

MINUTES OF  
THE TRIENNIAL MEETING  
OF  
THE WOMAN'S AUXILIARY  
TO THE  
NATIONAL COUNCIL  
MIAMI BEACH, FLORIDA  
1958

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MINUTES  
of the  
TRIENNIAL MEETING  
of the  
WOMAN'S AUXILIARY  
to the  
NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH IN THE U.S.A.

Miami Beach, Florida

October 5 - October 17, 1958

+ + +

Theme  
ONE FAMILY IN CHRIST

+ + +

MRS. WILLIAM H. HANNAH, Presiding Officer  
MRS. JOHN H. FOSTER, Assistant Presiding Officer

+ + +

MRS. ARTHUR M. SHERMAN  
Secretary

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I N D E X

MINUTES OF THE TRIENNIAL MEETING

MIAMI BEACH, FLORIDA

October 5 - October 17, 1958

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Atomic Reactor for St. Paul's University 89

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MINUTES OF THE TRIENNIAL MEETING  
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WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL  
MIAMI BEACH, FLORIDA  
October 5 - October 17, 1958

MONDAY MORNING, October 6

At 10:45 a.m., the Presiding Officer, Mrs. William H. Hannah, declared in session the Twenty-Ninth Triennial Meeting of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church in the United States of America.

Mrs. Hannah presented Mrs. Henry Knox Sherrill to the Triennial, stating that the sense of "family" had come from this one particular person who had "put into action the word, 'family'."

Mrs. Sherrill led the Triennial in singing "In Christ there is no East or West" followed by prayers. She then spoke briefly, expressing deep appreciation for her warm friendships with the women of the Church, and for their support in the creation of Seabury House.

October 6

Mrs. Hannah introduced Mrs. William E. Black, President of the Woman's Auxiliary of the Diocese of South Florida, who graciously and warmly welcomed the women on behalf of the women of the Host Diocese.

Mrs. Clifford C. Catlin, President of the Woman's Auxiliary of the Diocese of Montana, responded for the Triennial Meeting, thanking the Diocese of South Florida for their friendly welcome and hospitality. She told the women that, if they will keep the "radiance" they feel here, this spirit can make a great difference to the world.

The Presiding Officer presented Mrs. Angus McInnes, wife of the Archbishop in Jerusalem, as one of the honored guests of the Triennial. Mrs. McInnes expressed her appreciation, saying that she felt very honored to have shared in the Holy Communion Service for the Triennial Meeting. She then added, "There are many American women in our Diocese, and I shall be very pleased to tell them about this Meeting."

Mrs. Hannah asked Mrs. McInnes to take back to her Diocese a very special greeting from Miami Beach and the women assembled there.

October 6

MRS. ARTHUR M. SHERMAN AND PLATFORM PERSONNEL PRESENTED

Mrs. Hannah presented Mrs. Arthur M. Sherman, Executive Director of the General Division of Women's Work, and Secretary for the Triennial Meeting. She also introduced Mrs. Sherman's secretary and Assistant Secretary for the Triennial, Miss Patra Conrad.

Other platform personnel presented were Mrs. Philip S. Otis, Chairman of Dispatch of Business; Mrs. Seaton G. Bailey, the Vice Chairman; Mrs. Howard Cammack, Chairman of the Committee on Arrangement of Hall and Literature; Mrs. Corrine Kenway, Chairman of Floortellers and Timekeepers; and Miss Mildred Gibbons, Parliamentarian.

Mrs. Hannah introduced the Chairmen of the Triennial Meeting Committees and asked the members of each Committee to stand as she read their names.

CREDENTIALS

PROVINCE

Mrs. James G. Bartley, Chairman	South Florida	IV
Mrs. John D. Lockwood, Vice Chairman	Washington	III
Mrs. Alden Avent	Wyoming	VI
Mrs. Maurice Barnes	Texas	VII
Mrs. T. Everett Cobb	Lexington	IV
Mrs. Arthur Soell	Eau Claire	V

October 6

DISPATCH OF BUSINESS

PROVINCE

Mrs. Philip S. Otis, General Chairman	Bethlehem	III
Mrs. Seaton G. Bailey, Vice Chairman	Atlanta	IV
Mrs. Howard H. Cammack, Chairman of Arrangement of Hall & Literature	Albany	II
Mrs. Corrine J. Kenway, Chairman of Floor-Tellers & Timekeepers	Alaska	VIII
Miss Mildred Gibbons, Parliamentarian	South Florida	IV

RULES OF ORDER

Mrs. George Carlstrom, Chairman	Idaho	VIII
Mrs. Paul B. Earwood, Vice Chairman	West Virginia	III
Mrs. Raymond P. Fischer	Chicago	V

REFERENCE

Mrs. Cyrus Higley, Chairman	Central New York	II
Mrs. Harold Sorg, Vice Chairman	California	VIII
Mrs. John M. Burgess	Massachusetts	I
Mrs. Edward H. Green	Missouri	VII
Mrs. Tom McGlothlin	Mississippi	IV
Mrs. Charles M. Pors	Fond du Lac	V
Mrs. Ona F. Quasebarth	Colorado	VI
Miss Martha H. Trippe	Easton	III
Mrs. Gurney Williams	New York	II

NOMINATIONS

Mrs. Frederick K. Sparrow, Chairman	Michigan	V
Mrs. Sewall Emerson, Vice Chairman	Massachusetts	I
Mrs. Preston Haglin	Minnesota	VI
Mrs. C. James Hoddinott	Maryland	III
Mrs. A. E. Jackson	West Missouri	VII
Mrs. Warner Paul	Olympia	VIII
Mrs. William B. Rosevear	East Carolina	IV
Mrs. William V. Stein	Newark	II
Mrs. Paul F. Turner	Delaware	III



October 6

UNITED THANK OFFERING

PROVINCE

Mrs. Richard E. Riley, Chairman	Southern Ohio	V
Mrs. Ernest Rucker, Vice Chairman	Southwestern Va.	III
Mrs. Fletcher Booker	Bethlehem	III
Miss Eleanor L. Clancy	Cuba	
Mrs. Viola McKrae Gray	Liberia	
Mrs. Lee Harder	Rochester	II
Miss Mary Johns	Eastern Oregon	VIII
Mrs. Christian H. Kehl	West Texas	VII
Mrs. G. Allen Kimball	Louisiana	IV
Mrs. Lowell H. Milligan	Western Mass.	I
Mrs. Varro H. Rhodes	Nebraska	VI

ELECTIONS-GENERAL DIVISION OF WOMEN'S WORK

Mrs. James P. Mosier, Chairman	Oklahoma	VII
Mrs. Henry E. Darling, Vice Chairman	Maine	I
Mrs. Eulean Harris	Panama Canal Zone	II
Mrs. Alexander Lowe	Los Angeles	VIII
Mrs. Edward W. Lundquist	South Dakota	VI
Mrs. Barnett M. Mills	Northern Michigan	V
Mrs. Ruth Moore	Western N. C.	IV
Mrs. Tench Tilghman	Southwestern Va.	III
Mrs. William L. Ziadie	Central America	II

ELECTIONS-NATIONAL COUNCIL

Mrs. Raymond M. Roberts, Chairman	New Hampshire	I
Mrs. Harold Moore, Vice Chairman	Sacramento	VIII
Mrs. Marc W. Bodine	Harrisburg	III
Mrs. Herbert R. Denton	New Jersey	II
Mrs. Richard Downing	Colorado	VI
Mrs. Robert L. Edgar	Missouri	VII
Mrs. Evelyn Edwards	Chicago	V
Mrs. Carmen Hidalgo	The Philippines	VIII
Mrs. Walter R. Mead	South Carolina	IV

BY-LAWS

Mrs. Howard F. Hills, Chairman	North Dakota	VI
Mrs. R.A.J. Wellington, Vice Chairman	Ohio	V
Mrs. William N. McDonald	New York	II
Mrs. Lulu H. Robinson	North Carolina	IV
Mrs. Raymond T. Wilber	Rhode Island	I

October 6

	<u>IN MEMORIAM</u>	<u>PROVINCE</u>
Mrs. A. R. Wheelwright, Chairman	New Mexico & S. W. Texas	VII
Mrs. Benjamin T. Young, Vice Chairman	Long Island	II
Mrs. R. G. Airey	Spokane	VIII
Miss Edith Bradley	Massachusetts	I
Mrs. J. P. Clinton	Quincy	V
Mrs. George L. Goss	Tennessee	IV
Mrs. Manning Howell	Iowa	VI
Miss Claire E. Ogden	Panama Canal Zone- Missionary	
Mrs. Edward J. Parnum	Pennsylvania	III

COURTESY AND APPRECIATION

Mrs. D. C. Sivalls, Chairman	North Texas	VII
Mrs. William D. Johnson, Vice Chairman	Pittsburgh	III
Mrs. Louis A. Gorham	Northern Indiana	V
Mrs. George Goss	Honolulu	VIII
Mrs. Andrew S. Huntington	Connecticut	I
Miss Lillie B. Jason	Puerto Rico	II
Mrs. B. W. Junilla	Minnesota	VI
Mrs. John A. Shahan	Kansas	VII
Mrs. T. P. Thomas	North Carolina	IV

FLOORTELLERS

	<u>Section</u>		
Mrs. Clarence Keister	A	San Joaquin	VIII
Mrs. Stuart B. White	B (1-7)	Western Michigan	V
Mrs. Lawrence Lutcher	B (8-14)	Eastern Oregon	VIII
Mrs. D. Lee Krauss	B (15-23)	Georgia	IV
Mrs. E. A. Spencer	C (1-7)	Long Island	II
Mrs. Robert Pence	C (8-14)	Arizona	VIII
Mrs. George Curtiss	C (15-23)	Springfield	V
Mrs. Virginia F. Atkinson	D (1-7)	Florida	IV
Mrs. John W. W. Epperson	D (8-14)	Kentucky	IV
Mrs. Edna G. Simmons	D (15-23)	Los Angeles	VIII
Mrs. Charles E. Heintz	E (1-7)	Western New York	II
Mrs. Jack A. Trigg	E (8-14)	Dallas	VII
Mrs. Garland Sydnor	E (15-23)	Virginia	III
Mrs. A. N. Lawson	F	Indianapolis	V
Mrs. William McQueen		Substitute - Alabama	IV

October 6

PROVINCE

TIMEKEEPERS

Monday, October 6

Mrs. Paul A. Kellogg	Delaware	III
Mrs. C. J. Dale	Ohio	V

Tuesday, October 7

Mrs. Elena Christian	Virgin Islands	II
Mrs. Clifton Downs	Upper South Carolina	IV

Wednesday, October 8

Mrs. R. T. W. Hill	Cuba	
Mrs. William McQueen	Alabama	IV

Thursday, October 9

Mrs. Harry F. Dodge, Jr.	Arkansas	VII
Mrs. John P. Wentworth	Missouri	VII

Friday, October 10

Mrs. Cullen McCoy	Southern Virginia	III
Mrs. David Moore	Utah	VIII

Monday, October 13

Mrs. C. T. Kerr	Erie	III
Mrs. E. Deedom Alston	Kentucky	IV

Tuesday, October 14

Mrs. Douglas Elliott	Oregon	VIII
Mrs. J. E. Blanton	South Carolina	IV

Wednesday, October 15

Mrs. Paul Tupper	Salina	VII
Mrs. L. L. Henderson	Atlanta	IV

Thursday, October 16

Mrs. R. L. Haden	Western North Carolina	IV
Mrs. E. M. Stanton	Texas	VII

Friday, October 17

Mrs. F. G. Johnson	East Carolina	IV
Mrs. E. G. Harris	Southern Ohio	V

October 6

MRS. JOHN H. FOSTER PRESENTED

Mrs. John H. Foster, the Assistant Presiding Officer, was presented.

REPORT OF THE CREDENTIALS COMMITTEE

Mrs. James Bartley, Chairman, was called to give the first report of the Credentials Committee, showing a quorum present:

<u>Accredited Delegates</u>	388
<u>General Division Members, not Delegates or Triennial Officers</u>	18
<u>Provincial Presidents, not Delegates or General Division Members</u>	6
<u>The Presiding Officer, a member of the General Division</u>	1
<u>The Assistant Presiding Officer, a member of the General Division</u>	<u>1</u>
TOTAL VOTING STRENGTH	<u><u>414</u></u>

Mrs. Philip Otis, Chairman of the Committee on Dispatch of Business, was called to give the Order of the Day.

ROLL CALL

Mrs. Sherman conducted the Roll Call, which recorded 87 dioceses and missionary districts in the United States and 13 overseas missionary districts represented, with 86 dioceses and districts with full representation.

October 6

R O L L   C A L L

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

October 6

Maine - 5	Northern Michigan - 5
Maryland - 5	Ohio - 6
Massachusetts - 5	Oklahoma - 5
Mexico - 1	Olympia - 5
Michigan - 5	Oregon - 5
Milwaukee - 5	Panama Canal Zone - 5
Minnesota - 5	Pennsylvania - 5
Mississippi - 5	The Philippines - 3
Missouri - 5	Pittsburgh - 5
Montana - 5	Puerto Rico - 5
Nebraska - 5	Quincy - 5
Nevada - 3	Rhode Island - 5
Newark - 5	Rochester - 5
New Hampshire - 5	Sacramento - 5
New Jersey - 5	Salina - 5
New Mexico & Southwest Texas - 5	San Joaquin - 5
New York - 5	South Carolina - 5
North Carolina - 6	South Dakota - 4
North Dakota - 5	South Florida - 5
North Texas - 5	Southern Ohio - 6
Northern Indiana - 5	Southern Virginia - 5

October 6

Southwestern Virginia - 5	Washington - 6
Spokane - 4	West Missouri - 5
Springfield - 5	West Texas - 5
Tennessee - 6	West Virginia - 5
Texas - 6	Western Massachusetts - 5
Upper South Carolina - 6	Western Michigan - 5
Utah - 5	Western New York - 5
Vermont - 5	Western North Carolina - 6
Virginia - 5	Wyoming - 3
Virgin Islands - 2	

The General Division of Women's Work  
The Provincial Presidents

SPECIAL GUESTS

Other special guests presented by the Presiding Officer:  
Miss Katharine Grammer, Dean of St. Margaret's House  
Miss Olive Mae Mulica, Director of Windham House  
Mrs. Clifford C. Cowin, a member of the National Council

RULES OF ORDER

The Presiding Officer called for the Report of the Committee on Rules of Order, which was presented by the Chairman, Mrs. George Carlstrom.

October 6

RULES OF ORDER - 1958

Rule 1 - Meetings

The Triennial Meeting shall be opened each day with prayer.

Rule 2 - Triennial Secretary

The Executive Director of the General Division of Women's Work shall serve as the Secretary of the Triennial Meeting and be designated as the TRIENNIAL SECRETARY.

Rule 3 - Committees

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

Standing Committees for the Triennial shall be those on Credentials, Dispatch of Business, Rules of Order, Reference, Nominations, United Thank Offering, Elections-General Division of Women's Work, Elections-National Council, By-Laws, In Memoriam, Courtesy. Committee appointments shall be announced at the first session, and all substitute appointments announced as they occur.

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 and copies given to the Triennial Secretary for inclusion in the official Triennial minutes, and to the Presiding Officer for reference.

Rule 4 - Resolutions

Resolutions, signed by the proposer, with the name of her diocese, shall be presented in triplicate, during the first two days of the Triennial Meeting. These 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 committees. (By-Laws - Article I, Section 3)



October 6

All resolutions shall be typewritten (if possible) in the manner indicated in the By-Law cited above. One copy is for the Presiding Officer, one for the Triennial Secretary and one for the Chairman of the Committee to which the resolution is referred.

Resolutions regarding requests for United Thank Offering grants shall be referred to the United Thank Offering Committee not later than the afternoon session of Friday, October 10.

New resolutions shall be referred to committees not later than noon of the second day before the final meeting.

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 General Division of Women's Work on recommendation of the 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 numbers, may decide not to report.

Committees shall report by title those resolutions which they reject. This shall be done not later than noon of the second day before the final meeting.

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 of 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 5 - 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.

October 6

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

Rule 6

Rule on Admission to/or Privilege of the Floor

No one shall be admitted to the floor except Delegates, Provincial Presidents, Members of the General Division of Women's Work, Alternates, Missionaries, Staff Officers, Members of the National Council, Members of General Convention, Speakers and others appearing on the Triennial Program, Registered Visitors and Special Guests.

A delegate who secures the floor must give her name and the name of the Diocese or Missionary District she represents before speaking.

No member may speak more than once nor longer than two minutes to the same question, except by special permission of the House, and the 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 the 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 National Council are under discussion.

Rule 7 - 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 8 - Voting

Voting shall be by individual delegates except when a vote by diocese is called for by three dioceses.

October 6

Elections shall be by ballot, each diocese, missionary district, and delegation representing the Churches in Europe 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.

A majority vote shall be one vote more than one-half of the votes cast.

Rule 9 - 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 Triennial Secretary with the name of the person being replaced. Visitors shall not be substituted for delegates after October 11.

Rule 10 - Authority

The rules contained in Robert's Rules of Order Revised shall govern this meeting in all cases to which they are applicable, and in which they are not inconsistent with the By-Laws or the special rules of order of this meeting.

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The Rules of Order were adopted as presented.

RESOLUTIONS

Mrs. Hannah called for presentation of resolutions. The following two resolutions were presented by title and referred to the Committee of Reference:

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1. Endorsing the Memorial to be presented to General Convention by the Board of Windham House--by Mrs. Paul R. Palmer, a member of the General Division of Women's Work.
2. On Devotional Life for the 1958 Triennial Meeting--by Mrs. Albert Patterson of Western New York.

PRESENTATION OF GENERAL DIVISION OF WOMEN'S WORK

The Presiding Officer presented Mrs. St. Elmo L. Coombs, a Member-at-Large and current Chairman of the General Division of Women's Work, who presented the other members of the General Division:

Members-at-Large

Mrs. Shubael T. Beasley  
Mrs. Lawrence Dorsey  
Mrs. Winfred Douglas  
Mrs. John H. Foster  
Mrs. Edward A. Heffner  
Mrs. Orrin F. Judd  
Mrs. Harold R. Moulton

Provincial Representatives

Mrs. Richard T. Loring  
Mrs. William H. Hannah  
Mrs. Paul F. Turner  
Mrs. John A. Morson  
Mrs. Robert R. Vance  
Mrs. Robert M. Adams  
Mrs. Paul R. Palmer  
Mrs. John R. Newcomer

Representatives of Co-operating Agencies

Mrs. G. Russel Hargate, Girls' Friendly Society  
Miss Vivian Novak, Church Periodical Club  
Mrs. H. Stuart Stone, Episcopal Service for Youth  
Mrs. Marion E. Wilson, Daughters of the King

October 6

TRIENNIAL MEETING PROGRAM

Mrs. Coombs then spoke on the theme of the Triennial Meeting, ONE FAMILY IN CHRIST, and presented the program of the Triennial Meeting, which was adopted.

Miss Avis E. Harvey, Associate Secretary of the Adult Division of the Department of Christian Education, was called to present the DELEGATE'S DIARY. Copies of the DIARY were distributed.

Mrs. Sherman made announcements concerning the sale of the DELEGATE'S DIARY; the GENERAL CONVENTION-TRIENNIAL DAILY; the availability of colored ribbons for the purpose of identifying Diocesan Officers; and the informal group conferences.

DISPATCH OF BUSINESS

Mrs. Otis made announcements for Dispatch of Business, and the meeting was recessed at 12:35 p.m.

MONDAY AFTERNOON, October 6

Mrs. Hannah called the afternoon session to order with a gavel owned by the Fourth Province.

October 6

THE VERY REVEREND JOHN B. COBURN, D.D.

Mrs. Hannah introduced The Very Reverend John B. Coburn, Dean of the Episcopal Theological School in Cambridge, Massachusetts, who delivered his first meditation on the theme, ONE FAMILY IN CHRIST--In Love. Dean Coburn first led the Triennial in singing the hymn, O GOD, OUR HELP IN AGES PAST.

SPECIAL GUESTS

Mrs. Hannah presented other special guests:

Mrs. John B. Bentley, wife of the Vice President of the National Council.

Mrs. Theodore O. Wedel, Mrs. Francis O. Clarkson, and Mrs. Sumner Walters, members of the National Council.

Mrs. Alfred M. Chapman, a former Presiding Officer of the Triennial Meeting.

PRESENTATION OF STAFF

Mrs. Sherman presented the Associate Secretaries on her staff at the National Council: Miss Dorothy Stabler and Miss Elizabeth C. Beath; also, Miss Avis E. Harvey, Associate Secretary in the Adult Division of the Department of Christian Education; and Miss Katharine Guice, Liaison and Assistant Secretary in the Department of Christian Social Relations.

October 6

MRS. SHERMAN PRESENTS REPORT

Mrs. Sherman presented the report of the Triennium entitled THIS IS OUR HERITAGE, copies of which were distributed to the delegates and alternates. Mrs. Hannah expressed gratitude and deep appreciation for this Report.

ASSOCIATION OF PROFESSIONAL WOMEN CHURCH WORKERS

Mrs. Hannah introduced some of the members of the Association of Professional Women Church Workers, who stood as a group. Their new President, Miss Helen Wolfe, spoke briefly to the women, thanking them for their interest in this group.

RETIRED MISSIONARIES PRESENTED

Mrs. Hannah asked the retired women missionaries present to rise as she recognized them.

MRS. FOSTER PRESENTS MISSIONARIES

Mrs. John H. Foster, Assistant Presiding Officer, was presented as the Chairman of the Committee on Hospitality for Missionaries, who introduced the active missionaries present:

Miss Eleanor Clancy, Cuba  
Mrs. S. B. N. Igoe, Puerto Rico  
Miss Bernice Jansen, Philippines  
Miss Claire Ogden, Panama Canal Zone  
Mrs. J. M. Oglesby, Japan  
Miss Gladys G. Spencer, Japan

Continued--

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Miss Irene S. Alleman, Indianapolis  
Miss Mary Frances Bemont, North Indiana  
Deaconess Marian Brown, Arizona  
Miss Letitia Croom, Idaho  
Deaconess Mary C. Hettler, Nevada (delegate)  
Miss An-veng Loh, Eau Claire  
Miss Hazel Morrison, Eastern Oregon (delegate)  
Deaconess Anne Newman, Southwestern Virginia  
Sister Mabel, O.S.A., Fond du Lac

Mrs. Foster said of these women missionaries, ". . .in their love of God, they give a witnessing belief each day of their lives."

COMMITTEE ON HOSPITALITY FOR MISSIONARIES

Mrs. Foster asked the Provincial Presidents to stand as members of her Committee:

Mrs. Parker E. Monroe  
Mrs. Peter Malevsky-Malevitch  
Mrs. Ralph T. Lynch  
Mrs. S. M. Montgomery  
Mrs. Robert H. Durham  
Mrs. William Logan  
Mrs. Paul R. Palmer (member of General Division)  
Mrs. Don Denning

DISPATCH OF BUSINESS

Mrs. Otis made announcements for Dispatch of Business.

ADJOURNMENT

Mrs. Hannah reminded all to attend the Joint Session the following morning, and adjourned the session at 4:30 p.m.



TUESDAY MORNING, October 7

The Triennial Meeting attended the Joint Session of the General Convention at the Deauville Hotel.

TUESDAY AFTERNOON

The meeting was convened at 2:30 p.m. by the Presiding Officer, Mrs. Hannah.

DEAN COBURN

Dean Coburn led the Triennial in singing Hymn 479, LOVE DIVINE, ALL LOVES EXCELLING, and in prayers. He then delivered his second meditation on the theme, ONE FAMILY IN CHRIST--In Happiness.

The Triennial Secretary, Mrs. Sherman, read the minutes of the previous day.

The Presiding Officer welcomed to the Triennial Meeting Mrs. Roger Kingsland, a former Presiding Officer and former member of the National Council and the National Executive Board.

ORDER OF THE DAY

Mrs. Otis, Dispatch Chairman, gave the Order of the Day and made announcements.

REPORT OF THE NOMINATING COMMITTEE

Mrs. Hannah introduced Mrs. Penrose Hirst of Texas, the retiring Chairman of the Nominating Committee, who presented

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the following report of the Nominating Committee:

NOMINEES FOR THE GENERAL DIVISION OF WOMEN'S WORK

Mrs. Milton C. Borman	Milwaukee
Mrs. John M. Burgess	Massachusetts
Mrs. Wheelock Paul Chamberlain	Northern Michigan
Mrs. Elmer B. Christie	Olympia
Mrs. Winfred Douglas	Colorado
Mrs. Robert H. Durham	Michigan
Mrs. John H. Foster	West Texas
Mrs. Everette Hall	South Carolina
Mrs. Benson Heale Harvey	Western Massachusetts
Mrs. Edward A. Heffner	Salina
Mrs. Orrin Francis Judd	Newark
Mrs. Thomas C. Kyle	West Virginia
Mrs. E. Townsend Look	New Jersey
Mrs. Edward F. McKeen	Maine
Mrs. Laurie S. Mobley	Louisiana
Mrs. Lawrence Rose	New York
Mrs. Ernest E. Rucker	Southwestern Virginia
Mrs. Harold Sorg	California
Mrs. Dexter M. Stephens	New York

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NOMINEES FOR THE NATIONAL COUNCIL

Miss Leila Anderson	New York
Mrs. Clifford C. Cowin	Ohio
Mrs. Charles K. Dickson	Connecticut
Mrs. William H. Hannah	Long Island
Mrs. C. A. Lick, Jr.	Arkansas
Mrs. Paul R. Palmer	Oklahoma
Mrs. Sumner Walters	San Joaquin
Mrs. Theodore O. Wedel	Washington
Mrs. Alexander C. Zabriskie	Virginia

Nominations from the floor were called for. There being no further nominations, the report was accepted as presented. Mrs. Hannah read the names of the Committee members who worked with Mrs. Hirst.

RESOLUTIONS

Mrs. Cyrus Higley, Chairman, was called to report for the Committee of Reference. Copies of the following resolution were distributed:

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RESOLUTION ENDORSING THE MEMORIAL TO BE  
PRESENTED TO GENERAL CONVENTION BY THE  
BOARD OF WINDHAM HOUSE

WHEREAS, A memorial concerning the training program for professional women Church workers is to be presented by the Board of Windham House to the General Convention of 1958; and

WHEREAS, The women of the Church have a deep concern for professional women Church workers;

THEREFORE, BE IT RESOLVED, That the Triennial Meeting of 1958 go on record as unqualifiedly in favor of this memorial; and

BE IT FURTHER RESOLVED, That a copy of this resolution be sent to each House of the General Convention.

Mrs. Paul R. Palmer, a member of the General Division of Women's Work and of the Board of Windham House, spoke to the resolution. The resolution was adopted.

Memorial to General Convention

Whereas, Any evaluation of current recruiting and training programs for professional women Church workers requires a survey of the needs of the Church and a clarification of their status and responsibilities; and

Whereas, There are a number of Episcopal women enrolled for the B.D. degree and the Master's degree in Religious Education at institutions other than those affiliated with the training programs of the Episcopal Church; and

Whereas, In 1956-57 only 60 women were enrolled in four different types of training programs under the auspices of the Episcopal Church;

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THEREFORE , BE IT RESOLVED, That the Windham House Board hereby memorializes the General Convention of 1958 to establish a Joint Commission on the Status and Training of Professional Women Church Workers, consisting of five Bishops, five Presbyters and five lay persons, the responsibilities of which shall include the following:

1. To ascertain what opportunities now exist or might be developed for women in full-time professional work in the Church;
2. To determine whether the present educational facilities and programs are adequate for training for these opportunities;
3. To determine whether canonical recognition ought to be given professional women Church workers through an official relationship to the Bishop for guidance and pastoral oversight;
4. To recommend such action as this Commission deems appropriate to the General Convention of 1961.

RESOLUTIONS

Mrs. Hannah called for resolutions by title:

1. Concerning Christian Citizenship in World Affairs Seminar--by Mrs. George F. Talbot of Maine; referred to the Committee of Reference.
2. Concerning Race Relations--by Mrs. J. Edison Pike of New Hampshire; referred to the Committee of Reference.
3. On Recruiting--by Mrs. John W. W. Epperson of Kentucky; referred to the Committee of Reference.
4. Changes in the By-Laws--by Mrs. Arthur M. Sherman; referred to the By-Laws Committee.

Mrs. Sherman also presented the following resolution on behalf of the General Division of Women's Work. Copies of the

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resolution were distributed to the delegates, and the resolution was referred to the Committee of Reference.

THE RELATIONSHIP AND DESIGNATION OF WOMEN'S WORK  
IN DIOCESE AND PARISH

WHEREAS, In 1955 the Triennial Meeting of the Woman's Auxiliary to the National Council requested the National Executive Board to consider a change in the name, "Woman's Auxiliary;" and

WHEREAS, The National Executive Board realized that a change in status, as well as in name, was advisable; and

WHEREAS, The National Executive Board requested the National Council to change the status from that of an auxiliary to the National Council to a General Division of Women's Work of the National Council; and

WHEREAS, The National Council, at its meeting held April 22-24, 1958, authorized a General Division of Women's Work of the National Council in place of the National Executive Board of the Woman's Auxiliary, thus eliminating the name, "Woman's Auxiliary," for its women's work;

NOW, THEREFORE, BE IT RESOLVED, That the General Division of Women's Work recommends to dioceses that, in the

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light of changing patterns in women's work in the Church, dioceses in which women's work is closely related to the diocesan structure (as the General Division is to the National Council), the diocesan executive group on women's work be designated as a "Division of Women's Work" of the diocese. The women of the diocese could be called "The Women of the Protestant Episcopal Church of the Diocese of \_\_\_\_\_." A suggested designation for women's work in the parish would be "The Women of \_\_\_\_\_ Church."

THE REVEREND JAMES W. KENNEDY, D.D.

Mrs. Hannah presented Dr. James Kennedy, who spoke on the Church of South India. Dr. Kennedy said that the Church of South India is "a tremendous step forward in the Church's movement back together again." He is the Secretary of the Joint Commission on Ecumenical Relations.

Mrs. Sherman made announcements.

Mrs. Otis made announcements.

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MISSIONARY TEA

The first tea for missionaries, provided by the Hospitality Committee of the Diocese of South Florida, was held following this session at the Rosewood Terrace.

The Presiding Officer adjourned the meeting at 4:23 p.m.

WEDNESDAY MORNING, October 8

The Triennial Meeting attended the Joint Session of the General Convention at the Deauville Hotel.

WEDNESDAY AFTERNOON, October 8

Mrs. John H. Foster, Assistant Presiding Officer, called the afternoon session to order at 2:40 p.m. She presented Dean Coburn for his third meditation, ONE FAMILY IN CHRIST--In Work. The Dean preceded the meditation by leading the Triennial in singing "The Church's One Foundation."

Mrs. Sherman read the minutes of the previous day.

Mrs. Otis read the Order of the Day.



October 8

MEET THE UNITED THANK OFFERING BUDGET

Mrs. Orrin F. Judd, Chairman of the United Thank Offering Committee of the General Division of Women's Work, presented the revised suggestions for the United Thank Offering Budget for expenditures amounting to \$3,815,250.00. Several speakers participated in this program, which was entitled "Meet the United Thank Offering Budget." They included:

Miss Bernice Jansen of The Philippines

The Right Reverend Russell Sturgis Hubbard, D.D.  
Bishop of the District of Spokane

Miss Eleanor Clancy of Cuba

Miss Claire E. Ogden of the Panama Canal Zone

Mrs. Edward Lundquist, President of the  
Woman's Auxiliary in South Dakota

The Reverend Webster Two Hawk of South Dakota

The Budget was presented as follows:

PROPOSED UNITED THANK OFFERING BUDGET 1958-1961

Estimated Triennial Offering . . . . . \$3,815,250.00

THE BUDGET

I. Pension Funds - Capital Accounts:

A. Addition to Ida W. Soule Pension Fund	\$ 275,000.00
B. Toward Grace Lindley Pension Fund	<u>50,000.00</u>
	\$ 325,000.00

II. Toward the General Church Program:

A. Toward Salaries of Women Missionaries	\$ 950,000.00
B. Salaries for New Work	42,000.00
C. Windham House--Annual Support	75,000.00
D. Allowances:	
Medical, Dental, Travel, Outfit, etc.	
Overseas \$90,000.00	
Home <u>15,000.00</u>	105,000.00
E. To supplement Income from Ida W. Soule Pension Fund	<u>50,000.00</u>
	\$1,222,000.00

III. Specials - Support of Church Work

A. Scholarships	\$ 90,000.00
B. St. Margaret's House, Annual Grant	30,000.00
C. Equipment for Women Missionaries	
1. Work Budgets (\$150 per year)	39,000.00
2. General Equipment	10,000.00
3. Cars and Transportation (up to \$1800)	36,000.00
D. Advance Program for Recruiting Women Workers	10,000.00
E. Summer Service Projects	
1. National Council Interdepartmental Committee, Annual Grant-\$5,000	15,000.00
2. Girls' Friendly Society--Summer Opportunities Program, Annual Grant-\$6,000	18,000.00
F. Work with Overseas Students in the Eastern United States, Annual Grant-\$3,000	9,000.00
G. Repair and Equipment of Buildings	190,000.00
H. Visual Aids for Promotion of Offering	<u>3,000.00</u>
	\$ 450,000.00

IV. Specials - Capital Gifts

A. New Buildings and Property

1. Grants	\$	550,000.00
2. Revolving Fund		<u>200,000.00</u>
	\$	750,000.00

B. Overseas

1. <u>Alaska</u> - Rectory at Huslia	\$	10,000.00
2. <u>Brazil</u> - An Episcopal Church Training School for Women Workers, Sao Paulo		60,000.00
3. <u>Central America</u> - Agricultural Program for the Pearl Lagoon Mission, Nicaragua		5,200.00
4. <u>Cuba</u> - Chapels in many locations		15,000.00
5. <u>Dominican Republic</u> - Land for Church, Ciudad Trujillo		20,000.00
6. <u>Haiti</u> - Chapel at Cite Magloire		30,000.00
7. <u>Honolulu</u> - University Student Center, Okinawa		17,800.00
8. <u>Liberia</u> - Chapel at Cuttington College, Suakoko		75,000.00
9. <u>Mexico</u> - An Internado at Church of St. Michael and All Angels, Cuernavaca		40,000.00
10. <u>Panama Canal Zone</u> - Land and Building, Church of Our Saviour, Cartagena		15,500.00
11. <u>Philippines</u> - Church Building, St. Andrew's Mission, Kapangan, Mountain Province		15,000.00
12. <u>Puerto Rico</u> - Church at Lomas Verde		25,000.00
13. <u>Virgin Islands</u> - Parish House, Holy Cross Mission, St. Croix, Kingshill		17,500.00
14. <u>Greece</u> - St. Barbara's Training School, Athens		27,000.00

15.	<u>Japan</u> - Kobe Cathedral	\$	20,000.00
16.	<u>Anglican Communion</u> - Korea, Malaya, etc.		<u>100,000.00</u>
		\$	493,000.00
C. <u>Home</u>			
1.	<u>Arizona</u> - University of Arizona, Tuscon	\$	35,000.00
2.	<u>Idaho</u> - Rectory, Good Shepherd Mission, Fort Hall		15,000.00
3.	<u>North Dakota</u> - Equipment and Parish Hall, Trinity Mission, Wahpeton		25,000.00
4.	<u>Salina</u> - Chapel for District Conference Center		25,000.00
5.	<u>South Dakota</u> - School building, dining room, kitchen, utility and social areas, and heating plant - St. Mary's School, Springfield		100,000.00
6.	<u>American Church Institute for Negroes</u> - Library, Voorhees School, Denmark, South Carolina		<u>100,000.00</u>
		\$	300,000.00

V. Specials - Support of Cooperative Missionary Projects

A.	American Bible Society	\$	5,000.00
B.	American Leprosy Missions, Inc.		3,000.00
C.	Christian Literature		
1.	Committee on Christian Literature for Women and Children in Mission Fields, Inc., Annual Support \$500		1,500.00
2.	The Committee on World Literacy and Christian Literature, Annual Support \$3,000		9,000.00
D. <u>India</u>			
1.	Christian Medical College, Ludhiana		
a.	Annual Support, \$1,500		4,500.00
b.	Capital Gift		10,000.00
c.	Scholarships		1,500.00

2. Christian Medical College, Vellore		
a. Annual Support, \$2,000	\$	6,000.00
b. Capital Gift		5,000.00
c. Scholarships		<u>1,500.00</u>
	\$	12,500.00
3. Delhi School of Social Work		
a. Annual Support, \$1,000		3,000.00
b. Scholarships		<u>1,500.00</u>
	\$	4,500.00
4. St. Christopher's Training College, Madras		
a. Annual Support, \$750		2,250.00
b. Scholarships		<u>1,500.00</u>
		3,750.00
5. The Women's Christian College, Madras		
a. Annual Support, \$2,500		7,500.00
b. Toward kitchen		10,000.00
c. Scholarships		<u>1,500.00</u>
	\$	19,000.00
E. France		
McAll Mission, Annual Support, \$500	\$	1,500.00
F. United States of America - National Council of Churches of Christ in the U.S.A., Division of Home Missions		
1. Migrant Work: Increase grant to migrant work from \$4,000 a year to \$5,000		15,000.00
2. Work with Low-Income Farm Families: Annual Support, \$1,000		3,000.00
3. Indian Work, Annual Support, \$3,000		<u>9,000.00</u>
	\$	27,000.00
G. Asia		
United Board for Christian Higher Education in Asia: Chung Chi College, Hong Kong, Annual Support, \$2,500		7,500.00
VI. <u>Additional Specials</u>		
1. Discretionary	\$	160,000.00
2. Retiring Fund for Deaconesses - A gift for supplementary grants		<u>5,000.00</u>
	\$	165,000.00

JAPANESE GUESTS

Mrs. Foster welcomed Mrs. Paul Kurose, wife of the Bishop of Mid-Japan, to the Triennial. She also introduced Mrs. Masatoshi Matsushita, the fraternal delegate from Japan.

MRS. THEODORE O. WEDEL

Mrs. Theodore O. Wedel, a member of the National Council, brought her first message to the Triennial concerning the activities of the General Convention, meeting at the Deauville Hotel. She entitled her reports: "What's Cooking at the Deauville?"

ANNOUNCEMENTS AND ADJOURNMENT

Mrs. Sherman made announcements.

Mrs. Otis made announcements.

Mrs. Foster adjourned the session at 4:50 p.m.

THURSDAY MORNING, October 9

The Triennial Meeting attended the third Joint Session of the General Convention at the Deauville Hotel.

THURSDAY AFTERNOON, October 9

Mrs. Hannah called the Triennial session to order at 2:35 p.m.

DEAN COBURN

Dean Coburn preceded his meditation, ONE FAMILY IN CHRIST-- In Pain, by leading the Triennial in singing the hymn, O LOVE, HOW DEEP, HOW BROAD, HOW HIGH."

Mrs. Sherman read the minutes of the previous day.

MRS. BRITTON OSLER

Mrs. Hannah presented Mrs. Britton Osler, President of the Woman's Auxiliary of the Anglican Church of Canada. Mrs. Osler spoke briefly with gratitude to the women of the Church in the United States for their leadership, and for the opportunities provided for a closer relationship with the Canadian Woman's Auxiliary. She stated that she hoped there would be representation from the United States at their meeting in September 1959 and for the Celebration of the 75th Anniversary of the Woman's Auxiliary in Canada in 1960.

INTRODUCTIONS

Mrs. Hannah presented Mrs. H. R. Hunt, wife of the General Secretary of the Anglican Church of Canada.

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Mrs. Hannah called to the platform for introduction the delegates from the Caribbean area: Cuba, Haiti, Dominican Republic, Puerto Rico, Virgin Islands, and Panama.

Mrs. Otis gave the order of the day.

RESOLUTIONS

Mrs. Higley, Chairman of the Committee of Reference, reported a resolution based on the following resolution from the Diocese of Kentucky:

RESOLUTION ON RECRUITING  
Referred to the Committee of Reference

WHEREAS, There is a crying need in the Episcopal Church for more clergy and for more trained lay workers which has been recognized by the recent appointment by the National Council of a special Committee on Recruiting; and

WHEREAS, A very large proportion of men who enter our seminaries are either originally from other communions or from homes in which the choice of their vocation was made in opposition to the wishes of their parents;

THEREFORE, BE IT RESOLVED, THAT the Woman's Auxiliary of the Diocese of Kentucky, in annual convention assembled May 16, 1958, recommend to the Triennial Meeting of the Woman's Auxiliary to convene at Miami Beach, Florida, in October, 1958, that in all our parish churches the women of the Auxiliary should make a greater effort through prayer and instruction to awaken in our Episcopal families a truer sense of values and an appreciation of the honor and privilege of having a son or daughter dedicated to the service of God in His Church.

Copies of the substitute resolution presented by Mrs. Higley were distributed. Mrs. Epperson of Kentucky spoke to the resolution. Mrs. Sherman proposed corrections, which



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Mrs. Leidt of New York spoke to. The resolution was adopted as corrected as follows:

RECRUITING

WHEREAS, Our expanding population clearly indicates the increasing need for young men to enter Holy Orders; and

WHEREAS, The number of professional women church workers already in the field and in training is woefully inadequate to supply the positions even now open to them; and

WHEREAS, There is nowhere in secular educational guidance an adequate presentation of these vocations to our young church men and women; and

WHEREAS, Church families too often regard serving our Lord in His Church as a second class vocation for first class young people;

THEREFORE, BE IT RESOLVED, That the Triennial Meeting urge the women of the Church to inform themselves of the work of the Unit of Church Vocations which has been established by the National Council to seek a solution to these allied problems; and

BE IT FURTHER RESOLVED, That the women of the Church give this program active and devoted support in their dioceses and missionary districts.

October 9

RESOLUTIONS BY TITLE

Mrs. Hannah called for presentation of resolutions by title. The following six resolutions were reported and referred to Committees:

1. Commending the Work of the Department of Christian Education of the National Council and Urging Support of its Program as Presented by General Convention--by Mrs. George L. Goss of Tennessee; referred to the Committee of Reference.
2. Endorsing the Plan for Limited Intercommunion with the Church of South India--by Mrs. George L. Goss of Tennessee; referred to the Committee of Reference.
3. For the Establishment of a Commission to Study and Produce a Moving Picture Relative to the Work of the United Thank Offering--by Mrs. Frank Plum of Olympia; referred to the United Thank Offering Committee.
4. Reaffirming the 1952 and 1955 Triennial Statements on Christian Citizenship--by Mrs. Frederick K. Sparrow of Michigan; referred to the Committee of Reference.
5. Endorsing the Translation of Religious Literature--by Mrs. Domingo Villafane of Puerto Rico; referred to the Committee of Reference.
6. Endorsing the Memorial Presented to the General Convention by the Historiographer of the Protestant Episcopal Church--by Mrs. Herbert R. Denton of New Jersey; referred to the Committee of Reference.

MRS. WEDEL

Mrs. Theodore Wedel brought her second report of news from the General Convention, entitled "What's Cooking at the Deauville?". She explained the process to be used in electing the Presiding Bishop.

THE REVEREND CLEMENT W. WELSH

The Reverend Clement W. Welsh, Editor of the FORWARD MOVEMENT, spoke briefly about the work and publications of the MOVEMENT. He asked the women of the Church to write him concerning any requests for new publications.

Mrs. Sherman made announcements.

Mrs. Otis made announcements.

The Presiding Officer adjourned the meeting at 4:45 p.m.

FRIDAY MORNING, October 10

The Triennial Meeting attended the Corporate Communion and Presentation of the United Thank Offering of the women of the Church at Exhibition Hall.

Informal Group Conferences were scheduled at 11:00 a.m. to provide opportunity for diocesan officers to meet together. The conferences were convened by the following persons:

Mrs. Waldo W. Ker, Vermont	-Presidents
Miss Edith Bradley, Massachusetts	-C.S.R. Chairmen
Mrs. Lonnis Denison, Southern Ohio	-Education Chairmen
Mrs. Russell H. Coward, Rochester	-U.T.O. Treasurers
Mrs. Alexander Wiener, Michigan	-Devotional Chairmen
Mrs. Donald Aspden, Vermont	-Supply Secretaries
Mrs. Morrow Krum, South Florida	-Promotion Chairmen
Mrs. Kenneth E. Hudson, Missouri	-Treasurers
Mrs. D. N. Magruder, Mississippi	-Personnel Chairmen
Mrs. Minot J. Crowell, Rhode Island	-Altar Guild Chairmen

FRIDAY AFTERNOON, October 10

Mrs. Hannah called the meeting to order at 2:37 p.m.

DEAN COBURN

Dean Coburn presented his final meditation to the Triennial, ONE FAMILY IN CHRIST--In Worship. He led the Triennial in singing NOW THANK WE ALL OUR GOD.

Mrs. Sherman read the minutes of the previous day.

Miss Edith Balmford, Executive Secretary of the Episcopal Service for Youth, and Mrs. Stephen K. Mahon, Executive Secretary of the Girls' Friendly Society, were introduced.

Mrs. Otis gave the order of the day.

CREDENTIALS REPORT

Mrs. James G. Bartley, Chairman of the Committee on Credentials, presented the following report:

<u>Accredited Delegates</u>	505
<u>General Division Members</u> , not Delegates or Triennial Officers	18
<u>Provincial Presidents</u> , not Delegates or General Division members	6
The Presiding Officer	1
The Assistant Presiding Officer	<u>1</u>
	<u>531</u>
Alternates	88
Women Members of the National Council	4
Staff Members	5
Dioceses and Missionary Districts represented	101
Dioceses and Missionary Districts with full representation	88

October 10  
REPORT OF THE COURTESY COMMITTEE

Mrs. Hannah called for a report from the Committee on Courtesy and Appreciation. Mrs. D. C. Sivalls, Chairman, presented the following resolution, which was adopted:

GREETINGS TO THE WOMAN'S AUXILIARY  
OF THE ANGLICAN CHURCH OF CANADA

The Triennial Meeting of the women of the Protestant Episcopal Church in the United States of America sends warm greetings to the Woman's Auxiliary of the Anglican Church of Canada.

We are privileged to have with us your President, Mrs. Britton Osler, and note with thanksgiving the many accomplishments of your organization.

We rejoice with you in your coming Seventy-Fifth Anniversary and extend our thanks for your cordial invitation to share in its observance.

May God's richest blessing rest on all our work as we seek together to witness as ONE FAMILY IN CHRIST.

ELECTIONS

Mrs. Hannah gave instructions for elections and declared the polls open for election of members of the General Division of Women's Work.

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The following report was presented by the Chairman of the Committee on Elections-General Division of Women's Work:

Number of votes cast: 97  
Necessary for election 50 (ruled by the Parliamentarian)

Mrs. Milton C. Borman	47
Mrs. John M. Burgess	38
Mrs. Wheelock Paul Chamberlain	10
Mrs. Elmer B. Christie	40
*Mrs. Winfred Douglas	67
*Mrs. Robert H. Durham	51
*Mrs. John H. Foster	83
Mrs. Everette Hall	32
Mrs. Benson Heale Harvey	10
*Mrs. Edward A. Heffner	62
*Mrs. Orrin Francis Judd	77
Mrs. Thomas C. Kyle	22
Mrs. E. Townsend Look	3
Mrs. Edward F. McKeen	41
Mrs. Laurie S. Mobley	26
Mrs. Lawrence Rose	33
Mrs. Ernest E. Rucker	42
*Mrs. Harold Sorg	74
Mrs. Dexter M. Stephens	23

Those indicated by the asterisk were elected on the first ballot, and a second ballot was called for to elect the remaining two members-at-large.

#### WOMEN MISSIONARIES SPEAK

While ballots were being counted, Mrs. Hannah called on three women missionaries to speak to the Triennial about their work.

They were:

Miss Irene Alleman, Chaplain's Associate at Purdue University  
Miss Gladys Spencer, Religious Educator, St. Alban's Kindergarten, Japan  
Sister Marjorie Raphael, S.S.M., Port-au-Prince, Haiti

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The Triennial sang the hymn, I SING A SONG OF THE SAINTS OF GOD.

Mrs. Sherman spoke about the group conferences scheduled for Monday, Tuesday, and Wednesday.

