

MINUTES OF  
THE TRIENNIAL MEETING  
OF THE  
WOMEN OF THE PROTESTANT EPISCOPAL CHURCH  
IN THE UNITED STATES OF AMERICA  
DETROIT, MICHIGAN  
1961

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MINUTES  
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TRIENNIAL MEETING  
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WOMEN OF THE PROTESTANT EPISCOPAL CHURCH  
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Detroit, Michigan

September 17 - September 29, 1961

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Theme

EVEN SO SEND I YOU

\* \* \*

MRS. PAUL F. TURNER, Presiding Officer

MRS. JOHN R. NEWCOMER, Assistant Presiding Officer

\* \* \*

MISS FRANCES M. YOUNG  
Secretary

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I N D E X

MINUTES OF THE TRIENNIAL MEETING

DETROIT, MICHIGAN

September 17 - September 29, 1961

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WOMEN OF THE PROTESTANT EPISCOPAL CHURCH IN THE U.S.A.  
DETROIT, MICHIGAN  
September 17 - September 29, 1961

The Triennial Meeting of the women of the Protestant Episcopal Church in the U.S.A. assembled at Cobo Hall, Detroit, Michigan, September 18-29, 1961. Delegates, Alternates, members of the General Division of Women's Work and Staff, and Provincial Presidents had formed part of the procession of the Opening Service of the 60th General Convention the previous evening, September 17.

MONDAY MORNING, September 18

Mrs. Paul F. Turner, the Presiding Officer of the Triennial Meeting, addressed the Meeting briefly, reminding the women that we are gathered here to do the work of the Lord, and expressing her deep appreciation "for this opportunity to serve the women of the Church and our blessed Lord."

The Presiding Officer then tapped the gavel, declaring in session the Thirtieth Triennial Meeting of the women of the Protestant Episcopal Church in the United States of America at 11:00 a.m.



TRIENNIAL MINUTES - September 18

The Presiding Officer presented Mrs. Arthur Lichtenberger, wife of the Presiding Bishop, to the Triennial Meeting. She was given a standing ovation. Mrs. Lichtenberger led the Triennial in prayer, following the Hymn, Jesus Shall Reign.

Mrs. Norvell Wicker (Diocese of Kentucky) led the singing of hymns throughout the Triennial Meeting.

The Presiding Officer presented Mrs. Harry Dumville, President of the Episcopal Churchwomen of the Diocese of Michigan. Mrs. Dumville warmly welcomed the Triennial delegates, alternates, and visitors on behalf of her own Diocese, and their "sister dioceses" of Northern Michigan, Western Michigan, and the Diocese of Huron.

The Presiding Officer presented Mrs. Frederick K. Sparrow, Chairman of Management and Arrangement for the Hostess Diocese, expressing deep gratitude for her great contribution and service in preparation for this Meeting. Mrs. Sparrow accepted the appreciation "in the name of the hundreds of women who have been of joyful service."

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The Presiding Officer announced that a communication had been received from Mrs. Hulett Clark, wife of the Primate of All Canada, explaining her absence. The Chair asked the Secretary to send a communication to Mrs. Clark.

The Presiding Officer presented Mrs. A. C. Calder, President of the Woman's Auxiliary of the Diocese of Huron, who brought greetings from Mrs. Britton Osler, President of the Woman's Auxiliary in Canada, and from the Dominion Board. Mrs. Calder outlined briefly the history of the Woman's Auxiliary in Canada, saying that the roots of the Auxiliary were formed in the work of the women of the Church in this country. She expressed appreciation for the relationship between the two countries and the two Communion.

The Presiding Officer asked Mrs. Calder to take with her the love and appreciation of the women of the Church to the women in Canada, and especially Mrs. Osler, as they hold their meetings next week.

Mrs. Neill Downing, President of the Essex Deanery of the Diocese of Huron, was introduced.

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The Presiding Officer called on Mrs. Samuel Shoemaker from the Diocese of Pittsburgh to lead the Triennial Meeting in a brief intercession on behalf of Dag Hammarskjold, Secretary-General of the United Nations, whose death in a plane crash in Africa was announced.

MISS YOUNG AND PLATFORM PERSONNEL PRESENTED

The Presiding Officer presented to the Triennial Meeting with warm esteem Miss Frances Merle Young, Executive Director of the General Division of Women's Work and Secretary of the Triennial Meeting.

Other platform personnel presented were:

Miss Patra Conrad, Miss Young's secretary and Assistant Secretary of the Triennial Meeting;

Mrs. Theodore C. Worley, Diocese of California, Chairman of Dispatch of Business;

Mrs. Copeland Morton, Jr., Diocese of Maryland, Vice Chairman of Dispatch of Business;

Mrs. Richard H. Zogg, Diocese of Central New York, Chairman of Floor-Tellers and Timekeepers;

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Mrs. William G. Mackersie of Michigan, the Parliamentarian.

COMMITTEE CHAIRMEN INTRODUCED

The Presiding Officer introduced the Chairmen of the Triennial Committees who were present and asked them to stand as she called their names:

Mrs. Boyd Turner, Diocese of Michigan, Chairman of Credentials;

Mrs. Charles W. Battle, Diocese of Indianapolis, Chairman of Rules of Order;

Mrs. Herbert R. Brown, Diocese of Albany, Chairman of Reference;

Mrs. Webb R. Phillips, Diocese of Arkansas, Chairman of Nominations;

Mrs. Paul Kerr, Diocese of Northern Indiana, Chairman of United Thank Offering;

Mrs. R. Hadley Waters, Diocese of Harrisburg, Chairman of Elections General Division of Women's Work;

Mrs. J. H. Wolf, Jr., Diocese of Florida, Chairman of Elections National Council;

Mrs. Francis Ryley, Diocese of Arizona, Chairman of By-Laws;

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Mrs. Henry E. Darling, Diocese of Maine, Chairman of  
In Memoriam;

Mrs. Gurney Williams, Diocese of New York, Chairman  
of Courtesy and Appreciation.

COMMITTEES

Copies of the following list of Committees for the Triennial  
Meeting were distributed:

DISPATCH OF BUSINESS

		<u>Province</u>
Mrs. Theodore C. Worley, Chairman	California	VIII
Mrs. Copeland Morton, Jr., Vice Chmn.	Maryland	III
Mrs. Henry G. Goss, Chairman of Arrangement of Hall & Literature	Kansas	VII
Mrs. Richard H. Zogg, Chairman of Floor-Tellers & Timekeepers	Central New York	II
Mrs. William G. Mackersie, Parliamentarian	Michigan	V

RULES OF ORDER

Mrs. Charles W. Battle, Chairman	Indianapolis	V
Mrs. James L. Godfrey, Vice Chairman	North Carolina	IV
Mrs. Fletcher C. Booker	Bethlehem	III

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	<u>REFERENCE</u>	<u>Province</u>
Mrs. Herbert R. Brown, Chairman	Albany	II
Mrs. Russell O. Lamson, Vice Chmn.	Iowa	VI
Mrs. James R. Denney	Northern Indiana	V
Mrs. A. Travers Ewell	South Florida	IV
Mrs. Raymond E. Fuessle	Bethlehem	III
Mrs. Waldo Ker	Vermont	I
Mrs. George C. Lynde	Oklahoma	VII
Mrs. Edward S. Thompson	Los Angeles	VIII
Mrs. E. Victor Wilson	Western Kansas	VII

NOMINATIONS

Mrs. Webb R. Phillips, Chairman	Arkansas	VII
Mrs. Francis W. Robey, Vice Chairman	Washington	III
Mrs. William Brewster	Maine	I
Mrs. Don Denning	Eastern Oregon	VIII
Mrs. C. Perren Drew	Iowa	VI
Mrs. Harold D. Neill	Southern Ohio	V
Mrs. William T. Page	Long Island	II
Mrs. J. M. Patton	Tennessee	IV
Mrs. B. Franklin Miller -- from the General Division of Women's Work		

UNITED THANK OFFERING

Mrs. Paul Kerr, Chairman	Northern Indiana	V
Mrs. Christian Kehl, Vice Chairman	West Texas	VII
Mrs. Willard Buscher	Honolulu	VIII
Mrs. Francis Dubois	Northern Calif.	VIII
Mrs. Eversley S. Ferris	Long Island	II
Mrs. Albert Irene	Wyoming	VI
Mrs. M. E. Moser	Atlanta	IV
Mrs. Richard S. Ordway	Louisiana	IV
Mrs. Ona F. Quasebarth	Colorado	VI
Mrs. Raymond M. Roberts	New Hampshire	I
Mrs. C. Morton Stewart, Jr.	Maryland	III

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		<u>Province</u>
<u>ELECTIONS GENERAL DIVISION OF WOMEN'S WORK</u>		
Mrs. R. Hadley Waters, Chairman	Harrisburg	III
Mrs. E. E. Owens, Vice Chairman	Maine	I
Mrs. Herbert E. Armstrong	Newark	II
Mrs. R. F. Goranson	Idaho	VIII
Mrs. John Hunner	Minnesota	VI
Mrs. Everett A. McNeil	Milwaukee	V
Mrs. Tom P. Porter	Northwest Texas	VII
Mrs. Harold Prince	Nebraska	VI
Mrs. T. P. Thomas	North Carolina	IV

<u>ELECTIONS NATIONAL COUNCIL</u>		
Mrs. J. H. Wolf, Jr., Chairman	Florida	IV
Mrs. Ralph W. Rowley, Vice Chairman	Dallas	VII
Mrs. Corrine Kenway	Alaska	VIII
Mrs. John D. Lockwood	Washington	III
Mrs. Franklin N. McClelland	Colorado	VI
Mrs. Jesse P. Morgan	New Mexico and S.W.	
	Texas	VII
Mrs. Charles L. Park	Vermont	I
Mrs. Peter G. Phinney	Rochester	II
Mrs. Eugene Sutter	Eau Claire	V

<u>BY-LAWS</u>		
Mrs. Francis Ryley, Chairman	Arizona	VIII
Mrs. J. Garland Pollard, Jr., Vice Chairman	Virginia	III
Mrs. Edward Hart Green, Jr.	Missouri	VII
Mrs. Ralph Isley	W. North Carolina	IV
Mrs. John Talbot	W. Massachusetts	I

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IN MEMORIAM

Province

Mrs. Henry E. Darling, Chairman	Maine	I
Mrs. T. Elliott Wannamaker	South Carolina	IV
Mrs. H. R. Davidson	Eastern Oregon	VIII
Mrs. Robert Fair	Wyoming	VI
Mrs. John S. Lawton	Central N. Y.	II
Mrs. William Parker	West Virginia	III
Mrs. Paul R. Powell	West Missouri	VII
Sister Marjorie Raphael, S.S.S.M.	Haiti	II
Mrs. Allen S. Watson	Chicago	V

COURTESY AND APPRECIATION

Mrs. Gurney Williams, Chairman	New York	II
Mrs. William H. Ahlenius, Vice Chmn.	Springfield	V
Mrs. M. D. Chamberlain	Pittsburgh	III
Mrs. William K. Jarrett	Honolulu	VIII
Mrs. Edwin Kirton	East Carolina	IV
Mrs. Marion D. Morris	South Dakota	VI
Mrs. Daniel C. Osborn	Rhode Island	II
Mrs. Siter Owen	Pennsylvania	III
Mrs. A. G. Schneider, Jr.	Western Kansas	VII

GENERAL CONVENTION DAILY

Mrs. G. Russel Hargate, Chairman	Ohio	V
Mrs. William E. Leidt, Vice Chairman	New York	II
Mrs. Clyde Allen	Spokane	VIII
Mrs. Royce Howes	Michigan	V
Mrs. A. Tremaine McKinstry	Albany	II
Mrs. Galen Onstad	N. California	VIII
Mrs. George Zeller	Minnesota	VI



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REPORT OF THE CREDENTIALS COMMITTEE

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

<u>Accredited Delegates</u>	456
<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>482</u>

Number of dioceses and districts represented -- 101

Number of dioceses and districts with full representation -- 83

ROLL CALL

The roll was called by the Secretary to which 100 dioceses and missionary districts responded, 88 dioceses and

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missionary districts in the United States and 12 overseas missionary districts with 83 dioceses and missionary districts with full representation.

R O L L    C A L L

Alabama - 5	Cuba - 0
Alaska - 5	Dallas - 5
Albany - 5	Delaware - 5
American Churches in Europe - 0	Dominican Republic - 2
Arizona - 5	East Carolina - 6
Arkansas - 5	Eastern Oregon - 5
Atlanta - 6	Easton - 5
Bethlehem - 5	Eau Claire - 5
Brazil - 1	Erie - 5
California - 5	Florida - 6
Central America - 1	Fond du Lac - 5
Central New York - 5	Georgia - 6
Chicago - 5	Haiti - 2
Colorado - 5	Harrisburg - 5
Connecticut - 6	Honolulu - 5

Idaho - 5	Nebraska - 5
Indianapolis - 5	Nevada - 4
Iowa - 5	Newark - 5
Kansas - 5	New Hampshire - 5
Kentucky - 6	New Jersey - 5
Lexington - 4	New Mexico &
Liberia - 2	Southwest Texas - 5
Long Island - 5	New York - 5
Los Angeles - 6	North Carolina - 6
Louisiana - 5	North Dakota - 5
Maine - 5	Northern California - 5
Maryland - 5	Northern Indiana - 5
Massachusetts - 5	Northern Michigan - 5
Mexico - 4	Northwest Texas - 5
Michigan - 5	Ohio - 5
Milwaukee - 5	Oklahoma - 5
Minnesota - 5	Olympia - 5
Mississippi - 6	Oregon - 5
Missouri - 5	Panama Canal Zone - 5
Montana - 5	Pennsylvania - 5

The Philippines - 3	Texas - 6
Pittsburgh - 5	Upper South Carolina - 6
Puerto Rico - 3	Utah - 5
Quincy - 5	Vermont - 5
Rhode Island - 5	Virginia - 5
Rochester - 5	Virgin Islands - 2
San Joaquin - 5	Washington - 6
South Carolina - 5	West Missouri - 5
South Dakota - 4	West Texas - 5
South Florida - 5	West Virginia - 4
Southern Ohio - 6	Western Kansas - 5
Southern Virginia - 4	Western Massachusetts - 5
Southwestern Virginia - 5	Western Michigan - 5
Spokane - 5	Western New York - 5
Springfield - 3	Western North Carolina - 5
Taiwan - 2	Wyoming - 5
Tennessee - 6	

The Members of the General Division  
of Women's Work

The Provincial Presidents

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Later in the meeting, the representative from the Convocation of American Churches in Europe and the fraternal delegate from the Nippon Seikokai (the Holy Catholic Church in Japan) were recognized and added to the roll.

RULES OF ORDER

The Presiding Officer called for the Report of the Committee on Rules of Order, which was presented by the Chairman, Mrs. Charles W. Battle. The Rules of Order were adopted as presented:

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 appoint-  
ments 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

The Presiding Officer shall call for resolutions during the  
first two days of the Triennial Meeting. Resolutions, type-  
written if possible, and signed by the proposer, with the name  
of her diocese, must be presented in triplicate -- one copy  
for the Presiding Officer, one copy for the Triennial Secre-  
tary, and one copy for the Chairman of the Committee to which  
the resolution is referred. Resolutions may, at the discre-  
tion of the Presiding Officer, be presented by title only,

and on motion of the House shall be referred to the proper committees.

Any resolutions received prior to the Triennial Meeting shall be reported by title by the Chairman of the Committee on Reference and, on motion of the House, shall be referred by the Presiding Officer to the proper committees.

Resolutions regarding requests for United Thank Offering grants shall be referred to the United Thank Offering Committee not later than noon, Friday, September 22.

New resolutions shall be referred to Committees not later than noon, Wednesday, September 27.

Any Committee may introduce resolutions proposed by the Committee itself.

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 present to the Triennial Meeting, with or without recommendation, all resolutions referred to them except those which the Committees, by a 2/3 vote of their numbers, may decide to reject.

Committees shall report by title those resolutions which they reject. This shall be done not later than 2:30 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 by Committees shall be distributed, if possible, at the meeting preceding the one at which the resolution is to be presented. The copies need not indicate the Committee recommendations.

#### 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.

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, to whom more than two minutes has been allotted, 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.

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 September 23.

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.

TRIENNIAL MINUTES - September 18

PRESENTATION OF GENERAL DIVISION OF WOMEN'S WORK

Mrs. John H. Foster, Chairman of the General Division of Women's Work, presented the other members of the General Division;

Miss Frances M. Young

Executive Director

Members-at-large

Mrs. Winfred Douglas  
Mrs. Robert H. Durham  
Mrs. Everette Hall  
Mrs. Edward A. Heffner  
Mrs. Orrin F. Judd  
Mrs. Ernest E. Rucker  
Mrs. Harold Sorg

Provincial Representatives

Mrs. Richard T. Loring  
Mrs. Robert H. Howe  
Mrs. Paul F. Turner  
Mrs. M. E. Nellums  
Mrs. E. T. Rowland  
Mrs. Robert M. Adams  
Mrs. William C. Hogin  
Mrs. John R. Newcomer

REPRESENTATIVES OF CO-OPERATING AGENCIES

Mrs. William A. Atkins, Girls' Friendly Society  
Miss Vivian Novak, Church Periodical Club  
Mrs. Donald W. Pierpont, Episcopal Service for Youth  
Mrs. James Lyle Cassidy, Daughters of the King

TRIENNIAL MINUTES - September 18

TRIENNIAL MEETING PROGRAM

Mrs. Foster then presented the Program for the Triennial Meeting as prepared by the General Division, copies of which were in the hands of the delegates. The Program was adopted as presented, with the provision that changes could be made in the schedule as found necessary.

DELEGATE'S DIARY

The Presiding Officer called on Miss Avis Harvey, Associate Secretary in the Department of Promotion of the National Council, who presented the Delegate's Diary, copies of which had been sent to the delegates.

The Secretary made announcements.

The meeting recessed for lunch.

TRIENNIAL MINUTES - September 18

MONDAY AFTERNOON

The Triennial Meeting reconvened at 2:15 p.m., when the Presiding Officer presented Mrs. Henry Knox Sherrill, wife of the former Presiding Bishop, who was given a standing ovation. Mrs. Sherrill spoke briefly to the Meeting.

RESOLUTION FROM HOUSE OF DEPUTIES

The Reverend Charles Kean and Mr. Peter Day were presented to the Triennial Meeting. Dr. Kean announced the election of the new President of the House of Deputies, Mr. Clifford P. Morehouse, and The Reverend Canon Samuel Baxter as Secretary.

He presented the following resolution adopted by the House of Deputies:

RESOLVED, That the House of Deputies cordially invite the officers and members of the Triennial Meeting to visit this House at its regular morning session on Wednesday, September 20th, and that the President of this House be authorized to invite the Presiding Officer of the Triennial Meeting, on that day, following the opening devotions, to address this House, and to occupy a seat on the platform; and be it further

TRIENNIAL MINUTES - September 18

RESOLVED, That the President appoint one presbyter and one layman to convey the greetings of the House of Deputies to the Triennial Meeting and to extend this invitation to its Presiding Officer and members.

The Presiding Officer, Mrs. Turner, directed the Courtesy Committee to prepare a resolution of appreciation to the House of Deputies for its invitation and extending congratulations to Mr. Morehouse on behalf of the Triennial Meeting.

ASSISTANT PRESIDING OFFICER

The Presiding Officer presented Mrs. John R. Newcomer, the Assistant Presiding Officer.

ASSOCIATION OF PROFESSIONAL WOMEN CHURCH WORKERS

Miss Helene Schnurbush was presented. Miss Schnurbush, the newly-elected President of the Association, presented other officers and members in attendance. She expressed appreciation for the support of the women of the Church to the Association through the United Thank Offering and through their prayers.

INTRODUCTIONS

Mrs. Turner introduced Mrs. John Boyd Bentley, wife of the Director of the Overseas Department of the National

TRIENNIAL MINUTES - September 18

Council, and Mrs. Harry S. Kennedy, wife of the Bishop of Honolulu.

PRESENTATION OF STAFF

Miss Young, Executive Director of the General Division of Women's Work, presented the Associate Secretaries on her staff at the National Council: Miss Elizabeth C. Beath, United Thank Offering; and Miss Anne E. Kremer, Supply; and Liaison Officers from other Departments of the National Council: Miss Edith M. Daly, Department of Christian Education; Mrs. Elwood L. Haines, Department of Christian Social Relations; and Miss Olive Mae Mulica from the Home Department.

MISS YOUNG PRESENTS REPORT

Miss Young expressed deep appreciation for the help of the members of the General Division of Women's Work, for her staff, and the people in the Diocese of Michigan with whom she had been associated in preparation for the Triennial Meeting. She also paid special tribute to her predecessor, Mrs. Arthur M. Sherman.

Miss Young then presented the Report of the General Division of Women's Work for the past triennium entitled,



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CHANGING PATTERNS, copies of which were distributed to the Delegates and Alternates. (The Report is appended to the Minutes.)

Mrs. Foster, the Chairman, expressed deep appreciation to Miss Young for her presentation. She then presented resolutions from the General Division of Women's Work which the Chair ruled be adopted by consensus:

MARGARET M. SHERMAN

WHEREAS, Mrs. Arthur Sherman retired on December 31, 1959, as Executive Director of the General Division of Women's Work of the National Council after fruitful years of devoted and loyal service to the Church; and

WHEREAS, Because of her love and concern for mankind, her living witness, and her zeal for the spread of the Gospel, she holds the admiration and affection of all who served with her in the work of the Church;

THEREFORE, BE IT RESOLVED, That the Triennial Meeting record its thanksgiving to God for Margaret and for her life of service to the Episcopal Church, to the Triennial Meetings, to the General Division of Women's Work, and to Christians of many Communion; and

BE IT FURTHER RESOLVED, That the Triennial Meeting extend to her its gratitude and best wishes as she continues Christ's faithful soldier and servant; and

BE IT FURTHER RESOLVED, That the Secretary record this resolution in the minutes of this meeting and send a copy to Mrs. Sherman.

MISS AVIS E. HARVEY

WHEREAS, Miss Avis Harvey, as Educational Secretary for the Woman's Auxiliary and then as Liaison Officer from the Adult Division of the Department of Christian Education to the General Division of Women's Work, gave faithful service to the Church, and outstanding leadership in the field of education, and transferred in 1960 to the Department of Promotion as Associate Secretary in the Division of Publications; and

WHEREAS, Because of her ability to envisage education as an element in all of life and to relate this vision in the finest manner, and her wisdom to give timely help or leadership, she has the loyalty and admiration of all who served with her in the work of the Church; therefore, be it

RESOLVED, That the Triennial Meeting record its thanksgiving to God for Avis and for her service to the Church; and be it further

RESOLVED, That the Triennial Meeting extend to Miss Harvey its best wishes as she continues a faithful servant of the Lord; and be it further

RESOLVED, That the Secretary be instructed to record this resolution in the minutes of this meeting and to convey a copy to Miss Harvey.

MISS DOROTHY STABLER

WHEREAS, Miss Dorothy Stabler retired in 1960 as Supply Secretary of the General Division of Women's Work after successful years of faithful service to the Church; and

WHEREAS, Because of her devotion to the family of the Church, her driving desire to assist in its work, and her ability to give leadership and inspiration, she has gained the affection and respect of those who served with her in Supply and Christian Social Relations; therefore be it

RESOLVED, That the Triennial Meeting record its thanksgiving to God for Dorothy and for her contribution of service to the Church; and be it further

RESOLVED, That the Triennial Meeting extend to Miss Stabler its best wishes as she continues to labor in the Lord's vineyard; and be it further

RESOLVED, That the Secretary be instructed to record this resolution in the minutes of this meeting and to send a copy to Miss Stabler.

MISS KATHARINE GUICE

WHEREAS, Miss Katharine Guice, who for four years served as Liaison Officer from the Department of Christian Social Relations to the General Division of Women's Work, has enriched the Church by her service; and

WHEREAS, Because of her concern for all mankind and her able and perceptive leadership and service, she has gained the affection and respect of those who served with her in the work of the Church; therefore, be it

RESOLVED, That the Triennial Meeting record its thanksgiving to God for Katharine and for her service to the Church; and be it further

RESOLVED, That the Triennial Meeting extend to Miss Guice its best wishes as she continues to labor in the Lord's vineyard; and be it further

RESOLVED, That the Secretary be instructed to record this resolution in the minutes of the Meeting and to convey a copy to Miss Guice.

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Mrs. Foster then presented the following resolution from the General Division to the Triennial Meeting, which was adopted as presented:

"The General Division of Women's Work recommends to the Triennial Meeting that the General Division be empowered to appoint a Committee to study the By-Laws of the Triennial Meeting and the General Division of Women's Work and make appropriate recommendations for their revision. These recommendations are to be made to the General Division for presentation to the Triennial Meeting of 1964. Membership on this committee shall not be limited to members of the General Division."

INTRODUCTIONS

The Presiding Officer presented Mrs. Harold C. Woodward, former President and Acting Executive Secretary of The Girls' Friendly Society, and Mrs. William H. Hannah, a member of the National Council.

REPORT OF THE NOMINATING COMMITTEE

Mrs. Turner presented Mrs. Sewall Emerson of Massachusetts, Chairman of the Nominating Committee, who presented the following report of the Committee:

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NOMINEES FOR THE GENERAL DIVISION OF WOMEN'S WORK

Miss Olive Adams	Iowa
Mrs. Seaton G. Bailey	Atlanta
Mrs. Frederick Deane	Massachusetts
Mrs. Robert H. Durham	Michigan
Mrs. Eversley S. Ferris	Long Island
Mrs. Everette Hall	South Carolina
Mrs. Penrose W. Hirst	Texas
Mrs. Sam B. Hutton	Arkansas
Mrs. John T. Mason, Jr.	Newark
Mrs. John P. Moulton	Spokane
Mrs. Dale P. Osborn	Southern Ohio
Mrs. Raymond M. Roberts	New Hampshire
Mrs. William B. Rosevear	East Carolina
Mrs. Ernest E. Rucker	Southwestern Virginia
Mrs. Samuel M. Shoemaker	Pittsburgh
Mrs. Harold Sorg	California
Mrs. Norvell Elliott Wicker	Kentucky

TRIENNIAL MINUTES - September 18

NOMINATIONS FOR WOMEN MEMBERS OF THE NATIONAL COUNCIL

Miss Leila Anderson	New York
Mrs. John H. Foster	West Texas
Mrs. Edward A. Heffner	Milwaukee
Mrs. Richard T. Loring	Massachusetts
Mrs. John R. Newcomer	Arizona
Mrs. Donald N. Pierpont	Connecticut
Mrs. Garland S. Sydnor	Virginia
Mrs. Robert R. Vance	Southern Ohio

There being no further nominations from the floor, the Presiding Officer dismissed the Nominating Committee for 1958-61 with appreciation.

REFERENCE COMMITTEE

Mrs. Herbert R. Brown, Chairman of the Committee of Reference, was called to make her report. She presented the members of her Committee and announced resolutions by title which had been received prior to the Meeting for referral to Committees as provided in the Rules of Order:



TRIENNIAL MINUTES - September 18

1. Proposed Changes in the By-Laws -- from the General Division of Women's Work; referred to the By-Laws Committee.
2. Proposed Change in the By-Laws Incorporating the Previous Proposed Change of Expense Fund Title -- from the General Division of Women's Work; referred to the By-Laws Committee.
3. Representation of the Altar Guild on the General Division of Women's Work -- from the Diocesan Altar Guild, Diocese of Harrisburg; referred to the By-Laws Committee.
4. Representation at Triennial Meeting Deleting Reference to Minority Groups -- from the Diocese of New York; referred to the By-Laws Committee.
5. To General Convention for Interpretation of the Word "Laymen" -- from the Diocese of Michigan; referred to the Committee of Reference.
6. Four resolutions Allowing Election of Two Women from Each Province on the General Division of Women's Work -- from the Province of Washington, the Dioceses of Los Angeles and Arizona, and the Missionary District of Spokane; referred to the By-Laws Committee.

DISPATCH OF BUSINESS

The Chairman of Dispatch of Business was called to make announcements.

The meeting was recessed until 9:00 a.m. Tuesday morning.

TRIENNIAL MINUTES - September 19

TUESDAY MORNING, September 19

MEDITATION

Mrs. Turner, the Presiding Officer, presented The Right Reverend J. Brooke Mosley, D. D., the Bishop of Delaware, who delivered his first meditation on the theme, EVEN SO SEND I YOU.

ANNOUNCEMENTS

Following the meditation, Mrs. Worley, Dispatch of Business Chairman, announced the Order of the Day.

The Meeting recessed until 2:15 in the afternoon to attend the Joint Session of the General Convention.

JOINT SESSION

Miss Frances M. Young, Executive Director of the General Division of Women's Work, delivered a major address to the Joint Session of General Convention entitled, "The Role of the Laity." (Her address is appended to these Minutes.)

TRIENNIAL MINUTES - September 19

TUESDAY AFTERNOON

The Meeting reconvened at 2:15 p.m. The Presiding Officer presented Miss Leila Anderson, a member of the National Council, who spoke about her work as a member of the Council. Miss Anderson especially noted the areas and concerns of the Overseas Department on which she has been serving, stating that "God is working in all of these places to which we send missionaries and money, and we are meant to contribute to them in meaning and hope and service."

REPORTS OF COOPERATING AGENCIES

The Presiding Officer called for reports from the members of the General Division who represent the Cooperating Agencies:

Mrs. William A. Atkins for the Girls' Friendly Society.

Mrs. Donald W. Pierpont for the Episcopal Service for Youth.

Miss Vivian Novak for the Church Periodical Club.

Mrs. James Lyle Cassidy, who presented three members of the Order of the Daughters of the King for reading of a script about the Order.

CALL FOR RESOLUTIONS

The Presiding Officer called for resolutions by title:

- 1) On Racial Discrimination -- by Mrs. H. Karl Lutge of Long Island; referred to the Committee of Reference.

TRIENNIAL MINUTES - September 19

- 2) Proposed Amendments to Resolution re National Association of Altar Guilds, by Mrs. Richard T. Loring of the General Division, referred to the Committee on By-Laws.

AMERICAN BIBLE SOCIETY

The Presiding Officer introduced The Reverend David Reed, who spoke briefly about the work of The American Bible Society.

PRESENTATION OF WOMEN MISSIONARIES

Mrs. John R. Newcomer, the Assistant Presiding Officer and Chairman of the Committee on Hospitality for Women Missionaries, was called to present the women missionaries in attendance:

Overseas

Miss Bienvenida Alonzo, The Philippines (Delegate)  
Deaconess Evelyn M. Ashcroft, The Philippines (on leave of absence)  
Miss Helen Boyle, The Philippines (Delegate)  
Miss Susan E. Carter, Alaska  
Mrs. Roe Fulkerson, Canal Zone (Delegate)  
Sister Esther Mary, C.T., Puerto Rico  
Deaconess Sarah F. Swinburne, Hawaii  
Mrs. Clover Jean Ward, Alaska

Home

Miss Ruby Bates, Arizona  
Miss Mary Frances Bemont, Northern Indiana  
Deaconess Marion Brown, Arizona  
Mrs. Sterleita Caldwell, Upper South Carolina  
Mrs. Margaret B. Harris, Arizona

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Miss Constance Hindle, Missouri  
Mrs. Ira P. Jones, Chicago  
Miss Marjory C. Kean, Nevada  
Deaconess Dellema King, South Dakota  
Sister Daisy Kitchens, South Dakota  
Miss Jessie Lockett, R.N., South Dakota  
Mrs. John P. Moulton, Spokane (Delegate)  
Miss Eunice Olsen, South Dakota  
Miss Mary Parrish, Eau Claire  
Mrs. Louis L. Perkins, Eastern Oregon (Delegate)  
Sister Augusta, O.S.A., Fond du Lac  
Miss Marian Smallegan, California  
Miss Alicia Thomas, South Dakota  
Miss Martha Webb, Arizona  
Mrs. Orlando H. White, South Carolina

MESSAGE TO HOUSE OF DEPUTIES

Mrs. Gurney Williams, Chairman of the Committee on Courtesy, was called to present the following message, which was adopted by consensus:

"The Triennial Meeting of the women of the Church wishes to express appreciation to the House of Deputies for the gracious invitation to visit the House at its regular morning session on Wednesday, September 20.

"The Presiding Officer and members of Triennial accept this invitation with pleasure and wish to convey congratulations and best wishes to Mr. Clifford Morehouse, newly-elected President of the House of Deputies, and to The Reverend Canon Samuel H. Baxter, newly-elected Secretary."

TRIENNIAL MINUTES - September 19

The Presiding Officer stated that she would present the message to the House of Deputies during her address on Wednesday morning.

DR. KENNEDY SPEAKS

The Presiding Officer presented The Reverend James Kennedy, D.D., Executive Secretary of the Joint Commission on Ecumenical Relations, who addressed the Triennial Meeting on the subject of the Ecumenical Movement.

GROUP MEETINGS

The Secretary announced the meeting rooms for the group conferences on Thursday and Friday afternoons.

The Chairman of Dispatch of Business made announcements.

The meeting recessed to attend a tea given by the General Division of Women's Work to meet the nominees for the General Division and women members of the National Council.

LIBRARY & ARCHIVES  
CHURCH HISTORICAL SOCIETY  
AUSTIN, TEXAS

TRIENNIAL MINUTES - September 20

WEDNESDAY MORNING, September 20

The meeting reconvened at 9:00 a.m. to hear the second meditation by Bishop Mosley on the theme, EVEN SO SEND I YOU.

Following announcements the meeting recessed to enable delegates and alternates to visit the two Houses of General Convention.

MRS. TURNER ADDRESSES HOUSE OF DEPUTIES

The Presiding Officer, Mrs. Paul F. Turner, addressed the House of Deputies during the official visit to the House by the Triennial delegates. She expressed appreciation on behalf of the Triennial Meeting for the invitation to the Triennial to attend a regular session of the House, and invited the Deputies to join with the women in the Communion and Presentation of the United Thank Offering Service on Friday morning.

Mrs. Turner also outlined some of the many areas of concern and interest which are included in the total work of the women of the Church, and suggested that perhaps the greatest concern of the General Convention and the Triennial Meeting is to relate the role of our religion to contemporary social and international problems.

TRIENNIAL MINUTES - September 20

WEDNESDAY AFTERNOON

The Presiding Officer called the afternoon session to order at 2:20.

READING COMMITTEE APPOINTED

A motion was entertained to appoint a reading committee to approve the minutes following the Triennial Meeting in order to alleviate the necessity of the daily reading of the minutes. It was moved, seconded, and carried to appoint the Reading Committee composed of the following persons: Mrs. Paul F. Turner, the Presiding Officer; Mrs. John H. Foster, Chairman of the General Division of Women's Work; and Miss Frances M. Young, the Executive Director of the General Division of Women's Work.

GREETINGS FROM UNITED CHURCH WOMEN

A telegram was read conveying the regrets of Mrs. W. Murdoch MacLeod, Director of the General Department of United Church Women of the National Council of Churches, at her inability to be present at this Meeting.

The Presiding Officer announced the meeting of the United Church Women to be held early in October.



TRIENNIAL MINUTES - September 20

REPORT FROM HOUSE OF BISHOPS

The Right Reverend Daniel Corrigan, D.D. reported to the Triennial Meeting some of the action of the House of Bishops during the morning period. Bishop Corrigan reported: 1) That the House had voted unanimously without debate to accept the invitation of the United Presbyterian Church to join in inviting the Methodist Church and the United Church of Christ to participate in discussions concerning the establishment of a united church; 2) That the House had unanimously voted to adopt the concordat of full communion with the Philippine Independent Church; 3) That the House had unanimously passed a resolution to establish a concordat of full communion with the Spanish Reformed Episcopal Church and the Lusitanian Church, Catholic, Apostolic, Evangelical in Portugal.

MISSIONARIES' HOSPITALITY COMMITTEE

The Assistant Presiding Officer, Mrs. Newcomer, as Chairman of the Missionaries' Hospitality Committee, presented the Provincial Presidents who served as member of the Committee:

Mrs. Lowell H. Milligan (I)	Mrs. Carl R. Oestreich (V)
Mrs. Cyrus M. Higley (II)	Mrs. Clifford C. Catlin (VI)
Mrs. Marc W. Bodine (III)	Mrs. William C. Hogin (VII)
Mrs. Seaton G. Bailey (IV)	Mrs. Don Denning (VIII)

TRIENNIAL MINUTES - September 20

UNITED THANK OFFERING PRESENTATION

Mrs. Ernest E. Rucker, Chairman of the United Thank Offering Committee of the General Division of Women's Work, presented the Revised United Thank Offering List of Proposed Grants, as adopted by the General Division during its meeting September 16-17, amounting to \$4,236,940.90. Mrs. Rucker explained the new format for the List of Grants and the philosophy behind the new format, which is intended to relate the United Thank Offering more directly to the overall missionary strategy of the whole Church Program to specific priority areas.

The following people participated in the presentation explaining various sections of the list of grants:

The Rt. Rev. Thomas Wright, Bishop of East Carolina -  
Capital Needs

The Rt. Rev. Daniel Corrigan, Director of the Home  
Department - Capital Needs

The Rt. Rev. Frederick J. Warnecke, Bishop of  
Bethlehem, Chairman of the Department of Christian  
Social Relations - Capital Needs

Mrs. Donald W. Pierpont - Women's Work

Mrs. John H. Foster - Special Projects

Mrs. M. E. Nellums - Anglican Work

Mrs. Everette Hall - Cooperative Missionary Projects

Mrs. Ernest E. Rucker - Undesignated

The List of Grants was presented as follows:

PROPOSED LIST OF UNITED THANK OFFERING GRANTS

1961-1964

I. CAPITAL NEEDS

A. Immediate

1. Overseas Department

a. <u>Brazil</u> , Seminary Site, new building and equipment, Porto Alegre		\$ 168,000.00	
b. <u>Puerto Rico</u> , Land, rectories and churches in three new locations		250,000.00	
c. <u>Mexico</u> , Diocesan Center, Mexico City,			
1-Training School for Women Church Workers	\$ 50,000.00		
2-Seminary and University Student Center	50,000.00		
3-Church	60,000.00		
4-Residence for Priest	<u>15,000.00</u>	175,000.00	
d. <u>Dominican Republic</u> , San Andres, Ciudad Trujillo			
a. Church	32,000.00		
b. Equipment	3,500.00		
c. Land	10,000.00		
d. School & parish hall	40,000.00		
e. Equipment	<u>4,000.00</u>	89,500.00	
e. <u>Liberia</u> -Rebuild House of Bethany		50,000.00	
f. <u>Taiwan</u> , Land & churches at Taichung, Tainan, Kaohsiung		60,000.00	
g. <u>Haiti</u> , Old Ladies' Home		<u>10,000.00</u>	<u>\$ 802,500.00</u>

2. Home Department

a. <u>American Church Institute</u> St. Augustine's College, Raleigh, N.C., Gymnasium- Auditorium		\$ 150,000.00	
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I. CAPITAL NEEDS (Cont'd.)

