, <i>Chairman</i>	West Texas	VII
Mrs. Walter J. Matherly, <i>Vice Chairman</i>	Florida	IV
Mrs. Charles L. Park	Vermont	I
Miss Kathryn E. Bryan, <i>Missionary</i>	Haiti	II
Mrs. Harold H. Quick	Newark	II
Mrs. Marmaduke Tilden	Pennsylvania	III
Mrs. Louise U. Foster	Tennessee	IV
Mrs. Henry H. Tufts	Fond du Lac	V
Miss Olive Adams	Iowa	VI
Mrs. Louise U. Blake, <i>Missionary</i>	Wyoming	VII
Mrs. St. Elmo L. Coombs	Los Angeles	VIII

POLICY AND PROCEDURE: REFERENCE

Mrs. Irwin T. Hyatt, <i>Chairman</i>	Atlanta	IV
Mrs. Don Denning, <i>Vice Chairman</i>	Eastern Oregon	VIII
Mrs. Stanley Hawley	Connecticut	I
Mrs. William H. Cole	Central New York	II
Mrs. Ernest N. May	Delaware	III
Mrs. Frank M. Ladd, Jr.	Alabama	IV
Mrs. E. T. Rowland	Chicago	V
Mrs. I. E. Corthell	Wyoming	VI
Mrs. Paul E. Rutledge	Missouri	VII
Deaconess Evelyn E. Seymour, <i>Missionary</i>	Salina	VIII

NOMINATIONS

Mrs. A. M. K. Maldeis, <i>Chairman</i>	New Jersey	II
Mrs. Paul W. Kerr, <i>Vice Chairman</i>	Northern Indiana	V
Mrs. Russell L. Davenport	Western Massachusetts	I
Miss Emily M. Hall	Southern Virginia	III
Mrs. Jasper W. Nicholls	Pennsylvania	III
Mrs. M. E. Nellums	Tennessee	IV
Mrs. L. M. Thorburn	Minnesota	VI
Mrs. T. E. Lundy	Dallas	VII
Mrs. Arthur H. Peat	Olympia	VIII

ELECTIONS NATIONAL EXECUTIVE BOARD

Mrs. Bertram A. Warren, <i>Chairman</i>	Spokane	VIII
Mrs. Carroll Harrington, <i>Vice Chairman</i>	Rhode Island	I
Mrs. T. Spencer Knight	Rochester	II
Mrs. William T. Brown	Eric	III
Mrs. Lottie J. Crowther	Georgia	IV
Mrs. Helen J. Leudeking	Indianapolis	V
Mrs. C. H. Adee	Nebraska	VI
Mrs. Jesse R. Prichard	Kansas	VII
Mrs. Clarence C. Swett	Nevada	VIII

ELECTIONS NATIONAL COUNCIL

Mrs. L. A. Osborn, <i>Chairman</i>	West Virginia	III
Mrs. Herbert J. Cox, <i>Vice Chairman</i>	Ohio	V
Mrs. Royal Boston, Jr.	Maine	I
Mrs. John Mulcare	Long Island	II
Mrs. Richard H. Lee	Southwestern Virginia	III
Mrs. Lewis R. Graham	Louisiana	IV
Mrs. Robert R. Taylor	Montana	VI
Mrs. J. M. Moore, Jr.	Texas	VII
Mrs. Blaine B. Coles	Oregon	VIII

IN MEMORIAM

Mrs. John D. Plant, <i>Chairman</i>	Connecticut	I
Mrs. Geoffrey C. Hazard, <i>Vice Chairman</i>	Long Island	II
Mrs. Henry P. Taylor	Virginia	III
Mrs. Gertrude Green	Georgia	IV
Mrs. J. Morrison Wilson	Kentucky	IV
Mrs. Ralph McBain	Northern Michigan	V
Mrs. Walter Y. Whitehead	South Dakota	VI
Mrs. Robert Hatch	West Missouri	VII
Mrs. Milton T. Farmer	California	VIII
Miss Hazel Morrison, <i>Missionary</i>	Eastern Oregon	VIII

COURTESY		
Mrs. Joseph Davis, <i>Chairman</i>	San Joaquin	VIII
Mrs. Ralph T. Lynch, <i>Vice Chairman</i>	Bethlehem	III
Mrs. Oscar W. Crite	Massachusetts	I
Mrs. Clinton McLane	New Hampshire	I
Mrs. Peter Malevsky-Malevitch	Albany	II
Mrs. Harry C. Walker	East Carolina	IV
Mrs. W. H. Couture	Eau Claire	V
Mrs. Gilbert R. Horton	North Dakota	VI
Mrs. Eugene Warren	Arkansas	VII
Miss Marion E. Davis, <i>Missionary</i>	Philippine Islands	VIII
TELLERS		
Mrs. J. M. Robinson	Lexington	IV
Mrs. Willard L. Miller	Oklahoma	VII
Mrs. U. T. Holmes, Jr.	North Carolina	IV
Mrs. Edwin L. Meier	Alaska	VIII
Mrs. Hugh D. Brown	Sacramento	VIII
Mrs. Alison H. Baer	Idaho	VIII
Mrs. Robert M. McKey	South Florida	IV
Mrs. W. C. Hunter	North Texas	VII
Mrs. Charles E. Perry	South Carolina	IV
Mrs. John C. Brydon	Quincy	V
Mrs. Harry Faulkner	Springfield	V
TIMEKEEPERS		
Mrs. Stephen R. Collins	Easton	III
Mrs. Henry M. Pinner	Southern Virginia	III
Dra. Carmen Hernandez	Cuba	
Mrs. Chester C. Wells	Western Michigan	V
Mrs. Mary T. New	Western North Carolina	IV
Miss Dorothy McIlvain Scott	Maryland	III
Mrs. J. Fenton Daugherty	Delaware	III
Mrs. Edward Copper	Pennsylvania	III
Mrs. Bravid W. Harris	Liberia	
Mrs. H. H. Huffman	Southern Ohio	V
Mrs. Aaron A. Soong	Honolulu	VIII
Miss Vivian M. Witter	Canal Zone	II