GIRLS' FRIENDLY SOCIETY PRESENTATION

Mrs. Hannah introduced Miss Miriam Heald, Field Consultant for the Girls' Friendly Society, Miss Kathy Brooks of West Palm Beach, Florida, and Miss Elizabeth Kutak of New Haven, Connecticut, who had participated in the G.F.S. Summer Opportunities Program. They presented a dramatization entitled "Two Months to Live."

GREETINGS FROM LIBERIA

Mrs. Viola McKrae Gray, delegate from Liberia, brought warm greetings from the Woman's Auxiliary in Liberia.

Mrs. Otis made announcements.

RECESS

After the first report of the Committee on Elections for the General Division of Women's Work was presented, motion was carried that the Triennial Meeting recess until 9:30 the following morning. (The delay was caused by a complication which developed in the Committee on Elections during the counting of the first ballot.)

Mrs. Hannah declared the polls open for the second balloting for two members of the General Division of Women's Work. Mrs. James P. Mosier of Oklahoma, Chairman of the Committee, presented the following report:

Number of votes cast: 100  
 Necessary for election: 51

Mrs. Milton C. Borman	31
Mrs. John M. Burgess	24
Mrs. Wheelock Paul Chamberlain	2
Mrs. Elmer B. Christie	20
Mrs. Everette Hall	26
Mrs. Benson Heale Harvey	3
Mrs. Thomas C. Kyle	5
Mrs. E. Townsend Look	
Mrs. Edward F. McKeen	24
Mrs. Laurie S. Mobley	7
Mrs. Lawrence Rose	10
Mrs. Ernest E. Rucker	40
Mrs. Dexter M. Stephens	4

There being no one elected, a third ballot was cast. When the Committee report was brought in, Mrs. Ernest E. Rucker of Southwestern Virginia had been elected. The report was presented as follows:

Mrs. Milton C. Borman	37
Mrs. John M. Burgess	22
Mrs. Wheelock Paul Chamberlain	
Mrs. Elmer B. Christie	11
Mrs. Everette Hall	26
Mrs. Benson Heale Harvey	1
Mrs. Thomas C. Kyle	3
Mrs. E. Townsend Look	
Mrs. Edward F. McKeen	20
Mrs. Laurie S. Mobley	1
Mrs. Lawrence Rose	3
Mrs. Ernest E. Rucker	74
Mrs. Dexter M. Stephens	



A fourth ballot was cast, and the following report was presented:

Number of votes cast: 99  
Necessary for election: 50

Mrs. Milton C. Borman	40
Mrs. John M. Burgess	15
Mrs. Elmer B. Christie	3
Mrs. Everette Hall	29
Mrs. Thomas C. Kyle	1
Mrs. Edward F. McKeen	11

There being no one elected, a fifth ballot was cast to elect the remaining member-at-large. The report on the fifth ballot showed that no one had been elected:

Number of votes cast: 97  
Necessary for election: 49

Mrs. Milton C. Borman	47
Mrs. John M. Burgess	7
Mrs. Everette Hall	39
Mrs. Edward F. McKeen	5

Mrs. McKeen withdrew her name from the ballot.  
Mrs. Burgess withdrew her name from the ballot.  
Mrs. Christie withdrew her name from the ballot.  
Mrs. Kyle withdrew her name from the ballot.

A sixth ballot was cast. Mrs. Mosier, the Chairman of the Committee on Elections-General Division, reported that Mrs. Everette Hall of South Carolina had been elected.

Number of votes cast: 98  
Necessary for election: 50

Mrs. Milton C. Borman	46
Mrs. Everette Hall	52

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PRESIDING BISHOP LICHTENBERGER

During the counting of the ballots, Mrs. Wedel brought the news to the Triennial Meeting that Bishop Lichtenberger of Missouri had been elected Presiding Bishop. The Triennial sang the Doxology.

Mrs. Hannah led the Triennial in singing, "Come Down, O Love Divine."

Motion was carried that the Triennial send a greeting and message of encouragement to the new Presiding Bishop, which was referred to the Committee on Courtesy and Appreciation.

Mrs. Sherman spoke to the Triennial concerning certain changes in the program, because of the fourth Joint Session called for the following Monday morning. Copies of the Summary on Program and Budget of the National Council were distributed.

Mrs. Otis, Chairman of Dispatch of Business, made announcements.

Mrs. Hannah called for any last resolutions concerning the United Thank Offering Budget.

Motion was carried to prepare a resolution to Bishop Sherrill in gratitude and appreciation for his service, which was referred to the Courtesy Committee.

Motion was carried to send an appropriate word to Mrs. Sherrill, which was referred to the Courtesy Committee.

The Presiding Officer asked the Triennial to send cards individually to Senorita Maria Antoinette Hernandez of Mexico, who is ill with pneumonia.

It was reported that Miss Dolores Laconico of The Philippines, who had been ill, was back at the hotel recuperating in her room.

Motion was carried that the Triennial Meeting send in the form of a telegram a greeting and the amount of the United Thank Offering to Miss Edna B. Beardsley, which was referred to the Committee on Courtesy.

RESOLUTION REGARDING SCHOLARSHIPS AND IN-SERVICE TRAINING FOR PHILIPPINE WOMEN AT ST. HILDA'S TRAINING SCHOOL

Mrs. Hannah gave a last call for resolutions related to the United Thank Offering Budget, because of misunderstanding, with the approval of the Triennial. The following resolution was presented by Mrs. Carmen Hidalgo of The Philippines, "Regarding Scholarships and In-Service Training for Philippine Women at St. Hilda's Training School." This resolution was referred to the United Thank Offering Committee, and was later incorporated into the Budget:

WHEREAS, St. Hilda's Training School for Philippine Women Church Workers is meeting a great need in the Philippine Episcopal Church,

THEREFORE, BE IT RESOLVED, That \$2,000.00 a year for three years be appropriated for scholarships and in-service training for students training at that School.

The Triennial Meeting sang the hymn, "Ye Watchers and Ye Holy Ones."

BISHOP HARRIS

The Rt. Reverend Bravid Harris, Bishop of Liberia, spoke to the Triennial. He congratulated the women on their United Thank Offering and thanked them for all they had done for the Church in Liberia. He also spoke about the Church's work there.

Motion was carried that a telegram be sent to Miss Ellen B. Gammack with greetings and the amount of the United Thank Offering. The motion was referred to the Committee on Courtesy.

MOTION LOST

Motion to recess the meeting for lunch was lost.

COMMITTEE ON ELECTIONS-NATIONAL COUNCIL

Mrs. Hannah declared the polls open for election of four women members on the National Council. While ballots were being counted, the following report was given:

REPORT OF THE COMMITTEE ON COURTESY AND APPRECIATION

Mrs. D. C. Sivalls, Chairman of the Committee on Courtesy and Appreciation, presented her report:

TO THE RIGHT REVEREND HENRY KNOX SHERRILL

The Triennial Meeting of the women of the Protestant Episcopal Church in the United States of America sends you love and deepest appreciation for the godly leadership you have given our Church, not only as our Presiding Bishop but as our representative among the nations and churches of the world.

Our gratitude to you for these years of consecrated dedication is deep, and we know that your continuing influence in the world and your prayers for us will be an equally effective witness toward establishing God's redeemed fellowship.

GREETINGS TO MRS. HENRY KNOX SHERRILL

The Triennial Meeting of the women of the Protestant Episcopal Church in the United States of America sends you love and warmest greetings.

The women of the Church are most grateful for the warm spirit of friendliness that has given such a happy atmosphere to Seabury House. Your effort toward creating a national Church home has been inspired by the realization

of the usefulness of such a place for the leadership of our Church to enjoy.

Your understanding of the many perplexing duties which Bishop Sherrill's office entailed, and your loyalty to him and to the Church during these demanding years strengthened his effective leadership and endeared you to us all.

GREETINGS TO THE RIGHT REVEREND ARTHUR C. LICHTENBERGER

The Triennial Meeting of the women of the Protestant Episcopal Church in the United States of America sends heartfelt greetings to you, our newly-elected Presiding Bishop, in this your new opportunity to serve our Lord.

Under your guidance and God-inspired leadership, the women of the Church assure you of our loyal support in continuing work as "One Family in Christ."

GREETINGS TO MRS. ARTHUR C. LICHTENBERGER

The Triennial Meeting of the women of the Protestant Episcopal Church in the United States of America sends sincere good wishes to you, Mrs. Arthur C. Lichtenberger,

the wife of our newly-elected Presiding Bishop.

We share with you the joy of this greater privilege for further service to our Lord through His Church. May God be with you in this new life.

TELEGRAM MESSAGES TO MISS EDNA B. BEARDSLEY AND TO  
MISS ELLEN B. GAMMACK

The Triennial Meeting sends love and best wishes along with the thrilling report of the United Thank Offering total of \$3,869,985.38.

The report of the Committee on Courtesy and Appreciation was adopted as presented.

Mrs. John P. Wentworth of Missouri was called to the platform to speak about Mrs. Lichtenberger.

Mr. George Gibbs of Los Angeles reported that the resolution regarding the term "layman" was voted down both by the clergy and the lay deputies.

REPORT OF THE COMMITTEE ON ELECTIONS-NATIONAL COUNCIL

Mrs. Raymond M. Roberts, Chairman of the Committee on Elections-National Council, presented the following report:

Number of votes cast:	98
Necessary for election:	50

Miss Leila Anderson	45
*Mrs. Clifford C. Cowin	52
Mrs. Charles K. Dickson	18
*Mrs. William H. Hannah	88
Mrs. C. A. Lick, Jr.	12
Mrs. Paul R. Palmer	19
Mrs. Sumner Walters	49
*Mrs. Theodore O. Wedel	80
Mrs. Alexander C. Zabriskie	28

Those indicated by the asterisk were elected on the first ballot, and a second ballot was called to elect the remaining member.

While ballots were being counted, The Triennial sang "Love Divine, All Loves Excelling."

#### TRIBUTE TO MRS. HANNAH

Mrs. Hannah, the Presiding Officer, received a standing ovation "in recognition and appreciation of her unflinching good humor and resourcefulness in the face of unexpected and trying circumstances."

#### ELECTIONS COMMITTEE REPORT

The Report of the Elections Committee revealed that no one had been elected on the second ballot:

Miss Leila Anderson	43
Mrs. Charles K. Dickson	2
Mrs. C. A. Lick, Jr.	1
Mrs. Paul R. Palmer	2
Mrs. Sumner Walters	46
Mrs. Alexander C. Zabriskie	2

A third ballot was cast. The Report of the Elections Committee revealed a tie of 49 votes each for Miss Leila Anderson and Mrs. Sumner Walters. (Mrs. Palmer and Mrs. Lick



had withdrawn their names from the ballot before the third ballot was cast.) A fourth ballot was cast and Miss Leila Anderson was elected. The vote: Miss Anderson-61 votes; Mrs. Walters-36.

Mrs. Hannah presented Miss Helen Sparrow, who resides at Seabury House, to the Triennial Meeting.

Mrs. Seaton Bailey of Atlanta, Vice Chairman of Dispatch of Business, made an announcement.

Mrs. Hannah adjourned the Friday meeting at 3:20 p.m. on Saturday.

#### MONDAY MORNING, October 13

Mrs. Hannah called the meeting to order at 9:05 a.m. Mrs. John B. Bentley, wife of the Director of the Overseas Department of the National Council, led the Triennial in the hymn, "Love Divine, All Loves Excelling," and prayers.

#### MR. A. DENIS BALY

Mrs. Hannah presented to the Triennial Mr. A. Denis Baly, Lecturer in Political Science at Kenyon College, and author, who delivered a major address entitled THE MINISTRY OF THE LAITY.

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Mrs. Sherman and Mrs. Otis made announcements.

NUMBER OF VISITORS

Announcement was made that the Credentials Committee had reported 2,702 visitors registered.

Mrs. Hannah adjourned the meeting at 10:00 a.m. for the Joint Session.

MONDAY AFTERNOON, October 13

The Triennial delegates met in group conferences on the subject, CHANGING PATTERNS IN WOMEN'S WORK. The leaders involved in the conferences on this afternoon were members of the General Division of Women's Work and clergy, listed as follows:

Mrs. St. Elmo L. Coombs  
The Reverend A. Donald Davies

Mrs. Lawrence Dorsey  
The Reverend G. William Beale

Mrs. G. Russel Hargate  
The Reverend Harvey D. Butterfield

Mrs. Orrin F. Judd  
The Reverend Raymond T. Ferris

Mrs. John A. Morson  
The Reverend Roswell Moore

Mrs. Harold R. Moulton  
The Reverend Grant Morrill, Jr.

Mrs. John R. Newcomer  
The Reverend Frederic P. Williams

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Mrs. Paul R. Palmer  
The Reverend Claire Crenshaw

Mrs. Paul F. Turner  
The Reverend Carleton Sweetser

Mrs. Robert R. Vance  
The Reverend Stanley Plattenburg

TUESDAY MORNING, October 14

Mrs. Hannah convened the meeting at 9:38.

Deaconess Mary C. Hettler of Nevada led the Triennial  
in prayers.

MESSAGES

Mrs. Sherman read messages received from the Presiding  
Bishop-Elect, The Right Reverend Arthur C. Lichtenberger;  
from Mrs. Lichtenberger; from Miss Ellen B. Gammack, and  
Miss Edna B. Beardsley.

Mrs. Sherman read the minutes from Friday and Monday.

RESOLUTION OF APPRECIATION FROM THE HOUSE OF DEPUTIES

The Very Reverend Roger Blanchard of Florida, accompanied  
by The Reverend Edward McNair of Los Angeles, Mr. John Daley  
of Maine, and Mr. Chapman Young, Jr., of Colorado, presented  
the following resolution on behalf of the House of Deputies:

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"RESOLVED, THAT the admiration and appreciation of this House of Deputies be expressed to the General Division of Women's Work in Triennial Meeting assembled for their devoted and effective service to the Church, exemplified once again in the generous United Thank Offering presented today; and

"BE IT FURTHER RESOLVED, THAT a committee of two presbyters and two laymen be appointed to convey this message to the Triennial Meeting."

The following sonnet was also read by Dean Blanchard:

Sonnet: To a whole lot of nice ladies of the Aux...  
the General Division of Women's Work

Good Ladies, pure, sweet beautiful; we yearn  
To let thee know how much to thee we turn  
For comfort, praise, good food and company,  
Imagination, and the grace to see  
That faith is not to argue but to be,  
And love not just to flicker, but to burn.  
And yet we men, both clerical and lay,  
Make sure that you convene five miles away  
Lest in your zeal you should demand too much,  
And want to be a deputy or such.  
Our base desire is just to make a touch--  
To let you know the plans for which you'll pay.  
So do we sing thy praise, thou glorious band--  
Thou swell, thou lovely, thou U.T.O., thou grand.

T.V.Barrett

DEACONESS NEWMAN

Mrs. Hannah introduced Deaconess Anne Newman of Southwestern Virginia, who spoke about her work at Grace House-on-the-Mountain at St. Paul, Virginia.

MR. AUGUSTUS W. SOULE

Mr. Augustus W. Soule, son of the late Mrs. Ida Soule, and wife were presented. Mr. Soule spoke briefly.

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REPORT OF THE UNITED THANK OFFERING COMMITTEE

Mrs. Richard Riley of Southern Ohio, Chairman of the United Thank Offering Committee, presented the following United Thank Offering Budget for 1958-61. The Budget was adopted as presented:

UNITED THANK OFFERING BUDGET-- 1958-1961

\$3,869,985.38

I. <u>Pension Funds - Capital Accounts</u>			
A.	Addition to Ida W. Soule Pension Fund	\$275,000	
B.	Toward Grace Lindley Pension Fund	<u>50,000</u>	\$ 325,000.00
II. <u>Toward the General Church Program</u>			
A.	Toward Salaries of Women Missionaries	\$950,000	
B.	Salaries for New Work	42,000	
C.	Windham House-Annual Support \$25,000	75,000	
D.	Allowances (Medical, Dental, Travel, Outfit, etc.)		
	1. Overseas -	\$90,000	
	2. Home -	<u>15,000</u>	\$105,000
E.	To supplement Income from Ida W. Soule Pension Fund	<u>\$ 50,000</u>	\$1,222,000.00
III. <u>Specials - Support of Church Work</u>			
A.	Scholarships	\$ 90,000	
B.	St. Margaret's House, Annual Grant, \$10,000	30,000	
C.	Equipment for Women Missionaries		
	1. Work Budgets (\$150 per year)	39,000	
	2. General Equipment	10,000	
	3. Cars and Transportation (up to \$1800)	36,000	
D.	Advance Program for Recruiting Women Workers	10,000	
E.	Summer Service Projects		
	1. National Council Interdepartmental Committee Annual Grant, \$ 5,000	15,000	
	2. Girls' Friendly Society-Summer Oppor- tunities Program, Annual Grant, \$6,000	18,000	

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F. Work with Overseas Students in the Eastern United States, Annual Grant, \$3,000	\$ 9,000	
G. Scholarships and In-Service Training for Philippine Women at St. Hilda's School, Annual Grant, \$2,000	\$ 6,000	
H. Retiring Fund for Deaconesses -A Gift for Supplementary Grants	\$ 5,000	
I. Repair and Equipment of Buildings	\$190,000	
J. Visual Aids for Promotion of the Offering	\$ <u>3,000</u>	\$ 461,000.00

IV. Specials - Capital Gifts

A. New Buildings and Property		
1. Grants	\$550,000	
2. Revolving Fund	<u>200,000</u>	\$ 750,000.00
B. <u>Overseas</u>		
1. Alaska - Rectory at Fort Yukon	\$ 10,000	
2. Brazil - An Episcopal Church Training School for Women Workers, Sao Paulo	60,000	
3. Central America - Agricultural Program for the Pearl Lagoon Mission, Nicaragua	5,200	
4. Cuba - Chapels in many locations	25,000	
5. Dominican Republic - Land for Church, Ciudad Trujillo	20,000	
6. Haiti - Chapel at Cite Magloire	30,000	
7. University Student Center-Okinawa Univ.	17,800	
8. Liberia - Chapel at Cuttington College, Suakoko	75,000	
9. Mexico - An Internado at Church of St. Michael and All Angels, Cuernavaca	40,000	
10. Panama Canal Zone - Land and Building Church of Our Saviour, Cartagena	15,500	
11. Philippines - Church Building, St. Andrew's Mission, Kapangan, Mountain Province	15,000	
12. Puerto Rico - Church at Lomas Verde	25,000	
13. Virgin Islands - Parish House, Holy Cross Mission, St. Croix, Kingshill	17,500	

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14.	Greece - St. Barbara's Training School, Athens	\$ 27,000	
15.	Japan - Kobe Cathedral	20,000	
16.	Anglican Communion - Korea, Malaya, etc.	<u>100,000</u>	\$ 503,000.00

C. Home

1.	Arizona - Student Center, University of Arizona, Tuscon	\$ 35,000	
2.	Idaho - Rectory, Good Shepherd Mission, Fort Hall	15,000	
3.	North Dakota - Equipment and Parish Hall, Trinity Mission, Wahpeton	25,000	
4.	Salina - Chapel for District Conference Center	25,000	
5.	South Dakota - School building, dining room, kitchen, utility and social areas, and heating plant - St. Mary's School, Springfield	100,000	
6.	West Texas - Medical Clinic Wing, Good Samaritan Center	25,000	
7.	American Church Institute for Negroes - Library, Voorhees School, Denmark, South Carolina	<u>100,000</u>	\$ <u>325,000.00</u>
			\$1,578,000.00

V. Specials - Support of Cooperative Missionary Projects

A.	American Bible Society	\$ 5,000	
B.	American Leprosy Missions, Inc.	3,000	
C.	Christian Literature		
1.	Committee on Christian Literature for Women and Children in Mission Fields, Inc., Annual Support, \$500	\$ 1,500	
2.	The Committee on World Literacy and Christian Literature, Annual Support, \$3,000	\$ 9,000	
D.	India		
1.	Christian Medical College: Ludhiana		
a.	Annual Support, \$1,500	\$ 4,500	
b.	Capital Gift	10,000	
c.	Scholarships	1,500	

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2.	Christian Medical College: Vellore		
	a. Annual Support, \$2,000	\$	6,000
	b. Capital Gift		5,000
	c. Scholarships		1,500
3.	Delhi School of Social Work		
	a. Annual Support, \$1,000	\$	3,000
	b. Scholarships		1,500
4.	St. Christopher's Training College: Madras		
	a. Annual Support, \$750	\$	2,250
	b. Scholarships		1,500
5.	The Women's Christian College: Madras		
	a. Annual Support, \$2,500	\$	7,500
	b. Toward Kitchen		10,000
	c. Scholarships		1,500
E.	France		
	McAll Mission, Annual Support, \$500	\$	1,500
F.	United States of America-National Council of Churches of Christ in the U.S.A., Division of Home Missions		
	1. Migrant Work: Increase grant to migrant work from \$4,000 a year to \$5,000	\$	15,000
	2. Work with Low-Income Farm Families: Annual Support, \$1,000		3,000
	3. Indian Work: Annual Support, \$3,000		9,000
G.	Asia-United Board for Christian Higher Education in Asia: Chung Chi College, Hong Kong, Annual Support, \$2,500	\$	7,500
		\$	110,250.00
VI.	<u>Additional Specials</u>		
	1. Discretionary	\$	173,735.38
		TOTAL	<u><u>\$3,869,985.38</u></u>



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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.

RESOLVED, That the General Division of Women's Work be instructed to prepare a tentative Budget for the United Thank Offering to be presented in 1961.

REPORT OF THE COMMITTEE OF REFERENCE

Mrs. Higley, Chairman of the Committee of Reference, presented the following resolutions:

COMMENDING THE WORK OF  
THE DEPARTMENT OF CHRISTIAN EDUCATION OF THE NATIONAL COUNCIL  
AND URGING SUPPORT OF ITS PROGRAM  
AS PRESENTED BY GENERAL CONVENTION

(This resolution was adopted, the last paragraph being an amendment proposed by Mrs. George Goss of Tennessee and adopted.)

WHEREAS, The women of the Church have received from the Department of Christian Education of the National Council excellent materials for use as individuals and as groups, effective aids in program planning and, through its team of consultants, invaluable assistance in Leadership Training;

THEREFORE, BE IT RESOLVED, That the Triennial Meeting of the women of the Church of 1958 express appreciation to the Department for all it has meant to them, commending its

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excellent work done in the past, and anticipating its plans for the future; and

BE IT FURTHER RESOLVED, That we respectfully urge that the General Convention of 1958 give its approval of and adequate support to the Department for the coming triennium.

ENDORISING THE  
TRANSLATION OF RELIGIOUS LITERATURE

(This resolution was adopted as presented.)

WHEREAS, The delegation of the Woman's Auxiliary from Puerto Rico heartily appreciates the beautiful and useful religious education literature which has been produced by the Department of Christian Education during these past years; and

WHEREAS, This delegation finds this work is excellent, but it is difficult for some of our people in Latin America to understand; and

WHEREAS, The professional women in our Woman's Auxiliary in Puerto Rico are willing to help in a translation of this material;

THEREFORE, BE IT RESOLVED, That the women of the Church recommend to the Department of Christian Education that such material as may be feasible be translated and

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published in the Spanish language for the benefit of the various Missionary Districts and Dioceses where that language is the vernacular.

CONCERNING  
CHRISTIAN CITIZENSHIP IN WORLD AFFAIRS SEMINAR

(This resolution was adopted with an amendment. Mrs. Talbot of Maine, Mrs. McKeen of Maine, and Mrs. Miller of Olympia, spoke to the resolution.)

WHEREAS, Certain members of the Episcopal Church have had the privilege, through the Division of Christian Citizenship of the Department of Christian Social Relations of the National Council of meeting in New York in a seminar with national and international leaders of the World Council of Churches and the United Nations; and

WHEREAS, We as Christians are One Family in Christ; and

WHEREAS, The United Nations is the major channel through which eighty-one nations are working together; and

WHEREAS, This is a practical area of education in which the Church may take leadership in international good will;

THEREFORE, BE IT RESOLVED, That the Triennial Meeting of 1958 heartily endorse this method of education

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and urge the continuation of these Seminars as set up jointly by the Division of Christian Citizenship, the General Division of Laymen's Work, and the General Division of Women's Work.

The Amendment  
(Adopted)

BE IT FURTHER RESOLVED, That this resolution be referred to the National Council for consideration in the 1959 Budget.

RESOLUTION CONCERNING  
STATEMENT ON CHRISTIAN CITIZENSHIP

(This resolution was adopted as presented.)

WHEREAS, The Triennial Meeting of 1952 adopted a Statement on Christian Citizenship and Social Responsibility; and

WHEREAS, This statement was reaffirmed at the 1955 Triennial Meeting;

THEREFORE, BE IT RESOLVED, That the women in Triennial Meeting assembled again affirm this statement, as follows:

"We, the members of the Triennial Meeting of 1958 wish to record our conviction that as His witnesses, we must be concerned about our relationships with the people of our local community, about the whole life of the nation, and about the welfare of people all over the world. This is not an optional part of our witness, but a direct result of our belief that God is concerned about all of life.

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"We believe, therefore, that both individuals and groups must study the issues of the world in which we live, must reach Christian judgments, and must bear witness through Christian action.

"We believe that it is especially important that parents be helped to recognize and accept, as part of family life, the obligation of training for citizenship based on Christian principles.

"We recommend the following to the women of the Church for study and action during the coming Triennium:

Ways of meeting the special needs of certain groups in our communities: the aging, children and young people, the mentally disturbed and ill, those released from penal institutions.

The prevention and control of alcoholism.

The integration of racial and cultural minorities into the full life of the Church.

The special problems and needs of minority groups: Indian Americans, Negroes, Orientals, migrant agricultural workers of whatever national or racial background, Spanish-speaking people.

The use of the economic power of the United States in ways that will help weaker nations to develop their own economy and national life, in accordance with their own desires.

The role of the United States in the search for ways of achieving peace, and for promoting beneficial uses of atomic power.

"In addition, we wish to reaffirm the continuing importance of the issues listed in the Statement on Christian Citizenship and Social Responsibility, adopted by the Triennial Meeting of 1952, and further emphasized in the series of leaflets entitled THIS IS OUR BUSINESS. These included (1) Support of the United Nations; (2) Assistance to Underdeveloped Areas of the World; (3) Resettlement of Homeless Peoples; (4) Protection of Our Freedoms; and (5) Extension of Human Rights, both at home and abroad.

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"In adopting this Statement, we wish to record our conviction that, while specific issues may change with changing conditions, the principle of our obligation to witness as Christian citizens is well-established. We recognize the value of guidance by General Convention, as well as by such bodies as the Lambeth Conference, the Anglican Congress, the National Council of Churches of Christ in the U.S.A., and the World Council of Churches; and we recommend that the women of the Church strive earnestly to make effective any action taken by this General Convention, as well as by the Triennial Meeting."

RESOLUTIONS BY TITLE

Mrs. Hannah called for resolutions by title:

1. Designation of Women's Work in Diocese and Parish--by Miss Ruth Robotham of Alaska; referred to the Committee of Reference.
2. Concerning Interest in Churchfolk in Military Service--by Mrs. Milton Borman of Milwaukee; referred to the Committee of Reference.
3. Pertaining to the Presentation of an Atomic Reactor to St. Paul's University, Tokyo, Japan, by the 59th General Convention--by Mrs. Richard Riley of Southern Ohio; referred to the Committee of Reference.
4. Amendment to Body of Resolution on Designation of Women's Work--by Mrs. J. P. Clinton of Quincy; referred to the Committee of Reference.
5. Regarding the Designation of Women's Work in Diocese and Parish--by Mrs. Gurney Williams of New York; referred to the Committee of Reference.
6. Regarding the Designation of Women's Work in Diocese and Parish--by Mrs. William Black of South Florida; referred to the Committee of Reference.
7. Regarding Unity of Name--by Mrs. Robert Fenn of Arizona; referred to the Committee of Reference.

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REPORT OF THE IN MEMORIAM COMMITTEE

Mrs. Hannah called for a report of the In Memoriam Committee. The Triennial stood while Mrs. Edward Parnum of Pennsylvania, a member of the Committee, presented the following report:

It is a matter of inspiration to us all that our Church is continuously blessed in being able to claim the services of a succession of dedicated women, highly gifted intellectually and spiritually.

THEREFORE, We as active members of this Triennial Meeting of 1958 do honor and pay tribute to the memory of:

MARIAN BRADFORD ELLIOTT, who was one of the most prominent laywomen of her time. She was President of the Woman's Auxiliary of the Diocese of New York and one of the first women to serve as a member of the National Executive Board. She was a member of the Japan Committee in New York and was untiring in her efforts to raise money for overseas missions. Her long and useful life was devoted to the furthering of Christ's Kingdom.

PHEBE BARTRAM PANCOAST of the Diocese of Pennsylvania, who served as a Vice President of the Diocesan Woman's Auxiliary from 1925 to 1927 and at the same time was President of the Foreign Committee. She also served as

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Treasurer of the Advance Work Committee for Foreign Missions. She was a member of the first National Executive Board.

LUCY CODMAN STURGIS, who served as Chairman of Education on two diocesan boards, those of Maryland and Massachusetts. She was also one of the original members of the National Executive Board serving from 1919 to 1922 and again from 1925 to 1931.

ANNA SAGAR WHEELER, a woman dedicated to the call of God and His Church. She served her parish as Woman's Auxiliary President, was Diocesan President in Tennessee from 1925 to 1929, and from 1928 to 1934 represented the Fourth Province on the National Executive Board. She was a "faithful servant" to her life's end.

Mrs. Parnum moved that this report be spread upon the minutes and a copy sent to the families of those memorialized.

Adopted.

Mrs. Otis made announcements.

Mrs. Hannah adjourned the meeting at 12:40.



TUESDAY AFTERNOON, October 14

The Triennial Meeting delegates met in group conferences on the subject, THE MINISTRY OF THE LAITY. The discussions were led by teams composed of clergy, laymen, and members of the General Division of Women's Work. They included: The Reverend G. William Beale, Mr. Charles M. Crump, The Reverend A. Donald Davies, Mr. Peter Day, The Reverend Edward H. Harrison, Captain Robert Jones, The Reverend Roswell O. Moore, The Reverend Grant Morrill, Jr., The Reverend Carleton Sweetser, and The Reverend Arthur Walmsley; Mrs. St. Elmo L. Coombs, Mrs. Lawrence Dorsey, Mrs. G. Russel Hargate, Mrs. Orrin F. Judd, Mrs. John A. Morson, Mrs. Harold R. Moulton, Mrs. John R. Newcomer, Mrs. Paul R. Palmer, Mrs. Paul F. Turner, and Mrs. Robert R. Vance.

WEDNESDAY MORNING, October 15

Mrs. Hannah called the meeting to order at 9:40 a.m.

Sister Marjorie Raphael of Haiti led the Triennial in prayers.

Mrs. Sherman read the minutes of the previous day.

MRS. PLINIO L. SIMOES

Mrs. Plinio L. Simoes of Southwestern Brazil and Mrs. Edmund Sherrill were presented to the Triennial. Mrs.

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Sherrill translated a part of Mrs. Simoes' address from Portuguese. Mrs. Simoes also spoke in English, telling the women about the work of the women in Brazil and giving ways in which the women in the United States can help.

MRS. THEODORE O. WEDEL

Mrs. Wedel again brought news from the Deauville Hotel. One of her announcements notified the delegates that the General Convention had accepted the invitation from the Diocese of Michigan to entertain the General Convention and Triennial Meeting in Detroit in 1961.

THE REVEREND ELLSWORTH E. KOONZ

The Reverend Ellsworth E. Koonz, Executive Secretary for the Unit of Church Vocations, spoke to the Triennial concerning the work of the Unit. He also led a short question-and-answer period.

THE REPORT OF THE BY-LAWS COMMITTEE

Mrs. Hannah called for the Report of the By-Laws Committee. Mrs. Howard Hills, the Chairman, presented the Report. Copies of the proposed new By-Laws were distributed, and a copy of the final revision is attached to these Minutes.

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AMENDMENTS TO THE BY-LAWS

The General Division of Women's Work recommended the following changes in the By-Laws as adopted by the Triennial Meeting of 1955:

Caption: "BY-LAWS OF THE TRIENNIAL MEETING  
of the women of the Protestant Episcopal Church in the United  
States of America and of the General Division of  
Women's Work of the National Council"

Article I, Section 1: Time and Place.

Delete "Woman's Auxiliary to the National Council"

Substitute: "women of the Protestant Episcopal Church"

Article I, Section 2: Representation.

A-1. Delete "from the Woman's Auxiliary of each diocese or from the united women's diocesan organization"

Substitute "from the united women's organization of each diocese"

A-2. Delete "from the Woman's Auxiliary of each missionary district or from the united women's district organization"

Substitute "from the united women's organization of each missionary district"

A-4. Delete "National Executive Board"

Substitute "Members of the General Division of Women's Work, hereinafter referred to as 'General Division'"

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BY-LAWS, Continued--

(Wherever in the By-Laws the term "National Executive Board" is used, substitute "General Division.")

A-5. Delete "Woman's Auxiliary"

Substitute "provincial women's organizations"

B. Alternates.

Delete "Woman's Auxiliary of each diocese or missionary district or the united women's diocesan organization"

Substitute "united women's organization of each diocese or missionary district"

Article I, Section 3: Resolutions. DELETE.

Article I, Section 4: Nominations.

This Section becomes Section 3.

A. Delete "a chairman" and revise as follows:

"The Nominating Committee shall consist of nine members, one member from each Province and one member from the General Division, appointed by the Presiding Officer."

Substitute the following rearrangement of this section: A remains the same; D and E become B; F becomes C; the first two sentences of B become D; the third sentence becomes E; C becomes F.

Article I, Section 5: Duties.

Substitute "Presiding Officers" for "Duties" in the caption. Insert "A. Duties."

Rearrange the order of committees as follows:

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BY-LAWS, Continued--

Credentials, Dispatch of Business, Rules of Order, Reference, Nominations, United Thank Offering, Elections-General Division of Women's Work, Elections-National Council, By-Laws, In Memoriam, Courtesy and Appreciation

Insert "B. Vacancies." (Striking from Section 5-3.)

1. In case of the inability of the Presiding Officer to serve, the Assistant Presiding Officer shall become the Presiding Officer, and the General Division shall elect an Assistant Presiding Officer.
2. In case of the inability of the Assistant Presiding Officer to serve, the General Division shall fill the vacancy.

Article I, Section 6: Elections.

This Section becomes Section 4.

Delete Paragraph B.

Renumber the following paragraphs.

In the new "B" and "C" following "A majority of the votes" add in parentheses (1 over  $\frac{1}{2}$ ).

Article I, Section 7: Quorum.

This Section becomes Section 6.

ARTICLE II. Caption: Delete "The National Executive Board"

Substitute THE GENERAL DIVISION OF WOMEN'S WORK

Article II. Section 1:

Delete "an Executive Board of the Woman's Auxiliary"

Substitute "a General Division of Women's Work"

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BY-LAWS, Continued--

Article II. Section 2: Membership.

1. Delete "Woman's Auxiliary at the"
2. Delete "Woman's Auxiliary or the united . . . provincial"
3. Substitute for the present Paragraph 3:

"One representative from each of the following organizations: The Girls' Friendly Society of the U.S.A., the Episcopal Service for Youth, the Church Periodical Club, and the Daughters of the King, these representatives to be selected by their respective organizations."

4. Delete "Secretary;" Substitute "Director."

(Wherever in the By-Laws the term, "Executive Secretary," is used, substitute "Executive Director.")

Article II. Section 8: Representation on Departments and Divisions of the National Council

Delete the title, "Presiding Bishop" and substitute "President of the National Council."

Article II. Section 10: Fiscal Year. Delete.

ARTICLE III. Staff.

Delete the title, "Presiding Bishop" and substitute "President of the National Council."

Upon the completion of Mrs. Hills' report, Mrs. Hannah called for discussion from the floor. The following action was recorded:

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BY-LAWS, Continued--

Mrs. Penrose Hirst of Texas moved that Section 3-A in Article I be amended to read:

"This Committee shall serve throughout the triennium and at the following Triennial Meeting." Carried.

Mrs. Donald S. Frey of Chicago moved that the first sentence of Article I, Section 3-D be amended to read:

"At least one month. . ." (substituting one month for two weeks). Carried.

Mrs. Robert Ledig of Indianapolis moved that the following phrase be added at the end of Article I, Section 3-E:

"and the nominees have consented to serve"  
Carried.

Mrs. John H. Foster of the General Division moved that Section 5, Item 2, under "B. Vacancies" be amended to read:

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"In case of the inability of the Assistant Presiding Officer to serve, the General Division shall elect an Assistant Presiding Officer." Carried.

Mrs. Frank Rowley of West Virginia, presented the following motion, adding Paragraph D to Section 4,

Article I:

"That elections at the Triennial Meeting of the women of the Protestant Episcopal Church shall be placed first on the agenda of a morning session of that body."

This motion was lost, but with the assurance that note of this recommendation would be kept for future reference.

The By-Laws were adopted as amended.



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BISHOPS ELECTED

Mrs. Wedel sent word from the General Convention that The Reverend Edmund K. Sherrill was elected Bishop of Central Brazil, and The Reverend Benito Cabanban was elected Suffragan Bishop of The Philippines.

MICHIGAN WELCOMES TRIENNIAL

Mrs. Hannah read the following message from the Michigan delegation:

"The delegates from the Diocese of Michigan are delighted to learn of the action of the General Convention in accepting Bishop Emrich's invitation to Detroit in 1961, and they wish to extend their cordial and warm welcome to the 1961 Triennial Meeting in the name of all of the women of their diocese. S/ (Mrs. Frederick) NAN SPARROW, President."

UNITED THANK OFFERING COMMITTEE REPORT

Mrs. Richard Riley of Southern Ohio, Chairman of the United Thank Offering Committee, was called to report the Committee's action concerning the following resolution for the Establishment of a Commission to Study and Produce a Moving Picture relative to the work of the United Thank Offering:

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WHEREAS, The United Thank Offering of the women of the Protestant Episcopal Church in the United States of America has proven to be of greater assistance to the missionary program of the Church throughout each Triennial since it began; and

WHEREAS, We acknowledge the effectiveness of the motion picture as a medium of information; and

WHEREAS, The mission of the Church to the world is not only to proclaim but to understand and interpret the work of the Church;

NOW, THEREFORE, BE IT RESOLVED, That the General Division of Women's Work of the National Council appoint a commission to study the value of and to produce a motion picture in color, giving a comprehensive coverage of all phases of the work being carried on by the United Thank Offering at home and abroad to show the ever increasing need for greater participation by ALL church women, to the end that every Christian woman may know she is a partner in this great missionary program built solely on thanksgiving to God for gifts bestowed upon her.

Mrs. Riley said the cost of such a motion picture made this prohibitive, and the resolution had been rejected by the Committee. The report was accepted.

RESOLUTIONS BY TITLE

Mrs. Hannah called for resolutions by title:

1. Concerning the Name of Women's Work in a Diocese-- by Mrs. Roy French of Western New York; referred to the Committee of Reference.
2. Concerning Greetings to the World Council of the Girls' Friendly Society--referred to the Committee of Reference. (Later referred to the Courtesy Committee.)

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3. Regarding Information about Nominees to the General Division of Women's Work and the National Council-- by Mrs. Lowell Milligan of Western Massachusetts; referred to the Committee of Reference.
4. Regarding the Creation by National Council of a General Division of the Laity, referred to the Committee of Reference.

REPORT OF THE IN MEMORIAM COMMITTEE

Mrs. Hannah called for a report from the In Memoriam Committee. Mrs. Benjamin Young of Long Island reported for the Committee as follows:

GRACE LINDLEY

GRACE LINDLEY of the Diocese of New York, served on the Staff of the Woman's Auxiliary for seven years, starting in 1909, and in 1916 was appointed Executive Secretary, serving until she retired in 1940. She was called to a higher life in December 1955.

Under her guidance the work of the Woman's Auxiliary developed in breadth and depth and drew closer to its ideal of service to all the women of the Church. Her high qualities of mind and spirit were invaluable assets, and she was a continual source of inspiration to all associated with her.

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ELEANOR SILKMAN McCULLOH

ELEANOR SILKMAN McCULLOH of the Diocese of New York passed into the larger life in June 1956. In her life here she set an example of service and was a leader in the best sense, serving as Diocesan President of the Woman's Auxiliary for six years. In 1949 she was elected a member-at-large of the National Executive Board, serving six years on that Board, until 1955.

Always interested in education and work among young people, she gave much of her time to the development of the work of recruiting and training young women for service in the Church.

ANNE P. CHAMBERS

ANNE P. CHAMBERS, devoted member of the Woman's Auxiliary, was called to the higher life in 1957. She served the Church in many offices in her parish and in the Diocese of New Jersey. From 1937 to 1943 she was a member of the National Executive Board, serving as the Representative of the Second Province.

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GRACE EASTON SCOFIELD

GRACE EASTON SCOFIELD of the Diocese of Central New York, a devoted Church woman, was called to a higher life in May 1956.

She was active in her parish, diocese and the Province, and in 1949 became a member of the National Executive Board, serving as the Representative of the Second Province until 1953.

Motion was carried that this report be spread upon the minutes and copies sent to their relatives.

Mrs. Sherman made announcements.

Mrs. Otis made announcements.

The meeting adjourned at 12:43.

WEDNESDAY AFTERNOON, October 15

The Triennial Delegates met in group conferences on the subject, THE TRIENNIAL AND THE TRIENNIUM. The discussions were led by members of the General Division of Women's Work and a selected number of other women leaders. They were: Mrs. Robert M. Adams, Mrs. Shubael T. Beasley, Mrs. Milton C. Borman, Mrs. St. Elmo L. Coombs, Mrs. Lawrence Dorsey, Mrs. Winfred Douglas, Mrs. Robert H. Durham, Mrs. G. Russel Hargate, Mrs. Penrose Hirst, Mrs. Orrin F. Judd, Mrs. William E.

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Leidt, Mrs. Richard T. Loring, Mrs. B. Franklin Miller, Mrs. John A. Morson, Mrs. Harold R. Moulton, Mrs. M. E. Nellums, Mrs. John R. Newcomer, Mrs. Paul R. Palmer, Mrs. Paul F. Turner, and Mrs. Robert R. Vance.

THURSDAY MORNING, October 16

Mrs. Hannah convened the morning session at 9:40 a.m. Mrs. Francis O. Clarkson, a retiring member of the National Council, led the Triennial in singing "Dear Lord and Father of Mankind," and followed with prayers.

TRIENNIAL DAILY STAFF PRESENTED

Mrs. Hannah asked Mrs. G. Russel Hargate to present the members of the TRIENNIAL DAILY Staff. Mrs. Hargate presented the Chairman, Mrs. Clifford C. Cowin, who in turn introduced other members:

Mrs. O. B. Carr, Mrs. Llewellyn Powell, Mrs. Morrow Krum, Mrs. Fred C. Bond, Jr., and Mrs. R. M. McNeer.

MR. THEODORE EASTMAN

Mrs. Hannah presented Mr. Theodore Eastman, Executive Secretary of the Overseas Mission Society, who spoke on the work of the Society.

Mrs. Sherman read the minutes of the previous day.

Mrs. Otis gave the order of the day.

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RESOLUTION RE-DIRECTED

Mrs. Hannah announced that the resolution concerning a greeting to the World Council of the Girls' Friendly Society had been referred to the Courtesy Committee instead of the Reference Committee, as previously indicated.

DESIGNATION OF WOMEN'S WORK IN DIOCESE AND PARISH

The following resolutions concerning the designation of women's work in diocese and parish were presented to the Triennial Meeting by dioceses and referred to the Committee of Reference:

From the District of Alaska

WHEREAS, A change in the name "Woman's Auxiliary" is presently being considered by the Triennial Meeting of the Woman's Auxiliary to the National Council; and

WHEREAS, It is desirable to designate a simplified name specifically encompassing all women of the Protestant Episcopal Church in the United States of America; and

WHEREAS, Such designation should, in the interest of general usage, be brief;

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NOW, THEREFORE, BE IT RESOLVED, That "Episcopal Churchwomen, Diocese of \_\_\_\_\_" be recommended as the suggested designation for the women of a Diocese. A suggested name for women's work in the parish would be "Women of \_\_\_\_\_ Church."

From the Diocese of South Florida

WHEREAS, This organization is no longer Auxiliary to the National Council; and

WHEREAS, It is known that the Women of the Church prefer a more suitable name than Woman's Auxiliary; and

WHEREAS, The same designation at the Diocesan and Parish level should be uniform;

NOW, THEREFORE, BE IT RESOLVED, That this Triennial Meeting here assembled recommends the name of EPISCOPAL CHURCHWOMEN.

From the Diocese of New York

WHEREAS, The National Council at its meeting held April 22-24, 1958, authorized a General Division of Women's Work of the National Council in place of the National Executive Board of the Woman's Auxiliary" for its women's work; and



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WHEREAS, Delegates are discussing in this Triennial Meeting a new name to be used by dioceses and missionary districts;

BE IT RESOLVED, That with the object of unity of women's work in parishes; between parishes and Diocesan Boards; and in the work of all the women in the Church, that delegations will recommend to their Dioceses the name "Associated Women of the Episcopal Church." A suggested name for women's work in the parish would be "Associated Women of \_\_\_\_\_ Church."

By Mrs. Roy French of Western New York

BE IT RESOLVED, That the women of a Diocese be called the Episcopal Church Women of the Diocese of \_\_\_\_\_.

From the Diocese of Quincy

BE IT RESOLVED, That the Diocesan Executive group on women's work be designated as Women's Executive Board of The Episcopal Church in the Diocese of \_\_\_\_\_, and a suggested name for Women's work in the parish would be "The Women of \_\_\_\_\_ Episcopal Church."

IN LIEU OF ANY OF THESE, THE COMMITTEE OF REFERENCE PRESENTED THE FOLLOWING:

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RESOLUTION  
Regarding

THE DESIGNATION OF WOMEN'S WORK IN DIOCESE AND PARISH\*

WHEREAS, A change in the name, "Woman's Auxiliary," is presently being considered by the Triennial Meeting of the Woman's Auxiliary; and

WHEREAS, It is desirable to designate a simplified name specifically encompassing all women of the Protestant Episcopal Church; and

WHEREAS, Such designation should, in the interest of general usage, be brief;

NOW, THEREFORE, BE IT RESOLVED, That the Triennial Meeting recommend as the suggested designation for the women of a diocese, "Episcopal Churchwomen, Diocese of \_\_\_\_\_." The diocesan executive board on women's work might be designated as a "Division of Women's Work of the Diocese." A suggested name in parishes might be "The Women of \_\_\_\_\_ Church."

(\*This resolution was ultimately adopted as presented.)

Mrs. Richard Comegys of Delaware moved that the designation in dioceses be amended to read, "The Women of the Protestant Episcopal Church." Speaking to the amendment was Miss Lillie Jason of Puerto Rico. The motion was lost.

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Mrs. Hill of Cuba moved that the last sentence read:  
"A suggested name in parishes might be 'Episcopal Churchwomen  
of \_\_\_\_\_ Church.'"

Mrs. Keiter of Oregon proposed an amendment to the  
amendment to read, "Women of \_\_\_\_\_ Episcopal Church."  
This amendment was carried.

Miss Jean Adams of New Hampshire presented a motion  
that this sentence read, "Episcopal Churchwomen of \_\_\_\_\_  
Parish."

Speaking to the amendment were: Mrs. George Goss of  
Honolulu, Miss Eleanor Clancy of Cuba, Mrs. William E.  
Leidt of New York, and Mrs. Albert Patterson of Western  
New York.

Mrs. Frederick Sparrow of Michigan moved an amendment  
to read, "Episcopal Women of \_\_\_\_\_ Church." Speaking  
to the amendment were: Mrs. Allan Hall of Alaska, Mrs. John  
Lawton of Central New York, Mrs. Douglas Elliott of Oregon,  
Mrs. Leo Borah of Washington, Mrs. Harvie Manss of Central  
New York, Mrs. Richard Cohoon of Rochester, Mrs. Burton  
Osborne of Salina, Mrs. Shaw McDaniel of Arizona, Mrs. Edna  
Dungan of Nevada. The amendment was lost.