2. Home Department (Cont'd.)

b. <u>West Virginia</u> , Kingwood, Church and parish house	\$	16,000.00	
c. <u>New Mexico</u> , San Juan Mission, Farmington, housing-2 units for priests		25,000.00	
d. <u>Western Kansas</u> , Conference Center, Webster, recrea- tional & educational bldg.		20,000.00	
e. <u>North Dakota</u> , Mandan, toward a new church, parish hall and rectory		125,000.00	
f. <u>North Dakota</u> , Fargo, site for third church in community		10,000.00	
g. <u>South Dakota</u> , Indian Field- Major repairs, renovation and/ or enlargements to parish halls, rectories and staff residences (21)		<u>54,000.00</u>	<u>\$ 400,000.00</u>

3. Dioceses

a. <u>New York</u> , Church of St. Matthew and St. Timothy, construction of Community Center		50,000.00	
b. <u>Bethlehem</u> , Church Home, Jones- town, Pa., capital & program		<u>50,000.00</u>	<u>\$ 100,000.00</u>

4. Episcopal Church Center, N.Y.C.  
Toward New Building

100,000.00  
\$1,402,000.00

B. During Triennium

*1. Grants for New Buildings and Property:			
1st year	\$125,000.00		
2nd year	62,500.00		
3rd year	<u>62,500.00</u>	\$	250,000.00
*2. Grants for Repairs to Buildings		125,000.00	
*3. Grants for Equipment		75,000.00	

\*Grants made by General Division of Women's Work

4. Loan Fund-Allocations  
Committee

\$ 200,000.00

\$ 650,000.00  
\$2,062,500.00

II. WOMEN WORKERS

A. Recruiting

\$ 12,000.00

\*B. Scholarships

120,000.00

C. Training Schools

1. Windham House

\$108,000.00

2. St. Margaret's House

30,000.00

\$ 138,000.00

D. National Council Appointees:

1. Toward Salaries

850,000.00

2. Salaries for New Work

36,000.00

3. Toward Allowances

a. Overseas Dept. \$90,000.

b. Home Dept. 15,000. \$105,000.00

\*4. Cars

36,000.00

5. Fund for Incidental Ex-  
penses- \*\$175.per year

40,000.00

6. Pensions-Ida W. Soule  
Pension Fund:

a) Addition to Capital

175,000.00

b) To supplement Income

150,000.00

\$1,392,000.00

E. The Association of Professional  
Women Church Workers-Toward  
their work

5,000.00

F. Women Workers Overseas not  
National Council Appointees  
Toward the Grace Lindley Pension  
Fund

50,000.00

G. The Retiring Fund for Deacon-  
esses-Supplemental Allowances

14,500.00

\$1,731,500.00

\*Grants made by General Division of Women's Work

III. NATIONAL COUNCIL SPECIAL PROJECTS

A. Christian Education -

Editorial Assistance in  
Adult Division \$ 10,000.00

B. Christian Social Relations

Intergroup Relations-  
\$9,500. (Annual) 28,500.00 \$38,500.00

IV. ANGLICAN AND ECUMENICAL WORK

A. Anglican Communion

1. Diocese of Singapore and  
Malaya - St. Margaret's  
School in Singapore, new  
unit for high school 50,000.00

2. Diocese of Kyoto, Japan  
St. Andrew's Church -  
Yokkaichi - Toward Parish  
Hall Church Center 50,000.00 \$100,000.00

B. To Cooperative Missionary  
Projects:

1. American Bible Society  
Annual Support: \$2,000. 6,000.00

2. American Leprosy Missions,  
Inc., gift 5,000.00

3. Asia, United Board for  
Christian Higher Education  
Annual Support: \$2,500. 7,500.00

4. India

a. Christian Medical College,  
Ludhiana:

1. Annual Support  
\$3,333.33 \$10,000.

2. Capital Gift  
5,000.

3. Scholarships  
(Annual, \$500.)  
\$1,500.00 16,500.00

IV. ANGLICAN AND ECUMENICAL WORK (Cont'd.)

4. India (Cont'd.)

b. Christian Medical College,  
Vellore:

1. Annual Support \$2,333.33	\$	7,000.00	
2. Capital Gift		3,500.00	
3. Scholarships (Annual \$500.)		1,500.00	\$ 12,000.00

c. St. Christopher's Training  
College - Madras

1. Annual Support \$1,000		3,000.00	
2. Scholarships (Annual \$500.)		1,500.00	4,500.00

d. Women's Christian College-  
Madras -

1. Annual Support \$2,500.		7,500.00	
2. Capital Gift		10,000.00	
3. Scholarships (Annual \$500.)		1,500.00	19,000.00 \$ 170,500.00

C. Through the World Council of  
Churches - For a Finnish  
Orthodox Folk School

6,000.00

D. To National Council of Churches  
of Christ in the U.S.A.:

1. Division of Foreign Missions:

a. Committee on Christian Litera-  
ture for Women and Children in  
Mission Fields, Inc.

Annual Support \$500. 1,500.00

b. Committee on World Literacy  
and Christian Literature -

Annual Support \$3,000. 9,000.00

IV. ANGLICAN AND ECUMENICAL WORK (Cont'd.)

D. To National Council of Churches (Cont'd.)

2. Division of Home Missions:

a. Migrant Ministry

Annual Support \$5,000. \$ 15,000.00

b. Town and Country Field Project

Annual Support \$1,000. \$3,000.00

c. United Indian Ministry

Annual Support \$3,000. 9,000.00 \$ 37,500.00 \$ 214,000.00

\*V. UNDESIGNATED

200,440.90 238,544.23

+ \$4,236,940.90

+Amount of the total Offering as of August 31, 1961

\*Grants made by General Division of Women's Work



TRIENNIAL MINUTES - September 20

RESOLUTIONS

The Presiding Officer called for Resolutions by title:

1. On Withdrawal of All Financial Support from the National Council of Churches of Christ in the U.S.A. -- by Mrs. Carl Richardson of Northern Indiana; referred to the Committee of Reference.

2. In Support of the Fourth Province Episcopal Radio-TV Foundation, by Mrs. Robert W. Jackson of Louisiana; referred to the Committee of Reference.

3. Request for a grant from the United Thank Offering to Colby College, by Mrs. Valentine W. Gerrish, Diocese of New Hampshire; referred to the United Thank Offering Committee.

MEMORIAL SERVICE

The Presiding Officer announced that a Memorial Service for the late Dag Hammarskjold, Secretary General of the United Nations, has been scheduled for Friday morning, the 22nd, at 11:00 a.m., in Mariners' Church. The following three women were appointed to represent the Triennial Meeting at the Service: Mrs. John H. Foster, Mrs. John R. Newcomer, and Mrs. Stephen K. Mahon.

TRIENNIAL MINUTES - September 20, 21

ANNOUNCEMENTS AND RECESS

The Secretary made announcements.

The Chairman of Dispatch of Business made announcements.

The Meeting was recessed at 4:15 p.m. to attend a tea arranged by the Hostess Diocese and hosted by the eight Provincial Presidents honoring the women missionaries present.

THURSDAY MORNING, SEPTEMBER 21

The Meeting reconvened at 9:00 a.m. to hear the third meditation by Bishop Mosley on the theme, EVEN SO SEND I YOU.

CREDENTIALS REPORT

Mrs. Boyd Turner, Chairman of the Committee on Credentials, presented the following report:

<u>Accredited Delegates</u>	480
<u>General Division Members, not Delegates or Triennial Officers</u>	18
<u>Provincial Presidents, not Delegates or General Division members or Triennial Officers</u>	7
<u>The Presiding Officer</u>	1
<u>The Assistant Presiding Officer</u>	<u>1</u>
	507

TRIENNIAL MINUTES - September 21

Alternates	57
Women Members of the National Council	3
Dioceses and Missionary Districts represented	101
Dioceses and Missionary Districts with full representation	98

ELECTIONS

The Presiding Officer gave instructions for elections and declared the polls open for election of Members-at-Large of the General Division of Women's Work while ballots were distributed.

Following the report of the Credentials Committee, the Parliamentarian ruled that 52 votes of the 101 Dioceses and Missionary Districts represented would constitute an election.

FORWARD MOVEMENT

While ballots were being counted, The Reverend Dr. Clement Welsh, Editor of The Forward Movement, spoke on the work and publications of The Forward Movement. He asked for suggestions from the women on ways that The Forward Movement might increase its service to the Church.

TRIENNIAL MINUTES - September 21

MISS HELEN SPARROW

The Presiding Officer presented Miss Helen Sparrow, Manager and Hostess of Seabury House, the National Council Conference Center in Greenwich, Connecticut, and expressed appreciation to her for her gracious hospitality.

RESOLUTION CONCERNING INTERPRETATION OF THE TERM "LAYMEN"

Mrs. Brown, Chairman of the Reference Committee, presented the following resolution concerning Interpretation of the Term Laymen:

"WHEREAS, throughout our Church, women are becoming more and more active in the whole life of the Church, and it becomes more evident that there is a need for men and women to plan together in General Convention for the Church's welfare and mission; and

"WHEREAS, a Joint Committee of General Convention reported favorably in 1952, 1955, and 1958 that the General Convention adopt a resolution that Article I, Section 4 of the Constitution be amended by substituting the words 'lay persons' for the word 'laymen' and the words 'lay person' for the word 'layman';

"NOW, THEREFORE, BE IT RESOLVED, That this Triennial Meeting respectfully urge that the General Convention of 1961 approve the interpretation in the Constitution, Canons and

TRIENNIAL MINUTES - September 21

other official documents of the Church."

Mrs. H. Karl Lutge, of Long Island, spoke against the resolution.

Mrs. Harry Dumville, of Michigan, spoke for the resolution.

Mrs. Richard T. Loring, of the General Division, spoke for the resolution.

Mrs. Basil Horsfield, Jr., of Alabama, asked for a reading of the article from the Constitution and Canons.

Mrs. Eldridge Y. Prettyman of Delaware moved that the resolution be laid on the table.

Mrs. Carl Richardson, of Northern Indiana, spoke against the resolution.

The motion to lay the resolution on the table was lost by voice vote, and then recorded by the Tellers by a standing vote.

Mrs. M. E. Nellums of the General Division spoke for the resolution.

Mrs. Robert H. Howe of the General Division spoke for the resolution.

Mrs. E. T. Rowland of the General Division spoke for the resolution.

Mrs. William H. Richardson of Fond du Lac spoke against the resolution.

By a voice vote, the resolution was adopted.

TOTAL MINISTRY CONFERENCES

Miss Young spoke to the Triennial Meeting describing the purpose of the series of conferences entitled, "What Is Our Ministry," which had been planned as a part of the Triennial Program.

TRIENNIAL MINUTES - September 21

THE VERY REV. LLOYD E. GRESSLE

Dean Gressle, of Wilmington, Delaware, spoke on The Church and the City Conference.

REPORT ON ELECTIONS

Upon the return of the Elections Committee, the Chairman was called to report the following elections to the General Division of Women's Work:

Number of votes cast: 95  
Necessary for election: 49

Miss Olive Adams	28
*Mrs. Seaton G. Bailey	54
Mrs. Frederick Deane	16
*Mrs. Robert H. Durham	88
Mrs. Eversley S. Ferris	32
*Mrs. Everette Hall	75
Mrs. Penrose W. Hirst	36
Mrs. Sam B. Hutton	21
Mrs. John T. Mason, Jr.	39
Mrs. John P. Moulton	47
Mrs. Dale P. Osborn	36
Mrs. Raymond M. Roberts	23
Mrs. William B. Rosevear	35
*Mrs. Ernest E. Rucker	80
*Mrs. Samuel M. Shoemaker	51
*Mrs. Harold Sorg	74
Mrs. Norvell Elliott Wicker	16

Those indicated by the asterisk were elected on the first ballot, and a second ballot was called for to elect the additional two Members-at-Large.

TRIENNIAL MINUTES - September 21

Ballots were distributed and the Presiding Officer declared the polls open for the second balloting for two members of the General Division of Women's Work.

NOONDAY PRAYERS

Miss Young spoke about the Calendar of Prayer for Missions and the Anglican Cycle of Prayer, and then led noonday prayers.

HOUSE OF DEPUTIES REPORT

Mrs. T. O. Wedel reported on the activities of the House of Deputies, following their visit to industrial plants. She spoke enthusiastically of the address on "The Vocation of a Church in America" given by Dr. Guy Swanson, Chairman of the Department of Sociology of the University of Michigan, and of an address by Bishop Hines of Texas. The film This is God's World, showing the predicament of five men in industrialized society, was recommended for parish meetings of men and women.

TRIENNIAL MINUTES - September 21

REPORT OF ELECTIONS COMMITTEE - GENERAL DIVISION OF WOMEN'S  
WORK - 2nd BALLOT

The Chairman of the Committee on Elections for the General Division of Women's Work was called to submit the following report:

Number of votes cast:	99
Necessary for election (one over one half):	51
Miss Olive Adams	11
Mrs. Frederick Deane	3
Mrs. Eversley S. Ferris	17
Mrs. Penrose W. Hirst	23
Mrs. Sam B. Hutton	5
Mrs. John T. Mason, Jr.	30
Mrs. John P. Moulton	54
Mrs. Dale P. Osborn	22
Mrs. Raymond M. Roberts	4
Mrs. William B. Rosevear	22
Mrs. Norvell Elliott Wicker	5

The Presiding Officer announced that Mrs. John P. Moulton of Spokane had been elected.

A third ballot was cast.

COMMITTEE ON ELECTIONS - NATIONAL COUNCIL

While ballots for the General Division were being counted, the Presiding Officer declared the polls open for election of four women members on the National Council, and ballots were cast.



TRIENNIAL MINUTES - September 21

RECESS

The meeting recessed at 12:45 until 11:00 a.m. on Friday morning, following the Corporate Communion Service and Presentation of the United Thank Offering.

THURSDAY AFTERNOON

GROUP CONFERENCES

Group Conferences, entitled "What Is Our Ministry...", were conducted on Thursday afternoon. The conferences with their respective leaders were:

AS LAY PERSONS IN THE CHURCH,  
WHAT IS OUR MINISTRY--

	<u>Leaders</u>
1. Among the Aging?	The Rev. Herbert C. Lazenby, Jr.
2. Among Employed Women?	Mrs. Theodore O. Wedel, Ph.D.
3. As Christian Citizens?	The Rev. Arthur E. Walmsley
4. As Members of the Churches Overseas?	Miss Carman St.J. Wolff
5. As Participants in the 1961 Training Conferences for Lay People?	The Rev. Carleton J. Sweetser
6. As Stewards of Our Resources and Our Talents?	The Rev. Tracy H. Lamar, Jr.

- |   |   |
|---|---|
| 7. As Volunteers in Community Welfare?                          | Miss Katharine Guice  |
| 8. As We Pray and Worship?                                      | The Rev. Carl R. Sayers   |
| 9. As World Citizens?   | Mrs. Stephen K. Mahon   |
| 10. By Way of a Unified Parish Program of Missionary Education? | Miss Avis E. Harvey   |
| 11. In a Fast-Growing Community?                                | Miss Beryl Newman   |
| 12. In an Urban Society?  | The Rev. John D. McCarty  |
| 13. In Intergroup Relations?                                    | The Rev. C. C. Tarplee  |
| 14. In Our Recreation?  | The Rev. and Mrs. G. Russel Hargate                             |
| 15. In Recruiting for Church Vocations?                         | Miss Helene M. Schnurbush                                       |
| 16. In Relation to the Church Overseas?                         | The Rev. David B. Reed  |
| 17. In Relation to the Church's Domestic Missions?              | The Rev. William Davidson                                       |
| 18. In the Family?  | Mrs. Muriel Webb  |
| 19. In World Relief and Refugee Resettlement?                   | (The Rev. Almon R. Pepper, D.D.<br>)The Rev. Alexander Jurisson |
| 20. Through Ecumenical Relations?                               | The Rev. Gardiner M. Day, D.D.                                  |
| 21. Through Leadership Training?                                | The Rev. George L. Peabody                                      |
| 22. To Ethnic Groups?   | The Rev. Raymond T. Ferris                                      |
| 23. To Young People?  | The Rev. and Mrs. Richard Harbour                               |
| 24. As Presidents?  | Mrs. John H. Foster and<br>Miss Frances M. Young                |

- |  |   |
|--|---|
| 25. As Treasurers?                                 | Mrs. M. E. Nellums  |
| 26. As Christian Education<br>Chairmen?            | Mrs. Robert H. Durham<br>Mrs. William C. Hugin<br>The Rev. Edward T. Adkins |
| 27. As Program Planning Chairmen?                  | Mrs. William A. Atkins and<br>Miss Edith Daly                               |
| 28. As Christian Social<br>Relations Chairmen?     | Mrs. Robert H. Howe and<br>Mrs. Elwood L. Haines                            |
| 29. As United Thank Offering<br>Chairmen?          | Mrs. E. T. Rowland and<br>Miss Elizabeth C. Beath                           |
| 30. As Supply Chairmen?                            | Miss Vivian Novak,<br>Mrs. Robert M. Adams, and<br>Miss Anne E. Kremer      |
| 31. As Personnel and Church<br>Vocations Chairmen? | Mrs. Donald W. Pierpont and<br>Miss Olive Mae Mulica                        |
| 32. As College Work Chairmen?                      | Mrs. Harold Sorg and<br>The Rev. Philip Zabriskie                           |
| 33. As Prayer and Worship<br>Chairmen?             | Mrs. Everette Hall and<br>Mrs. James Lyle Cassidy                           |
| 34. As Altar Guild Chairmen?                       | Mrs. Richard T. Loring and<br>Mrs. Winfred Douglas                          |
| 35. As Representatives to<br>United Church Women?  | Mrs. Orrin F. Judd  |
| 36. As Promotion Chairmen?                         | Mrs. Edward A. Heffner  |

TRIENNIAL MINUTES - September 22

FRIDAY MORNING

UNITED THANK OFFERING SERVICE

The Triennial Meeting attended the Corporate Communion and Presentation of the United Thank Offering of the women of the Church in the Convention Arena at 7:30 a.m., followed by a breakfast with the Missionary Bishops. A copy of the Service is appended to these Minutes.

MEETING RESUMED

At 11:00 a.m. the Meeting reconvened when Mrs. Norvell E. Wicker led the singing of the hymn, "Praise to God, Immortal Praise.

The Chairman of Dispatch of Business read the Order of the Day and gave announcements.

The Secretary made announcements.

REPORT OF CREDENTIALS COMMITTEE

The Chairman of the Credentials Committee, Mrs. Boyd Turner, was called to the platform to make the following Committee report:

Delegates	480
General Division Members, not Delegates or Triennial Officers	18

TRIENNIAL MINUTES - September 22

Provincial Presidents	6
Presiding Officer	1
Assistant Presiding Officer	<u>1</u>
Voting Strength	506
Alternates	57
Women Members of National Council	3
Dioceses and Missionary Districts represented	101
Dioceses and Missionary Districts with full representation	98

The Parliamentarian ruled that 52 votes would constitute an election from the 101 dioceses and districts represented.

REPORT OF ELECTIONS COMMITTEE - GENERAL DIVISION

The report of the third ballot was presented by the Chairman of the Elections Committee - General Division, and showed that no one had been elected:

Number of votes cast:	99
Necessary for elections	51

Miss Olive Adams	2
Mrs. Frederick Deane	1
Mrs. Eversley S. Ferris	3
Mrs. Penrose W. Hirst	20
Mrs. Sam B. Hutton	2
Mrs. John T. Mason, Jr.	40

TRIENNIAL MINUTES - September 22

Mrs. Dale P. Osborn	18
Mrs. Raymond M. Roberts	1
Mrs. William S. Rosevear	10
Mrs. Norvell E. Wicker	2

Mrs. Roberts withdrew her name from the ballot.

Miss Adams withdrew her name from the ballot.

Mrs. Deane withdrew her name from the ballot.

Mrs. Ferris withdrew her name from the ballot.

Mrs. Hutton withdrew her name from the ballot.

Mrs. Wicker withdrew her name from the ballot.

A fourth ballot was cast.

REPORT OF ELECTIONS COMMITTEE - NATIONAL COUNCIL

The Chairman of the Committee on Elections - National Council, presented the following report:

Number of votes cast:	99
Necessary for election:	51

*Miss Leila Anderson	76
*Mrs. John H. Foster	74
Mrs. Edward A. Heffner	25
Mrs. Richard T. Loring	35
*Mrs. John R. Newcomer	60
*Mrs. Donald W. Pierpont	69
Mrs. Garland S. Sydnor	21
Mrs. Robert R. Vance	35

The four indicated by the asterisk were elected on the first ballot, and the Committee was dismissed.

TRIENNIAL MINUTES - September 22

Upon their election, the Presiding Officer asked the four women to come to the platform. The Triennial responded with applause, and Mrs. Foster thanked the Triennial on behalf of the four women for its confidence and support.

MRS. ARTHUR M. SHERMAN

The Presiding Officer proposed, and there was consensus, that the Meeting send Mrs. Sherman a telegram expressing love and appreciation for her inspiring meditation, printed in the Order of Service of the United Thank Offering Presentation that morning. The delegates rose to accept the motion.

DELEGATION FROM TAIWAN

Mrs. Lily Chen expressed appreciation on behalf of the two delegates from Taiwan for the opportunity to meet the delegates and to be a part of the Triennial Meeting. They presented small crosses, replicas of the Taiwan Cross, to all Diocesan Presidents and General Division Members.

JOINT COMMISSION ON SOCIETY AND ALCOHOL

The Rt. Rev. C. Alfred Cole, Bishop of Upper South Carolina, presented a Report of the General Convention's Joint Commission on Society and Alcohol, outlining some of the

TRIENNIAL MINUTES - September 22

recommendations of the Joint Commission. He announced that the Joint Commission had been discharged by this Convention, and its work would be carried on within the Department of Christian Social Relations.

NUCLEAR REACTOR

The Rev. William G. Pollard, Ph.D., reported on the Church's gift of a nuclear reactor to St. Paul's University in Tokyo, Japan. A special offering from the delegates to the Triennial Meeting in 1958 had been given for this project.

REPORT OF THE ELECTIONS COMMITTEE - GENERAL DIVISION

The Chairman of the Elections Committee for the General Division of Women's Work was called to report the fourth ballot.

Number of votes cast	100
Necessary for election	51
Mrs. Penrose W. Hirst	18
Mrs. John T. Mason, Jr.	59
Mrs. Dale P. Osborn	16
Mrs. William B. Rosevear	7

The Presiding Officer declared that Mrs. Mason had been elected. There having been the necessary eight members-at-large elected, the Committee was dismissed.



TRIENNIAL MINUTES - September 22

NOONDAY PRAYERS

Mrs. John R. Newcomer led noonday prayers.

REPORT FROM THE HOUSE OF DEPUTIES

Mrs. Theodore O. Wedel continued her report of the previous day's session in the House of Deputies when the subject of the Church and Industry was presented.

Mrs. William H. Hannah, another member of the National Council, reported on the second part of the presentation, speaking especially of the need for the Church to be conscious of the world and to restate theology in the light of the present world.

ANNOUNCEMENTS

The Secretary announced meeting rooms for the afternoon Group Conferences on "What is Our Ministry?"

JAPANESE FRATERNAL DELEGATE PRESENTED

Miss Young presented the Fraternal Delegate from the Nippon Seikokai (the Anglican Church in Japan), Miss Hatsu Nomura, and her companion, Miss Yuki Miyanishi. They presented Miss Young with a colorful fan.

TRIENNIAL MINUTES - September 22

CALL FOR RESOLUTIONS

The Presiding Officer called for resolutions by title:

1. A request for a grant from the United Thank Offering for the work of the Church in Urban Industrial Areas -- by Mrs. Robert Ledig of Indianapolis; referred to the United Thank Offering Committee.
2. College Work -- by Mrs. H. H. Viele of Vermont; referred to the Committee of Reference.

RECESS

The Chairman of Dispatch of Business made announcements.

The Meeting recessed at 12:40 p.m., until Monday, September 25, at 9:30 a.m.

FRIDAY AFTERNOON

GROUP CONFERENCES

Group Conferences, entitled "What Is Our Ministry?" were conducted. The List of Conferences appears on pages 58-60.

TRIENNIAL MINUTES - September 25

MONDAY MORNING

The Presiding Officer called the meeting to order at 9:30 a.m. Mrs. Wicker led the singing of the hymn, Stand Up, Stand Up for Jesus. Miss Bienvenida Alonzo of the Philippines led the prayers and spoke briefly.

ORDER OF THE DAY

The Chairman of Dispatch of Business read the Order of the Day.

BUDGET

In preparing the Triennial Meeting for the Joint Session on Tuesday, the Executive Director explained the budget of the General Division of Women's Work and the relation of the budget to the "affiliated organizations" assigned to the budget of the General Division.

THE REV. HERBERT C. LAZENBY, JR.

The Rev. Dr. Lazenby, Associate Secretary, Division of Health and Welfare Services, Department of Christian Social Relations of the National Council, spoke on the Program of Ministry

TRIENNIAL MINUTES - September 25

to the Aging. He expressed his love and appreciation to the women of the Church for making this experimental program possible through the United Thank Offering Grant made by the 1958 Triennial Meeting.

REPORT OF THE UNITED THANK OFFERING COMMITTEE

Mrs. Paul Kerr of Northern Indiana, Chairman of the United Thank Offering Committee, presented the members of her Committee before presenting the Report of the United Thank Offering Committee for Suggested Grants for 1961-1964. The list of Grants was adopted in seriatim as follows:

LIST OF UNITED THANK OFFERING GRANTS 1961-1964

\$4,339,190.81

I. CAPITAL NEEDS

A. Immediate

1. Overseas Department

- a. Brazil, Seminary -  
Site, new building and equipment,  
Port Alegre \$168,000.
- b. Puerto Rico, land, churches,  
parish houses, and rectories  
in three new locations 250,000
- c. Mexico, Diocesan Center -  
Mexico City  
1-Training School for  
Women Church Workers \$50,000.  
2-Seminary and University  
Student Center 50,000.  
3-Church 60,000.  
4-Residence for Priest 15,000. 175,000.
- d. Dominican Republic  
San Andres, Ciudad, Trujillo  
a. Church 32,000.  
b. Equipment 3,500.  
c. Land 10,000.  
d. School and parish  
hall 40,000.  
e. Equipment 4,000. 89,500.
- e. Liberia  
1-Rebuild House of Bethany  
and Adjoining Principal's  
House 50,000.  
2-Chapel, Order of the  
Holy Cross, Shello 6,000. 56,000.

f. <u>Taiwan</u> , Land and church at Taichung, Tainan, and Kaohsiung	\$ 60,000.	
g. <u>Haiti</u> , Old Ladies' Home, Port-au-Prince	10,000.	
h. <u>Panama Canal Zone</u> , Parish Hall - School, El Carman	65,000.	
i. <u>Okinawa</u> , Site for New Mission, Naha	<u>28,000.</u>	\$ 901,500.
2. <u>Home Department</u>		
a. <u>American Church Institute</u> St. Augustine's College, Raleigh, North Carolina, Gymnasium-Auditorium	\$150,000.	
b. <u>West Virginia</u> , Kingwood, Church and parish house	16,000.	
c. <u>New Mexico</u> , San Juan Mission, Farmington, housing--2 units for priests	25,000.	
d. <u>Western Kansas</u> , Conference Center, Webster, recreational and educational building	20,000.	
e. <u>North Dakota</u> , Mandan, toward a new church, parish hall, and rectory	125,000.	
f. <u>North Dakota</u> , Fargo, site for third church in community	10,000.	
g. <u>South Dakota</u> , Indian Field - Major repairs, renovation and/or enlargements to parish halls, rectories and staff residences (21)	<u>76,000.</u>	\$ 422,000.

3. Dioceses

a. <u>New York</u> , Church of St. Matthew and St. Timothy, construction of Community Center	\$ 50,000.	
b. <u>Bethlehem</u> , Church Home, Jonestown, Pa., capital and program	<u>50,000.</u>	\$ 100,000.
4. <u>Episcopal Church Center, New York City</u> , Toward New Building		100,000.

Total for I-A \$1,523,500.00

B. During Triennium

*1. Grants for New Buildings and Property:		
1st year -	\$125,000.	
2nd year -	62,500.	
3rd year -	<u>62,500.</u>	250,000.
*2. Grants for Repairs to Buildings		125,000.
*3. Grants for Equipment		75,000.
4. Loan Fund - Allocations Committee		<u>200,000.</u>

Total for I-B \$650,000.00

GRAND TOTAL FOR SECTION I . . . . . \$2,173,500.

\*Grants Made by General Division of Women's Work

II. WOMEN WORKERS

A. Recruiting		\$	12,000.
*B. Scholarships			120,000.
C. Training Schools			
1. Windham House	\$108,000.		
2. St. Margaret's House	<u>30,000.</u>		138,000.
D. <u>National Council Appointees:</u>			
1. Toward Salaries	\$850,000.		
2. Salaries for New Work	36,000.		
3. Toward Allowances			
a. Overseas Department	\$90,000.		
b. Home Department	<u>15,000.</u>	105,000.	
*4. Cars		36,000.	
5. Fund for Incidental Ex- penses - *\$175.00 per year, per missionary		40,000.	
6. Ida W. Soule Pension Fund:			
a. Addition to Capital		75,000.	
b. To supplement Income		<u>150,000.</u>	1,292,000.
E. <u>The Association of Professional     Women Church Workers</u>			
Toward their work			5,000.
F. <u>Women Workers Overseas     not National Council Appointees</u>			
Toward the Grace Lindley Pension Fund			50,000.
G. <u>The Retiring Fund for Deaconesses</u>			
Supplemental Allowances			<u>14,500.</u>
GRAND TOTAL FOR SECTION II			<u><u>\$1,631,500.</u></u>

\*Grants made by General Division of Women's Work



### III. SPECIAL PROJECTS

#### A. Overseas

Publication of materials for Latin America \$ 18,000.

#### B. Home

1. Michigan, Detroit Industrial Mission \$30,000.

2. Church Society for College Work; Faculty Fellowships in Theology and Religion 30,000.

3. Idaho, Interim Training Program 3,000. 63,000.

#### C. National Council

1. Christian Education Editorial Assistance in Adult Division 10,000.

2. Christian Social Relations, Intergroup Relations, Annual \$9,500. 28,500 38,500.

GRAND TOTAL FOR SECTIONS III \$ 119,500.

### IV. ANGLICAN AND ECUMENICAL WORK

#### A. Anglican Communion

1. Diocese of Singapore and Malaya St. Margaret's School, Singapore, new unit for high school 50,000.

2. Diocese of Kyoto, Japan St. Andrew's Church, Yokkaichi, Toward Parish Hall-Church center 50,000 100,000.

B. To Cooperative Missionary Projects

1. American Bible Society Annual Support, \$2,000.			\$ 6,000.
2. American Leprosy Missions, Inc.			5,000.
3. Asia, United Board for Christian Higher Education Annual Support, \$2,500.			7,500.
4. India:			
a. Christian Medi- cal College, Ludhiana:			
1. Annual Sup- port	\$3,333.33	\$10,000.	
2. Capital Gift		5,000.	
3. Annual Scho- larships	500.00	<u>1,500.</u>	16,500.
b. Christian Medi- cal College, Vellore:			
1. Annual Sup- port	2,333.33	7,000.	
2. Capital Gift		3,500.	
3. Annual Scho- larships	500.00	<u>1,500.</u>	12,000.
c. St. Christopher's Training College, Madras:			
1. Annual Sup- port	1,000.00	3,000.	
2. Annual Scho- larships	500.00	<u>1,500.</u>	4,500

d. Women's Christian  
College, Madras:

1. Annual Sup- port	\$2,500.00	\$ 7,500.		
2. Capital Gift		10,000.		
3. Annual Scho- larships	500.00	<u>1,500.</u>	<u>\$19,000.</u>	\$ 70,500.

C. Through the World Council of Churches

1. For a Finnish Orthodox Folk School				6,000.
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D. To the National Council of Churches  
of Christ in the U.S.A.

1. Division of Foreign Missions

a. Committee on Christian Literature for Women and Children in Mission Fields, Inc. Annual Grant	500.00	1,500.		
b. Committee on World Literacy and Christian Litera- ture	3,000.00	<u>9,000.</u>	10,500.	

2. Division of Home Missions:

a. Migrant Ministry Annual Grant	5,000.00	15,000.		
b. Town and Country Field Project Annual Grant	1,000.00	3,000.		
c. United Indian Ministry Annual Grant	3,000.00	<u>9,000.</u>	<u>27,000.</u>	<u>37,500.</u>

GRAND TOTAL FOR SECTION IV

\$214,000.

\*V. UNDESIGNATED \$ 200,690.81

TOTAL \$4,339,190.81

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RECAPITULATION

I. Capital Needs	\$2,173,500.00	
II. Women Workers	1,631,500.00	
III. Special Projects	119,500.00	
IV. Anglican & Ecumenical Work	214,000.00	
V. Undesignated	<u>200,690.81</u>	<u>\$4,339,190.81</u>

\*Grants made by General Division of Women's Work

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DISCUSSION OF GRANTS

When the item I.A.4. Episcopal Church Center, New York City Toward New Building was presented, Mrs. H. Karl Lutge of Long Island spoke against the grant. Bishop Warnecke, Chairman of the Building Committee, spoke in favor of the Grant, pointing out that this grant was not different from building a parish house in The Philippines or a rectory in Africa. He said that the Church needs certain tools in its work, both at home and overseas, and that they are supportive of each other.

Mrs. W. A. Anthony of New Mexico and Southwest Texas spoke in support of the Grant.

Mrs. John Talbot of Western Massachusetts asked why the building had not been placed in the budget of General Convention.

Mrs. Ernest E. Rucker, Chairman of the United Thank Offering Committee of the General Division explained that the General Division considered the new building as essential to the total mission of the Church, as it will bring all departments and divisions together in one building.

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Mrs. Robert H. Howe of the General Division, spoke in favor of the Grant.

Bishop Warnecke gave statistics on the number of people now located separately who will be brought together in the new building.

Mrs. F. W. Heath of Eau Claire suggested that the Grant be given as a memorial to Mrs. Ida W. Soule, founder of the United Thank Offering, and Miss Grace Lindley, a former Executive Secretary of the Woman's Auxiliary, and that the United Thank Offering Committee take this under consideration.

Mrs. Eversley Ferris of Long Island spoke against the Grant.

Mrs. M. E. Motsinger of North Carolina endorsed the suggestion of the Diocese of Eau Claire.

Mrs. Harold Sorg of the General Division spoke in favor of the Grant.

Mrs. Antonio Villafane of Puerto Rico spoke in favor of the Grant, saying she felt it was a great privilege to share in the building of the new Center.

Mrs. Allen L. Bartlett of Alabama spoke in favor of the Grant.

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Mrs. Robert Shanahan of Arizona suggested that efforts to raise money for the building would be more effective in a fund drive throughout the separate dioceses.

Mrs. Everette Hall of the General Division spoke in favor of the Grant.

Following the discussion, the Grant was adopted by a voice vote.

When Special Projects III.C.2. Christian Social Relations - Intergroup Relations was presented, Mrs. Sidney S. Tison, Jr. of South Carolina objected to this Grant. The Reverend Dr. Almon Pepper, Director of the Department of Christian Social Relations of the National Council, explained the need for the Grant. The Grant was adopted.

During the presentation of Section IV. Anglican and Ecumenical Work, Mrs. Lutge of Long Island suggested that Grants be made from the Undesignated Item to the Philippine Independent Church, the Old Catholic Church of Europe, and the Polish Church. Dr. Pepper explained that funds were being requested elsewhere for the newly established Joint Council of the Episcopal Church and the Philippine Independent Church. Miss Helen Boyle of The Philippines explained

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that, following the resolution for the Concordat, there is another resolution asking for \$50,000 a year for three years to implement the work of the two Churches during the next three years. Mrs. John H. Foster asked that this request be referred to the General Division of Women's Work.

REQUEST FOR POLICY STATEMENT ON UNITED THANK OFFERING GRANTS

Mrs. Ralph E. Gunn, of Texas, presented the following request:

"The Diocese of Texas, in view of some of the items that have been questioned in the Grants with accompanying remarks as to the basic theory of the United Thank Offering being primarily to give assistance to people and peoples throughout the world, and because for the most part we see no individual grants to persons as there used to be, we respectfully submit the suggestion that the basic policy behind the United Thank Offering be re-evaluated by either the present or the new United Thank Offering Committee of the General Division of Women's Work, so that in the future all of us will fully understand whether the original policy remains the same or whether the picture has changed or is changing."

This request was referred to the General Division of Women's Work.



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CONTINUATION OF UNITED THANK OFFERING REPORT

The Chairman, Mrs. Kerr, continued her report, presenting the following resolutions:

RESOLVED: that the balances under II.D.1. - Toward Salaries, II.D.3. - Towards Allowances, II.D.6.b. - Ida W. Soule Pension Fund, 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 list of United Thank Offering Grants to be presented at Triennial Meeting in 1964.

The Chairman reported on the resolutions which had been presented and referred to the Committee.

She pointed out that the Committee had favorably received the resolution from the Diocese of Indianapolis "For a Grant for Work of the Church in Urban Industrial Areas" by incorporating the grant to the Detroit Industrial Mission.

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She reported that the resolution from the Diocese of New Hampshire, requesting a grant for Colby Junior College, had been defeated in Committee after consultation with the Bishop of New Hampshire and the Director of the Home Department, who had not been consulted prior to its presentation to the Triennial.

REPORT OF REFERENCE COMMITTEE

Mrs. Herbert Brown, Chairman of the Reference Committee, presented the following resolution: THE EPISCOPAL RADIO-TELEVISION FOUNDATION:

WHEREAS, the Episcopal Radio-TV Foundation is an instrument of the Episcopal Church with the purpose of reinforcing the spiritual outreach of the Church through the use of radio and television, and

WHEREAS, through its past efforts the Episcopal Hour has been broadcast for fifteen successive years and has been accepted for programming overseas, around the world, and for the armed forces, and it has successfully developed and produced the nationally recognized radio programs Another Chance and the C. S. Lewis talks on Love, as well as radio and television one-minute spots for broadcast on national holidays, and

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WHEREAS, the pilot film, Track 13, of the proposed television series One Reach One is a production measuring up to highest professional standards and offering opportunities of opening up new fields of service, and

WHEREAS, its work of carrying the Church's message to the international radio and television audiences is limited only by lack of financial endowment,

THEREFORE, BE IT RESOLVED that the women of the Episcopal Church, in Triennial Convention assembled, being mindful of their obligation to promote and further the missionary program of the Church by every means possible urge the promotion and financial support of the Foundation, so that its fullest potentialities may be realized and its efforts crowned with well-deserved success.

Mrs. Richard Ordway of Louisiana spoke for the resolution.

The resolution was adopted.

CONGRESSMAN BEN REIFEL

The Rev. Clifford Samuelson, Associate Secretary of the Division of Domestic Mission of the Home Department, pre-

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sented the first United States Indian Congressman, The Honorable Ben Reifel of South Dakota, who spoke briefly in relation to the National Council's Report on the Church's "Ministry to American Indians," copies of which had been sent to the delegates.

ANNOUNCEMENTS AND RECESS

The Chairman of Dispatch of Business made announcements.

The meeting recessed at 12:15 p.m.

MONDAY AFTERNOON

Mrs. Turner convened the meeting at 2:15 p.m.

MR. WEBSTER TWO HAWK

Mr. Webster Two Hawk, who had been presented to the meeting by The Rev. Mr. Samuelson, spoke briefly on the Church's Indian Program.

DR. MARGARET MEAD

The Presiding Officer presented to the Triennial Margaret Mead, Ph.D., Associate Curator of Ethnology, American Museum of Natural History, New York; Adjunct Professor of Anthropology, Columbia University, who delivered a major address entitled Women's Role in Today's World.

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Following the address, questions were asked Dr. Mead by Mrs. Ralph E. Gunn of Texas, Mrs. Gurney Williams of New York, Mrs. Harold Sorg and Mrs. Donald W. Pierpont of the General Division. Dr. Mead's address is appended to the Minutes.

REPORT OF THE COMMITTEE OF REFERENCE

Mrs. Brown presented the resolution of the Diocese of Vermont, which was adopted as presented:

COLLEGE WORK

WHEREAS, Bishop Wright in the Joint Session on September 19th, 1961, cited the urgent priority with which we must consider our Church's work in the academic communities of this land; and

WHEREAS, in this perilous age the future of our civilization depends upon the leadership which emerges in our colleges and universities; and

WHEREAS, all institutions of higher learning are now undergoing an explosive growth in their efforts to meet the demands now being made upon them; and

WHEREAS, our Church's efforts in this field must be

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consolidated and intensified as we strive to fulfill our responsibilities to students, faculty members and administrative personnel;

NOW THEREFORE, BE IT RESOLVED, That the 1961 Triennial Meeting of the Women of the Church go on record as favoring the support of an extensive and dynamic program to awaken and educate our leadership on the national, provincial, diocesan and local levels to an understanding of the mission of our Church to colleges, universities and other institutions of higher learning, and in particular to stimulate and guide Episcopal Churchwomen in every parish to participate creatively in this undertaking.

RESOLUTIONS

The Presiding Officer called for resolutions by title:

1) Concerning Request for Amendment to the Canons - by Mrs. J. M. Patten, Jr. of Tennessee; referred to the Committee of Reference.

2) Concerning Verbal Translations During Triennial Meetings - by Madame Roger Germain of Haiti; referred to the Committee of Reference.

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WINDHAM HOUSE

Dr. Johanna Mott, Director of Windham House, spoke about the training of women at Windham House and expressed appreciation for the support of the women of the Church.

ST. MARGARET'S HOUSE

Miss Katharine A. Grammer, Dean of St. Margaret's House, spoke about the training program for women at St. Margaret's House and expressed appreciation for the support of the women of the Church.

"LITTLE ST. MARGARET'S HOUSE"

Miss Maria Antonieta Hernandez, Director of Christian Education and the Escuela Normal de Educacion Christiana, the Church's training center for women, known as "Little St. Margaret's House," in Mexico spoke about the training center and expressed appreciation for the support of the women of the Church.