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Motion came from Miss Mary Johns of Eastern Oregon to amend this sentence to read, "The Women of the Protestant Episcopal Church of \_\_\_\_\_." Speaking to the amendment were the Mesdames Mosier of Oklahoma, Haglin of Minnesota, Morgan of New Mexico, Foster of the General Division of Women's Work, Burgess of Western Massachusetts, Hill of Cuba, Young of Long Island, Robinson of North Carolina, Miss Mary Johns of Eastern Oregon, the Mesdames Cohoon of Rochester, Lowe of Los Angeles, Hills of North Dakota, Higley of Central New York, Bailey of Atlanta, Sorg of California, Osborne of Salina, Myers of Northern Indiana, Patterson of Western New York, Crittenden of Erie, and Thompson of Los Angeles. The amendment was lost.

Mrs. William Black of South Florida moved that "Episcopal Churchwomen" be used on all levels from diocese to parish and that the remainder of the last paragraph be struck. Mrs. Leidt of New York spoke.

RULES OF ORDER SUSPENDED

Miss Edith Bradley of Massachusetts moved that the Rules of Order be suspended to allow Dr. Pollard to speak. Motion carried.

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ATOMIC REACTOR FOR ST. PAUL'S UNIVERSITY, TOKYO

The Reverend Dr. William G. Pollard addressed the Triennial Meeting on the subject of the atomic reactor being given to St. Paul's University, Tokyo, Japan, as authorized by the General Convention. Dr. Pollard invited the women to join in contributions for this gift.

DESIGNATION OF WOMEN'S WORK, Continued--

Speakers to the amendment proposed by Mrs. Black of South Florida were: Mrs. Burton W. Osborne of Salina, Miss Vivian Novak, a member of the General Division, Mrs. Edward McKeen of Maine, Mrs. Cyrus Higley of Central New York, Mrs. Gurney Williams of New York, Mrs. G. Russel Hargate, a member of the General Division, Mrs. William Rosevear of East Carolina, Mrs. Allan Hall of Alaska, Mrs. Fletcher Booker of Bethlehem.

Mrs. William N. McDonald of New York proposed an amendment to the amendment: "That the Triennial Meeting recommend for a suggested designation of a diocese, 'Associated Women of the Episcopal Church.'"

Mrs. Waldo Ker of Vermont proposed an amendment to the amendment of the amendment: "'The women of the Protestant

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Episcopal Church of the Diocese of \_\_\_\_\_.' The Diocesan Executive Board could be the 'Executive Board of the Women of the Protestant Episcopal Church in the Diocese of \_\_\_\_\_.' It is further recommended that parishes adapt the above pattern to fit local needs."

Mrs. Robert Pence of Arizona spoke.

Mrs. William McQueen of Alabama moved that the New York amendment be laid on the table.

Mrs. Robert Ledig of Indianapolis moved the previous question on all pending questions. Carried.

The New York amendment was lost.

The South Florida amendment was lost.

The resolution regarding the Designation of Women's Work in Diocese and Parish was adopted as presented by the Committee of Reference.

Mrs. Sherman made announcements.

Miss Jean Adams of New Hampshire spoke about Miss Carman Wolff's appointment to the Department of Christian Education. Mrs. Hill of Cuba translated in Spanish.

Mrs. Cullen McCoy of Southern Virginia suggested that the resolution passed regarding the Designation of Women's Work in Diocese and Parish be translated in Spanish, and Mrs. Hill translated.

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Mrs. Otis, Chairman of Dispatch of Business, announced that Mrs. Herbert Brown of Albany would replace Mrs. Howard Cammack as Chairman of Hall and Literature.

The meeting recessed at 12:32 p.m.

THURSDAY AFTERNOON, October 16

Mrs. John H. Foster, Assistant Presiding Officer, convened the meeting at 2:35. The Triennial sang the first two stanzas of THE CHURCH'S ONE FOUNDATION.

Mrs. Foster spoke briefly to the Triennial Meeting before presenting The Right Reverend Chilton Powell, Bishop of Oklahoma, who addressed the Triennial on the subject, THE PARISH FAMILY.

REPORT OF THE COMMITTEE OF REFERENCE

Mrs. Higley was called to report further for the Committee of Reference. She presented the following resolutions:

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The Resolution of the District of Arizona, which was  
adopted as presented:

UNITY OF NAME

WHEREAS, In the vernacular, we have a product to  
promote; and

WHEREAS, Man has developed the fields of Advertising  
and Public Relations as effective sales stimulants; and

WHEREAS, Repetition has proved to be one of the  
most compelling tools of Advertising and Public Relations;  
and furthermore

WHEREAS, There is great strength in unity of name,  
strength for the whole and strength for the individual  
branch;

THEREFORE, BE IT RESOLVED, That this Triennial  
Meeting recommend to all the dioceses and missionary  
districts that they make every effort to adopt the name  
selected at this Triennial Meeting.

The Resolution of the Diocese of Southern Ohio, which  
was adopted as presented:

THE PRESENTATION OF AN ATOMIC REACTOR  
TO ST. PAUL'S UNIVERSITY, TOKYO, JAPAN  
BY THE 59TH GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH  
THE RESOLUTION HAVING BEEN PASSED BY BOTH THE HOUSE OF BISHOPS  
AND THE HOUSE OF DEPUTIES



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WHEREAS, The Triennial Meeting of the women of the Episcopal Church notes with deep interest and gratitude the action of the House of Bishops and the House of Deputies of the 59th General Convention in resolving to provide St. Paul's University, Tokyo, Japan, with an atomic reactor for the relief of human suffering and disease; and

WHEREAS, An amendment to the aforesaid resolution provides for the opportunity and privilege personally to contribute to the cost of this project by individual members of the 59th General Convention;

THEREFORE, BE IT RESOLVED, That this 29th Triennial Meeting express the desire of its members to join the members of the House of Bishops and House of Clerical and Lay deputies in personally contributing toward the cost of this proposed gift.

In place of the following resolution on Devotional Life presented by the Diocese of Western New York:

"WHEREAS, There now exists above the Diocesan level no organization for coordinating the work of the Devotional Life Chairmen in the various Dioceses and Missionary Districts, nor for providing working materials or training; and

"WHEREAS, The Devotional Life is indispensable in the functioning of every phase of our life and work; and

"WHEREAS, Each Diocesan and Missionary District Devotional Life Chairman has dedicated herself to work for which she is often not specifically trained;

"THEREFORE, BE IT RESOLVED, That the General Division of Women's Work of the National Council shall appoint a Committee of qualified women whose duty it shall be to encourage, assist and coordinate the Devotional Life activities at the Diocesan and Missionary District level."

The Committee of Reference offered a resolution on:

THE WORK OF DEVOTIONAL LIFE CHAIRMEN

WHEREAS, The Bishops' Statement from the Lambeth Conference, 1958, re-emphasized the primary place of Worship in all our activities; and

WHEREAS, The work of Devotional Life Chairmen is directed and inspired by our Bishops and Clergy who, however, should not be burdened with detailed program planning; and

WHEREAS, Little provision is made nationally for working materials or training for leaders; and

WHEREAS, Each Devotional Life Chairman has dedicated herself to work for which she is often not specifically trained;

THEREFORE, BE IT RESOLVED, That the Triennial Meeting urge the General Division of Women's Work of the

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National Council to include more recommended material and advice for leaders of devotional life in the Program for the Adults of the Church.

Mrs. Albert Patterson of Western New York spoke to the resolution.

Mrs. Theodore Cox of West Virginia proposed the following amendment:

"THEREFORE, BE IT RESOLVED, That the Triennial Meeting urge the General Division of Women's Work of the National Council to appoint a committee to expedite communication concerning recommended materials and advice between the General Division of Women's Work and the leaders of devotional life in the program for the adults of the Church."

The amendment was lost by a show of hands.

The resolution was adopted as presented.

The resolution of the Diocese of Milwaukee concerning:

#### INTEREST IN CHURCHFOLK IN MILITARY SERVICE

WHEREAS, The Presiding Bishop has urged strengthening our concern for men and women of the Church in the military services; and

WHEREAS, These churchfolk are separated from their parish families at a time when they most need our loving concern;

THEREFORE, BE IT RESOLVED, That the women of the Church have as one of their paramount interests the strengthening of the bonds between their parishes or missions and their men and women in the Armed Services through prayer, personal letters, and parish newsletters, frequently and regularly; "

Mrs. Milton Borman of Milwaukee spoke to the resolution.

Mrs. Edward Heffner of the General Division proposed the following amendment:

"BE IT FURTHER RESOLVED, That women of parishes and missions near military installations make it their concern to foster the church life of Episcopalians residing therein."

Miss Eleanor Clancy of Cuba spoke to the amendment.

Miss Ruth Robatham of Alaska spoke to the amendment.

The amendment was adopted.

The Resolution was adopted as amended.

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INFORMATION ABOUT NOMINEES  
TO THE  
GENERAL DIVISION OF WOMEN'S WORK  
AND THE  
NATIONAL COUNCIL

Mrs. Higley reported that the following resolution, presented by the Diocese of Western Massachusetts, had been rejected:

"WHEREAS, Delegates to the Triennial of the Woman's Auxiliary, meeting in Miami Beach, seemed confused about ways of disseminating information regarding nominees to the General Division of Women's Work and the National Council; and

"WHEREAS, All delegates and all nominees are deeply desirous of being fair to each other and of finding for these high positions wise and dedicated leaders;

"BE IT RESOLVED, That the General Division of Women's Work be requested to select a committee to formulate a definite policy regarding the dissemination of information about nominees, and that a policy, consistent with the ideals of the Church, which shall be formulated by this committee, be made known to all diocesan organizations of the women of the Church at least six months before the next Triennial."

The Committee was of the opinion that the recommendation contained in this resolution is an administrative detail best handled by a suggestion to the General Division.

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THE CREATION BY NATIONAL COUNCIL  
OF A  
GENERAL DIVISION OF THE LAITY

Mrs. Higley reported that the following resolution was rejected:

WHEREAS, Unity in the program of the Church is of paramount importance;

NOW, THEREFORE, BE IT RESOLVED, That the 1958 Triennial Meeting request the National Council to create a General Division of the Laity in which men and women can cooperate to the fullest extent in the preparation and promotion of a program for adults, and that there be within this General Division the present Executive Director of the General Division of Laymen's Work, and the Executive Director of the General Division of Women's Work, and Executive Groups made up of those persons now designated as the General Division of Laymen's Work and the General

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Division of Women's Work who shall be responsible for planning for functions specifically for men and for women.

Signed: DOROTHY MAE DOWNING, Colorado  
OLIVE E. WHITE, Los Angeles  
MARY ANN McCOY, Southern Virginia  
MARION HARDY, Vermont  
CLEMENCE BLOOMFIELD, Lexington  
PEARL M. FRENCH, Western New York  
JESSIE YOUNG, Long Island  
MARY WANDSCHNEIDER, Milwaukee  
RUTH L. MOULTON, General Division  
of Women's Work

The Committee rejected this resolution because it believed that the creation of a new division must come from General Convention. Accepted.

#### RACE RELATIONS

Mrs. Higley presented a resolution "Endorsing the House of Bishops' Resolution on Race Relations" as a substitution for the following resolution presented by the Diocese of New Hampshire:

"The following is a resolution proposed by the Eaton Center Conference for adoption by the General Convention and the Triennial Meeting of the Woman's Auxiliary:

"WHEREAS, Recent tragic developments have created tensions both in the nation at large and within the Body of Christ; and

"WHEREAS, We, members of the Episcopal Church, knowing that when one member suffers the whole body suffers, and being moved to compassion for those Christians of every race and nation who bear the burden of discrimination or the guilt of inflicting discrimination on their fellow men;

"THEREFORE, BE IT RESOLVED, By the Triennial Meeting of the Woman's Auxiliary concurring,

"That in this time of world crisis and domestic conflict we turn anew to the Gospel of our Lord and Saviour Jesus Christ, seeking the forgiveness and assurance it offers to each penitent sinner.

"We know that the Gospel for all men is neither validated nor invalidated by any differences of constitutional interpretation by the citizens of our nation. Variances in understanding of the law are transcended by the supreme law of love which Christ has revealed. In Him we are united as one body. In His Body, the Church, all members are fitly joined together in mutual dependence and in individual freedom, and in His Body discrimination on the basis of race or nationality is an abomination.

"We call on all our fellow Churchmen to work actively to eliminate all occasion of discrimination in our congregations and in our common life. We affirm with our Christian brothers of other communion that it is a failure of Christian love to deny any person the right of equal opportunities in education, housing, employment, and public accommodations, by reason of race.

"We affirm our moral support of those ministers and laymen who labor in areas of misunderstanding and tension, that they may confidently proclaim the Gospel of freedom in Christ, and we encourage all Church members to work actively for the achievement of justice in the social structures of their communities.



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"In His Church, Christ has given us a means of reconciliation in Baptism, and a means of communication in the Holy Communion. We urge all congregations to take up joyfully the mission of the Church, and use these means of grace for all men without regard to race. Those who through Baptism are one body with Christ and each other, and who kneel together to receive His Body and Blood, may better stand together in forgiving love.

"Let us pray for one another, that God may grant us His grace to this end."

SUBSTITUTE RESOLUTION

Endorsing  
The House of Bishops' Resolution on Race Relations

"WHEREAS, The women of the Church, recognizing that they have a special responsibility to foster in their families attitudes of mutual respect and Christian regard for people of every race;

"NOW, THEREFORE, BE IT RESOLVED, That the Triennial Meeting of 1958 endorse and support the Resolution on Race Relations passed by the House of Bishops.

"BE IT FURTHER RESOLVED, That a copy of this resolution be sent to each House of the General Convention."

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The Resolution on Race Relations  
Adopted by the House of Bishops

"WHEREAS, Holy Scripture teaches that God created men in His likeness and image and sent His Son, that in Him all mankind might find essential unity; and

"WHEREAS, The perversity of human nature is sowing the seeds of racial conflict and tension throughout the world; and

"WHEREAS, The Church's task in such conflict is to reconcile man to man and race to race, through the healing and redeeming power of Jesus Christ; and

"WHEREAS, The difficulty of applying the Christian Principle of Brotherhood in specific situations is continuing to divide sincere Christians and to arouse our compassion for all who are especially involved, be it

"Resolved, that we call upon:

1. Our families to foster a Christian understanding of race relations and to lead their children into such Christian attitudes as will prevent prejudice and promote mutual trust;

2. Our congregations to plan and carry forth such programs of prayer and study as will create, maintain and strengthen the lines of communication between all races;

3. Our Church and civil leaders to direct their people beyond the easy standards of local expediency and to provide such creative and positive leadership as will establish that society in which every race will have the freedom to enjoy, without discrimination and without separation, all opportunities in education, housing, employment, public accommodations and all other aspects of Church and civil life;

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4. And our people to implement loyally and effectively the Lambeth Trilateral of 'Mutual understanding, calm reason, and constant prayer,' through which our Heavenly Father will grant us that peace and righteousness which He alone can give."

Mrs. William McQueen of Alabama moved that the resolution lay on the table. Motion was defeated.

The resolution "Endorsing the House of Bishops' Resolution on Race Relations" was adopted as presented.

Mrs. L. E. Moser of Atlanta moved that a communication be sent to the House of Deputies and the House of Bishops informing them of the action taken by the Triennial regarding the change of name for women's work. Motion was carried. It was suggested that someone might speak to the two Houses explaining this action, but it was felt that the schedules of the two Houses was already too full.

Mrs. Garland Sydnor of Virginia moved that a copy of the resolution "Endorsing the House of Bishops' Resolution on Race Relations" be sent to the two Houses at once. It was pointed out that this is contained in the resolution.

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REPORT OF THE COURTESY COMMITTEE

Mrs. D. C. Sivalls, Chairman, was called to report for the Committee on Courtesy and Appreciation. She presented the following statement, which was adopted:

GREETINGS TO THE WOMEN OF THE NIPPON SEIKOKWAI

The Triennial Meeting of the women of the Protestant Episcopal Church in the United States of America appreciates the presence of your fraternal delegate, Mrs. Masatoshi Matsushita, in our midst.

Mrs. Matsushita's gracious dignity and charm, her spirit of warm friendliness, has endeared her to us all and made us wish that we might arrange more such ways to know personally more women of the Nippon Seikokwai.

We ask that she convey to her Church Women our love and the gratitude we feel for the courageous witness our Japanese Sister Church has made and our prayers that this witness grow and be constantly guided by the Holy Spirit.

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Mrs. Sivalls then presented the following statement, which was adopted:

GREETINGS  
TO  
THE WOMEN OF THE CHURCH IN JERUSALEM

The Triennial Meeting of the women of the Protestant Episcopal Church in the United States of America sends warm greetings to the women of the Church in Jerusalem.

We are honored to have with us His Grace, the Archbishop in Jerusalem, and Mrs. MacInnes, and note with gladness of heart the many accomplishments your organization has made under such difficult conditions.

Our sympathy goes out to you as you are compelled to witness such constant strife in areas which the outside world would hope might some day be the scene of our Lord's peace.

Copies of the statements will be sent to Mrs. Matsushita and Mrs. MacInnes.

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JOINT COMMISSION ON ALCOHOLISM

The Right Reverend Clarence Alfred Cole, Bishop of Upper South Carolina and Chairman of the Joint Commission on Alcoholism, spoke to the Triennial Meeting. He also thanked the women, as the Chairman of the Board of Voorhees Junior College, Denmark, South Carolina, for the grant to the College from the United Thank Offering.

APPRECIATION FOR PUBLICITY COMMITTEE

Mrs. Sherman expressed gratitude for the work of Mrs. James Brumby and her co-worker, Mrs. Richard L. Poor, who arranged the excellent press coverage.

Mrs. Bailey made announcements for Dispatch of Business.

Mrs. Foster adjourned the meeting at 4:15.

FRIDAY MORNING, October 17

Mrs. Hannah, the Presiding Officer, called the closing meeting to order at 9:35 a.m. Miss Annette Geiger of Central New York gave the opening meditation and prayers. The Triennial joined in singing the hymn, "O God, our help in ages past."

BISHOP AND MRS. LICHTENBERGER GREET TRIENNIAL

Bishop Lichtenberger spoke briefly to the women. He said that he "had no doubt whatsoever about the support of the women of the Church."

Mrs. Lichtenberger also expressed her appreciation for the message sent to her from the Triennial Meeting.

GENERAL DIVISION OF WOMEN'S WORK

Mrs. Hannah introduced Mrs. Paul F. Turner of Delaware, the newly-elected Chairman of the General Division of Women's Work, who presented the members of the General Division for 1958-61:

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REPORT OF THE GENERAL DIVISION OF WOMEN'S WORK  
1958-1961

Members-at-Large:

MRS. WINFRED DOUGLAS, Colorado  
MRS. ROBERT H. DURHAM, Michigan  
MRS. JOHN H. FOSTER, West Texas  
MRS. EVERETTE HALL, South Carolina  
MRS. EDWARD A. HEFFNER, Salina  
MRS. ORRIN F. JUDD, Newark  
MRS. ERNEST E. RUCKER, Southwestern Virginia  
MRS. HAROLD SORG, California

Provincial Representatives:

I. MRS. RICHARD T. LORING, Massachusetts (Vice Chairman)  
II. MRS. ROBERT H. HOWE, Western New York  
III. MRS. PAUL F. TURNER, Delaware (Chairman)  
IV. MRS. M. E. NELLUMS, Tennessee  
V. MRS. E. T. ROWLAND, Chicago  
VI. MRS. ROBERT M. ADAMS, Minnesota (Secretary)  
\*VII. MRS. WILLIAM C. HOGIN, West Missouri  
VIII. MRS. JOHN R. NEWCOMER, Arizona

Cooperating Agencies' Representatives:

MRS. WILLIAM A. ATKINS (Colorado), Girls' Friendly Society  
\*MRS. JAMES LYLE CASSIDY (Chicago), Daughters of the King  
MISS VIVIAN NOVAK (Long Island), Church Periodical Club  
\*MRS. DONALD W. PIERPONT (Connecticut), Episcopal Service  
for Youth

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\*Absent

Mrs. Sherman read the minutes of the previous day.

Mrs. Otis gave the order of the day.



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REPORT OF THE COMMITTEE OF REFERENCE

Mrs. Higley, Chairman of the Committee of Reference,  
presented the final report of the Committee:

A RESOLUTION  
ENDORISING THE MEMORIAL  
PRESENTED TO THE GENERAL CONVENTION  
BY THE HISTORIOGRAPHER  
OF THE PROTESTANT EPISCOPAL CHURCH

WHEREAS, A memorial concerning the funds needed  
to maintain Church Historical Society Archives was presented  
by the Historiographer of the Protestant Episcopal Church  
to the General Convention of 1958; and

WHEREAS, The women of the Episcopal Church have a  
deep concern for preserving the historical records and  
documents of the Protestant Episcopal Church;

THEREFORE, BE IT RESOLVED, That the Triennial  
Meeting of 1958 goes on record as unqualifiedly in favour  
of this memorial; and

BE IT FURTHER RESOLVED, That a copy of this  
resolution be sent to each House of the General Convention.

The resolution was adopted as presented.

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RESOLUTION

ENDORSING THE PLAN FOR  
LIMITED INTERCOMMUNION WITH THE CHURCH OF SOUTH INDIA

WHEREAS, The General Convention of 1958 has approved wholeheartedly the plan for limited intercommunion with the Church of South India to the degree already approved by five of our sister Anglican churches and endorsed by the Lambeth Conference of 1958;

THEREFORE, BE IT RESOLVED, That the Triennial Meeting of the women of the Church go on record as enthusiastically supporting the action of the General Convention.

Mrs. Richard T. Loring, a member of the General Division of Women's Work, spoke to the resolution. She proposed an amendment: "that the word, 'wholeheartedly,' be struck from the first sentence, and the word following, 'the,' be changed to 'a.' The first sentence would then read:

"WHEREAS, The General Convention of 1958 has approved a plan for limited intercommunion. . . ."

Mrs. William Brownell of California spoke to the amendment.

Mrs. Willis M. Rosenthal of Oregon spoke to the amendment.

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Mrs. Manning Howell of Iowa spoke to the amendment.

The motion for the amendment was carried.

The resolution was adopted as amended.

REPORT OF THE CREDENTIALS COMMITTEE

Mrs. James G. Bartley, Chairman of the Credentials Committee, presented the final report of the Committee:

<u>Accredited Delegates</u>	505
<u>General Division Members, not Delegates or Triennial Officers</u>	18
<u>Provincial Presidents, not Delegates or General Division members</u>	6
<u>The Presiding Officer, (a member of the General Division)</u>	1
<u>The Assistant Presiding Officer, (a member of the General Division)</u>	<u>1</u>
<u>Total Voting Strength</u>	<u>531</u>
<u>Alternates</u>	88
<u>Women Members of National Council</u>	4
<u>Staff</u>	5
<u>Number of Dioceses and Missionary Districts Represented</u>	101
<u>Number of Dioceses and Missionary Districts with Full Representation</u>	88

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Number of Visitors 2,702

Total Number of Women Registered 3,329

REPORT OF THE COURTESY COMMITTEE

Mrs. D. C. Sivalls, Chairman of the Committee on Courtesy and Appreciation, presented the final report of the Committee:

GREETINGS TO

THE WORLD COUNCIL OF THE GIRLS' FRIENDLY SOCIETY  
MEETING IN AUSTRALIA APRIL 18 THROUGH APRIL 21, 1959

The Twenty-ninth Triennial Meeting of the women of the Protestant Episcopal Church in the United States of America, meeting in Miami Beach, Florida, October 5, through October 17, send heartfelt greetings to the third session of the World Council of the Girls' Friendly Society. The women of the Church realize and appreciate the importance of the work of the Girls' Friendly Society in furthering the Church's program throughout the world.

May your meeting be inspiring and a means of developing future Christian leadership among the peoples of the world.

October 17

COURTESY REPORT, Continued--

APPRECIATION TO HOST DIOCESE AND TRIENNIAL PLANNERS

All the warmth and graciousness of traditional southern hospitality seems to have reached the epitome of perfection in the way the Diocese of South Florida has welcomed and entertained the 59th General Convention and the 29th Triennial Meeting.

When we think of an entire Diocese working together for more than a year for our pleasure and comfort, their corporate offering toward creating ONE FAMILY IN CHRIST humbles us. The infinite number of unsung, unnamed, unthanked people that have served so gladly to create a spirit of oneness among us makes us aware that service in itself is the complete end, when it is seen as a glorious way to draw us all closer together in faith, love and the Church's mission to the world.

To the Bishop of the Host Diocese, The Right Reverend Henry I. Louttit.

The Right Reverend William F. Moses, Suffragan Bishop of South Florida and Convention Chairman.

Brigadier General Louis B. Rock, U.S.M.C., Rtd., Chairman of General Arrangements Committee.

Mr. Lewis E. Cooke, Convention Manager.

October 1 Mrs. William E. Black, President of the Woman's  
Auxiliary of the Diocese of South Florida.

Mrs. William C. Williams, General Chairman for  
the Triennial Meeting.

And their associates.

To those persons also responsible for the organiza-  
tion and program of the Triennial Meeting:

The Presiding Officer.

The Assistant Presiding Officer.

The Executive Director and  
Members of the General Division of Women's Work.

The Parliamentarian.

The four representatives of the women of the  
Church on the National Council.

And all committees.

The Very Reverend John B. Coburn.

Mr. A. Denis Baly.

The Right Reverend Chilton Powell.

And other guest speakers.

The Department of Promotion and its various  
channels, including the editors of the GENERAL  
CONVENTION-TRIENNIAL DAILY; the local press,  
and the Radio and Television Division.

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In an effort to express gratitude to those who have made this Twenty-Ninth Triennial Meeting so meaningful and inspirational, we realize that we have omitted many names, but our gratitude is no less sincere because of any omissions.

As we end this 29th Triennial Meeting, as members of HIS WITNESSING COMMUNITY we have truly been drawn together as ONE FAMILY IN CHRIST.

The Report of the Committee was accepted.

APPRECIATION TO LOCAL COMMITTEES

Mrs. Hannah graciously thanked the local chairmen and their committees. The Chairmen stood for applause as their names were called:

Mrs. W. C. Williams, Miss Mildred F. Smith, Mrs. Robert McKey, Mrs. A. T. Ewell, Mrs. B. J. Isherwood, Mrs. Robert A. Burton, Jr., Mrs. Roger N. Terrell, Mrs. Charles A. Mills, Mrs. Winston W. Wynne, Mrs. H. T. Merrill, Mrs. James R. Brumby, Mrs. Richard L. Poor, Mrs. L. J. McCaffrey, Mrs. Stuart Tayer, Mrs. R. E. Rutledge, Mrs. J. G. Bartley, and Mrs. Buist Chitty.

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TRIENNIAL COMMITTEE ON HOSPITALITY

Mrs. Foster spoke to the Triennial, giving a report of the Triennial Committee on Hospitality.

APPRECIATION TO PLATFORM PERSONNEL

Mrs. Hannah thanked the platform personnel: Mrs. Sherman, Miss Conrad, Mrs. Otis, Mrs. Bailey, Mrs. Kenway, Mrs. Cammack, Mrs. Brown, Miss Gibbons, and Mrs. Wellington.

DISPATCH OF BUSINESS REPORT

Mrs. Otis reported that there were 204 Pages for the Meeting. She also read the list of Floortellers and Timekeepers.

Announcement was also made that eighty (80) local churchwomen served in daily shifts of two hours in the Triennial Press Room.

APPRECIATION FOR HOSPITALITY

Miss Claire Ogden thanked the Triennial for the "wonderful hospitality" to the missionaries.



October 17

APPRECIATION TO MRS. HANNAH

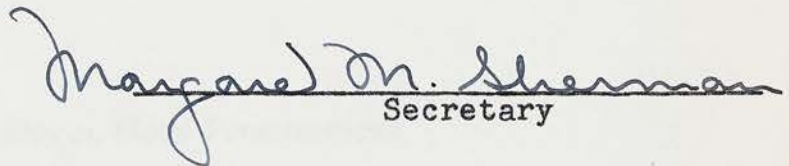
Mrs. Cullen M. McCoy of Southern Virginia expressed deep appreciation on behalf of the Triennial for Mrs. Hannah's leadership. Mrs. Hannah received a standing ovation.

Mrs. Sherman made announcements.

Mrs. Hannah led the Triennial in singing "Now Thank We All Our God" and closing prayers.

The meeting adjourned at 10:45 a.m., whereupon the delegates proceeded to the Hotel Deauville for the reading of the Bishops' Pastoral Letter.

Respectfully submitted,

  
Secretary

*The Triennial Meeting*  
OF THE WOMAN'S AUXILIARY

PROGRAM

The Grand Ballroom, Hotel Fontainebleau  
Miami Beach, Florida • October 5-17, 1958

## One Family In Christ

*You are all one in Christ Jesus. GALATIANS 3:28  
For as in one body we have many members, and  
all the members do not have the same function,  
so we, though many, are one body in  
Christ, and individually members  
one of another. ROMANS 12:4-5*



## Triennial Meeting • The Woman's Auxiliary

### PROGRAM

*All business sessions will be held in the Grand Ballroom, Hotel Fontainebleau. Unless otherwise indicated, morning meetings will close not later than 12:30; afternoon meetings not later than 4:30.*

#### Sunday, October 5

8:00 P. M. OPENING SERVICE of the General Convention  
*Exhibition Hall*

#### Monday, October 6

7:30 A. M. HOLY COMMUNION for the Triennial Meeting  
*Grand Ballroom, Hotel Fontainebleau*

10:30 OPENING SESSION of the Triennial Meeting  
Mrs. William H. Hannah, *presiding*  
Welcome to the Triennial Meeting  
Mrs. William E. Black  
Response Mrs. Clifford Catlin  
Roll Call  
Presentation of the Program  
Mrs. St. Elmo L. Coombs  
Miss Avis E. Harvey

2:30 P. M. BUSINESS SESSION  
Meditation: One Family in Christ  
The Very Rev. John B. Coburn  
Triennial Report Mrs. Arthur M. Sherman  
Introduction of Missionaries Mrs. John H. Foster

8:00-10:00 RECEPTION *Exhibition Hall*

#### Tuesday, October 7

7:30 A. M. HOLY COMMUNION in Miami and Miami Beach churches  
and hotel chapels

10:00 JOINT SESSION of the General Convention  
The Triennial Meeting attending *Deauville Hotel*

- 2:30 P. M. BUSINESS SESSION  
Meditation: One Family in Christ Dean Coburn  
Report of the Nominating Committee  
8:00 Home Department Mass Meeting *Deauville Hotel*

Wednesday, October 8

- 7:30 A. M. HOLY COMMUNION in Miami and Miami Beach churches  
and hotel chapels  
10:00 SECOND JOINT SESSION of the General Convention  
The Triennial Meeting attending *Deauville Hotel*  
2:30 P. M. BUSINESS SESSION  
Meditation: One Family in Christ Dean Coburn  
Meet the United Thank Offering Budget  
Introduced by Mrs. Orrin F. Judd

Thursday, October 9

- 7:30 A. M. HOLY COMMUNION in Miami and Miami Beach churches  
and hotel chapels  
10:00 THIRD JOINT SESSION of the General Convention  
The Triennial Meeting attending *Deauville Hotel*  
2:30 P. M. BUSINESS SESSION  
Meditation: One Family in Christ Dean Coburn  
7:00 DINNER MEETINGS of National Council Departments

Friday, October 10

- 7:30 A. M. CORPORATE COMMUNION of the Women of the Church  
and Presentation of the United Thank Offering  
*Exhibition Hall*  
11:00 Informal get-together of officers *Fontainebleau Hotel*

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- 2:30 P. M. BUSINESS SESSION  
Meditation: One Family in Christ Dean Coburn  
Election of Members-at-Large of the General Division of  
Women's Work  
Election of Nominees to the General Convention of  
Women Members of the National Council  
Glimpses of the Mission Field  
Presented by Women Missionaries

*In order to complete elections, this session may  
continue beyond 4:30.*

- 8:00 Overseas Missionary Mass Meeting *Deauville Hotel*  
Announcement of the United Thank Offering

Saturday, October 11

- 7:30 A. M. HOLY COMMUNION in Miami and Miami Beach churches  
and hotel chapels  
9:30 Provincial Meetings *Places to be announced*

*Afternoon and Evening Free*

Sunday, October 12

- 7:30 A. M. HOLY COMMUNION in Miami and Miami Beach churches  
9:00 HOLY COMMUNION *Deauville Hotel*  
11:00 MORNING PRAYER *Deauville Hotel*  
8:00 P. M. Ecumenical Relations Mass Meeting *Deauville Hotel*

Monday, October 13

- 7:30 A. M. HOLY COMMUNION in Miami and Miami Beach churches  
and hotel chapels  
9:30 BUSINESS SESSION  
Address: The Ministry of the Laity A. Denis Baly

3

2:30 P. M. GROUP CONFERENCES  
*Rooms in the Fontainebleau to be announced*

7:00 PROVINCIAL DINNERS

Tuesday, October 14

7:30 A. M. HOLY COMMUNION in Miami and Miami Beach churches  
and hotel chapels

9:30 BUSINESS SESSION  
Report of the United Thank Offering Committee

2:30 P. M. GROUP CONFERENCES

7:00 BANQUET honoring Bishop and Mrs. Sherrill  
*Exhibition Hall*

Wednesday, October 15

7:30 A. M. HOLY COMMUNION in Miami and Miami Beach churches  
and hotel chapels

9:30 BUSINESS SESSION

2:30 P. M. GROUP CONFERENCES

Thursday, October 16

7:30 A. M. HOLY COMMUNION in Miami and Miami Beach churches  
and hotel chapels

9:30 BUSINESS SESSION

2:30 P. M. BUSINESS SESSION  
Address: The Parish Family  
The Rt. Rev. Chilton Powell

Friday, October 17

7:30 A. M. HOLY COMMUNION in Miami and Miami Beach churches  
and hotel chapels

9:30 BUSINESS SESSION

12:30 Reading of the Bishops' Pastoral Letter *Deauville Hotel*

4

1. HYMN 289

*Isaac Watts, 1719; based on Psalm 90*

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

Under the shadow of thy throne  
Thy saints have dwelt secure;  
Sufficient is thine arm alone,  
And our defence is sure.

Before the hills in order stood,  
Or earth received her frame,  
From everlasting thou art God,  
To endless years the same.

A thousand ages in thy sight  
Are like an evening gone;  
Short as the watch that ends the night  
Before the rising sun.

Time, like an ever-rolling stream,  
Bears all its sons away;  
They fly, forgotten, as a dream  
Dies at the opening day.

O God, our help in ages past,  
Our hope for years to come,  
Be thou our guide while life shall last,  
And our eternal home. Amen.

5

2. HYMN 344

*Latin, Fifteenth Century*

O Love, how deep, how broad, how high,  
How passing thought and fantasy,  
That God, the Son of God, should take  
Our mortal form for mortals' sake.

For us baptized, for us he bore  
His holy fast, and hungered sore;  
For us temptations sharp he knew;  
For us the tempter overthrew.

For us he prayed, for us he taught,  
For us his daily works he wrought,  
By words and signs and actions, thus  
Still seeking not himself, but us.

For us to wicked men betrayed,  
Scourged, mocked, in purple robe arrayed,  
He bore the shameful cross and death;  
For us gave up his dying breath.

For us he rose from death again,  
For us he went on high to reign;  
For us he sent his Spirit here  
To guide, to strengthen, and to cheer.

All glory to our Lord and God  
For love so deep, so high, so broad;  
The Trinity whom we adore  
For ever and for evermore. Amen.

3. HYMN 301

*W. C. Smith, 1867*

Immortal, invisible, God only wise,  
In light inaccessible hid from our eyes,  
Most blessed, most glorious, the Ancient of Days,  
Almighty, victorious, thy great Name we praise.

Unresting, unhasting, and silent as light,  
Nor wanting, nor wasting, thou rulest in might;  
Thy justice like mountains high soaring above  
Thy clouds, which are fountains of goodness and love.

To all life thou givest, to both great and small;  
In all life thou livest, the true life of all;  
We blossom and flourish, like leaves on the tree,  
Then wither and perish; but naught changeth thee.

Great Father of glory, pure Father of light,  
Thine angels adore thee, all veiling their sight;  
All laud we would render: O help us to see  
'Tis only the splendor of light hideth thee. Amen.

4. HYMN 279

*Joachim Neander, 1680;  
based on Psalms 103 and 150*

Praise to the Lord, the Almighty, the King  
of creation;

O my soul, praise him, for he is thy health  
and salvation:

Join the great throng,  
Psaltery, organ, and song,  
Sounding in glad adoration.

Praise to the Lord; over all things he  
gloriously reigneth:  
Borne as on eagle-wings, safely his saints  
he sustaineth.

Hast thou not seen  
How all thou needest hath been  
Granted in what he ordaineth?

Praise to the Lord, who doth prosper thy  
way and defend thee;  
Surely his goodness and mercy shall ever  
attend thee;  
Ponder anew  
What the Almighty can do,  
Who with his love doth befriend thee.

Praise to the Lord! O let all that is in  
me adore him!  
All that hath breath join with Abraham's  
seed to adore him!  
Let the "Amen"  
Sum all our praises again  
Now as we worship before him. Amen.

5. HYMN 376

*Bianco Da Siena, d. 1434*

Come down, O Love divine,  
Seek thou this soul of mine,  
And visit it with thine own ardor glowing;  
O comforter, draw near,  
Within my heart appear,  
And kindle it, thy holy flame bestowing.

O let it freely burn,  
Till earthly passions turn  
To dust and ashes in its heat consuming;  
And let thy glorious light  
Shine ever on my sight,  
And clothe me round, the while my path illuming.

And so the yearning strong,  
With which the soul will long,  
Shall far outpass the power of human telling;  
For none can guess its grace,  
Till he become the place  
Wherein the Holy Spirit makes his dwelling. Amen.

6. HYMN 263

*John Oxenham, 1908*

In Christ there is no East or West,  
In him no South or North,  
But one great fellowship of love  
Throughout the whole wide earth.

In him shall true hearts everywhere  
Their high communion find;  
His service is the golden cord  
Close-binding all mankind.

Join hands, then, brothers of the faith,  
Whate'er your race may be!  
Who serves my Father as a son  
Is surely kin to me.

In Christ now meet both East and West,  
In him meet South and North,  
All Christly souls are one in him,  
Throughout the whole wide earth.

7. HYMN 479

*Charles Wesley, 1747*

Love divine, all loves excelling,  
Joy of heaven, to earth come down,  
Fix in us thy humble dwelling,  
All thy faithful mercies crown.  
Jesus, thou art all compassion,  
Pure, unbounded love thou art;  
Visit us with thy salvation,  
Enter every trembling heart.

Come, almighty to deliver,  
Let us all thy life receive;  
Suddenly return, and never,  
Nevermore thy temples leave.

Thee we would be always blessing,  
Serve thee as thy hosts above,  
Pray, and praise thee without ceasing,  
Glory in thy perfect love.

Finish then thy new creation;  
Pure and spotless let us be:  
Let us see thy great salvation  
Perfectly restored in thee:  
Changed from glory into glory,  
Till in heaven we take our place,  
Till we cast our crowns before thee,  
Lost in wonder, love, and praise. Amen.

8. HYMN 243

*Lesbia Scott, 1929*

I sing a song of the saints of God  
Patient and brave and true,  
Who toiled and fought and lived and died  
For the Lord they loved and knew.  
And one was a doctor, and one was a queen,  
And one was a shepherdess on the green:  
They were all of them saints of God — and I mean,  
God helping, to be one too.

They loved their Lord so dear, so dear,  
And his love made them strong;  
And they followed the right, for Jesus' sake  
The whole of their good lives long.  
And one was a soldier, and one was a priest,  
And one was slain by a fierce wild beast:  
And there's not any reason — no, not the least —  
Why I shouldn't be one too.

They lived not only in ages past,  
There are hundreds of thousands still,  
The world is bright with the joyous saints  
Who love to do Jesus' will.  
You can meet them in school, or in lanes, or at sea,  
In church, or in trains, or in shops, or at tea,  
For the saints of God are just folk like me,  
And I mean to be one too.

9. HYMN 599

*J. A. L. Riley, 1909*

Ye watchers and ye holy ones,  
Bright seraphs, cherubim, and thrones,  
Raise the glad strain, Alleluia!  
Cry out, dominions, principedoms, powers,  
Virtues, archangels, angels' choirs,  
Alleluia, Alleluia, Alleluia, Alleluia, Alleluia!

O higher than the cherubim,  
More glorious than the seraphim,  
Lead their praises, Alleluia!  
Thou bearer of the eternal Word,  
Most gracious, magnify the Lord,  
Alleluia, Alleluia, Alleluia, Alleluia, Alleluia!

Respond, ye souls in endless rest,  
Ye patriarchs and prophets blest,  
Alleluia, Alleluia!  
Ye holy twelve, ye martyrs strong,  
All saints triumphant, raise the song  
Alleluia, Alleluia, Alleluia, Alleluia, Alleluia!

O friends, in gladness let us sing,  
Supernal anthems echoing,  
Alleluia, Alleluia!  
To God the Father, God the Son,  
And God the Spirit, Three in One,  
Alleluia, Alleluia, Alleluia, Alleluia, Alleluia! Amen.



10. HYMN 435 (Second Tune)

*J. G. Whittier, 1872*

Dear Lord and Father of mankind,  
Forgive our foolish ways!  
Reclothe us in our rightful mind,  
In purer lives thy service find,  
In deeper reverence, praise.

In simple trust like theirs who heard,  
Beside the Syrian sea,  
The gracious calling of the Lord,  
Let us, like them, without a word,  
Rise up and follow thee.

O Sabbath rest by Galilee!  
O calm of hills above,  
Where Jesus knelt to share with thee  
The silence of eternity  
Interpreted by love!

Drop thy still dews of quietness,  
Till all our strivings cease:  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of thy peace.

Breathe through the heats of our desire  
Thy coolness and thy balm;  
Let sense be dumb, let flesh retire;  
Speak through the earthquake, wind, and fire,  
O still, small voice of calm. Amen.

11. HYMN 396

*S. S. Wesley, 1864*

The Church's one foundation  
Is Jesus Christ her Lord;  
She is his new creation  
By water and the word:  
From heaven he came and sought her  
To be his holy bride;  
With his own blood he bought her,  
And for her life he died.

Elect from every nation,  
Yet one o'er all the earth  
Her charter of salvation,  
One Lord, one faith, one birth;  
One holy Name she blesses,  
Partakes one holy food,  
And to one hope she presses,  
With every grace endued.

Though with a scornful wonder  
Men see her sore opprest,  
By schisms rent asunder,  
By heresies distrest;  
Yet saints their watch are keeping,  
Their cry goes up, "How long?"  
And soon the night of weeping  
Shall be the morn of song.

'Mid toil and tribulation,  
And tumult of her war,  
She waits the consummation  
Of peace for evermore;  
Till with the vision glorious  
Her longing eyes are blest,  
And the great Church victorious  
Shall be the Church at rest.

Yet she on earth hath union  
 With God, the Three in One,  
 And mystic sweet communion  
 With those whose rest is won.  
 O happy ones and holy!  
 Lord, give us grace that we  
 Like them, the meek and lowly,  
 On high may dwell with thee. Amen.

12. HYMN 276

*Martin Rinkart, c. 1630*

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 today.

O may this bounteous God  
 Through 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 perplexed,  
 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.

THE GENERAL DIVISION OF WOMEN'S WORK  
 OF THE NATIONAL COUNCIL

*Members-at-Large*

Mrs. Shubael T. Beasley  
 Mrs. St. Elmo L. Coombs  
 Mrs. Lawrence Dorsey  
 Mrs. Winfred Douglas  
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*The Department of Christian Education*

Miss Avis E. Harvey  
*Associate Secretary, Adult Division*

*Liaison from*

*The Department of Christian Social Relations*

Miss Katharine Guice  
*Assistant Secretary*

## WHO'S WHO ON THE PROGRAM

---

A. DENIS BALY, Associate Professor of Religion, Kenyon College,  
Gambier, Ohio

MRS. WILLIAM E. BLACK, President, The Woman's Auxiliary of the  
Diocese of South Florida

MRS. CLIFFORD CATLIN, President, The Woman's Auxiliary of the  
Diocese of Montana

THE VERY REV. JOHN B. COBURN, D.D., Dean, The Episcopal Theo-  
logical School, Cambridge, Massachusetts

MRS. ST. ELMO L. COOMBS, Chairman and Member-at-Large, General  
Division of Women's Work

MRS. JOHN H. FOSTER, Assistant Presiding Officer, The Triennial  
Meeting; Member-at-Large, General Division of Women's Work

MRS. WILLIAM H. HANNAH, Presiding Officer, The Triennial Meet-  
ing; Representative of Province II, General Division of Women's  
Work

MISS AVIS E. HARVEY, Associate Secretary, Adult Division, Department  
of Christian Education

MRS. ORRIN F. JUDD, Member-at-Large and Chairman of the United  
Thank Offering Committee, General Division of Women's Work

THE RT. REV. CHILTON POWELL, D.D., Bishop of Oklahoma

MRS. ARTHUR M. SHERMAN, Executive Director, General Division of  
Women's Work

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

## Corporate Communion

Exhibition Hall, Miami Beach

October 10, 1958

7:30 A.M.

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. HENRY IRVING LOUTTIT, D.D., *Bishop of South Florida*

READING THE EPISTLE

THE RT. REV. LYMAN CUNNINGHAM OGILBY, D.D., *Bishop of the Philippines*

READING THE GOSPEL

THE RT. REV. JOSÉ G. SAUCEDO, D.D., *Bishop of Mexico*

ASSISTING BISHOPS

THE RT. REV. LANE WICKHAM BARTON, D.D., *Eastern Oregon*  
THE RT. REV. A. HUGO BLANKINGSHIP, D.D., *Cuba*  
THE RT. REV. RICHARD RUNKEL EMERY, D.D., *North Dakota*  
THE RT. REV. NORMAN L. FOOTE, S.T.D., *Idaho*  
THE RT. REV. CONRAD HERBERT GESNER, D.D., *South Dakota*  
THE RT. REV. REGINALD HEBER GOODEN, S.T.D., *Panama Canal Zone*  
THE RT. REV. WILLIAM JONES GORDON, JR., D.D., *Alaska*  
THE RT. REV. BRAVID WASHINGTON HARRIS, D.D., *Liberia*  
THE RT. REV. RUSSELL STURGIS HUBBARD, D.D., *Spokane*  
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. EGMONT MACHADO KRISCHKE, D.D., *Southwestern Brazil*  
THE RT. REV. WILLIAM FISHER LEWIS, S.T.D., *Nevada*  
THE RT. REV. ARNOLD MEREDITH LEWIS, D.D., *Salina*  
THE RT. REV. LOUIS CHESTER MELCHER, D.D., *Central Brazil*  
THE RT. REV. GEORGE HENRY QUARTERMAN, S.T.D., *North Texas*  
THE RT. REV. DAVID EMRYS RICHARDS, S.T.D., *Central America*  
THE RT. REV. PLINIO LAUER SIMOÉS, S.T.D., D.D., *Southwestern Brazil*  
THE RT. REV. ALBERT ERVINE SWIFT, S.T.D., *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*  
THE RT. REV. MICHAEL HINSUKE YASHIRO, D.D., *Presiding Bishop,*  
*Nippon Sei Ko Kwai*

MASTER OF CEREMONIES

THE REV. CHARLES P. JAMES, *Rector, Church of the Resurrection, Miami*

MUSIC

HARRY CARNEY, *Organist and Choirmaster, All Souls' Church, Miami Beach*

## PREPARATION

### *For Corporate Communion*

**H**OLY, HOLY, HOLY, *Lord God Almighty. Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High.*

*We praise thee, we worship thee, we magnify thy Holy Name.*

*Thou only art holy; thou only art the Lord.*

As we come to this great service of worship of the women of the Church in the Presentation of the United Thank Offering, let us pray that "in quietness and in confidence" we may draw close to God:

GOD is in His Holy Temple, let all that is in thee be still before His Face; be still in thy tongue, in thy will, in all thy desires and thoughts; cease from thine own activity: O how precious in the sight of God is a gentle and quiet spirit, silent in His presence.<sup>1</sup>

*Come, Holy Ghost, our souls inspire  
And lighten with celestial fire.  
Thou the anointing Spirit art,  
Who dost thy sevenfold gifts impart.*

Let us contemplate the meaning of One Family in Christ as we unite our worship with that of the missionaries and others of the whole Church throughout the world, who with us, are presenting this offering of praise and thanksgiving.