REPORT FROM HOUSE OF DEPUTIES

Mr. Warren H. Turner, Vice President of the National Council, reported on the day's activities in the House of Deputies, including the report of the National Council of Churches, presented by the Committee on Ecumenical Relations,

TRIENNIAL MINUTES - September 25 and 26

and the election of three missionary bishops to three overseas missionary districts.

The Presiding Officer directed the Committee on Courtesy to extend congratulations to the newly-elected missionary Bishops on behalf of the Triennial Meeting.

ANNOUNCEMENTS AND RECESS

The Chairman of Dispatch of Business made announcements.

The meeting recessed at 4:15 p.m. until Tuesday afternoon, September 26.

TUESDAY MORNING, SEPTEMBER 26

The Triennial Meeting attended the Joint Session of the General Convention on Program and Budget.

TUESDAY AFTERNOON

Mrs. Turner opened the meeting at 2:15 p.m. Miss Anne Kremer led prayers. Mrs. Wicker led the Triennial in singing the hymn, "Peace in Our Time."

MISS ELEANOR STEBER

The Reverend E. B. Usher, Jr., Rector of Mariners' Church, Detroit, Michigan, introduced Miss Eleanor Steber,



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Metropolitan Opera Soprano, who had sung at the noon day service at Mariners' Church. She sang several numbers for the Triennial Meeting, and received a standing ovation.

The Chairman of Dispatch of Business gave the Order of the Day.

MESSAGE FROM MRS. ARTHUR M. SHERMAN

The Secretary read a telegram from Mrs. Sherman:

"To Triennial Meeting loving greetings to all with gratitude for your message and for our fellowship in work and worship through the years. I am with you in spirit and in prayers."

Margaret M. Sherman.

THE REVEREND SAMUEL VAN CULIN, JR.

The Presiding Officer presented The Reverend Samuel Van Culin, Jr., General Secretary, Laymen's International Committee in Washington, D. C., who addressed the meeting on the work of the Laymen's International, which is under the sponsorship of the Overseas Mission Society. Copies of the pamphlets, The Family Abroad and So You're Going Abroad, were distributed to the Meeting.

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CALL FOR RESOLUTIONS

Mrs. Turner called for resolutions by title:

- 1) On Our Ministry to Girls - by Mrs. Nathan Fay of Northern California; referred to the Committee of Reference.
- 2) Re Transportation Assistance in Missionary Districts - by Mrs. Allan C. Hall of Alaska; referred to the United Thank Offering Committee.
- 3) Greetings to the Women of the Philippine Independent Church - by Mrs. Heman Clark of East Carolina; referred to Committee on Courtesy and Appreciation.
- 4) On requesting a Special Convention Dinner in 1964 "to witness to Christ's Mission to the hungry, the sick and the needy" - by Mrs. Webb Phillips of Arkansas; referred to the Committee of Reference.

THE RIGHT REVEREND JOHN B. BENTLEY

Bishop Bentley, Director of the Overseas Department expressed appreciation from the Overseas Department and the Overseas Bishops for the grants from the United Thank Offering.

REPORT OF THE COMMITTEE OF REFERENCE

Mrs. Brown, Chairman of the Committee of Reference, reported on the Resolution of Mrs. Lutge of Long Island, which had been defeated in committee:

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RACIAL DISCRIMINATION

WHEREAS, on September 19, 1961, a Negro lay Deputy to the General Convention and also a Negro priest of the Church were refused service in the barber shop of a leading hotel in Detroit when white priests were admitted without challenge,

NOW THEREFORE BE IT RESOLVED THAT the Triennial Meeting of the Women of the Protestant Episcopal Church in the United States of America declares that it strongly deplores racial discrimination wherever or whenever practices.

A substitute resolution was proposed by the Committee:

RESOLUTION ON RACIAL DISCRIMINATION

WHEREAS, the General Convention of 1958 called upon "all persons, especially the members of our Church, to work together in charity and forbearance, towards the establishment, without racial discrimination of full opportunities in fields such as education, housing, employment and public accommodations"; and

WHEREAS, this Triennial Meeting of the women of the Protestant Episcopal Church recognizes that problems of discrimination affect all the communities in our Land;

TRIENNIAL MINUTES - September 26

NOW, THEREFORE, BE IT RESOLVED That this Triennial Meeting commend the city of Detroit and the Planning Committee of the 60th General Convention for the steps they have taken to eliminate racial discrimination; and

BE IT FURTHER RESOLVED, That this Triennial Meeting go on record as regretting any isolated incident of discrimination.

Mrs. Lutge of Long Island spoke against the substitute resolution. Mrs. J. Garland Pollard, Jr., of Virginia spoke for the substitute resolution.

The substitute resolution was adopted.

1964 CONVENTION AND TRIENNIAL MEETING

The Presiding Officer announced that the 1964 General Convention and Triennial Meeting would be held October 11-23, 1964, in St. Louis, Missouri.

NATIONAL ALTAR GUILD ASSOCIATION

The Presiding Officer announced the names of officers elected for the newly-formed National Association of Diocesan Altar Guilds:

Mrs. Richard T. Loring of Massachusetts, President  
Mrs. Walter M. Higley, Central New York, Vice President  
Mrs. Fred Reese, Harrisburg, Secretary  
Mrs. Jack Trigg, Dallas, Treasurer

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and two members-at-large: Mrs. Carl Zuber of Michigan and Mrs. Herman Osgood of Massachusetts.

HOUSE OF DEPUTIES REPORT

Mr. Powell Harrison, Diocese of Virginia, a National Council Member, reported on the day's activities in the House of Deputies, including the discussion of the Budget.

ANNOUNCEMENTS AND RECESS

The Secretary made announcements.

The meeting recessed at 4:15 p.m. to attend a tea for women missionaries.

WEDNESDAY MORNING, SEPTEMBER 27

The meeting was convened by Mrs. John R. Newcomer, Assistant Presiding Officer, at 9:35 a.m.

The Triennial joined in singing the Hymn, "All Hail the Power of Jesus' Name."

Deaconess Marian Brown of Arizona led the opening prayers.

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THE VENERABLE DAVID R. THORNBERRY

The Assistant Presiding Officer presented to the Triennial The Venerable David R. Thornberry, D.D., Archdeacon and Secretary of Southern Ohio, who showed slides of his visits to our Missions throughout the world, including many pictures of work made possible by United Thank Offering Grants. The Meeting was told that his slides would not be available, but that a series of films was being made, entitled, "In His Hand Are All the Corners of the Earth," which would be available for rental.

CHURCH VOCATIONS

A skit on Church Vocations was presented by Miss Olive Mae Mulica, Liaison Officer from the Division of Christian Ministries of the Home Department of the National Council; Mrs. Donald W. Pierpont of the General Division; Deaconess Dellema King of South Dakota; Sister Marjorie Raphael, S.S.M., of Haiti; Miss Alicia Thomas of South Dakota; and Mrs. Leilia B. White of South Carolina.

Miss Mulica announced later that copies of the skit would be available following the Triennial Meeting.

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RESOLUTIONS

The Assistant Presiding Officer called for resolutions by title:

- 1) Regarding Length of Triennial Meetings - by Mrs. Raymond M. Roberts of New Hampshire; referred to the Committee of Reference.
- 2) Concerning the 1964 Triennial - by Mrs. Ralph Rowley of Dallas; referred to the Committee of Reference.
- 3) Triennial Meeting of the Women of the Church - by Mrs. Frank P. Hudson of Atlanta; referred to the Committee of Reference.
- 4) On the Scheduling of Future Triennial Meetings - by Mrs. H. Karl Lutge of Long Island; referred to the Committee of Reference.
- 5) To Shorten the Length of the Triennial Meeting - by Mrs. Edward H. Green, Jr. of Missouri; referred to the Committee of Reference.

REPORT OF THE BY-LAWS COMMITTEE

The Assistant Presiding Officer called for the report of the By-Laws Committee. Mrs. Francis J. Ryley of Arizona, the Chairman, introduced the members of her Committee, and then presented the report.

The proposed changes in the By-Laws of the General Division, which had been sent to all delegates before the Triennial Meeting, were recommended by the Committee for approval:

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AMENDMENTS TO THE BY-LAWS

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 II. Section 1: Membership

Add: "5. One of the four women members of the National  
Council to be appointed by the Presiding Bishop."

Article II. Section 3: Term of Service

Insert: After "Executive Director" (second line) "and  
the woman member of the National Council," to  
read:

"Membership on the General Division, except for the Executive  
Director and the woman member of the National Council, shall  
be limited to two terms."

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

Add: "of Women's Work" after "the General Division" twice.

Delete: "A member."

Substitute: "Not more than two members" to read:

"Not more than two members of the General  
Division of Women's Work, appointed by the  
President of the National Council . . . ."

Delete: "a member;"

Substitute: "members."



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Delete: "and Divisions."

Delete: "Division of Domestic Missions and Church Expansion, Division of College Work."

Insert: After Overseas Department, "Home Department."

Insert: After Department of Promotion, "Department of Christian Education."

Delete: Last sentence, beginning "Two members . . . ."

Article II. Section 8, is thereby amended to read:

"Not more than two members of the General Division of Women's Work, appointed by the President of the National Council on recommendation of the General Division of Women's Work, shall be members with vote of each of the following Departments: Overseas Department, Home Department, Department of Promotion, Department of Christian Education, Department of Christian Social Relations."

Article II. Section 9:

Title: Delete "Expense Fund";  
Substitute "Episcopal Churchwomen's Fund."

A. Delete "An Expense Fund";  
Substitute "The Episcopal Churchwomen's Fund."

B. Delete after the word, "contribution."

Article II. Section 9, is thereby amended to read:

"Section 9. Episcopal Churchwomen's Fund.

"A. The Episcopal Churchwomen's 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."

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Article IV. Section 1. Women Members of the National Council

Insert after the first sentence: "One woman member of the National Council shall be appointed by the President of the National Council to serve as a member of the General Division of Women's Work."

The By-Laws were adopted as amended. (The revised set of complete By-Laws is appended to these minutes.)

OTHER REQUESTED CHANGES IN BY-LAWS

The Chairman of the By-Laws Committee reported that three other proposed changes in By-Laws had been referred to the Committee, received prior to the opening of the Triennial Meeting, but since notice of these had not been sent at least three months in advance of the Triennial Meeting, as required in Article V. Section 1. of the By-Laws, action to amend the By-Laws on these changes was not possible at this Meeting.

The first proposed change was the resolution from the Diocese of New York

Representation at Triennial Meeting

Deleting Reference to Minority Groups

WHEREAS the 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, provide in Section 2 for an additional delegate and alternate from any diocese or missionary district with at least

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three congregations and with at least 225 communicants of any racial minority group, and

WHEREAS it is the understanding of members of the New York Diocesan Executive Board of Episcopal Churchwomen that this provision for minority group representation was made as a temporary arrangement to permit representation of all members, and that such provision is no longer generally needed and that where the question of representation does arise it could be better resolved (internally) by the membership of such diocese or missionary district, and

WHEREAS such provision for separate representation by racial groups suggests a division among us which is contrary to one of the purposes of Episcopal Churchwomen to unite the women of the Church, and is not compatible with the resolution passed at the 1958 Triennial Meeting supporting the Bishops' Resolution on Race Relations, and

WHEREAS it is understood that a change in By-Laws, deleting the provision for one additional delegate and alternate of a minority group, will not affect the number of delegates and alternates to the 1961 Triennial Meeting, but believing sincerely that the delegates representing the women of the Church in our Dioceses and Missionary Districts should be given the opportunity to express their opinions and vote on such a proposed change in By-Laws at the 1961 Triennial Meeting,

BE IT THEREFORE RESOLVED that this resolution is an expression of the concern of the New York Diocesan Board to bring to the women of the Church an opportunity to strike from the By-Laws a provision which may be construed as a recognition of a division among us based on race. With no desire to judge others, or force our convictions upon them, we make the recommendation to the By-Laws Committee that a proposed change in the By-Laws be drawn up which would delete all reference to a minority group and that such proposed change in the By-Laws be presented to the Triennial Meeting in September 1961 for consideration and vote.

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The New York resolution carried the endorsement of (1) The Episcopal Churchwomen of the Second Province and (2) the General Division, whose members, at their April meeting, voted to send the resolution to the Triennial By-Laws Committee with its endorsement.

The By-Laws Committee recommended that:

The resolution of New York and its attendant endorsements be referred to a special committee of no less than five whose membership is inter-racial and representative and appointed by the General Division for the purpose of studying, researching, and reporting their findings and recommendations to the General Division and the By-Laws Revision Committee authorized by this Triennial no later than September, 1963, and earlier if possible and that such special committee report progress in its work to the General Division and the By-Laws Revision Committee by September, 1962.

Mrs. Gurney Williams of New York asked for the privilege of seconding the recommendation of the By-Laws Committee on behalf of the New York Executive Board.

The recommendation was adopted.

The second proposed change was a resolution from the Diocesan Altar Guild of the Diocese of Harrisburg:

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REPRESENTATION OF NATIONAL ALTAR GUILD  
ON  
GENERAL DIVISION OF WOMEN'S WORK

WHEREAS, an Altar Guild is an integral part of every parish and missions; and

WHEREAS, Diocesan Altar Guilds are organized in more than sixty dioceses and are represented on the diocesan boards of Episcopal Churchwomen; and

WHEREAS, the National Association of Diocesan Altar Guilds has been formed primarily in order to serve as a channel of communication for filling the needs of mission altars and to advise and work with the Diocesan Altar Guilds of the Parishes and Missions within the Dioceses of the Church; and

WHEREAS, there is at present no way in which the missionary, educational and devotional contributions of Altar Guilds to the life of the Church can be recognized on the national level;

THEREFORE, be it resolved that the National Association of Diocesan Altar Guilds be represented on the General Division of Women's Work.

The resolution carried the endorsement of Mrs. Richard T. Loring of the General Division, and the newly-elected President of the National Association of Altar Guilds, with the following amendments:

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PROPOSED AMENDMENTS  
to  
RESOLUTION re NATIONAL ASSOCIATION OF ALTAR GUILDS

Proposed amendment # 1:

The second "whereas" should read: whereas the National Association of Diocesan Altar Guilds has been formed primarily to serve as a channel of communications for filling the needs of Mission Altars and to advise and work with Diocesan Altar Guilds:

Proposed amendment # 2:

The third "whereas" should be amended to read: whereas the National Association of Diocesan Altar Guilds has been formed primarily in order to serve as a channel of communications for filling the needs of Mission Altars and to advise and work with Diocesan Altar Guilds;

The By-Laws Committee recommended that the resolution and its endorsement be referred to the By-Laws Revision Committee authorized by the Triennial Meeting, for its consideration, report, and action at the next Triennial Meeting.

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Mrs. George F. Talbot of Maine spoke of the need to regard Altar Guilds as a definite part of women's work.

Mrs. Edward S. Thompson of Los Angeles asked for information about the National Association of Diocesan Altar Guilds.

Mrs. Herbert R. Brown of Albany asked if the National Association would hold a separate Convention. Mrs. Loring was called on to explain that the National Association would not hold a separate convention.

The recommendation was adopted.

The third proposed change was on "Allowing Election of Two Women from Each Province on the General Division of Women's Work," and the following resolutions were recorded:

The resolution from the Diocese of Olympia, with an endorsement from Spokane:

ELECTION OF MEMBERS TO GENERAL DIVISION OF WOMEN'S WORK

WHEREAS, The selection and election of Members-at-Large has been costly and time consuming, and

WHEREAS, The growth of the Church has given us many qualified women to be considered as nominees to the General Division of Women's Work, and

TRIENNIAL MINUTES - September 27

WHEREAS, The selection can be made more intelligently by a small group such as the women of the Province, and

WHEREAS, The variety of needs of the National Church and the Province can be served more adequately through better communication and interpretation, and

WHEREAS, The Province can be better served geographically at less cost to the General Division of Women's Work and individual churches,

THEREFORE, BE IT RESOLVED, That members of the General Division of Women's Work be elected at the Annual Provincial Women's meeting preceding Triennial Meeting. This would eliminate election of Members-at-Large at Triennial Meeting, leaving only the election of Nominees to National Council.

BE IT FURTHER RESOLVED, That one new member be elected every three years.

ENDORSEMENT: The Executive Board of the Missionary District of Spokane wishes to go on record as favoring the Resolution of the Diocese of Olympia.



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The Resolution from Province III:

ELECTION OF MEMBERS TO GENERAL DIVISION OF WOMEN'S WORK

WHEREAS, It is impossible for us to know the abilities of women nominees for the General Division in the few days at Triennial or from the material in the brochure, and

WHEREAS, Each Province in the past has tried to have a member-at-large from its own Province and consequently electioneering has taken place, frequently with distressing results, and

WHEREAS, A more equitable geographical distribution of membership would be desirable and more easily effected and

WHEREAS, A great deal of time had been consumed by this election which could be used to better advantage,

THEREFORE, BE IT RESOLVED, That the Triennial By-Laws be changed to have each Province elect two (2) of their best qualified women to serve on the General Division, and

BE IT FURTHER RESOLVED, That the General Division devise a method for rotation of membership on the General Division, and

BE IT FURTHER RESOLVED, That the election of nominees for National Council continue as a general election at the Triennial Meeting.

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The Resolution from the Diocese of Arizona:

ELECTION OF MEMBERS TO GENERAL DIVISION OF WOMEN'S WORK

WHEREAS, the growth of the church has given us qualified women in all Provinces to be considered as nominees to the General Division of Women's Work, and

WHEREAS, the selection and election of members to the General Division of Women's Work can be made more intelligently by the women of their respective Provinces, and

WHEREAS, the variety of needs of the National Church and the Provinces can be served with more understanding and better interpretation, and

WHEREAS, the selection and election of Members-at-Large has been costly and time consuming, and

WHEREAS, the Provinces can be better served at less cost to the General Division of Women's Work and to the individual Dioceses and Missionary Districts

THEREFORE, BE IT RESOLVED, that members of the General Division of Women's Work be elected at the Annual Provincial Women's meeting preceding Triennial Meeting. This would eliminate election of Members-at-Large at Triennial Meeting, leaving only the election of Nominees to National Council.

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BE IT FURTHER RESOLVED, that the Triennial By-Laws be changed to permit each Province to elect two qualified women to serve on the General Division of Women's Work.

BE IT FURTHER RESOLVED, that one new member be elected every three years.

The Recommendation from Los Angeles:

RECOMMENDATION FOR AMENDMENT TO BY-LAWS  
re Representation on General Division

That by-laws of the Triennial Meeting be amended:

1. To provide for the election of two representatives to the General Division of Women's Work by each of the eight provinces, and consequently
2. To eliminate the election of eight members-at-large at the Triennial Meeting.

The By-Laws Committee recommended that these resolutions and endorsements be referred to the By-Laws Revision Committee authorized by this Triennial Meeting for consideration, report and action at the next Triennial Meeting.

Mrs. Warner A. Paul of Olympia, Mrs. Allan C. Hall of Alaska, and Mrs. Edward S. Thompson of Los Angeles spoke supporting the resolutions.

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Mrs. Marc Bodine, President of Province III, asked what financial changes would be involved in these resolutions, and whether the cost to each Province would be increased.

The recommendation of the By-Laws Committee for referral to the By-Laws Revision Committee was adopted.

Mrs. Ryley presented two final recommendations from the By-Laws Committee:

- (1) Those who propose a change in the By-Laws submit not only resolutions for, or endorsements of, the change, but also the specific wording of the amendment proposed; and
- (2) The By-Laws Revision Committee carefully consider the revision of ARTICLE V, Section 1, concerning notice of proposed changes, so that it will be made clear who may propose a change; so that the General Division be included among those receiving notice of change; and so that it be made clear who is to notify whom of the proposed change.

The Report of the By-Laws Committee was accepted as presented.

COMMUNICATION FROM HOUSE OF DEPUTIES

Miss Young read the following communication from the Secretary of the House of Deputies concerning the resolution on interpretation of "layman":

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"Dear Miss Young: You and the ladies of the Triennial have already read of the action of the House of Deputies regarding the matter about which you wrote to me, namely, the change in the Constitution from "laymen" to "lay person". I do think that you should know that this matter was already on the Agenda of the Committee on Amendments to the Constitution, so that the action taken was not in direct answer to your Resolution, although giving an answer to it, albeit not the answer which perhaps you looked for!

Faithfully yours,  
(The Rev. Canon) Samuel N. Baxter"

Mrs. Robert Howe of the General Division reported that someone in the House of Deputies had said that the women did not want the change in interpretation.

REPORT OF COMMITTEE OF REFERENCE

Mrs. Brown, Chairman, reported for the Committee of Reference. She presented the resolution of the Diocese of Northern California:

ON OUR MINISTRY TO GIRLS

WHEREAS, the task of every country is to provide education and opportunity for the development of its youth; and

WHEREAS, in many countries the greatest limitations are placed upon girls and women; and

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WHEREAS, The Girls' Friendly Society of the United States of America is providing opportunities for girls to share the tasks of the Church and to develop as individuals;

THEREFORE, BE IT RESOLVED, that the Triennial Meeting of the Women of the Church commend The Girls' Friendly Society for its vision in planning the 85th anniversary development program which will intensify its work with girls of the Church and community in this country and in missionary areas in other parts of the world; and,

BE IT FURTHER RESOLVED, That the Churchwomen express their interest and support of this ministry to girls in parishes, dioceses, and in the nation.

Mrs. Nathan Fay of Northern California spoke in support of the resolution.

The resolution was adopted.

The Chairman of Reference reported that the following resolution, presented by Mrs. Richardson of Northern Indiana, had been unanimously rejected:

Withdrawal of All Financial Support from The National Council of Churches of Christ in America Program.

BE IT RESOLVED, that the Episcopal Church women do hereby express to the House of Bishops and the House of Deputies meeting in 60th General Convention their disapproval of the

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allocation of any church funds in the budget for the next Triennium for the support of the National Council of Churches of Christ in America or any of its related or constituent bodies;

BE IT FURTHER RESOLVED, that the 60th General Convention be advised that no part of any funds derived from the Episcopal Churchwomen's Fund be used in the support of the National Council of Churches of Christ in America or any of its related or constituent bodies;

BE IT FURTHER RESOLVED, that this resolution be transmitted immediately to the House of Bishops and the House of Deputies.

"FEED THE HUNGRY" RESOLUTION

The Chairman of Reference presented the following Resolution from the Diocese of Arkansas, which was adopted:

ON REQUESTING A SPECIAL CONVENTION DINNER IN 1964 TO WITNESS TO CHRIST'S MISSION TO THE HUNGRY, THE SICK, AND THE NEEDY:

WHEREAS, we, as a part of the body of Christ, are aware of our Lord's charge "to feed the hungry, to clothe the naked, to minister to the sick"; and

WHEREAS, we have been reminded at this Triennial that for the first time in history it is possible for each of our brothers throughout the world to receive his daily bread; and that "we are sent to do His work";

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NOW, THEREFORE BE IT RESOLVED, that the 1961 Triennial Meeting petition the Joint Commission on Arrangements for the 61st General Convention that a Convention dinner be held at which all delegates, deputies, and bishops witness to their mission by accepting a bowl of soup but paying the cost of a regular dinner; and

BE IT FURTHER RESOLVED, that the amount saved by this procedure be designated for the hungry, the sick, and those who are in need of our help.

REPORT OF THE IN MEMORIAM COMMITTEE

Mrs. Henry E. Darling of Maine, Chairman of the In Memoriam Committee, presented her committee members, and then gave the following report:

From one generation to another, the torch of Christian devotion is passed on. We who have received it are deeply grateful for the example and leadership of those who have gone before. Therefore, we remember, today, with loving gratitude the lives of:

HARRIET LUND SCHREIDER KINGSLAND, a devoted witness for our Lord Jesus Christ; having served her Parish, Diocese, Province, and the whole Church as a member of the National Executive Board, and the National Council. She will be affectionately remembered by many of us as the gracious presiding officer in San Francisco. May Harriet's love and service continue in His nearer presence.

After receiving her education at Syracuse, at St. Faith's Training School, and at St. Luke's Hospital,



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LAURA P. WELLS was sent out to China to work in St. Elizabeth's Hospital, Shanghai, where she served nearly twenty-five years. Forced to leave the East during the war years, she was re-assigned to St. Luke's Hospital, Manila, until her retirement. She was an accomplished organist, as well as a kind, faithful and efficient nurse, greatly beloved by those whom she served. She died in February of this year.

LAURA WILSON became a Daughter of the King when St. James' Church of West Hartford, Connecticut was chartered on March 3, 1941, and was an active member the remainder of her life. Her beloved vows of prayer and service guided her always, and she never lost interest in the Order, of which she was the National Director from 1952 - 1958. She was received into the larger life on June 5th, 1961. As an example of simple and deeply sincere Christian living she will long be remembered.

LUCRETIA H. McBRIDE - of the Diocese of Louisiana, was a pioneer in many Christian Social Relation activities, as well as a beloved worker in the Woman's Auxiliary, and a writer of great skill. She was continually in office on the Parochial, Diocesan, and Provincial levels, and served as Presiding Officer of the Triennial Meeting in New Orleans, and on Policy making committees of the National Council, and thus, though not a National Officer, was a well-known, and well beloved national figure.

MARGARET G. WEED - a daughter of the third Bishop of Florida, was an ideal rectory child, gentle and loving, and her interests included all young things. She was a member of the School Board many years. Her sympathy and support went out to all the young Clergy by whom she was greatly beloved. She was Diocesan President for sixteen years, and a member of the National Executive Board of the Woman's Auxiliary. "Miss Margy" will be affectionately remembered by all who came in contact with her. She answered the call of her Lord in August of this year.

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GLADYS GERTRUDE SPENCER - after preparation at the Deaconess School in Philadelphia, labored over thirty years in Aomori, Tohoku Diocese, Japan, founding and developing kindergartens in that area and inspiring a whole generation of Christians. Her love for all of God's children reached out to the lepers, and the children of lepers in the leprosarium near Aomori. These children she rescued and placed in situations where they could lead healthy and useful lives. During the war years she worked in the Philippines, where she was later imprisoned. Released, she returned to Aomori in 1947. Her work toward the restoring of the Aoba Training School in Sendai gives us a glimpse of her vision of the need of trained women workers. In her usual obedient and joyous spirit she entered into the larger life on October 11, 1960.

Give rest, O Christ, to thy servants, with thy saints.

The report of the In Memoriam Committee was adopted as presented.

CONSECRATION OF BISHOP GILSON OF HONOLULU

Mrs. Paul Turner asked for the privilege of the floor to announce the Service of Consecration of The Reverend Charles P. Gilson, as Suffragan Bishop of Honolulu to serve in Taiwan.

RECESS

The Meeting was recessed for lunch.

WEDNESDAY AFTERNOON

The Triennial Meeting reconvened at 2:15 Wednesday afternoon.

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RESOLUTIONS

The Presiding Officer recognized Mrs. Harry Dumville of the Diocese of Michigan, who asked to come to the platform to present a resolution.

The hour having now passed for resolutions to be referred to Committees, the Presiding Officer called for a two-thirds vote of the House to permit the resolution, as provided in Article 4 of the Rules of Order. The vote was received, and Mrs. Dumville presented the following resolution:

CONCERNING INTERPRETATION OF THE TERM "LAYMEN" (#2)

WHEREAS, throughout our Church, women are becoming more and more active in the whole life of the Church, and it becomes more evident that there is a need for men and women to plan together in General Convention for the Church's welfare and mission, and

WHEREAS, a Joint Committee of General Convention reported favorably in 1952, 1955, and 1958 that the General Convention adopt a resolution that Article I, Section 4, of the Constitution be amended by substituting the words "lay persons" for the word "laymen" and the words "lay person" for the word "layman," and

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WHEREAS, a major emphasis of the 60th General Convention is a better understanding of the ministry of the lay person in the total ministry of the Church, and

WHEREAS, word has come to us that the House of Deputies does not understand the expressed desire of the women of the Church, in Triennial Meeting assembled, for a re-interpretation of the word "laymen" to read "lay persons," and

WHEREAS, the women of the Church do not feel that the interpretation of the word "laymen" to read "lay persons" in Article I, Section 4 of the Constitution would adversely affect the nature of the Triennial Meeting of the women of the Church,

NOW, THEREFORE, BE IT RESOLVED, That this Triennial Meeting respectfully inform the General Convention of this action of the Triennial Meeting of the women on September 21, 1961, and that copies of this resolution be sent to the House of Bishops and the House of Deputies.

The resolution was adopted as presented.

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THE RIGHT REVEREND BRAVID W. HARRIS

Bishop Harris of Liberia thanked the women of the Church for their continuing support, and presented the Bishop Coadjutor-Elect of Liberia, The Reverend Dillard Houston Brown, Jr., Rector of St. Luke's Church, Washington, D.C.

THE RIGHT REVEREND STEPHEN F. BAYNE, JR.

The Presiding Officer presented The Right Reverend Stephen F. Bayne, Jr., S.T.D., Executive Officer of the Anglican Communion and Bishop-in-Charge of the Convocation of American Churches in Europe. Bishop Bayne spoke on the work of the Anglican Communion and thanked the Triennial Meeting for the grants from the United Thank Offering.

Bishop Bayne's secretary, Mrs. Cecelia Irvine, was introduced to the Triennial Meeting.

RESOLUTIONS

By a two-thirds vote of the House, as provided in the Rules of Order, the following resolutions were presented:

ENDORISING A STUDY OF DISCRIMINATION

This resolution was presented by Mrs. Charles L. Park, Diocese of Vermont.

Following questions raised by Mrs. Harold Sorg and Mrs. Robert H. Durham, both members of the General Division, a motion

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was entertained that this resolution be laid on the table for rewording. (See Page 120)

ST. MARGARET'S HOUSE PROGRAM II

A resolution from the Diocese of Southern Virginia was presented concerning Program II of St. Margaret's House:

"WHEREAS, St. Margaret's House has a training program for women without an academic background:

"BE IT RESOLVED: that St. Margaret's House be commended for their Program II;

"BE IT RESOLVED: that this program II be made known more widely; and

"BE IT RESOLVED: that this program for church vocation be expanded as the need arises."

Mrs. Sorg of the General Division proposed an amendment recommending that the words without a college degree replace without an academic background.

Mrs. Donald W. Pierpont of the General Division and Dean Katharine A. Grammar of St. Margaret's House spoke for the amendment.

The amendment was adopted.

The resolution was adopted as amended.

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The resolution of the Diocese of Vermont which was previously laid on the table was taken up and presented as follows:

A RESOLUTION ENDORSING A STUDY OF DISCRIMINATION

WHEREAS, the Church has taken action in its House of Deputies favoring a program of study of problems of integration; and

WHEREAS, the women of the Church are keenly aware of the breadth and scope of the problem in that "God in His providence is leading His Church in this country towards a de-segregated society," and

WHEREAS, the women of the Church are anxious that the best talent be used wherever and whenever it is available;

NOW, THEREFORE, BE IT RESOLVED, that the women of this Church go on record as supporting a full study of integration and its problems as proposed by the House of Deputies; and

BE IT FURTHER RESOLVED, that we respectfully request that any study committees or programs which may be established to implement this resolution of the House of Deputies shall

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consider the possibility of full integration into the life of this Church of women on every level of lay participation; and

BE IT FURTHER RESOLVED, that a copy of this resolution be sent to the House of Bishops and the House of Deputies.

The resolution was adopted.

RESOLUTION WITHDRAWN

Mrs. Allan Hall of Alaska withdrew a resolution "Concerning Transportation Assistance in Missionary Districts," which had been referred to the United Thank Offering Committee.

A GLIMPSE OF OVERSEAS MISSIONS

A program on the Overseas Missionary Districts was introduced by Mrs. John R. Newcomer, Chairman of the Missionaries' Hospitality Committee, and Miss Carman Wolff of the Department of Christian Education. Delegates and Missionaries from Overseas Districts participate in the presentation.

From Alaska: Mrs. Allan C. Hall, Mrs. Rex Harwood, Mrs. Corrinne Kenway, Mrs. Katherine Peter, Mrs. George Skannes. Mrs. Peter sang a hymn in her native Tahoo language.

From Okinawa: Mrs. Nakagawa.



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From Honolulu: Mrs. Thomas Brodhead, Mrs. Willard Buscher, Mrs. Lani Hanchett, Mrs. William K. Jarrett, Mrs. Tim Chong Young. They invited everyone to come to the Hawaiian Islands in 1962 during the 100th Anniversary Celebration of the establishment of the Church in Hawaii.

From Taiwan: Mrs. Chen and Mrs. Ouyang. Mrs. Ouyang gave a report of their work.

From The Philippines: Mrs. Evangeline Abalos spoke, and Miss Bienvenida Alonzo brought greetings.

From Liberia: Mrs. Georgia Jones brought greetings.

From Mexico: Mrs. M. Canto, Mrs. Imelda Martinez, and Mrs. Theodore Van Gelder. They reported on the Training School.

From Haiti: Madame Roger Germain and Sister Marjorie Raphael, S.S.M. Madame Germain reported on the women's activities.

From the Dominican Republic: Miss Virginia Norman reported on the work of the women, and brought greetings.

From Puerto Rico: Mrs. Lorenzo Alvarez, Mrs. Thomas C. Tilley, and Mrs. Antonio Villafane. Mrs. Villafane gave a report on their work.

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From Panama Canal Zone: Mrs. Albert Daniel, Mrs. Constance Hayes, Mrs. Gwendoline Shirley, Mrs. William L. Ziadie, Mrs. Roe Fulkerson. Mrs. Ziadie reported on their work.

From Central America: Senora Alba Leon.

From Brazil: Mrs. Plinio L. Simoes introduced Mrs. Carmago, who spoke in Portugese, and was translated by Miss Wolff.

APPROVAL OF NATIONAL COUNCIL WOMEN MEMBERS

The Presiding Officer announced that the four women members of the National Council had been approved by the House of Deputies and the House of Bishops.

HOUSE OF DEPUTIES REPORT

Miss Young introduced The Reverend Bennett J. Sims of Maryland who reported on the day's activities in the House of Deputies.

ANNOUNCEMENTS AND RECESS

The Presiding Officer announced that the next morning's session would begin at 10:30 a.m. to allow time for all who

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wished to attend the Service of Consecration at the Cathedral.

The meeting recessed at 4:40 p.m. to attend a tea for women missionaries.

THURSDAY MORNING, SEPTEMBER 28

The Meeting was reconvened by the Presiding Officer at 10:35 a.m. Opening Prayers were led by Sister Esther Mary, C.T., of Puerto Rico, following the singing of the Hymn, "There's a Wideness in God's Mercy."

The Secretary explained the purpose of the group conferences again for the benefit of those who had misunderstood the creative exploratory approach used in the Conferences. She said that the summaries would be used as needed throughout the triennium.

The Presiding Officer read a note from Mrs. Jonathan Sherman expressing Bishop Sherman's appreciation of the message sent to him at the hospital from the Triennial Meeting.

GREETING FROM CANADA

The Presiding Officer read a telegram of greeting and good wishes to the Triennial Meeting from the Dominion Board of the Woman's Auxiliary of the Anglican Church of Canada, signed by Mrs. Britton Osler, President.

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DEAN MOORE ADDRESSES TRIENNIAL

The Presiding Officer introduced The Very Reverend Paul Moore, Jr., Dean of Christ Church Cathedral, Indianapolis, who gave one of the major addresses, entitled:

The Church's Mission to the World

The address is appended to the Minutes.

ANNOUNCEMENT OF OFFERINGS

The offering at the Opening Service of the Convention was announced as \$8,421.51 for the printing of hymnals in Braille.

The offering at the Missionary Mass Meeting was \$5,151.08 for the work of Bishop Bayne in the Anglican Communion.

PRESENTATIONS

Mrs. John Foster, Chairman of the General Division, asked Mrs. Frederick K. Sparrow and Mrs. Harry Dumville to come to the platform as representatives of the hundreds of women in the Diocese of Michigan who carried the responsibility of the Hostess Diocese for the Triennial Meeting. Mrs. Foster presented each of them with an autographed picture of the Presiding Bishop, and expressed to them the warm appreciation of the Presiding Bishop, the General Division of Women's Work, and the Triennial Meeting.

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MR. HENRY McCORKLE

The Presiding Officer introduced Mr. Henry McCorkle, Editor of The Episcopalian, who spoke briefly.

REPORT OF THE COMMITTEE OF REFERENCE

Mrs. Brown was called to report for the Committee of Reference. She offered a substitute resolution on behalf of her committee (See Page 130) in place of the following five resolutions on the length and program of the Triennial Meeting which had been referred to the committee:

From the Diocese of New Hampshire

REGARDING LENGTH OF TRIENNIAL MEETINGS

WHEREAS, it would appear that the business of this Triennial Meeting might be consummated in fewer days, and

WHEREAS, many women have left families and other responsibilities at some sacrifice in order to attend this meeting, and

WHEREAS, a proportion of time and money could be saved and put to other good use,

NOW THEREFORE, BE IT RESOLVED, that this Triennial Meeting ask the General Division of Women's Work to consider the advisability of shortening the length of Triennial Meetings.

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From the Diocese of Dallas

CONCERNING THE 1964 TRIENNIAL

WHEREAS, we are of the opinion that the business of the Triennial could be disposed of in fewer sessions, and

WHEREAS, Joint Sessions with the House of Deputies and the House of Bishops could be requested to coincide with the agenda of the Triennial Meeting, and

WHEREAS, the expense to the Dioceses and their Delegates could be kept to a minimum, thereby releasing additional funds for other programs of the Women of the Church,

THEREFORE, BE IT RESOLVED, that the General Division study the program for the 1964 Triennial Meeting and prepare the agenda so that the business of the Triennial could be completed in eight (8) days, beginning with the great opening Mass Meeting on Sunday and closing with the installation of the new Officers on the following Sunday.

From the Diocese of Atlanta

TRIENNIAL MEETING OF THE WOMEN OF THE CHURCH

WHEREAS, the Triennial Meeting of the Women of the Protestant Episcopal Church in 1961 has been a rewarding experience, and

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WHEREAS, it is our earnest belief that our time, talent and treasure would be used more effectively if the Triennial Meeting of the Women of the Church took place in a period of one week:

THEREFORE, BE IT RESOLVED, that this Triennial Meeting asks that a committee from the General Division of Women's Work be appointed to study and revise the Triennial Meeting with the goal of planning for a one week session during the next General Convention.

From the Diocese of Long Island

ON THE SCHEDULING OF FUTURE TRIENNIAL MEETINGS

WHEREAS, one important purpose of the Triennial Meeting is to make Episcopal Churchwomen better acquainted with the Church's work as a whole, and

WHEREAS, one way of achieving this purpose would be to allow more time for the Delegates to visit the House of Bishops and the House of Deputies during their regular sessions, and

WHEREAS, many of us are saddened by the sheer lack of time to know and visit with our missionaries, and Delegates

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from other areas of the Church, (as well as the local community).

NOW, THEREFORE, the Delegates to the Triennial Meeting from the Diocese of Long Island respectfully urge this 30th Triennial to recommend to the General Division of Women's Work that it consider seriously the possibility of scheduling only one formal daily session at future Triennial Meetings, such sessions to be held preferably in the morning.

From the Diocese of Missouri

TO SHORTEN THE LENGTH OF TRIENNIAL MEETING

WHEREAS, we believe that the business of the Women of the Triennial Meeting could be accomplished in a week; and

WHEREAS, this would still allow ample time to participate in all necessary meetings and assemblies; and

WHEREAS, we believe that this would reduce the cost to each Delegation and the money saved thereby could be used to better advantage in the service of our Lord; and

WHEREAS, due to possible future circumstances it might be necessary to hold the Triennial Meeting for longer than one week, this plan be kept flexible in the hands of the Planning Committee;



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NOW, THEREFORE, BE IT RESOLVED, that we respectfully suggest and urge that an expression of opinion be asked for from the Delegates here assembled.

Following is the substitute resolution offered by the Committee of Reference:

REGARDING PROGRAM OF TRIENNIAL MEETINGS

WHEREAS, one important purpose of the Triennial Meeting is to make Episcopal Churchwomen better acquainted with the Church's work as a whole; and

WHEREAS, we recognize that the Triennial Meeting provides education, information and inspiration as well as the opportunity to transact necessary business; and

WHEREAS, many women have left families and other responsibilities at some sacrifice in order to attend this meeting for two weeks; now

THEREFORE BE IT RESOLVED, that an expression of opinion regarding the Triennial program be asked of the delegates here assembled; and

BE IT FURTHER RESOLVED, that this Triennial Meeting ask the General Division of Women's Work to study the total program of the Triennial Meeting with special attention to its length and flexibility.

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Mrs. Eversley S. Ferris of Long Island spoke to their original resolution, explaining that a program from 9:15 to 4:15 does not allow time for meeting with other people, and that the afternoons should be free for that purpose, confining business sessions to the mornings.