<sup>1</sup> G. Tersteejan. From *The School of Prayer* by Olive Wyon.

Let us pray for a deeper sense of the needs of others:

O LORD, our heavenly Father, whose blessed son came not to be ministered unto, but to minister: we beseech thee to bless all who, following in His steps, give themselves to the service of their fellow men. Endue them with wisdom, patience, and courage to strengthen the weak, and raise up those who fall; that, being inspired by thy love they may worthily minister in thy name to the suffering, the friendless, and the needy; for the sake of Him who laid down His life for us, the same, thy son, our Saviour, Jesus Christ.

Forgive us, as we forgive.

As we meditate on the forgiving love of our Saviour, which is stronger than all other forces in the world, we pray for forgiveness for "the sins of the whole world". St. Paul said, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"We lift up our hearts" to thank God for His infinite goodness and mercy "for His steadfast love endures forever."

O HEAVENLY Father, who hast filled the world with beauty; open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that rejoicing in thy whole creation, we may learn to serve thee with gladness; for the sake of Him by whom all things were made, thy son, Jesus Christ, our Lord. Amen.

O Praise the Lord all ye nations: praise him, all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth forever. "Praise ye the Lord".<sup>2</sup>

<sup>2</sup> Psalm 117

Let us pray for the peace of the world:

O GOD, the father of all mankind, we beseech thee to guide by thy spirit the nations of the world. May selfishness be overcome by a desire to serve the common good. Grant to rulers, and peoples, wisdom, patience, and strength to know and to do thy will, that Peace and Justice may be established among us for all generations: through Jesus Christ our Lord. Amen.

Father, Son, and Holy Spirit, one God everlasting, forgive and heal our divisions, unite us in thy truth, maintain our unity in the bond of peace.<sup>3</sup>

For God so loved the world He gave His Only Begotten Son. For their sakes I sanctify myself.

Worship without rededication has little meaning, and so here we present our souls and bodies, a living sacrifice unto God . . . .

Holy offerings, rich and rare,  
Offerings of praise and prayer,

To the Father, and the Son,  
And the Spirit, Three in One,  
Though our mortal weakness raise  
Offerings 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.

<sup>3</sup> *The Litany for Unity* (Forward Movement)

## CORPORATE COMMUNION

### *and Presentation of the United Thank Offering*

PROCESSIONAL NO. 279 Praise to the Lord *German, 1665*

Praise to the Lord, the Almighty, the King of creation;  
O my soul, praise him, for he is thy health and salvation:  
Join the great throng,  
Psaltery, organ, and song,  
Sounding in glad adoration.

Praise to the Lord; over all things he gloriously reigneth;  
Borne as on eagle-wings, safely his saints he sustaineth.  
Hast thou not seen  
How all thou needst hath been  
Granted in what he ordaineth?

Praise to the Lord, who doth prosper thy way and defend thee;  
Surely his goodness and mercy shall ever attend thee;  
Ponder anew  
What the Almighty can do.  
Who with his love doth defend thee.

Praise to the Lord! O let all that is in me adore him!  
All that hath breath join with Abraham's seed to adore him!  
Let the "Amen"  
Sum all our praises again  
Now as we worship before him. Amen.

JOACHIM NEANDER, 1680

OUR Father, who are 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 commandments; 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 the Eighteenth Sunday after Trinity*

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through 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. 1 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 during the Offertory.*

¶ *Then shall the Congregation stand while the Offering is brought forward. While the Diocesan Treasurers and the girls presenting the Offering stand at the Altar Rail, all join in 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 girls 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. 203 Rockingham *E. Miller, 1790*

My God, thy table now is spread,  
Thy cup with love doth overflow;  
Be all thy children thither led,  
And let them thy sweet mercies know.

O let thy table honored be,  
And furnished well with joyful guests:  
And may each soul salvation see,  
That here its sacred pledges tastes.

Drawn by thy quickening grace, O Lord,  
In countless numbers let them come,  
And gather from their Father's board  
Thy Bread that lives beyond the tomb.

Nor let thy spreading Gospel rest,  
Till through the world thy truth has run;  
Till with this Bread all men be blest,  
Who see the light or feel the sun.

PHILIP DODDRIDGE, 1755

¶ *Hymns to be sung while members of the congregation are communicating.*

HYMN NO. 198 St. Flavian, First Tune *English, 1562*

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 through the desert glow,  
The manna from above.

EDWARD OSLER, 1836

HYMN NO. 199 Pange Lingua, First Tune *Plainsong*

Now, my tongue, the mystery telling  
Of the glorious Body sing,  
And the Blood, all price excelling,  
Which the Gentiles' Lord and King,  
Once on earth among us dwelling,  
Shed for this world's ransoming.

Given for us, and condescending  
To be born for us below,  
He with men in converse blending  
Dwelt, the seed of truth to sow,  
Till he closed with wondrous ending  
His most patient life of woe.

ST. THOMAS AQUINAS, 1263

HYMN NO. 213 St. Agnes

*J. B. Dykes, 1866*

Shepherd of souls, refresh and bless  
Thy chosen pilgrim flock  
With manna in the wilderness,  
With water from the rock.

We would not live by bread alone,  
But by thy word of grace,  
In strength of which we travel on  
To our abiding-place.

Be known to us in breaking bread,  
But do not then depart;  
Saviour, abide with us, and spread  
Thy table in our heart.

Lord, sup with us in love divine;  
Thy Body and thy Blood,  
That living bread, that heavenly wine,  
Be our immortal food. Amen.

JAMES MONTGOMERY, 1825

HYMN NO. 197 Picardy

*French, seventeenth century*

Let all mortal flesh keep silence,  
and with fear and trembling stand;  
Ponder nothing earthly-minded,  
for with blessing in his hand  
Christ our God to earth descendeth,  
our full homage to demand.

King of kings, yet born of Mary,  
as of old on earth he stood,  
Lord of lords in human vesture,  
in the Body and the Blood  
He will give to all the faithful  
his own self for heavenly food.

Rank on rank the host of heaven  
spreads its vanguard on the way,  
As the Light of Light descendeth  
from the realms of endless day,  
That the powers of hell may vanish  
as the darkness clears away.

At his feet the six-winged seraph;  
cherubim with sleepless eye,  
Veil their faces to the Presence,  
as with ceaseless voice they cry,  
"Alleluia, Alleluia, Alleluia, Lord most high!" Amen.

LITURGY OF ST. JAMES

GLORIA IN EXCELSIS

BENEDICTION

RECESSIONAL NO. 599 Vigiles et Sancti

*Cologne, 1623*

Ye watchers and ye holy ones,  
Bright seraphs, cherubim, and thrones,  
Raise the glad strain, Alleluia!  
Cry out, dominions, pryncedoms, powers,  
Virtues, archangels, angels' choirs,  
Alleluia, Alleluia, Alleluia, Alleluia!

O higher than the cherubim,  
More glorious than the seraphim,  
Lead their praises, Alleluia!  
Thou bearer of the ternal World,  
Most gracious, magnify the Lord,  
Alleluia, Alleluia, Alleluia, Alleluia, Alleluia!

Respond, ye souls in endless rest,  
Ye patriarchs and prophets blest,  
Alleluia, Alleluia!  
Ye holy twelve, ye martyrs strong,  
All saints triumphant, raise the song  
Alleluia, Alleluia, Alleluia, Alleluia, Alleluia!

O friends, in gladness let us sing,  
Supernal anthems echoing,  
Alleluia, Alleluia!  
To God the Father, God the Son,  
And God the Spirit, Three in One,  
Alleluia, Alleluia, Alleluia, Alleluia, Alleluia! Amen.

J. A. L. RILEY, 1909

IE. 088. 5M. Con.

# BY-LAWS

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of the Triennial Meeting of the women of the Protestant Episcopal Church in the United States of America and of the General Division of Women's Work of the National Council

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## ARTICLE I.

### The Triennial Meeting

*Section 1. TIME AND PLACE.* The Triennial Meeting of the women of the Protestant Episcopal Church shall be held at the time and place of General Convention.

#### *Section 2. REPRESENTATION*

*A. Voting Strength.* 1. Five delegates from the united women's organization of each diocese, by whatever name designated. Each diocese with at least three congregations and with at least 225 communicants of any racial minority group shall be entitled to one additional delegate from each such minority group.

2. Five delegates from the united women's organization of each missionary district, by whatever name designated. Each missionary district with at least three congregations and with at least 225 communicants of any racial minority group shall be entitled to one additional delegate from each such minority group.

3. Five delegates from the women's organization of the Convocation of American Churches in Europe.

4. Members of the General Division of Women's Work, hereinafter referred to as "General Division," who shall have

the privilege of the floor at all times and a vote upon all questions except those which call for a vote by dioceses.

5. The eight Provincial Presidents of the provincial women's organizations, who shall have the privilege of the floor at all times and a vote upon all questions except those which call for a vote by dioceses.

6. The Presiding Officers of the Triennial Meeting who shall have the privilege of the floor at all times and a vote upon all questions except those which call for a vote by dioceses.

*B. Alternates.* There may be five alternates from the united women's organization of each diocese or missionary district, by whatever name designated, and from the women's organization of the Convocation of American Churches in Europe. There may be one additional alternate from each diocese or missionary district in which there are at least three congregations and at least 225 communicants of any racial minority group, the alternate to be chosen from such minority group.

### Section 3. NOMINATIONS

*A.* The Nominating Committee shall consist of nine members, one member from each Province and one member from the General Division, appointed by the Presiding Officer. This Committee shall serve throughout the triennium and at the following Triennial Meeting. In case of the inability of a member of the Nominating Committee to serve, the General Division shall elect a member to complete the term.

*B.* During the triennium the Nominating Committee shall receive suggestions for (1) Members-at-Large of the General Division; (2) Women Members of the National Council; (3) the Presiding Officer of the Triennial Meeting. Names may be submitted to the Nominating Committee by dioceses and missionary districts and by members of the General Division.

[ 2 ]

*C.* A year in advance of the Triennial Meeting the Nominating Committee shall submit to the General Division a written report of the nominations for Presiding Officer of the Triennial Meeting. At that time members of the General Division may submit additional names for consideration. The General Division shall elect a Presiding Officer and an Assistant Presiding Officer.

*D.* At least one month before the Triennial Meeting convenes, the Nominating Committee shall submit to the delegates the report of the Nominating Committee. The report shall contain not less than sixteen and not more than twenty-four names for Members-at-Large of the General Division and not less than eight and not more than twelve names for women members of the National Council.

*E.* This Committee shall have authority to add during the Triennial Meeting not more than two names for Members-at-Large of the General Division and not more than one name for women members of the National Council from nominations made from the floor by any voting member, provided the qualifications of nominees are presented in writing and the nominees have consented to serve.

*F.* The Presiding Officer shall determine the time for closing nominations for Members-at-Large and for women members of the National Council.

### Section 4. ELECTIONS

*A.* Election shall be by ballot. Each diocese and missionary district and the delegation representing the European Churches shall have one vote.

*B.* A majority of the votes (1 over 1/2) cast for Members-at-Large shall constitute an election, except in the event of more than eight receiving a majority; in which case the eight receiving the highest number of votes shall be declared elected.

[ 3 ]

C. A majority of the votes (1 over 1/2) cast for women members of the National Council shall constitute a nomination, except in the event of more than four receiving a majority, in which case the four receiving the highest number of votes shall be declared the nominees.

*Section 5. PRESIDING OFFICERS*

*A. Duties*

1. It shall be the duty of the Presiding Officer in consultation with the General Division and Secretaries to appoint the following committees: Credentials, Dispatch of Business, Rules of Order, Reference, Nominations, United Thank Offering, Elections—General Division of Women's Work, Elections—National Council, By-Laws, In Memoriam, Courtesy and Appreciation, and all other necessary committees not herein provided for. She shall perform all other duties pertaining to her office.

2. It shall be the duty of the Assistant Presiding Officer to assist the Presiding Officer in the performance of her duties.

*B. Vacancies*

1. In case of the inability of the Presiding Officer to serve, the Assistant Presiding Officer shall become the Presiding Officer, and the General Division shall elect an Assistant Presiding Officer.

2. In case of the inability of the Assistant Presiding Officer to serve, the General Division shall elect an Assistant Presiding Officer.

*Section 6. QUORUM.* Delegates from one-third of the dioceses and missionary districts shall constitute a quorum at the Triennial Meeting.

ARTICLE II.

**The General Division of Women's Work**

*Section 1.* There shall be a General Division of Women's Work of the National Council which shall serve between Triennial Meetings to carry out the plans and policies of the Triennial Meeting, to promote the work of the women of the Church in carrying forward the Church's Program, and to plan the program for the next Triennial Meeting.

*Section 2. MEMBERSHIP.*

The General Division shall consist of:

1. Eight Members-at-Large to be elected by the Triennial Meeting, (As provided for in Article I, Sections 3 and 4).

2. Eight Provincial Representatives, one elected by each Provincial women's organization by whatever name designated.

3. One representative from each of the following organizations: The Girls' Friendly Society of the U.S.A., the Episcopal Service for Youth, the Church Periodical Club, and the Daughters of the King, these representatives to be selected by their respective organizations.

4. The Executive Director.

*Section 3. TERM OF SERVICE.* Membership on the General Division, except for the Executive Director, shall be limited to two terms. The word *term* shall be interpreted to mean the major part of the three years for which the member was elected. In case of the inability of a Member-at-Large to serve, the General Division shall elect a member to complete the term. In case of the inability of a Provincial Member to serve, the women's organization of the Province from which she comes, shall elect a member to complete her term.

*Section 4. MEETINGS.* The General Division shall meet at approximately the same time as the regular meetings of the National Council. Special meetings may be called by the Executive Director, and shall be called on the written request of five members.

*Section 5. QUORUM.* Nine members shall constitute a quorum for the transaction of business.

*Section 6. OFFICERS AND THEIR DUTIES*

*A.* The Officers of the General Division shall be a Chairman, a Vice-Chairman, and a Recording Secretary; they shall be elected annually at the first meeting in the autumn, and shall take office at the close of that meeting.

*B.* The Chairman shall preside at all meetings of the General Division and shall perform such other duties as may pertain to her office.

*C.* The Vice-Chairman shall preside in the absence of the Chairman and at such other times as the Chairman may desire.

*D.* The Recording Secretary shall keep the minutes of all meetings of the General Division and shall perform such other duties as the General Division may designate.

*Section 7. COMMITTEES.* The Chairman shall appoint such committees as the General Division may deem necessary for the carrying on of its work.

*Section 8. REPRESENTATION ON DEPARTMENTS AND DIVISIONS OF THE NATIONAL COUNCIL.* A member of the General Division, appointed by the President of the National Council on recommendation of the General Division, shall be a member with vote of each of the following Departments and Divisions: Overseas Department, Department of Promotion, Division of Domes-

tic Missions and Church Expansion, Division of College Work, Department of Christian Social Relations. Two members of the General Division shall be members with vote of the Department of Christian Education.

*Section 9. EXPENSE FUND*

*A.* An Expense Fund for use by the General Division shall be provided by annual contributions from the dioceses and missionary districts.

*B.* Each diocese and missionary district shall determine the amount of its annual contribution according to the following classifications: Class A, \$50; Class B, \$35; Class C, \$25; Class D, \$20; Class E, \$15; Class F, \$10; Class G, \$5.

ARTICLE III.

**Staff**

An Executive Director and such Associate Secretaries as are necessary shall be appointed by the President of the National Council upon nomination of the General Division. They shall carry out the plans and policies of the Triennial Meeting and the General Division, and shall perform such other duties as may be prescribed by the National Council.

ARTICLE IV.

**Women Members of the National Council**

*Section 1.* Four women shall be nominated to the General Convention by the delegates to the Triennial Meeting to serve as members of the National Council for a term of three years. (As provided for in Article I, Sections 3 and 4.) Membership on the National Council shall be limited to two terms.

# Delegat'e's Diary



TRIENNIAL MEETING, 1958 • MIAMI BEACH, FLA.



*I*MPORTANT to the General Convention and the Triennial is the operation of the Holy Spirit. This must not be blocked because of any lack of readiness on the part of the delegates.

You have read, in preparation for coming to Miami Beach, St. Paul's Epistle to the Ephesians. Whatever your daily rule, will you make this a part of it while at the Triennial? A daily reading of Ephesians and a daily period of meditation and prayer using the suggestions in *This Is Your Triennial Meeting*.

You may wish to note that Holy Communion is celebrated each morning in Miami and Miami Beach churches and in chapels in five convention hotels.

\_\_\_\_\_  
DELEGATE'S NAME

## My Record of the 29th Triennial Meeting

### Miami Beach, Florida • Oct. 5-17, 1958

\* \* \*

Diocese (or Missionary District) \_\_\_\_\_

Parish \_\_\_\_\_

Home Address \_\_\_\_\_  
\_\_\_\_\_

Miami Beach Address \_\_\_\_\_



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## Presenting the Delegate's Diary

*This is your* DELEGATE'S DIARY presented to you for your exclusive use during the 1958 Triennial. It was brought into being to be your constant companion while in Miami Beach for these reasons:

*The* DELEGATE'S DIARY *is a tool* with the characteristics of a work-book. It is to be used throughout the Triennial Meeting and it will definitely improve with use. Get acquainted with it as soon as you can. Then you will know what to expect from it and what it needs from you.

*The* DELEGATE'S DIARY *is a calendar*. Attendance at a Triennial Meeting can wear you out in the first week if you try to do and see everything. There are some things you are obligated to do because you are a delegate. There are many others, official and unofficial. Don't try to do them all. Lay your plans and set up your engagement calendar. Allow time for adequate rest and the necessary amount of sleep. Eat regularly and wisely. Include a moderate amount of exercise. Keep physically fit.

*The* DELEGATE'S DIARY *is a record* of the Triennial Meeting. It is your record because the reports that go in the *Diary* are put there by you. Among your sources of information is the *General Convention — Triennial Daily*, a publication of the National Council.

*The* DELEGATE'S DIARY *interprets* the General Convention and the Triennial Meeting. It relates the many meetings, speeches, and discussions to each other and to the purpose the Church serves. It presents the Program of the Church as one and that Program is nothing less than the Church's Mission.

Used to advantage while at the Triennial, the DELEGATE'S DIARY becomes your personal record of the Triennial and your source for reporting it in the triennium ahead.

## The General Convention

THE GENERAL CONVENTION of the Protestant Episcopal Church in the United States of America, holding its 59th session, October 5-17, 1958, in Miami Beach, Florida, is the official legislature of the American branch of the Anglican Communion. Its structure is somewhat similar to the United States Congress with two Houses, neither of which may legislate by itself. The composition of these two Houses is best described by the chart on page 5.

### House of Bishops

Chairman \_\_\_\_\_

Vice-Chairman \_\_\_\_\_

Secretary \_\_\_\_\_

Attendance in 1958 \_\_\_\_\_

### House of Deputies

President \_\_\_\_\_

Secretary \_\_\_\_\_

Attendance in 1958 \_\_\_\_\_

My Diocese (or Missionary District) \_\_\_\_\_

My Bishop \_\_\_\_\_

Members of the House of Deputies from my diocese (or Missionary District):

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## GENERAL CONVENTION

### HOUSE OF BISHOPS

102 Diocesan or Missionary Bishops  
 6 Coadjutor Bishops  
 21 Suffragan Bishops  
 60 Resigned Bishops

**Potential Membership: 189**

### HOUSE OF DEPUTIES

*Diocesan Representatives*  
 Each Diocese:  
 4 Clerical Deputies\*  
 4 Lay Deputies†  
*Each Missionary District:*  
 1 Clerical Deputy\*  
 1 Lay Deputy†

**Potential Membership: 656**

\*Clerical Deputies are priests.

†Lay Deputies shall be male communicants of a parish within the diocese or missionary district which they represent.

## The Triennial Meeting

THE TRIENNIAL MEETING of the women of the Church, holds a somewhat similar position in relation to work with women as General Convention holds to the total program. It is a planning body for women's work in that it draws together the various interests of Churchwomen and plans to make them effective in the work of the Church.

The meeting of the Triennial is held at the same time and place as General Convention. It is a delegated body made up of representatives from every diocese and missionary district at home and overseas. (See By-Laws and *This Is Our Heritage*.) Members of the General Division of Women's Work and provincial presidents are given the privilege of the floor and a vote upon all questions except those which call for vote by diocese.

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

Delegates to the Triennial Meeting from my diocese:

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## Resources at Miami Beach

WHILE you are in Miami Beach, you will be surrounded by as rich an array of resources as can be gathered in one place. Make the most of this opportunity. Don't miss anything.

1. First and most important are *persons*. There will be the members of the two Houses of General Convention, five hundred women in Triennial Meeting, home and overseas missionaries, the people of the Church in the host diocese (see *Forth* for October 1958), the laymen who come for their special program, guests and leaders, and many, many visitors.

Make it your business to meet those you have always wanted to meet. They will be glad to meet you.

Make use of each casual or informal contact. This will prove to be rewarding.

2. Perhaps the *exhibits* come next. Visit them as soon as possible. In addition to the National Council exhibit (page 8) you will find Church-related agencies, service agencies, church organizations, book stores, and many more, ready to explain their purposes and display their wares.

After a first overall look at the whole exhibit area, you will want to go back to certain exhibits. Plan these visits in relation to your required trips to the Deauville. Your *Program* tells you when.

3. *The Seabury Press* deserves your attention. Its display was planned with you in mind. There you will find the suggested program resources for the 1958-1959 Adult Program, the books in the 1958-1959 Reading List, the Seabury Series, Christian education study courses, and other selected materials.

4. *Church-related agencies and organizations* may be exhibiting, distributing material, holding open meetings, having breakfasts or luncheons. Your attention is called to the unofficial program of events, printed in the *General Convention Program*. Read it, mark it, and avoid disappointment.

## *National Council Exhibit*

THE purpose of the National Council exhibit is, in some ways, similar to the purpose of this book. It is designed to present the work of the Church as one work, crossing the lines of departmental divisions. The exhibit portrayal of this idea is graphic. Look at it until you feel it. This is as important as being conversant with the information it provides.

Your attention will be attracted to the central theme of the exhibit asking you to look at the Church today and to project it into the future. You will meet a church family, a father, mother, three children, and grandparents in 1958. You will see them again twelve years later, 1970. Are they still a church family? What has the Church to offer each one?

Family, not just the word but as an idea, should be filled with meaning, perhaps some of it new, in this Triennial Meeting. The human family, a natural unit, is used as the focus for portraying the work of the Church. The parish family, a larger unit and one to which each individual and family belongs, is held up for emphasis in the Program. This is the unit in which the work of the Church is carried on, while the total program of both the General Convention and the Triennial is an interpretation of the theme ONE FAMILY IN CHRIST, the world family of all God's children.

Panel on the Church in the United States, today and into the future, is to be related to the Home Department Mass Meeting, and the Joint Session Reports on Home Missions, Capital Needs, Christian Social Relations, and Christian Education.

Panel on the Church around the World is to be related to the Overseas Missionary Mass Meeting, and the Joint Session Reports on World Relief and Overseas Missions. Sections II and III make excellent background against which to contemplate the expenditure of the 1958 United Thank Offering.

Panel on an interpretation of the 1959 Asking Budget, is the Program of the Church in dollars and cents. Some interesting comparisons

are made with ten years ago. The Church School Missionary Offering and the United Thank Offering find their place in this story told in terms of money.

Panel on Membership and Structure of the National Council. These are the persons who meet four times each year between Conventions. This is a map of organizational operation.

Here you will find the new General Divisions of the National Council. You may want to make a new listing. Council member changes are made in this Convention.

You will share in determining who the four women members are to be as you vote to nominate them to General Convention.

Did you try the quiz?

## *Meet Your Neighbors*

ONE of the values of the triennial gathering of the Church, is the opportunity it provides for meeting and talking with others of like interests, comparable tasks, and similar responsibilities.

In formal meetings and in informal conversations, you will pick up ideas you can use. To be sure to have them when you get home, jot them down here.

• NOTES •

## *Meet the Missionaries*

A FEATURE of any Triennial Meeting is the opportunity it offers to renew old acquaintances and make new ones with the missionaries who are there. The list will help you to know whom to expect. They will be introduced by the Assistant Presiding Officer, will share in the presentation of the United Thank Offering Budget, will bring you glimpses of the mission field, and will be generally available for contacts you wish to make.

• NOTES •

## Missionaries at the Triennial Meeting

### OVERSEAS

CUBA	Eleanor Clancy <i>Principal, Sarah Ashburst School, Guantanamo</i>	<i>Delegate</i>
HAITI	Jane K. Mees <i>Secretary to Bishop Voegeli</i>	
JAPAN	Mrs. J. N. Oglesby <i>Secretary to Bishop Yashiro, Kobe</i>	
PANAMA CANAL ZONE		
	Claire E. Ogden <i>Housemother, Children's Home, Bella Vista</i>	<i>Delegate</i>
THE PHILIPPINES	Bernice K. Jansen <i>Teacher, St. Stephen's School, Manila</i>	
PUERTO RICO	Mrs. S. B. N. Igoe <i>Secretary to Bishop Swift</i>	

### UNITED STATES

ARIZONA	Deaconess Marian Brown	
EASTERN OREGON	Hazel A. Morrison	<i>Delegate</i>
EAU CLAIRE	An-veng Loh	
FOND DU LAC	Sister Mabel, OSA	
IDAHO	Letitia C. Croom	
INDIANAPOLIS	Irene S. Alleman <i>College worker, Purdue University</i>	
NEVADA	Deaconess Mary C. Hettler	<i>Delegate</i>
NORTHERN INDIANA		
	Mary Frances Bemont	
SOUTH DAKOTA	Aline Cronshey	
SOUTHWESTERN VIRGINIA		
	Deaconess Anne Newman	

## After-Convention Materials

You may expect these items to be published and you will receive a copy of each:

*This Is Our Heritage*

The Report of the Triennial

*One Family in Christ*, addresses by the Very Rev. John B. Coburn, D.D.

*The Ministry of the Laity* by Denis Baly

*The Parish Family* by the Rt. Rev. Chilton Powell, D.D.

The 1958 United Thank Offering Budget

The Pastoral Letter

The General Church Program 1959-61 as adopted by General Convention

*By-Laws*. 1958 Revision

## Ways of Presenting the Program

WHY not make the General Convention and Triennial Meeting a time for observing ways of presenting program. A number of different methods and techniques will be used and you are your own best judge as to the effectiveness of each.

Here is a partial list. Place a check against each one, each time it is used. Add any not listed.

Write down descriptions of any that are new to you and that you want to remember.

### *Ways of program presentation used in the 1958 General Convention and Triennial Meeting*

- Speaker \_\_\_\_\_
- Report \_\_\_\_\_
- Discussion \_\_\_\_\_
- Panel Discussion \_\_\_\_\_
- Buzz Group \_\_\_\_\_
- Forum \_\_\_\_\_
- Film \_\_\_\_\_
- Filmstrips \_\_\_\_\_
- Slides \_\_\_\_\_
- Viewgraph \_\_\_\_\_
- Chart \_\_\_\_\_
- Exhibit \_\_\_\_\_
- Printed Material \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

## Attendance at the 1958 Triennial Meeting

- Accredited Delegates \_\_\_\_\_
- Members of General Division \_\_\_\_\_
- Provincial Presidents \_\_\_\_\_
- Presiding Officer \_\_\_\_\_
- Assistant Presiding Officer \_\_\_\_\_
- Total Voting Strength \_\_\_\_\_
- Dioceses and Missionary Districts Represented \_\_\_\_\_
- Dioceses and Missionary Districts With Full Representation \_\_\_\_\_



## *You and the Resolutions*

**Y**OU have a very important function to perform and a responsibility to carry out in dealing with the resolutions that come before the Triennial Meeting. Discussion may influence public opinion, but to turn an idea into a policy it must be put into words in the form of a resolution, be presented to the body, and be acted upon.

You influence each of these steps. You may present a resolution. Regulations regarding when resolutions will be received and how they are to be presented are stated in Rules of Order. Make yourself familiar with the process.

You alone can know what you think the wording of any resolution means. Does it make sense to you? Does it call for an action you would like to see taken? Of course you may ask questions for clarification as well as enter into discussion when the resolution is before the body.

You will act on each resolution according to your best judgment. Even when the vote is by diocese you affect it.

When a resolution is presented to the Triennial Meeting it is referred by the Presiding Officer to the appropriate committee. For instance a resolution concerning organization would go to Reference, one having to do with visual aids for promoting the United Thank Offering would go to United Thank Offering, one on a suggested by-law change would go to By-Laws.

The committee to which a resolution is referred may do one of several things in accordance with the rules. When the committee report is called for by the Presiding Officer and presented to the Meeting, you exercise your function and responsibility by the action you take.

You may wish to record on page 17 the resolutions that were presented to the Triennial. Provision is made for listing by title, committee referred to, and disposition.

## *Resolutions Received by the 1958 Triennial*

TITLE OF RESOLUTION	COMMITTEE TO WHICH REFERRED	DISPOSITION

## One Family in Christ

ONE FAMILY IN CHRIST is the theme of the 29th Triennial Meeting. What did this theme suggest to you when first you learned it had been chosen?

*The parish family, the focus of so much attention today?*

*The Church, the Body of Christ, in which we are members one of another?*

*The worldwide fellowship of the Church, symbolized for women in the United Thank Offering?*

*The Anglican Communion, speaking through the 1958 Lambeth Conference?*

*The ecumenical movement and the world gatherings of the Churches?*

*What did the theme suggest to you?*

What does the theme say to the work of the Church and its relation to the need of the world at this moment in history? This is the question the triennial program is designed to help you consider. The theme will be interpreted in a series of meditations, aspects of it will be pointed up in the Mass Meetings, Joint Sessions, and by speakers who address the Triennial. Some of the problems will be dealt with more concretely in group discussions.

You will find the meaning of the theme in so much more than the subjects that are program items. You will find it in the gathering itself which brings together a worldwide fellowship. This time every missionary district of the Church is represented in the Triennial Meeting. You will find it in the worship, in the colorful Opening Service, in the Corporate Communion and Presentation Service, and in the daily services. And you will experience it within yourself as you move from worship to work, from a discussion to a tea, always among people of one faith and one purpose.

## Make Your Own Calendar

As a delegate to the Triennial Meeting you are expected to attend these events jointly with General Convention, as they are part of the Triennial Meeting Program. They are listed in the Triennial Program but are not held in the Hotel Fontainebleau. Check this list and avoid any possibility of missing an important gathering. See Triennial Program or General Convention Program for time and place.

- ..... Opening Service of the 59th General Convention
- ..... First Joint Session of the General Convention. Triennial Meeting attending
- ..... Mass Meeting sponsored by the Home Department
- ..... Second Joint Session of the General Convention. Triennial Meeting attending
- ..... Third Joint Session of the General Convention. Triennial Meeting attending
- ..... Mass Meeting sponsored by the Overseas Department
- ..... Mass Meeting in the interest of Ecumenical Relations
- ..... Reading of the Pastoral Letter

There are many other interesting, stimulating, and informative events and social gatherings which you may attend. Those of an official nature are included in the General Convention and Triennial Meeting programs. A complete listing of the unofficial events is to be found in the General Convention Program. Read these through early enough to lay your plans for those you wish to attend and make reservations if necessary. You may attend:

- ..... Official Reception Given by the Diocese of South Florida

*Continue your calendar on next page*

DINNERS

- ..... Banquet honoring Bishop and Mrs. Sherrill
- ..... National Council Dinners
- ..... Provincial Dinner
- ..... \_\_\_\_\_
- ..... \_\_\_\_\_
- ..... \_\_\_\_\_
- ..... \_\_\_\_\_

TEAS

- ..... \_\_\_\_\_
- ..... \_\_\_\_\_
- ..... \_\_\_\_\_
- ..... \_\_\_\_\_

LUNCHEONS

- ..... \_\_\_\_\_
- ..... \_\_\_\_\_
- ..... \_\_\_\_\_
- ..... \_\_\_\_\_

BREAKFASTS

- ..... \_\_\_\_\_
- ..... \_\_\_\_\_
- ..... \_\_\_\_\_
- ..... \_\_\_\_\_

*The Opening Service*

*T*HE OPENING SERVICE of the 59th General Convention, Sunday, October 5, at 8:00 P.M., in the Miami Beach Exhibition Hall is an official service of General Convention and the responsibility of the Presiding Bishop. Those who take part in the service bear some official relationship to General Convention. The service is read by the Vice-Chairman of the House of Bishops or a predecessor in that office. The First Lesson is read by the Secretary of the House of Bishops. The Second Lesson is read by the Secretary of the House of Deputies. The address is given by the Presiding Bishop.

Note down what you wish to remember about the setting of the Opening Service.

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As a Delegate to the Triennial you participated in the opening procession. What groups were included:

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How many persons? \_\_\_\_\_  
 Could you find your own Bishop? \_\_\_\_\_  
 What was the estimated attendance at the Opening Service? \_\_\_\_\_  
 The service was read by the Rt. Rev. \_\_\_\_\_,  
 Diocese of \_\_\_\_\_.  
 The First Lesson was read by the Rev. \_\_\_\_\_,  
 Diocese of \_\_\_\_\_.  
 The Second Lesson was read by the Rev. \_\_\_\_\_,  
 Secretary of the House of Deputies.

The offering at the Opening Service will go for the work in the  
 Missionary District of Central America.

Why was Central America chosen? \_\_\_\_\_  
 \_\_\_\_\_

What was the amount of the offering? \_\_\_\_\_

The address at the Opening Service was made by the Presiding  
 Bishop, the Rt. Rev. Henry Knox Sherrill, D.D. Bishop Sherrill retires  
 November 15, 1958, having served twelve years as Presiding Bishop.  
 What was his message for you? \_\_\_\_\_  
 \_\_\_\_\_  
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## *The Devotional Addresses*

THE Very Rev. John B. Coburn, D.D., Dean of the Episcopal Theological School in Cambridge, Massachusetts, was chosen and graciously consented to bring to the Triennial, an interpretation of the theme ONE FAMILY IN CHRIST. He will do this in a series of devotional addresses, set in a period of worship, on five successive afternoons in the first week.

These addresses will provide one of the deeply enriching experiences of the Triennial. In the interest of helping to assure an atmosphere conducive to meditation and contemplation, the doors of the Ballroom will be closed and no one seated during the addresses.

It is strongly recommended that you do not make notes while Dean Coburn is speaking but give over to listening. At the conclusion of each address the doors will remain closed an additional five minutes. In this time write down what you most want to preserve. The full text will be printed as a Triennial publication.

• NOTES •

## *The Joint Sessions*

*J*OINT SESSIONS serve a particular function in General Convention and you will be there to share in what takes place. With the Presiding Bishop in the chair, Joint Sessions are intended for the reception of notable guests and for the receipt of important reports. No legislative proposals are ever introduced.

Three Joint Sessions are scheduled in the Program of the 59th General Convention. They are to be held on the mornings of October 7, 8, and 9. At these times the Departments of the National Council will present reports of what are considered major accomplishments in the past triennium, high points in the on-going program, projected plans for meeting new opportunities, all in preparation for the adoption by General Convention of a 1959-61 Budget. These presentations will be made by members and officers of the National Council, and with the use of a number of audio-visual aids. Put together and seen as a whole, they give a vivid and dramatic picture of the Program of the Church.

A fourth Joint Session will be called sometime in the second week. On this occasion, the Joint Committee on Program and Budget will present its report.

The six Departments of the National Council to be reporting during the first, second, and third Joint Sessions are listed here, with space for taking notes. As a guide to the note taking, read the questions on page 29 which you may wish to answer after the third Joint Session.

### HOME DEPARTMENT

DEPARTMENT OF CHRISTIAN EDUCATION

FINANCE DEPARTMENT

PROMOTION DEPARTMENT

OVERSEAS DEPARTMENT

Which of the Departments presented what to you was the best overall view of its work? \_\_\_\_\_

Which of the Departments laid greatest stress on its major emphasis or emphases? \_\_\_\_\_

What did you consider to be the most exciting projected plan? \_\_\_\_\_

In which Department was this presented? \_\_\_\_\_

What was the largest number of National Council members used in one presentation? \_\_\_\_\_ In which Department? \_\_\_\_\_

Were the audio-visual aids used with good effect? \_\_\_\_\_ Which one did you consider most effective? \_\_\_\_\_ Which Department used it? \_\_\_\_\_

Which Department made the greatest personal appeal? \_\_\_\_\_

\_\_\_\_\_ How did it affect you? \_\_\_\_\_

FOURTH JOINT SESSION

What is the task of the Joint Committee on Program and Budget?

\_\_\_\_\_

What is the size and make-up of the committee? \_\_\_\_\_

\_\_\_\_\_

Who is the 1958 Chairman? \_\_\_\_\_

Who presided at the fourth Joint Session? \_\_\_\_\_

Who presented the report? \_\_\_\_\_

What in general is your impression of it? \_\_\_\_\_

\_\_\_\_\_

Does it hold the line? \_\_\_\_\_

Is it forward looking? \_\_\_\_\_

Is it fanciful? \_\_\_\_\_

What did you feel to be the response of the audience? \_\_\_\_\_

\_\_\_\_\_

What is the total amount of the proposed budget? \$ \_\_\_\_\_

*To be answered after the Program and Budget Report is acted on in General Convention*

What is the total amount of the adopted Budget? \$ \_\_\_\_\_

How much increase or decrease compared to the proposed budget?

\$ \_\_\_\_\_

Do you find the plans, that interested you most in the Joint Session reports, provided for in the adopted budget? \_\_\_\_\_

List, and note pertinent facts on the items that provide the best talking points for the 1959-61 Budget. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

*National Church Organization*

PRESIDING BISHOP

*Elected Presiding Bishop at Miami Beach in 1958*

The Rt. Rev. \_\_\_\_\_

to serve in this office \_\_\_\_\_ years before reaching retirement.

THE NATIONAL COUNCIL

President. The Presiding Bishop.

Vice-President. The Rt. Rev. John B. Bentley, D.D.

Treasurer. \_\_\_\_\_

*Elected in 1958 to serve until the General Convention 1964*

General Convention elects two bishops, two priests, and four laymen for a term of six years:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

continued on page 34





*To serve until the General Convention 1961*

General Convention elects four women for a term of three years, upon nomination from the Triennial Meeting:

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---

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*Continuing members who serve until the General Convention 1961*

The Rt. Rev. Richard S. Emrich, D.D.

The Rt. Rev. William F. Lewis, S.T.D.

The Rev. Gardiner M. Day

The Rev. Don Frank Fenn, D.D.

B. Powell Harrison, Jr.

Edward McCrady, PH.D.

William H. Siegmund

*One lay vacancy to be filled by 1958 Convention*

*Elected by Provinces*

Each Province elects one representative, who may be a bishop, priest, or layman, for a term of three years. The terms do not coincide with General Convention. There will be changes in the list late in 1959.

- I. The Rt. Rev. Walter H. Gray, D.D.
- II. The Rt. Rev. Frederick L. Barry, D.D.
- III. The Rt. Rev. Frederick J. Warnecke, D.D.
- IV. The Rev. Raymond T. Ferris
- V. The Rt. Rev. Donald H. V. Hallock, D.D.
- VI. The Rt. Rev. Gordon V. Smith, S.T.D.
- VII. The Rt. Rev. John E. Hines, D.D.
- VIII. The Rev. Charles M. Guilbert

*General Division of Women's Work, 1958-1961*

EXECUTIVE DIRECTOR • Mrs. Arthur M. Sherman

*Members-at-Large*

The Triennial elects eight Members-at-Large for a term of three years:

*Provincial Representatives*

Each Province elects a representative for a term of three years:

- |                           |                             |
|---------------------------|-----------------------------|
| I. Mrs. Richard T. Loring | V. Mrs. E. T. Rowland       |
| II. Mrs. Robert H. Howe   | VI. Mrs. Robert M. Adams    |
| III. Mrs. Paul F. Turner  | VII. _____                  |
| IV. Mrs. M. E. Nellums    | VIII. Mrs. John R. Newcomer |

*Cooperating Agencies*

Each of four agencies elects a representative for a term of three years:

- |   |                        |
|---|------------------------|
| The Girls' Friendly Society of the U.S.A. | Mrs. William A. Atkins |
| Church Periodical Club                    | Miss Vivian Novak      |
| Episcopal Service for Youth, Inc.         | _____                  |
| Order of the Daughters of the King        | _____                  |

## *The Corporate Communion*

YOU have now come to the most eagerly awaited gathering of the Triennial Meeting, the Corporate Communion of the women of the Church and the presentation of the United Thank Offering. Attending this service, held at 7:30 in the morning, is not like going to an early service in your home parish. You will have to arise well ahead of the hour. You will probably go to the Exhibition Hall in company with others and this will break the quiet. You will be caught up in the excitement of the gathering numbers, in the size and magnitude of the place, in anticipation of what is to take place and its significance to the Mission of the Church.

As you enter the Hall you will receive a copy of the service. You know Bishop Sherrill is to be the celebrant, assisted by Bishop Bentley and Bishop Louttit, Bishop of South Florida. You know, too, that the other bishops taking part in the service are missionary bishops in the Church, at home and overseas. As they come into the chancel you realize that here before you is a living witness to the theme ONE FAMILY IN CHRIST.

In the time you have allowed yourself before the service starts you will want to regain the quiet and composure you would take to the Holy Communion. Make this a time for individual preparation, following suggestions in the Order of Service. You will be led in an Act of Praise, in contemplation of the triennial theme as carried out in the United Thank Offering, in seeking forgiveness for the sins of the world, in an Act of Thanksgiving, and, as you enter into the corporate act of worship, in a rededication of self.

## *1958 United Thank Offering Budget*

## *If You Have A Job To Do*

*I*F you hold an office or have a particular job to do, you are probably looking forward to meeting others with the same responsibility in other dioceses. You will find your fellow officer wearing the same color ribbon you do. This will introduce you. There is a place made in the program for an informal get-together.

• NOTES •

## *Mass Meetings*

*T*HE Triennial Program includes three evening mass meetings you are privileged to attend. These are listed as having to do with three aspects of the work of the Church: the Home Department, Overseas Missions, and Ecumenical Relations. How do these differ from the Joint Sessions, is a question you may be asking.

The purpose of the Mass Meetings is different from the purpose of the Joint Sessions. In the Joint Sessions you have presented to you highlights of the work of the Episcopal Church as at present carried on and as projected. In the Joint Session you are prepared for the 1959-61 Budget.

The Mass Meetings need not be confined by the needs of a triennial budget. They may present the glory of the task that is the Mission of the Church.

You will have a program for each meeting, giving subject and speaker and whatever more is included. Do not go to hear just another speech. Go with some questions and convictions.

Here are statements made by persons in very responsible positions. Do these statements say what you understand? Do you agree?

Do you have questions? Listen to hear what is said in the mass meetings that has bearing on these ideas. There is space for taking notes on each of these meetings.

The Church exists that the world may know Jesus Christ. This Mission gives the Church its meaning and to every Christian, his marching orders.

The Mission of the Church to the world is not only to proclaim the hope of the Gospel, but to demonstrate in its own life a universality that transcends division and a unity in Christ that offers healing to a broken world.

The words *church* and *missions* still denote in the minds of many Christians two different kinds of institutions. Yet we know that these two things cannot rightly be separated.

It is important to insist that the word ecumenical, which comes from the Greek word for "the whole inhabited earth", is properly used to describe everything that relates to the whole task of the whole Church to bring the Gospel to the whole world. It therefore covers equally, the missionary movement and the movement towards unity.

One of the reasons we have not worked together more effectively is that we have viewed the subject in the wrong perspective. We have regarded unity as an end in itself, as a goal to be achieved. But unity is rather something to be used for the greater purpose of mission.

When one becomes a member of the Church he is not joining an institution, he is enlisting in a missionary society. He who has met the Lord must introduce Him.

HOME DEPARTMENT MASS MEETING

OVERSEAS DEPARTMENT MASS MEETING  
1958 *United Thank Offering* \$.....

## *Group Conferences*

GIVING as well as receiving is essential to growth. This has a better chance of taking place in the smaller groups where face to face contact is possible.

The Triennial Program has scheduled three periods for group discussion, all in the second week. In the large they are for clarification and interpretation, while singly, each one is a unit, dealing with a matter of major concern.

An important feature of these groups is that diocesan delegations will remain together and all members go to the same group, breaking the Triennial into groups of delegations rather than groups of individuals.

The leadership for these group meetings will be provided by certain clergy, members of the General Division of Women's Work, and a selected number of other women leaders, working together in pairs.

You can help make these group meetings most valuable by getting ready for them and sharing in them. Start now.

FIRST GROUP CONFERENCE

## Changing Patterns of Women's Work

### *Purpose*

THE action taken in April 1958 by the National Council, setting up a General Division of Women's Work of the National Council, and in so doing, changing the place of women's work in the structure of the Council, caused varied reactions. The purpose of this small group meeting is:

1. To make clear what has taken place so that all will understand the meaning and implications of the change.
2. To answer questions for clarification in preparation for taking action on the proposed by-law changes and on any other related recommendations that come before the Triennial.
3. To discuss the effect of the changes in diocese and parish.

### *Preparation*

YOUR preparation is of two kinds. You should be as well informed as printed and visual materials can make you. Read the part of the Report to the Triennial (*This is Our Heritage*) having to do with the change in status and what led up to it, the proposed by-law changes, and any suggestions made by the General Division of Women's Work. Study the chart of the National Council in the National Council exhibit.

Take advantage of this plan to keep your delegates together and talk things over. What questions does your delegation wish to ask? What points does it want clarified? What suggestions does it have to make?

### *For the Record*

RECORD as much as you want for your own use of the questions raised for clarification and the answers.

List the advantages to women's work brought about by the change in structure.

Jot down what you consider important in the discussion on changing patterns in diocese and parish.

## The Ministry of the Laity

### *Purpose*

THE Second Assembly of the World Council of Churches, held in Evanston, Ill., in August 1954, focused the attention of the Church on the laity, and more particularly on the phrase, the Ministry of the Laity. The purpose of this small group meeting is:

1. To discuss the meaning of the Ministry of the laity
2. To consider to what extent the lay men and women in the Episcopal Church have or may have such a ministry
3. To ask if the exercise of this ministry calls for preparation and, if so, of what nature.

### *Preparation*

IN preparation for this discussion read *The Ministry of the Laity in the World; This is Our Heritage*, sections on Ecumenical Relations, and Women in the Councils of the Church; and these excerpts:

WE must sharpen the meaning of the term laity. We do not mean simply laymen in the pews over against clergy. We do not mean professionals over against non-professionals. We do not mean the technical expert against the less expert. We have arrived finally at the idea of the whole people of God. . . . What may we say positively about the ministry of the laity? Have we not said that it is a calling that comes to the whole people of God to express the ministry of Christ through the ministry of the Holy Spirit to the whole created world? Have we not said that it is called to the task of the total redemption of mankind? In the last analysis the call is to all and on behalf of all. What do we intend as Christians? What is our purpose? It is the total cultural and personal transformation of the world. It is not just to endure a little bit longer where we are. It is a total Christian revolution of man and all of his social relationships. . . .

The laity are called to make manifest the righteousness and mercy of God in the world. Because God loves His people, He lays on them the mission of righteousness and love in the world. Because God for-

gives His people, they are witnesses to the God who forgives. The local congregation and the whole Church cannot manifest the love which makes out of its members the Church, unless it does the work of love in the world.

We have said, then, that the Church ought to be by its very nature a vital center of productive ministration. This fellowship of the ministry belongs to all of God's people, men and women, laity and clergy together. Spiritual production is outward-directed. The layman and the laywoman are not merely consumers of spiritual goods distributed by the minister but both are productive agents of Christian values and as such stand, for better or for worse, on the boundary of their daily decision-making. This emphasis on the laity must not be viewed . . . as an attempt to assume larger functions, or higher status for them in the polity of fellowship of the local churches or denominations. Neither is it an oblique scheme of recruiting assistants for the clergy. The main point is that as Christ came to minister so must all 'become ministers of His saving purpose according to the peculiar gifts of the Spirit which each has received'.<sup>1</sup>

THE whole Gospel must be preached to the whole world, and it must be preached by the whole Church. There is no Christian person who does not bear this responsibility. Most laity, however, do not feel this very seriously, for they imagine that the missionary activity is the job of those who are employed professionally by the Church. But the emphasis ought to be the other way round, for the clergy and professional church workers have as their primary duty the care and nurture of Christians. Their work, after all is in the Church, while the work of the laity is in the World. The laity, therefore, are those who man the lifeboat and the clergy those who make the coffee and care for the rescued. Both activities are essential if people are to be saved, and we should not exalt one group above the other; but equally, both activities are not the same. . . . It is true that the Church can be the Church only when she is missionary, when she goes out to the World. Therefore, she will be herself again only when much of the say in her affairs is given to those whose special function is to live in the World. Admittedly, this would not at present be the immediate result of giving the majority of positions in National Council to the laity. But this is because the laity know neither that they ought to go to the World, nor what it is that

<sup>1</sup> From the Report of the 1957 World Council of Churches in *The Renewal of the Church*



they ought to say to the World. The tragic situation is that they are uneducated.<sup>2</sup>

CLERGY and laity belong together in the Church; if the Church is to perform her mission in the world, they need each other. The growing emphasis in many parts of the world on the function of the laity since the Amsterdam Assembly is not to be understood as an attempt to secure for the laity some larger place or recognition in the Church, nor yet as merely a means to supplement an overburdened and understaffed ordained ministry. It springs from the rediscovery of the true nature of the Church as the People of God. The world, 'laity,' must not be understood in a merely negative way as meaning those church members who are not clergy. Though not yet fully articulated, a more positive understanding of the ministry of the laity is gaining acceptance. The phrase, 'the ministry of the laity', expresses the privilege of the whole Church to share in Christ's ministry to the world. We must understand anew the implications of the fact that we are all baptized, that, as Christ came to minister, so must all Christians become ministers of his saving purpose according to the particular gift of the Spirit which each has received, as messengers of the hope revealed in Christ. Therefore in daily living and work the laity are not mere fragments of the Church who are scattered about in the world and who come together again for worship, instruction and specifically Christian fellowship on Sundays. They are the Church's representatives, no matter where they are. It is the laity who draw together work and worship; it is they who bridge the gulf between the Church and the world, and it is they who manifest in word and action the Lordship of Christ over that world which claims so much of their time and energy and labor. This, and not some new order or organization, is the ministry of the laity. They are called to it because they belong to the Church, although many do not yet know that they are thus called.<sup>3</sup>

After you have read the suggested materials, consider the ten sentence statements. Ask yourself if you agree or disagree with each one. It would be well to do this before you hear Mr. Baly's presentation.

<sup>2</sup> From *Besieged City* by A. Denis Baly

<sup>3</sup> From *Evanston Speaks*, the Second Assembly Report of the World Council of Churches

How many of these ideas does he touch upon? Look at them again. Are you of the same mind on each one?

#### Ten Sentence Statements

*Read each one and mark in this way: if you agree A, if you disagree D, if you wish to discuss DD.*

1. The ministry of the laity is a calling to the whole people of God.
2. The clergy and other professional church workers have as their primary duty, the care and nurture of Christians.
3. Lay men and women have a God given ministry in their daily lives.
4. Women are already busy enough and shouldn't be asked to do any more.
5. The layman in the church is different from the layman in the world.
6. Most parishes offer adequate opportunities for work in parish and community for the laymen and women to exercise their ministry.
7. The task of the layman is to help the clergy.
8. The laity are those who have the responsibility of taking the Church into the world.
9. The laity need education in and training for the functions they have to perform.
10. Every Christian has a responsibility for sharing in the preaching of the Gospel.

#### • NOTES •

on *The Ministry of the Laity* by A. Denis Baly

#### Suggested for Group Discussion

1. What is the ministry of the laity in this age of rapid social change?
2. Is it the same for men and women, or is it different? Is it the same for the homemaker as for the business and professional woman?
3. To what extent do the laymen and women of the Church carry on a ministry such as you have described?
4. What barriers keep the laymen and women from their ministry?
5. What preparation or training should the laity have for their role in the Church?

THIRD GROUP CONFERENCE

The Triennial and the Triennium

*Purpose*

THE experience of this Triennial Meeting is yours and yours alone. You cannot give it to someone else. But you can share it, as you are sharing it with others in your delegation and with other delegations while in Miami Beach.

What will you do now? The Triennial, effective as it is, is not an end in itself. It must influence women's work in the Church in the triennium ahead or it will have failed in its purpose.

The purpose of this small group meeting is to discuss ways of making the General Convention and the Triennial effective in women's work in the next three years.

*Preparation*

IN preparation for this discussion read again *This Is Our Heritage*, review your *Delegate's Diary*, discuss as a delegation your plans for reporting to your diocese.

*Suggestions for Group Discussion*

THREE points are suggested as necessary to the carrying out of the purpose of this conference. They are:

1. An understanding and interpretation of the Triennial Program
2. A short range and long range plan for taking the Triennial to the women of your diocese and making it a part of your program of women's work
3. What you would ask of the National Council to help carry out points 1 and 2

Using these points as a basis for discussion, the first question to ask is: Do you consider these the points to follow? Would you add to them? Would you change them?

1. What is your understanding and interpretation of the Triennial Program? Have you been helped to see that all that has gone on is part of a whole and that that whole is the Mission of the Church? Has this been true for you? Partly true? Not true at all? What has contributed to your answer? How would you present the Mission of the Church to the women of your Diocese?

2a. What is your short range plan; that is your immediate plan for reporting the Triennial to your Diocese? Many delegations have well laid plans for reporting on returning home. These vary in detail. It will be of value to compare them for the suggestions they offer.

2b. What long range plan will you make? List matters dealt with in Triennial that should find their place in women's work in the triennium.

Change in relationship to the National Council.

United Thank Offering Budget.

Ministry of the laity.

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Are there others from General Convention?

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How should these matters be made part of women's work?

What suggestions have you for assuring the widest use of *This Is Our Heritage*?

3. What would you ask of the National Council and its Departments and Divisions, remembering that includes the General Division of Women's Work, to help carry out your suggestions under 1 and 2?

## *The Parish Family*

THE unit most vital to the life and work of the Church is the parish. Not because it is an end in itself, but because it is the powerhouse from which the layman goes to his work in the world, and to which he returns. It is the congregation that receives the body at baptism and into full membership at confirmation. It is the place of worship and the regular receiving of the sacraments. It is the witness to Our Lord in its community.

What is the function of the parish? What is the role of women in the parish? To what extent do they share in helping the parish carry out its function?

Read in preparation for Bishop Powell's address: *The True Function of A Parish* by John Heuss

A CHRISTIAN parish consists of a multiplicity of loving human relationships, under God. It is constructed of the manifold communications between real persons in the whole of their life. . . .

One possible definition for a parish is that it is God's way of meeting the problems of the unloved. This meeting between God and the unloved, the unwanted, takes place in the preaching of the Word, in the Sacraments, in the social life of the parish made possible by the climate of acceptance which is engendered by those who have been baptized and confirmed in the Catholic faith. . . .

A parish consists of a group of people who are in relation to each other on the levels of love and forgiveness. And since we never are in such a relationship *in vacuo*, there must be a center, a point in time and space, where love and forgiveness may have their way. Therefore, there is a House about which the life of the parish revolves. It is the parish church which also is a house of hospitality. A parish is, in a real sense, a place. Its physical center may be a store front or a Gothic structure. It doesn't matter so long as a climate of acceptance and forgiveness is felt to be present and appropriable by all who enter.<sup>4</sup>

<sup>4</sup> From *Light the Dark Streets* by C. Kilmer Myers

SINCE the parish church is made up of men and women with essentially the same problems, the proclamation must come through what is done by them together in their common worship, their common study and their joint activities; and it must come, above all, through their shared understanding of why they do what they do . . . in the last analysis, if the Gospel is to come to the typical member with any compelling force behind it, it will be because the purpose for which the parish stands comes home to him as important for his own life.<sup>5</sup>

THE parish proclaims its Gospel to the degree that it is a Gospel kind of community, where people can come to be at one with God, with others, and with self, and where the relationships broken by self-centeredness and sin are reunited and restored once more. The work of the parish is a work of restoration and reconciliation, of person with person, of man with man, of man with God. The parish fulfills its Gospel mission to the extent that it becomes a means of releasing men from the bondage of sin and enabling them to become children of God in reality as well as in name. From this standpoint, a parish may be looked at in two different ways: It may be regarded (1) as the sum total of all who come to the Church or identify themselves with it, whatever the reason—for worship, fellowship, work, the need of counseling or consolation, anything that brings them in touch with its organized life or within the range of its pastoral ministry. Such parishes consist of the parishioners, who are all those with whom the clergy have some relation. This may be designated as the 'conservative' type of parish. Such a parish finds its mission among the people who come to it of their own accord, with only a rather superficial awareness of why.

In contrast, a parish may be regarded (2) as an area to be cultivated, a territory within which are human souls in need of release from the burden of separation and sin carried by all human beings, regardless of whether these people see the need in their lives that only the Church can supply. This kind of parish not only *informs* people *about* its Gospel; most of all, it seeks to be a means by which they may be *transformed with* the new life in Christ Jesus, the Incarnate and Risen Lord, the new life shared by all who are 'very members incorporate in . . . the blessed company of all faithful people'. A parish like this may be called a 'conquering' one. It is like a living cell, having within itself the possibility

<sup>5</sup> From *The Christian Gospel and the Parish Church* by Charles D. Kean

of growing and spreading as it reaches out to bring an entire area under the transforming influence of its corporate life and work.

Which of these descriptions fits the parish to which you belong? Which kind of parish is called for by the nature of the Gospel? Which is more likely to be an agency for redeeming the souls of men?<sup>6</sup>

<sup>6</sup> From *A Parish Workshop in Christian Education*

• NOTES •

on Bishop Powell's presentation of *The Parish Family*

## *The Pastoral Letter*

GENERAL CONVENTION is closed with an act of worship at which time the Pastoral Letter is read. The Triennial Meeting of the women will be present and make this the closing worship for the Triennial.

The Pastoral Letter is in the nature of a message to the Church from the House of Bishops. A committee of the House is named, usually at a preceding session, to draft the Pastoral Letter. This draft is amended until it is satisfactory to the House and is ready to be issued.

The closing service was led by \_\_\_\_\_

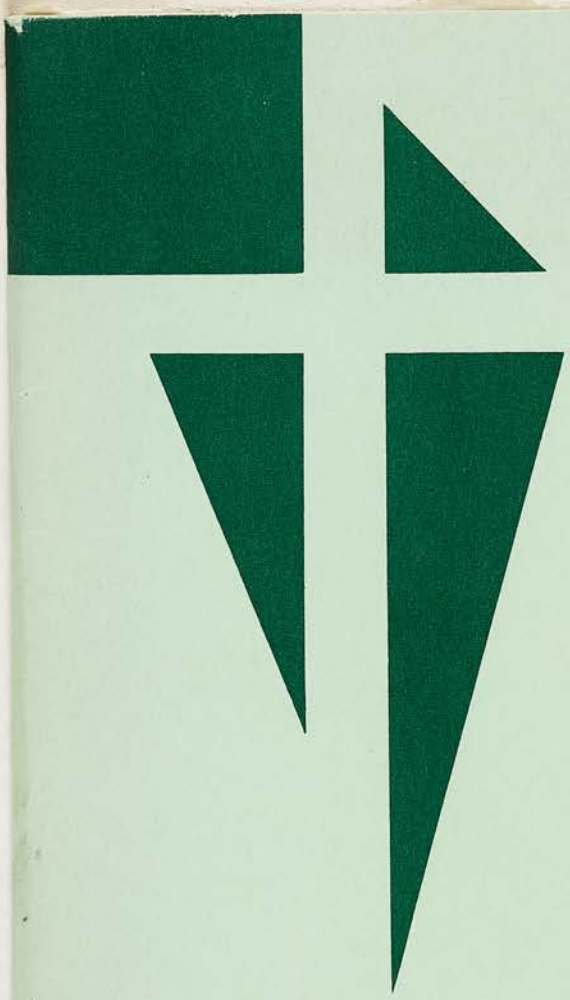
The Pastoral Letter was read by \_\_\_\_\_

Its main points are:





IE. 088. 15C. N.E.



**THIS  
IS OUR  
HERITAGE**



*Triennial Report – 1955-1958*

THIS IS OUR HERITAGE: TRIENNIAL REPORT 1955-1958  
THE NATIONAL COUNCIL: GENERAL DIVISION OF WOMEN'S WORK  
281 FOURTH AVENUE, NEW YORK 10, N. Y.  
PRICE THIRTY-FIVE CENTS

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# This Is Our Heritage

THE triennium 1955-1958 marks another milestone in the history of women's work in the Church, comparable to the triennium, 1919-1922, when the National Council and the National Executive Board of the Woman's Auxiliary came into being. What is the milestone? The establishment by the National Council of the General Division of Women's Work and the transfer of the educational and Christian social relations portfolios of the Woman's Auxiliary to the Departments of Christian Education and Christian Social Relations respectively; a similar transfer of portions of the personnel portfolio to appropriate units of the Council will follow in 1959. This action was recommended by the National Executive Board of the Woman's Auxiliary, which has now become the General Division of Women's Work of the National Council. Women's work, therefore, has moved from the auxiliary status which it has held since 1871, when the Woman's Auxiliary to the Board of Missions was formed, and the use of the name, Woman's Auxiliary, nationally, is automatically eliminated.

The Presiding Bishop's Committee on Laymen's Work now has changed from committee status to become the General Division of Laymen's Work.

To some people this action may have come as a shock. To many, however, it is the fulfillment of a desire to have women's work and men's work more closely related to the life and work and structure of the National Council. It will correct the tendency to overlapping of functions, and further the co-operation and joint planning of men and women to meet the needs of adults in parishes

and dioceses. The structural change demonstrates the fact that the Program of the Church is one.

**Early beginnings**

Although the recent discussion of relationships was stimulated by a resolution referred to the National Executive Board by the Triennial Meeting of 1955, requesting the Board to consider a change in the name, Woman's Auxiliary, the story has earlier beginnings.

In 1927 consideration was given to the transfer of the Educational Secretary of the Woman's Auxiliary to the newly-organized Division of Adult Education of the Department of Religious (now Christian) Education. Then, the whole question of the exact status of the Auxiliary in its relation to the National Council was raised and a definition called for. At this period there was apparently some uneasiness about the relationship of the Woman's Auxiliary to Departments other than the Department of Missions, and a reluctance to accept the fact that in 1920 the National Council had constituted the Woman's Auxiliary as auxiliary to all its Departments. It was at this same time that parish councils were being organized in various parts of the country and men were being enlisted more actively in the service of the Church. Fear was expressed lest these councils of men and women "tend toward the eventual disintegration of the Auxiliary." With reassurance, but with the recognition that "life always implies growth and growth sometimes involves change," the National Council declared that it would "take no action toward drastic change in its status without full consultation with the Auxiliary."

In the intervening years the question of status has been raised twice, not by the Council but by the National Executive Board. In 1940, before the retirement of Miss Grace Lindley as Executive Secretary, consideration was given by a committee of the Board to the possibility of integrating the secretariat of the Woman's Auxiliary with the secretariat of the Departments and Divisions of the National Council, thus eliminating a separate staff of women, but it was thought that "the Church was not ready for such a step." Again in 1952, an actual plan of integration was worked

out by the Executive Board and staff, but no definitive action was taken to put it into effect.

The decision of the National Executive Board in 1958 was not made hurriedly or lightly, but only after long and prayerful deliberation. Among the factors contributing to the decision to transfer certain portfolios was the mounting evidence that with the expanding programs of the Departments of the National Council and the trend in dioceses to include Woman's Auxiliary officers in diocesan departments, to continue separate educational and Christian social relations officers in the Auxiliary was confusing to the women of the Church. The request for General Division status was a joint request of the National Executive Board and the Presiding Bishop's Committee on Laymen's Work, framed in consultation with the Presiding Bishop.

**Both men and women request change**

At the meeting of the National Council held April 22-24, 1958, the following resolutions were adopted:

WHEREAS, The Triennial Meeting of the Woman's Auxiliary requested the National Executive Board to consider a change in the name Woman's Auxiliary; and

WHEREAS, The National Executive Board decided that a change in status as well as in name was advisable; and

WHEREAS, The National Executive Board has requested the National Council to change the status from that of an auxiliary to the Council to a General Division of Women's Work of the Council; therefore be it

RESOLVED, That Section 1 of Article IV of the By-Laws of the National Council be and hereby is amended by inserting at the end thereof the following paragraph:

*In addition to the foregoing Departments and Divisions there shall be a General Division of Women's Work, composed of the members of the National Executive Board of the Woman's Auxiliary. The head of this General Division shall be called Executive Director.*

AND BE IT FURTHER RESOLVED, That the General Division of Women's Work is free to call a Triennial Meeting of the women

of the Church at the time and place of the General Convention; and that the Triennial Meeting may continue to allocate the United Thank Offering of the women of the Church, to elect eight members of the General Division of Women's Work, and to nominate to the General Convention four women to serve on the National Council.

RESOLVED, That that portion of Section 1 of Article IV of the By-Laws of the National Council dealing with the assignment of members of the Executive Board of the Woman's Auxiliary to certain Departments and Divisions, be and hereby is amended to read as follows:

*A member of the General Division of Women's Work, appointed by the President on recommendation of that General Division, shall be a member with vote of the following Departments and Divisions:*

*Overseas Department*

*Department of Promotion*

*Division of Domestic Missions and Church Expansion*

*Division of College Work*

*Department of Christian Social Relations*

*Two members of the General Division of Women's Work, appointed by the President on recommendation of that General Division, shall be members with vote of the following Department:*

*Department of Christian Education.*

These national developments also reflect changing patterns in dioceses and parishes. Here are a few typical statements from diocesan reports:

In strong parishes women's work is being integrated into the whole life of the parish. . . .

There is a growing conviction that the place of women is not a segregated group but a part of all the work of the Church. . . .

We endeavor to work closely with the diocese, always urging the women to enter in all phases of the Church's Program. We also urge participation in parish programs, especially those involving the whole family. . . .

We are integrating with the laymen wherever possible. . . .

The most significant advance has been in the thinking and

attitude of the women toward the whole Church. They no longer seem to feel that the Auxiliary program is something apart. . . .

In some instances we find that the name, Woman's Auxiliary, itself, is a stumbling block. . . .

Questions will now naturally arise concerning the implications for dioceses and parishes of the administrative decision of the National Council on the status, nationally, of women's work. Relationships, organizational patterns and names have varied down through the years from diocese to diocese. Occasionally, a diocese has changed the name of its organized women's work from the Woman's Auxiliary and back again to the Woman's Auxiliary. At present, there are at least five dioceses which use other names than the Woman's Auxiliary for the diocesan organization. In some places women's work is closely related to the administrative structure of the diocese; in others, women's work is quite separate.

Parishes, too, vary greatly in the nomenclature used, and in the relationship of women's work to the total life of the parish. The Triennial Meeting may wish to make specific recommendations with regard to name. Any change in a diocese or parish, however, would be worked out in consultation with the bishop or rector.

The General Division is recommending a change in the By-Laws of the Triennial Meeting, substituting in the caption and in Article I, Section 1, *The Women of the Protestant Episcopal Church* for *The Woman's Auxiliary to the National Council*.

Since a new pattern of women's work seems to be emerging, it may be appropriate here to review some of the thinking and action which has influenced the development of the Woman's Auxiliary, as a basis for future planning and advance. The story is a long and fascinating one, from *The Pre-historic Days of the Woman's Auxiliary to the Board of Missions* (as one early pamphlet is entitled) to the present.

Mary Emery Twing, the first General Secretary, reporting in 1892, remarked:

It can hardly be too often repeated that the Woman's Auxiliary is not a self-constituted, self-supporting, and independent

**Implications for dioceses and parishes**

**A new pattern for women's work**

**Dioceses report changing patterns**

society, but that it is really a department—and it may not be too much to say an important department—of that Board of Missions in which it originated.

Julia Emery as General Secretary later stated:

To have the women banded together on one side, the children on another, the men (were it so) on a third, is not the ideal method; and it is the parish, not the Auxiliary, nor the Sunday school, that best represents the whole body of the Church. . . .

We would ask [she wrote in her last annual report in 1916] both the Board and the Auxiliary to consider whether a real gain might be made, if we would emphasize the Auxiliary less as an organization, but rather as a reminder, a co-operator, and a vehicle by and through which the general missionary interests of the Church might be strengthened in any and every department of parish life.

It was not until the Woman's Auxiliary became auxiliary to the National Council in 1919 that an Executive Board was created at the suggestion of the new Executive Secretary, Grace Lindley. At first, it was an advisory body to the Executive Secretary. In 1928, Miss Lindley suggested that the Board "advise with the National Council on matters of women's work in the Church in much the same capacity as do the regular Departments of the Council," and expressed the hope that "sometime the Canons governing the National Council may include an article covering the whole position of their Woman's Auxiliary." She had earlier written, "As the organization of the Church changes, the Woman's Auxiliary will change. The time may come when names and forms may change." The recent action of the National Council would delight her heart!

As we look back, we can visualize those first small bands of missionary-minded and missionary-active women in parishes trying to stimulate an interest in missions among other adults and among the children; then, the enlarging group of women concerning themselves with the total Program of the Church, until finally the unified organization and program for women developed in the early nineteen twenties. Today, as we look forward, we happily see

**A unified organization and program**

adults, both men and women, in more and more places working together in unity and discovering new meaning in the life and work of the Church.

One cannot read the history of the Woman's Auxiliary without feeling the warm and compassionate love and the deep faith of the women in whose lives the story is told. God could use the Woman's Auxiliary as "one of the channels through which He has worked His will" only because women have been obedient to His call. They have come to know our Lord through private prayer and meditation, and through public worship. Inspired by His Presence in their Corporate Communion, their group life has been enriched.

The first annual report of the Woman's Auxiliary, published in 1873, quotes a comment from a clergyman:

Your work is doing one thing which can never be rightly estimated in any written report you may ever make. It is raising the standard of individual piety among the female communicants throughout the Church.

In successive Triennial Meetings the heart of the program has been the periods of meditation and intercession; resolutions have called women to renewed discipline, to personal evangelism, to daily Bible reading, to participation in prayer groups and in corporate worship.

## Our Oldest Project: Supply Work

### How Supply Work began

**T**HE oldest organized project of the women is the supply work. In fact, it antedates the Woman's Auxiliary by many years. When our pioneer missionaries entered the territory west of the Alleghenies, women's missionary societies in well-established parishes on the Atlantic seaboard commenced sending them boxes of clothing and other supplies.

With the establishment of the Woman's Auxiliary in 1871, it became possible to centralize and systematize these earlier scattered efforts. The third annual report, for the year 1874, records the mailing of a letter to all domestic missionaries to ask about their needs; at that time, foreign missions were assisted through gifts of money, not of goods.

For the next forty-six years, the correspondence regarding the "box work," as it was then called, was carried by the General Secretary of the Woman's Auxiliary. It was not until after the organization as Auxiliary to the National Council in 1919 that a full-time secretary was added to the staff to handle the project, which by that time had grown tremendously.

By 1941, when the first Supply Secretary retired, the supply work included three different projects, two of which have since been discontinued. The smallest of the three, and the first to go, had been voted by the Triennial Meeting in 1922 in Portland. Its purpose was to ensure that every woman missionary would be remembered at Christmas. Each year the national Supply Secretary assigned the name of a missionary to some diocese, which was then responsible for providing a Christmas gift of not more than five

dollars in value. It became evident that the connection of this project with the supply work led to misinterpretation, as though these workers "needed" the gift. Before the end of the triennium 1940-1943, arrangements were made to substitute a plan to have each diocesan Woman's Auxiliary keep in close personal touch with the women missionaries who had gone out from the diocese, and with those employed by or within the diocese. It was assumed that a Christmas gift would be a natural result of such a relationship.

The second of the three projects included in the supply work was the provision of personal boxes. These were gifts of clothing sent just before Christmas to about three hundred domestic missionary clergy, intended for the personal use of the clergymen and their families. Undoubtedly, this was an important supplement to missionary salaries, which were shamefully low, and which in the domestic field had not been standardized as in the overseas missions.

There were flaws in this plan however. As far back as the Triennial Meeting in 1931 in Denver, there had been expression of concern about this method of providing for the needs of our missionary priests. The Triennial Meeting in 1940 in Kansas City expressed the hope that it might be possible to give up the personal boxes by 1943.

A resolution proposed by the National Executive Board to the Triennial Meeting in 1943 in Cleveland led to a vote to eliminate the gifts of personal clothing to active clergy. An interim adjustment period of three years was authorized but not needed, as action by the General Convention of that same year was responsible for widespread salary increases in the domestic field. A number of retired missionary priests and clergy widows continued to receive cash gifts in place of the personal boxes which their low pensions had made necessary, but most of these were eliminated as a result of the increase in pensions provided by General Convention of 1949. As of this year, 1958, there are only ten clergy widows and three lay workers who for various reasons still receive the annual Christmas check. A group of Indian catechists, serving in the Dakotas on a part-time basis, still receive an annual gift of

### Changes over the years

clothing in recognition of their service to the Church. These gifts are provided through the Supply Secretary's Gift Fund, made up of cash contributions in amounts assigned to the dioceses, and administered by the national Supply Secretary. Expenditures from this fund for 1955, 1956, and 1957, totaled \$10,398.

**A continuing but changing need**

The third and most important of the projects included in the national program of supply work in 1941 was the one which still continues: the provision of mission boxes. The time has long since passed, however, when the needs of missions can be provided for adequately through the gift of garments and other articles which can be produced in parish workrooms, even when supplemented with used articles. Bedding and ready made garments, such as blue jeans for boys and girls, are essentials.

Not only have there been changes in the kind of clothing needed to build self-respect among members of mission congregations, but the extent of need for help has undergone rapid changes. Many parts of the country, where even twenty-five years ago missions of the Church were serving isolated and impoverished rural families, now have good roads and access to nearby industry and to the shopping facilities of market towns.

Furthermore, as local conditions offer better opportunity for employment and self-support, people cease looking to the mission for a type of assistance which earlier conditions made necessary. Supplies of clothing are no longer sent to a number of missions, which used to receive large quantities. These factors have not operated everywhere, however, and on many of the Indian reservations, where the Church has missionary work, and in certain overseas fields, where there is much poverty, the need continues and probably will continue.

Since the end of World War II, there has been further reduction in the number of missions included in the national program. The only major reduction overseas was the enforced elimination of the Church hospitals in China. All told, fifty-four domestic missions and institutions have been dropped since 1948, largely because a number of diocesan Woman's Auxiliaries have assumed full re-

sponsibility for their own diocesan missions. The increased cost of parcel post and overseas freight has created doubts as to the wisdom of continued shipments of goods abroad. Complete substitution of cash, however, would not be as useful a solution as it might seem; there are many places where missionaries are too remote from sources of supply, and too overburdened with other responsibilities, to be able to undertake the task of being buyers for their people. Where gifts of cash in lieu of supplies are acceptable and have the approval of the bishop, this fact is taken into consideration in making assignments.

It is an interesting commentary on our rising cost of living, and on increasingly modern standards of meeting people's needs through the Church's missionary program, that although the number of missions aided has been constantly decreasing, the cost of supplying them has increased year by year. For the sake of comparison, a few records of the national supply work prior to this triennium are given:

	<i>Value of Gifts</i>	<i>Shipping Costs</i>
		Included in
		figure of value
1941 (last normal pre-war year)	\$120,011.	
1946 (first post-war year)	114,387.	\$ 2,455.
1950	151,870.	8,557.
1955	172,165.	15,092.
1956	186,179.	16,009.
1957	195,239.	15,290.

The years since the outbreak of World War II also have seen some basic changes in thinking about what really constitutes supply work. In the early 1940's supply work was generally interpreted in the dioceses to mean only work which was assigned from the national office; anything done for a mission within the diocese, or for any other kind of institution or agency, was classified in some other way and somehow lacked the prestige associated with the national assignment.

**A widening concept of Supply Work**

In 1944 the National Executive Board took action to widen the definition and the usefulness of the supply work. It recommended



that women's groups in the parishes "include in their supply work, in addition to missions provided for through the national assignment: diocesan missions, institutions, and agencies; welfare agencies and institutions in the local community; and war relief through agencies such as the American Red Cross, American Friends Service Committee," and the various national war relief agencies which were then operating in the United States.

Essentially, this action simply recognized the fact that, if supply work were defined as production and supply of certain kinds of useful goods, it would be the same work regardless of the ultimate destination of the goods, and should be planned as one program, not as several competing ones. In February 1957, the National Executive Board again reviewed the supply program, and again recorded its belief that "needs in the community and diocese, and needs of national agencies and of Church World Service, are all properly included in the total Program of the Church."

These definitions should leave no room for doubt that, even though the needs of the Church's own missions, for which we have primary responsibility, may be shrinking, there will continue to be opportunities for the women of the Church to serve. As long as there is human need anywhere in the world, which can be reached through Church World Service, no woman need sit idle and mourn lack of outlet for the work she can do. She must, however, be prepared to provide what people need, not necessarily what she would most like to produce.

**No women need  
sit idle**

## Significant Years In Education

**T**HE years 1919 and 1958 are as significant in the educational program of the Woman's Auxiliary as they are in other aspects of the work of women in the Church. In 1874, when the Board of Missions reported to the General Convention, this statement was included in speaking of the Woman's Auxiliary, organized three years earlier:

The Woman's Auxiliary, a new department of the Board of Missions, organized since the last General Convention, aids the work of the different departments of the Board by means of parochial, city, country, and diocesan associations of ladies, formed for the purpose of raising money, forwarding boxes and otherwise helping on the Mission of the Church.

The covering phrase, "otherwise helping on the Mission of the Church," came to mean a number of things. Aid was not confined to money raising and forwarding boxes. The women concerned themselves with intellectual and spiritual needs as well as with material relief.

They wanted to know about the places to which their boxes and other gifts were going. They were interested in the people in these places and how they lived. They were concerned for the missionaries who went out to live among them. They made the missionaries their personal friends, as well as extensions of themselves in the carrying of the Gospel to foreign lands.

Along with the missionaries and the gifts, went the prayers of the women for missions, for the missionaries, and for increased support of the Church's Program. And so that the women could

**Women wanted  
to know**

come to know better Him, Whose command they followed, they read and studied the Bible.

Thus, the Woman's Auxiliary to the Board of Missions developed, in the latter part of the nineteenth century and in the early years of the twentieth, a program of support for the Church's missionary program: a program of worship, study, and gifts. Today, it can be said, that the program of the women of the Church is centered in worship and that its deepest root is its missionary concern.

By the historic year 1919, the Woman's Auxiliary had a well-established educational program of Bible study and missionary education. From that time forward, as auxiliary to the National Council in all its Departments, supporting and sharing in the carrying out of the Program of the Church, the educational program expanded, not only to include Christian education and Christian social relations, but to become a program of education for the development of Christian adults.

Evidence of a program of such proportions is found in the minutes of the meetings of the Executive Board held immediately following its recognition by the National Council. In October 1920, the Board passed a resolution, presented by Emily C. Tillotson, the Educational Secretary, that included this statement, following a series of carefully worded reasons for so doing:

RESOLVED, That the Woman's Auxiliary, through its Executive Board, respectfully commend to the Presiding Bishop and Council, for its approval and support, the united program of study for the men and women of the Church, a tentative draft of which has been prepared by the Educational Division of the Department of Missions, in co-operation with the Department of Social Service (now Christian Social Relations) and the Educational Secretaries of the Woman's Auxiliary; . . . such program to be developed and made effective in whatever manner may be deemed advisable in the united judgment of the said organizations and Departments acting co-operatively.

In February 1921, the Board suggested that, wherever possible, there should be a representative of the Woman's Auxiliary on diocesan boards of religious education. This has been made effective

**An expanding program of education**

to a very large degree, usually with the diocesan educational secretary serving as the representative. Her relationship to the board varies from one of being present to one with voice and vote.

Becoming auxiliary to the National Council in 1919 did not, in itself, provide the women of the Church with a program of adult education. In fact, such a program is yet to be developed by the Council. There have been periods of concentration on mission study, and on Bible study, but never the large adult class, meeting Sunday morning as part of the church school, so much a feature of the educational program of certain communions. If the women were to have an educational program, they had to create it. This determined the role they played for nearly forty years.

To create such a program necessitated blending two lines of endeavor into one. One had to do with the responsibility that went with being auxiliary to the National Council. This relationship gave the women a share in the Church's outreach through its missionary program, in the current concerns of social service, and in adult studies in the area of religious education. The other had to do with providing opportunity for the spiritual growth and development of the individual woman.

This blending resulted in a program of such breadth as to include studies of world issues, missions, theology, ecumenical relations, social relations, the Bible, prayer, and personal religion.

The Triennial Meeting was used with great effect in shaping a vital educational program. Built around a theme, the Triennial Meeting program included worship for the individual and the group, presentations of the Church's greatest opportunities for service, discussions of these opportunities, and a sharing with one another of ways of carrying on the work, as well as the business for which the Triennial was responsible.

While procedures cannot readily be separated from content, it is well to add that the Triennial demonstrated a variety of ways of carrying out a program. A number of different procedures were used in any one meeting and those selected changed through the years to keep pace with changing educational methods.

**Triennial helps shape vital program**

In this way the Triennial Meeting provided a program for the triennium. It caught up into itself triennial emphases, and placed them in a proper relationship to one another in the context of the Church's total responsibility, and demonstrated ways of effective presentation to a group.

The development in the educational program was not only in content and procedures, but in the effort to reach all women, whatever their interests, their talents and their time. The day of the Lenten mission study class as the only educational opportunity was gone. Women came together in large groups and small, and they worked alone. They met in parish houses and in homes, and at the scene of some welfare project.

Range in subject matter and procedure was matched by variety of opportunity. Materials of different types were needed and developed. The most widely used included study, discussion, reading courses, reading lists, traveling libraries, single programs, skits and dramatic presentations, visual aids, such as maps, posters, films and filmstrips, and exhibits.

Once again the women exercised their leadership in bringing into being such a range of materials. Some were produced at their request; some were prepared by them, often at the request of a Department; some were selections from sources other than the National Council.

In the area of mission study the materials were those of the Missionary Education Movement (now the Commission on Missionary Education of the National Council of Churches). The National Council of the Episcopal Church has played a leading role from the beginning in the development of the program of missionary education. It is unfortunate that the women in their support of it have been so identified with mission study as to make it a woman's responsibility.

A developing program is ineffective without a growing leadership, and leadership training opportunities were provided. This was an area in which there was a great deal of co-operation with and help from the Department of Christian Education. Full use

**Opportunities for leadership training**

was made of the Department's program of leadership training. Summer conferences, both diocesan and provincial, offered the dual advantage of adult education and leadership training. Other opportunities were found in institutes and workshops.

A leadership training program requires a different set of tools. Among those provided were textbooks, course outlines, study guides, and plans for self-training.

In the National Council's recent years of growth, many changes have taken place. Of major importance is the impact the extensive program of Christian education is making on the Church. Women are caught up in this in a number of ways: as parents, as teachers, through parish life conferences, and in adult study groups.

Similar developments are taking place in other areas of work. In social relations, for instance, the educational aspect of the Department's program is developed within the Department.

Other more subtle changes have taken place. The Program of the Church cannot so easily be blocked in areas described by the terms that name the Departments of the National Council. Certain types of work carried on by missionaries a few years ago are now in the hands of government agencies. Who can say what the line is between missions and social relations, or the relationship between social relations and education? With world travel as extensive as it is, everyone who goes overseas not only represents his country, he also represents his church. Emphasis is no longer placed on the work of the Church in its several parts, but on its total work, its Mission.

To round out the story, a word on program planning must be included. The concept of a total program for the total development of the individual has long been held. The enunciated principle that worship, study, service, and fellowship opportunities in balance will assure a well-rounded program is older than memory.

Using these principles of program building, the National Executive Board offered a suggested program annually to the women of the Church. When the Adult Division of the Department of Christian Education came into being, it shared in this program planning

**Program planning is essential**

and, in recent years, the suggested program and project resources have been offered to the adults of the Church by action of the Adult Division, on which there are representatives of the adult interests in the National Council.

The action taken by the National Council in December 1957, granting permission to transfer the portfolio of the Educational Secretary of the Woman's Auxiliary to the Department of Christian Education, and made effective in April 1958, was in fact an action on the resolution of October 1920. In the period between these dates the vision of the Woman's Auxiliary of a program shared in by men and women together has never dimmed. The women have been versatile in the part they played, initiating when necessary, co-operating when invited, even keeping areas of interest alive, as they did with mission study.

Change in structure is not important in itself, but important because it is indicative of deeper change. We have come to see that the work of the Church is one and not a series of compartments. In carrying on the work, the people are one, as they are the Church. Women are no longer auxiliary to the National Council but part of it, holding exactly the same relationship to it as do the men.

By the same token, they are no longer auxiliary to the Department of Christian Education, but are themselves among the very persons for whom the Department plans. In the future the women of the Church may expect leadership from the Department of Christian Education in program planning, in leadership training, and in the development of a comprehensive curriculum of adult education. The plans, however, while they will have been made with women in mind, will not be made for them alone, but for men and women working together.

As has been said, the effectiveness of any plan depends on the leadership available for carrying it out. The program of Christian education will be of value as it becomes effective in diocese and parish, and in the life of the individual woman. A new role for the women of the Church is on the horizon. As they move into it, they will find what their ministry is to be in the years just ahead.

**A new role for  
women is on  
the horizon**

## Given in Thankfulness

**D**URING the sixty-nine years of its existence, the United Thank Offering has done much to build up and strengthen the life of the Church throughout the world. Each triennium the Offering, which began in a very small way, has grown steadily in amount and in the number of participants, and correspondingly, in usefulness to the Church.

The purpose of the Offering—*Given in thankfulness for the everyday blessings of life . . . used to provide these blessings for others*—has remained unchanged over the years.

Its pioneering aspect has been evident from the beginning. In some instances grants from the Offering preceded the organization and establishment of missionary districts. This was true of Alaska, which received the first building financed by the United Thank Offering in 1889, and was set up as a missionary district in 1892. The first woman missionary went to Brazil in 1891, and Brazil became a missionary district in 1907. The first woman missionary went to Liberia in 1842, eight years before Liberia became a missionary district of the Episcopal Church. In the case of the most recent missionary district, Central America, help toward a medical clinic for Managua, Nicaragua, was voted at the first meeting of the National Executive Board following the bishop's consecration in October 1957.

The first grant for work with Negroes was for a girls' dormitory, The George C. Thomas Building, at St. Augustine's School in Raleigh, North Carolina. Nine years later, in 1919, a grant to the San Juan Mission Hospital at Farmington, New Mexico, began

**A pioneer from  
the beginning**

United Thank Offering help for work with the American Indians.

The initial Offering of \$2,188, which built Christ Church, Anvik, Alaska, also sent Lisa Lovell as a missionary to Japan. These objects were suggested by Miss Emery and Mrs. Soule. Today, the budget of this corporate offering of the women is adopted in Triennial Meeting by representatives from every diocese and missionary district, and it is the united gift of women in every country where the Episcopal Church is at work.

At the time of the Triennial Meeting in Boston in 1904, it was specified that the Offering should be used "for women's work in the domestic and foreign fields, including the training, sending, and support of women workers, and the care of such workers when sick and disabled." From that day to this, in one way or another, the women who have given their gifts of thankfulness have been partners with those who have given their lives in missionary service.

A large amount of each Offering has been designated for salaries. In the early years, certain women were called United Thank Offering Workers. But in 1943, that term was eliminated, and United Thank Offering money has since then aided in the support of all women missionaries appointed by the National Council and approved by the National Executive Board. A growing concern over the low salaries of missionaries in the domestic field was expressed at the Triennial Meeting of 1940. An amount was included in the 1943 budget for emergency salary adjustments. Gifts to women workers to make up for their low salaries and the high cost of living were provided by the United Thank Offering in 1947 and 1948. At present regular salary raises are provided for under National Council rules. It was by special action of the Triennial Meeting in 1928 in Washington that "trained women for work in colleges" were "appointed under the United Thank Offering."

There have been times in the history of the United Thank Offering when it has met an emergency or unusually important need. One such occasion was during the depression in the nineteen thirties, when the National Council was obliged to restrict the ap-

pointment of missionaries because of lack of funds. This decision came as a shock to the women of the Church. It seemed unthinkable that missionary work should be curtailed in those strategic years. In 1937 in Cincinnati a sum was set aside for new appointments for advance work. For the past twenty years the Church has been able to meet many fresh opportunities for ministering on the college campus, in overseas institutions, and in rural America, because salaries have been made available through this "over and above" item in the United Thank Offering budget.

The Woman's Auxiliary has always stood for careful selection and preparation of women workers. Over and over again, Triennial Meetings have recommended more adequate training for missionaries. A natural outgrowth of the emphasis placed on training has been the appropriation of thousands of dollars for scholarships for individuals, and gifts for buildings and maintenance of established training centers. The United Thank Offering is the major source of support for Windham House in New York, and in the past triennium has provided a special maintenance grant for St. Margaret's House in Berkeley, California. Three other training centers, which have received aid from the women's Offering in recent years, are the Parishfield Community in Michigan, the Church Army, and the National Town-Country Church Institute in Roanridge.

It was not until the Atlantic City Triennial Meeting in 1934 that the United Thank Offering was made "available for the training and employment of qualified women nationals." This action came as a result of recommendations from missionaries in the Orient, where young women were assuming leadership roles in the Church and were seeking more thorough preparation than was available overseas. Many women from overseas have since entered schools in this country with scholarships from the United Thank Offering.

Not only preparation and adequate salaries during their active missionary service but care for women workers in their retirement has continually claimed the attention of Triennial Meetings. As early as 1919, one-tenth of the United Thank Offering was set

**Pensions provided  
for retired workers**

aside toward a permanent trust fund, the income of which contributed to the support of retired women workers. At each succeeding Triennial, an addition has been made to the fund, which in 1937 was named the Ida W. Soule Pension Fund, in honor of Mrs. Soule, who originated the idea of the Offering.

The women of the Church were largely responsible for making possible the pension plan for lay workers in the mission field. In 1952, the National Executive Board voted to appropriate more than one million dollars of the capital of the Soule Pension Fund to fund the prior services of all active women missionaries and to purchase annuity policies for them. The premiums on the policies are paid in part from the income on the balance of the trust fund.

In 1949, the Grace Lindley Pension Fund, named in honor of the third Executive Secretary of the Woman's Auxiliary, was established to provide for women workers of the younger Churches. In 1958, the beneficiaries are Japanese and Puerto Rican women. When pension plans for lay women are formulated by the Churches overseas, the capital will be divided among them.

In the 1922-1925 report of the Woman's Auxiliary, the wish was expressed that missionaries might have a discretionary fund. This wish became an actuality in 1937, when an item for equipment for women missionaries was put into the United Thank Offering budget. In 1949 an annual work budget of \$100 was authorized for non-institutional, educational, and evangelistic workers; in 1955 the allowance was increased to \$150. A general equipment item provides for special needs of other women missionaries. The need of many workers for automobiles to facilitate their transportation led to the provision of an allowance, first of \$1,000, and then of \$1,500, toward the purchase of a car, under conditions set by the National Executive Board.

For many years the greater portion of the Offering was contributed toward the General Church Program, as adopted by General Convention. As the Offering grew in size, specials were added, which have enriched the program, stimulated the imagination of the women, and advanced the work of the Church immeasurably.

The largest of the specials is that for new buildings. No provision is made in the General Church Budget for capital outlay. The Council has had to depend upon legacies, special campaigns, and a few generous donors for its building program at home and overseas. It has proved to be a great boon to missionary bishops to have the women of the Church, through their special offering, providing for the erection and equipment of buildings and the repairing of old structures. The variety of institutions aided is an indication of the scope of the Program of the Church. The United Thank Offering has helped to build not only the more traditional buildings, such as churches and rectories, parish houses and school buildings, hospitals and children's homes, but student centers on or near college campuses and conference centers for dioceses and missionary districts.

The women of the Episcopal Church are now sharing with the women of other communions in the support of certain missionary projects. These include migrant work and work with low-income farm families, and Christian literature for overseas fields; The American Bible Society, the McCall Mission, the first United Thank Offering grant made in Europe, and the American Leprosy Mission.

Beginning with an interest in Women's Christian College, Madras, concern for the Christian education of the women of India has grown until today annual grants and an occasional special gift are contributed to four additional schools in India: the Christian Medical Colleges in Ludhiana and Vellore, the Delhi School of Social Work, and St. Christopher's Training College for teachers.

For many years a grant was made to Ginling College in Nanking, China, the first Christian College for women in that country. When China was closed to gifts from overseas, concern for Chinese students was continued through a grant to the United Board for Christian Higher Education in Asia, which supports Chung Chi College in Hong Kong and Tunghai University in Formosa.

In 1943 a discretionary fund was included in the United Thank

**A share in certain  
co-operative  
projects**

Offering budget for the first time, to meet vital needs and unexpected opportunities as they arose, the grants to be designated by the National Executive Board. Since the fund was established, many thrilling gifts have been made. Among them during 1957 were a gift to the Bishop of Alaska toward the replacement of his airplane, The Blue Box, and a communication system for Holy Cross Mission at Bolahun in Liberia.

The United Thank Offering budget as adopted in Honolulu in 1955 included three rather unusual items. One was a contribution of \$100,000 for emergency areas in the home field. This fund has been administered in part as a loan fund by the Home Department of the National Council, and may indicate the value of designating a portion of the United Thank Offering as a revolving fund. Another new area of concern was for the Canterbury Club program. A portion of the gift to the students was used to underwrite the cost of the first Canterbury Club Study Conference held in 1957 at Sewanee, Tennessee. The third advance project was assistance in recruiting women workers. Several conferences sponsored by the Woman's Auxiliary and the National Council Committee on Recruiting were subsidized by this grant, and promotion of the women's training centers in the church press was underwritten.

It is apparent from this review that each successive United Thank Offering budget has reflected the expanding and widening vision of the women of the Church.

It is interesting in considering this Offering, which in a relatively few years has come to have a significant place in the Church, to realize how much of the thinking of Miss Julia Emery is still pertinent today. Several excerpts from her letters written in 1901 point up the true meaning of the United Thank Offering:

Cannot every interested member of the Auxiliary take as a special duty this year the work of interesting someone uninterested? . . .

Let us fill ourselves with the sense of this opportunity and this privilege, and in the ardor of our own enthusiasm, kindle, with the blessing God's Holy Spirit, the enthusiasm of others. . . .

We present to them the thought of a United Offering, made up of the gifts of all women from the oldest to the youngest, from the richest to the poorest, from those in our most crowded cities to those lonely ones on the river highway of Alaska or among the mountains of Japan. . . .

We tell them that its chiefest blessing, if it be made aright, shall come back to us in hearts alive with a realization of that goodness which permits us to give of His own to the Heavenly Father Who knows no small nor large in any gift offered Him in loving sacrifice and with believing prayer.

**An expanding and  
widening vision**

## A Profession for Women

**P**ERSONNEL, under the caption of Education of Missionaries, shared with education and supply the honor of being listed among the first aims set for the Woman's Auxiliary. One could quote from many early reports to show progress in the training of missionaries. In view of recent developments there is perhaps special appropriateness in quoting a statement in the Fifteenth Annual Report of 1886:

After fifteen years of effort to increase the missionary interest of the women of the Church, that interest is beginning to show itself in an enlarged number of women considering the subject of personal service in the mission field. Should the Auxiliary be deemed capable of doing anything to direct these considerations and to suggest methods for testing the qualifications of these women for this work, it would endeavor to fulfil such obligations as may be laid upon it in this regard.