Miss Young reminded the Triennial of the second Whereas in the resolution, which describes the purpose of the Meeting as to include more than business sessions. If the meeting were limited to business, the program would have to omit much that it now contains.

Mrs. Donald A. Kinsey of Long Island spoke to their resolution, suggesting that morning sessions be longer, meditations and addresses retained, but afternoons free.

Mrs. Frank P. Hudson of Atlanta spoke to their original resolution, suggesting that the Triennial Meeting be held for one week only, and that other information be found elsewhere at the Convention.

Mrs. William E. Leidt of New York suggested that the end of a two-week meeting was not the time to make a decision, when all are tired. If the meeting were limited to mornings, the impression would be created that the women were present for a "social binge." She suggested flexibility in planning.

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Mrs. Maurice W. Cochran of West Texas said the time had been well spent, and something would be lost if the meeting were shortened.

Mrs. Leonard Knutson of San Joaquin agreed with the two previous speakers and said the meeting had given their delegation so much, that they could not possibly get the help in one week that was needed for the next three years.

Mrs. Allan C. Hall of Alaska said that all they came to do had not yet been accomplished, and suggested that at the next Triennial two mornings of the ten days be spent in discussing business with other delegations.

Mrs. Ralph W. Rowley of Dallas said that a shorter meeting would save expense, and release money for other programs of Church.

Mrs. Theodore Van Gelder of Mexico spoke of the value of the Triennial to Overseas Delegates.

The Western New York delegation requested the reading of all five resolutions.

Mrs. Richard H. Zogg of Central New York commented that we seem to be here for different reasons, and suggested that the General Division make a restatement of the purpose and a re-evaluation of the Triennial.

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Mrs. James L. Godfrey of North Carolina agreed with the previous speaker and said that the meditations and addresses had been the most significant part, and that business should be contained in shorter sessions. She suggested that after going home and thinking about this matter, all delegates should send in written suggestions.

Miss Young reminded the delegates that they were not voting on the length or program of the next Triennial, but were asking the General Division to study the whole program.

Mrs. H. Karl Lutge of Long Island said that their delegation felt we could omit the reports from the House of Deputies, since the Convention Daily kept everyone informed, but it would be more informative to have time to visit the two Houses.

Mrs. Georgia Jones of Liberia said that those who came from great distances felt the time was well spent, and that one week would not be enough to get all they expected to receive.

Mrs. Heman Clark of East Carolina, who said she was a veteran of three Triennials, begged that "all the wonderful extras that carry us through the three years in great fashion" be not taken away.

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Miss Young spoke about the need to plan our meeting in relation to the total plans for Convention, and that if General Convention were shortened our meeting would also be shortened. She asked for further reactions from delegates after they return home.

Mrs. Constance Hayes of the Panama Canal Zone said that they had come far, and enjoyed their two weeks, which seemed short to them. She suggested that one of the afternoon speakers each day be one of the Overseas Delegates, so that we would all know what is happening in each District.

The substitute resolution presented by the Reference Committee, was adopted.

The Chairman of the Committee of Reference then presented the resolution offered by the District of Haiti:

REGARDING VERBAL TRANSLATIONS AT TRIENNIAL MEETING

WHEREAS, The overseas missionary districts and dioceses have many able leaders unable to communicate fully and adequately in English; and

WHEREAS, These dioceses are limited in their choice of their delegates to those able to communicate in English; and

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WHEREAS, It seems possible and likely that large industrial firms near Triennial cities would be willing to lend earphones and other necessary equipment; and

WHEREAS, There are willing Church people able to serve as translators;

BE IT RESOLVED, That this Triennial Meeting recommend to the General Division to appoint a committee in the next Convention City to investigate this possibility and make the necessary arrangements for simultaneous translation into as many languages as necessary during the Triennial meetings; and

BE IT FURTHER RESOLVED, That this committee inform the Bishops and District Presidents overseas of what arrangements will be available at least a year in advance of the date of the Triennial, so that in the election of delegates this information may be taken into consideration.

The resolution was adopted. Miss Young stated that the General Division would try to make the necessary arrangements with the Diocese of Missouri to carry out the requests set forth in the resolution, but pointed out that it may not be possible to make such arrangements a year in advance of the 1964 Meeting.

TRIENNIAL MINUTES - September 28

RESOLUTION ON AMENDMENTS TO CANONS

The Chairman of the Committee of Reference then reported that the resolution of the Diocese of Tennessee concerning Request for Amendment to Canons had been discussed with Canon Donald H. Wattley, Chairman of the Committee on Canons, and that he assured her that the changes would be made:

WHEREAS, The Women of the Protestant Episcopal Church in the United States of America at their Triennial Meeting in Miami Beach in 1958 took action to change their name from the "Woman's Auxiliary to the National Council" to "Episcopal Churchwomen," and

WHEREAS, The Canons of the Church have not yet been amended to reflect this change of name, now therefore

BE IT RESOLVED, that the Presiding Bishop and the President of the House of Deputies are hereby respectfully requested by the Episcopal Churchwomen in their Triennial Meeting in Detroit to take such steps as may be necessary in their several houses to amend Canon 4 in the following particulars:

1. Amend Canon 4, Section 2(a) by striking the words "Woman's Auxiliary to the National Council" in the 11th and 12th lines and substituting therefore the words, "Episcopal Churchwomen."

TRIENNIAL MINUTES - September 28

2. Amend Canon 4, Section 2(b) by striking the words "Woman's Auxiliary" in the seventh line of the first paragraph, substituting therefore the words "Episcopal Churchwomen"; and by striking the words "Woman's Auxiliary to the National Council, the Executive Board of the Woman's Auxiliary" in the 4th paragraph and substituting therefore the words "Episcopal Churchwomen, the General Division of Women's Work of the National Council."

RESOLUTION ENDORSING THE ACTION OF THE GENERAL CONVENTION  
CONCERNING THE NATIONAL COUNCIL OF CHURCHES IN THE UNITED  
STATES OF AMERICA

The Chairman of the Committee of Reference presented the following resolution, which was adopted:

RESOLVED, That the 1961 Triennial Meeting of the Women of the Church go on record as endorsing the action of the General Convention concerning the relationship of the Protestant Episcopal Church in the U. S. A. and the National Council of Churches in the U. S. A.; and be it further,

RESOLVED, That a copy of this resolution be sent to each house of the General Convention.



TRIENNIAL MINUTES - September 28

NOONDAY PRAYERS AND ANNOUNCEMENTS

Miss John H. Foster led noonday prayers.

Mrs. Robert Howe made announcements concerning the color slides of the Convention and the Triennial Meeting.

The Meeting recessed until 2:15 p.m.

THURSDAY AFTERNOON, SEPTEMBER 28

The Presiding Officer convened the session at 2:15 p.m.

CHURCH SOCIETY FOR COLLEGE WORK

The Presiding Officer presented The Reverend Jones B. Shannon, Executive Director of the Church Society for College Work, who spoke on the work of the Society.

THE RIGHT REVEREND CHARLES P. GILSON

Bishop Gilson, Suffragan Bishop of Honolulu, consecrated that morning in the Cathedral, spoke about the Mission of the Church to China, and especially of the Church on Taiwan.

THE RIGHT REVEREND PAUL KELLOGG

Bishop Kellogg of the Dominican Republic spoke of the work of the Church in his Missionary District.

MRS. RICHARD S. EMRICH

Mrs. Emrich, wife of the Bishop of Michigan, greeted the women warmly.

TRIENNIAL MINUTES - September 28

THE REV. JOSEPH N. GREEN

The Rev. Mr. Green, Chaplain of St. Augustine's College, Raleigh, North Carolina, expressed the appreciation of the College for the United Thank Offering Grant.

COLONEL PAUL RUSCH

Colonel Rusch, founder of KEEP, an educational program in postwar Japan, spoke briefly, thanking the many local groups of Episcopal Churchwomen in America who had helped the KEEP Project. He presented a fan to every woman at the meeting.

MESSAGE FROM HOUSES

The Secretary read a message from the General Convention confirming the election of the four women members to the National Council.

CONGRATULATIONS TO SAN JOAQUIN

The Meeting sent a message of congratulation to the Bishop of San Joaquin on the change in status from Missionary District to Diocese.

MR. CLIFFORD MOREHOUSE

Mr. Morehouse, President of the House of Deputies, spoke a word of greeting to the Triennial.

The meeting recessed at 4:15 p.m.

TRIENNIAL MINUTES - September 29

FRIDAY MORNING, SEPTEMBER 29

The session convened at 9:00 a.m. Miss Young led the opening prayers.

INSTALLATION OF GENERAL DIVISION

Mrs. Robert H. Durham, newly-elected Chairman of the General Division presented the General Division members for 1961-1964.

GENERAL DIVISION OF WOMEN'S WORK

1961 - 1964

MEMBERS-AT-LARGE:

MRS. SEATON G. BAILEY

MRS. JOHN P. MOULTON

MRS. ROBERT H. DURHAM

MRS. ERNEST E. RUCKER

MRS. EVERETTE HALL

MRS. SAMUEL M. SHOEMAKER

MRS. JOHN T. MASON, JR.

MRS. HAROLD SORG

PROVINCIAL REPRESENTATIVES

MRS. PARKER E. MONROE (I)

MRS. E. T. ROWLAND (V)

MRS. ROBERT H. HOWE (II)

MRS. VARRO H. RHODES (VI)

MRS. RALPH T. LYNCH (III)

MRS. SAM B. HUTTON (VII)

MRS. M. E. NELLUMS (IV)

MRS. B. FRANKLIN MILLER (VIII)

TRIENNIAL MINUTES - September 29

REPRESENTATIVES OF CO-OPERATING AGENCIES:

MRS. WILLIAM A. ATKINS, Girls' Friendly Society

MISS GERALDINE DETTMANN, Daughters of the King

MISS VIVIAN NOVAK, Church Periodical Club

EXECUTIVE DIRECTOR: MISS FRANCES M. YOUNG

ADDITIONAL MEMBER TO BE APPOINTED

In accordance with the provision made by the amendments to the By-Laws adopted during this Triennial Meeting, ARTICLE IV, Section 1, a woman member of the National Council will be appointed by the President of the National Council to serve as a member of the General Division of Women's Work.

(NOTE: Following this Triennial Meeting, Mrs. John H. Foster of West Texas was appointed as the first National Council member to serve on the General Division of Women's Work.)

INSTALLATION SERVICE

The Presiding Officer presented The Right Reverend Arthur Lichtenberger, Presiding Bishop, who conducted the Service of Installation for the General Division of Women's Work. (The Service of Installation is appended to the Minutes.)

TRIENNIAL MINUTES - September 29

GENERAL CONVENTION EXPRESSES APPRECIATION

By a joint action of the two Houses of General Convention, a special delegation was appointed to express appreciation to the Triennial Meeting and the women of the Church for their magnificent contribution to the work of the Church through the United Thank Offering. The delegation, representing one bishop (The Right Reverend Irvine T. Swift, S.T.D., of Puerto Rico and the Virgin Islands), one clerical deputy (The Reverend Edwin C. Webster of the Panama Canal Zone), and one lay deputy, (Mr. Charles Crump of the Diocese of Tennessee) were presented to the Triennial Meeting. Bishop Swift conveyed the message on behalf of the delegation and the General Convention.

CONVENTION DAILY COMMITTEE

Mrs. G. Russel Hargate, Chairman of the Triennial Meeting's Convention Daily Committee, presented the members of her Committee. Mrs. Hargate expressed special thanks to Mr. William E. Leidt, Editor of the Daily, and to the diocesan delegations for sharing the time and talents of the delegates on her Committee.

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ORDER OF THE DAY

Mrs. Theodore C. Worley, Chairman of Dispatch of Business, was called to give the final Order of the Day.

DISPATCH OF BUSINESS COMMITTEE

The Presiding Officer expressed her deep appreciation to the members of the Committee on Dispatch of Business, and presented them: Mrs. Theodore Worley, Mrs. Copeland Morton, Jr., Mrs. Henry G. Goss, and Mrs. Rickard H. Zogg.

The Presiding Officer also thanked the Parliamentarian, Mrs. William G. Mackersie, for her counsel and helpfulness during the Meeting.

REPORT OF THE CREDENTIALS COMMITTEE

Mrs. Boyd Turner, Chairman of the Credentials Committee, presented the final report of the Committee:

<u>Accredited Delegates</u>	481
<u>General Division Members, not Delegates or Triennial Officers</u>	18
<u>Provincial Presidents, not Delegates or General Division members or Triennial Officers</u>	7

TRIENNIAL MINUTES - September 29

<u>The Presiding Officer</u>	1	
<u>The Assistant Presiding Officer</u>	<u>1</u>	
Total Voting Strength	508	
<u>Alternates</u>	77	
<u>Women Members of the National Council</u>	4	
<u>Staff</u>	7	
<u>Dioceses and Missionary Districts represented</u>	101	
<u>Dioceses and Missionary Districts with full representation</u>	88	
<u>Visitors</u>		4915
<u>Workers</u>		<u>1152</u>
		6067

REPORT OF THE COMMITTEE ON COURTESY AND APPRECIATION

Mrs. Gurney Williams, of New York, Chairman of the Committee, presented the members of her Committee, and then gave the final report of the Committee:

RESOLVED, That the Thirtieth Triennial Meeting of the women of the Church, concluding its meeting in Detroit on September 29th, 1961, wishes to express to The Right Reverend Richard S. M. Emrich, Bishop of the Diocese of Michigan, and to the Suffragan Bishops, and all members of the Church in this Diocese, its gratitude for their most cordial hospitality.

TRIENNIAL MINUTES - September 29

To the Bishops and Parishes of the Dioceses of Western Michigan, Northern Michigan and Huron, the Triennial Meeting wishes to convey its thanks for their part in the arduous task of preparation.

RESOLVED, That the women of the Church attending this Triennial express their deep appreciation and affection to Mrs. Frederick K. Sparrow, Triennial Chairman, and to Mrs. Harry Charles Dumville, Jr., President of Episcopal Churchwomen in the Diocese of Michigan; and further express gratitude to the many others of the Hostess Diocese and neighboring Dioceses, for their thoughtful planning and warm, cordial reception.

We especially wish to name:

Mrs. Arthur Smith- Registration; Mrs. C. C. Wrigley- Hospitality;  
Mrs. Donald Smith- Information; Mrs. E. A. Starkweather- Housing;  
Mrs. William Walker- Housing; Mrs. William B. Sperry- Housing;  
Mrs. Royce Howes- Publicity; Mrs. Howard Cutter- Recreation;  
Mrs. Carl Zuber- Religious Services; Mrs. William Angell-  
Welcoming; Mrs. Ernest Cabule- Ecumenical Relations; Mrs. Edgar  
Ferguson- Texas; Mrs. Clifford Hood- United Thank Offering;  
Mrs. Roland Diemer- United Thank Offering; Mrs. Arthur A.  
Locke- Credentials; Mrs. Kenneth Smith- Halls; Mrs. Charles



TRIENNIAL MINUTES - September 29

Trapp- Pages; Mrs. Hollis P. Halladay- Literature; Mrs. George Syler- Missions Exhibit; Mrs. Harry Hockstad- Dinner Tickets.

RESOLVED, That the Triennial Meeting wishes to convey to The Reverend Canon I. C. Johnson, General Chairman, and to The Reverend F. Plummer Whipple, Convention Manager, its appreciation for their patient kindness and helpfulness at all times in sending out information and handling reservations.

That the Triennial Meeting expresses its appreciation for many pleasant occasions provided by the parishes of the Diocese of Michigan, and its special gratitude for the Evening of Music honoring the Presiding Bishop and Mrs. Lichtenberger and its thanks to members of choirs from many parishes who have added great inspiration to our large gatherings.

RESOLVED, That the Triennial Meeting of the women of the Church express thanks and appreciation to its Presiding Officer, Mrs. Paul F. Turner, for giving so generously of herself during months of preparation for these sessions, and for her efficiency and charm in conducting them; to its Assistant Presiding Officer, Mrs. John R. Newcomer, for her support and able assistance; to its Secretary, Miss Frances M. Young, for

TRIENNIAL MINUTES - September 29

accurately recording, but omitting the reading of, minutes each day. And to Miss Young and Miss Patra Conrad, delegates and alternates wish to express their thanks for the very necessary material received before the convening of the Triennial Meeting.

The Triennial Meeting also wishes to express its thanks to the Chairman and Committee on Dispatch of Business; to its Parliamentarian; to the pages, to members of the Press and to the Editor of the Convention Daily; to Committees of our Triennial Meeting, and to all those who gave freely of their time and talents as Leaders of our Group Conferences.

BE IT RESOLVED, ALSO, That we express our thanks to members of the General Division of Women's Work who started the planning of this Triennial Meeting many months before it took place, and to those members of National Council (men and women) who have reported to us on different aspects of the program of the Church.

OUR GRATITUDE TO BISHOP MOSLEY

Without whereases, but in simple and deep gratitude, we, the Thirtieth Triennial Meeting of the women of the Church, extend our thanks to The Right Reverend J. Brooke Mosley for the strength, comfort and direction he has given us in our meditations.

TRIENNIAL MINUTES - September 29

FOR THE CHURCH IN TAIWAN

WHEREAS, the 30th Triennial Meeting of the women of the Church has been pleased to welcome the delegation from the Missionary District of Taiwan, and

WHEREAS, they represent a new and exciting area of the work of the Episcopal Church, and in a gracious manner have brought new understanding of the mission overseas, and

WHEREAS, they have expressed their love and appreciation for the response of the Church to their needs through the presentation of Nestorian crosses to the members of the General Division of Women's Work and to the Diocesan Presidents,

NOW, THEREFORE, BE IT RESOLVED, That the 30th Triennial Meeting of the women of the Church express gratitude to the Church of Taiwan for this thoughtful and gracious act; and

BE IT FURTHER RESOLVED, That this Triennial Meeting of the women of the Church send greetings and God's blessing to the people of the Church in Taiwan.

RESOLUTION Presented by the Diocese of East Carolina

WHEREAS, Action of the House of Bishops and the House of Deputies of the 60th General Convention of the Protestant

TRIENNIAL MINUTES - September 29

Episcopal Church in the U.S.A. has established full communion with the Philippine Independent Church, and

WHEREAS, The women of the Protestant Episcopal Church in Triennial Meeting assembled, heartily endorse the action of General Convention, and express joy in this new relationship;

BE IT RESOLVED, That they express to our sisters in Christ our warm affection, and assurance of real support in our mutual efforts in spreading the Gospel.

RESOLVED, That the Triennial Meeting expresses its thanks to the management and staff of Cobo Hall. The beauty of Cobo Hall and the courteous friendly service has added much to our enjoyment. That we also express our gratitude to all in the City of Detroit who have, by their courtesy and friendly helpfulness, contributed so much to our comfort and happiness in being here.

In thankfulness to God for the experience of meeting together in worship, witness, and work and for many new friends and the deepening of old friendships, be it finally RESOLVED that the Triennial Meeting expresses its gratitude to Him for all the blessings of the past two weeks.

The report of the Committee was adopted.

TRIENNIAL MINUTES - September 29

JOINT COMMISSION ON STATUS AND TRAINING OF PROFESSIONAL  
WOMEN CHURCH WORKERS

Miss Olive Mae Mulica, Liaison Officer from the Division of Christian Ministries of the Home Department of the National Council, reported that the Proposed Canon on Women Church Workers had been referred to the House of Deputies' Committee on Christian Education which had held hearings. There was such a wide diversity of opinion about the Canon that the Committee on Christian Education recommended that it be recommitted to the Joint Commission on Status and Training of Professional Women Church Workers for further study and re-presentation at the General Convention of 1964. Miss Mulica reported that the standards set forth in the membership requirements of The Association of Professional Women Church Workers were endorsed as proper standards for training for women church workers.

Miss Mulica further reported that the General Division thinks that the emphasis on standards is a proper one, and had passed a resolution urging that the special committee to study Theological Education, which had been recommended by the House of Bishops and the Joint Commission on Theological Education, work closely with the Joint Commission on Status and Training of Professional Women Church Workers.

TRIENNIAL MINUTES - September 29

1964 TRIENNIAL MEETING

Mrs. Edward H. Green, President of Episcopal Churchwomen of the Diocese of Missouri, spoke briefly, expressing joy on behalf of the women of the diocese at the thought of having the 1964 Triennial Meeting in St. Louis and saying they look forward to welcoming the delegates.

NOMINATING COMMITTEE FOR 1961-1964

Mrs. Webb Phillips of Arkansas, Chairman of the 1961-1964 Nominating Committee, announced the names of the members of her Committee.

THE EXECUTIVE DIRECTOR

Miss Young asked the delegates to send her any comments on the 1961 Program and suggestions for the 1964 Meeting. She reminded the women that they have a real share as lay people in carrying out the program of the Church, in helping to create the program, and in interpreting the Mission of the Church as we come to a new understanding of that Mission. She expressed gratitude and appreciation to Mrs. Paul Turner, to the delegates, and to all who had participated in the Meeting.

TRIENNIAL MINUTES - September 29

CLOSING REMARKS

The Presiding Officer expressed prayerful thanks to all the committee chairmen, committee members, delegates and the General Division.

The Presiding Officer declared this Thirtieth Triennial Meeting of the Women of the Protestant Episcopal Church adjourned at 10:30 a.m., whereupon the delegates proceeded to the Hall of the House of Deputies to hear the reading of the Bishops' Pastoral Letter.

Respectfully submitted,

Frances W. Young  
Secretary

Approved:

Phoebe Patterson Foster  
Frances Linn

*the  
Triennial  
Meeting of the women of the  
Protestant Episcopal Church*

# *PROGRAM*

*Cobo Hall  
Detroit, Michigan  
September 17-29, 1961*



THEME

Even so send I you — ST. JOHN 20:21

*Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. — ST. JOHN 20:19-22*

PROGRAM

*All business sessions will be held in Cobo Hall. Unless otherwise indicated, morning meetings will close not later than 12:30; afternoon meetings not later than 4:30.*

*Holy Communion will be celebrated in Detroit churches each morning at 7:30 a.m.*

Sunday, September 17

7:30 P.M.      OPENING SERVICE of the General Convention  
*Convention Arena*

Monday, September 18

7:30 A.M.      HOLY COMMUNION      *St. John's Church  
Mariners' Church*

10:30          OPENING SESSION of the Triennial Meeting  
*Mrs. Paul F. Turner, presiding*

2:15 P.M.      BUSINESS SESSION

8:00          EVENING OF MUSIC      *Ford Music Hall*

Tuesday, September 19

9:00 A.M.      MEDITATION: Even So Send I You  
*The Rt. Rev. J. Brooke Mosley*

10:00-1:00 P.M.      JOINT SESSION

2:15          BUSINESS SESSION

4:30          TEA for Nominees

Wednesday, September 20

9:00 A.M.      MEDITATION: Even So Send I You      *Bishop Mosley*  
VISITS to two Houses of General Convention

Wednesday . . . continued

- 2:15 P.M. BUSINESS SESSION  
The United Thank Offering: An Interpretation
- 4:30 TEA for Women Missionaries
- 8:30 ECUMENICAL MASS MEETING *St. Paul's Cathedral*  
Secure tickets in advance

Thursday, September 21

- 9:00 A.M. MEDITATION: Even So Send I You Bishop Mosley  
BUSINESS SESSION  
Elections: Members-at-Large of the General Division  
of Women's Work  
Nominees to the General Convention of Women  
Members of National Council
- 2:15-4:15 P.M. GROUP CONFERENCES: What Is Our Ministry —  
*Cobo Hall* (Rooms to be announced)
- 7:00 DINNER MEETINGS of National Council Departments

Friday, September 22

- 7:30 A.M. CORPORATE COMMUNION and Presentation of the  
United Thank Offering *Convention Arena*
- 11:00 BUSINESS SESSION
- 2:15-4:15 P.M. GROUP CONFERENCES: What Is Our Ministry  
*Cobo Hall* (Rooms to be announced)
- 8:00 MISSIONARY MASS MEETING *Convention Arena*

Monday, September 25

- 9:30 A.M. BUSINESS SESSION  
The United Thank Offering Committee Report
- 2:15-4:15 P.M. BUSINESS SESSION  
Address: Women's Role in the Contemporary World  
Dr. Margaret Mead
- 7:00 PROVINCIAL DINNERS

Tuesday, September 26

- 9:30 A.M. BUSINESS SESSION
- 2:15-4:15 P.M. BUSINESS SESSION
- 4:30 TEA for Women Missionaries
- 8:00 MASS MEETING: Joint Commission on Evangelism  
*St. John's Church*

Wednesday, September 27

- 9:30 A.M. BUSINESS SESSION
- 2:15-4:15 P.M. BUSINESS SESSION
- 4:30 TEA for Women Missionaries
- 7:00 SEMINARY DINNERS

Thursday, September 28

- 9:30 A.M. BUSINESS SESSION  
Address: Into All the World  
The Very Rev. Paul Moore, Jr.
- 2:15-4:15 P.M. BUSINESS SESSION

Friday, September 29

- 9:30 A.M. BUSINESS SESSION  
Installation of the General Division of Women's  
Work by The Presiding Bishop
- 12:30 P.M. CLOSING SERVICE  
Reading of Bishops' Pastoral Letter  
*House of Deputies' Hall*

## WHO'S WHO IN THE PROGRAM

MISS LEILA ANDERSON, Member, The National Council.

THE RT. REV. STEPHEN FIELDING BAYNE, JR., S.T.D., Executive Officer, The Anglican Communion, Bishop-in-charge of the Convocation of American Churches in Europe.

THE RT. REV. DANIEL CORRIGAN, D.D., Director, The Home Department of the National Council.

MRS. HARRY DUMVILLE, President, Episcopal Churchwomen, Diocese of Michigan.

MRS. JOHN H. FOSTER, Chairman and Member-at-Large, General Division of Women's Work.

MRS. WILLIAM H. HANNAH, Member, The National Council.

MISS AVIS E. HARVEY, Associate Secretary, Department of Promotion, The National Council.

THE REV. HERBERT C. LAZENBY, JR., Associate Secretary, Division of Health and Welfare Services, Department of Christian Social Relations, The National Council.

THE PRESIDING BISHOP and Mrs. Arthur Lichtenberger.

MARGARET MEAD, PH.D., Associate Curator of Ethnology, American Museum of Natural History, New York; Adjunct Professor of Anthropology, Columbia University.

THE VERY REV. PAUL MOORE, JR., Dean, Christ Church Cathedral, Indianapolis, Indiana.

THE RT. REV. J. BROOKE MOSLEY, D.D., Bishop of Delaware.

MRS. JOHN R. NEWCOMER, Assistant Presiding Officer, The Triennial Meeting; Representative of Province VIII on the General Division of Women's Work.

MRS. ERNEST E. RUCKER, Chairman, United Thank Offering Committee, General Division of Women's Work and Member-at-Large on the General Division.

MRS. FREDERICK K. SPARROW, General Chairman of Arrangements for the Triennial Meeting for the Diocese of Michigan.

THE VEN. DAVID R. THORNBERRY, D.D., Archdeacon and Secretary, Diocese of Southern Ohio.

MRS. PAUL F. TURNER, Presiding Officer, The Triennial Meeting; Representative of Province III on General Division of Women's Work.

THE REV. SAMUEL VAN CULIN, JR., General Secretary, Laymen's International.

THE RT. REV. FREDERICK J. WARNECKE, S.T.D., Bishop of Bethlehem.

MRS. THEODORE O. WEDEL, Member, The National Council.

THE RT. REV. THOMAS H. WRIGHT, D.D., Bishop of East Carolina.

MISS FRANCES M. YOUNG, Executive Director, General Division of Women's Work of the National Council.

#### LEADERS OF GROUP CONFERENCES

THE REV. WILLIAM DAVIDSON, Associate Secretary, Home Department, The National Council.

THE REV. GARDINER M. DAY, D.D., Rector, Christ Church, Cambridge, Massachusetts.

THE REV. RAYMOND T. FERRIS, Rector, Christ Episcopal Church, Nashville, Tennessee.

MISS KATHARINE GUICE, Director, Social Service Department, Mississippi State Hospital, Whitfield, Mississippi, formerly Assistant Secretary, Department of Christian Social Relations, The National Council.

THE REV. RICHARD L. HARBOUR, Executive Secretary, Youth Division, Department of Christian Education, The National Council.

MRS. RICHARD L. HARBOUR, Editor of Publications, Youth Division, Department of Christian Education, The National Council.

THE REV. G. RUSSEL HARGATE, D.D., Rector, St. Andrew's Episcopal Church, Elyria, Ohio.

MR. G. RUSSEL HARGATE, Former Member, The General Division of Women's Work and the National Executive Board.

MISS AVIS E. HARVEY, Associate Secretary, Department of Promotion, The National Council.

MRS. HAROLD C. KELLERAN, Director of Christian Education, Diocese of Washington; Instructor in Christian Education, Virginia Theological Seminary.

THE REV. TRACY H. LAMAR, JR., Rector, St. John's Church, Knoxville, Tennessee.

THE REV. HERBERT C. LAZENBY, JR., Associate Secretary, Division of Health and Welfare Services, Department of Christian Social Relations, The National Council.

MRS. STEPHEN K. MAHON, Executive Secretary, The Girls' Friendly Society.

THE REV. JOHN D. McCARTY, Assistant Secretary, General Division of Research and Field Study, The National Council.

THE REV. JOSEPH G. MOORE, PH.D., Executive Director, General Division of Research and Field Study, The National Council.

THE REV. GEORGE L. PEABODY, Co-ordinator of Field Services, Department of Christian Education, The National Council.

THE REV. ALMON R. PEPPER, D.D., Director, Department of Christian Social Relations, The National Council.

THE REV. DAVID B. REED, Assistant Secretary, Overseas Department,  
The National Council.

THE REV. CARL R. SAYERS, Rector, St. Stephen's Church, Birmingham,  
Michigan.

MISS HELENE M. SCHNURBUSH, Director of Religious Education, St.  
Mark's Church, New Canaan, Connecticut.

THE REV. CARLETON J. SWEETSER, Executive Chaplain of the Protest-  
ant Chaplain's Committee for East Midtown Hospitals, New  
York; formerly Associate Director, General Division of Laymen's  
Work, The National Council.

THE REV. CORNELIUS C. TARPLEE, Associate Secretary, Division of  
Christian Citizenship, Department of Christian Social Relations,  
The National Council.

THE REV. ARTHUR E. WALMSLEY, Executive Secretary, Division of  
Christian Citizenship, Department of Christian Social Relations,  
The National Council.

MRS. ROBERT S. WEBB, Assistant Director, Department of Christian  
Social Relations, The National Council.

MRS. THEODORE O. WEDEL, PH.D., Member, The National Council;  
author of *Employed Women and the Church*.

MISS CARMAN ST. J. WOLFF, Associate Director, Department of Chris-  
tian Education, The National Council.

The Members and Staff of the General Division of Women's Work

1E./071./5M./K.

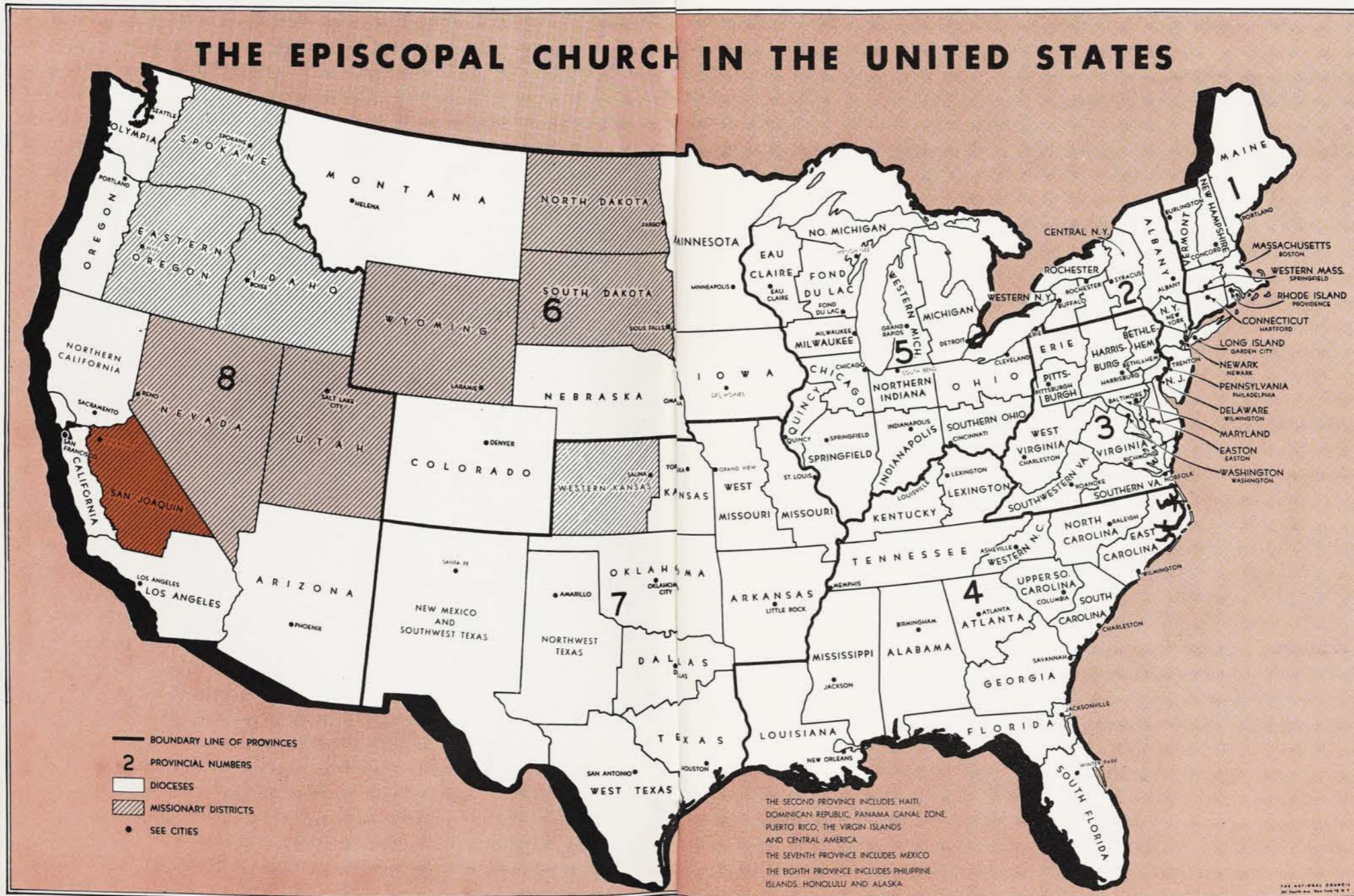
TRIENNIAL MEETING, 1961 • DETROIT, MICHIGAN

# Delegate's Diary



NAME \_\_\_\_\_

# THE EPISCOPAL CHURCH IN THE UNITED STATES



My Preparation for and Record of the  
30th Triennial Meeting of the Women of  
the Church • Detroit • Sept. 17-29, 1961

\* \* \*

My Name \_\_\_\_\_

Diocese or District \_\_\_\_\_

Parish \_\_\_\_\_

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

Detroit Address \_\_\_\_\_



*Presenting the Delegate's Diary*

*T*HIS is your *Delegate's Diary* designed especially for this 1961 Triennial Meeting. Bring it with you to Detroit.

The *Diary* is put in your hands now so you can become familiar with it and all it contains of General Convention and the Triennial Meeting. Provide yourself with a notebook for the notes you will take and make the *Diary* and the notebook companion pieces that go everywhere with you until their usefulness is over.

Read the *Diary* through to get the full scope of what it contains. Then go back and take it more slowly.

Note the suggestions for Bible reading, prayer, and meditation on the Triennial theme. You may well plan to make daily use of these and find immediate use for your notebook.

The reading list is deliberately brief and manageable.

For more news of church business, and matters to be brought to Convention and the Triennial, read the September issue of *Churchways*, the *Episcopalian*, and the church weeklies. You will not, however, think of these matters as apart from the world, but in its midst. Reading the daily press and viewing daily newscasts are part of your preparation.

During the period of the Convention, the *General Convention — Triennial Daily* will be published. Be sure you get your copies and keep them for the record as well as for the daily information they contain.

Take seriously the caution against trying to do too much. Use the occasion to renew old acquaintances and to make new ones. The colors worn by the delegates identify the office held or responsibility carried.

Go in eager expectation of what the Triennial and the Convention can be in the life of the Church.



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# Your Preparation for The Triennial

## *Your Preparation for the Triennial*

YOU are soon to attend the Triennial Meeting of the women of the Church (page 26) to be held in Cobo Hall, Detroit, Michigan. You are going either as a delegate, an alternate, or a visitor. The Triennial is held at the same time and in the same place as General Convention (page 18). This means you are not to be the only one there from your diocese or district. There may be five or six delegates, the same number of alternates, and any number of visitors. Complete the lists on pages 00 and 00.

Between now and your arrival in Detroit you will want to make as much preparation as possible for your participation in all that goes on there. Of course there is your hotel reservation, clothes, and means of travel. But what of the meetings, the dinners, the business, and the services. What will you contribute to the role of women in the life of the Church, both while in Detroit, and on returning to your diocese?

Beginning on page 36 you will find the *Program of the Triennial Meeting*. Do not be fooled by its brevity. Speeches and reports will make a great impact on you. Business sessions look simple but are filled with matters for decision, the lesser presentations, committee reports, and the legislation for which the Triennial is responsible. Early afternoon closing makes possible a time for refreshment before an evening engagement. And remember, all that goes on for the two weeks of the Meeting bears no resemblance to your daily life at home. For two weeks you live a public life, meeting new people, seeing and hearing many things, dealing with matters calling for judgment and decision and always moving on to the next item on the agenda.

You cannot possibly do everything so do not be disappointed when you find this out. Be selective. A delegate is obligated to be present at all sessions of the Triennial, Joint Sessions of General Convention, and Mass Meetings. She is encouraged to seek refreshment in regular worship. Beyond this, she should do those things

most helpful to herself and the responsibilities that are hers, sharing the many opportunities with others in her delegation.

In this attempt to help you orient yourself for the Detroit meetings, the order that is followed bears as much relation as possible to the events of the program.

## *Even So Send I You*

THE theme of the 1961 Triennial Meeting, *Even so send I you*, was chosen by the General Division of Women's Work because it expresses so well our need to understand our mission — to be sent into the world. In the passage (*St. John 20*) from which the theme was chosen, our Lord is speaking to the disciples, after the Resurrection. They felt they had failed. He gives them courage, strength, holy spirit when they most need it. We, too, need to recover our sense of mission and our source of strength.

The program of the meeting will develop the theme. New insights will be given us in the three meditations by Bishop Mosley. Dr. Mead will help us see the role of women in the contemporary world. Dean Moore will help us understand the meaning of being sent "into all the world." Our group meetings on Thursday and Friday will provide a creative approach to our ministry in many different areas. The exhibits, the mass meetings, our business sessions, the great services — all these will help us become aware of our part in the Mission of the Church.

### DEVOTIONAL PREPARATION

As we prepare for our days together, let us meditate on several passages from the New Testament, and let us pray daily, using some of the suggested prayers, but adding others of your own choice.

BIBLE PASSAGES

You may find it helpful to read the passages in the new English Bible as well as in the translation with which you are familiar, because every new version brings fresh interpretation.

St. John 20:19-22      St. Mark 13:9-10      St. Luke 10:1-2  
II Corinthians 5:17-20      I Peter 2:9-10

PRAYERS

REMEMBER in your prayers:

- All delegates, alternates, visitors to the Triennial Meeting.
- All who carry responsibility for the Meeting.
- All bishops and deputies to General Convention.
- All who carry responsibility for General Convention.

Use *A Calendar of Prayer for Missions 1960-61* praying for the people and the work for each day preceding our Meeting.

Other suggestions from the Prayer Book.

For the Church, page 37.

For Guidance, page 595.

Collect for Tuesday in Whitsun Week, page 185.

Collect for Monday before Easter, page 138.

Collect for Monday in Easter Week, page 166.

From the Hymnal

156. In the morning.

170. At evening.

READING IN PREPARATION FOR THE MEETING

*On Being the Church in the World* by John A. T. Robinson (London. SCM Press Ltd. May be ordered through Seabury Press, Greenwich, Connecticut. \$3.25)

\* *One Body, One Gospel, One World* — The Christian Mission Today by Lesslie Newbigin (New York. International Missionary Council, 475 Riverside Drive. 25 cents)

\* *Jesus Christ: The Light of the World* (New York. World Council of Churches, 475 Riverside Drive. 50 cents)

\*Copies sent to all delegates.