It was suggested that church institutions might open their doors "to receive these persons and try their fitness for work under direction and in association with others"—the Apprenticeship Program!

Practically every Triennial Meeting from 1919 through 1943 passed resolutions with regard to training, standards, recruiting, retiring allowances, salaries and/or the training centers. Pioneer work, both in study and in action in matters relating to the standards of training and of work, salaries and pensions, has been done by the Woman's Auxiliary. Prior to 1939, the Executive Secretary and the National Executive Board carried the personnel responsibility. In that year a Personnel Secretary was appointed and a new pace was set. Personnel chairmen were added to diocesan executive

Personnel secretary  
is appointed

boards; the Apprenticeship Program was initiated; and Summer Service Projects were conceived. Psychological testing for scholarship candidates was introduced and experimented with. The tests have been extremely useful from many angles. The National Executive Board, however, in April 1958 decided not to require the tests as part of the normal procedure for scholarship application for the present, but to evaluate any gains or losses in relation to processing scholarships and to the recruiting program.

While originally the Woman's Auxiliary's concern was for the recruiting and training of *missionaries*, as the years have gone on there has developed a great interest and concern for *all* women workers in the Church. This is reflected in the increase in allocations from the United Thank Offering for training schools and scholarships.

During the period since 1939, there have been a number of changes in the church training schools. Windham House in New York, the graduate training center for women sponsored and supported by the National Council, was originally presented to the Council by the Corporate Gift of the Woman's Auxiliary. It has developed with the years into a well-established school with the course of study and the field work supervised by the Windham House staff and the major part of the academic work taken at Union Theological Seminary, and by special arrangement at General Theological Seminary.

St. Margaret's House, founded in 1909 in Berkeley, California, has moved forward, instituting in addition to its program for college graduates an alternative plan, Program II, which accepts students who have had one year of post-high school education, plus five years of work experience. All in all, probably one of the most important developments in both schools is the increasing emphasis on carefully supervised field work.

The Church Training and Deaconess House, which opened in Philadelphia in 1891, became the Department of Women of the Philadelphia Divinity School in 1938, and then merged with wonderful ease and graciousness with Windham House in 1952.

Changes in  
Church's training  
schools



The New York Training School for Deaconesses, which began in 1890, ceased to exist as a school in 1948, although it is still concerned with recruiting and is generous in giving scholarships to women in training schools. The Central House for Deaconesses, Sycamore, Illinois, opened its doors for a training plan in 1953.

The Bishop Tuttle Training School, a gift of the Woman's Auxiliary for the training of Negro women for church and social work, opened in Raleigh, North Carolina, in 1925 and closed in 1941, when a temporary arrangement was made with Gammon Theological Seminary in Atlanta, Georgia. Later, the students were transferred to the Bishop Payne Divinity School, until that school was closed in 1949. There had been previous to that time and continue to be Negro students at Windham House.

In the fall of 1958, the Episcopal Theological School in Cambridge, Massachusetts, is accepting women on an equal basis with men, as candidates for the B.D. degree.

The subject of training women for church work has been one about which people have been asking questions for many years. As early as 1923, the Woman's Auxiliary sponsored a study published under the title, *A Survey of the Training Requirements, Conditions of Work and Salary Standards for Women Workers in the Episcopal Church*. Again in 1944, a National Council study on The Training and Employment of Women for Work in the Church was completed and a brochure based upon it was published entitled, *The Church—A Profession for Women*.

This latter report presented a definite picture of the woman church worker and her task and made a specific recommendation for a two-year training period, which was accepted by the National Council. This stated that the task was basically pastoral, reaching into the areas of worship, teaching, the expression of the faith in society, and the evangelistic ministry of the Church. As a result of this study and based upon a recommendation of a theological seminary professor, the Association of Professional Women Church Workers was formed. It was reasoned that the women workers themselves should get together and help work out what the place

and training of the woman worker in the Church should be.

Still the question persists: What is the role of the Professional Woman Church Worker in the Episcopal Church, and how is she to be trained? Committees continue to ask the question, and still no satisfactory answer has been found.

The Windham House Board in a Memorial sent to General Convention is asking the Convention "to establish a Joint Commission on the Status and Training of Professional Women Church Workers, to survey the needs of the Church for such workers and to clarify their status and responsibilities."

It may be a sign of health, but it certainly represents a state of unsettlement that, while there are two church training schools with a basic two-year course, as recommended by the National Council, and a theological school opening its three-year course for college graduates, there is a three months' course for parish assistants and a number of women being employed with no training at all. The question then is: Does the Church offer an established profession for women or does it offer just a series of opportunities for service? This is a question which must be answered, lest there be an uncertain sound to our recruiting.

The women of the Church have been responsible for many of the advances made in personnel practices for women workers in co-operation with the administrative officers of the National Council. The trend now is toward joint thinking and planning. National Council committees on which women serve have been appointed for carrying on the apprenticeship program and the summer service projects. A new Unit of Church Vocations has been set up by the Council to provide a service long needed by the Church and frequently urged by the Woman's Auxiliary. Some of the personnel responsibilities of the Woman's Auxiliary will doubtless find their locus in this Unit in the future. Among other activities, the Unit is sponsoring joint diocesan committees of women and clergy for recruiting men and women for full-time service in the Church. As these are developing, diocesan personnel chairmen are becoming members of the committees and partners in the joint venture.

## God's Agent for Reconciliation

**W**HAT we now call Christian Social Relations always has been a vital part of the Church's ministry. "The Church as God's agent for redemption and reconciliation within society," to quote a phrase from the 1954 Annual Report of the National Council, has over the centuries expressed concern for the physical and social, as well as the spiritual needs of people. Efforts to meet those needs, and to bring about change in the conditions which created them, have been the driving force in the lives of great Christians too numerous to mention.

**Early concern for needs of people**

In this year of changing relationships for the women of the Church, it seems appropriate to review briefly some of the antecedents of this part of the program, still too often misunderstood or limited in its effectiveness by a limited concept of its meaning and purpose.

The concerns, which are now expressed through the Department of Christian Social Relations, found their first champions outside the central agency of the Church. While that agency was still the Board of Missions, responsible solely for the expansion and support of the missionary work, church men and women pioneered in the creation of voluntary associations to correct injustice in social relationships. The Society of Companions of the Holy Cross, founded by and for women in 1884, the Church Association for the Advancement of the Interests of Labor (1887), and the Christian Social Union (1894) all were influential in the movement which led the General Convention of 1901 to appoint a Joint Committee on the Relations of Capital and Labor. By a series of evolutions,

this emerged in 1913 as a permanent Commission on Social Service.

Another early aspect of the Church's concern for people is reflected in the large number of Church-related social service agencies and institutions. These were created, many a hundred years or more ago, without reference to any national agency of the Church. They were often under local, not even diocesan sponsorship; they absorbed vast amounts of financial support, personal interest, and devoted service on the part of board members, clergy, lay volunteers, and staff.

These are the two streams which were flowing side by side, with very little intermingling, just prior to the creation of the National Council in 1919. And where were the women of the Church? Obviously they were deeply involved, but in their individual capacities. Mrs. Twing, at a Conference on Women's Work for the Church held in London in 1897, listed these types of service rendered by women in the American Church:

Principals, teachers, matrons, and trained nurses in Church schools, hospitals, orphanages, homes and other institutions; district visitors, ladies in charge of mothers' meetings and day nurseries, and other parish workers; officers and managers of Church institutions and of guilds or societies, whether general, diocesan or parochial.

All this participation in social service was at that time outside the purview of the Woman's Auxiliary. Miss Julia Emery, in her report for the year 1904, commented that while "a Christian woman is free to minister to any righteous call, as a member of the Woman's Auxiliary to the Board of Missions, her Auxiliary gifts are claimed for the work of General Missions for which that Board of Missions stands."

With the creation of the National Council in 1919 and the resultant expansion of the responsibility of the Woman's Auxiliary, social service became a part of its program. The rapid development of the Department of Christian Social Service stimulated a parallel development in the interests displayed by the Woman's Auxiliary. Not only the primary concern for social service, but such subjects

**Social service becomes an Auxiliary concern**

as industrial and race relations and international justice and good will were represented in the steady stream of materials for study and discussion produced by the Department and promoted by the Auxiliary. The emphasis on world peace appeared as one of the most frequently recurring items, both in reports of the Department and in action by successive Triennial Meetings.

The continued growth in interest in social education and action led in 1938 to a change in name of the Department from Christian Social Service to Christian Social Relations. This interest again had been reflected from the first period of co-operation of the Woman's Auxiliary with the Department. In her report for the first triennium after the creation of the National Council, Miss Lindley referred to the influence of the Woman's Auxiliary, and the opportunity for forming public opinion, the responsibility for "going from the altar to the polls on election day."

Co-operation in the work of the Department had been provided by the national staff of the Woman's Auxiliary, and the Educational Secretary had assisted in preparing printed materials for circulation, notably a pamphlet published in 1925 under the title, *Search for Peace*, which was widely used. Promotion of discussion groups, circulation of pamphlets on a variety of topics, and leadership in conferences, had been the principal methods of co-operation. There had, however, been no officer of the Woman's Auxiliary, who was specifically identified with the area of Christian social relations. In 1940, with the retirement of the then Supply Secretary, the National Executive Board adopted "the experiment of combining under one head the supply work and other forms of Christian social relations."

Despite the leadership given by successive Triennial Meetings and by the personnel of the Department and of the Woman's Auxiliary, it was evident that there was still confusion as to the meaning of Christian social relations. Woman's Auxiliary leaders, both parochial and diocesan, tended to equate it with a program of gifts in support of social service institutions of the Church and other worthy objects. This may be attributed to at least two causes: a

**Confusion  
continues**

breakdown in communication, which prevented the wider aspects of the program from becoming known, with a resultant narrow interpretation of relationship to something which for more than twenty years had borne the designation "Social Service"; and the effort to give "credit" in diocesan reports to every gift made by a parish, which resulted in classifying as Christian social relations everything which was not obviously attributable to some other part of the program.

Renewed efforts to interpret social education and action and Christian citizenship, generally, as vital parts of the program began to bear fruit. From the first, the Woman's Auxiliary Secretary for Christian Social Relations was accorded a most cordial and generous recognition as practically another officer of the Department. Whatever was done to give leadership to the Woman's Auxiliary was planned co-operatively. Five years sufficed, however, to demonstrate that part-time service could not provide all the help needed by the women of the Church in this field. The Triennial Meeting of 1946 submitted a memorial to General Convention and to the National Council urging that resources be made available to "provide additional personnel and materials" for social education and community action.

The Department had had its first permanent expansion of personnel late in 1946, with the appointment of an executive for health and welfare services. A year later, a program secretary was added as the first step in meeting the need set forth by the Triennial Meeting. This made possible a more systematic and intensive program of publications, which regularly reached the Woman's Auxiliary diocesan leaders in Christian social relations. During this period, the growing participation in the inter-church program of world relief, and the major effort to provide resettlement opportunities for refugees and displaced persons, caught the interest and enlisted the active co-operation of the Woman's Auxiliary in many dioceses.

A further expansion of the Department personnel was authorized by the General Convention of 1952 with the creation of two new divisions: one at first awkwardly entitled, Social Education and

**Social education is  
vital part of  
program**

Community Action, but soon renamed Christian Citizenship, and one on Urban-Industrial Church Work.

During this period of expansion in the Department of Christian Social Relations, covering a six-year period, efforts to expand the interests of the Woman's Auxiliary had continued. At the Triennial Meeting of 1952, the Executive Board submitted a *Statement on Christian Citizenship and Social Responsibility*, which was thoroughly discussed by the delegates in small groups under expert leadership, and was adopted by the Triennial. This set forth certain specific areas of concern which were further pointed up, during the succeeding triennium, by a series of folders under the general title, *This Is Our Business*. The Triennial Meeting of 1955 adopted another similar statement. While these efforts to define our responsibility as Christian citizens did not meet with a completely favorable response, they seem to have helped to make concrete a concept which still seemed too big and too vague to too many women.

The growing effort to co-ordinate program planning for all the adults of the Church, described in another section of this report, had naturally included the educational aspects of the work of the Department of Christian Social Relations. While materials planned for use by the Woman's Auxiliary, notably those in the series, *This Is Our Business*, always had been firmly rooted in the program of the Department and planned in co-operation with the Department, they were still capable of misinterpretation as the program of the Woman's Auxiliary, as if that were somehow different from the program of the Department. Following the Triennial Meeting of 1955, the time seemed ripe to give up this apparent separatism. Publication of certain educational materials in the area of Christian social relations was jointly undertaken by a staff committee representing all units of the National Council concerned with adult education; these included the adult guide, *The Churchman Looks at Race*, and two pamphlets under the title, *This is a Family Affair*, one on *Human Relations*, one on *Drinking*.

This process of gradual integration of the development and

promotion of program, which had been taking place for a number of years, finally led, late in 1957, to its logical conclusion. On the recommendation of the National Executive Board of the Woman's Auxiliary, the National Council agreed to the appointment of an assistant secretary in the Department of Christian Social Relations, who should be a woman, responsible primarily for liaison to and work with the women of the Church, in all aspects of the program of the Department. This step recognizes not only the oneness of the Program of the Church, but also in a very real sense the contribution of the women to that program, not only nationally, but in the dioceses. Practically without exception, the diocesan departments of Christian social relations have included in their membership the social relations chairmen from the diocesan Woman's Auxiliary boards, and frequently, other well-qualified women as well. Such women are honored by the integration of staff, which has taken place in their interest at the National Council.

Educational materials produced jointly

## Mission Marks the Way to Unity

**L**ONG before the term *ecumenical* came into popular use, the Woman's Auxiliary was co-operating with women of other communions in mission study, in the World Day of Prayer, and in the support of joint projects in the home and foreign mission fields. This is an interesting illustration of the fact that missions and unity are closely linked with one another. "In fulfilling its Mission, the Church realizes its true unity, and only through its unity may it fulfill its mission."\*

Periodically, Triennial Meetings have heard addresses on church unity, have encouraged study of movements toward unity, as in the case of the Church of South India, and have recommended participation in interdenominational organizations and activities in local communities. Churchwomen have responded readily to such ecumenical service as relief of suffering, resettlement of refugees, and ministry to migrants. We are more reluctant to commit ourselves to the more difficult task of studying and praying in company with fellow Christians that we may understand the Biblical basis of our common faith and contemplate the God-given unity to which we must all bear witness. Women of our Church are increasingly taking leadership in the ecumenical movement nationally and internationally, as well as locally. One could call a long roll of women who have held or are now holding office in one or another of the interchurch councils.

Since the formation of the National Council of Churches in

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\* From the report of the Oberlin Conference.

1950, the Woman's Auxiliary has been a part of the General Department of United Church Women, members of the National Executive Board serving on the Board of Managers. In 1957, the Board voted to make an annual contribution to the financial support of the General Department from the income on one of the legacies at its disposal.

Two ecumenical gatherings of special interest in which Episcopal women participated were held in 1957. The consultation on The Renewal of the Church, held in New Haven, Connecticut, in July, was sponsored by the Department on the Co-operation of Men and Women in Church and Society and the Department on the Laity of the World Council of Churches. The North American Conference on The Nature of the Unity We Seek convened in Oberlin, Ohio, in September, 1958. It was the first Faith and Order Conference ever held in North America. It is expected that during the coming year many individuals will share in ecumenical study groups growing out of the Oberlin experience.

A follow-up of the New Haven consultation was initiated by the Woman's Auxiliary and the Presiding Bishop's Committee on Laymen's Work. In an informal way the ground was laid for further consideration of the role of the laity both within the Church and in community life.

**Women take part  
in ecumenical  
meetings**

## In the Councils of the Church

**A** REVIEW of the history of women's work in the Church certainly indicates a stronger emphasis upon the opportunities and responsibilities of service on the part of women than upon their rights and privileges as church members. With the growth, however, of women's organizational life there came a concern that women have a share in the councils of the Church, as they were already having a share in government circles. As early as 1922, a committee of the National Executive Board on Woman's Place in the Church reported that "It is obsolete and out of reasonable consideration for women to help carry on the church work and have neither voice nor vote in the parish, diocese, or province," and that "men and women should come together more closely in planning and directing the Church's work."

In 1934, the National Council took the initiative in requesting the General Convention to revise the canon to permit women to serve on the National Council, the Triennial Meeting of the Woman's Auxiliary to be given the privilege of presenting four nominees to the General Convention. Gradually, dioceses have changed their canons to permit women to serve on vestries and on diocesan councils, and to be elected as delegates to diocesan conventions. Several Triennial Meetings passed resolutions supporting such action. In 1958, in at least forty-five dioceses, women are eligible to represent their parishes in diocesan convention; and in at least forty dioceses, they may serve on vestries.

A certain amount of restlessness developed, however, as women became more and more active in church life, that women were not

**Women become  
members of  
National Council**

eligible for election as deputies to General Convention. Gently, Miss Lindley, when she retired in 1940 as Executive Secretary of the Woman's Auxiliary, asked, "Is not the time approaching when men and women might plan together in General Convention for the Church's welfare and Mission?"

In 1943 the Triennial Meeting requested the National Executive Board to study the whole matter of women's participation in the work of General Convention. The report of the Board to the 1946 Triennial recommended that the Triennial Meeting request the General Convention "so to interpret the word *laymen* in the Constitution, Canons, and other official documents of the Church, that it will be understood to include lay women as well as laymen." The resolution was reaffirmed in the Triennial Meeting of 1949.

A Joint Commission of General Convention reported favorably on this suggestion in 1952, after a comprehensive study; a similar resolution was presented to the General Convention in 1955, but in both instances the resolutions were lost.

Women serve on five joint commissions, which report to General Convention: the Joint Commission to Study the Problems of Alcoholism, and the Joint Commissions on the Peaceful Uses of Atomic Energy, the Work of Deaconesses, Ecumenical Relations, Holy Matrimony; but to date, are not eligible to represent dioceses in General Convention.

**Wider opportuni-  
ties for women**

## Representation at the Triennial

Representation for  
a minority group

THE National Executive Board had before it during the current triennium a resolution referred to it by the Triennial Meeting of 1952, requesting consideration of a change in the articles on representation in the By-Laws of the Triennial Meeting. The articles in question provide for an additional delegate from those dioceses which have a specified number of parishes and communicants of a minority group. The suggested change would abolish the provision for the additional delegate "in order to encourage minority representation within the regular delegation of five."

To understand the background of this resolution it is necessary to review the situation with respect to Negro delegates at the Triennial Meeting. In October 1921, the National Executive Board voted that "When a diocese has two (separate) diocesan branches of different races, they be recognized on an equal footing." For some years seven dioceses (Arkansas, East Carolina, Georgia, North Carolina, South Carolina, South Florida, and Upper South Carolina) had two separate diocesan Woman's Auxiliary organizations, Negro and white, each eligible to send five delegates to the Triennial Meeting. In the roll call, both were recognized.

During the Triennial Meeting of 1943, there was some discussion of this pattern of representation on the one hand and on the other, concern that there was not adequate recognition of communicants of the racial minority groups at the Triennial Meeting. A resolution was referred to the National Executive Board at that meeting suggesting that each diocese or missionary district be encouraged to send to the Triennial Meeting a fuller representation of its Negro

and/or other minority groups, such representation to be on a basis numerically exclusive of the diocesan quota of five.

During the triennium 1943-1946, a bi-racial committee (Negro and white) was appointed to study the question. Their recommendation was adopted at the Triennial Meeting of 1946 and became the basis of the by-law on representation, which is still in effect. The resolution recorded the belief "that all members should work together without discrimination or division within the Church, which is the Body of Christ, and that the women of the Church, should aim at complete integration of all racial groups in their organizations, and that while working toward this, an interim plan is needed to assure wider and more equitable representation of minority groups."

Beginning with the 1949 Triennial Meeting, each diocese having at least three congregations, and at least 225 communicants of any minority group, has been entitled to one delegate from that group, in addition to the regular quota of five. In connection with this plan, recognition as a basis for representation at the Triennial Meeting was no longer accorded to more than one woman's organization in each diocese. Separate organizations have been combined into one in five dioceses, and two at present have a white and Negro diocesan organization.

From 1949 to 1955, of the thirty-three dioceses eligible to send six delegates, twenty-eight have at one or more of the three Triennial Meetings included a minority representative either within the quota of five or as a sixth delegate.

In the light of this background, the National Executive Board considered the 1952 request for a change in the by-law before the 1955 Triennial Meeting and decided against a change at that time. In 1957, a bi-racial advisory committee was appointed by the Board. On the basis of the report of the committee, the Board voted not to recommend a change in the by-laws on representation in 1958. The Advisory Committee was of the unanimous opinion that "there is more need for stability than for making a change which might further upset relationships." It recognized that "hav-

More need for  
stability

ing a sixth delegate from a minority group is a segregated pattern” and reiterated the point that “representation in its present form should be definitely considered as an interim plan with the goal always in sight that in time it will be changed.”

It was suggested that, during this interim period, emphasis be laid on developing leadership in the minority groups and that all groups, majority and minority, be encouraged to work together toward this end.

## Diocesan Consultations

A SPECIAL project of the National Executive Board and staff during the current triennium was a series of consultations with diocesan Woman's Auxiliary boards. Twenty-eight dioceses were visited in which eighteen members of the Board and staff and fourteen clergymen participated. The object of the consultations was to rethink the purpose, the program, and the procedures of the diocesan board and to explore ways in which together we might better serve the women of the Church. The program was based on the assumption that the Auxiliary is designed as an instrument to help the parish carry out its true function as a “spirit-filled community proclaiming the Gospel to the whole world.”

Each visiting team consisted of two Executive Board members, one Woman's Auxiliary officer, and a clergyman. There was presentation and discussion of the early Christian community based on a study of a Bible passage, and of today's parish, led by the clergyman. The function of the diocesan board was considered, in relation to the parish, to the diocesan administrative structure, and to the general Church.

The evaluations showed that the consultations were well worthwhile and probably will be continued, although as was natural, they met with varying degrees of success. Reports from some of the dioceses visited tell of new approaches to parishes, improved relationships, better program planning, and a continuing appraisal of procedures.



## The Relevance of the Gospel Today

A revolution in  
parish life

**T**HE present emphasis upon the parish and its function is an important factor in the renewal of the Church's life. In seeking the true meaning and purpose of organizational life within the parish and in rethinking the springs of our faith through study of the Word of God, we discover anew the true significance of our baptismal and confirmation promises. Our hearts and minds are opened afresh toward God and our relationships to our neighbors are deepened. This revolution in parish life is most gratifying. There is one danger, however, which must be watched, lest in the exciting re-discovery of the meaning of the Gospel for the individual and for parish life, enthusiasm for proclaiming it to the world be dimmed.

There has been a quite apparent decline in our Church in recent years in the study and understanding of the Mission of the Church beyond the parish and the community. While objective evidence of missionary concern on the part of women is still seen in the supply work and the United Thank Offering, there are fewer and fewer groups coming to grips with the nature of the missionary task in the world today; and it is more and more difficult to recruit women for missionary service. Many factors contribute to this decline, which we need not analyze here. We would only remind ourselves that our Lord called His disciples to be with Him that He might send them forth. There never was a time when the nations of the world were in more dire need of hearing the claims of the Gospel. Our response to the need must be based on an understanding of the relevance of the unchanging Message to the rapidly changing age in which we live.

This is not a plea for a return to the old ways, but rather a summons to find new ways to challenge the present generation of men and women to accept their missionary responsibility. This will involve a knowledge of the Church in Africa, in Asia, and in Latin America, our partners now in the world mission. As leadership passes into the hands of our fellow Christians in these lands, we must learn how we can best share our Christian experience with them.

We cannot forecast the future, but this we know: that if we are to be true to our heritage, we shall be motivated in all we do by a love which is limited by neither time nor space, and shall be obedient to the command to go forth into all the world, men and women alike, to witness through prayer and study, through stewardship and service.

There has been no attempt in this review to make a comprehensive record of women's work, even from the national perspective. Some person, some day, may be called to write a history of the Woman's Auxiliary in all its glory in a way that will portray the devotion, the imagination, the diversity of gifts which thousands of women across the world have offered to their Lord through this great fellowship. In this cursory view we have caught a glimpse of our heritage, of the way along which we have come to the present day, and of the direction in which we are moving toward the future.

A glimpse of  
our heritage

## The Executive Board Reports

**T**HE National Executive Board held eleven meetings during the triennium, one in Honolulu, nine at Seabury House, Greenwich, Connecticut, and one at Miami Beach as the General Division of Women's Work. The chairmen were successively Mrs. Paul R. Palmer, Mrs. Lawrence Dorsey, and Mrs. St. Elmo L. Coombs. In the fall of 1956, Mrs. Bay Estes, representative of the Woman's Auxiliary of the First Province, resigned from the Board because of ill health. To fill her unexpired term the Provincial Woman's Auxiliary elected Mrs. Richard T. Loring of Massachusetts. In 1957, Mrs. William D. Johnson resigned as President of the Church Periodical Club and as a member of the National Executive Board. Miss Vivian Novak of the Diocese of Long Island was appointed to succeed her.

### PERSONNEL CHANGES

On December 31, 1955, Edna B. Beardsley retired as Associate Secretary in charge of the United Thank Offering. She was succeeded by Elizabeth C. Beath. On June 30, 1958, Ellen B. Gammack resigned as Associate Secretary responsible for Personnel.

Miss Beardsley served the National Woman's Auxiliary twenty-nine years, first as a field secretary, and then as an assistant and an associate secretary at headquarters. We are grateful for her leadership in many phases of the work of women, and especially for her guiding hand in developing the United Thank Offering to its present enlarged usefulness.

Miss Gammack served as Personnel Secretary of the Woman's Auxiliary for nineteen years following a period of four years as college worker in Province VIII. To her creative and pioneer work we owe many of the advances in the field of personnel referred to in this report. She laid firm foundations upon which to build the recruiting and training program of the future.

After eleven years of remarkable service as Director of Windham

House, Helen B. Turnbull resigned to become associate secretary of the Department on the Co-operation of Men and Women in Church and Society of the World Council of Churches with headquarters in Geneva. She was succeeded by Olive Mae Mulica.

On January 1, 1958, Katharine Guice was appointed an assistant secretary in the Department of Christian Social Relations, with special responsibility for work with women. This appointment was the result of action by the National Council, merging the Christian Social Relations portfolio of the Woman's Auxiliary with the Department. Miss Guice has taken over the responsibilities in this area formerly carried by Dorothy Stabler.

Avis E. Harvey has become an Associate Secretary of the Adult Division of the Department of Christian Education.

During this triennium officers have made several overseas visits, Miss Stabler to Puerto Rico and the Virgin Islands in 1956; Mrs. Sherman to Alaska in 1956 and to Liberia in 1957; Miss Harvey to Brazil in 1957.

In recording the death on December 24, 1955, of Grace Lindley, Litt.D., we pay tribute to one of the great women of the Church. As Executive Secretary of the Woman's Auxiliary from 1916-1940, she led the women of the Church through the difficult years of the expanding function and program of the Woman's Auxiliary as auxiliary to the National Council. Missionary zeal, social concern, and spiritual insight marked her leadership at every turn. An appropriate memorial will be presented to the Triennial Meeting. We here thank God for her life and work.

The General Division of Women's Work  
of the National Council

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Mrs. Shubael T. Beasley  
Mrs. St. Elmo L. Coombs  
Mrs. Lawrence Dorsey  
Mrs. Winfred Douglas  
Mrs. John H. Foster  
Mrs. Edward A. Heffner  
Mrs. Orrin F. Judd  
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Mrs. William H. Hannah  
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Mrs. John A. Morson  
Mrs. Robert R. Vance  
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Mrs. H. Stuart Stone, *Episcopal Service for Youth*  
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The Staff

Mrs. Arthur M. Sherman, *Executive Director*

*Associate Secretaries*

Elizabeth C. Beath                      Dorothy Stabler

*Liaison from*

*The Department of Christian Education*

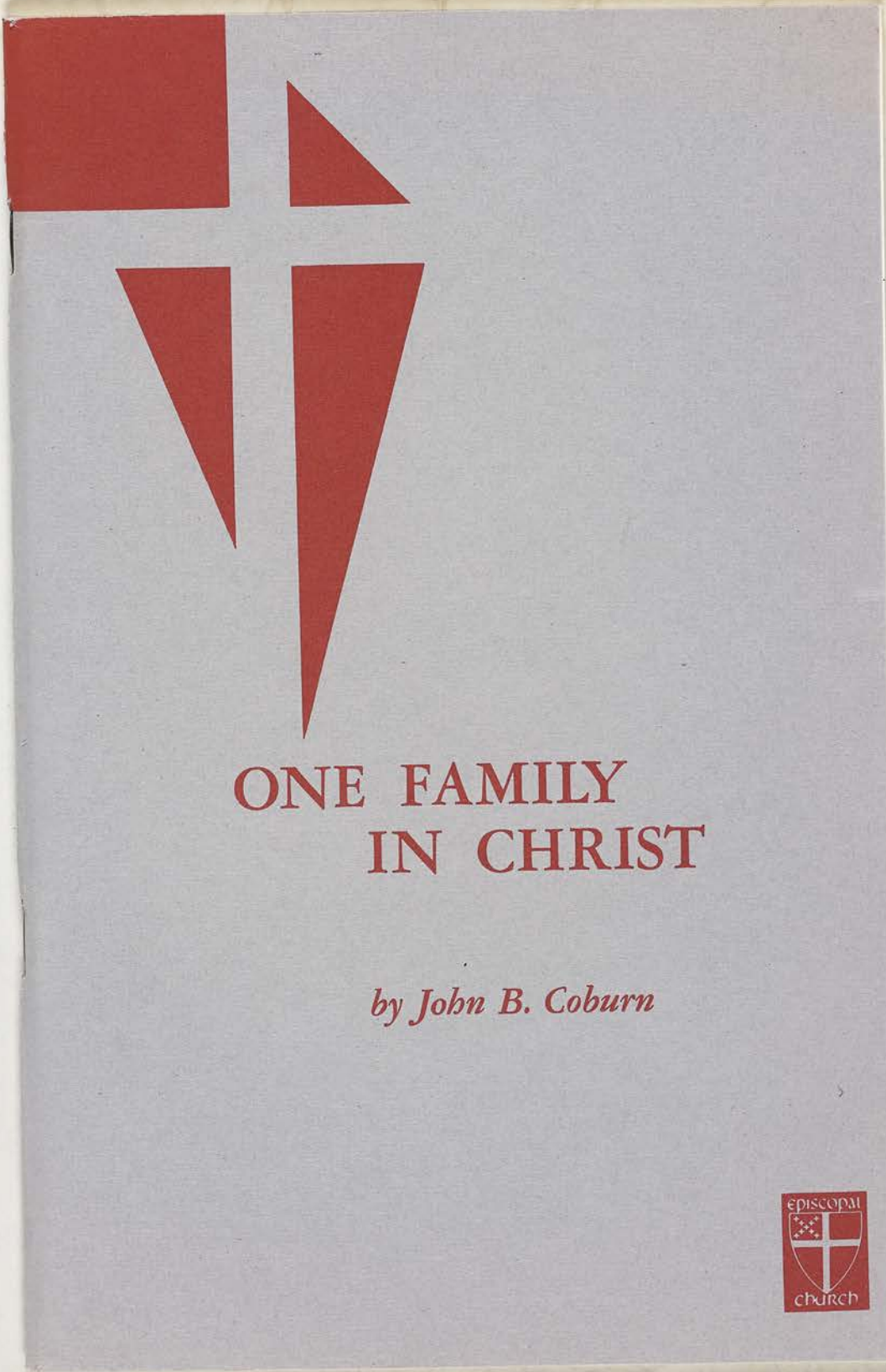
Avis E. Harvey

*Associate Secretary of the Adult Division*

*Liaison from*

*The Department of Christian Social Relations*

Katharine Guice, *Assistant Secretary*



ONE FAMILY  
IN CHRIST

*by John B. Coburn*



# ONE FAMILY IN CHRIST

Five Meditations Presented  
At the Triennial Meeting  
Of the Women of the Church  
Miami Beach, Florida, 1958

*by John B. Coburn*

NEW YORK: THE NATIONAL COUNCIL



281 Fourth Ave. New York 10, N. Y.

*Price Twenty-five Cents*

THE VERY REV. JOHN B. COBURN, *dean of the Episcopal Theological School in Cambridge, Mass., since 1957, was born in Danbury, Conn., and is a graduate of Princeton University and Union Theological Seminary, N. Y. He has served as an assistant at Grace Church in New York City, chaplain in the U.S. Naval Reserve, rector of Grace Church, Amherst, Mass., chaplain of Amherst College, and dean of Trinity Cathedral, Newark, N.J. Dean Coburn is the author of Prayer and Personal Religion and several National Council Pamphlets, Priests in a Pagan Community and Professors Are People, as well as co-editor of The Church's Thought at Mid-Century.*

TO  
ALL THE MARY BAKERS  
OF THE CHURCH

## The Prayer Before Each Meditation

GOD, our Father, we believe that thou art present amongst us, within each of us, and knowest all our needs. Out of the depths of our spirit we adore thee, our God and all our good.

God, our Father, we confess that we are not worthy to come before thee by reason of our many sins and numberless transgressions, yet through thy Son we claim thy presence and ask thy forgiveness that we may begin with clean hearts.

God, our Father, we offer ourselves to thee now in our meditation and prayer. Help us to rest in thee, enlighten our understanding, kindle our affections, teach us to pray and may thy Holy Spirit pray within us, through Jesus Christ, our Lord. *Amen.*

O GOD OF PEACE, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. *Amen.*

## 1 One Family in Christ In Love

THE DATE: Monday, September 8, 1958.

THE HOUR: 8 o'clock in the morning.

THE PLACE: The kitchen of Mary Baker's home, Sunset Drive in your home town.

THE PERSON: Mary Baker aged 44. Wife, mother, cook, house-keeper, chauffeur of the Baker family: Churchwoman.

THE door slammed shut, the feet raced down the steps and off to school. Tommy, the youngest Baker child, aged six, was on his way now, in company with nine year old Margaret, to his first day in school. Registration completed a week ago, he would not hear of his mother's going with him on this great day of his life, nor, she knew, did he pay the slightest attention to her parting words, "Stay on the sidewalk. Cross only where you see a patrol. Wait for Margaret before you start home for lunch. Have fun." He was launched out on his own.

*Well [she thought] this is the beginning. They are all launched now. I might as well get used to this. As a matter of*

*fact, this is the day I've been looking forward to for years: to be free for just a few hours of little children underfoot; free from the immediate pressures of domestic duties; free for the development of some personal interest of my own, beyond the care and nurture of little children. In another year Frank will be away at college. Then the gradual dispersal will have begun: the family increasingly scattered and, if all follows the normal course, in another fifteen years all four children will be on their own and John and I will be back right where we started.*

*So this first day in this new chapter is perhaps the best time for a little reckoning, a little adding up of accounts, a little self-analysis, to see if I really am prepared for this new chapter. Maybe it's not going to be as wonderful as I thought. Or, perhaps, the best is yet to be.*

So Mary Baker walked over to the kitchen table where the family had had breakfast together, shook the coffee pot, discovered there was some coffee left, put it on the stove to warm, then cleared the dishes from the table and put them in the dishwasher. That done, she poured herself the cup of coffee, sat down at the kitchen table and looked out the kitchen window at her garden. She tried to remember when she had sat down after breakfast for a third cup of coffee and done nothing.

*It must be, vacations aside, eighteen or twenty years ago. It was probably during that time after I stopped working and before Frank was born. John had been promoted and it looked as though we could live on his salary alone. So I stopped work and began to raise a family. Rather, I stopped one kind of work for pay, and began another kind of work for love.*

*So for eighteen years this family has been my life. John is a successful lawyer, respected, a figure of some importance in the community, a partner in the firm, and his future assured. I am proud of him. And I love him just as much as I did when we were married.*

*No, that's not true. I love him on an entirely different level than I did when we were married. The love we have for each other now is stronger and deeper and richer because of the twenty years we have had together, and especially the eighteen with a family. It's through all the good times, of happy summer vacations as a family, and all the bad times when Frank flunked five courses first year in high school, when Margaret was run over and was unconscious for two days, when Tommy ran away from home, when Sally died that our love has grown. Well, pretty soon now the four children will be off, and we will be where we were twenty years ago . . . John and I and our love. John and I and our love . . . and God.*

*Not that I knew God was there in the beginning, though. As I reflect upon those early days of our falling in love and then getting married, the thing that stays with me is that sense of belonging to John and being safe. He has often said that falling in love to him was that I saw something in him that nobody else saw, but that he had always suspected was there, and he knew that if he gave himself to me that self would come out. And, even then, almost intuitively, we knew that we did not just belong to each other, but that we belonged to a spirit that was greater and more powerful than either of us. It is almost as though that spirit was the one who knew us and kept us safe. From the beginning, it was this sense of being known by John and belonging to John that meant the most in our love.*

*And even today, the only person who I think really knows me is John. Oh, to be sure, there may be a few things he does not understand about me (like my horror of bank statements) but he always has seen something in me that nobody else ever saw so clearly. As I loved him and trusted him, I discovered that I became more and more like this person he saw. It was almost as though I was remade by his love for me, or that the*



real I that had been inside me, but had never been able to get out and be expressed, had been unlocked and freed from prison when I was loved by John.

It's a strange thing about love. You can never really tell anybody else about it. It can only be experienced. The sense of coming to know yourself because you are loved and knowing another person because you love him, of each of you having inside information about the other, this can not ever be communicated. I remember the first week end that I brought John home to show him to my family.

After a rather strained two day visit, my father said, "I don't see what you see in that young man." And that was precisely the trouble. Nobody could see what I saw because I was the one who loved him. And he saw something in me because he loved me. And in this experience of knowing and loving, we belonged to each other. We belong to something more than each other, too, and that's why we were safe.

So, one day we said to one another, I, Mary, take thee, John . . . I, John, take thee, Mary . . . to love . . . till death us do part . . .

And that's the way it has been ever since.

That is why we still are safe. We belong to the Baker Family. And the beginning of the Baker Family was this mysterious gift of love. Whatever our children become, they are here now and launched into life because John and I love each other. They are a natural gift from our love, so this is in their blood stream. They may, of course, become anything and do anything, but the one thing they can count on is this love their father and I have for each other, and therefore the love we have for them.

Just as John and I really became ourselves in our love for each other, so we hope the children will become their true selves by realizing the deepest truth about them: that we love them.

Now I had better be honest about this. If this is really meant to be a little reckoning of my life, if I am to add up the accounts without cheating, I had better confess there is something missing. While all that I have said is true, the fact is that John can not ever wholly know me. He can not any more than I can fully know him. There always remains a little area, deep down inside, that nobody else can share.

Not that I mean that this is necessarily bad, although this becomes tragic loneliness for people who are not loved. Rather it may be the innermost heart that I have, where I am at last alone with my faiths and fears, my decisions and indecisions, my hopes and my terrors. This is my inner life where I am alone, and where no companion can be with me, no matter how much he loves me. John has his inner life, too, and here the most we can do in our love is to support one another in our solitude, whether it be in happiness or in pain.

This is our life and love then: our belonging and not quite belonging, our knowing and not fully knowing, together and alone. But all the not belonging and not knowing and all loneliness I can bear because I know that finally I am loved. It is this love which, no matter what happens, holds our family together.

This is why over the years I have become a different person, known only to John, and I have become in part the kind of person he knows me to be. However imperfectly, and only I really know how imperfectly, I have become more confident, trusting, outgoing, and certainly trying to love those around me. And along with this, the little ritual that has become a symbol of this life together, have been our words to each other the last thing at night, John . . . Mary . . . I love you.

So, whispering softly the words, I love you, Mary Baker rinsed out the coffee cup, put it in the dishwasher, and went about her work.

WELL, this is a parable. It is an earthly story of the Baker family, with a heavenly meaning for members of the family of Christ. Incomplete, human, partial in itself, it yet points the way to the inner, completed meaning of divine life within the Christian family. It is the first in a series of parables which will center around themes suggested by the prayer of our Lord for members of His family. We have already been introduced to the theme, LOVE, which is given us by the opening phrase, *Our Father, who art in Heaven, hallowed be thy name.*

This somewhat typical story of an American wife in her middle years in the mid-twentieth century can be translated very simply into religious language for members of the one family in Christ.

#### OUR RELIGION BEGINS WITH GOD

THE first word is this: Our religion begins with God, not with ourselves. Whoever we are and whatever value we have is not derived from our innate natures, but from the nature that God gives us. Our status is a status given us by God, and we are able to know who we are because we first know who God is.

Friends of mine have three adopted children. Some years ago they were at the ages of fourteen, twelve, and eight. For reasons that we need not consider now, but which seemed proper to the mother and father, the children had not at that time been told that they were adopted, but were under the impression that they belonged to the natural family where they were growing up. Finally the parents were persuaded that the time had come to tell the children, and, as frequently happens when difficult tasks are to be done, this assignment was given to the mother.

She later described this experience in these words, "I took the three children into our bedroom, and thoughtlessly said,

'Your father and I want you to know that you are not our children. You belong to somebody else. You are adopted. We took you from an adoption agency.' And, like a flash, the youngest daughter, through trembling lips, burst out, 'but Mummy, if we don't belong to you, who are we?'"

If we don't belong to God, who are we?

The mother continued, "No, I put it the wrong way. You are not our natural children, but you do belong to us. You belong to us because your father and I wanted to share our love for each other with children. So we went to an adoption agency. The moment we saw you, we loved you, and so we chose you. From that moment on, you were ours. You always will be because we loved you and chose you and made you our own. That's who you are: you are ours."

So that is who we are. We are God's. We begin with Him and the relationship He has established with us. Because He loved us, He chose us, and, says St. Paul, He adopted us into His family. So we know who we are, His children, because we know who He is. And when we speak to Him, we say, *Our Father.*

This is the first word of translation: Out of His love God chooses us to be His children. So we begin, not with ourselves, but with God.

#### IN CHRIST WE KNOW OUR FATHER

THE second word follows directly: we claim this relationship because of Christ. He is the expression of God's love in the world. He came to take on our "natural" nature in the flesh in order that we might become the children of God. He has revealed to us our "essential" nature in spirit.

It is in Him that we know our Father, for He has shared our life, been tempted and tried as we are, met the rebuffs and pains that we meet, died as we shall die, and, by His trust in

His Father, proved that love was stronger than any force of evil set against it in the world. In Him things are finally set right. In Him we shall finally be set right.

This means then that we do not set forth first of all our needs. God already knows what these needs are, and it is He who tells us what they are. We do not present first our fears. His Son has said, *Be not afraid*. We do not begin with the evil that is around us. His Cross has broken the power of evil forever. We do not begin with the sin of men. He has redeemed mankind. We do not start with a fallen world. He has overcome the world. We do not begin with ourselves. We begin with God and His love for us, established forever in Christ.

At this moment, then, the one truth about us, the one essential truth about each one of us, is that God knows us. God loves us and we are safe. Where we do not begin is with our fears and guilt and anxieties and burdens and business. God knows all about this. He knows all about us. And no matter what, He loves us as though each one were the only person in the world He could love, to use the phrase of St. Augustine.

Our heart is an open book to Him; He knows every desire we have ever had; there is no secret we can keep from Him. And still He says, *Do not be afraid. I love you. I am with you always.*

This is a sheer gift: God's love for us. Infinitely more mysterious than the mystery of the gift of human love, yet like it, it marks the beginning of our life, when we know we are loved and belong. We cannot earn it; we do not deserve it; we need not even ask for it. It is in the bloodstream of this family of Christ. It is our heritage.

#### HALLOWED BE THY NAME

THEREFORE, and this therefore is the conclusion and the third word of translation. Therefore: *Hallowed be Thy name.*

The greatest act of which we are capable is the act of adoration. To adore God is to say simply, "God, I love you."

Have you ever told God you loved Him? Perhaps you love God more than you think you do.

Look at it this way. To love God is not to turn to Him because you need Him, whether for help or for forgiveness, or for any need whatsoever. It is not to turn to Him because you feel you ought to, no sense of duty or obligation whatsoever. To love God is to turn to Him simply because He is and you are. It is to turn to Him because God is there and you are here and you must express the yearning within you which cries out, "God, I want you." To want Him is to love Him. To love Him is to adore Him.

The greatest expression of love a son can give his father is when he holds on to this relationship with his father, not because he needs to, not because he has to, but simply because he wants to. The greatest expression of love that we can give God is when we turn to Him, not because we need Him, not because we ought to, but because He is our Father and we are His children, and we want this relationship. This is to love God, not for His gifts, but for Himself. This is the heart and the height of prayer because it is the act of love and adoration.

If you have ever wanted God in this way, you have loved Him. God is where we are now at this moment. Do you want Him there? If you do, you love Him.

This is to hallow God's name. It is to adore Him. And if you cannot say, "God, I love you," perhaps you can say with St. Francis, "God, help me to want to love you." Or if you should say, "I cannot hallow God's name," then remember that He Himself will make His name holy in you.

We begin with God in this family, in a relationship established once and for all by His Son, the mark of which is first His love for us and then our answering love for Him, and for

one another. *Our Father, who art in Heaven, Hallowed be Thy Name.*

#### LET US PRAY

IN the silence now think of this moment in your life just as it is. Think of the goodness in it that has been given you: your life itself, those who love you, your family, friends, work to do, your church, Christ.

The One responsible for this goodness is God. You may wish to say silently, *God, I thank you.*

Now God is here where we are, with each of us. To want Him here is to love Him.

You may wish to say silently, *God, I love you, or God, help me to want to love you, through Jesus Christ. Amen.*

**A**LMIGHTY GOD, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. *Amen.*

## 2 One Family in Christ In Happiness

**THE DATE:** Monday, September 15, 1958. One week has gone by in the life of Mary Baker. It is again that time of day directly after her husband has gone to work, and the children to school, which brings to her unaccustomed morning quiet. She is standing by the kitchen window, looking at her garden. The last of the roses are set against the back fence, only three left.

**A**s she looked at the roses, with no conscious effort, from deep within her a song arose and her heart was lifted. There were no words. It was her spirit that sang, and it was a song in response to the beauty in those roses.

It lifted her into a realm of beauty that was sheer, unadulterated happiness. Something deep within her responding to something deep within nature . . . something beautiful within her responding to something beautiful in nature . . . something almost holy in her in tune with a world almost holy. It was as though for a moment she was possessed by a spirit that came from beyond her and transported her into another realm, and all she could say was *holy, holy, holy*, or sometimes, *God*, or

sometimes no words at all. The moments and the occasions varied, but their quality always was the same; a moment of supreme happiness.

*How many different kinds of happiness there are [she reflected.] There are the happy times that John and I have on parties, or that the whole family has during vacations. There is the quiet happiness of being in a home, having work to do, being needed, glad there are people to eat my meals every day, and even once in a while say they are good.*

*But this kind of happiness that comes through the rose is of a different quality. It is set within a great mystery, for sometimes it comes and sometimes it does not come. Just now these roses speak to my heart, and a song wells up, and I am caught up in a world of beauty that penetrates this world, and yet is not of it.*

*Sometimes in the mountains this comes at the end of the day when the sun sets. Then at times the colors descend from the heavens and all life is centered in an unworldly beauty. Or at other times I walk along the beach by the ocean and the waves roll in, and there is a rhythm between my measured footsteps crunching on the sand and the beating of the waves, as though I were keeping pace with eternity, rising and falling and crashing about me. Or a bird lights on the edge of the branch of the tree outside my bedroom window and is off in the same motion. Sunlight on the blond hair of a child will do it, or the look on the face of a child at times. Sometimes it's at the Friday afternoon concerts when the music of the symphony orchestra carries me away until I am lost in the music.*

*In any case whatever the event might be, and I almost never know what the event will be, the result is always the same. I am drawn out of myself, sometimes so strongly it is as though I was possessed by some spirit not of this world. These are the times of self-forgetfulness and of self-fulfilment. These are*

*times of happiness. These are powerful emotional experiences. My feelings are involved and I am inspired.*

*There is, however, another kind of happiness that has nothing to do with this type of experience. It is the happiness that comes when I know I ought to do something. I don't feel like doing it, but I go and do it anyway.*

*This is the Sunday night letter I still write my father every week, though he probably can't remember now from week to week whether I write or not. This is the time I apologized to Dorothy for misunderstanding her and criticizing her at the parents' meeting when she was not there. It is when I took my brother's three teen-age children into the house for two months to live with us while my sister-in-law recovered from the operation. It is watching with sick children during long night hours. It is not going to pieces when during the war John was missing for six months, or when Sally died two years ago.*

*These are all normal, human difficulties and there is an abiding kind of happiness that comes from doing the right thing in them. It's somehow a matter of your free choice to do something you don't honestly feel like doing, but know you ought to, so you do it.*

*The first kind of happiness apparently has to do with my imagination and the second kind with right and wrong. I suppose actually that the most powerful kind of happiness comes when both of these are combined. You are totally caught up in some experience and in that experience you discover what it is you ought to do.*

*Some of the happiest times I remember as a child were these imaginative games we played together. We used to pretend, my sister and brother and I, that we were the King and the Queen and the little Princess, the mother and the father and the little girl, Maid Marian, Robin Hood, and Friar Tuck, or just the hero, the heroine, and the villain. On rainy Sunday afternoons*

we even used to imagine ourselves as characters in the Bible, partly because our parents urged us, but partly because it was fun. We would be Abraham and Sarah, Joseph and his brothers, Solomon and the Queen of Sheba, the Good Samaritan and the priest and Levite, the Prodigal Son and his brother and father, or almost any combination of two and three characters.