## *A Glance at the Program*

IF you have never before attended an *Opening Service of General Convention*, be prepared to be one of fifteen thousand or more persons. That is the number expected for the great opening event held on Sunday evening, September 17 at 7:30 o'clock in the Convention Arena.

Transformed into a cathedral-like setting, the Arena will be the scene of the first official service. There you will find massed choirs, thundering music, a colorful procession of bishops, deputies, and delegates, civic leaders and guests from a number of religious bodies, many of them important ecclesiastic personages.

The Opening Service is the responsibility of the Presiding Bishop and he addresses it. Invited to be in the sanctuary with him are the Primate of Canada, the Archbishop of Capetown, the Supreme Bishop of the Philippine Independent Church, and the Presiding Bishop of *Nippon Seikokai*.

You will want to keep the order of service. Tuck it in your notebook with any comments you want to record.

On Monday morning at 7:30 o'clock there will be celebrations of Holy Communion at St. John's Church and Mariners' Church, and each morning throughout the period of the Convention, there will be early Holy Communion services in Detroit churches.

Your attendance at business sessions is very important. The Triennial is charged with certain matters on which decisions must be made and votes cast. Early in the Triennial, perhaps during the first day, the Program must be adopted, the Triennial Report presented, and the Nominating Committee report. You will have each of these for inclusion in your notebook, and do not need to take notes. For each succeeding day make it a habit to listen to the Order of the Day. This will give you the detailed agenda.

Monday evening, Convention is breaking with the past. Instead of the reception that has kept the Presiding Bishop and those in the re-

ceiving line, standing for hours greeting all who attend, the host diocese is providing an *Evening of Music*, a sit-down party at the Ford Music Hall.

You have already given some thought to the theme of the Triennial, *Even so send I you*. Beginning at 9:00 o'clock, Tuesday morning, Bishop Mosley will give the first of three meditations on these words. The meditations have been a high point in each Triennial program, and will again. They will be available in print as soon after the Triennial as it is possible to produce them.

Immediately after the first meditation, you will go to your first Joint Session. This means moving to the Hall in which the House of Bishops and the House of Deputies have come together for some matter of importance. In this first Joint Session the report of the National Council (page 20) is to be presented. This has been done, Department by Department, in three different sessions in the past. The time allotted in this one, is three hours for a unified report.

The purpose of this single report is to show how the National Council has exercised its stewardship in carrying out that part of the Church's Mission entrusted to it. The report will be introduced by the Presiding Bishop and shared in by five other persons. One of the five will be Frances Young, speaking on the role of the laity. This cast of six will perform against a backdrop of visual aids that are part of the presentation.

One morning in the second week there will be another Joint Session. At this time the *Committee on Program and Budget* that has already put in many hours of work, will present their proposals for the triennium ahead. It is then before the two Houses of Convention for adoption. This is another report you will want to keep in your notebook to compare with the budget that is finally adopted.

## *You and the Resolutions*

YOU 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 22 the resolutions that were presented to the Triennial. Provision is made for listing by title, committee referred to, and disposition.

## *The Corporate Communion*

ON Friday, September 22 you go 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 arise well ahead of the hour. You will probably go to the Convention Arena 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 for the mission of the Church.

A copy of the service will be given you as you enter the Arena. In it you will find a meditation planned for your use in the period you have allowed before the service starts. In this time of corporate preparation, you will regain the quiet and composure to receive the Holy Communion.

The Presiding Bishop is the celebrant at this service. Assisting Bishop Lichtenberger will be the Directors of the National Council's Departments of Home and Overseas Missions, and the bishops of the host diocese. The other bishops taking part are missionary bishops in the Church, at home and overseas.

At a point in the service, with the congregation standing, the Presiding Bishop will read necrology. The names are those of national and diocesan officers, and women missionaries who have died in the triennium.

The presentation of the United Thank Offering is to be experienced, not described. All that it means of prayer and thanksgiving is in the act. At the Missionary Mass Meeting, that same evening, the amount of the Offering will be announced. Receiving the report of the United Thank Offering Committee and voting to determine the 1961 Grants will take place, early in the second week of the Triennial.

## *Mass Meetings*

LIFTING of the spirit, a look at the Church moving ahead in major areas, seeing and hearing leading personalities, will be yours when you attend the mass meetings held as part of the Detroit Convention. There are to be three of them: The Ecumenical Mass Meeting on Wednesday, September 20 at 8:30 p.m. in the Cathedral; the Missionary Mass Meeting on Friday, September 22 at 8:00 p.m. in the Cobo Hall Arena; and the Mass Meeting of the Joint Commission on Evangelism on Tuesday, September 26 at 8:00 p.m., St. John's Church. The announcement of the amount of the United Thank Offering will be made at the Missionary Mass Meeting.

## *Visiting General Convention*

AFTER the Meditation on Wednesday, September 20, time is provided for visiting the two Houses of General Convention. It is not possible, prior to the sessions, to know what is coming up at that time. You might find it profitable, however, to have read the September issue of *Churchways*. The issue is given over, almost entirely, to General Convention and the Triennial. Included in it is a discussion of Convention issues and issues known to be coming before the Triennial Meeting.

Elections are scheduled to be held as early in the first week as possible. You know the election of eight members-at-large and the election for nomination to the General Convention of the four women members of National Council is a function of the Triennial. Make good use of the *Report of the Nominating Committee* you received, meet the nominees at tea, and through the delegates from their dioceses, add the names of those elected to the incomplete list on page 30.

The two major addresses in the Triennial program come in the second week. These are designed to play a part in the interpretation of the theme and its relevance in today's world. These addresses will be available for distribution as soon as possible after the Triennial.

## *Group Meetings*

ON two afternoons, September 21 and 22, our whole attention is to be focused on our ministry as lay persons. We know that we are engaged in many different kinds of activities, but we want to be sure that these activities are essential, are reaching out into the world, and are relevant to the contemporary world. There will be thirty-six groups, some for designated leaders, others for anyone who has a concern for a particular aspect of ministry. Alternates and visitors are invited to attend. Each session will last two hours. Delegates have been asked to choose one group for Thursday, another for Friday. Everyone is expected to attend a different group each day. The groups will consider what is now being done by parishes or other groups, and will then consider other creative and imaginative approaches to ministry in that area of concern.

### AS LAY PERSONS IN THE CHURCH, WHAT IS OUR MINISTRY

- |   |  |
|---|--|
| 1. Among the Aging?   | The Rev. Herbert C. Lazenby, Jr., S.T.D. |
| 2. Among Employed Women?  | Mrs. Theodore O. Wedel, PH.D.            |
| 3. As Christian Citizens?   | The Rev. Arthur E. Walmsley              |
| 4. As Members of the Churches Overseas?                             | Miss Carman St. J. Wolff                 |
| 5. As Participants in the 1961 Training Conferences for Lay People? | The Rev. Carleton J. Sweetser            |
| 6. As Stewards of Our Resources and Our Talents?                    | The Rev. Tracy H. Lamar, Jr.             |
| 7. As Volunteers in Community Welfare?                              | Miss Katharine Guice                     |
| 8. As We Pray and Worship?  | The Rev. Carl R. Sayers                  |
| 9. As World Citizens?   | Mrs. Stephen K. Mahon                    |
| 10. By Way of a Unified Parish Program of Missionary Education?     | Miss Avis E. Harvey                      |
| 11. In a Fast-Growing Community?                                    | Mrs. Harold C. Kelleran                  |
| 12. In an Urban Society?  | The Rev. Joseph G. Moore, PH.D.          |
| 13. In Intergroup Relations?  | The Rev. Cornelius C. Tarplee            |
| 14. In Our Recreation?  | The Rev. and Mrs. G. Russel Hargate      |
| 15. In Recruiting for Church Vocations?                             | Miss Helene M. Schnurbush                |

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|--|---|
| 16. In Relation to the Church Overseas?            | The Rev. David B. Reed  |
| 17. In Relation to the Church's Domestic Missions? | The Rev. William Davidson   |
| 18. In the Family?                                 | Mrs. Muriel Webb  |
| 19. In World Relief and Refugee Resettlement?      | The Rev. Almon R. Pepper, D.D.  |
| 20. Through Ecumenical Relations?                  | The Rev. Gardiner M. Day, D.D.  |
| 21. Through Leadership Training?                   | The Rev. George L. Peabody  |
| 22. To Ethnic Groups?                              | The Rev. Raymond T. Ferris  |
| 23. To Young People?                               | The Rev. and Mrs. Richard L. Harbour  |
| 24. As Presidents?                                 | Mrs. John H. Foster and<br>Miss Frances M. Young  |
| 25. As Treasurers?                                 | Mrs. M. E. Nellums  |
| 26. As Christian Education Chairmen?               | Mrs. Robert H. Durham and<br>Mrs. William C. Hogin,<br>The Rev. Edward T. Adkins<br>and Miss Edith Daly |
| 27. As Program Planning Chairmen?                  | Mrs. William A. Atkins  |
| 28. As Christian Social Relations Chairmen?        | Mrs. Robert H. Howe and<br>Mrs. Elwood L. Haines  |
| 29. As United Thank Offering Chairmen?             | Mrs. E. T. Rowland and<br>Miss Elizabeth C. Beath   |
| 30. As Supply Chairmen?                            | Miss Vivian Novak, Mrs. Robert<br>M. Adams, and Miss Anne E. Kremer                                     |
| 31. As Personnel and Church Vocations Chairmen?    | Mrs. Donald W. Pierpont and<br>Miss Olive Mae Mulica  |
| 32. As College Work Chairmen?                      | Mrs. Harold Sorg  |
| 33. As Prayer and Worship-Chairmen?                | Mrs. Everette Hall and<br>Mrs. James Lyle Cassidy   |
| 34. As Altar Guild Chairmen?                       | Mrs. Richard T. Loring and<br>Mrs. Winfred Douglas  |
| 35. As Representatives to United Church Women?     | Mrs. Orrin F. Judd  |
| 36. As Promotion Chairmen?                         | Mrs. Edward A. Heffner  |

## *The Pastoral Letter*

THURSDAY evening, September 20, there will be an event you have helped to make possible, but one you will not attend.

There will be a dinner meeting of those persons you elected to the General Division of Women's Work, those already elected by the Provinces and the co-operating agencies, with the present General Division now completing its task, and the staff of the General Division. This group will enjoy dinner and a program, arranged by a committee of the outgoing group. Then will come the moment everyone tries not to mind too much, but it cannot be lived through entirely devoid of emotional overtones and a sense of loss. Those persons whose terms on the General Division are completed with the Triennial Meeting, leave the room.

Remaining, is the General Division of Women's Work 1961-64, feeling somewhat inadequate to a brand new situation and at a loss without their more experienced sisters. They hold a brief meeting, organize, elect officers, receive instruction, learn of the first regular meeting to be held at Seabury House in December and have the first glimpse of their new job.

Friday morning, you may again be there when it happens. The Presiding Bishop will install the General Division of Women's Work during the morning session of the Triennial Meeting.

At 12:30, the Triennial, having completed its business, will join with General Convention in a closing act of worship at which time the *Pastoral Letter* is read. This will take place in the House of Deputies Hall.

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. It is quite possible the text will be in the *Convention Daily* and it is always published as a separate item for wide distribution.

## *Exhibits*

As you plan your time outside the sessions of the Triennial Meeting, remember the opportunity that will be yours in visiting and seeing what has been brought together for your information in the vast exhibit area in Cobo Hall. There will be exhibits of general supplies and religious supplies, of the mission areas and of church-related agencies. You may buy from mission shops and from book stores, and you may use the lounge as a meeting place.

Two of the exhibits to which your attention should be drawn are the National Council exhibit and the mission exhibit.

The National Council exhibit portrays through the use of visual media, the role of the National Council in the total life of the Church. Emphasis is given to the areas of priority the Council sees as the major tasks of the triennium. Among them are Indian work, alcoholism, the work overseas, theological education, youth work, work with the deaf and blind, and work in centers of industry.

You will want to become familiar with the opportunities and major needs as seen by the National Council, and compare these with the adopted budget. How much support for these tasks, has Convention thought could be included?

The mission exhibit, a project of the host diocese, has as its theme, *Ye Shall Be Witnesses*. Using a circular shell-like form, the theme is presented through a series of nine issues confronting the Church in today's world. To these the Church must respond. The exhibit interprets the situation and the response. The issues are rapid social change, peace, health and welfare, population explosion, economic need and theological development, education, racial tension, conflicting faiths and ideologies, nationalism.

In addition to the visual presentation, the exhibit will be manned by young people from the overseas fields and from such special areas of work as Indians, military chaplains, Christian social relations. Brief biographies of these persons will appear in the *Convention Daily*.

## *Dinners*

THE scheduled breakfasts, lunches, teas, and dinners are more than any one person could possibly attend, even allowing for those that are not for you. As of this writing there are seventy such events, some forty-three of them being dinners.

You will want to go to teas for nominees and for missionaries (pages 39-40). You will probably want to attend your Provincial Dinner and possibly one or two others such as a Department Dinner and a dinner of special interest to you. Perhaps this is all you should do. Just remember, when you plan your evenings, you are due back on the job of being a delegate, the next morning.

## *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 (page 28) will help you to know whom to expect. They will be introduced by the Assistant Presiding Officer, some will appear on the program, all will be available for conferences, and may be met at the missionary teas. You and your delegation may want to take a particular missionary with you to the social functions and dinners you attend. Invite her.

## Your Record



## The General Convention

THE GENERAL CONVENTION of the Protestant Episcopal Church in the United States of America, holding its 60th session, September 17-29, 1961, in Detroit, Michigan, 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 19.

### House of Bishops

Chairman \_\_\_\_\_

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

Secretary \_\_\_\_\_

Attendance in 1961 \_\_\_\_\_

### House of Deputies

President \_\_\_\_\_

Secretary \_\_\_\_\_

Attendance in 1961 \_\_\_\_\_

My Diocese or District \_\_\_\_\_

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

Members of the House of Deputies from my Diocese or District:

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## GENERAL CONVENTION

### HOUSE OF BISHOPS

100 Diocesan or Missionary Bishops  
 4 in Executive Positions  
 8 Coadjutor Bishops  
 22 Suffragan Bishops  
 58 Resigned Bishops

**Potential Membership: 192**

### HOUSE OF DEPUTIES

*Diocesan Representatives*

Each Diocese:  
 4 Clerical Deputies\*  
 4 Lay Deputies†

*Each Missionary District:*  
 1 Clerical Deputy\*  
 1 Lay Deputy†

**Potential Membership: 670**

\*Clerical Deputies are priests.

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

# National Church Organization

## THE NATIONAL COUNCIL

President. The Presiding Bishop.

Vice-President. The Rt. Rev. John B. Bentley, D.D.

Vice-President. Warren H. Turner, Jr.

Treasurer. \_\_\_\_\_

### *Elected in 1961 to serve until the General Convention 1967*

General Convention elects two bishops, two priests, and four laymen for a term of six years:

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\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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### *To serve until the General Convention 1964*

General Convention elects four women for a term of three years, upon nomination from the Triennial Meeting:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

### *Continuing members who serve until the General Convention 1964*

The Rt. Rev. Stephen F. Bayne, Jr., S.T.D.

The Rt. Rev. Thomas H. Wright, D.D.

The Ven. David R. Thornberry, D.D.

The Rev. Canon Donald H. Wattley, S.T.D.

Harrison Garrett

Franklin B. Miles

Richard G. Stone, PH.D.

Howard T. Tellepsen

### *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 between Conventions.

I. The Rt. Rev. Oliver L. Loring, S.T.D.

II. The Rt. Rev. James P. DeWolfe, 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.

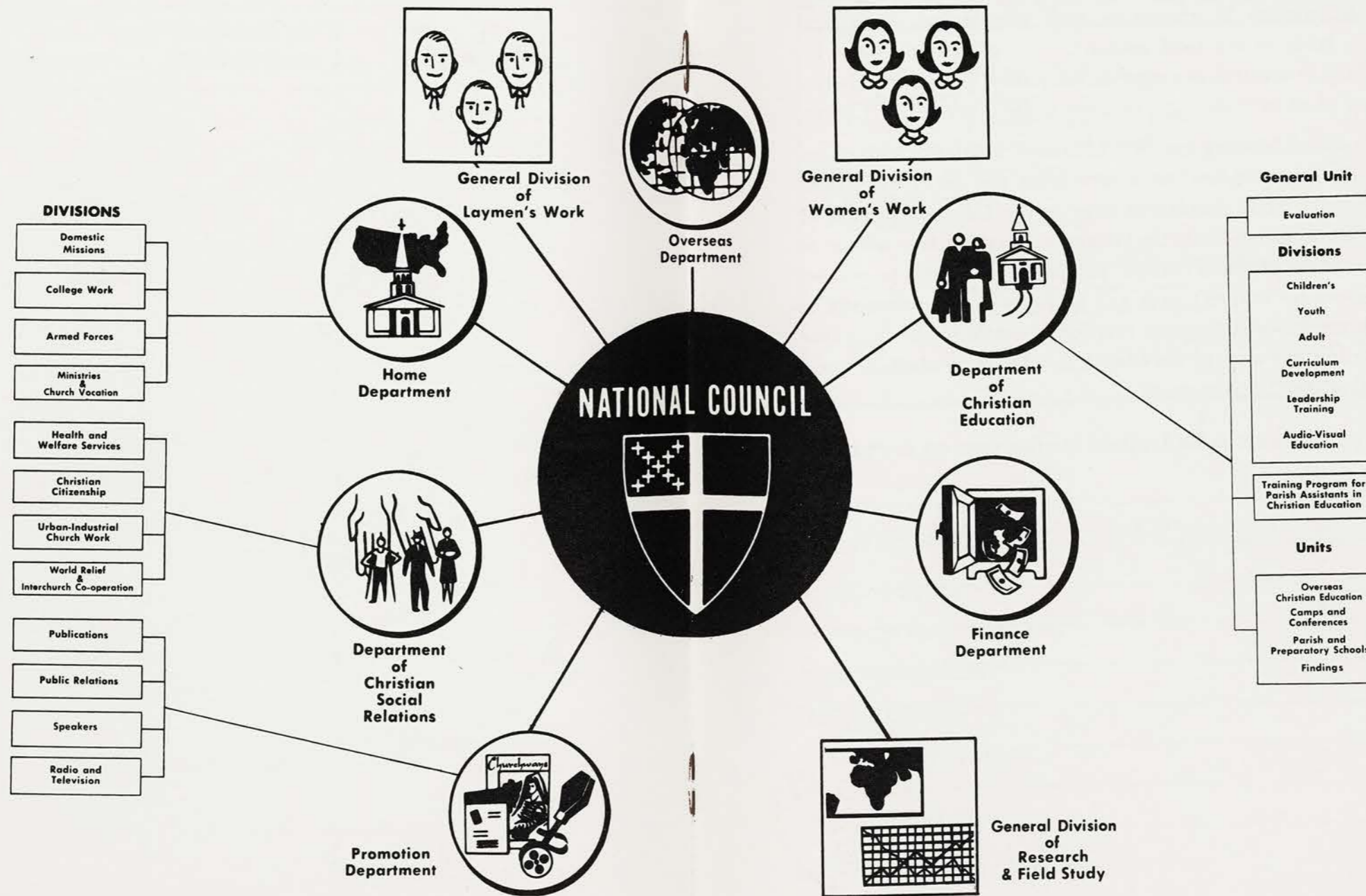
VIII. The Rev. Canon Charles H. Perry

*Resolutions Received by the 1961 Triennial*

TITLE OF RESOLUTION	COMMITTEE TO WHICH REFERRED	DISPOSITION

*1961 United Thank Offering Grants*

# Organization of the National Council



## *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 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 and alternates to the Triennial Meeting from my diocese:

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## ■ TRIENNIAL MEETING ■

5 delegates from 68 dioceses and districts	340
6 delegates from 33 dioceses	198
5 delegates from the women's organizations of the Convocation of American Churches in Europe	5
21 members of the General Division	21
8 Provincial Presidents	8
1 Presiding Officer	1
The members of the General Division, Provincial Presidents, and Presiding Officer vote upon all questions except those which call for a vote by diocese.	
<b>Potential membership 573</b>	

## *Attendance at the 1961 Triennial Meeting*

Accredited Delegates	_____
Members of General Division	_____
Provincial Presidents	_____
Presiding Officer	_____
Assistant Presiding Officer	_____
 Total Voting Strength	 _____
Dioceses and Districts Represented	_____
Dioceses and Districts With Full Representation	_____

## *Missionaries at the Triennial Meeting*

### HOME

ARIZONA	Ruby M. Bates Deaconess Marian Brown Mrs. Margaret B. Harris Martha I. Webb	
CALIFORNIA	Marian J. Smallegan <i>College Worker, Stanford University</i>	
CHICAGO	Mrs. Ira P. Jones <i>College Worker, Northwestern University</i>	
EASTERN OREGON	Mrs. Louis L. Perkins	<i>Delegate</i>
EAU CLAIRE	Mary A. Parrish	
FOND DU LAC	Sister Augusta, O.S.A. <i>Order of St. Anne, Oneida</i>	
MISSOURI	Constance M. Hindle <i>College Worker, University of Missouri and Stephen's College</i>	
NEVADA	Marjory C. Kean	
NORTHERN INDIANA	Mary Frances Bemont	
SOUTH CAROLINA	Mrs. Lelia B. White	
SOUTH DAKOTA	Mrs. William McK. Chapman <i>St. Elizabeth's School, Wakpala</i> Deaconess Dellema King Jessie Lockett, R.N. Eunice Olsen Alicia R. Thomas	

SPOKANE	Mrs. John P. Moulton	<i>Delegate</i>
UPPER SOUTH CAROLINA	Mrs. Sterleita Caldwell	

### OVERSEAS

ALASKA	Susan E. Carter <i>Nurse, Venetie</i> Mrs. Clover Jean Ward <i>Treasurer to the Missionary District</i>	
HAWAII	Deaconess Sarah F. Swinburne	
PANAMA	Mrs. Roe Fulkerson <i>Housemother, Bella Vista Children's Home, Ancon</i>	<i>Delegate</i>
PHILIPPINES	Bienvenida S. Alonzo <i>Nurse-Administrator, St. Luke's Hospital, Manila</i> Helen M. Boyle <i>Secretary to Bishop Ogilby</i> Deaconess Evelyn M. Ashcroft <i>On Leave</i>	<i>Delegate</i>
PUERTO RICO	Sister Esther Mary, C.T. <i>Sister-in-Charge, Convent of the Transfiguration, Ponce</i>	

## General Division of Women's Work, 1961-1964

EXECUTIVE DIRECTOR • Frances M. Young

### Members-at-Large

The Triennial elects eight Members-at-Large for a term of three years:

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### Provincial Representatives

Each Province elects a representative for a term of three years:

- |                          |                               |
|--------------------------|-------------------------------|
| I. Mrs. Parker E. Monroe | V. Mrs. E. T. Rowland         |
| II. Mrs. Robert H. Howe  | VI. Mrs. Varro H. Rhodes      |
| III. Mrs. Ralph T. Lynch | VII.                          |
| IV. Mrs. M. E. Nellums   | VIII. Mrs. B. Franklin Miller |

### Co-operating 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.         | Mrs. Donald N. Pierpont |
| Order of the Daughters of the King        | _____                   |

## Missions Overseas

THE Church has work of its own in the following Missionary Districts, which include many countries:

<i>Missionary District</i>	<i>Countries included in it</i>
ALASKA	Alaska (Alaska and Hawaii are included in Overseas because they are outside the continental boundaries of the U. S.)
CENTRAL AMERICA	Costa Rica • El Salvador • Guatemala Honduras • Nicaragua
CENTRAL BRAZIL	Brazil (our work in Brazil is divided into the three Districts)
SOUTHERN BRAZIL	
SOUTHWESTERN BRAZIL	
CUBA	Cuba
DOMINICAN REPUBLIC	Dominican Republic
HAITI	Haiti
HONOLULU	Hawaiian Islands (The Bishop of Honolulu also has charge of church work on Guam, Okinawa, Wake, Midway and American Samoa)
LIBERIA	Liberia
MEXICO	Mexico
PANAMA CANAL ZONE	Canal Zone • Republic of Panama • Colombia (The Bishop of the Panama Canal Zone also has charge of work in Ecuador)
PHILIPPINES	Philippines
PUERTO RICO	Puerto Rico
TAIWAN	Taiwan (under charge of Bishop of Honolulu for Presiding Bishop)
VIRGIN ISLANDS	Virgin Islands (under charge of Bishop of Puerto Rico for Presiding Bishop)

*T*HIS Church appoints missionaries and/or gives financial support within the Anglican Communion to

The Anglican Church in Korea  
The Diocese of Victoria, Hong Kong  
The Diocese of Singapore and Malaya  
The Church of India, Pakistan, Burma, and Ceylon  
The Archbishopric in Jerusalem  
The Church of the Province of South Africa  
The Church of the Province of Uganda and Ruanda-Urundi  
The Church of the Province of the West Indies  
The Council of the Churches of Southeast Asia  
The Nippon Seikokai  
The Bishop of Nandyal  
The Diocese of Gibraltar

In addition, support is given to

The Church of South India  
The Philippine Independent Church  
The Spanish Reformed Church  
The Lusitanian Church (Portugal)  
The Old Catholic Churches in Europe  
The Mar Thoma Church of India  
The Orthodox Churches in Europe and the Middle East

## *The Co-operating Agencies*

*T*HROUGH the years as churchmen and churchwomen of vision interpreted and emphasized different aspects of the mission of the Church, all were concerned with special responsibilities within the Church, recognizing a need and endeavoring to meet it.

At the time of the formation of the National Council in 1919 these organizations were well established nationally and were already part of the overall picture of the Church's life and work. Having been designated as co-operating agencies by the National Council, it was a logical and desirable step to have representation from the agencies of special significance to women on the National Executive Board of the Woman's Auxiliary. These agencies which are today represented on the General Division of Women's Work are:

The Church Periodical Club  
Episcopal Service for Youth  
The Girls' Friendly Society  
The Order of the Daughters of the King

### THE CHURCH PERIODICAL CLUB

*S*INCE its inception in 1888, the specific mission of the Church Periodical Club is the distribution and supply of all categories of printed materials to missions and church institutions, to clergy and lay people around the world. The Church Periodical Club has representatives in all dioceses and functions in all missionary districts.

As the Church's concept of the term mission has expanded, so, too, has the field of missionary service broadened in the Church Periodical Club, which serves in co-operation with the Departments of National Council and is the affiliated agency of the General Division of Women's Work and the General Division of Laymen's Work.



### EPISCOPAL SERVICE FOR YOUTH, INC.

THE Episcopal Service for Youth (formerly, National Council, Church Mission of Help) is a social work agency within the Church. It is important that its case work services be known and interpreted so that skilled, professional services may be made readily and prayerfully available to people in need throughout the dioceses where there are member agencies.

At present, Episcopal Service for Youth has been made a more integral part of the National Council program through the Department of Christian Social Relations and is not a separate co-operating agency to the National Council, although this relationship with the General Division of Women's Work continues and has been a long and fruitful one. The two-way avenue of communication from the agency to the Church through the women's organizations and from the churches to the agencies in dedicated service and assistance has been of great mutual value.

### THE GIRLS' FRIENDLY SOCIETY

THE Girls' Friendly Society is the Church's ministry to all girls through a vital program of service, study and fellowship that is worship-centered. The Girls' Friendly Society and churchwomen share common concerns as they work together "to extend His Kingdom." They work together on provincial, diocesan and parish levels. The United Thank Offering of the women of the Church has enabled the Girls' Friendly Society to offer girls a Summer Opportunities Program in the mission fields of the Church. The Girls' Friendly Society in return helps girls to grow into dedicated Christian women able to serve their church, their world and their fellow human beings. This is accomplished through the Girls' Friendly Society program of mission, study and giving, in United Nations Seminars and foreign exchange projects, in camping and in leadership training conferences.

### THE ORDER OF THE DAUGHTERS OF THE KING

THE Order of the Daughters of the King marks its 76th Anniversary this year, having been founded in 1885. There are now approximately 8,000 members in over 500 Junior or Senior Chapters. The object of the Order is the extension of Christ's Kingdom, especially among women and girls, and the strengthening of the Church's spiritual life. The Order seeks to achieve this through active participation in the work of the parish, special response to the leadership of the parish priest and by devotion to its twofold vows of prayer and service. Voluntary offerings of self-denial and thanksgiving support a missionary in Central Brazil, provide scholarships for girls attending Windham House and St. Margaret's House. No money-raising projects are permitted, but this does not prevent its members from co-operating with the parish or diocese in any money-raising event or in serving in a myriad of other quiet, helpful ways.

# Program of the Triennial Meeting

*¶All business sessions will be held in Cobo Hall. Unless otherwise indicated, morning meetings will close not later than 12:30; afternoon meetings not later than 4:30.*

*¶The Holy Communion will be celebrated in Detroit churches each morning at 7:30 A.M.*

## *Program*

**Sunday, September 17**

7:30 P.M. Opening Service of the General Convention  
*Convention Arena*

Monday, September 18

7:30 A.M. The Holy Communion

*St. John's Church and Mariners' Church*

10:30 Opening Session of the Triennial Meeting

Mrs. Paul F. Turner, *presiding*

2:15 P.M. Business Session

8:00 Evening of Music

*Ford Music Hall*

Tuesday, September 19

9:00 A.M. Meditation: *Even So Send I You*

The Rt. Rev. J. Brooke Mosley

10:00-1:00 P.M. Joint Session

2:15 Business Session

4:30 Tea for Nominees

Wednesday, September 20

9:00 A.M. Meditation: *Even So Send I You* Bishop Mosley  
Visits to two Houses of General Convention

2:15 P.M. Business Session  
The United Thank Offering: An Interpretation

4:30 Tea for Women Missionaries

8:30 Ecumenical Mass Meeting *St. Paul's Cathedral*

Thursday, September 21

9:00 A.M. Meditation: *Even So Send I You* Bishop Mosley  
Business Session  
Elections: Members-at-Large of the General Division of  
Women's Work  
Nominees to the General Convention of Women Members  
of National Council

2:15-4-15 P.M. Group Conferences: What Is Our Ministry? *Cobo Hall*

7:00 Dinner Meetings of National Council Departments

Friday, September 22

7:30 A.M. Corporate Communion and Presentation of the United  
Thank Offering *Convention Arena*

11:00 Business Session

2:15-4:15 P.M. Group Conferences: What Is Our Ministry? *Cobo Hall*

8:00 Missionary Mass Meeting *Convention Arena*

Saturday, September 23

Sunday, September 24

Monday, September 25

9:30 A.M. Business Session  
The United Thank Offering: Committee Report

2:15-4:15 P.M. Business Session  
Address: *Women's Role in the Contemporary World*  
Dr. Margaret Mead

7:00 Provincial Dinners

Tuesday, September 26

9:30 A.M. Business Session

2:15-4:15 P.M. Business Sessions

4:30 Tea for Women Missionaries

8:00 Mass Meeting; Joint Commission on Evangelism  
*St. John's Church*

Wednesday, September 27

9:30 A.M. Business Session

2:15-4:15 P.M. Business Session

4:30 Tea for Women Missionaries

7:00 Seminary Dinners

Thursday, September 28

9:30 A.M. Business Session  
Address: *Into All The World*  
The Very Rev. Paul Moore, Jr.

2:15-4:15 P.M. Business Session

Friday, September 29

9:30 A.M. Business Session  
Installation of the General Division of Women's Work by  
the Presiding Bishop

12:30 Closing Service  
Reading of Bishop's Pastoral Letter  
*House of Deputies Hall*

## The General Division of Women's Work

281 Park Avenue South, New York 10, N. Y.

EXECUTIVE DIRECTOR • Miss Frances M. Young

### STAFF

Miss Elizabeth C. Beath, *Associate Secretary, United Thank Offering*  
Miss Anne E. Kremer, *Associate Secretary, Supply*

*Liaison from the Department of Christian Education*

Miss Edith M. Daly

*Liaison from the Department of Christian Social Relations*

Mrs. Elwood L. Haines

*Liaison from the Home Department*

Miss Olive Mae Mulica







# CHANGING PATTERNS



GENERAL DIVISION OF WOMEN'S WORK  
REPORT OF THE TRIENNIUM • 1959-1961

CHANGING PATTERNS  
REPORT OF THE TRIENNIUM 1959-1961  
GENERAL DIVISION OF WOMEN'S WORK



THE NATIONAL COUNCIL  
281 Park Avenue South, New York 10, N.Y.  
PRICE 25 CENTS 1961

## Changing Patterns

THE REPORT OF THE PAST TRIENNIUM MUST BEGIN WITH high tribute to Mrs. Arthur M. Sherman, who retired as Executive Director of the General Division of Women's Work on December 31, 1959, after thirty-one years of continued service to the National Council. Mrs. Sherman was Educational Secretary of the Woman's Auxiliary from 1930 to 1941, Executive Secretary of the Woman's Auxiliary to the National Council from 1941 to 1958, and then Executive Director of the General Division of Women's Work until her retirement. The changes and developments in women's work, as both recorded and predicted in *This is Our Heritage\**, reflect the wise and devoted leadership of Margaret Sherman. The new Executive Director, who succeeded her on January 1, 1960, is continually thankful for the heritage, and humbled by the responsibility. Many expressions of love and gratitude were given her by the National Council, by the General Division of Women's Work, by all her co-workers, and by men and women throughout the Church.

The report of the triennium 1959-1961, while made by the new Executive Director, grows out of the years of Mrs. Sherman's creative leadership, and the remarkably able group of women who comprise the staff and elected membership of the General Division of Women's Work.

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\* Report 1956-1958.

## OUR NAME

THE CHANGE OF NAME in 1958 from Woman's Auxiliary to the National Council to General Division of Women's Work of the National Council indicates a change in status and function which has sometimes caused misunderstanding. Change of name in a diocese from Woman's Auxiliary to Episcopal Churchwomen, and other changes in parish and mission help us to see that women are an integral part of the total Church, nationally, in the diocese, and in the parish. It was never the intention of the early leaders of women's work that women become a separate organization. Those early leaders often had more vision than some of us today! During the past three years we have discovered some of the problems that arise when patterns are changed, and we have also discovered the advantages that come when we are not isolated as women but working together, clergy and lay people as the whole Church, in carrying out the Church's Mission.

In *This is Our Heritage* (an excellent story of the background for women's work today), many changes were indicated for the 1958-61 triennium, some of them already begun at the time of the Triennial Meeting in 1958. Let us review those and other developments in our life and ministry in the past triennium.

## FUNCTIONS AND RESPONSIBILITIES OF THE GENERAL DIVISION

IN 1959 every Department and General Division of the National Council was asked to prepare a statement of its Functions and Responsibilities to be presented to the National Council. We began working on ours at the February 1960 meeting and discovered we needed further consultation with Directors of Departments and Divisions. In October 1960 the General Division met for a whole day with the Presiding Bishop, Mr. Warren H. Turner, Jr., Executive Assistant to the Presiding Bishop, Bishop Corrigan, Director of the Home Department, the Rev. Almon R. Pepper, Director of the Department of Christian Social Relations, the Rev. David R. Hunter, Director of the Department of Christian Education, the Rev. Edward T. Adkins, Executive Secretary of the Adult Division of that Department, and the

Rev. Carleton Sweetser, Associate Secretary of the General Division of Laymen's Work. The conference helped both our General Division and the National Council officers to see our relationship to the National Council and to understand some of the problems and opportunities we face as we work out these relationships.

At the April 1961 meeting we adopted a revised statement of our Purpose and Responsibilities, which is yet to be presented to the National Council. The following draft statement of the purpose of the General Division of Women's Work will be presented to the National Council at one of its future meetings:

To help women to a fresh awareness and understanding of the Mission of the Church.

To help women and men understand and accept their role as laity of the Church.

To represent the women of the Church in the total program of the Church.

To be in touch with developments in the life and work of women in society.

To counsel with the women of the Church, as new roles for them arise and new patterns and work emerge.

The full statement of purpose and responsibilities of the General Division will be released following a future Council meeting.

## LIAISON STAFF

OUR LIAISON STAFF from other Departments continues to be one of the most effective means of relating us as women to the total Church. Miss Katharine Guice, who served as liaison from the Department of Christian Social Relations from January 1, 1958, to December 1, 1960, was responsible for relating us to many interdepartmental and other activities, including the Family Life Conferences and Resources, the United Nations Seminars, White House Conferences, Diocesan and Provincial Christian Social Relations Conferences, and for helping the women of the dioceses to share in diocesan Christian social relations programs. The new officer to replace Miss Guice is Mrs. Elwood L. Haines, whose appointment was effective September 1, 1961.

Our relationship with the Home Department, particularly concerning Church Vocation and National Council responsibility for women missionaries, is strengthened by the liaison officer, Miss Olive Mae Mulica, who was appointed as Secretary for Personnel and Church Vocations on September 1, 1959. Miss Mulica is also serving as Acting Executive Secretary of the Unit of Church Vocations (now a division of the Home Department).

At the last Triennial Meeting, it was announced that our Educational Secretary, Miss Avis E. Harvey, had been transferred to the Adult Division of the Department of Christian Education, as liaison officer with our Division. Miss Harvey later resigned from that position, moving to the Department of Promotion on August 1, 1960. Miss Edith M. Daly joined the staff of the Department of Christian Education on September 1, 1961, as liaison officer with our General Division.

#### GENERAL DIVISION STAFF

OUR TWO STAFF OFFICERS, the Secretary for the United Thank Offering and the Secretary for Supply, continue to co-operate with other Departments: Overseas, Home, Christian Social Relations, Promotion, and Finance. Their reports will indicate our increasing need to be related closely to all National Council Departments in our work. Our new Secretary for Supply, appointed for a two-year term, is Miss Anne E. Kremer, who began her work September 1, 1960, replacing Miss Dorothy Stabler, who retired August 31, 1960.

Miss Stabler came to the National Council in 1941 as Secretary for Christian Social Relations and Supply Work for the Woman's Auxiliary. After the appointment of Miss Guice as liaison with the Department of Christian Social Relations, Miss Stabler continued as Associate Secretary for Supply Work in the General Division of Women's Work. Miss Stabler's retirement was announced for the summer of 1959, but she graciously consented to continue until August 31, 1960, so there would be no interim between secretaryships. Because of Miss Stabler's previous work with the Department of Christian Social Relations, the transition to a liaison person from that Department was made easily in 1958. We are grateful to Miss Stabler for her nineteen

years of service, and will continue to appreciate that part of the heritage she has given to us and to the whole Church.

As we looked back over the past triennium, and ahead to the next, the General Division realized our need for more direct contact between the staff and the field. We are asking General Convention for the addition of two field officers, one to be appointed in 1962 and another in 1963 to help us fulfill our purpose and responsibilities.

#### PERSONNEL AND CHURCH VOCATIONS

PERHAPS THE MOST SIGNIFICANT change in Personnel this triennium took place in September of 1959 when the portfolio of the Associate Secretary for Personnel was transferred to the Home Department as Secretary for Personnel and Church Vocations. This transfer carried with it a liaison relationship not only to the General Division of Women's Work but also to the Unit of Church Vocations, which in April, 1961, was incorporated into the Home Department. As in the other liaison relationships (Christian Education and Christian Social Relations) all the areas of concern formerly dealt with almost exclusively by the women of the Church were carried into other Departments of the National Council, specifically in this case the Home Department and the Unit of Church Vocations. And, as has happened in the other liaison relationships, certain changes in emphasis have been the result.

A major emphasis of the Unit of Church Vocations during the first years of the triennium has been the development of diocesan committees or commissions of church vocations (or recruiting). In several dioceses, personnel chairmen were members and sometimes chairmen of these committees. Incorporated in the responsibilities of these committees was the task of recruiting men as well as women for lay church vocations, and men for the ordained ministry. Added strength and support was given to the Unit's work by the Laity Training Conferences in 1960, under the joint sponsorship of the General Division of Laymen's Work, the General Division of Women's Work, the Department of Christian Education, and the Unit. The conferences provided selected clergy and lay people from each diocese with a program designed to stimulate active concern in all parishes for the needs and oppor-

tunities for lay men and women in full-time work in the Church.

The most common methods of recruiting continue to be through vocational conferences (of various kinds) and encouraging participation in summer service projects. Many questions are being raised about the effectiveness of both as recruiting tools, the chief ones being in the area of appropriate ways of following up the initial expressions of interest in church vocations by young people. It would seem that one of the directions for the work of the next triennium might be the development of a sounder system of not only keeping in touch with participants in vocational conferences and summer service projects but of providing appropriate channels of referral for guidance.