The one I remember best was the play where my sister would pretend she was Mary and had just learned she was going to bear a son. She was about twelve and I about eight, and we played it dozens of times. I was supposed to be Mary's closest friend in Nazareth. I had come in for a cup of tea, and as we sat on the sofa drinking it, I would say, "Why, Mary, you look happy today and very excited, as though you had some special news for me," and my sister would reply, "Well, I have. The most wonderful news in the world. I have never known such happiness." Then I would say, "Tell me about it."

And she would begin:

"Three weeks ago, late one afternoon, my work for the day being done, I slipped out of the house and walked down to the village square, past the shop where Joseph works, hoping to catch a glimpse of him, but he was nowhere to be seen. So I went up the street that leads out of the village to the hills above. I walked along the cobblestone steps and then up the path where the shepherds watch their sheep grazing on the side of the hills. In about fifteen minutes I came to that little grove of trees near the top which overlooks Nazareth and the plains beneath, where we have had picnics several times. I sat down under one of the trees, and looked out over the valley toward the west to watch the sun set in the Mediterranean.

"It was perfectly quiet, save for the gentle passing of wind through the branches of the trees, and in the distance, the shepherd's pipe. I leaned back against the tree and put my hands down on the rough roots. In the distance the sun began to sink

into the ocean. Colors sprang up, turning, changing, spreading, until the whole horizon was covered, then they began to rise higher and higher until a canopy was spread over me. At that moment it seemed as though the earth suddenly stood still. I was pressed back into the tree, and had become part of it, and down into the warm earth and became part of it, and into the breeze that gently smoothed my hair. All of it—the ocean, the sun, the colors, the sky, the earth, the tree, and I were all one.

"Then it was that a voice spoke, or so I thought, 'Mary.'

"'Yes,' said I.

"'Hail, thou that art highly favored. Thou shalt bring forth a son, and his name will be Jesus, the Son of the Highest.'

"And I thought, or, I said, I know not, 'This is foolish. How can such a thing be?'

"But the Voice said, 'It can be, Mary, with God it can be.' There was silence. Then again, 'God waits, Mary. He will not force you. He will not order you. He asks you. And He waits.'

"And again I thought this time of the God of my family, the God of my fathers, the God of Abraham, Isaac, Jacob. Then I thought of Joseph. What of him? What of our life together? And once more I thought of the God who somehow, in the mystery of that moment, held all life and eternity together, all water and earth and sky, all men and women, even Joseph and me, and I heard the voice, 'Mary, will you?' And from deep within me, from deep within the created world, I heard my voice, 'Be it unto me according to thy word.'

"And I thought I heard a sound as of wings beating the air and of angels brushing by me, murmuring, 'Holy, holy, holy.' And then there came the echo and the re-echo mounting into the heavens in a crescendo as though all eternity had been waiting for this moment and now all creation burst forth: the morning and evening stars, the lilies of the field and the uttermost parts of the sea, in an unearthly, heavenly chorus, 'All

*blessing and glory and honor to Him who is on the throne . . . allelulia . . . world without end. . . . Amen.' It was a moment of infinite glory.*

*"Then I opened my eyes. The glory of the heavens was fading. The sun had gone. The earth began to turn once again. Darkness was descending. Life went on. I rose and slowly walked home. Here I am. And that is why I am so happy. Now do have another cup of tea."*

*The play had ended. It was a play and yet more than make believe. There was a living in truth somehow in these games of our imagination. And they have left an indelible mark upon me, for which I shall be eternally grateful to my sister.*

*It is strange that though I listened to that story of Mary dozens of times, this is the first time, this morning, that I see that the reasons for Mary's happiness are exactly the same as mine. She was happy because she was possessed by a spirit beyond her own, and because she decided to do what she believed was right. And that is just when I am happiest.*

*Well, this is getting a little too deep for me now, and there is work to be done.*

So Mary Baker turned on the dishwasher, picked up her shopping list, and went out to the car in the garage. Leaving her things in the front seat, she walked out to the garden, broke off one of the roses, returned to the car, put the rose on the dashboard, and backed out of the garage, singing to herself.

LET us now once again see if we can translate helpfully this human experience of Mary Baker into significant terms for our life as members of the family of Christ. This is a meditation about happiness. It is concerned with the phrase in the Lord's Prayer, *Thy kingdom come, thy will be done, on earth as it is in heaven.* The happiness of life in God's kingdom is experienced on three different levels.

#### HAPPINESS DEPENDS ON HOLINESS

THE first level is this: our happiness depends upon our holiness. Any happiness we may experience which is not finally related to holiness is temporary, empty, and shallow. Abiding happiness which survives through thick and thin, all the ups and downs of life, is always bound to some measure of holiness.

Holiness, in turn, grows out of two roots deeply embedded in life. One root is mystery. The other root is behavior.

The sense of mystery can, in part, be deliberately cultivated. It is simply to open ourselves as fully as we can to the leadings of the spirit which seem to come from, and draw us, into another world which is related to this world, but not of it. It is the world of the poet, the artist, the musician, the one with the discerning inward eye. It is the world men of religion call the supernatural world. We may cultivate those experiences which come to us all, and transport us into another realm, experiences that have been called "minor ecstasies."

The fact is that we are surrounded by mystery. We know little of whence we come or whither we go or why the road has the turns and twists it does. We are strangers on this journey. We come from another land to which we shall return. And intimations of this land, reminders of this land, are given by the spirit which breaks through from that land, which is our true home.

So let us not be ashamed of mystery. Let us rather affirm the mystery of life and all that is given to us through its gift. Let us, as we are able, live the way Péguy describes Joan of Arc as "living at the heart of mystery with homely good sense."

The other root of holiness is behavior. How we behave determines how happy we are. Turned the other way around, we can say that most of our unhappiness rises from our guilt. With a guilty conscience we have an intolerable burden to carry through life.

So part of our religious life is our moral life; our desire to do the right, our choice, freely made, for the good in our personal lives, in the social issues of our community. Without this root-age in a strong, ethical behavior, holiness becomes vapor, flimsy, filled with imaginative day dreams, destructive finally of human personality. With this root, however, it means that happiness is found in our offering ourselves to God for His purpose, in order that His will, a righteous will, may be done on earth as it is in heaven.

#### THE MARK OF HOLINESS

AND this brings us, naturally then, to the second level of happiness: the mark of holiness is the sign of the Cross. Holiness is not an acquisition obtained by a few selected saints. It is a gift given to every member of the family of the Holy One. It is a gift given in that action of the Holy Spirit where we are drawn into the family of Christ, given a name which is our identification in that family, and marked with the sign of the Cross in token that hereafter we shall not be ashamed to confess the faith of Christ crucified, and to fight under His banner and to continue His faithful soldier and servant unto our life's end.

This second level of happiness leads us into a deeper mystery than simply the mystery of the givenness of life. It is the mystery that was finally unveiled to Mary. She did not know the heart of this mystery, however, in the moment of her glory and consent on the hilltop outside Nazareth. She knew it finally on another hill outside another city when she stood at the foot of the Cross. She knew it not when the sun sank into the waters of the west in all its beauty, but when there was darkness over all the earth. She did not know it when the earth stood still, but when the earth did quake and the rocks were rent. The mystery was unveiled to Mary through the brokenness of the Cross.

"I came," said her Son, "to do the will of my Father" . . . "not my will . . . but His." The perfect obedience of the Son sets forth not so much the sin of man as the love of God. On the Cross, Christ did not change God's mind; he expressed God's mind. This is how much He loves us. Responding to God's love, Christ obeys and dies on the Cross. The Cross is God's will.

So we are not to be surprised if we discover that God's will can be done in us only through a Cross, only through human experiences that bring brokenness, only as we offer ourselves freely to Him. God waits for us to show forth the sign of the Cross marked indelibly on our foreheads to express His will in the earth where He has placed us.

Will you give up that habit? . . . tell that person you are sorry? . . . offer that money? . . . write that letter? . . . make that little sacrifice? . . . will you? God waits. He has all eternity to wait. We have only this moment.

#### THE CROSS BRINGS JOY

Now the third and deepest level of happiness. Our happiness depends upon our holiness. The mark of holiness is the sign of the Cross. And finally, the Cross brings joy.

On the outside of the chapel at Adelynrood, there is a simple wooden cross. Facing it is a stone bench. As you sit on that bench and gaze upon the Cross, underneath it you read these words: "Behold through the cross joy came into the world." There is no joy in life except the joy that comes from the life of God. And the life of God comes to us through the Cross.

God, our Father, wants us, His children, to be happy, as any father wants his children to be happy. And the deepest happiness is to live in Him and have Him live in us. Obedience to His love leads to the Cross, and through the Cross, joy comes into our hearts.



It was for the joy set before Him that Christ endured the Cross. It was to the Cross His mother was led. It is to the Cross that all His faithful soldiers and servants are led. It is there that we can then rise with Him and enter into the fullness of joy, resurrected into a new life, no longer our own, but His.

As members of the family of Christ set in a world where there is darkness and grief, untold unhappiness, what is it that we can bring? Is it not this and this alone: Joy, an abiding happiness that rests in God because we, and all men, are finally His.

Janet Erskine Stuart has put it in these words,

To be a joy bearer and a joy giver, say everything, for in our life if one is joyful, it means that one is faithfully living for God and that nothing else counts; and if one gives joy to another, one is doing God's work. With joy without and joy within, all is well . . . I can conceive no higher way.

Christian happiness rises from the Cross, for that marks the road that leads to the highest way there is: joy without, joy within, all is well.

#### LET US PRAY

IN the silence now think of your life as it is this moment. Think particularly of the people in it.

Think of the little thing you might do to bring happiness to one of those people: A letter written . . . . . A habit broken . . . . . A word of apology . . . . . A word of forgiveness . . . . . A word of hope . . . . . What is it?

Now think of the little thing God may be asking of you: A letter to write . . . . . A habit to break . . . . . A word to be spoken . . . of apology . . . forgiveness . . . hope. What is it God is asking of you?

You may wish to say silently, *God, I offer myself (all me) to thee . . . to bring happiness, joy, to those you have given me (them all) through Jesus Christ. Amen.*

**O** GOD who has taught us that all our doings without love are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of love, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

## 3 One Family in Christ In Work

THE DATE: Monday, September 22, 1958.

**W**ORK to do. Always work to do. Not so much now, though, Mary Baker thought to herself. It is not quite so hectic now with the children out of the house mornings. Actually, for three hours every day the pressures of work are lifted considerably. Not that she was free, however, by any means, she reflected.

*This morning I'm going to do the laundry. After six loads of washing have been dried and stacked so I can iron it during the rest of the week, it will be time for lunch. This we will have in three shifts because the four children have three staggered lunch hours. Tomorrow morning I am going to do the marketing, and the sooner I get to the market, the less congested the crowds will be and the sooner I will get back to open up our restaurant again. Wednesday morning I will go down to the church to do the ironing of the clergy vestments.*

*I will bring home the altar linens to launder and I will be able to tell which clergyman celebrated at the early service by how rumpled the linens are. Thursday morning I go to the hospital for my turn at the reception desk. And so it goes. In between, during the odd moments, there always remain the beds to be made, floors to be swept, dishes to be done, laundry to be put away, buttons to sew on, dresses to let down.*

Overwhelmed just by the thought of all the work that stretched out before her during the week, Mary Baker went over to the stove and poured herself a cup of coffee. Thinking that this was beginning now to become something of a habit, and musing that she was probably ruining her character in the process, she sat down at the table and slowly sipped the coffee.

*Well, I needn't complain. John goes to work every day. He has been on his way since the 7:52 pulled out of the station. He will sit at his desk until five o'clock, save for lunch, earning his daily bread. Rather, he is earning our daily bread through this daily work of his. With the pace he keeps, he certainly earns that bread. As a matter of fact, with my schedule, I think I earn my daily bread, too.*

*It's the children who don't do any work. No, that's not right at all. They have their work to do, going to school, doing their homework and at least once in a while being of some help at home. What they are doing is their work.*

*So here we are, the six members of the Baker family, each going off each day to work. We all go our separate ways, yet we are members of the Baker family wherever we go: at home, in the office, at school. Maybe we all do a good job. Maybe sometimes we do our work very poorly. But, at any rate, most of the waking hours of the day the Bakers are at work in some fashion.*

*And that is true of almost every family I know. It is true of almost every family in the world, come to think of it. Millions*

*and millions of families spread all over the face of the earth, and, except for a few, every member of all these families doing some kind of daily work.*

*Well, that is the way it is, I guess. You belong to a family and you do your work where you are placed in that family. You hope all the others will do their work, and you help them do it if you can. John helps Frank with his geometry, I help Margaret with her French.*

*Probably the greatest help I am to John is when I just listen to him and let him blow off about his problems, and tell him he is right and I am with him. And he is the greatest help to me when, on the spur of the moment, he comes home and says, "Come on, we're going out to dinner, I have two tickets for the play (or the symphony)." It is too bad there are not more spurs to these moments, but when they come, he is of great help.*

*Sometimes you have to help members of the family do what they consider to be their work, even though you think they are dead wrong. I remember the lesson I learned during the war. My brother wanted to leave college and join the Navy. Everybody, including the Navy, urged him to stay in college. Dad, having done his best to persuade him that he was very unwise, said, "You have to do finally what you believe is right. I may disagree with your judgment, but, more than that, I have to stand with you and support you so you can be true to the right as you understand that right. I think your idea is crazy, but remember I'm with you all the way." So he went into the Navy, and when he was discharged five years later, he returned to college and now he is succeeding in his work. If you belong to a family, you have to stick with the members of that family, even when you disagree with them.*

*At least this is what you do if there is any spirit in your family. It depends pretty much upon the head of the family, what*

his spirit is like, and whether he does his work in good spirit or not. The other members of the family will catch his spirit and they will do their work in the same way he does his work. The various tasks of the different members of the family might vary widely, but if they have the same spirit, then it is still the family at work.

It is no good, though, if the head of the family just forces the members to work. That destroys the spirit. Each one as he grows up has to be free to make his own choice. If you love a person, you don't bind him to you or to your way of doing things. You free him. Von Hugel, wasn't it, once said: "Those you love most you disengage most from yourself." This is the spirit of love, and I hope of our family: to set each other free and then to support each of them in their choices of what they want to do.

Then beyond work in the family there is all this community work. Sometimes I don't know why I let myself in for it. Perhaps it's a sign of weakness that I can't seem to say no. Here are all the good works: the Parent Teachers' Association, Red Cross, Community Chest, volunteers for the hospital, the League of Women Voters, and I guess there are another dozen I do something for, make cookies, conduct canvasses, or just attend meetings. This is certainly a lot of work.

Then, on top of all this, there is church work. Though I've belonged to the Church ever since we moved here, it's only in the past seven or eight years that I really have become involved. They asked me to join the altar guild, I remember, because someone said I had a pleasant disposition and would not stir things up. Since then, I've been involved, in one way or another, in most of the women's activities of the church, and, if I haven't stirred anybody else, I've certainly stirred myself up.

One thing I've learned about church work: you can't please everybody. I must have pleased some, though, for next year

I'll be president, and then I'll be in church work all the way.

But that isn't really much church work, is it? There are a lot of activities and the Lord knows we keep busy enough. We have more group meetings and more women involved than ever before in the history of our church. But I sometimes wonder if this is really what I'm supposed to be doing. Sometimes I actually have a guilty conscience about all the time I put in on church work and suspect there is something else I am meant to be doing, that God actually has something more than this in mind for me to do, if I am really to do His work. But, for the life of me, I'm not sure what it is.

There doesn't seem to be much sacrifice involved in anything I do for the Church. We give generously and we do without some things, but not many, for the sake of our pledge. From time to time I go out and do something that I don't really like to do, and I suppose this is a sacrifice of some kind. I always call on new neighbors when they move into our section. I tell them who I am and welcome them into the community. Then, a little embarrassed, I tell them about our church and say we would love to have them come and I'll even stop by and drive them downtown with me if they like. Sometimes they come and sometimes they don't. Sometimes they decide to go to the Presbyterian church, and then our membership committee talks about how we have failed. This doesn't seem right.

A good share of our friends don't go to any church. Yet, I can't seem to make any impression on them. They are perfectly good people. They just don't, as they say, happen to believe in God, or, more often, believe in organized religion.

I wonder sometimes what it is that God expects of me. Surely He expects more than I'm doing now. There is something wrong somewhere. It's not as if I were ashamed of the Church. It has meant too much to me, especially during that tragic time two years ago, to be ashamed to confess that I believe in God

*and try to follow Christ. There is a tremendous amount I don't understand about theology and some of the practices we have, but I know that I can't ever leave the Church. I'd leave part of myself behind if I did. I guess I am what you might call an "attempting Christian." Maybe that's all any of us are.*

*Yet, I do have this feeling of not attempting enough. It's not just a matter of belonging to another study group, or raising more money for our budget. Oh, I know I can't be another Florence Nightingale, and that I am not meant to go running off to the heart of darkest Africa, but, just the same, something is missing, and I'm not sure what. Perhaps I ought to do something more, or perhaps I ought to be something more.*

*But while I'm daydreaming the laundry is waiting and it won't get into the washer all by itself.*

So she rinsed out the coffee cup, then walked out into the laundry, put in the first load of dungarees and khaki trousers, and turned on the washer. Hearing the familiar swishing and churning sounds, she walked up the stairs to empty the clothes hamper.

LET US NOW turn to consider the heavenly meaning of this earthly story. It is a story about work. It has to do with bread, the earning of it, and with the acts done in life when work is for purposes beyond bread. I am going to ask you to think of what work means in three areas: in our daily work; in our church work; and in the church at work.

#### OUR DAILY WORK

THE first meaning is very clear. We begin our work where we are. We are called to do God's work, first of all, very simply in the place where we are, with the tasks we already have, through the relationships already established. It may be that

some day God will have some greater work for us in some distant place with entirely different people. But we will be able to be led to this call of His (if there be one) only as we respond to Him where we are now.

The work we are meant to do is discovered within the normal, natural, human experiences of life: as a mother, wife, cook, secretary, teacher, whatever. Christians do not generally have unique, unnatural, special Christian experiences. They have natural, normal, human experiences, just like anyone else. But to those experiences they bring a different spirit. In them they discern a deeper meaning, and through them they respond to the God who has led them there. Whatever the experience, the distinctive Christian element is found in the new dimension of relating that experience to God.

The point is that God's work is not special work. It is human work where we have been placed. Let me give an illustration. Early in my ministry I had the good fortune of attempting to minister to a wise, retired professor, who actually ministered more to me than I to him. I saw him frequently over a six months' period while his wife was dying. Shortly thereafter, he became critically ill and it was a question only of time before he should die.

Philosophizing with him one evening, by his bedside, I asked, "Well, professor, what do you make of all this?"

"Ah," he said, "that is the question I asked myself thirty years ago. In the space of three months then during the flu epidemic my first wife died, my daughter died, and one son died. So I went away for three days to try to figure out why this should have happened to me. And you know, I never did find out. But I did discover during those three days that life was spelling out for me a four letter word: d-u-t-y. So I came back and ever since I have tried to do my duty to my family, my colleagues, and my community."

When he died a few days later, he died a righteous man because his life had been held together by an abiding sense of duty.

Has it not been true in your life that at times the broken pieces have been held together only by a sense of duty? There was nothing left to go on, perhaps in your family, or in your community, or even in your church. All was broken, but you held on and in time life came once more and the spirit moved and wholeness returned and health. Let us not despise duty, for sometimes that is all there is.

How do we know God's will for us? Sometimes we know it in flashes of insight or overpowering constraint from people or circumstances. Most times, however, we are able to do God's will, carry on His work, simply as we carry on with the responsibilities in life where we are. We do God's work in our lives, first of all, by beginning where we are, with the task already begun, in relationship to people already given us. This is in our daily work.

#### CHURCH WORK

Now the second area to which we turn is what is known as *church work*. It is the work which has brought most of us to this place at this time. I ask you to think now, not of the mechanics of the work, not of the organizational work, nor even of the religious works, important as all these are. Rather, I ask you to think of how we work together in the family of Christ, with what spirit we deal with one another, and with what regard for each other we do the Church's work together.

Perhaps we can see this family of our own most clearly by standing off from it for a moment, and looking instead at the family of Christ in the broadest sense. There is Christ, the Head of His family, at work in all the branch families: in the Roman Mass and in the Quaker silence, in the Presbyterian

preaching of the Word and in the Orthodox offering of the Sacrament, in the Salvation Army hymn sing and in the Billy Graham crusade.

Christ is at work in the lives of all those who call upon His name, albeit they do so in a great variety of tongues and show forth His praise in an infinite variety of ways. Even beyond the family we may say that the hidden Christ, or His Spirit is at work in the world. He is at work in different ways in different men at different times, but it is always the same Spirit.

Let us now draw closer and look at our particular family. Within the larger family, there is this relatively small family, the Anglican Communion, and, smaller still, the Protestant Episcopal Church in this land. As we observe this family of ours, we see that we are not unlike our fellow Christians elsewhere: We also do God's work in an infinite variety of ways. In some places we look like Rome; in other places we look like Canterbury; in still others, we look like Philadelphia. We worship God through elaborate ritual and in the silence. Some preach like Calvin, and others philosophize like Aquinas. Some go into the world to live with their brethren, and others withdraw from the world to pray for their brethren. There is an almost infinite, often bewildering, frequently conflicting, variety of patterns followed by different members of this family as they go about doing God's work.

Now, as Anglicans, our loyalty is always to the Head of the family, and not to some lesser notions about Him. Our commitment is to Christ, and not to some idea about Christ. Our allegiance is to Him, and not to some structure of theology devised about Him. Our trust is in Him and not in what we think about Him.

And when we find members of our family who think differently about Him than we do, what then? When we find brothers who declare that they must do God's work in one way, and

not our way; what then? Is not the key to all the work of the Church on this deepest level found here? We are called, not simply to give witness to what we believe God's work to be, but we also are called to support our brothers in their witness to what they believe God wants them to do. We are meant to help the members of this family in their response to Christ even, perhaps especially, when we believe that they are wrong.

Just as the father of Mary Baker stood by his son, even though in violent disagreement with him, in order that he might be true to himself, so we are meant to stand by our fellow members in the Church, so that we may help them be true to themselves and to their understanding of God's work, to do the right as God gives them to see the right. We may disagree with their opinions and indeed oppose them with all our strength, but at the same time stand by and support them in their Christian witness.

This is a kind of Christian permissiveness, which leads to a strengthening of one another in the Lord. This is our primary responsibility (Is it not?) in our relationship to members of our immediate family.

Behind all church work, then is this spirit which does not try to bind and constrain and conform, but which attempts to set free and let loose, in order that each may freely do his work in the Church as he believes he is called by God. Surely only this kind of spirit makes church work possible and effective and enjoyable. It is this spirit which will destroy any spirit that would divide us. It will turn the issues which seem to separate us into bridges that hold us together.

We have different gifts, but the same spirit. We have different points of view, but the same spirit. We are different people, but it is the same spirit who dwells in each of us. As we encourage one another to be loyal to Him, Who is the Head of our

family, then His spirit will bring strength, new power, new unity and an abiding holiness to His Body, the Church.

#### THE CHURCH AT WORK

Now, thirdly, let us turn to that area which comprehends both our daily work and our church work: the Church at work. What is the work of the Church?

The work of the Church is to let all men know who they are and Who their Father is. It is to proclaim that He Who is the Head of our family is the Head of all men, that all men are related to Him, and that the Good News of the Gospel is their Good News, as well as our own. We have been chosen for a purpose and that purpose is to so speak and live that those men and women and children who do not know who they are may find in our lives an invitation to share with us the love and the happiness given by God to His Family.

This does not mean that we are better than other men. Indeed, sometimes the work of men outside the Church puts our work to shame. But it does mean that the mystery of life, its beginnings and endings, its judgment and destiny, has been unfolded. We are "in on the secret" that was from before the foundations of the world, and now our work is to share that secret with all men.

We are, therefore, men and women on a mission. We are sent. We are ambassadors, commissioned, given authority from Him who has all power in heaven and earth to bring Good Tidings to the strangers on the earth.

Part of our task, then, is to spend less time and energy on providing chaplaincy services, and more time and energy on providing missionary services. The ever present temptation is to be overly concerned with our own interiors: the cultivation of our own devotional life as though that were an end in itself; the cultivation of the cult of acceptance, as though belonging

were an end in itself; the construction of buildings as though larger and more beautiful churches and parish houses for those who already belong to the family were proper ends in themselves.

The Church, in other words, does not live for those who are within. It lives for those who are without. We are meant to be nothing less than reconcilers, and to so set forth this message of reconciliation, not only with our lips, but in our lives, that those men and women who are placed next to us in life are brought within the fellowship of the family of the Church. *Be ye therefore reconcilers. . . .*

Let us now conclude with just a word about how this work of the Church is done. Surely it is clear that it is done in our daily work as well as in our church work. Life is meant to be all of a piece. All work is God's work when His spirit is brought to whatever we do. What we do is what the Church does. Whether we are in the kitchen in front of a stove, or in the office behind a desk, or in a church before the altar, we are the Church at work.

The way we do it, whether well or ill, depends upon two factors: our love and our prayers. We do it by the choices we make concerning our neighbors, and these are seen by men, and by the secret desires of our heart, for these are our prayers and these are known only to God.

To love our neighbor is to be concerned most of all about what is good for him. So we invite neighbors to come to church and see what we see. When they are in trouble we put out our arms and invite them to tell us about it. When there are social wrongs in the community, we stand fast for what is right. When we turn away from a primary concern for our good to a primary concern for our neighbors' good, we have become reconcilers, drawing men to one another, as brothers, and to God, our heavenly Father. This is how we love.

And how we love depends upon how we pray. The quality of our work expresses the quality of our prayer. So before, during, and after our work, let us, without fail—for to fail here is to fail everywhere—lift those whom we love, all neighbors, to Him Who is the Head of the family of the Church as He is the Head of the family of all mankind.

"The more we pray," says Douglas Steere, "the better it goes; the less we pray, the worse it goes." And when we stop praying, William Temple reminds us, "coincidences stop." It is in the coincidences of life, the meetings of life, where our work, the work of the Church, God's work, is done.

To know that somehow where we are is where God wants us to be, is a great source of strength. We can respond to Him then as we love and pray for those people in our lives, in our present circumstances, exactly where we are at this moment. The only time we have is the present time. The only people, these people. The only place, this place.

We have been placed where we are that we may do all things for the glory of God. All that we do we do for the Lord because we are His. *Therefore . . . be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.*

#### LET US PRAY

IN the silence now, let us think of our churches where we belong . . . of our Protestant Episcopal Church . . . and of the whole Church of Christ.

You may wish to say silently:

Revive Thy Church, O Lord,  
Beginning with me.

In my work; In my family;

In my community; In my Church; In my heart.

Through Jesus Christ, our Lord. Amen.

**A**LMIGHTY GOD, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

## 4 One Family in Christ In Pain

THE DATE: Monday, September 29, 1958.

MARY BAKER slowly closed the door behind the children as they scampered off to school, then she leaned back heavily against it. How, she wondered, was she going to break the news that had come to her in the middle of the night?

The children's cousin, Thomas, aged nineteen, oldest son of her sister, had been in an automobile accident at college the night before. Driving his car, bought with the earnings of last summer's job as milkman, he and his roommate were returning from the school in the next town where they had left their dates. A car coming from the opposite direction, at high speed, had careened onto his side of the road, struck his car a careening blow, and turned over. Tom had been forced off the road, down the embankment and finally came to rest at the bottom of the gully. Results: the driver of the other car dead. Tom's roommate, a broken leg. Tom, unconscious with prognosis un-

certain. Mary's brother-in-law had telephoned shortly after midnight.

The news would be a great shock to the children, Mary knew, not simply because he was a relative, but because he was a friend. During the months their mother had been in the hospital, Tom and his two brothers had lived with them, and it was Tom who had won their hearts and become almost a member of the family. He was an older teenager who was thoughtful of younger teenagers. His younger cousins never forgot this, and were devoted to him as an older friend, brother, and idol.

Mary walked across the kitchen, sat down at the table and stared out the window. Their garden met the garden of Jean Daniels at the back fence. The compost piles of the two families merged at the back fence. Their incinerators stood almost side by side. As Mary looked, Jean Daniels came down the porch steps carrying waste paper baskets. She emptied them into the incinerator, lit the trash and turned back into the house.

Poor Jean, thought Mary, all alone now, trying to raise two boys, aged fourteen and eleven. Six months before her husband had suddenly dropped dead of a heart attack. They had always lived right up to the top of his income and now, with no savings to fall back on, she had put the house on the market. Pretty soon she and her boys, friends for the seven years they had been neighbors, would move away and, in time, probably drop out of their lives as if they had never been.

*There is certainly [she reflected] a great deal of suffering in the world. There is a tremendous amount of pain most people seem to have to endure. Not just physical pain, though, Heaven knows, that's bad enough. I remember when Betty had that skiing accident and cut open her scalp. Because the blow had given her a concussion, the doctors would not allow strong*



sedatives, so for two months she lay flat on her back in the hospital bed with an enormous bandage wrapped around her head. Betty later told me, "You know, the only thing I was aware of at all was a constant throbbing of pain in my head, so much so that if anyone had asked me, Who are you? I would have replied, I am pain.

I know just how she feels, or at least a little how she feels. Whenever I get even a toothache I feel as though all my existence were concentrated on that one tiny throbbing nerve. It seems to get bigger and bigger, until somehow it becomes me. Nobody around me understands the suffering I'm going through. Everybody becomes separated and removed from me.

Physical pain is bad enough, but it really isn't as hard to bear as mental pain. It's much worse to go through the torture of standing by while someone you love is suffering. The trouble is there is so little you can do. In fact, all you can do most of the time, with this kind of pain, is simply to decide how you are going to carry on. Like when John was declared missing during the war for six months. That was so terrible because there was nothing I could do, absolutely nothing, except wait and pray. That was hard to bear, all right.

Or, it's like when Sally died two years ago. For the life of me, I still can't understand how that happened, and I only know, in part, why it happened. But it was the same awful kind of pain. Nothing you can do, all that can be done, has been done. It's beyond your control. She is beyond your control. You can only take it, make what you can of it, do what you will with it.

Now there's no need for those tears to come again, no need for more waves of emotion to well up within me from those deep hidden springs which I keep forgetting are still there. No need for those half-forgotten feelings to rise and engulf me yet once again.

It's a strange business. When someone you have given birth to dies, it's as though part of you dies, too. You will never be quite the same again. I don't suppose I will ever really get over this. There always will be that jagged, torn part of me inside. There always will be that empty place within, with its dull, perpetual ache.

Why should a child die anyway? One day she is well, the next day she has a cold, the third, she is dead. The doctor said, "This happens once in a while. There is no accounting for it. She had the proper medicine. It's just one of those things."

It is one of those things, all right. It is one of those infinitely mysterious things that make no sense whatsoever, where you can't possibly figure out a good reason why it should have happened. But the deeper mystery is what happens to you when you go right to the heart of the mystery. You go all by yourself because this is one journey where you can't take anybody with you, and there you discover you are closer to reality than any place else in life.

Something happens to you that is greater than reason. In fact, reason gets put in its place. You find you are in touch with a power and spirit which is ready and willing, even eager, to carry you. It is still a mystery, but if you trust it, something happens.

What happens is that that which is awful becomes wonderful. The cup of despair is filled with grace running over. The shadows in the valley are filtered through by light. Tears of pain become tears of joy. Wrath toward God is transformed into love, weakness turned to strength. It is one of those things; the strange mixture of darkness and light, pain and joy, joined together in this mystery which slowly, inexorably, lifts you to peace and joy and grace and hovers around you in your need. And forever after, though your feelings pass, you know Whose you are.

Anyway, I have come out of this, I know now, knowing a great deal more about life than I ever did before. I have, for example, a much deeper insight into people than I ever had. I now have a conviction about the essential goodness of people. Why, they were simply wonderful. They came; my, how they came! Some people we knew, some we had never heard of. All kinds of people came and most came with something: chicken, potato salad, a bottle of wine, pies, fruits, cakes. For a whole week we ate from the bounty of friends and strangers. They brought in food for every meal except breakfast. I wonder why nobody thinks of breakfasts at those times.

Now, some of those people came in and said something; some put their gift of food in the kitchen and left; some just came and stood there, saying nothing. The strange thing about it was that words didn't have to be spoken. Each person was trying to say, "Look, Mary and John, this is terrible and we want you to know we're with you. We don't know why this should happen any more than you do. And, we know that the inner pain you have to suffer, you have to take all alone, by yourselves. But while you're in it, we are with you. We want you to know that. We'll be thinking of you." Bless their hearts, they were thinking of us, and some of them were praying for us, too.

Strangely enough, or perhaps it's obviously enough, the people who helped us the most were the people who had been through the same thing themselves. Or at least they had been through something just as bad or worse. When the Barretts came in and just stood quietly, all I could think of was how their only two sons had been killed during the war. And it was almost as though strength suddenly came out from them, filled the room, and came to rest in us. They had been where we were and now they had come to help us through. They didn't say much, but when they left, I knew we would be all right.

So I have come through this with a new conviction about the goodness of people, at least the goodness that comes out in a crisis. I tried to talk to our new young curate about this one day, but he said that was very bad theology. All the theology he had learned, he said, stressed the fact that man is not good. He is a sinner. He has a corrupted will and he can't do good or be good. Well, I won't deny that we are basically selfish, but after all the goodness that has come to me from people, you can't make me believe that they have lost entirely the original goodness God gave them. It just goes to show you that there is a lot of truth in life you can't learn in seminaries.

Another wonderful thing that happened to us during that time had to do with our family. I'm not quite sure I know how to put this. Part of it was that we were all in this together. We all loved Sally. She was the baby in the family and each one of us took special pride in her in some special way. So when she died, we all lost her together.

Another part of the good that came to the family came because we all had to help each other understand this. I remember Margaret saying, about the fifth day, after dinner, "Well, I guess this is all right so long as God is going to take care of her, but what I can't figure out yet is how she is going to talk if she doesn't have any body. How does she speak?"

So that made us think through what was really important and essential for life after death. John finally helped most of all by saying, "Look at it this way, Margaret. The one important thing about my relation to you is that I love you. You know that. Now I don't have to tell you this all the time. In fact, when I'm away on trips, I can't tell you. There are no lips to speak, not even any body of any sort around, yet, though you can't hear me or see me, you still know the one most important thing about you and me is that I love you.

"So Sally doesn't now need a body she can touch for her to

know that God loves her and she is safe. She doesn't even have to see us to know we love her, and we can be certain she loves us, even if she can't tell us so." That evidently did it, for right after that the children had their first roughhouse since the day she died. They began to relax and to act naturally and to have good times again, and that included teasing each other from time to time.

I guess I would sum it all up by saying that, as a family, we have become more of a family. When we say we, there is more to the we than there once was. It's not that we don't have our family arguments, because we do, but we don't take them very seriously. We take each other more seriously, however, than ever before.

We don't take each other for granted quite as much. We realize we are only really loaned to each other. We don't own each other and any day, any one of us might no longer be around. Our love in the family, in other words, somehow seems to be stronger because it's been broken.

Now the final good thing that came to me was this. What a wonderful God we have! Isn't it wonderful that we have a God to whom we can turn, who holds us up, who reminds us that, after all, we don't own each other, or even ourselves, but that we are His. Now this is just past understanding, but I can think of no greater tragedy than to go through this kind of experience with no hope, no faith, no God. Then I would really become bitter.

But the fact is that, on the contrary, I am more lighthearted than I've ever been. In those weeks following Sally's death, it was as though my life suddenly descended on to a deeper level, and now my heart keeps singing all the time. I sing for Sally. I sing for myself. I sing for the family. I sing for God. Somehow I have even come to believe that there is a rightness in all this, that Sally did what she came to do, that we have only

to do what we are meant to do, and that all is well for us all, even better than it used to be.

I can live now closer to the heart of the mystery of life and death, and there is, I discover, a kind of sweetness there I had not tasted before. The honest fact of life seems to be that all things really do work together for good as we love God.

Maybe this is something of what I can tell the children when they come home and I give them the news about Tom, but just how to say it, I am not sure.

Still staring out the kitchen window, she saw Jean Daniels make a second trip out to the incinerator to empty and burn the trash. Opening the window, she put her head out and cried, "Jean, come on over for a cup of coffee. I need your help." Then she turned the light on under the coffee, took down two cups and saucers from the shelf, placed them on the table and went to the back door to answer Jean's ring.

THIS meditation is about pain. It has to do with an evil spirit that is abroad in the world. The work of that spirit is separation. It seeks to separate men from men; and its work is done when whispers of gossip turn men against men and when the evil of war is unleashed upon mankind.

It seeks also to separate man from God. You see the evil spirit at work in those arguments that there is no God, that He is powerless if He exists, that man must rely upon himself, that you better look out for yourself because nobody else will, certainly not a powerless God. Better be alone, says this spirit, in a bleak universe with no ultimate meaning, than to trust someone who is not there.

The power of that evil spirit furthermore divides men within themselves so that they have what we call breakdowns of the self. It destroys wholeness and health through sickness and suffering and pain. Its strongest ally is the sin of men and its

ultimate symbol is the last enemy, death. Conquered by death, a man is separated from his fellow men and from God forever. So, in our warfare against this evil spirit, our Lord taught us to pray *Our Father who art in Heaven . . . deliver us from evil.*

#### PAIN IS POWER

LET us begin with one simple statement, which you may verify from your own experience. It is this: it is in pain that Christ means most.

It is true, of course, that we pay attention to His teachings and are drawn by His maxims, but it is their form rather than their content which is uniquely his. It is true, also, that we are impressed by His life, and are drawn to follow Him by walking, as we are able, in His footsteps, doing good and avoiding wrong. But is it not true, most of all, that we are compelled to pay Him our deepest attention when we see Him on the Cross?

In one of her letters to a friend, Emily Dickinson puts it as sharply as this. "When Jesus tells us about His Father, we distrust Him. When He shows us His home, we turn away, but when He confides to us that 'He is acquainted with grief,' we listen, for that also is an acquaintance of our own." Do we not regard Him most seriously when we recognize Him as the One who has borne our griefs and carried our sorrows; stricken, smitten of God, afflicted?

Look at what is joined on the Cross . . . the worst suffering and the greatest innocence. He who knew no sin, yet in every other respect was like us, took upon Himself all the pain, all the suffering, all the death we know so well. God was able to do what He wanted, to redeem the world, only through the pain of His Son, and His death.

So, as we look at Christ and His pain on the Cross, we are given a clue to understanding our pain. The clue is: It may be that God can do what He wants, through us, only through our

pain. The English philosopher, Illingworth, once made this striking comment, "The men of sorrows are the men of influence; even more than knowledge, pain is power."

Even more than knowledge, pain is power. Is this not true? Do you not find this to be true in your own life? When you are in pain, suffering and in need of help, when tragedy has struck, to whom do you turn? You do not turn, do you, to the successful, happy, prosperous people, who have never themselves known trouble? Do you not turn rather to those who have themselves suffered; to those who have had tragedies and know what it is like to go through the deep waters because they have been in them; to those who somehow have been broken by life? Is it not true that it is from these people that there comes a strength, a power, that carries you on your way?

You look at those who have themselves gone through tragedy and come out on the other side and you are strengthened by them. Maybe you know these people and they come and speak to you, or maybe you do not know them and they never say a word. Even so, from them and their pain comes strength to you. It is as though underneath the surface of life there is a hidden network of the Spirit that binds sufferers together. And from this inter-relationship, there is sent forth spiritual power to all those who suffer and want to become part of this fellowship.

#### THE ANSWER TO SUFFERING

FOR our decision of how we shall respond, what we really want, provides the key. The only answer to suffering is decision. When everything that can be done or ought to be done to remove suffering has been done, how shall we then respond to the pain that remains? We are free to grit our teeth and endure it grimly as stoics, or we are free to decide that somehow in the mysterious Providence of God, there is a purpose in this pain that we shall know as we now willingly take that pain for our

love of God. This is what Christ did when He took the cup of suffering for God's sake rather than His own.

On the Cross at Calvary, God released a power, a redemptive power to destroy evil and make the world whole again. As we take our cup of suffering for the love and sake of God, we take, then, our small part in this redemptive work of Christ. Then there will come through us and our pain a power to strengthen others in their struggle with the evil one. This is to "fill up the sufferings" of Christ. It is the work above every work for members of His Body.

All suffering therefore need not be useless. Indeed, it can be said that the suffering ones may be the most useful ones in the extension of God's kingdom over evil. This may be the reason, parenthetically, why prayer groups have such power. It is not simply because the people pray, but because most prayer groups are made up of people who have been broken. They have suffered and now, out of their suffering, accepted and offered to God for others, there comes power.

#### THE CHRISTIAN VICTORY

THERE is one last word. It has to do with the Christian victory over the final enemy, death. Here the evil spirit does his worst. People we love die, we die, all men die.

In the last chapter of his little book, *Personal Religion and the Life of Devotion*, Dean Inge describes the death of his daughter and what it meant to him. At the end he writes these words, "Bereavement is the deepest initiation into the mysteries of human life, an initiation more searching and profound than even happy love."

What a strange thing for a father to say! And yet, how true these words ring! There is a sense of being drawn deeper into the mystery of divine love through bereavement than even by happy, human love, fulfilled. More searching and profound,

more abiding and quietly joyful is this understanding that comes when man's human love is broken by death and then healed by God's love. *Oh, death, where is thy sting? Oh, grave, where is thy victory? . . . But thanks be to God, who giveth us the victory through our Lord Jesus Christ.*

The Cross has conquered and transformed pain, destroyed sin, and given us the victory over death, our death and the death of those whom we have loved with happy, human love in the family of Christ.

Do you know this quotation from Peter Thompson Forsyth? It is for those who face the sting of death.

There are those who say when they follow their love into the unseen, "I know that land. Some of my people dwell there. Some have gone on secret service which does not admit of communication. But I meet from time to time the Commanding Officer. And when I mention them to him, he tells me that all is well."

*Our Father who art in Heaven . . . deliver us from evil.*

Nothing . . . neither death nor life . . . shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

#### LET US PRAY

IN the silence think of your life as it is this moment. Think of what there is in it that is a burden for you, causes pain.

Think especially of the burdens and pain that you cannot or ought not to be rid of. These are your crosses. They probably are the way through which God can best do His will in you. What are they?

You may wish to say silently: *O God, not my will . . . but thine be done . . . through Jesus Christ. 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.*

## 5 One Family in Christ In Worship

THE DATE: Monday, October 6, 1958.

THE kitchen door banged as the last of the Baker children ran down the steps. It was interesting, Mary Baker reflected, to see how eager the children were to get off to school, especially on Monday mornings. They even gave each, the three youngest did, the regular morning examination on clean fingernails, hair combed, and teeth brushed. The teachers apparently, by the wave of some magic wand, had turned this exercise from a daily battle the children hated, into a game they loved. God bless all teachers, Mary thought, for the attention children paid them simply because they were not their parents.

A month had now gone by. Mary Baker did not, you notice, come to Miami Beach. As president-elect of the women of her parish for a three year term, however, she is looking forward to attending the Triennial Meeting in 1961. She obviously would have been very self-conscious had she put in an appearance this year.

She now was becoming accustomed to the new routine. With this period of time the first thing each morning, she was beginning to have a deeper sense than she ever had had before of belonging to herself.

*How necessary it is [she thought] to have just a little time each day that is all your own. If you can start the day with time to collect yourself and your thoughts before you get all involved in the activities and responsibilities you will have to face, then there is some chance you can continue to call your soul your own. You are able to start the day as a whole person. This must be what the Quakers call "centering down." If you are quiet, then you can settle down into the quiet, and there you rediscover your own inner life and how it can be nourished and strengthened by hidden sources within. This is probably just an obvious psychological truth, but that is no reason to discard it if it helps.*

*And how much more it helps when I deliberately take this time to put myself in the presence of God. I don't suppose I really do much in a technical religious sense. I've been going through the Prayer Book for three weeks now, trying to get something each day that means something to me, personally. Then I think about what's coming up for the day and offer that to God and ask Him to help me do a decent job. That's about it.*

She poured herself the second cup of coffee, took the Prayer Book from the shelf and sat down once more at the kitchen table. She continued her reflections, as she turned the pages to the passage that was particularly on her mind.

*Things somehow do seem to be falling into place in this new chapter. The mornings are certainly better, but I can't say as much for the afternoons. They are as fragmented as ever: the children coming home at different hours, in the house long enough to change their clothes, then out to play, back in fifteen minutes with friends for milk and cookies. Twice a week I*

have to round them up for their music lessons and choir rehearsal; all except Frank, who is busy playing football.

The only time we ever get together regularly now is at the dinner table, that is, if you count four times a week regular. The other nights either John or I, or both of us, are out to something or other that seems important. Right after dinner is the time we have settled on for family prayers. What a time we have had finding a time! If our past experience is any guide, this period after dinner will last for about six months. Then some shift in somebody's schedule will come up and we'll have to try another time.

This matter of family prayers used to be a source of constant frustration to me. It was a question of the right time, or the right age, or the right prayers. Then the boys would squirm and the girls would giggle. John once commented that we needed an additional petition to the Litany: From squirming boys and giggling girls, O Lord, deliver us. But I'm not sure I was any better at that age or would have been if my family had had prayers, which they didn't.

Anyway, this doesn't bother me any more. We take turns reading Forward Day by Day, except for little Tom. When it's his turn, he tells us a Bible story. It's usually the same story, Daniel in the Lions' Den, then we all say the Lord's Prayer. It's not much, but it's something we all do together before God. When we're out, the children do it themselves, and from what I hear, they do it better without us than with us.

But what stopped me from being frustrated about this was an article I read a year ago in which a religious leader was quoted as saying, "I can't remember a thing my parents taught me about religion when I was growing up, but what I did know was that the constraint they wanted me to live under was the same constraint they already lived under." That was just what I needed: to be told that the best thing we, as parents,

can do for our children, religiously, is to live religiously ourselves. The only way we can help them take God seriously is to take Him seriously ourselves.

If our children know anything about John and me, they know that religion is increasingly our life. It is when we finally get to bed and one of us reads a chapter in the New Testament, and we say our prayers silently that we have no question about what is important in our life. And if we live this way, the children will get it from us, and they will have no question about what is important for their lives.

So it's what we do at home that is crucial; that, and what we do at church. We have the Baker family and we have the church family. How long it takes sometimes to really understand what the Church is for!

There was once a time when I thought that the real purpose of the Church was to make people better. We ought to live by the Golden Rule and the Church would help us. It would keep on urging us to be kind to one another, and we would be reminded of Jesus, who, everybody agreed, was the best man who ever lived, and we would try to follow in His footsteps. But that was pretty discouraging sometimes, because I didn't seem to get better and better the way I was supposed to.

As a matter of fact, the more I looked at Him, the worse I felt about myself. If the way He lived was the way I was supposed to live, then I really was done for because I fell so far short of that ideal.

Then we had a new rector, who was one of the smartest men I've ever met. He was a true intellectual. He read everything, it seemed. He was an authority on different interpretations of history and specially communism. He knew modern literature thoroughly and called himself an existentialist. I never was certain whether this was good or bad, but it was impressive. He loved the theater, so much so that some of us wondered if

he didn't have secret longings somewhere to go on the stage. He certainly was dramatic enough in the pulpit.

Best of all, though, he was a real theologian. "Look," he used to say, "the Christian Gospel isn't what you are supposed to do, it's what God has already done. If you keep on driving yourself to be better and better and think this is what God wants you to do, you will either collapse under your guilt, because you know you are still a sinner, or you will persuade yourself you are improving nicely and will become self-righteous, and that's the worst sin of all. The point is, God already has forgiven you. This is what the Resurrection is all about. God made Christ victorious over the power of sin when He raised Him from the dead. You are accepted now by God, even though you are still a sinner. You are a forgiven sinner." And he called this being justified by faith. "Read St. Paul first," he used to say, "then go back and read Matthew, Mark, Luke, and John. That is the proper order."

One thing that happened to me when I did do this was that somehow it took the pressure off me. It made God great. I didn't get so wrapped up in my picayune failings. At least I saw that the Gospel was first about God and then about me. I wondered, though, if this didn't take too much pressure off me; if I didn't relax just a little bit too much and fail to take as seriously as I was supposed to that love your neighbor as yourself.

There was one thing about that rector I'll never forget. He was a stickler for truth. For our discussion and Bible study groups, he used to say, "Now let us begin with what the story of the Bible really says. Let us get the facts straight first, then we will know what it is we are talking about. Too many people who get involved in religious discussions simply are giving expression to their prejudices, whether they are based on truth or not. They have the idea that religion is concerned primarily

with how they feel about life, and so their religion is built on their emotions and it becomes sentimental and soft. We have to cut through all these religious attitudes that express what we feel or like or want or think is best.

"The bedrock fundamental question is this: Is it true? Once we have answered this, then we can go on and build our religious framework intelligently. Don't ever forget: the Christian faith that you put your trust in has to be based on truth, so don't ever be content with anything less than the truth. Remember it is a sin if you do not worship God with all your mind."

I shall be eternally grateful to him for this emphasis, because it has only been through my intellectual struggle that I have come to have a faith that I can honestly call my own. I may not grasp all the truth of God, and I guess nobody ever does, but I believe that what I do understand, and try to live by is a faith that is based on reason and is a part of God's truth.

Anyway, just as I was wrestling through some of the basic Christian truths I was influenced, as many of us were, by a new member of the parish who had come from out of town and had been brought up in a different church tradition. She was an older woman, a medical doctor, who specialized in some branch of biochemistry. She was not only intelligent, she was devout and had a rare spirit of grace and humor. She seemed to sit lightly to the world. For her, the main thing was what she called "making her communions."

"It is very simple," she said, "We have been incorporated into the Body of Christ through our baptism. He who made on Calvary a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, is now constantly making intercession for us. Joined to Him, we are given the privilege of participating in that sacrifice every time the Holy Eucharist is offered and we partake of His Body and Blood.



*What is important is that we do this regularly, confessing our sins (at stated intervals in the presence of a priest), and offering ourselves, our souls, and bodies to be joined with the perfect offering of Christ. This has nothing to do with our feelings. It is simply the act of Christians, who, as members of the Body of Christ, worship God in this sacramental action, and thereby are strengthened to go about their daily work quietly to the glory of God."*

*And such was her witness, of knowing precisely where she stood, and showing fourth such fruit of the spirit, love, joy and peace, in her own life that all who knew her were deeply influenced. She knew the doctrine of the Church better than any layman I had ever known and it was clear that this ordered, sacramental worship of the Church was, for her, the very heart of the Christian faith and life.*

*There has recently been one further development in my thinking about what the Church exists for. Now we have a rector who is a specialist in what he calls inter-personal relationships. He concentrates on the parish family.*

*"What is important," he says, "is to get a sense of belonging to God's family. You can't do this by theory. There has to be the experience of being accepted. This is done through personal relationships. This is why we should meet in small groups at least once a week, so we can get to know one another. It is only by knowing each other that we can come to understand each other and only by understanding that our deepest needs can be met. We can love others only as we are loved."*

*So we now concentrate on building relationships in the church by being honest with one another, and accepting each other so that we can love one another. This is how God's love becomes increasingly real. And this is all brought together most fully when we come to worship together on Sunday morning in the family service.*

*Well, all these different interpretations about what the Church is really for have taken a long time to come together in my mind. I see now that they are all important. There is the Christian life of ethical behavior. There is the Christian theology of God's forgiveness of us sinners. There is the ordered sacramental worship of the Church, and there is our Christian love for one another. I suppose the truth of the matter is that all these together are what the Church is about. Confusion comes when one side is stressed and the other sides are neglected, or when one emphasis seems to deny the truth of the others. Anyway, for me they all finally fell into place only yesterday morning. That's one reason why sometimes I get so discouraged with myself. After all these years, it is only now I seem to have grasped what the Church essentially is—what it is we are about as Christian people. But now finally I think I have come to the heart of it all.*

*It happened at the very end of the Holy Communion. There we all were, standing next to one another, John, Frank, Margaret, Mary, Tom, and I. Around us were other families, most of whom we knew. We were Christ's family. We were singing the Gloria in Excelsis. Here it is in the Prayer Book:*

*Glory be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee, for Thy great glory, O Lord God, Heavenly King, God, the Father Almighty.*

*And it was just about there that my spirit seemed to soar off and I found myself singing, with all my heart and soul and mind, a song of happiness and joy, of peace and glory and praise to Almighty God. It was as though I was no longer singing myself, but that I was being sung through; no longer praying myself, but now being prayed through; no longer I adoring God, but the Holy Spirit adoring Him through me.*

*I was lifted in my spirit into the company of those who are*

continually before Him, night and day, praising Him: Lo, a great multitude . . . of all nations, and kindreds, and peoples, and tongues, the saints and the faithful, Sally and all Christian souls, pouring out glory and honor to Almighty God.

*And I thought, why this is what heaven must be like: to be possessed by the spirit of holiness and still be myself; to be consumed by love and not be destroyed; to dwell with the angels and archangels and the whole company of heaven evermore praising God, and yet remain Mary Baker.*

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God, the Father. Amen.

*Then we knelt for the Blessing, and as I knelt I thought, why, of course, this is what the Church is for. The Church is here to praise Christ, to adore God. But we don't do it. The Holy Spirit does it through us. This is what is meant to be indwelt by the Holy Spirit: that the people of God, brought into His family through baptism, may become His worshipping people. And the heart of worship is this central act of the self-offering of Christ. We are part of that offering now in Church and all that remains is for us to show it forth when we go back to our families and jobs and friends in the world.*

*There was about that service a noble and holy quality I had sensed, but never experienced in quite that way before. And when I went out I went out as a more noble person because I had been in touch with holiness. Indeed, I had eaten and drunk of that holiness. So, now I was more of a person, more of a person in Christ, than ever before.*

*The reason for the Church, I see now, is to worship God. And I know this means I am to worship Him with my life now, this Monday morning, doing the laundry, getting lunch for the children, petitioning the school board this afternoon,*

*greeting John this evening, planning the women's program at church, saying my prayers and beginning again tomorrow to do whatever I do for the glory of God. So, glory be to Thee, O Lord. Praise be to Thee, O Christ.*

And picking up her coffee cup, Mary Baker rinsed it out and put it in the dishwasher. Then, singing softly to herself, she walked out to the laundry, put the first load of dungarees into the washer, turned the knob and began once more her life in Christ.

**F**or *Thine is the kingdom and the power and the glory.* The doxology which concludes the Lord's Prayer reminds us that as all life begins with God, so does it end with Him. He is the alpha and the omega, the beginning and the ending. Without Him was not anything made, and all that is made is finally completed and fulfilled in Him. The kingdom in which we dwell is His. The power by which we live and move and have our being is His, and all the glory belongs to Him. Our prayer, our work, our lives find their only meaning in Him, from Whom we come, to Whom we belong, and with Whom we are destined to live forever.

#### WHAT THINK YE OF CHRIST

How we regard this God, therefore, is the most ultimate question and the most intimate question we shall ever be asked. "What think ye of Christ?" Who is the revelation of this God, puts the question at its sharpest. What do we think of Christ? What do we think of the God He came to reveal? The idea we have of God, how we picture Him, will, in the long run, determine the idea we have of ourselves: a small God, a small people; a great God, a great people; a holy God, a holy people.

Now the ideas we develop of God are developed as we pay attention to Him. Whatever attention we give Him is our

worship of Him. How we regard Him is determined by how we worship Him. What we think He is worth is set forth in our act of worth-ship, our worship.

This final meditation, then, is about our beginning and our ending. It is about our down sitting and our uprising. It is about the breadth and length and depth and height of life. It is about every desire and wish we ever have. It is about every act we ever do. It is about our worship.

Let us then, in conclusion, see how we may gather together all the experiences of life: all our love and all our happiness, all our work and all our pain, and see how they are given final meaning by our worship of God in Christ. This gathering together of all life in worship has two movements to it.

#### OUR WORSHIP IS TOWARD GOD

THE first is a very obvious one: The direction of our worship is toward God. It is the flow of our entire being toward God whom we adore and to whom we offer ourselves. When all is said and done, these are the only two types of prayer there are: adoration and consecration. They sum up all prayer and point the way to the essential motion of worship: It is directed toward God. The heart of worship is expressed in our love toward Him and in the offering of ourselves and concerns to Him.

Such an elemental truth as this is worthy of mention for two reasons. It serves to remind us that we bring to worship everything there is in our lives. The quality of our lives will determine the quality of our adoration, and all our concerns in the world will be what we offer.

This movement of worship from the people to God is symbolized today in the modern use of the primitive practice in the Eucharist where the lay people bring forward from the congregation the bread and the water and the wine, along

with the alms. Then when they are placed on the altar, we, and everything in our lives, are placed there in the chalice and on the paten. To use a phrase of St. Augustine's, "There you are in the cup; there you are on the Holy Table."

The other reason again is a reminder. It is a reminder that Christian worship is not our worship. It is rather God, the Holy Spirit, worshipping, through us, members of Christ's Body, God, the Father. We have the impression, usually when we begin to worship, that it is something we do toward God. The more we worship, however, and the deeper, the more we realize that what is happening is that the Holy Spirit dwelling within us is doing the worshipping and we are participating.

The one responsible for our worship, in other words, is God Himself, who by His Spirit has brought us into His Church and strengthens and comforts us, once we are in, as we feed upon the Body and Blood of His Son. This is the essential action of worship: from God, the Spirit, through us, the members of the Body of His Son, to God, the Father in adoration and self offering. The first aspect of worship, then, is that it is directed toward God.

#### WORSHIP IS COMPLETED IN THE WORLD

THE second movement is just the reverse: Worship is completed back in the world. Worship is completed in work and so closely bound to it that it cannot be separated from it and still remain worship. Given the Body and Blood of Christ in our sacramental worship, we then carry Him back to the world where we live with our families, with our tasks in our communities, wherever we go. What we do there, with what spirit we live, determines how our worship is completed. This is to incarnate Christ in the world. As He took our flesh upon Him when he dwelt in this world that His Father loves, so His Spirit is now borne to that world by us who are members of

His Body and who for His sake are to love those in the world.

Worship, therefore, may be thought of as a complete cycle. Led by God's Spirit, we move from the world to the altar, and from the altar to the world, and then back again. Worship which begins at the altar and ends there is not true worship, just as work which begins in the world and ends there can never glorify the true God who is to be worshipped.

#### JOINED IN A MYSTICAL UNION

Now let us, in a final word, try to make this concept of worship as personal and direct as we can. Our Christian worship, just as surely as our Christian life, is meant to be personal and direct. The conclusion of it all, then, is this: We are joined in a mystical union to Christ.

This phrase comes from that service of the Church where two members of Christ's family establish a new family within it: Holy Matrimony. Holy Matrimony signifies unto us "the mystical union that is betwixt Christ and His Church." Marriage between a Christian man and woman represents "the spiritual marriage and unity betwixt Christ and His Church." When we become members of the family of Christ, then, we enter into a love relationship with Him as personal and direct as the love relationship between a husband and wife. We are joined to Him in a mystical union. We are one in Christ, one body, one mind, one Spirit.

This conclusion could properly be developed by stressing that we are joined to Christ and therefore that we, as members of His Body, take Him in mind and spirit into all our natural human activities: into our work and play, at home in our families, in all our relationships and responsibilities whenever they might be. To make this kind of emphasis, and to urge that we remember this, would be fitting and proper, because it represents one side of the truth.

It is more in keeping with the development of the theme of these meditations, however, if we end upon the other note, which is also fitting and proper, because it also is true. It is not so much that we are joined to Christ, as that He is joined to us. He has entered into a love relationship with us, and He is in us. No matter what, from now on, He lives with us to love us, comfort us, honor us, to keep us in sickness and in health, and to keep us only unto Him, so long as we shall live and after that, for all eternity.

So as we go about our living, He comes along with us, quietly, with grace, in love. When we love our husbands and children, He loves them. Indeed, it is He who enables us to love them. When we hallow God's name, it is He who hallows it for us and in us. In the happiness of our home or in the circle of our friends, He is bringing the happiness. When we do the hard right instead of the easy wrong, He is the One who is strengthening our will.

The yearning of our spirit after beauty is His yearning, and our response, His response. When we do our daily work and church work, He does it. When we are the church at work, He is the church at work. Our pain is His pain; our sorrow, His sorrow; our dying to self, His dying; our cross, His cross; and His victory over the cross, our victory.

When we come to church to worship Him, we discover we have been brought by Him. Our offerings of bread and wine are His, and the offering of ourselves to God is His offering. Our offering of ourselves, our souls and bodies is joined with His eternal offering of Himself for us in mystical union with Him. Then He comes to meet us at the very gate of heaven to comfort and strengthen us with His Body and Blood. And once more we return to living in our family, in His family in the world.

And one day He will meet us for the last time at that very

gate of heaven and will swing wide the gates that we may enter in, and be welcomed home. Then shall we see, face to face, and know even as also we are known. Then shall we see the whole family of Christ, in union with Him and with one another, some who are ours in our human family and all who now are one in His divine family. Then we shall know the perfect love of our Father, who is in heaven, and be able to love Him perfectly as we hallow His Name in our eternal worship of Him. *For His is the kingdom and the power and the glory, forever and ever. Amen.*

LET US PRAY

THINK silently now for last time of your life as it is at this moment. Think particularly of your life in: your love . . . . your happiness . . . . your work . . . . your pain . . . . your worship.

Let us sum up our prayers by saying quietly together the prayer given by our Lord to the members of His family:

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. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.



THE  
MINISTRY  
OF THE LAITY

*by Denis Baly*



THE MINISTRY OF THE LAITY

AN ADDRESS BY DENIS BALY

PRESENTED AT THE TRIENNIAL MEETING

OF THE WOMEN OF THE CHURCH

MIAMI BEACH, FLORIDA. OCTOBER, 1958

DENIS BALY, lecturer in Political Science at Kenyon College, and adviser on Church and University to the Bishops of Ohio and Southern Ohio, received his higher education at the University of Liverpool. After graduation, he spent nearly twenty years working and teaching in the Middle East before he was appointed Secretary for Layman's Work for the World Council of Churches in Geneva. In 1954, Mr. Baly came to America and acted as visiting lecturer in World Christianity at St. George's Church in Manhattan. Mr. Baly is the author of *Challenge and Decision*, *Chosen Peoples*, *The Geography of the Bible*, *University Under God*, *Multitudes in the Valley*, and *Beseiged City*.

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## The Ministry of the Laity

by DENIS BALY

IF YOU ASKED THE ORDINARY EPISCOPALIAN WHAT WAS meant by the terms *laity* and *layman*, he would probably say that they are the people who are not clergy. Of course, he would be wrong. He would be wrong for two reasons.

First, because in a very real sense the laity are the whole Church, and priests are lay people whom the Holy Spirit has separated for a special function and purpose. A man does not cease to be a layman when he becomes a priest, any more than a priest ceases to be a priest when he becomes a bishop. The worst kind of priest, and the worst kind of bishop, are those who have become puffed up in their own estimation and have allowed themselves to forget this basic fact. The Reformation concept of the priesthood of all believers involves as its corollary the laity of all priests, and this was sound Catholic doctrine long before the Reformation.

The second reason why it is wrong to describe the laity as those who are not clergy is that it is always wrong to describe any group of people within the Church by saying what they are not. If they exist at all, they must have a positive and definite function in the purposes of God. They can never be merely those who are left behind when the others are taken away. Therefore, we must think of the laity, the *laos*, as first of all the whole People of God, of whom the clergy are a part, and

then we must go on to say that since God has separated some of these people for a special function, that of being clergy, the others (who are the laity in the usual sense of the word) have their own special function. God does not leave them with nothing to do. They are, in fact, an order in the Church.

Therefore, when we begin to consider the ministry of the laity, we must ask ourselves first of all, *What is the ministry of all the People of God?* and secondly, *What particular form does this ministry take among those people whom God has set aside for what we may perhaps call the "secular ministry" of His Church?*

To answer these questions we need, however, to discipline ourselves. It is fatal to try to answer any question of this kind without that attitude of mind which I fear is so lacking in the Church today, and which I can best describe as "humility before the Word," that patient, faithful, endless return to Scripture, turning it over in one's mind, discussing it, and forever praying that one may be humbled by this Word, and obedient to it. It is the very basis of our understanding that we grasp what the Prayer Book keeps so clearly before us, that "we have no power of ourselves to help ourselves." Consequently, I hope that as you read this you will ask yourselves, not whether what I have to say is congenial, or impressive, or uplifting, but whether it is obedient, conformable to the Word of God.

I have used these words, "humble, obedient, conformable," advisedly, because what emerges, I think, from a study of Scripture is that this attitude is the very beginning of wisdom. "Humble yourselves," says St. Peter, "under the mighty hand of God," and St. Paul exhorts the Roman Christians to place themselves without any reservation at God's disposal. "I beseech you, brethren," he says, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It is our bodies, you will

notice, the earthy material substance, and not merely our souls, as most of us tend to think, which must be handed over unreservedly to God. This, indeed, we claim to do whenever we say, *And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee. . . . And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this, our bounden duty and service.* The primary service, then, the primary ministry, of the People of God is to minister to God, to place themselves, and all that they have, and all that they do, at His service.

Now, it is surely clear that the chief place where we make this humble offering of ourselves to God is the Eucharist, and it has rightly been said that we start to prepare for our next communion immediately we rise from our knees at the latest. As soon as we move out into the ordinary world again, we begin to collect that amazing variety of things which we shall have to lay upon the altar next Sunday. All the People of God, priests and laity, are engaged in this service. Naturally, not all that will be brought will be good. We admit in the Confession that most of it is shoddy, tawdry stuff. But never mind, up it goes. Of course, we must try to make it as good as we can, but there is a great deal of our life in the world over which we have no control, and we must not be so presumptuous as to try to decide in advance what is likely to be useful to God, and what is not. We must put everything in His hands.

#### SECULAR MINISTRY OF GOD'S PEOPLE

It follows that of the People of God, those to whom He has committed the secular ministry are those who must bring in all the things of the secular world, and place them on the pile of offerings. Much of our secular business, however, is so obviously inferior, even to our eyes, that we are ashamed to ap-



pear before God with it. We find ourselves forced by the nature of our life in the world to do so many things which are clearly incompatible with New Testament ethics that we are tempted to think of Sunday as the day when we can escape from the circumstances which will not allow us to be Christian into that refreshing, spiritual, atmosphere where no such strain is placed upon us. We all know that the godly tell us to carry out on Monday the principles we proclaim on Sunday, but we often find ourselves thinking that this just shows how little the godly know about the kind of life we have to live on Monday, about the compromises, the questionable expense accounts, the somewhat shady deals, the ruthless internal politics, the inferior methods of work, the dishonest ballyhoo and propaganda, which are actually required of us by the system in which we live.

The frustration of Christians in this system is so great that they have almost given up in despair. Laymen's work in very parts of the Church has come to mean a purely superficial application of the Golden Rule, a busy round of charitable activity, the organization of the every member canvass, teaching in Sunday school, and running the Christmas bazaar. I do not mean that we should stop being charitable, or close the Sunday school, but rather that it is disastrous that this is the only thing the Church gives her members to do. Far too many parish houses are filled almost every night of the week by those who have been urged to carry their worship into their daily work, but who cannot even begin to do it. When they start to consider their daily work, the joining of worship and work seems a flat contradiction in terms. I fear that it is sadly true that the reason why the Church urges upon the laity all these parish activities, all these good works, is to save them from the results of this frustration, and so we have the tragic picture of a Church which finds herself, apparently, compelled to give meaning to

the life of the laity by taking them out of the world, out of the secular sphere where they belong.

#### DAILY WORK TAKEN INTO WORSHIP

Now, do not misunderstand me. I am not minimizing for a moment the difficulty of being a Christian in the world, and I am not saying that we should not try to take our worship into our daily work. What I am saying is that we should not start there. We should start by taking our daily work into our worship. When we do this, there is no contradiction at all between work and worship, because our work is our worship. It is our offering; it is all that we have to offer. There is no need at this stage to ask whether the work is worthy or not, for God knows perfectly well that the work we find ourselves doing is at this time the only thing we have to offer, and because of this, that is what He wishes to receive. Our duty is to place it in His hands, good, bad, and downright evil.

We need to remember that if we wait to offer to God what is worthy of Him, we shall never offer anything at all, for we are incapable of producing this kind of offering. It is a basic principle of both Old and New Testaments, however, that anything that is offered freely and sincerely, though it be clearly inferior, and even apparently useless, can be used by God for extraordinary purposes, just because it has been freely given. Because the governors of Israel "offered themselves willingly among the people," the army of Sisera was defeated. Because a young man was ready to say to God, "Here am I; send me," the Word of the Lord was proclaimed for forty years in Jerusalem, and the overflowing scourge did not destroy the people of Judah. Because a village girl said, "Behold the handmaid of the Lord; be it unto me according to thy will," the Saviour of the World was born. Because a handful of bread and fish were not withheld from Christ, there was more than enough to eat

for thousands of people. This is one of the dominant, persistent themes of the Bible.

I should, perhaps, make clear that when I speak of offering all our work to God, I do not mean that we should give Him only what we have done. That is the very least of our offering. I mean rather that I, a college professor, must offer Him the whole college, every class in it, all the fraternities, the president, the administration, the janitors, and even the philosophy professor who does not believe in Him at all. It is fortunately not my job to have to decide whether the professor of mathematics is really fit to be offered to God. My duty is merely to see that I do not withhold him. My work on campus is not an isolated thing. It might be much easier if it did not have all these contacts, but it does.

#### GO, FOR YOU ARE SENT

BUT the ministry does not stop there. The People of God, the *laos*, the laity, are then sent out again. *Ite, missa est!* is the conclusion of the Mass, and Cranmer's noble prayer at the end of the Holy Communion echoes the same idea. "Go, it is a mission (*missa est*); go, for you are sent!" Here we find one of the new notes in the New Testament. In the Old the tribes go up *to* Jerusalem, and the hope of Israel was that all nations should flow unto the House of the Lord. But in the New Testament men stream out *from* Jerusalem, which is even destroyed behind them, and they go into every corner of the world. The reasons for their going are often, apparently, despair, frustration, or brutal political necessity. The early Christians fled to Samaria because of persecution, and to Pella and beyond because of the political collapse of the Jewish state, but since they were the People of God, utterly given to Him, He was able to use the frustrations of their situation to bring yet more people home to Himself. We find, then, that our ministry, our service,

of God turns out to be our ministry in the world. Yet, there must be no short cuts. We must never decide that because we are going to the world anyway, we might just as well save time by going there at once. It is of prime importance that we have the humility to go to God first, and take the world to Him, so that when we go to the world, it is because He is using us there.

When we find that God is using us by sending us to the world, we are no longer the same as when we first went to Him. After the Communion we are men and women inhabited by Christ, and we go to the world because it is the nature of Christ to go to the world. God loves the world, we are told, and so He comes to it constantly, first in Christ, and then in those whom Christ inhabits.

We must be careful here to avoid both that activism which tries to proceed without Christ, and that passivity which imagines that because all things are given to God, we are no longer needed. It is true that because all things are given to God, we must be content to find that a great deal of what we have offered is thereafter used without any reference to us, or is even, apparently, not used at all. An immense amount of our secular situation will seem to proceed quite unchanged, and even where some change does occur, we may discover that no opportunities are given to us to be noticeably Christian in it. The disloyalty is to imagine that the offering has therefore been without effect. "My father works," said Christ, and we must allow Him to work as He wishes.

#### THE CHANNEL OF HIS ACTIVITY

PART, at least, of His work will be done through us, and we shall be the channel of His activity, although we may not always realize that this is happening. It is, therefore, the role of the laity to be the Church in the world, for when the priest sends us out at the end of the service, he is sending us where

he, being a priest, cannot go. This is not always sufficiently realized. There are, it is true, some priests in secular activities, perhaps even too many of them, but by and large the Body of Christ in the world is necessarily formed of the bodies of lay people. They are the human material in whom He has chosen to continue His life among men. This, however, has serious consequences. "Remember the word that I said unto you. If they have persecuted me, they will persecute you." Such are the words of Christ, and we make a great mistake if we imagine that the task of being a Christian in the world is likely to be an easy one. We cannot offer ourselves to be the people whom Christ inhabits, and then expect that when Christ inhabits us, He will not be treated as the world has always treated Him.

We must, therefore, be prepared for frustration, for injustice, and, if necessary, for martyrdom, remembering that the New Testament word for a Christian's witness is *martyria*. We may find that by God's mercy we are spared this, for many faithful Christians have lived happy and peaceful lives, but we must neither demand this happiness, nor expect it. Our duty is to be in the world, and "in the world," said Christ, "you shall have tribulation."

This frustration, however, is very different from that of which I spoke before. Then I was speaking of the desperate frustration of trying to be Christian in the world on our own; of trying, in fact, to be Christian without Christ. Now, it is a matter of the strain which comes from that opposition which the world always presents to Christ, which comes, not because we are trying to be Christian, but because Christ is in us. From this frustration there is no need of escape, for His grace is always sufficient for us. No box suppers and weekly meetings have to be arranged in the parish house for those who are carried into the world by the power of Christ that is in them, however great a strain they find it. What I am getting at is

that the true delivery from the frustrations of the world is the Eucharist, the Holy Communion, and this cannot be an escape because it always sends us back into the world.

#### IMPLICATIONS OF THE DUAL MINISTRY

THE practical implications of this dual ministry, the bringing of the world to God, and the bringing of God to the world, are obviously to be worked out only by those who are in that particular world which is being considered. I cannot speak for the world of doctors, or the world of lawyers, or the world of business men. I cannot bring their world to God, I cannot make their offering, and so I cannot say how God comes to their world. I can speak only for the academic world.

I can say, however, that because only they can bring their world to the altar of God, it is no good their putting up someone else on a platform and expecting him to provide the solution to their problems. This is the kind of thing we do too often. We ask some able speaker to come in from outside and do for us the thinking that can come only from our midst. What we are in fact asking is that we shall be absolved from the cost of making our offering, from the blood and toil and tears and sweat which the endless wrestling with our daily life involves, from the prayer and fasting, from the earnest beseeching of God that He will, in His own good time, use us in that part of the world where He has placed us. Giving is not giving until it hurts, and the trouble with most of us is that we are not ready to be hurt.

I also can say that when we are used, it will bring us no credit, no honor, and no reputation. This is a hard saying, because these are the things which the world in which we work respects, and we shall find ourselves condemned for having no credit or renown, and even for appearing not to do those very things which Christ chooses to do through us. "Woe

unto you when all men shall speak well of you!" "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not [the word is notoriously difficult to translate] something to be snatched at, something to be held onto at all costs, to be equal with God, but emptied himself, and made himself of no reputation."

Nevertheless, we are not left entirely without guiding principles. First, it must be clear that, though we must try to think ahead, big scale programs are out of the question. There can seldom be a definite program for anything more than some brief and immediate task, and most certainly no general program which will do for all groups of Christians. It is not merely that circumstances differ, but men can never make a program for Christ. He will always pass through the midst of them and go His way.

Secondly, an immense amount of our current lay activity stands condemned as not conformable with the mind that was in Christ Jesus. I find myself very disturbed by the tone of much of the discussion on such topics as admission of women to the ministry, or the proper place of the laity in the Church, because they seem to come dangerously near demands for equality. The laity want an equal place with the clergy, women seek equality with men, and even men demand equality with women. Such a demand was made, for instance, when the World Council of Churches was planning to consider the role of women in the Church, by those who insisted that it should also consider the role of men. There can be only one answer to those who demand what they believe to be their proper place, and who say to Christ, "Grant unto us that we may sit, one on thy right hand, and one on thy left, in thy glory," and that is, "Can you be baptized with the baptism that I am baptized with?" We must never forget that equality is not something to be snatched at, something to be held onto at all costs.

Thirdly, I should say that every Woman's Auxiliary, every men's club, should seriously examine its program. For what purpose are the meetings held? Are they genuinely intended to send people out into the world? How many of the lectures you have arranged for this year are subconsciously escapist?

#### A CALLING TO THE SECULAR MINISTRY

FOURTHLY, we need to think again of vocation, possibly the most neglected topic in the Church. It is so often spoken of as if it meant only vocation to the sacred ministry, but we surely have seen already that if there is a calling to the sacred ministry, there must also be a calling to the secular ministry. Here I find myself in disagreement with Alan Richardson, who, in his extremely interesting book, *The Biblical Doctrine of Work*, argues that there is no special calling to any occupation. Now, I admit that the primary calling of all Christians is to be Christian, but it seems to me that the Incarnation necessarily involves at least two groups of special vocation, which at first sight appear to contradict each other. The first is the sphere in which Christians must work because it is a Christian sphere, and the second is the sphere in which they must work because it is not Christian. In between these there is a great range of occupations which may be described as neutral.

In the first sphere there are at least four activities which can properly be described as Christian, and these are the priesthood, the teaching profession, medicine and nursing, and social work. We can call these Christian professions because when God comes to live among men in Christ, these are the things we see Him doing. I would make so bold as to say that if there is not maintained by the Church a steady supply to all these professions (and not merely to the priesthood) of men and women in whom Christ lives, they will wither and die. I am bound to say that I question seriously the existence of a special depart-

ment of recruitment to the ministry out of relation to these other activities, and I am convinced that the Church will be enriched, and, indeed, that more men will offer themselves for the ministry, if she is concerned, not merely to supply herself with ministers, but also to maintain a continuous and flourishing life in those other spheres of the manifest activity of Christ. It is not an accident that all modern education today, all the hospitals, all the social work, in every country in the world (with the possible exception of Tibet) were started by the Christian Church.

But this is only one aspect of the Incarnation. The other is the fact that Christ chose to come to men in that country where the celebrated *Pax Romana*, the Roman peace, hardly existed, a country torn by political strife, bled white by an unscrupulous tax system, bigoted in its religion, and rushing headlong to total destruction. This means that it is because politics is said to be a dirty game that Christians are called to work in politics, and because Madison Avenue seems so cynical and dishonest that Christ must be incarnate there. Men must behold His glory, even though because they behold His glory they crucify Him.

There cannot be a general vocation to these two spheres. Those whom God can use in the one are not those whom He can use in the other, and to each of them He calls whom He will. The only thing I beseech you is that when your son graduates, as I am sure he will, *summa cum laude*, and then tells you that he wishes to bury himself in the public school system of downtown Chicago, you will not say to him, "Well, dear, when your father and I sent you to college, that was not quite the kind of thing we had in mind."

1E. 118. 5M. So.



THE  
PARISH  
FAMILY

*by Chilton Powell*



THE PARISH FAMILY

AN ADDRESS BY CHILTON POWELL

PRESENTED AT THE TRIENNIAL MEETING

OF THE WOMEN OF THE CHURCH

MIAMI BEACH, FLORIDA. OCTOBER, 1958

THE RT. REV. CHILTON POWELL, *Bishop of Oklahoma, was born in Devils Lake, North Dakota, and received his higher education at Carleton College and Seabury-Western Theological Seminary. From 1938 to 1941, Bishop Powell was priest-in-charge of several Red River Valley missions, serving next in Minneapolis as assistant of Gethsemane Church and chaplain at St. Barnabas' Hospital. In 1943, he went to Omaha, Neb., to be Dean of Trinity Cathedral. Consecrated in 1951 to be Coadjutor of Oklahoma, he became the diocesan in 1953. He has been vice-president of the Province of the Southwest since 1954.*

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## The Parish Family

by CHILTON POWELL

*Who, think you, is my mother, and who my brothers and sisters? They that do the will of God are my brothers. They are my sisters and my mother.* So our Lord spoke at the height of His popularity. He was reaching to win attention and commitment far beyond the intimate circle of home, and of His immediate following.

To these we add other words, uttered in agony, when His purpose and life seemed slipping into the valley of the shadow of death: *Mother, behold thy son. Son, behold thy mother.*

These texts challenge our imaginations to see two contrasting pictures. We try to take our place in both. With all the devotion we can summon, with whatever understanding we can apply, we put ourselves at our Lord's disposal to hear Him, and to obey Him.

### KINSMEN OF THE LORD

You remember the first picture. Our Lord is at Simon Peter's house, close by the shore of Lake Gennesaret. He is at the height of His fame. Word has gone abroad of His healing power, and of the sweet, yet sharp bite of His teaching.

A multitude of people fills the yard before the house. There is a commotion. A sick man is lifted on a pallet, high above the shoulders of men. Those who bear him edge inch by inch

through the press. And someone is on the roof of Simon's house, removing the thatch! It seems that these men will bring their ailing friend to the Master, if they have to lower him through the roof!

Other sick people, and many lame, and many blind, seek a passage through the crowd!

Now a woman appears at the edge of the milling group. It is Mary, the mother of Jesus. Some recognize her, and try to provide a way so she might approach the house. The report of her coming reaches her Son. *Your mother and your kinsmen stand without.* The crowd becomes hushed with expectancy. At last the Master will appear at the door! Now, surely, they will see Him. But He does not come! The delay is prolonged—painfully so. Some are embarrassed for His Mother as she waits. Then word of His comment begins to pass from person to person. *My mother?* He has asked, *And who is my mother, and who my brethren and my sisters?* Then, with a sweep of His hand that took in all that sat with Him, and all out of doors; a gesture that reached from Gennesaret to Miami Beach, He had said, *They that do the will of God are my brothers. They are my sister and my mother.*

How cruel that sounds at first! He will not see His own mother! He has renounced His household! Only they who do the will of God shall be His family. But as they think on it, what seemed the black cloud of a rebuff begins to show its silver lining: Why, every man and woman there could be of the Prophet's family! They must do the will of God and doing so, would be His kinsfolk and household as much as His own flesh and blood. Many are seized with a great longing that this might come to pass, for them and for their loved ones. We who are with them in imagination and fellowship are seized with longing for a fresh realization of so great a kinship, that we might live in Him, and He in us.

#### GOD'S CALL TO MAN

THE second picture is too cruel, yet too glorious for so short a contemplation as ours today. But we must try. We stand at the fringe of a mixed crowd at the rise of a small hill shaped like a skull. This is Golgotha, Calvary. Priests are there, wagging their heads, and their tongues. Imperial soldiers kneel nearby. They are not praying, nor offering obeisance. They are rolling dice for a criminal's only possession, a homespun robe. All sorts of people stand about—merchants, beggars, housewives, thugs, farmers and herdsmen—gangling youth, nervous girls, and aged folk—a little bit of everybody. On the cross hangs a little bit of everybody, too. He had identified Himself with all humanity, and with God. But they rejected Him, and were calling Him a revolutionary, a blasphemer, and a perverter of the souls of people. The sight of Him is pitiable. His body, robbed of garments, seems pale in the white sun. Blood runs from His scalp, where thorns wreath His hair. His arms, transfixed with spikes, are pulled taut by the weight of His body. Mary is here, too, and John, His well-loved disciple. They see a sorry sight—made most sorrowful because of love. There is an almost unbearable moment as our Lord tries to straighten Himself by adjusting His impaled feet. Then we hear His dying voice, not calling to the world, but addressing only two, for their sakes, and to meet their need.

He says to Mary, *Mother, behold thy son,* and to St. John, *Son, behold thy mother.* While entering into the valley of the shadow of death, He points beyond mutual despair, and broken hopes. He calls them into a new relationship, human but not only human. This is God's call to man, asking man's response to God, and to one another, through Jesus Christ our Lord. The holy family is to reach deeper than blood relationship. It is to have more intimate ties than circumcision or the geneology of the House of David. God's family—love for man drops as



directly as a stone cast into a pool—into the souls of people—and just a few people at first. But Mary is moved, and John, the son of Zebedee is moved, then a thief on the next cross, then a centurian, then the eleven in the upper room. They are called to intimacy, to a relationship so sure, so stirring that it would reach out in ever-widening circles, without dissipation. Each response would widen the circle, and strengthen it, as it moves from the cross to the upper room into the streets of Jerusalem, to Judaea, and Samaria, and unto the uttermost part of the earth. He would keep saying to millions in many ages, *Who is my mother? My brothers, and my sister?* He expects us to find the answer in ourselves, in those whom we love, and in some whom we would forget or despise. And to all who will hear, in any age, He indicates others in need, saying, *Behold your mother. Behold your son.* St. Paul the Apostle points to the immeasurable depth and breadth of God's love in Christ. The Apostle rightly calls Him, "Our Lord Jesus Christ of whom the whole family in heaven and earth is named." That's part of the Good News. Intimacy with Christ, and with those who belong to Him, each and all changed by His intensive influence and indwelling. Nor can this intimacy be contained. It must be lived and told. When lived and told, Christ lives and speaks. His extending life and word keeps reverberating in the hearts of men.

#### THE GOOD NEWS IS IN THE PARISH

WE do not have to take this Good News home. The Gospel is there already, in the parish. That is what the parish is about. It is a spiritual pool, gathered by God. Christ is there, and people—brought into intimate family relationship, so dynamic that it cannot be contained. Christ keeps moving the spirit of the parish outward from self. The family prayers, and deeds, and gifts, move in ever-widening circles.

Where do we fit into this kind of family life? Well, let us look at our place by drawing from our own experience. A child is born to you. Being a Christian mother you know that this is not so much your child as God's own. God's call to life brought him into being. So, like Mary the mother of our Lord, you bring him to God, to receive him back on loan. But even to do this, you must step beyond nature's family toward the family of Christ. You need sponsors, you turn to the parish. You need Christ's ministry, you go to the parish priest. You want *The Book of Common Prayer*, and its obedient expression of the Catholic and Apostolic faith. You expect a font and aisle and altar. Oh yes, and maybe the altar guild, and sometimes the sexton. You want the intimate and supporting witness of the congregation. Baptism is into a household. No baptism is ever really private. This is a family affair! Then the deed is done with water and in the name of the Father, and of the Son, and of the Holy Ghost. Your child is His child, and ours.

#### THE WAY OF THE CENTER AISLE

THIS is only the first step. The rest are taken with the same kind of help from the Christian community. Someday, take *The Book of Common Prayer*, and thumb through it from page 273 to page 341. The section marks our way of life in Christ from the cradle to the grave, and beyond. We see here the context of the Christian way. The context is the parish family. Part of our days are like Calvary. Whatever the suffering or confusion we find ourselves in an intimate fellowship, quick to give solace and support. Part of our days are like Gennesaret. We meet and work with all sorts of people, sharing enthusiasm as we extend the Church's work together. Whatever the issue, whether it be critical or promising, He is with us on the Way.

Baptism is only the beginning instance of the kind of rela-

tionship the parish provides all through life. We are shepherded by concerned Christian education and catechism in childhood; by Confirmation at early adolescence; by Holy Matrimony when we enter into a new experiment of relationship in Christ. The whole cycle starts afresh at thanksgiving to God after childbirth. And, when trouble comes, the parish stays with us: we are led through the shadows in prayer for the sick, and communion for the sick, in Holy Unction, and burial of the dead. Faith and the comfort of fellowship are continued in Eucharist for the departed. Even this is not the end! If we are faithful, we are remembered in the Prayer for the Whole State of Christ's Church, from now until the day of judgment. Part of the fulfillment of this journey lies in the arena of our individual hearts and souls and wills. But the journey is made real in the supporting traffic of parish life. Our way is made sure by the Sacraments. It is sustained by the love of God in Christ, fed by His body and blood, and made possible by His love at Gennesaret, and Calvary, and now.

Because this is so intimate a journey, yet so bound to endless relationships, we are given the Sacrament of the Holy Communion as a sure means of Christ's continuing presence. But again, we are not alone. Our life, and His, is life with others. *Do this. Do this. Do this.* He says. And the parish keeps on doing it, with us, and for us all. We are learning to make the Eucharist a family affair, for father, and mother, and children. As the years turn, the altar becomes the fireplace of our spirits. And the center aisle marks our frequent journey to our souls' true home. Those at that homecoming are sometimes sinful, as we are sinful, are forgiven, as we are; are capable of forgiving, as we are. They love Christ, as we do; and would serve Him, as we would. They can be holy, as we can be holy. This togetherness in the parish is more than contingency. It is a belonging more basic than family ties.

This mystery of corporateness, of living together in Him, is a vital organic relationship, like leaves growing on a branch, or body parts of a man. We add life to the body. We receive life from the body. What each gives ultimately is himself, to be a reasonable, holy, and living sacrifice to God. What each receives is God, His love, His concern. But the mystery is greater than this: What all give together is more than the sum total of many selves. The parish has its calling and function over and above this total. What we fail to give as one, the parish can make up somewhat. What we and the parish lack, Christ fulfills. In Him the body and the life is healthy, holy, and complete. That is why our every petition rings with the call that all be given or done "through Jesus Christ our Lord." What a family—this parish of ours! His family—at best, a holy family; at worst, a sinful family—always a loved, redeemed household, if only we know it, and care.

#### SATAN LOVES TO COME TO CHURCH

Now, having so described the parish for what it is at best, we must be realistic and admit what the parish can be when things go badly. At its worst, it is a house divided against itself and the Devil's hunting ground. Be sure that Satan loves to come to church! Why shouldn't he? He has work to do. His work is to spread smug pride, or to drive wedges of separation. Sometimes he uses tragic personal failure; sometimes he uses destructive tensions involving most of the congregation, to win his day. Some people here have lived through one sort of parish debacle or another—so has their parish. But, in addition to such obvious tactics, Satan uses insignificant acts to sow tares amidst the wheat. For instance, just recall the time you forgot to turn off the knob on the parish house oven! It crackled burning hot for a whole week end. Why, some of the girls have not forgotten it to this day! And that was ten years ago!

Or Junior's cassock. You spend half a day letting down that hem! And then what happens? The Choir Mother calls in all the vestments and issues Junior's cassock (and all your hard work) to the Lay Reader! And his present cassock? Yes, you have guessed it—eight inches short! Some people!

Or more important, do you remember the names and faces of three women out of seventeen in the last Confirmation class? You saw them ordained to a wonderful ministry by the Laying on of Hands. Then what did you and your women do? Preside at a table? Serve punch and cakes with a smile, then put the newly-confirmed completely out of your mind? Or did you help shepherd them into the household? After all, the raw material of the Christian life, or of the devil's work, lie in such little instances. This is the stuff of separation and sin, or of reconciliation and of acceptance in Christ.

Sin enters when we forget the real issues, and the tug of our corporate calling. What is a hot stove, or a cassock hem to Christ's ministry applied through women's work in and beyond the parish? We see the difference when we share in an event as thrilling and as important as the United Thank Offering ingathering. How good it is to attend the great ingathering here, or the ingathering at home. How thrilling to add the total and to try to recall what it will do in far off places. But even this can be extended and translated to other areas of the Church's life. Apply this same generous motive to weekly household accounts, and the family pledge and the parish budget. Do you know how much your parish poured into the diocesan budget last year? And where did it go, and why? If you do not know, you have missed a lot of spiritual happiness. Do you know what your diocese gave last year for work outside its borders? Why should the diocese support the national program? Can you go home from this Convention with true and yet imaginative answers? Are these diocesan quotas tax,

or are they glad gifts whereby you and your local congregation live far out beyond self? When people talk about giving to missions, are you going to see only a check book? Or will you see the face of Bishop Saucedo of Mexico, or Bishops Simoes and Krischke of Brazil, or Bishop Kennedy of the Pacific?

#### IN CHRIST WE CARE

Or let us use Christian social relations as another example. Perhaps your chairman of Christian social relations has presented a program on juvenile problems, or maybe she has outlined new ideas concerning the neighborhood ministry of the downtown church. You appreciate her trying and, being a Churchman, you believe in what she has said, in a vague sort of way. Out of courtesy you give her a pat on the hand, with "A lovely program, dear." Then you veer toward luncheon, satisfied that Christian social relations has been "covered," as we say; that means "closed" for another year. But where is our awareness and our compassion? The principles behind all she has said are the mind of Christ spoken through His body, the Church. If we are sensitized to His presence and purpose, we know His desire is planted like yeast in the loaf of the parish. It keeps working like leaven with quiet power and success. These are Christian social relations. Our Lord wants us working at them all the time. Because He does, one man of the household goes into juvenile court to help a boy. A wife takes courage to suggest Alcoholics Anonymous to her husband, or to herself. Another woman volunteers for hospital aid, or for service on the board of a community chest agency. Some learn to write condolence letters with the same depth of faith as expressed in their prayers for the dead. And all learn a bit more each day how much a word of sincere concern and encouragement can do, to bring a sense of the love of God to those who need it desperately. This is Christ's ministry, and ours. When we see

it that way, our parish reaches out more and more to the sick in hospitals, to the aged, to those crippled by inheritance, or frustrated by environment, to the bereaved, and the delinquent. The parish, and by "the parish," I mean you, and you, and you, and me, the parish learns more and more to say a sure word to the wounded in spirit, a concerned word to the hurt, an encouraging word to the unattractive, and a loving word to the unloved—because in Christ we care.

#### INTO GOD'S WORLD

LET us think of one more instance of imaginative application of our Christian experience. Think of the Corporate Communion for the United Thank Offering. How moving to hear the quiet tread of thousands of feet as we approach the altar to offer ourselves. How touching to those who celebrate the Eucharist to see so many hands receiving God's life and love. But this happens continually at home altars, and at family and parish worship. If our hearts are big enough, we bring many to every Eucharist in strong and concerned prayer. Though the incisive time and place is the home altar, we pray for the Whole State of Christ's Church. We care and intercede for the sins of the whole world. Our parish reaches to include humanity, the living, and faithful departed. Our companions at worship are angels and archangels, and all the company of heaven. And when the last Amens are said, and the lights on the altar extinguished, we know thousands more are being lighted as this weary world turns; and millions of prayers will be said, and for us, today, tomorrow, every week, month, year, and age, from now until the Day of Judgment.

Knowing all this, how wonderful and practical is the Way of the center aisle, that journey from font to altar, which continues all through life and beyond. But the wonder is doubled when we appreciate that this holy traffic is reversed, too. What

a promising journey to move with thousands from altar toward font, and out the Church door and into God's World (and the devil's) with Christ! How quick in compassion we become! For wherever we stand contingent to sorrow, or pain—no matter who the person might be—Christ will say, *Mother, behold thy Son*. The more we hear Him and the more we obey, the more we appreciate that we never "go it alone." We go with Christ, with blessed Mary, and John, with millions whom Christ began to call when He said, *They that do the will of God are my brothers. They are my sisters, and my mother*. The ever-widening wave is never dissipated. The circle enlarges in growing response to the love of God, made plain in Christ, and manifest in His Church. We know from glad experience that the family circle moves from Calvary, to altar, to heart, to Jerusalem, Judaea, Samaria, to Miami Beach, to and from the altar at home, to Pakistan, Johannesburg, and Okinawa. For the circle is stirred by Christ. He is our Lord, whose love has height, and breadth, and depth—our Lord Jesus Christ, of whom the whole family in heaven and earth is named!