In the four years of its administration by the Unit of Church Vocations, the Apprenticeship Program has provided for one hundred women college graduates a means of testing their vocation for professional church work while at the same time giving them an opportunity to serve the Church in parishes, on college campuses, and in church-related social agencies. Approximately one-third of these young women have gone on to graduate training, one-third have married, and one-third have found their vocation in other fields of work. Careful selection of the apprentices and placement with trained supervisors continue to be the most important factors in the effectiveness of the program. The program was considerably strengthened with the addition to the Unit of a Co-ordinator for the Apprenticeship Program in April 1960.

Similar to the Apprenticeship Program, but separate from it, has been a co-operative experiment by the General Division of Women's Work and the Overseas Department in the placement of women college graduates in a few overseas districts for short-term service.

Provision for scholarship aid continues to be a significant part of personnel work. In the past triennium 92 women were granted scholarships from the General Division of Women's Work from United Thank Offering funds. It is gratifying to note that the number of diocesan scholarship funds through the Episcopal Churchwomen is steadily increasing. A better means of co-ordinating these grants with grants made by the General Division needs to be worked out in order that the process of application for scholarships may be more clearly understood and adhered to by applicants.

Steady growth is evident in the training programs at both St. Margaret's House in Berkeley, California, and Windham House in New York City in the preparation of women for professional work in the Church. Similar in many respects, chiefly in the insistence on the importance of supervised field work as an integral part of the total training program, each House makes its unique contribution to the development of sound training to fit the needs of the Church. Since 1958 women have been admitted as candidates for the bachelor of divinity degree at the Episcopal Theological School in Cambridge, Massachusetts, and in September, 1961 Seabury-Western Seminary in Evanston, Illinois, will offer the Master's degree in Christian education to qualified men and women. The Central House for Deaconesses moved to larger quarters nearer Seabury-Western Seminary, and continues to serve as a center for deaconesses as well as a place where they may be trained.

The need for increasing the faculty salaries at St. Margaret's House and Windham House was brought to the attention of the General Division in October 1960, and a special committee was appointed to study those salaries. In December, a committee appointed by the Home Department to consider increasing salaries of women workers in the domestic mission field and in college work joined with the committee from the General Division. In April 1961, the National Council adopted the recommendation of this joint committee for appropriate salary increases for women workers appointed by the National Council.

Over the past several years, questions concerning the selection, training, and employment of women for professional work in the Church have consistently been raised and studied by various individuals and groups throughout the Church, including personnel committees of the former Woman's Auxiliary, the Episcopal Churchwomen, the General Division of Women's Work, and the training schools themselves. Some progress can be reported. The report of the Committee to Study the Admission of Women to Church Work has been completed and is available. The Joint Commission on Status and Training of Professional Women Church Workers (appointed by General Convention in 1958) invited the Secretary for Personnel and Church Vocations and four other members of the Association of Professional

Women Church Workers to meet with them as they prepared the report of the Commission to General Convention. This report calls for the enactment of a canon to provide for the licensing of qualified women workers. The following quotation from the introduction of the Report expresses clearly the mind of the Commission with reference to the need for the adoption of such a canon:

The members of the Joint Commission are convinced that, due to the rapid increase in the opportunity, need and numbers, women workers in the Church be recognized for their value and importance by providing a framework and a method which will insure a healthier mode of selection and training of women for work of professional caliber within the Church.

In order that there may be a pattern of acceptance and training set, so that training schools and seminaries may prepare these applicants adequately, it is the mind of the Joint Commission that the following Canon (see pp. 1-4 of the Report) be enacted in order to remove disorder from this area of the Church's life and correct the present lack of control and clarity.

The Report concludes with a recommendation for recognition by the General Convention of the standards of the Association of Professional Women Church Workers.

This is all very encouraging; however there remains a good deal yet to be done, particularly in the area of employment practices, such as provision for more adequate salaries, pensions, health insurance, sabbatical leaves for refresher study, if we are to come to some satisfactory answer to the persistent question of whether "the Church offers an established profession for women or just a series of opportunities for service?" (See *This is Our Heritage*, page 29, paragraph 3.)

The need for qualified, well-trained lay workers and clergy continues. Diocesan and parish personnel chairmen and committees on church vocations have worked imaginatively and creatively in counseling young men and women with their questions about church vocations, in providing experiences for them in summer service projects, vocational conferences, apprenticeships, and in offering scholarship assistance toward their training. The fact remains, however, that there is a large number of parishes seeking directors of Christian education—and not enough trained people to answer the demand that a goodly

number of vacancies exists for teachers and social workers in our church-related schools and social agencies, and that the number of men graduating from our seminaries each year just about replaces the number of clergy who retire, thereby making advance work almost impossible. Much remains to be done in recruiting men and women of quality as well as quantity! And in order that the Church may be assured that its professional leadership is most effectively used, attention must be given to the problems concerning appropriate placement of qualified personnel. Fortunately plans are being developed for the establishment of a Personnel and Reference Service at National Headquarters to begin operation in 1962. The establishment of such an office, together with continuing clarification of the role of the professional woman worker and increasing efforts on the part of laymen and women in parishes throughout the Church in recruiting, will provide real impetus for considerable progress in the work of Personnel and Church Vocations for the coming triennium.

The liaison relationship between the General Division and the Home Department is still in an early stage of development. From the beginning, the women of the Church have devoted a generous portion of their time, energy, and financial resources to the recruiting, training, and placement of women workers as well as the development of standards for their employment. We are being called on to enlarge our interests to include a similar concern for church vocations for men as well as women. The task of the Personnel Committee in the years ahead is one of continuing to provide appropriate guidance and resources for diocesan chairmen of personnel and/or church vocations to the end that the Church's professional ministry, ordained and lay, may be increased and strengthened.

#### THE UNITED THANK OFFERING

DURING THE PAST TRIENNIUM, the United Thank Offering has continued the steady growth which it has maintained through its seventy-two years of existence. More and more women, as well as families, are making the use of a United Thank Offering box a part of their daily lives. This increased participation has resulted in a corre-

sponding increase in the total Offering. As the Offering has increased in size, so its usefulness to the Church has enlarged in both amount and scope.

As new projects have been made possible through the United Thank Offering, its two major emphases, shown in the disposition of the 1889 Offering, have remained unchanged. That first Offering provided a new church building in Alaska and sent a woman missionary to Japan, providing her first year's salary, transportation to the field, and her necessary equipment. Many new and different types of buildings, including modern, as well as traditional churches, schools, rectories, camps, conference centers, and college centers have been provided. The assistance to our women missionaries has expanded over the years until today the United Thank Offering aids girls in seeking their vocation; in training for church work; as they serve as women workers, by providing salary, allowances, and equipment; and in retirement through a pension. Other special groups of women, such as deaconesses, are assisted through special grants.

The United Thank Offering began as an Offering over and above regular giving, and was used for extra and advance purposes. During depression and war years, however, it became necessary for some of the Offering to be used in the General Church Budget. This has continued until the present. It is hoped that within the next few years the United Thank Offering may gradually be withdrawn from the General Church Budget and the entire Offering used for advance work.

During this triennium the 1958 Offering has been dispensed as provided for in the budget adopted in Miami Beach. Capital gifts, both home and overseas, which were listed as Specials, and annual grants have been paid.

The \$100,000.00 for the Anglican Communion has been dispensed in grants made by the General Division of Women's Work upon the advice of the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion. Grants to Korea assisted in providing a new building for St. Bede's House in Seoul and in the training and preparing of lay ministers. Grants to Borneo assisted in setting up a new diocese in northern Borneo and provided priests' houses in two new areas and a community house for the Little Sisters of the Epiphany.

Grants to St. Peter's Hall, Trinity College, Singapore, helped to complete a building project and to provide library material for Chinese students there. A grant to the Society for the Propagation of Christian Knowledge helped to underwrite the cost of translating and writing material for use among the Chinese of the Dispersion. A grant to Bishop Bayne provides research assistance needed in preparing for the meeting of the Advisory Council in 1963.

A report on the part of the 1958 Budget from which grants were made during the triennium by the members of the General Division of Women's Work follows:

#### WORK BUDGETS

THESE ANNUAL ALLOWANCES, for which no accounting is required, were increased from \$125.00 to \$150.00 in 1958 and for the first time were sent to all women workers appointed by the National Council. Special work budgets, as usual, were sent to members of three religious orders serving in missionary districts overseas.

#### GENERAL EQUIPMENT

GENERAL EQUIPMENT was provided for our women workers. Grants were made for office and home furniture, business machines, medical equipment, movie projectors, tape recorders, physics charts for a teacher in Liberia, and kindergarten scissors for a teacher in the Philippines.

#### CARS

ELEVEN CAR GRANTS ranging from \$500 to \$1,800 were made, eight of these for women in this country and three overseas, including one to An-veng Loh, our first woman missionary in Taiwan.

#### REPAIR AND EQUIPMENT OF BUILDINGS

GRANTS INCLUDED REPAIRS to St. John's Cathedral in Puerto Rico, and to churches in the Virgin Islands, Cuba, Western North Carolina and North Dakota, and repairs to a cathedral organ in Wyoming. A number of rectories and parish houses, both in this country and overseas, were also repaired, as were two mission buildings, a girls' dormitory in Liberia, a building to be used as a medical clinic in Upper South Carolina, and the Holy Cross hospital wards in Liberia. Several of the American Church Institute schools received grants for much-needed



repairs, as did the conference center in Eastern Oregon. Equipment grants were made for small hospitals in East Carolina and the Philippines, a conference center in Utah, and a parish house in North Dakota. Equipment also was provided for an *internado* in Mexico and schools in Panama, Southern Brazil, Liberia, Haiti, South Dakota, Honolulu, and St. Thomas in the Virgin Islands.

#### NEW BUILDINGS AND PROPERTY

GRANTS WERE MADE for land in Haiti and Mexico. The Haitian grant included a church and a school and the Mexican grant a church, rectory, and parish hall. Building grants were made for eight churches overseas and four in this country, four rectories, six parish halls, as well as for five schools, new living quarters at a mission, and a longhouse at a diocesan camp. Canterbury centers were provided for students at the University of Kentucky, the University of Wisconsin, Washington and Lee University, and Virginia Military Institute.

#### DISCRETIONARY FUND

MANY GRANTS for new buildings have been made from the Discretionary Fund. One grant was made for land and a church in Puerto Rico. Other grants were for buildings in North Carolina, the Philippines, and Montana. Property grants were made to the Philippine Episcopal Church to buy land for a new mission, to the Dominican Republic to purchase additional needed property, and to the Philippine Independent Church for land for a chapel at the University of the Philippines. In December 1958, a leadership program for Ministry to the Aging was initiated in the Department of Christian Social Relations. When the Tarumi Conference Center in Japan was destroyed by fire, a United Thank Offering grant made it possible to rebuild it immediately. The Church Society for College Work received grants for three Faculty Summer Sessions and for two years' support of the Ministry to Married Students at Michigan State University. In India, the Nutrition Research Center at the Women's Christian College of Madras was assisted by a grant, and the Church of South India received three annual grants for the support of theological education. The work among the deaf was assisted by two grants: one providing Christian education material for deaf children, the other for graduate training for workers among the deaf.

The Detroit Industrial Mission received operating funds for two years. A grant to Brazil helped finance the celebration of the 75th anniversary of the Church in Brazil. The number, scope, and variety of these grants indicate the importance of having a fund such as the Discretionary Fund included in the United Thank Offering.

This past triennium has seen the beginning of many changes in the United Thank Offering. Some changes appeared in the 1958-61 budget adopted in Miami Beach. For the first time, it contained a United Thank Offering Loan Fund of \$200,000. A Special of \$100,000 for emergency areas, included in the 1955 United Thank Offering budget and used by the Home Department as a Loan Fund, demonstrated the great need for and value of loan funds. The United Thank Offering Loan Fund was set up as a separate fund so that reports of its use might be made to the women of the Church. It is administered by the National Council Allocations Committee on which the Executive Director of the General Division of Women's Work serves. The General Division of Women's Work is recommending that \$200,000 be added to the United Thank Offering Loan Fund.

A new procedure for processing United Thank Offering requests has been worked out in an attempt to fit the United Thank Offering into its proper place as a source of capital funds. All requests are referred initially to the Directors of the Home or Overseas Departments with further necessary referral to other appropriate Departments or Divisions of the National Council. The requests are returned to the General Division of Women's Work with priority notations. These priority lists served as the basis for the list of recommended grants for the next triennium. In this way the United Thank Offering becomes more a part of the whole church program and better related to the overall missionary strategy of the Church.

In April 1961 the General Division of Women's Work voted to change the term "budget" to "list of grants," a more accurate description of the allocation of the United Thank Offering. Therefore, the Division presents, for the approval of the Triennial delegates, a suggested list of recommended United Thank Offering grants for 1961-64.

The format as well as the title has been changed in an effort to give a clearer picture of the purposes for which the Offering is used.

The suggested list of recommended grants for 1961-64 is in five parts:

I. CAPITAL NEEDS

- A. Immediate. Specials. Voted by Triennial Delegates.
- B. During Triennium. Grants for New Buildings and Property, Repairs and Equipment, made by the General Division of Women's Work.  
Loans made by the National Council Allocations Committee.

II. WOMEN WORKERS

Recruiting, Training, Salaries, Allowances, and Pensions.

III. FOR NATIONAL COUNCIL SPECIAL PROJECTS

IV. ANGLICAN AND ECUMENICAL WORK

Including Co-operative Missionary Projects, Grants to the National Council of Churches and through the World Council of Churches, as well as several special grants.

V. UNDESIGNATED FUNDS

To meet new and unexpected opportunities.

Certain other changes are being recommended by the General Division of Women's Work:

1. That the top limit of \$1,800.00 on car grants be removed.
2. That "Fund for Incidental Expenses," which seems to describe more accurately than "Work Budget" the grants sent annually to each National Council woman worker, be used as a title, and should be increased to \$175.00.
3. That more money be allocated for immediate capital grants than before and a smaller amount for the New Buildings and Property Item from which the General Division makes grants. This resulted from a discussion at the House of Bishops meeting in October 1960, when Bishop Lewis of Olympia, acting for the General Division of Women's Work, gave a short presentation on the United Thank Offering.  
In 1889 the Offering was \$2,188.00. Those women who first recognized the value of such an offering had caught the vision of joyful thanksgiving united with joyful service. The continued growth of the United Thank Offering is the fruit of that glorious vision in which the women of the Church share today.

## SUPPLY WORK

IN REVIEWING the history of Supply Work it appears that it is not only the "oldest organized project of the women" of the Church but that it has been very wisely guided over the years. For while its methods of operation have constantly changed in response to a rapidly changing world, it has been true to its original purpose which is to supply the kind of material goods which are a woman's concern and responsibility for her own family, and hence for the wider family of the Church. Clothing, bedding, curtains, first-aid supplies, and things of this sort are peculiarly "women's business," just as much now as when Supply Work first began. Therefore great credit should be given to the leaders in women's work in that Supply has adhered to its purpose in spite of the changes in the world and in the role of women in our society.

Supply Work is now in another period of change, and the most significant aspect of this change would seem to be the increased substitution of cash gifts, instead of either the making or purchase of goods for shipment to missions in this country and overseas. Increased parcel post and freight costs were mentioned in the report to the 1958 Triennial. These costs have continued to rise; custom regulations in overseas areas have become more restrictive; there is a much wider distribution of manufactured goods which can frequently be purchased quite reasonably by the mission; and there is a growing opinion in some missionary areas that cash is preferable to gifts in kind. A combination of these factors has resulted in an almost complete substitution of cash for both Haiti and the Philippines, and it appears to be a trend in other areas.

In an effort to relieve some of the problems and complications of overseas shipment, the National Council in 1959 assumed the cost of these shipments instead of billing the dioceses as had been done previously. This is now an established part of the Administrative budget of the General Division of Women's Work. Yet while this has eliminated a lot of bookkeeping, it has not really solved the problem of increased shipping costs.

What all this points to in the future of Supply Work is a question which is being very carefully considered as a part of the whole study of Supply Work, which is being made with the help of the General

Division of Research and Field Study. The questionnaires sent to supply secretaries, diocesan presidents, and General Division members indicate that shipping costs are likewise of concern to the women of the Church. There have been conversations on this question and other questions related to Supply Work with members of other Departments of the National Council and with the Directors' Committee on Missionary Education. All these conversations will continue.

At the present time no answer has been found, and no final decisions made. All that would seem apparent now is that we are on the horns of a dilemma, which is, appropriately, two-horned! One horn is composed of all the problems connected with the shipment of goods and the practical advantages of substituting cash. The other is a much less tangible but equally important consideration which lies close to the very heart of Supply Work. This is the greater personal interest and what can perhaps justly be called the sacramental value to both giver and receiver which can come about through the sending of actual goods more than through the sending of cash. To be sure it frequently does not happen; but the traditional missionary box with all its well-known inadequacies is many times an outward and visible sign of an inward and spiritual grace, and at least the footing of a bridge between people otherwise separated by distance, language, and culture. And in our fragmented and wartorn world it would not appear that all this should be eliminated for merely practical reasons until a great deal more study and thought have been devoted to it.

As a result of all these considerations only two changes in the program have been made, and they will be carried out as an experiment. First, all the requests from one missionary district will so far as possible be given to the province or provinces that are in the closest geographical proximity. This will at least somewhat reduce shipping costs.

Secondly, assignments will be made for a two-year period. That is to say, this year's and next year's supply requests will be sent to the same diocese if at all possible; and the dioceses will be encouraged to follow this practice in making parish assignments.

Following this, a concentrated effort will be made to secure the kind of material about the mission field which the women have requested. The majority of questionnaires which came in as part of the study

indicated a need for slides, pictures, letters, and the kind of written material that would make the people and the work of the mission "come alive." This cannot come all at once, or in the quantity that may be needed, because the missionaries have very heavy demands on their time and that which they spend in sending out material is necessarily taken away from the actual work of the mission. It is important that we at home bear this constantly in mind.

It is hoped, however, that in making assignments over a longer period an interchange will gradually and normally take place between the parishes at home and the missions. It is also hoped that this interchange will result in a clearer picture of the direction which Supply Work should take in the future. Inevitably this will take more time than if all decisions were made at the national level, but any final decisions about Supply Work should be based on the picture which the women of the Church and the missionaries see, as well as on the overall perspective which is possible at the national level. Therefore, it seems appropriate now to report only that Supply Work is under study, and that this study involves everyone concerned with the program.

In the past year a decision was made at the national level, namely that the overall administration and promotion of our Church's part in the United Clothing Appeal be the responsibility of the national Supply Secretary. This was decided in co-operation with the Department of Christian Social Relations, and was a change in administration rather than in policy.

For while the responsibility for this program has heretofore been divided, the national Supply Secretary has always promoted it. It was recommended that in dioceses where this seemed practical the same decision be made. Some dioceses have followed this recommendation, others have not, and no pressure for conformity has been made or is anticipated. Where this program is being effectively promoted through other channels there is no reason whatever to disturb it.

In concluding this report on Supply Work a tabulation of the figures for the past three years is given below. These figures indicate that the women of the Church contribute very generously to this work. The drop in the total for the year 1960 does not necessarily indicate a trend; but what all these figures do indicate is that this program should

continue to receive the same careful guidance that it has received in the past. This may result in changes but both prudent stewardship and a respect for the changing history of Supply Work demands that everyone involved in this work should continue to be open to change.

	1958	1959	1960
Supply Secretary's Gift Fund	\$ 3,208	\$ 3,366	\$ 2,790
Discretionary Fund of Supply Secretary	1,937	2,125	2,519
New Goods and Cash to Missions	183,765	190,718	175,914
Shipping Costs (USA) Reported by Dioceses	20,958	18,002	18,018
Contribution to Administrative Account	—	—	275
Total	\$209,868	\$214,211	\$196,518

#### OVERSEAS SHIPPING COSTS

NET PAYMENT from Administrative account for overseas freight shipments to Liberia, Nicaragua, and the Philippine Republic for the year 1960 amounted to \$1,429.36.

#### WITH THE GENERAL DIVISION OF LAYMEN'S WORK

EARLY IN 1960 the Laymen's Division invited us to share in the conferences known as the Laymen's Training Course, now called the Training Conference for Lay People. The theme for the 1960 conference was Recruiting for Church Vocations and was planned in co-operation with the Department of Christian Education, the Unit of Church Vocations, and the General Divisions of Laymen's Work and Women's Work. These conferences provided one means for following up the 1958 Triennial resolution on recruiting. Every Bishop was asked to send one priest to a one-day conference, and a layman and a laywoman to a two-day conference. Out of these conferences came the request that

clergy and lay people attend the training sessions together. Consequently, in 1961, clergy and lay people from each diocese were invited to a two-day conference together on the subject, The Christian's Responsibility in Our Contemporary World. Provincial Training Conferences were held for every Province with one clergyman, one layman, and one laywoman from each diocese. Our hope is that during 1961-62 there will be a follow-up in each diocese, so that parishes may participate in similar conferences.

In February 1961 the two General Divisions of Laymen's Work and Women's Work met at the same time at Seabury House and participated in two joint sessions.

#### WITH OTHER DEPARTMENTS AND DIVISIONS

THE GENERAL DIVISION has been mindful of the resolution of the 1958 Triennial Meeting recommending study and action in many areas of concern in Christian citizenship, and has worked with the Department of Christian Social Relations in many of those areas. A special mention of the pioneer ministry to the aging should be made, as the United Thank Offering made possible the establishment during this triennium of a program of Ministry to the Aging with an Officer in the Department of Christian Social Relations.

In the fall of 1960 the two General Divisions joined in an exploration which had been set up in 1959 by the Adult Division of the Department of Christian Education and the Department of Christian Social Relations in four dioceses for the purpose of learning what is involved in co-operative planning for adults in a diocese. While this particular experiment is now ended, we expect to continue a plan of working together, based on the learnings of the teams which took part in the Exploration.

In February 1961 our staff and Division members spent three days at Seabury House in a Leadership Training Conference led by a team from the Leadership Training Division.

We rejoice in the new Unified Parish Program of Missionary Education for 1961-62, a significant step in our new and closer relationship

with other Departments of the National Council as we offer a resource for the parish to use in its work as a total parish.

While Miss Harvey was in the Adult Division, and during the 1960-61 year when that position has been vacant, we have continued our close relationship with the Adult Division. We have been grateful to the Rev. Edward T. Adkins, Executive Secretary of the Adult Division, who has met regularly with our Committee of Reference and Study. Members of our Division serve on the Department of Christian Education and on the Advisory Committee of the Adult Division. Miss Harvey participated in one of the conferences of the Advance Adult Education Project of the Department of Christian Education, and we look forward to more lay participation in this project.

Our relationship with the Department of Promotion has been strengthened through Miss Harvey's new position as Associate Secretary in the Publications Division of that Department. Her counsel, her creative ability, her many talents are still available to us, and we have already sought and received much help from her especially in preparing for the Triennial Meeting. Our Division, at its April 1961 meeting, sent to the Department of Promotion and to Miss Harvey a special note of appreciation and commendation for publications on the Triennial Meeting and General Convention. We look forward to our closer relationship with the Department of Promotion.

Our General Division is represented in the series of three Study Conferences on the Total Ministry, called by the Presiding Bishop. Two of these have been held, one in January and one in June of 1961, and the third is to be held in January of 1962. The ministry of the lay people and of the clergy is being studied in the context of the total ministry of the Church. Laymen and women, priests and bishops make up the personnel of these conferences.

#### WORK WITH DIOCESAN BOARDS

WE HAVE CONTINUED the consultation conferences, begun in 1956, with Diocesan Boards of Episcopal Churchwomen. Seven conferences were held in 1959, six in 1960, bringing the total number of dioceses which have held this kind of conference to forty-one. Each

conference was led by a team of four persons, including two General Division members, one staff officer, and one clergyman. These consultation conferences were designed to help a diocesan board to look at its structure and function, to evaluate its work, and to see its relation to the total diocesan program. Some dioceses have had a follow-up conference with one member of the original team. The General Division is now studying other possibilities in the area of leadership training, and will continue to work on this after the Triennial Meeting, so that some form of consultation will be offered to diocesan boards in the next triennium.

#### WOMEN IN THE COUNCILS OF THE CHURCH

ANNUAL REPORTS from dioceses for 1959 indicated that women serve on vestries in thirty-four dioceses and missionary districts, and solely on missions committees in seven more. This totals forty-one dioceses and districts. Women serve as delegates to diocesan convention in forty-three dioceses and missionary districts but not in all the same forty-one in which they serve on vestries. There are some in each of these two groupings which do not appear in the other one. In the 1960 reports four more dioceses reported allowing women to serve on vestries and as delegates to convention. This brings the totals to thirty-seven allowing women on vestries, and forty-seven allowing women to serve as convention delegates. Fifteen dioceses reported an increase in the number of parishes allowing women to serve on vestries.

Members of the General Division of Women's Work serve on every National Council Department except Finance. Women serve on five Joint Commissions of General Convention and one Joint Committee.

During this past triennium, with the change in status of our General Division, it has become increasingly necessary for us to have a National Council member on our Division as an official link between our Division and the National Council. In April 1961 this resolution was adopted by the National Council:

Resolved, That the National Council approves the recommendation of the General Division of Women's Work that one of the four

elected women members of the National Council be appointed by the Presiding Bishop to the General Division of Women's Work following the 1961 Triennial Meeting.

This means that one of the four women nominated by the 1961 Triennial Meeting will serve on both National Council and our General Division and will attend our three-day meetings preceding the meetings of the National Council. Our National Council member will not be expected to assume the responsibility for conferences which other members of the General Division are expected to fulfill. She will report for our Division at each meeting of the National Council.

The Annual Reports from dioceses indicate that there is increasing participation by women in various departments of the diocese. In several dioceses there has been created a Department of the Laity, which has not replaced the Episcopal Churchwomen, but has provided a means for more co-operative understanding, planning, and participation in the diocesan program by both men and women. This area of co-operative planning needs further exploration in the coming triennium.

#### WOMEN IN THE PARISH

AS OUR GENERAL DIVISION faced the many changes in women's work in the past few years, and as an increasing number of requests came to us for help in evaluating women's work in a parish, we realized that our guide called *When You Organize Women's Work in Your Parish* needed revision. We withdrew that booklet from circulation and now offer the new booklet, *Women in Your Parish: A Handbook for Today*. The title indicates that we offer it for current use, fully aware that women in parishes will help us to revise it in the years ahead, as we discover new patterns and work.

#### PRAYER AND WORSHIP

OUR DIVISION has been aware of the resolution of 1958 urging more recommended material and advice for leaders of devotional life. The *Bibliography on Prayer and Worship* was printed by the Forward

Movement in 1959 with special reference to its use by women. New wallet-size prayer cards with a prayer for the United Thank Offering and for Women's Work were printed in 1960. A special committee of the General Division has recently sent to all diocesan chairmen of prayer and worship suggested ways for fulfilling their responsibility, prepared a folder entitled *If I Am Asked To Lead Worship*, and suggested a packet on worship materials now available.

#### ECUMENICAL RELATIONS

FROM THE ANNUAL REPORTS there is evidence that in most dioceses there is co-operation with the local councils of church women, and participation in the three projects of the United Church Women: the World Day of Prayer, World Community Day, and May Fellowship Day. In some dioceses there is an ecumenical relations committee on which women serve. The reports also indicate that much more study is needed in this area. We are represented on the Board of Managers of the United Church Women and on several other committees of the National Council of Churches. Ecumenical relations includes many areas for study and action, and we hope these will be explored in the coming triennium.

#### ISSUES WE FACE

DIOCESAN BOARDS were asked to report this year on what they considered the greatest issue Churchwomen face today, as individuals and as organized women, and what their goals were for the women of their diocese. These replies have been summarized by the Unit of Evaluation of the Department of Christian Education. Many replies indicated that the greatest issue is the lack of understanding of the Christian Faith and of the Mission of the Church. One report said, "The greatest issue facing Churchwomen today is the lack of understanding among women that our lives are changing, and organized work must prepare itself to cope with these changes." As for goals for women's work, there was frequent mention of conversion, commitment, re-evaluation, support of total program of the Church, ministry.

## PROGRAM OF THE TRIENNIAL MEETING

IN THE LIGHT of all that has been happening in the past triennium, our changing and developing roles, our new relationships, our continuing need to understand the Mission of the Church and our part in it, the theme of this Triennial Meeting was chosen from St. John's Gospel, chapter 20, *Even so send I you*. Mission and Ministry seem to be two concepts continually clamoring for understanding. The meditations and the addresses will help us understand the Mission of the Church, our role as women, and the place where our ministry is expressed. Further insight will be given us as we share in the program of the General Convention. Because we have much to learn from each other, and because creative thinking and planning is essential in our understanding of our ministry, there will be group meetings on two afternoons to discuss our ministry as lay persons in the Church in a number of different areas. From these groups we look for direction for our ministry in the coming triennium.

## LOOKING FORWARD

AS WE RECALL the words of those previous leaders in our women's work, Miss Mary Emery, Miss Julia C. Emery, Dr. Grace Lindley, Mrs. Arthur M. Sherman, we are reminded that not organization but ministry is always our goal. As we grow in our understanding of the world and of the Mission of the Church in the world, we shall respond to our Lord Christ's command to be sent into the world. Our heritage continues. We are part of Christ's Mission and Ministry.

## SUMMARY OF PERSONNEL CHANGES

ON SEPTEMBER 1, 1959, Miss Olive Mae Mulica, formerly Director of Windham House, was appointed Secretary for Personnel and Church Vocations and Liaison Officer from the Home Department. On that same date, Dr. Johanna K. Mott became Director of Windham House.

On December 31, 1959, after thirty-one years of notable service to

the National Council, Mrs. Arthur M. Sherman retired as Executive Director of the General Division of Women's Work. A tribute to her leadership is expressed at the beginning of the Report of the Triennium, and a tribute to her leadership will be recorded at the Triennial Meeting. We praise God for her outstanding contribution to the life and work of the whole Church.

On January 1, 1960, Miss Frances M. Young was appointed Executive Director of the General Division of Women's Work.

On August 1, 1960, Miss Avis E. Harvey resigned as Associate Secretary of the Adult Division of the Department of Christian Education to become Associate Secretary in the Publications Division of the Department of Promotion.

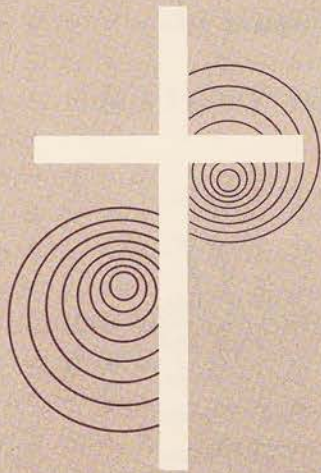
On August 31, 1960, Miss Dorothy Stabler retired as Associate Secretary for Supply Work, after nineteen years of service.

On September 1, 1960, Miss Anne E. Kremer was appointed Associate Secretary for Supply Work.

On November 30, 1960, Miss Katharine Guice resigned as Associate Secretary in the Department of Christian Social Relations and Liaison to the General Division of Women's Work.

On February 28, 1961, Mrs. Fife Bowman retired as Office Secretary after thirty-two years of service.

On September 1, 1961, the two liaison officers to replace Miss Harvey and Miss Guice were appointed. Miss Edith M. Daly was appointed Associate Secretary of the Adult Division of the Department of Christian Education and Liaison with the General Division of Women's Work. Mrs. Elwood L. Haines was appointed Assistant Secretary in the Department of Christian Social Relations and Liaison with the General Division of Women's Work.



**EVEN SO SEND I YOU**

**J. BROOKE MOSLEY**





EVEN SO SEND I YOU

THREE MEDITATIONS PRESENTED AT  
THE TRIENNIAL MEETING OF THE WOMEN  
OF THE CHURCH, DETROIT, SEPTEMBER 1961  
BY J. BROOKE MOSLEY

THE RT. REV. J. BROOKE MOSLEY, JR., *Bishop of Delaware, was consecrated bishop coadjutor in 1953, and succeeded to the diocesan post in 1955. Born in Philadelphia in 1915, he was graduated from Temple University and the Episcopal Theological School, Cambridge. After four years at St. Barnabas' Church in Cincinnati, he became director of the department of Christian Social Relations for the Diocese of Washington in 1944, where he remained for four years. He served as dean of the Cathedral Church of St. John in Wilmington, Delaware, for the five years before his consecration. He has received honorary degrees from Kenyon College and Hobart College.*



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## THE FIRST MEDITATION

### OPENING PRAYER

**W**E bind unto ourselves today the strong name of the Trinity, by invocation of the same, the Three in One and One in Three. Amen.

ST. PATRICK

### HYMN

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.

#### THE MEDITATION

*As the Father has sent me, even so send I you.* This is the charge given by the risen Lord to his disciples on the evening of that first Easter Day. They had talked excitedly all the day long about the fearful and glorious events of that resurrection morning. Two of them, according to St. Luke's story, had met the risen Lord that afternoon on the road to Emmaus and had hurried back to Jerusalem to tell the others about him, how he had walked with them and talked with them and revealed himself in the breaking of bread. And now, filled with wonder and fear, they were all discussing these things in hushed voices, behind locked doors in a little room, when suddenly he appeared in the midst of them.

"Peace be unto you," he said.

And he silently showed them his hands and his side.

A second time they heard the old familiar greeting, "Peace be unto you;" and then he spoke those welcome words of acceptance and commission, "As the Father has sent me, even so send I you."

They must have been completely unprepared for such a greeting. They had been spending anguished days in fear and despair; they had seen him die a criminal's death and knew his body had been buried; and now he had risen from the dead and was with them again. But his first words upon joining them were of none of these past fears and wonders, only of the future. They had failed him, but he did not speak of that. They had misunderstood him, but it was not even mentioned. They had been fearful and weak, but he turned to them as if they were brave and strong and gave them work to do, even his own work. What is more, he seemed to imply a kind of parallel between his mission and theirs: "As the Father has

sent me," he said, "even so send I you." These were startling words, these first words he spoke to them, but they were very welcome.

It is the same invitation that he offers each one of us today and it is still most welcome. Just as he accepted the disciples then despite their weakness, their perplexities, their despair, and their sin, so he accepts us. He does not require us to be cleaned up first before he accepts us and sends us. He does not require us to understand him completely. He does not even expect us to be good examples, much less perfect models, of his Word; he does not send us as models but as messengers. He accepts us as we are, whenever we turn faithfully to him, and sends us on his work even as the Father sent him.

It is the old story that God has tried so many times to tell us. We do not first accept him; rather, he first accepts us. We could not even seek him if he had not first sought us and found us. This is the nature of God: to seek us, to pursue us, to make us his own. As a bird is for flying, as a fish is for swimming, so God is for reaching out to us, for forgiving us, for accepting us, for holding us in his loving arms, whenever we turn to him. We can flee from him but we cannot escape his presence. We can turn our backs on him but we cannot hide his love. We can curse him to his face, and he will reach out to us tenderly to call us to himself. Whoever we are, whatever we have done, wherever we go, he is forever reaching out for us to make us his own.

"Whither shall I go then from thy Spirit? or whither shall I go then from thy presence? If I climb up into heaven, thou art there; if I go down to hell, thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea; Even there also shall thy hand lead me, and thy right hand shall hold me. If I say, Peradventure the darkness shall cover me; then shall my night be turned to day. Yea,

the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike. For my reins are thine; thou hast covered me in my mother's womb."<sup>1</sup>

This is the same truth made plain by St. Paul who thanks God for choosing us in Jesus Christ even before the world was made. "Blessed be the God and Father of our Lord Jesus Christ," he said in his letter to the Ephesians (1:4), who "chose us in him before the foundation of the world . . ." and who "destined us in love to be his sons through Jesus Christ." Think of it! According to some of the evidence now at hand it might have been five billion years ago when God created the earth, perhaps by causing it to fly off as a hot spark from the flaming sun, and it was before that time, St. Paul is reminding us, that God chose us. While the earth was still a bubbling molten mass, God had already adopted us as his sons. What a setting for our ministry!

Please note that when God in his Holy Word speaks through St. Paul of time and space and man and of himself like this, he is telling us that he has chosen all men to be his sons, not just some of them. The Jews have known themselves to be God's chosen people, as we have often heard, and so they are, but not to the exclusion of the rest of us. Christians have been chosen also. And so have the Moslems been chosen and the Hindus and the Communists and the American Country Club Pagans and all men everywhere.

Furthermore, God has not chosen men in the mass as his sons, he has chosen each man, each person, singly, separately, as his own son. He has not chosen the multitude of Chinese, but rather he has chosen each Chinese person by name, Chou-en Lai, Chiang Kai-shek, and the serving maid who waits on both. He has not called Communists in the lump either,

<sup>1</sup> Psalm 139:6-12

but has chosen Khrushchev and Tito and the trapped little man in the middle who does their bidding. Nor has he called us Christians in the group, but from the beginning of time he has called each of us as his own child, preparing for each of us a ministry, working out in each of us—of all people!—his eternal purposes.

Therefore, we who claim Christ as master and call him Lord are not set apart by destiny from other men. All men are created to find their lives in Him; He came into the world that all men might be saved. What marks the difference between the Christian disciple and the rest of mankind is that the Christian knows this is the truth of God's creation and tries to live according to it, while the non-Christian either has not heard it or has not accepted it. The Christian disciple is one of the first to say with St. Paul, "Blessed be God who has chosen us before the foundation of the world . . . and destined us in love to be his sons through Jesus Christ."

## II

IT MAKES a difference whether we believe this or not. What we believe always "makes a difference." To be sure, there are those who will say that it does not really matter what a man believes. What matters, they tell us, is what a man does, not what he believes. But this shallow notion runs counter to the fact that a man acts in accordance with what he believes. He cannot do otherwise. Belief is primary to action; our actions are based upon our beliefs. If you believe that your wife is unfaithful to you, whether she is or not, your belief will make a difference in the way you act toward her and your family life will suffer. If you believe Communism has the answer to man's ills, you will count it an honor to hang teen-

agers in the streets of Budapest. If the leaders of the Soviet Union are led to believe that at this moment we are firing deadly missiles in their direction, they will take action at once that is appropriate. If you believe, as I did one day not long ago as I rushed through the Boston airport, that a certain airplane you are about to board is bound for Philadelphia you will be dismayed, after you have acted on that belief, to discover that the plane is headed for Toronto. Belief is always primary to action. We act in accordance with our beliefs. What a man believes is primary to what he does.

In the same way, it makes a difference whether we believe this truth about our destiny as chosen people of God and as ministers sent by his Son. We are sons of the King and we are sent by him as his ambassadors. What a difference it makes whether we know this or not!

Suppose you were the son of an earthly king and did not know it. Let us imagine that at an early age you had been spirited away from him and your rightful place by his side and that you went on through life, past youth and through the middle years, in drab surroundings, living a humdrum existence apart from the destiny to which you had been born. And suppose that the king who had always been looking for you finally discovered where you were and sent a messenger to tell you that you were his son, that he wanted you to come and live with him now, and that he had a glorious mission for you to perform. If you were completely convinced of the fact that this was wholly true, that you were indeed the king's son and that you were called to work for him, would this not bring new purpose and meaning to your life?

Yet we often do live apart, quite apart, from the king, in drab surroundings of our own making, languishing in humdrum existence, as if we did not know he had adopted us. There are many times when we do not feel like God's sons.

There are times when we are depressed in mind and spirit by the pain and the anxiety and the disappointments of life, times when we feel that all the arrows and barbs of life are pointed our way and that we are completely at the mercy of hostile forces that tumble us over at will; and we do not feel like God's sons but like orphans of the universe.

I think of a woman whose whole life has been a constant procession of misfortunes and illnesses, lying on a death bed for several years in a public institution, neither improving nor growing worse, largely deserted by her family, praying with all her heart that she might die. The question she raises is not surprising: "How can you say that God cares for me?" She feels like an orphan in an unfriendly universe and it is no wonder that she does.

On another occasion a young man comes to complain bitterly about the world he lives in. He reads in daily news of the indignities that man suffers every day at the hand of his brother; he sees the preparation for wholesale destruction of ourselves gallop madly out of hand; and he deplors the stupidity and the foolishness of man which leads him to the brink of this self-destruction and seems to keep him there, despite all his good intentions to the contrary. And the young man says, "What's the point in it all? It doesn't make sense. The whole thing is a purposeless mess." He is a young man orphaned in what he is sure is an aimless and a fearful and a frustrating universe.

There are also occasions when we are orphaned by the burden of our own sin, and who can ever escape this? The damage we have caused others, which we would give anything not to have done, is deep and lasting, and we are restless and discontented. We know we are not the kind of person we could be, not the kind of person we want to be, certainly not the kind of person other people think we are, least of all the kind

of person God wants us to be. We feel trapped in a way of life we cannot escape and our guilt is more than we can bear.

These are the burdens that can weigh heavily upon us; and then suddenly, in the midst of all our uncertainties, we hear the cry of the messenger telling us that we are sons of the King and have been appointed his ambassadors to do his work. We hear that he still wants us to come and live with him, though we may have been lost from him for many years. Unworthy as we are, unclean as we may be, we hear his voice saying that he wants us to come. And in our turning back to him we find the purpose and the meaning of our life and see our end clearly, as we look clearly at our beginnings, and know we are back home where we belong: Our wounds are healed, a purpose has been restored to us, our sins are forgiven by the Perfect One himself, by a plan he created for us when he laid the foundations of the world.

This is eternal life now, which is exactly what eternal life, as Christians know it, always is. It is not a life with meaning only in some dim future but a life full of meaning and purpose through Jesus Christ in this day, here and now, a life that we do not deserve and cannot earn but a free gift from Almighty God, from the King himself.

Blessed be God who has chosen us for this, who has destined us to be his sons, and who has chosen us to do his work.

### III

REALLY to know all this will make our mission in life quite plain. If all this is true and we know it to be true then we will turn to him with thankful hearts and praise him. We will praise him with our lips to be sure but more, we shall praise him with our lives, praise him with our daily work,

with family loves and ventures, praise him with our songs and dances and all our play, praise his holy name in every way we can. This is the motivation for Christian behavior: it is a gift of love to the King in return for his first loving us.

And then we turn to other men and find an added purpose in our living, seeing that our joyful task is to proclaim this truth to every creature everywhere. For although all men have been adopted by the King, although all men are called to be his ambassadors, not all men know it. And so we move throughout the world, forgetting neither the man next door nor the one who is far away, and go to all men to tell them who they are. We do not go to tell them how to behave (how can we sinners speak of their behavior) but to tell them the truth about themselves. They are sons of the King. They have been chosen as his ambassadors. They have been sent by him to do his work. And all this they do not know. We cannot rest until we tell them. And please note! We are not giving them anything when we do this. Although we may puff ourselves up quite often as we do it, although in church budgets we may put our missionary work down as "benevolences," meaning I suppose, that it is something of an act of kindness on our part to be so good to other people, yet the fact of the matter is that we are only sharing with them that which is theirs already, that which they have had from the beginning of time, their own inheritance from the Creator himself.

It is easy for us to exaggerate our importance in this work and unfortunately we often do so. But it is impossible to exaggerate the greatness of our calling: we who have been adopted by him from the beginning, are now sent by His Son to bear witness to Him, to minister to His people, to proclaim His holy gospel and to make disciples of all nations. It is for this that we were born. It is for this that He will breathe His spirit upon us as He did those other unworthy disciples on that first

Easter night. And it is in this ministry in the name of Jesus Christ that we shall find the fulfillment and the meaning of our lives.

We are called to this ministry at a time when the world as we have known it is disappearing, when a new era of history is emerging. Most of us began our lives at a time of relative security, stability, and earthly promise, with many fixed landmarks. Although we have often said with our lips that all things are temporary and that only God is everlasting, deep in our hearts we have not found it hard to believe that the good, easy, and free world we have enjoyed would last forever. We have counted on the permanence of the ideals of Western democracy, the sanctity of family life, and the standards of personal integrity. We have expected the continuation of arrangements most satisfactory to ourselves: nations properly arranged in ladders of moral ascendancy with ourselves at the top, the races of mankind stacked as neatly, a naive trust in education as the answer to man's need for enlightenment, a dependence upon war as a last resort to create the world that education fails to give.

But these and other familiar landmarks of our civilization have either disappeared or are passing away. The whole world is changing. New nations are rising faster than we can remember their names. Whole continents of people are on the march. The races will not stay in their place. The most barbaric people are often the most highly educated. War has become utterly stupid and foolish. All standards are challenged and judged by the practical measurement of how much they contribute to each man's and to each nation's immediate self-fulfillment.

Some men's hearts are failing them for fear, as they see the past dissolve. In efforts to hold on pitifully to a dying epoch, they look behind them to bygone glories and try to lead us out of history by taking us back to solutions and programs of past

generations. But we cannot go back. History never does. A new age is dawning and whether we like it or not we are going into it. What it holds in store for us and for all mankind no one knows. The future is in God's hands as it has always been. He knows.

At this moment He knows whether or not the new epoch will be borne in the radio-active cinders of the old one. This is a possibility, of course, and we know it, however much we shrink from facing it. And we do shrink from facing it, of course, glossing over the awesome possibilities with an easy optimism. It seems to be our nature always to be optimistic in the face of the harsh realities of our existence: Confronted with critical illness, we usually cannot bring ourselves to admit it; faced with our ultimate death, we behave as if it is something that happens to others, but not to ourselves. We treat the specter of the bomb the same way. Everyone wants to believe and therefore he does believe that it will not destroy us. "Surely they won't let it happen to us."

But more objective observers like C. P. Snow remind us that a nuclear holocaust is a distinct possibility. They remind us that in not more than six years a dozen nations will possess nuclear weapons. They prophesy "with the certainty of statistical truth" that it is a matter of ten years or less before nuclear bombs will be set off to kill and to destroy, fired either intentionally or by sickening accident.

So the new era may be quite new indeed.

Christian ministers like ourselves who have been called to be His witnesses in this world of violent upheaval cannot lightly brush away these facts of life. Our faith and our service must be set squarely in the middle of the facts of life and the stuff of this world. We are not characters in stained glass windows; we are citizens of this foolish world which may succeed in destroying itself. If Christ came to save the world, He came to

save this kind of a world. He is the Sovereign Lord of history. He rules above it in all its tortures and even at its end, whenever that may be. Although we do not yet understand all that is required of us in such a world, we live in it with sure confidence in Him, confident that "we are in His hands and there is no better place to be."

"Though this world with devils filled, should threaten to undo us; we will not fear, for God hath willed his truth to triumph through us."

#### THE LESSON<sup>2</sup>

**B**LESSED be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

He destined us in love to be his sons through Jesus Christ . . . In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us.

For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

In him . . . we who first hoped in Christ have been destined and appointed to live for the praise of his glory. In him you . . . were sealed with the promised Holy Spirit, which is the guarantee of our inheritance . . .

I do not cease to give thanks for you, remembering you in my prayers . . .

<sup>2</sup> From The Letter of Paul to the Ephesians, Chapter 1 and the beginning of Chapter 2.

that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

. . . God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

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

COLLECT

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide,

we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for the sake of Jesus Christ our Lord. Amen.

THE LORD'S PRAYER

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.

CLOSING PRAYER

Creator Spirit, by whose aid  
The world's foundations first were laid,  
Come visit every pious mind,  
Come pour thy joys on humankind;  
From sin and sorrow set us free,  
And make thy temples worthy thee.

O source of uncreated light,  
The Father's promised Paraclete!  
Plenteous of grace descend from high  
Rich in thy sevenfold energy.  
Refine and purge our earthly parts;  
But, O, inflame and fire our hearts!

Chase from our minds the infernal foe  
And peace, the fruit of love, bestow  
And, lest our feet should step astray



Protect and guide us in the way.  
Make us eternal truths receive,  
And practice all that we believe;  
Give us thyself, that we may see  
The Father, and the Son, by thee. Amen.

JOHN DRYDEN

#### BENEDICTION

UNTO God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore. Amen.

### THE SECOND MEDITATION

#### HYMN

Lead us, heavenly Father, lead us  
O'er the world's tempestuous sea;  
Guard us, guide us, keep us, feed us,  
For we have no help but thee,  
Yet possessing every blessing,  
If our God our Father be.

Saviour, breathe forgiveness o'er us;  
All our weakness thou dost know;  
Thou didst tread this earth before us;  
Thou didst feel its keenest woe;  
Lone and dreary, faint and weary,  
Through the desert thou didst go.

Spirit of our God, descending,  
Fill our hearts with heavenly joy;  
Love with every passion blending,  
Pleasure that can never cloy;  
Thus provided, pardoned, guided,  
Nothing can our peace destroy. Amen.

#### OPENING PRAYER

**O** GOD our Father, who dost exhort us to pray, and who dost grant what we ask, if only, when we ask, we live a better life; hear us who are trembling in this darkness, and stretch forth thy hand to us, hold forth thy light before us; recall us from our wandering; and, thou, being our Guide, may we be restored to ourselves and to Thee. Amen. ST. AUGUSTINE

#### THE MEDITATION

**W**HEN we become fully aware of the wonderful fact that God has made us his own sons and that he has called us to do his work, our first response may well be to jump into the work without delay. This is the typical response of the Christian disciple in America today. Action is our forte. If there is a job to do, we want to roll up our sleeves and get to it.

The fact of the matter is, however, that Christian witness and discipleship begins not with work but with prayer. The obedient disciple's first response to his calling is to fall down upon his knees and worship. When St. Paul thinks of God's choosing him since before the foundation of the world he first says fervently, "Blessed be the God and Father of our Lord Jesus Christ . . ." and sings his praises. When St. Thomas is finally convinced that it is really the call of God himself who

is sending him, he falls down and acknowledges him, "My Lord and my God!"

We cannot do his work unless we know him, and we cannot know him if we do not live with him. All ministry, all witness, all preaching of the Gospel, all Christian living, begins here. Christian action is rooted in worship, it is reinforced continually by worship, and it is hallowed finally only when it is offered up to him through worship.

It is hard for us to get this straight. We bow our heads respectfully at the mention of Christian worship, and yet worship is often a distinctly secondary and peripheral factor in our lives. We honor chiefly the bustling, restless disciple who is forever active, whose calendar is filled to overflowing, who runs from one good work to another, rather than the contemplative and the prayerful. We bravely acknowledge the fact that our daily work is God's work, that our vocations are an answer to his calling, that we devoutly wish our lives to be wholly dedicated to him and his purposes; but we continue to work feverishly, as much in the kitchen and the nursery and the hearthside as in the market place, as if the outcome depended upon ourselves.

What is missing here? Repose and calmness are missing. Reflection and quietness and stillness and thoughtfulness are missing. All these fruits of constant prayer are missing, fruits that lead one to a quiet trust in him. We long for the serenity for which we know we were made, yet find no strength to be still. Even when we think we are reaching out for stillness and reverence and beauty and repose, the world carries us away and the fever of action overtakes us.

Three summers ago I visited the Louvre with my family. As we moved about this vast place, enjoying the creative wonders of the ages, I sometimes noticed the other members of the family standing still, lost in delight, before some work of art that

had captured their eyes and hearts. And as they dallied, I heard myself scolding, "Please hurry. How do you expect to see anything if you don't keep moving?"

It is part of the air we breathe. Even baseball fans, those inimitably ardent and enthusiastic types, cannot sit still for the end of a game. Despite their enjoyment of it, they are restless and itching to leave long before the ninth inning is over, unless of course the ending is in doubt. I do not think I have seen the last half inning of a baseball game for years: Everyone bouncing up and getting out is blocking my view. Indeed, I have been told that there are congregations of Christian disciples that have the same affliction, where worshippers, bursting with restlessness after sitting still for one short hour, are at last unable to contain themselves a minute longer and shoot off to new roosts as soon as they have finished making their communion.

Since we are not able to enjoy serenity naturally, or even find serenity, let alone enjoy it when we have it, it is not surprising that artificial quietness is such a profitable commodity on the drug market today. For we have been made for the natural rhythm of work and rest, of action and repose, of good works and worship, and cannot bear to live forever on the move. But the narcotics of tranquilizers and alcohol give no abiding repose. We are made by our creator to find our confidence and our strength in him and our hearts will be forever restless until we do.

It is most important, however, to remember that we cannot of ourselves create our confidence and strength. These are always free gifts from the Creator to the man who turns to him and worships. This is part of his ministry to us. The Lord must serve us first before we can serve Him; we must allow Him to come to us first before we go to others. He seems to have had difficulty from the beginning persuading His dis-

principles of this. You will recall how they protested against His serving them when he wanted to wash their feet.

"I will never let you wash my feet!" exclaimed Peter.

"But if I do not wash you," Jesus replied, "you are not in fellowship with me."

So we must let him come to us and serve us. Only then can we serve him.

## II

THE LORD will serve us according to His own purposes, however, and not according to ours. Our prayers to Him are not levers that we press in order to make Him do what He would not otherwise do.

Not long ago it was my good fortune to hear a devoted Christian minister, a layman, speak movingly of her healing prayers for the sick. Among many helpful reminiscences of her fruitful ministry, she told us of the time she and her friends prayed for the recovery of a critically ill child, confidently expecting the child to be healed. Finally, however, the child died and the speaker who had prayed so fervently for healing, said that she had "failed."

She is not alone in holding fast to such an interpretation of prayer and of death. There is a sizeable cult of sincere believers who join her in thinking: that in matters of sickness and health, the power of prayer is always on the side of health; that in matters of peace and contention, the power of prayer is always on the side of peace; and that in matters of joy and pain, the power of prayer is always on the side of joy.

To be sure prayer can often smooth out rough places, it can often bring joy out of sadness, it has in many instances turned sickness into health, and it can bring us peace. But this is not

the whole truth. God always answers our prayers, but how he answers them is not so neatly predictable. There are many prayers that seem to bring no health, no peace, and no smooth path. In fact, the opposite can be true: prayer can sometimes lead us into sickness, contention, and travail.

We recall David Livingstone, for example, a devout and courageous missionary explorer who plunged ever deeper in his ministry into the dark and unknown continent of Africa. He was often so sick in his travels that he had to be carried, sometimes in a delirium of fever, driven by his prayers to go further into the jungle to do his work, to become sicker and weaker, and finally to die.

It is true enough that prayer can bring us peace. But prayer can also lead us into conflict and contention. We remember Martin Luther, a devout monk who rose from his knees to face his accusers with implacable resistance, driven by the prayers he prayed to stand firm for the truth he had come to know. "Here stand I, I can do no other!" Or we may think of his namesake, Martin Luther King, in another part of God's world, a man, like the monk for whom he is named, raised up by his prayers to contend for that which he believes is true. Whether or not you agree with the thinking or the methods of these two men is not the point; the significant fact is that here are two disciples, like so many others in the fellowship of the Christian community, who have been driven by their prayers to conflict and contention.

It is also true that prayer can smooth our paths and ease our pain. But it does not always do this. Our perfect example is Jesus himself. His whole life was a constant pageant of prayer, but it brought him to the gallows. It even seemed that the more he prayed the closer he came to destruction, until finally, in Gethsemane, driven by his prayers, he rose from his knees and walked out to die.

Do you think this contradicts what has been said earlier about our finding the power of tranquility and serenity with Him in prayer? I think not. These are complementary sides of the truth about prayer. Both things are true. We do need peace and power and quietness added to our active lives of service and we shall find them only with Him in lives of fervent prayer; and yet these same prayers will not necessarily deliver us from our difficulties and may even lead us directly into trouble, just as His prayers led Him.

Do you think these last few thoughts argue against healing services and healing prayers and our healing ministry? I hope not, for healing is surely part of our Christian ministry and I believe the revival of it in our time is God's work in us. Indeed, I would like to see the Church go on to widen and deepen this ministry. But it should do this holding firmly in mind at least three eternal truths which Christ has taught us:

1. That death is not a failure, it has no sting, and has been swallowed up in victory; that it was Christ himself who died and, more than that, who was raised from the dead, who gives us this victory.

2. That one can grow in faith and in favor with God and at the same time continue in his illness. St. Paul did this. Three times he prayed for health, but health was never given him. God answered instead (for God always answers prayer), "My grace is all you need." And as St. Paul went on to grow in grace, he kept his symptoms.

3. God moves through all his creation to do his mighty work. One is not more holy when he is healed by prayer than by surgery; no closer to God when he is renewed by a "healing service" than by Alcoholics Anonymous. "For the earth is the Lord's and all that therein is . . . every good gift and every perfect gift is from above . . . all things work together for good to them that love God."

### III

AND SO WE PRAY. This is the beginning and the end of our discipleship. This is not to say, however, that we always feel like praying. Most of our prayers do not well up from within us out of an overwhelming sense of thankfulness or joy or penitence or reverence.

To be sure there are many times when we pray out of our deepest feelings; we cry out "Thank God for that!" or "Lord, have mercy upon me!" Or "Oh, God, grant me this!" In such moments the need to pray is overwhelming and we are carried away by it. But for the most part our praying is simply a time set apart to be still, to listen quietly to God, and to talk to Him, a time set apart deliberately and regularly, whether we feel like it or not, a time set apart before all else in our lives.

In some of these prayers, of course, we ask him for things. Although prayer is certainly more than asking, we need never be self-conscious about presenting before him our intercessions for ourselves and for all men. He wants us to pour out our hearts to him. We do not need to "clean up" our prayers to make them theologically acceptable to him, much less to make them scientifically acceptable. We pour out before Him all our needs, however we may see them, and let him sort them out in love as any gracious father does for his children's honest pleas.

I have spoken about the Christian woman who had known so much misfortune and illness throughout her life and who was now ending her days almost alone in a public institution, sick of sickness and heavy with despair. When I visited her recently she had one question uppermost in mind.

"Tell me," she pled, "is it wrong for me to pray to die?"

Now I do not know the ultimate answer to such questions. How could I? How could anyone? But I tried to give her an

immediate answer, in accordance with what I knew: God would receive with open arms any petitions she offered to him, welcoming them as cries from her anguished heart; therefore, if her desire were to die, it was right to express this wish to him. He expects us to ask him for things, as children always do of their fathers; we can let him set the prayers in proper form and order.

In some of our prayers we confess to him, to acknowledge in his presence our estrangement from him, to repent the pitting of our wills against his. We are separated from him. We are separated from our neighbors. We are separated from the best of ourselves. We know this is our predicament whenever we look at ourselves in his presence. What is worse, all this is so despite our best dreams and hopes and efforts to the contrary. We are unable to help ourselves. To aim to love God, to love our neighbor, to give ourselves up wholly to him, is an aim that would surely kill us if we could not confess failure to him whose property is always to have mercy.

In some of our prayers we praise him, perhaps in the words of fine old hymns, or Psalms, or favorite poems, or in our own plain words, again letting him fix up the language. You may find as I do that in this kind of praying you may want to turn even more to the words of others, finding your own words inadequate; if so, there is all the more reason for using the finished and the polished words of praise that are part of the treasury of the Christian community. My favorite source for such private prayers as these is the Hymnal, even before the Prayer Book. Think of the joyful words of Hymn 279, for example, "Praise to the Lord, the Almighty, the King of Creation!" When we are filled with need to praise, such a glorious hymn expresses our feelings well; when we feel nothing at all, such a hymn can fill our hearts with praise and adoration.

Some of our prayers are prayers of thanksgiving, when we

acknowledge that all we are and all we have is from him, when we turn to him in gratitude for his infinite goodness to us: ". . . for our creation, preservation, and all the blessings of this life; but above all, for his inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory." Here again, as you see, our plainest thoughts and highest aspirations are often helped by the prose and poetry of others.

Finally, we can turn from all words and be still and listen; for to worship in silence is to pray. We who pray publicly according to liturgical traditions have largely forgotten that listening is as much a part of worship as speaking. Have you ever wondered about Jesus' prayer in Gethsemane before he was delivered up? Would he only speak in those anguished prayers? Or would this not have been one of many times when he bowed down with head in arms, emptied of self, to be still before his Father and to listen? Or to weep in His presence? Surely, this is also the work of prayer.

All this, of course, is gathered together for us in the Order for Morning and Evening Prayer in our Book of Common Prayer. Here in private use of these public Prayer Book services one might begin to find enrichment of his daily prayers, or, having begun to find it there, he may even go on, as many Anglican Christians have, to find that these ancient offices are the very meat and drink of all his private prayers. Some disciples consider it an obligation to pray and read these offices daily; surely, we all would agree that it is an obligation to pray daily, morning and evening, whether or not it is said in the words of Daily Morning and Evening Prayer.

Such a routine for our personal praying need not be long. Hours on end of prayer are not required, regularity and priority are. It is better to pray fewer prayers regularly, every day, at a time that comes before everything else, than to pray many

prayers occasionally whenever we feel like it.

Finally, of course, it will be understood by all who hear these words that our personal life of prayer is placed in the setting of repeatedly regular common worship.

We cannot pray entirely alone. Our prayers are enlarged, inspired, directed, and find their deepest roots in the prayers and sacramental worship of the whole congregation of believers where we know, however unworthy each of us may be, the Lord himself is always present. Moreover, we know that when we pray with others in a community of worship we are following the example of our Master, for it is reported that Jesus of Nazareth, whose private prayers and meditations were unceasing, "went to the Synagogue, as his custom was, on the Sabbath Day." We also know that this is the same Lord who expects us to bring disciples into the worshipping congregation by baptizing them, who in the night in which he was betrayed, commanded us to "do this in remembrance of me." It is therefore our bounden duty "to worship God every Sunday in his church," to gather often with other unworthy disciples to partake of the Holy Communion to our comfort, "to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul."

So we pray, knowing he invites us and that we could not be seeking him if he had not already found us; and such communion with him within our active lives of service, will open our eyes to our true destiny as his sons and to our ministry in his name.

But there are risks involved in prayer. Prayer is no tranquilizer. In prayer a man risks seeing himself as God sees him and this is not a pretty sight. In prayer a man risks being staggered by God's claims upon him and these can be heavy. In

prayer a man risks growing more like Jesus of Nazareth. Indeed your prayers may lead you straight into trouble just as His led Him.

I accepted happily an invitation to preach before a Unitarian congregation not long ago. When I had finished and we retired to the auditorium for the inevitable coffee hour, a charming lady presented me with a book about the Unitarian Church. As she was telling me about the book I idly opened it and my eyes fell upon the opening page of the chapter on prayer. The first sentence of the chapter read thus: "It has been said that there is nothing so dangerous as an Episcopalian just off his knees." It was a pleasure to share this nugget with her.

It is a true statement. Furthermore, it describes all committed disciples of the Risen Lord as they get up from their knees, not just Episcopalians. There is nothing more dangerous, nothing more forgiven, nothing more open to the glory of God, than the ordinary everyday man, the disciple of Christ, just off his knees.

The Lord be with you.

*And with thy spirit.*

Let us pray.

COLLECT

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and meditation of Jesus Christ, thy Son, our Lord. Amen.

#### THE LORD'S PRAYER

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.

#### CLOSING PRAYER

O LORD our God, teach us, we beseech thee, to ask thee aright for the right blessing. Steer thou the vessel of our life towards thyself, thou tranquil Haven of all storm-tossed souls. Show us the course wherein we should go. Renew a willing spirit in us. Let thy Spirit curb our wayward senses, and guide and enable us into that which is our true good, to keep thy laws, and in all our works evermore to rejoice in thy glorious and gladdening presence. For thine is the glory and praise from all thy saints for ever and ever. Amen. ST. BASIL

#### BENEDICTION

THE ALMIGHTY GOD, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Grant you to be strengthened with might by his Spirit in the inner man; that Christ dwelling in your hearts by faith, ye may be filled with all the fullness of God. Amen.

### THE THIRD MEDITATION

#### HYMN

All people that on earth do dwell,  
Sing to the Lord with cheerful voice:  
Him serve with fear, his praise forth tell,  
Come ye before him and rejoice.

Know that the Lord is God indeed;  
Without our aid he did us make:  
We are his folk, he doth us feed,  
And for his sheep he doth us take.

O enter then his gates with praise,  
Approach with joy his courts unto;  
Praise, laud, and bless his Name always,  
For it is seemly so to do.

For why? the Lord our God is good,  
His mercy is for ever sure;  
His truth at all times firmly stood,  
And shall from age to age endure.

Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host:  
Praise Father, Son, and Holy Ghost. Amen.

#### OPENING PRAYER

O LORD GOD, when thou givest to thy servants to endeavor any great matter, grant us also to know that it is not the beginning but the continuing of the same until it be thoroughly finished which yieldest the true glory. Amen.

SIR FRANCIS DRAKE

#### THE MEDITATION

**E***ven so* may be key words in our text: "As the Father sent me, *even so* send I you." Let us examine the possibility.

First, let us consider this command from our understanding of Jesus Christ as a man. For he was a complete human being, a perfect man. He was a man of his age, who was limited in human knowledge as other men of his time, who was reared in a human family, who worked with his hands, who worshipped in the temple, and who prayed "Our Father Who art in Heaven."

God spoke to this man, and called him to total obedience and unconditional surrender. And he obeyed. He paid for his obedience with his death, of course, but even more, his complete obedience cost him his whole life, for his response was total and unconditional. He had not even a place to rest his head, he was despised and rejected of men, and he died a criminal's death.

"As the Father has sent me, *even so* send I you." He expects of us a surrender as complete as his surrender and an obedience as faithful as his own.

Second, let us consider this command from our understanding of Jesus Christ as God. For this same Jesus who was a perfect man is also our Lord and Saviour, "God of God, Light of Light, Very God of Very God;" and the central fact of history from which we date all time, is that he came down from heaven and was made man. This is a startling "sending" of himself. It is radical, unique, incomprehensible. It was a stumbling-block to the Jews and folly to the Gentiles. But he did it. "*Even so* send I you . . ." Just as I have done this for you, so I expect you to give yourselves for me. A terrifying commission! Unquestionably, a total and unconditional surrender

is expected of us; a wholly new giving of ourselves is required.

His disciples came to know this truth. Although they were often bewildered and weak they were obedient. They went as they were sent. They left home, families, and daily work; they died to all the past life that they knew so well and loved so much, and in such total and unconditional surrender to Him they found fulfillment in a radically new and different life.

He is still the absolute authority and His commandment remains the same. To obey Him still means a forsaking of our old life and entering a new one. It means no longer trying to live our lives under our own control but giving them up altogether to His control.

The words that summarize this truth have a fine ring, "He that seeketh to save his life shall lose it . . .," and as we hear these familiar words we bow our heads in pious appreciation. But in a frightening flash of insight we may also see how this condemns us who have so often put ourselves first and who so often seek to save ourselves, our country, our Western civilization, our money, our prestige, our race, our families, and everything that is ours. But there is no life in saving ourselves. Our life is all in Him.

## II

WHERE do we go when He sends us? It is plain enough. We go as He went, to the whole world. He came into the world "that the world might be saved through him."

For such a work the laymen are the chief ministers. If the laymen are truly dedicated to the cause of Jesus Christ, then the main dialogue between Christ and the everyday world goes on between them and the world. They are the members of Christ who are in the world, who have the ear of the world, who are in the gaze of the world, and consequently, whether



they know it or not, are constantly witnessing before the world.

To say this about the layman's ministry is not to minimize the ministry of the clergy. On the contrary, the more clearly we see the importance of the layman's ministry the more significant the clergy's ministry becomes; for then we begin to see that in addition to all the other diffuse and rightful claims upon the life of deacons, priests, and bishops is added the demanding and rewarded task, as central as worship itself, to help reach, teach, train, coach, inspire, pray for and pray with lay disciples for the witness to which all Christian men are called.

The point should be made again at the risk of your impatience at hearing our starting note once more: We turn to laymen as ministers of the Church of Christ not because it is expedient, that is, not because they are talented and ought to be used, or because they have a lot to offer, or because many hands make light work; we turn to them as ministers of Christ because this is what they are, this is what God sent them to do, this is the role created for them since the beginning of time, this is their essential nature. God's redemptive power is alive in them; *they are the Church*.

Therefore, the Church, through its laymen, is already at work in the offices and factories and fields, in the legislatures, homes, hospitals, and schools, and in every corner of the world where Christian laymen go.

It should be further stated that laymen is a generic term for the people of the Church (stemming from the Greek word *laos*, which means people) and that women are people. I regret that this simple fact causes some disciples, both male and female, so much pain and inspires so many devious explanations to hide the simple truth: women as well as men are the chosen people of God; they are the laity too.

As the layman, male or female, goes out into the world his

first ministry is probably exercised through his vocation where he spends the largest part of his working hours. His vocation may be a formal job for which he is paid, it may be the demanding office of a homemaker and mother which brings its own rich rewards, it may be community-wide service rendered by the volunteer, or it may be a combination of all these works and more besides. Whatever it is, when it is done wholeheartedly in Christ's name to the glory of God and for the service of man, it is an answer to God's calling. Hence we speak of our work as "vocation," which means calling.

This does not mean, of course, that we expect to hear God calling us with the hearing of our ears, as the boy Samuel did as he tried to sleep, or that we shall be called as Jesus was when he came out of the waters and "saw the heavens opened." Not expecting heavenly voices or the renting of the skies we will probably not hear or see God in this fashion and tend to discard the possibility. There are some exceptions to this, however. For example, we sometimes speak of the calling of the ordained minister as if it were such an exception. Not long ago a distinguished attorney told me that he began studying for Holy Orders at one time in his life but finally decided against it because he did not have a "call" from God to "the ministry." Although he did not go on to describe the missing call in terms of thundering voices and flashing lights, it was obvious that he expected God to make his invitation to the ordained ministry a rather spectacular show.

Out of concern for his feelings, I did not ask him the question that came at once to mind, "Well, what kind of a call did you have which invited you to the law?"

It is a fair question. We should not expect God to call his priests in a spectacularly different way than we expect him to call his lawyers to their work. To be sure, the priest is a priest in answer to a divine call. There is no question about that. But

so does the Christian lawyer serve in answer to God's call and for the obedient disciple there is no question about that either. Any splendid service for the King is an answer to his call.

### III

WE GO to the whole world when he sends us. This means, of course, to every aspect of its life as well as to every corner of it. So the Christian disciple is a witnessing citizen. He is as keenly concerned about showing forth the justice of God and the love of Christ in the community relationships between himself and his brother as he is with his personal relationships.

The petty cry to the contrary, that the Church should "stick to religion" and not be concerned with all the world's life, or the cry that the Church must be occupied primarily with "spiritual" things and not with the world's material things, is not the cry of the obedient and expectant disciple. For he knows that God has made all that was made, that the whole world of creation is his, and that his laws and almighty purposes are not confined to some small area of life which we define as "spiritual." He knows that when God came down to earth he came in flesh, a most materialistic revelation; and he remembers that in this fleshly body God cared for the material wants of his people as well as for their spiritual wants, and that he applied eternal standards of righteousness and justice to every walk of life, not just to its ecclesiastical life. The disciple knows all this and obeys.

The non-churchman who insists that the Church should "stick to religion" has an excellent excuse. He either does not know the Church of Jesus Christ or he has rejected it. When such a person tells us to "stick to religion," his advice is prob-

ably consistent with the gods he does worship and we can respect him for his logical consistency. But it is always something of a mystery how members of the Christian Church can miss this central point of God's creation and incarnation. Last winter, for example, several devout and lovely churchmen, some of our favorite people, kept asking in complete mystification why one of our clergymen was serving on the Governor's Commission to investigate the Delaware State Highway Commission. It was appalling to see here what is so often revealed in other ways, that these people have never connected their faithful worship in sacrament and prayer to the world outside the Church.

In all the expressions of their concern these good people seemed to be saying that church work (which they rightly knew to be the calling of their ordained minister) was work that went on only within the preserves of the institutional church. We have failed them. The glorious truth of their calling by God who has sent them into the world has never filled their hearts. They limp along deprived of half the wonders of the Christian life. They had not been led to know for a certainty what I hope you know, that just as "church work" is your work in the home, the office, and the field, it is also the work of politics (that unsung ministry of so many unthanked men) and your work as responsible citizens. Church work is all this as well as your life of worship and service within the four walls of the church building itself. How could it be otherwise? God is involved in his whole being in the world as its Creator, its Judge, and its Redeemer; he is involved in every facet of our lives with each other and with him. This is his constant concern. As Archbishop Temple tried to remind us, God is not primarily interested in "religion," but in man, the world, and their relation to each other and to him.

## IV

THE DISCIPLE is sent into all the world, to the far corners of it, to share with all men the good news of God's work for us: That he made us, that he loves us, that he sent his son to die for us, and that some day he will take us back to be with him forever.

This is part of the enterprise of Christian missions. Since every man cannot go himself to do this work, the disciple finds his place somewhere in the great adventure and gives himself without stint to it. He prays for it, he gives to it, he seeks to understand it, helps to develop it, and goes as missionary himself whenever and however he can.

The purpose of our missionary enterprise is not to make others over in our image, to reform them, to change their cultures into an imitation of our Western civilization, or to teach them how to behave. We go to tell them who they are and what God has done for them.

We do not wait to do this until Christianity is fully established at home before we go. We are well aware that there is plenty of witnessing to do at home, although we are aware also that people are working at this too. Nevertheless, it is readily apparent that whenever the missionary leaves for the far end of the world he leaves much to be done at home. Total and complete acceptance of Jesus Christ at home may never come for that matter. We remember that if the disciples had waited in Jerusalem until all men there had heard and received the News and acted in accordance with it they would still be waiting to launch out into the world. We are aware that the whole history of the Church is a history of Christian missions, that all we know of Jesus Christ has come to us through the life, work, sacrifice, and death of missionaries who brought it to us.

It is not always understood by outside observers nor by the

half-committed churchmen at home that a large part of missionary outreach is the work of healing, teaching, and serving, as well as preaching; although it is common enough knowledge that the best kind of preaching is in living, not in speaking. Consequently, just as Christ himself came teaching, healing, and serving, so we who are sent by him to do his work try to do the same throughout the world.

Consequently, our missionary outreach, even in many of those corners of the world where we have responded with faint heart and where our work is weak, is often marked by medical care for the sick, education for the ignorant, and service for those in pressing need. Indeed this part of our missionary outreach is the most visible part to the casual visitor; it is often "practical" enough to win his approval if not his gifts. Hospitals and clinics and medical care are tangible services; schools and colleges, even when suffering from our usual neglect, are impressive to look upon; and social agencies administer to people's needs and gladden the hearts of many who "do not believe in missions."

But there are those who are not pleased by this costly attention to others. One of the leading surgeons in Wilmington, as busy as most doctors, yet the hard working senior warden of the Cathedral Church, went to Uganda for several months to give his talents to the little hospital there run by the Church of England. His ministry kept him busy week after week for many hours every day. He brought an increase of the healing power of God that, apart from his ministry, would not have been there; and his frank and witty reports upon his return have been a delight and an education for the rest of us.

But after a public showing of his pictures one day, pictures that made the need so clear and showed our response to be so small, the wise men there said that the whole business was hardly worthwhile.

"A man could spend twenty-four hours a day every day there the rest of his life and not make an impression on the total health problem of the Africans."

"All this time we have been in Africa doing this kind of work and what have we got out of it? They hate us."

"Why don't these people train their own doctors and take care of themselves, like we have?"

So what is our answer? Simple enough, I think: We are sent to this work.

We do not go in Christian mission because there is hope of increasing church membership or gaining friends for the Western world or even for the abstract ideal, however good it might be, of wiping out disease. We minister to need because the need is there. One need not be a Christian disciple to appreciate this fact. If your next door neighbor fell down the stairs and broke her leg and was all alone, do you, Christian disciple or not, have a philosophical discussion about it? Do you inquire into your motives carefully before you go to her aid? Did you decide that she was at least careless and possibly stupid to fall down the stairs in the first place and therefore are determined to rock on your patio in unconcern while she cries for help?

You do none of these things. Instead, you help her. Why? Because she is there and she needs you.

If you would do this as a non-believer, how much more would you be driven to care as a Christian disciple, as one whose ministry to her became in some way your ministry to him? "In as much as ye have done it unto one of the least of these . . . ye have done it unto me."

In Oklahoma not long ago a 'coon hound fell into a crevice and was stuck in it for six days. According to one national magazine, which is always on the spot taking pictures of people and other creatures getting stuck in things, two hundred people

poured out to rescue him. "Little Richard," they called him. The people worked feverishly night and day for six days, dynamiting rocks, letting each other up and down on ropes, making sandwiches and brewing coffee around the clock in emergency field kitchens, struggling frantically to release him. Finally they were successful in their efforts and Little Richard was free.

It may be that our hearts are open to help a neighbor across the street and a stuck 'coon hound because they are both so clearly visible. We cannot avoid them. They thrust themselves upon us for our attention. If we do not respond with similar abandon—and we certainly do not!—to the vital needs of our neighbors throughout the world, we had better pray hard that our eyes will be opened to the glory of Christ that we may really see him; then the plight of his people will be thrust upon us for our attention. I think the dynamics of Christian mission are always in this order:

*First*, we get a clear view of our Lord and Master, Jesus Christ;

*Then* we shall be moved with as much compassion for our distant brothers as we have for 'coon hounds under our noses.

There is evidence in our Episcopal support of the worldwide mission of the Church that so far the Episcopal community has not yet seen Jesus Christ clearly. How else can one explain our limited compassionate concern for our distant brothers? It is certainly plain enough: the fruits of our belief in Him are not impressive. What our Episcopal community gives of itself for this work shows, for anyone who can bear to look, that we do not care. Every Episcopal mission outpost that I have seen tells me that we do not care. The shameful contrast between their inadequate resources and our ecclesiastical machinery and appointments at home tells clearly enough for whom we do care.

Here we are, called by God himself, made his sons from the beginning of time, sent to do his work; we know something radical, total, and unconditional is required of us; our fathers died for him; our distant brothers need loving care and do not even know him; and to this cause, which we say we love with all our hearts, with all our souls, and with all our minds, we give less than a dollar a week.

Face the fact. The Episcopal community does not care.

The Lord be with you.

*And with thy spirit.*

Let us pray.

#### COLLECT

O GOD, who declarest thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. Amen.

#### THE LORD'S PRAYER

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.

#### CLOSING PRAYER

O ALMIGHTY GOD, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting; through the merits of the same thy blessed Son Jesus Christ, the gracious Bishop and Shepherd of our souls, who liveth and reigneth with thee and the same Holy Ghost, one God, world without end. Amen.

#### BENEDICTION

THE GOD of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen.

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

## Corporate Communion

The Arena, Detroit, Michigan

September 22, 1961

7:30 A.M.

Silence is observed on entering the Arena  
Personal Property should not be left in seats  
when going to receive the Communion

CELEBRANT

THE RT. REV. ARTHUR LICHTENBERGER, D.D., *Presiding Bishop*

ASSISTANTS TO CELEBRANT

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

THE RT. REV. DANIEL CORRIGAN, D.D.,  
*Director of the Home Department, The National Council*

THE RT. REV. ROBERT LIONNE DEWITT, *Suffragan Bishop of Michigan*

THE RT. REV. ARCHIE HENRY CROWLEY, *Suffragan Bishop of Michigan*

READING THE EPISTLE

THE RT. REV. RICHARD STANLEY MERRILL EMRICH, D.D., *Bishop of Michigan*

READING THE GOSPEL

THE RT. REV. BENITO C. CABANBAN, D.D., *Suffragan Bishop of the Philippines*

ASSISTING BISHOPS

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

THE RT. REV. STEPHEN FIELDING BAYNE, JR., S.T.D.,  
*Executive Officer, Anglican Communion*

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

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

THE RT. REV. NORMAN LANDON 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. PAUL AXTELL KELLOGG, S.T.D., *Dominican Republic*

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

THE RT. REV. EGMONT MACHADO KRISCHKE, D.D., *Southern Brazil*

THE RT. REV. ARNOLD MEREDITH LEWIS, D.D., *Western Kansas*

THE RT. REV. DAVID EMRYS RICHARDS, S.T.D., *Central America*

THE RT. REV. EDMUND KNOX SHERRILL, *Central Brazil*

THE RT. REV. PLINIO LAUER SIMOÉS, S.T.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 FRANCIS DUDLEY WALTERS, S.T.D., *San Joaquin*

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

THE RT. REV. WILLIAM GODSELL WRIGHT, D.D., *Nevada*

THE RT. REV. MICHAEL HINSUKE YASHIRO, D.D., *Presiding Bishop,  
Nippon Sei Ko Kai*

MASTER OF CEREMONIES

THE REV. RALPH W. PARKS, JR.

THE REV. CARL R. SAYERS

MUSIC

THE REV. WARD H. CLABUESCH, *Chairman of Music at General Convention*

ROBERT BATES, *Organist*

MARIE JOY CURTIS, *Director*

## Our Corporate Preparation

*The Lord is in his holy temple;  
let all the earth keep silence before him.*

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.

Holy art thou, O God, the Father, who hast made  
of one blood  
all nations, of the earth;

Holy are thou, O God the Son, who hast redeemed  
all mankind  
from the power of darkness:

Holy art thou, O God the Holy Spirit, giver of life and  
light,  
by whom the whole Church is governed and  
sanctified:

Holy art thou, O God the eternal and adorable Trinity,  
for whose glory man and all created things are, and  
were created.

*I will magnify thee, O God, my King;  
And I will praise thy Name for ever and ever.*

*Every day will I give thanks unto thee;  
And praise thy Name for ever and ever.*

O HEAVENLY FATHER, whose light and love search the depths of men's hearts; Prepare us, we pray thee for thy coming. Fill our souls with humility as we remember before thee the things we ought not to have done, and the good things left undone; and as we come to thee for forgiveness, purify our thoughts, strengthen our wills, and kindle again in us the spirit of devotion.

IN QUIET MEDITATION

AS WE PREPARE to meet our Lord in this great sacrament of praise and thanksgiving, we are filled with an overwhelming sense of gratitude to God for His many and gracious gifts to us. Especially do we lift our hearts in thankfulness for God's supreme gift of love revealed in His Son, Jesus Christ, who gave His life for our life and still continues to give. The Father's love dwelling in the Son draws us together in Holy Communion, where we commemorate our Lord's self-giving act of love on the cross. As Jesus expressed His love in word and deed to His friends and disciples during His days on earth, and prayed to His Father for them, yearning for their love; so He now longs for our love, not for Himself alone, but for all mankind for whom He died and rose again and ascended that His Holy Spirit might dwell with us forever.

Listen to His words:

*As the Father has loved me, so I have loved you. Dwell in my love. If you heed my commands, you will dwell in my love, as I have heeded my Father's commands and dwell in his love.*

*O righteous Father, although the world does not know thee, I know thee, and these men know that thou didst send me. I made thy name known to them, and will make it known, so that the love thou hadst for me may be in them, and I in them.*

Although we cannot fathom the mystery of divine love, we accept the gift in faith that, as we grow in love for God and for one another, we shall comprehend something of the nature and depth of God's love for us. To dwell in God's love however is not enough. Such love calls forth from us the response of love. Moreover, it is only in sharing what we have received that we can keep the gift.

Our Lord speaks to us as He spoke to His followers long ago:

*As I have loved you, so you are to love one another. If there is this love among you, then all will know that you are my disciples.*

By Christ's indwelling Presence we are recreated and renewed for service in His Name. Having been reconciled to God through Him, we are prepared for a reconciling ministry in the world. How desperately the world needs what God can give through us of transforming love, if we are obedient to the commandment to love one another as Christ has loved us. In thanksgiving for this legacy we give our lives to Him and through Him to the world. The United Thank Offering presented today is a symbol of our response to His offering of Himself.

To the extent that we accept God's love, and shed it abroad in our lives, to that extent we can claim Christ's legacy of peace.

Hear His words:

*Peace is my parting gift to you, my own peace, such as the world cannot give. Set your troubled hearts at rest, and banish your fears.*

Later when Jesus' disciples were together in fear behind locked doors, the Risen Lord came and stood among them and delivered his final message of peace: *Peace be with you! As the Father sent me, so I send you.* His calm and peaceful Presence reassured them and gave them courage to face disappointment, misunderstanding, and persecution in the days that followed as they sought to carry out His mission. We too have our times of perplexity and fear; we too have the promise. The peace of God is beyond our understanding, but trusting in Him we partake in some measure at least of this incomparable gift and give thanks. Only when our lives bear witness to the peace that is the fruit of love, will men take notice and seek to know the source of that peace.

In this moment of history when God's creative activity is evident in new advances in knowledge, how Christ must weep anew over the world; that we do not recognize God's hand in all creation; that we do not know *the way that leads to peace.*



Kindle in the hearts of men, O God, the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth.

Peace, the fruit of love; and joy, the harvest. A loving and a peaceful life will be a life radiant with joy. *In thy presence is the fulness of joy*, sang the psalmist. And Jesus, *I have spoken thus to you so that my joy may be in you, and your joy complete. For the moment you are sad at heart; but I shall see you again, and then you will be joyful, and no one shall rob you of your joy.* St. Paul experienced this joy that Christ promised, even while he suffered for his faith, and communicated it to the early Christian communities. Down through the years Christian missionaries and new Christians everywhere have experienced the joy of those who follow in the way of love. What joy is ours too when we know that we are loved and forgiven. Our lives then reflect the joyous light shed by Jesus Christ, Lord and Saviour, the hope of the world.

Lord, make us instruments of thy peace.  
Where there is hatred, let us sow love;  
Where there is sadness, joy.

We come to God's altar this morning united in adoration and love with women in many parts of the world who today are sharing in our fellowship, and with a great cloud of witnesses who have passed from our earthly fellowship into a fuller life with God. We rejoice and give thanks for our inheritance of love, peace, joy, and offer our gifts of self and substance that the Good News of the Gospel of Love may be proclaimed and experienced afresh in our day.

Come, Lord Jesus, in the fulness of thy grace,  
And dwell in the hearts of us thy servants;  
That, adoring thee by faith,  
We may with joy receive thee,  
And with love and thankfulness abide in thee. Amen.

## CORPORATE COMMUNION

*and Presentation of the United Thank Offering*

### PROCESSION

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 thy 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 Sixteenth Sunday after Trinity*

**O** LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

*Collect, Epistle, and Gospel especially appointed for this Service*

*The Collect*

**O** ALMIGHTY GOD, who hast committed to the hands of men the ministry of reconciliation; We humbly beseech thee, by the inspiration of thy Holy Spirit, to put it into the hearts of many to offer themselves for this ministry; that thereby mankind may be drawn to thy blessed kingdom; through Jesus Christ our Lord. *Amen.*

*For the Epistle. Acts xiii. 44.*

**T**HE next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.

HYMN 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,

Psalter, 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.

JOACHIM NEANDER, 1680

*The Gospel. St. Luke iv. 16.*

**J**ESUS came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down.

And the eyes of all of them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

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

ANTHEMS

Thanks be to God  
Sing unto the Lord

*Mendelssohn  
Everett Titcomb*

¶ *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. 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 flow,  
The manna from above.

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

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

EDWARD OSLER, 1836

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

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

HYMN NO. 196 Eucharistic Hymn *J. S. B. Hodges, 1868*

Bread of the world, in mercy broken,  
Wine of the soul, in mercy shed,  
By whom the words of life were spoken,  
And in whose death our sins are dead:

Look on the heart by sorrow broken,  
Look on the tears by sinners shed;  
And be thy feast to us the token  
That by thy grace our souls are fed. Amen.

REGINALD HEBER, 1827

HYMN NO. 189 Unde et Memores *W. H. Monk, 1875*

And now, O Father, mindful of the love  
That bought us, once for all, on Calvary's tree,  
And having with us him that pleads above,  
We here present, we here spread forth to thee,  
That only offering perfect in thine eyes,  
The one true, pure, immortal sacrifice.

Look, Father, look on his anointed face,  
And only look on us as found in him;  
Look not on our misusings of thy grace,  
Our prayer so languid, and our faith so dim;  
For lo! between our sins and their reward,  
We set the passion of thy Son our Lord.

And then for those, our dearest and our best,  
By this prevailing presence we appeal;  
O fold them closer to thy mercy's breast!  
O do thine utmost for their souls' true weal!  
From tainting mischief keep them white and clear,  
And crown thy gifts with strength to persevere.

And so we come; O draw us to thy feet,  
Most patient Saviour, who canst love us still!  
And by this food, so awful and so sweet,  
Deliver us from every touch of ill:  
In thine own service make us glad and free,  
And grant us nevermore to part with thee. Amen.

WILLIAM BRIGHT, 1874

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. 195 Rendez a Dieu

*L. Bourgeois, 1543*

Father, we thank thee who hast planted  
Thy holy Name within our hearts.  
Knowledge and faith and life immortal  
Jesus thy Son to us imports.  
Thou, Lord, didst make all for thy pleasure,  
Didst give man food for all his days,  
Giving in Christ the Bread eternal;  
Thine is the power, be thine the praise.

Watch o'er thy Church, O Lord, in mercy,  
Save it from evil, guard it still,  
Perfect it in thy love, unite it,  
Cleansed and conformed unto thy will.  
As grain, once scattered on the hillsides,  
Was in this broken bread made one,  
So from all lands thy Church be gathered  
Into thy kingdom by thy Son. Amen.

GREEK, C. 110

HYMN NO. 208 Penitencia, First Tune

*E. Dearle, 1880*

Here, O my Lord, I see thee face to face;  
Here would I touch and handle things unseen;  
Here grasp with firmer hand eternal grace,  
And all my weariness upon thee lean.

Here would I feed upon the Bread of God;  
Here drink with thee the royal Wine of heaven;  
Here would I lay aside each earthly load,  
Here taste afresh the calm of sin forgiven.

I have no help but thine; nor do I need  
Another arm save thine to lean upon;  
It is enough, my Lord, enough indeed;  
My strength is in thy might, thy might alone.

Mine is the sin, but thine the righteousness,  
Mine is the guilt, but thine the cleansing Blood.  
Here is my robe, my refuge, and my peace;  
Thy Blood, thy righteousness, O Lord, my God. Amen.

HORATIUS BONAR, 1855

HYMN NO. 206 Canticum Refectionis

*D. McK. Williams, 1941*

This is the hour of banquet and of song;  
This is the heavenly table spread for me;  
Here let me feast, and, feasting, still prolong  
The brief, bright hour of fellowship with thee.

16

Too soon we rise; we go our several ways;  
The feast, though not the love, is past and gone,  
The bread and wine consumed: yet all our days  
Thou still art here with us — our shield and sun.

Feast after feast thus comes and passes by,  
Yet, passing, points to the glad feast above,  
Giving us foretaste of the festal joy,  
The Lord's eternal feast of bliss and love.

HORATIUS BONAR, 1855

GLORIA IN EXCELSIS

BENEDICTION

RECESSIONAL HYMN NO. 261 Tidings

*J. Walch, 1876*

O Sion, haste, thy mission high fulfilling,  
To tell to all the world that God is Light;  
That he who made all nations is not willing  
One soul should perish, lost in shades of night:  
Publish glad tidings;  
Tidings of peace,  
Tidings of Jesus,  
Redemption and release.

Proclaim to every people, tongue, and nation  
That God, in whom they live and move, is Love:  
Tell how he stooped to save his lost creation,  
And died on earth that man might live above.

Refrain

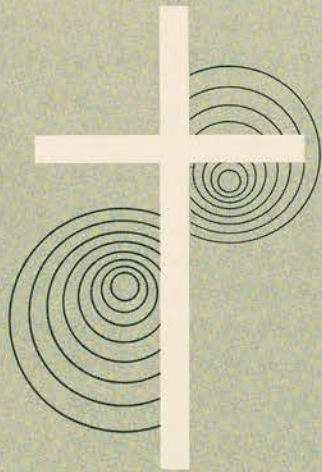
17

Give of thy sons to bear the message glorious;  
Give of thy wealth to spread them on their way;  
Pour out thy soul for them in prayer victorious  
Till God shall bring his kingdom's joyful day.  
Refrain

He comes again! O Sion, ere thou meet him,  
Make known to every heart his saving grace;  
Let none whom he hath ransomed fail to greet him,  
Through thy neglect, unfit to see his face.  
Refrain

M. A. THOMSON, 1870

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**WOMEN'S ROLE IN  
TODAY'S WORLD**

**MARGARET MEAD**





## WOMEN'S ROLE IN TODAY'S WORLD

AN ADDRESS BY MARGARET MEAD  
PRESENTED TO THE TRIENNIAL MEETING  
OF THE WOMEN OF THE CHURCH  
DETROIT, MICHIGAN, SEPTEMBER 1961

MARGARET MEAD, anthropologist and author, is associate curator of ethnology at the American Museum of Natural History in New York, and adjunct professor of anthropology at Columbia University. Born in Philadelphia, Dr. Mead was graduated from Barnard College, and earned her advanced degrees from Columbia University. She has been guest lecturer at seminars, universities, societies, and public meetings, and has received many awards for research and writing. She is past president of the Society for Applied Anthropology and of the World Federation for Mental Health. Her many books include *Coming of Age in Samoa*, *Growing Up in New Guinea*, and *The Changing Culture of an Indian Tribe*. She is also author and narrator of several films about life in Bali and New Guinea.



The National Council  
281 Park Avenue South, New York 10, N. Y.  
PRICE TEN CENTS

## Women's Role in Today's World

by MARGARET MEAD

I AM SPEAKING in the recognition that there is only one more basic definition of ourselves than as women, and that is as human beings; so I will pause briefly to consider our human role before considering our role as women. There are periods in history where human beings have been required to move ahead with great speed, carrying forward some new insight and journeying confidently to some distant continent. There have been other periods when each human group has seen as its main task the conservation of the values that have already been developed, within which men and women could lead good lives in the sight of God.

The times in which we live differ from all known periods in human history. For the first time within recorded history mankind has been one, in fact as well as in the dictates of the Christian faith. For the first time it is possible to feed the hungry, not only the hungry of the same city, or the same country, or of all the countries that adjoin each other on one continent, but all the hungry, everywhere on this planet. For the first time it is possible to heal the sick, to visit the fatherless, to carry consolation and hope everywhere in the world. And equally—and herein lies the terrible challenge of this period

in history—for the first time it is possible for mankind to destroy itself completely, leaving no single human group upon the face of this earth. We face a period of urgency that is without precedent, a period in which we cannot let any lesser question than that of survival of mankind itself take the center of the stage.

But the very conditions which make such destruction possible, that we all belong to one great intercommunicating network that covers the globe, has also given to each deliberation like this Triennial Meeting a new significance. What we say here can be heard around the world; we, and every other group like us, speak for and to the world.

It is within this context, with a recognition of the solemnity which surrounds the meeting of each responsible group of human beings, that I would speak to you of the role of women in the contemporary world.

I could begin by discussing the role of women within the Christian Church, stressing the vicissitudes of their participation—the role of widows in the early Church who, while they cared for the sick and poor with a compassion previously unknown within their world, proved too independent and intransigent for the men of their day; the early role of deaconesses, who in turn assumed too much independence; and the long period where women were granted a religious role, in return for the sacrifice of their role as individual wives and mothers—and even this was often accompanied by storms. I could speak of the role of women within our own Church—a basically unstormy one, where the gentleness of the rules and precedents, of permission rather than coercion—has bred very little revolt of any sort. Where there is essential liberty for human beings, there is less agitation for special groups, as, for example, in Switzerland, where individuals have great freedom but there is no women's suffrage. But there are others

better suited than I to deal with these particular problems. I will speak instead of the position of women in America today, within which each member of this audience has to take a special stand in terms of individual faith and commitment.

I believe there are two great questions confronting the American people, and American women in particular, in regard to women's role. The first is our present inability to conceive of a fully dignified and productive human life which does not include marriage and childbearing or, at least, child-rearing. We have been slowly moving towards an attitude towards human life which fails to take into account the possibility of the individual dedicated life—so dedicated that there is no room for the particular engrossing loyalties of family life, so dedicated that complete fulfillment of the individual is not only as possible, but often more possible, than it would be if life were lived out in the family. We have turned our backs on the possibilities of such dedication—not only to religion, but in the arts and sciences and in statesmanship also—and placed the narrowly conceived fulfillment of the individual within a biological framework, above the contributions that the individual can make, as a thinking spiritual being, to the culture within which his fellows and their descendents will live. We need a reinstatement of the possibilities of single blessedness, a climate of opinion where dedication to the single life, whether religious or secular, can be protected and given honor. Here women can be of very great importance, for today it is women, more than men, who are pushing their daughters, and their sons, into premature marriage on the premise that to be married is the one most important condition of human dignity and happiness. It is women who are promoting the self-centeredness of the single over-equipped home, the home that uses enough power to feed and clothe a whole village in some other part of the world. It is women who must interrupt

this vicious circle, where young people are all hurried into marriage for fear they will not marry, that there will be no one left to marry, and indeed, because they have all so hurried, there is no one left.

The support of the dedicated religious life can provide a needed counter-balance to the present-day emphasis on individual biological or pseudo-biological fulfillment. It is true that part of the present emphasis has come from a healthier recognition of the needs which human beings share with other creatures than that which was current in the Victorian Era. But we have let it obscure our recognition that human beings also have exclusively human needs and potentialities, and that within the human species advances are made, not by breeding for some preferred mutation, but by the additions to our cultural inheritance which are made by poets and scientists and prophets who, because they have lived, transform the life that can be lived by those who come after them. Specifically, the constructive cultivation of roles for single women, within convents, within parishes, within the life of the Church, could make a great contribution to changing this present climate of opinion in America, which is endangering the scientific, artistic, political, and spiritual development of our young people and of our civilization.

This does not mean, necessarily, increasing by enormous numbers those who choose a cloistered life or a life of single dedicated service, but it means placing such a life in a context where each growing child may see it as one possibility, so that each child may choose a life in which the demands of spouse and own children dominate the scene *or* a life of greater concentration on some wider service to all mankind, to all God's children, everywhere.

The second great question is the question of women whose children have grown, or who have passed the age of child-

bearing, married but without children, or unmarried, and who now face some twenty-five years more of life. If we think again of ourselves as evolving human creatures, we can recognize that the freedom of women from childbearing, not by old age and death but by a biological transformation of their roles, has been of enormous importance in the development of human culture. If we think of those precursors of the present human race who once lived out a precarious existence, poorly armed and poorly equipped for survival, we can see that the preservation of the lives of mature males depended upon inventions: better weapons, better tools, better boats. But the preservation of the lives of mature women was made possible by freeing them, biologically, from the hazards of childbearing, by putting an end to the ruthless biological law which, after a few births and as offspring mount in number, weakens the mother in her ability to survive the ordeal. So, in all human societies, it has been the few older women who survived who have carried very special responsibilities for the preservation of the group and its traditions. This role of older women is more striking among very simple people, where the lives of the group may depend upon knowledge of how starvation was prevented thirty years before, but it can also be seen today in all communities under stress.

It is this period in life, after the end of childbearing, which provides the model of dedication which may be chosen by the younger woman, or which she may have thrust on her by illness or by widowhood. For there is one very simple difference between the woman who has young children—and in this respect the woman who still expects to have children stands in the same position—that her children must come first. Their survival must be of overriding importance to her if she is to give them life and that trust without which they cannot be full human beings. Just because this is so, the mother of

young children must narrow her attention, eyes and ears focussed on the children. The needs of the wider world recede from her consciousness and she will defend her own, quite blindly. It is often said that women are more peace-loving than men because they are mothers, but I do not think the facts will bear this out. As mothers, they may fight fiercely against a particular war, not for peace, but rather for their own children's safety. It is only when they are freed from the concentration on the growth and safety of their own young children that they are freed to work for the well-being of all children of their community, their nation, and the world. To the extent that a young woman elects to serve mankind in some wider capacity, she is modeling herself on older women, not on the younger woman who, if need be, becomes a tigress in defense of her young. Here, although of course many individual women transcend this fearful concentration, we find one of the ways in which human beings share the deeply instinctive behavior of other living creatures; it is the female creature with young that is dangerous to the hunter.

So it seems necessary to distinguish two roles for women, although either role can occupy a lifetime. In the one role her attention is focussed within the walls of a home, where as mother, grandmother, or daughter, as aunt or nurse, she devotes her life to the particular needs of particular human beings—the infants, the young, the sick, the aging; in the other her life is dedicated to some wider task—to teach or learn, to nurse or cure, to pray or to prophesy on behalf of all mankind.

As we can see by contemporary trends in American life, this is not only a choice presented to women. It is possible to structure life for young men so that they, too, choose between intensive devotion to the well-being and individual care of members of their families, or to some wider goal. Our failure to permit women true choice between a narrower and a wider

focus has ended in denying this choice more and more to men. The young man who once was willing to live a life of austere self-sacrifice on behalf of his vocation cannot do this with good conscience if it means his children will suffer. The young man who cannot provide any help for his wife, burdened with four or five children, must skimp his work day to rush home to help with child care and housekeeping at night. This circumstance only highlights the extent to which the good life for one sex is dependent upon the good life for the other, also. In those cultures where the lives of women are most narrowly restricted, the lives of men are correspondingly restricted, also, as a large part of their time has to be devoted to maintaining the barriers within which they have confined their womenfolk.

So the position of the older woman, with her freedom to choose a life of greater dedication and greater usefulness than she has today, is dependent basically upon our attitudes towards marriage as a necessary condition for every human being. When we free some women, and some men, from intense concentration on their relationship to a few human beings, we enlarge our vision of what all women, after the period of concentration, can do.

I would not have you think that I am insisting that all women should take complete physical care of their young children and that women who have been trained for some profession should give it up on marriage. I would not insist on this any more than I would insist that it is inappropriate for some young fathers to prefer the duties of fatherhood to being physicians or scientists, lawyers or engineers, or poets. Here again there should be choice. But the fact we cannot dodge, I believe, is that human infants need the continuous care of adults to whom their individual well-being is of paramount importance. Scientific studies have shown that infants robbed of such cherishing care die, even when all their physical

needs are left. There are many instances when a woman, trained as a physician or a teacher, should leave her home to carry on her work, but whenever a mother of a young child, the wife of an invalid, the daughter of an aging and dependent parent, leaves a home, some other human being, a woman or a man, must enter that home to replace the woman who has gone out into the wider world. We know of no substitute for the particular kind of cherishing which comes from narrowed attention, the attention that is most easily provided within the framework of the family, but which can also be given by a devoted nurse or housekeeper. But the nurse or housekeeper is as surely withdrawn from the wider world and its needs as is the young wife or mother who devoted herself exclusively to her family.

With this proviso it is useful, I think, to speak of the woman whose young womanhood is over, whether this was lived out within four walls where small hands plucked all day at her arms, or partly in an office or a factory, a hospital or a studio, or whether she has devoted her young womanhood to a listless subsistence, waiting for the marriage she did not find, and now reaches maturity and the possibility of retirement. Owing to the conditions of medical care and of our present-day handling of marriage, there are more and more women today who have no further responsibilities to a home, whether it is because they have never had a home, or because that home is a broken home, or because they are widowed. In this country there are a vast number of such women, educated, responsible, and without insistent human ties to demand their attention.

The woman whose children are grown, but who still has a house and a husband to care for, stands in between, her aspiration partly shaped by the habits of the past and partly by the knowledge that, while she herself may actually be stronger and more zestful than in the days of her young motherhood,

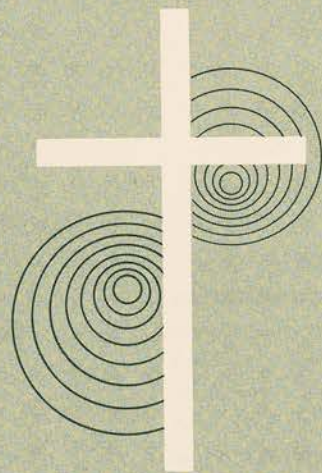
she has proportionately far less of importance to do. For her, too, this is a moment of choice—whether she will live in the hope of being a grandmother, to repeat the loved routine of baby care, of reading aloud, or prayers said at her knee, or whether she will treat her new state as one of freedom for some wider role.

So for her, also, it is vitally important that we, as a society, and we as a Church, have such roles, which can command the full devotion that as a younger woman she expended on the narrow circle of her own children. Otherwise, unless she is very fortunate, she may see nothing that challenges her imagination and her devotion, and so stay on, half employed within her home, preparing for a life which very often will end in many years of unemployed widowhood, with occasional bouts of acting as a sitter if her grandchildren live nearby. This is not good enough. We are wasting these precious years, years permitted to us after the years of childbearing are past, years in which women freed of their special responsibilities can take on new responsibilities.

It might be enough simply to comment on this situation, to direct your attention to the unfortunate consequences of overvaluing marriage for everyone, of under-valuing the help that women need if they are to do useful work outside the home, of undervaluing the contribution that can be made by those who are willing from the start to live in single blessedness, serving only wider ends, of leaving a vast body of women to sit, inert and bored, making no contribution to anyone, and robbed, by this very inertia, of the will to prepare for the end of life. But I think I will go one step further and point out the great need we have for some sort of a new kind of religious order for women over fifty, an order which would use their experience and not need to provide them with the same kinds of protection that must be accorded young girls who wish to dedicate

themselves to celibate religious lives. We need an order which will have several subdivisions, that would permit group living and the relinquishment of all material cares for those who wished to devote their entire energies to some form of service. We need, also, a division for those who could devote part of a year to such service, or those who, while still living at home, still perhaps burdened with home responsibilities, could join with other women in a clear statement of dedication and willingness to work. Where the young novice vows chastity, poverty, and obedience, the woman past middle age can vow effort and a willingness to disentangle herself from the accumulated material pettiness which surrounds the residue of a home once made meaningful by growing children. But there must be work for her to do and ways in which she can use her skills, however high they be, or learn new skills, however simple, to continue to be an active useful human being—her heart widened to a sky that arches over the entire world, over the children of friend and foe alike, all children of one Father.

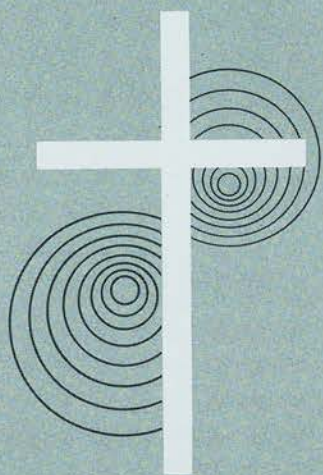
1E. 121. 5M. So.



## WOMEN'S ROLE IN TODAY'S WORLD

MARGARET MEAD





**THE CHURCH'S MISSION  
TO THE WORLD**

**PAUL MOORE, JR.**



THE CHURCH'S MISSION TO THE WORLD  
AN ADDRESS BY PAUL MOORE, JR.  
PRESENTED TO THE TRIENNIAL MEETING  
OF THE WOMEN OF THE CHURCH  
DETROIT, MICHIGAN, SEPTEMBER 1961

THE VERY REV. PAUL MOORE, JR., dean of Christ Church Cathedral, Indianapolis, has won national recognition for his pioneering work in new approaches to the urban scene. Born in 1919 in Morristown, N. J., he was graduated from Yale in 1941, served in the U.S. Marine Corps from 1941 to 1945, and spent the next eight years as part of a team ministry in urban work at Grace Church (Van Vorst), Jersey City. In addition to his duties at the cathedral, he serves as chairman of the urban division of the diocesan department of Christian social relations. In the summer of 1960 he gave a lecture series on the Church and the Industrial City, at St. Augustine's College, Canterbury, England.



The National Council  
281 Park Avenue South, New York 10, N. Y.  
PRICE TEN CENTS

## The Church's Mission To the World

by PAUL MOORE, JR.

*Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born and for this cause came I unto the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my VOICE.—St. John 19:37.*

TODAY the West is at bay before the opinion of the world. The people of West Berlin are asking, the uncommitted nations of the world are asking, Nikita Khrushchev is asking, *Do you mean what you say?* And the West looks to the United States and asks, *Do you mean what you say?* And the United States looks into her heart to find the answer: is the answer there?

Apart from whether Berlin is where we wish to be tested, apart from whether a so-called Christian nation should be involved in a struggle of arms, Berlin dramatizes the demand which the West must soon answer, a demand which is being made in Africa, South America, and Asia; in the South, in the Inner City, in the back wards of the great mental hospitals; in



the minds of the youth of our country as they search for an ideal and a way of life on the campuses of America.

And the United States stands confused and stammering, a giant without a tongue. Who can come out and speak the truth? Who can thrust the word onto the silent tongue? Who in the nation means what he says?

Jesus said, . . . *I am a king. To this end was I born and for this cause came I unto the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.*

The Mission of the Church to the world is to bear His truth and to mean what she says in action and in power, for this is the moment of truth, this is a new *kairos*, this is a fullness of time as pregnant as that moment two thousand years ago which brought forth our King to found our Kingdom.

For two thousand years He has reigned, and for two thousand years the image of His Kingdom has been blurred, evanescent. One catches a glimpse of it here and there, and then a cloud comes over the sun and the world is confused once more.

Men have attempted to build the Kingdom here with utopias, hermitages, monasteries, Holy Roman Empires, or fancy parish houses. They wished to capture it for themselves in a package, tie it with a ribbon and say, There it is! Put a sign over the door, *This is the Kingdom*. And for two thousand years each attempt has foundered because it was cut off in one way or another from all mankind, and it was all humanity for which the King staked out His Kingdom.

The nineteenth century responded to the challenge of the Kingdom by sending missionaries all over the world. They were concerned that missionaries be there; they were less concerned with what they said and did. But now communications are open to the Word. Now the question is: *Do you mean what you say?* The nineteenth century missionaries often unconsciously were bringing Queen Victoria or Adam Smith as part

of the Gospel of Jesus. The harm they did by identifying themselves so deeply with imperialist culture we now are seeing clearly.

We live in an Advent time. Urgency fills the air. It is a *kairos*. We cannot know what God has in store. Is He about to come again in all His glory? We cannot afford to laugh at those who believe and prepare for this. Is He about to let forth His Spirit in a new power? We cannot know. But we do know that if the Church is not ready, other instruments are available to Him who created them all.

Already in our time he has pruned the tree. He ripped down the heresy of Victorian prudishness with the unlikely Sigmund Freud. He ripped down the illusion of white supremacy by the Second World War and the rising of the new nations of Africa and Asia. He showed clear that the profit motive alone could not build the Kingdom, by the appearance of different economies in different nations.

Western civilization has been stripped of many favorite props already. A new ideology must come forth to answer the question of Mayor Willy Brandt in Berlin or of those who challenged Chester Bowles in his recent trip to Asia. *Do you mean what you say, America?* And this is the question I ask of you Christians today, *Do you mean what you say?*

#### THE NATURE OF THE KINGDOM

FROM time to time God forces us down upon our knees by frustrating the endless reams of human thought and planning. And it is to our knees we must go to find the nature of the Kingdom. Kneel down, quite literally, with the Gospel of Jesus Christ in front of you and open yourselves to the terror of His love. Kneel there and watch the founding of the Kingdom and take note of it in your heart, for colonies of the Kingdom are founded likewise. It was founded upon a perfect life of little

sacrifices and constant prayer. It hinged upon a decision of bloody wrestling in the garden. It was challenged by the power structure of things as they are; of the state and established religion. And it was sown in blood and agony and disgrace. From this came the rising power and the truth.

The Kingdom was founded upon an act of love which ended in the King allowing Himself to be crucified with no sure human knowledge that all He had done would not end there. This means that we must have this fact about the re-founding of the Kingdom become so much a part of us that it continues to color every thought and every plan which we entertain for the life of the Church. It means listening with the heart in prayer; it means painful forgiving; it means the rooting out of the most cherished prejudice; it means free use of the imagination under the Holy Spirit. Jesus completed His understanding at Gethsemane. It should not surprise us that we who have not exposed ourselves to that kind of learning should still be uncertain and confused.

I am sure you are tired of being told that the women set the tone of the Church, that without you the Church could not continue. You might well reply that the vestries and clergy stand in the way of your work. This may well be true in the area of plan and program and budget and communication. I am not sure, however, that the Kingdom, in the deepest sense of that word, ever spreads through plans and budgets; rather are these vehicles within which the love and power of the Kingdom sometimes articulates itself. But it is the faith and love and conversion of the persons, and it is the impact of one person upon another through which the Person of the King establishes his Kingdom.

And so it is each one of you who makes the difference and who can be the instruments of change so that the Church, at least within our society, will really mean what it says.

### THREE PARTS OF THE KINGDOM

I AM going to pick at random three crucial areas of the Church's work to examine, three areas expressed as of your special interest in your ministry groups: The Inner City, Intergroup Relations, Overseas Missions.

#### *The Inner City*

WE who call ourselves a Church and reject the exclusive nature of the sect, must act like a Church and not a sect. We say we are the Body of Christ of which all men can be members. We say we are equally concerned in reaching all men. We say we are concerned with all our society. Now look at the pattern as the world sees it. The Church leaves the Inner City when evangelism becomes difficult; or, putting it another way, when the Church is surrounded by people of different backgrounds. A complete and exciting description of the dynamics of this process is presented in Gibson Winter's *The Suburban Captivity of the Church*.

As some of you know, the problems of the Inner City are a special interest of mine. It may be I have a one track mind, but the reason for my concern is not sentimental, I assure you, but because our identification with suburbia and all that it stands for cuts us off from the very heart of our society. It is incredible that Churchmen can turn their backs on the facts of life in the slums of America. It is there that the sins of our culture cannot be hid by cleanliness and affability. It is there that the niggardliness of our welfare, private and public, shows clear, it is there that our laziness in community responsibilities such as housing, education, and employment are evident; it is there that the real purpose of the Church can be quite brutally shown to be a religious convenience for those who can pay to live in the suburbs. The roadblock to our work in the Inner City is not only lack of funds (What if each Episcopal family bought a

less expensive car or two and gave the money to evangelize the Inner City . . . a Buick, let's say, instead of a Cadillac; a second hand Ford instead of a new one?) but the whole tone of the Church from coffee hour to church school curriculum cuts the Church off from the Inner City, which more and more is where the poor and those from other cultures live.

#### *Intergroup Relations*

THE Inner City is closely tied to the problem of Intergroup Relations, for the Inner City is where, for the most part, the members of minority groups live. Do they live there because they like to? No. They live there because they have to. A very decent Negro family recently moved into our neighborhood and has had bombs set off in their backyard. Some fanatics I am sure; but was there a great wave of protest over this blasphemy? Did scores of Episcopalians step forward and let it be known that they would be glad to have a Negro family in their neighborhood? I imagine the average reaction was at most, "Isn't that awful. But we are not ready for this, and they should stay where they are until we are."

I imagine the Episcopal Society for Cultural and Racial Unity is thought to be too radical by many Episcopalians, because it recommends certain actions from time to time in this field. This threatens the local church with tension. This destroys affability. The Church must be always calm and comfortable. Is this an answer to the question, *Do you mean what you say?* Or is the tension of the Cross, the willingness to sacrifice affability for truth and love closer to the Gospel?

One could go on indefinitely here. But I do not believe that there is one Churchman who does not know in his heart how far from the Kingdom his own parish is in this regard. It is really ludicrous that we presume to call ourselves Christian, when it can be a major issue in a Northern urban parish in the

year 1961 whether a Negro can serve as an usher. *Do you mean what you say?*

#### *Overseas Missions*

THIS is a field in which I should not presume to speak because I have no firsthand experience here, but I must speak a word, subject to correction by those who know, for this is a most important area. From what I hear, our Church is doing fine work in many places; foreign missionaries and native clergy are offering up heroic ministries for the Kingdom. But what is our policy as a Church here at home towards them? The paltry support given overseas missions is almost a blasphemy. It were perhaps better to say we do not believe in missions than to say so much and to produce so little. We do not invest in the proper training for our men, so that they can begin to understand the culture into which they are being sent to preach the Gospel, because we do not have faith that they will stay long enough to make such training worthwhile.

We do not seem to trust our missionaries and native clergy: their bishops are chosen for them, thousands of miles away, nor are they given the same voice in the local affairs of their Church as we at home take for granted as the right of every Episcopalian. And we force down their throats the form and structure, and even the literature suitable to suburban United States.

Again, we see in ourselves blindness and an unconscious pride. And I am sure these attitudes bring the feeling among those to whom we minister that they are second-class citizens. With the rise of self-respect and nationalism among the underdeveloped peoples of the world this kind of colonial viewpoint can only spell disaster, can only seem to those outside the Church that we do not mean what we say.

#### CONCLUSION

It is not that we cannot read the Gospel. What could be more crystal clear than the Sermon on the Mount which describes the nature of the Kingdom in one syllable words? It is not that we do not have the money. Neither Jesus, St. Francis, nor John Wesley was rich. It is merely the embarrassing and awful fact that we do not put God first in the Church. The judgement upon us is summed up in the quotation: "You love Christ as much as the person you like the least."

The magnitude of this huge organization of General Convention is overwhelming. The tragic thing is that the world does not think we mean what we say, because *We do not mean what we say!*

These comments I have made must have seemed presumptuous to many and destructive in their criticism. Let me say that I include myself most assuredly under their judgement. And in such a place and time as this, it seems to me we must see ourselves as others see us, before we can begin to communicate the Gospel. The process of self-examination is the prelude to new life: the times require immense power; immense new power requires radical criticism and rebuilding from the depths, if we are to mean what we say as the Church in Africa or Spanish Harlem; or as a nation, informed by the Church, in Laos or Berlin.

And it is you, the members of the Church, the women of the Church who can rebuild our basic attitudes. Under the power and grace of the Kingdom you can bring the Church into the world, You can mean what you say. Yours may be at first a lonely voice heard from a lonely place, fashioned, perhaps, in the shape of a cross. But, unless you who are the leaders of the Church are willing to speak, the Church will never go into the world.

1E. 111 5M. So.

# *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  $\frac{1}{2}$ ) 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.

5. One of the four women members of the National Council, to be appointed by the Presiding Bishop.

Section 3. TERM OF SERVICE. Membership on the General Division, except for the Executive Director and the woman member of the National Council, 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 in-

ability 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 OF THE NATIONAL COUNCIL.* Not more than two members of the General Division of Women's Work, appointed by the President of the National

Council on recommendation of the General Division shall be members with vote of each of the following Departments: Overseas Department, Home Department, Department of Christian Education, Department of Christian Social Relations, Department of Promotion.

*Section 9. EPISCOPAL CHURCHWOMEN'S FUND*

*A.* The Episcopal Churchwomen's 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.

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.) One woman member of the National Council shall be appointed by the



SERVICE OF INSTALLATION

FOR THE MEMBERS OF THE

GENERAL DIVISION OF WOMEN'S WORK

SENTENCES: O send out thy light and thy truth, that they may lead me,  
and bring me unto thy holy hill, and to thy dwelling.

Grace be unto you, and peace, from God our Father,  
and from the Lord Jesus Christ.

PSALM 119:33-40 (to be read responsively)

Teach me, O Lord, the way of thy statutes,  
and I shall keep it unto the end.

Give me understanding, and I shall keep thy law;  
yea, I shall keep it with my whole heart.

Make me to go in the path of thy commandments;  
for therein is my desire.

Incline my heart unto thy testimonies,  
and not to covetousness.

O turn away mine eyes, lest they behold vanity;  
and quicken thou me in thy way.

O stablish thy word in thy servant,  
that I may fear thee.

Take away the rebuke that I am afraid of;  
for thy judgments are good.

Behold, my delight is in thy commandments;  
O quicken me in thy righteousness.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world  
without end. Amen.

THE APOSTLES' CREED

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

#### THE LORD'S PRAYER

##### For Purity of Heart

Purify our hearts, we pray thee, O God; that, with clearness of vision and singleness of mind, we may steadfastly look upon the beauty of thy holiness, and follow Him in whom it is perfectly revealed, even our Lord Jesus Christ. Amen.

##### For the Church

O God, our Shepherd, give to the Church a new vision and a new charity, new wisdom and fresh understanding, the revival of her brightness and the renewal of her unity; that the eternal message of Thy Son, undefiled by traditions of men, may be hailed as the good news of the new age; through him who maketh all things new, Jesus Christ our Lord. Amen.

##### For Women Leaders

Quicken, O Lord, we beseech thee, the women leaders of thy Church, that they may be alive to the opportunities and responsibilities of these times. Save them from complacency and from fear of new ways; inspire their minds with the vision of a world won for thee, and stir their wills to pray and to work until thy will is done on earth as it is in heaven. Amen.

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

(The Executive Director of the General Division shall say:)

Right Reverend Sir, the delegates to the Triennial Meeting and to the Provincial Meetings of the women of the Church, and the Co-operating Agencies have indicated their faith and trust in these women by electing them to serve on the General Division of Women's Work for the next triennium. On behalf of these groups, I present them to you.

The Presiding Bishop: Will you accept the responsibilities placed upon you, and endeavor to discharge the duties of leadership to the best of your ability?

Members: I will.

The Presiding Bishop: Will you through private prayer and public worship seek to grow in knowledge of God and of His purpose for the world?

Members: I will.

The Presiding Bishop: Will you strive by word and act to work for the advancement of His kingdom at home and abroad?

Members: I will.

The Presiding Bishop: By virtue of my authority as President of the National Council, I install you as members of the General Division of Women's Work. May God give you grace to fulfill your responsibilities.

Let us pray

O God, Holy Ghost, Sanctifier of the faithful, visit, we pray thee, these women with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. Amen.

(To be said in unison by the congregation:)

Let thy power, O Christ, be in us all, to share the world's suffering and redress its wrongs.

Almighty God, our Heavenly Father, bless, we pray thee, our work for the extension of Thy kingdom, and make us so thankful for the precious gift to us of Thy Beloved Son, that we may pray fervently, labor diligently, and give liberally to make Him known to all nations as their Saviour and King; through the same Jesus Christ our Lord. Amen.

Benediction

ADDRESS

to the

JOINT SESSION OF GENERAL CONVENTION

Tuesday, September 19, 1961

The Laity by

Frances M. Young, Executive Director of the General Division of  
Women's Work of the National Council

Some of you may be as startled as I am to find myself-- a woman--at this microphone, speaking on behalf of the laity of the Church, reporting on some phases of the Church's ministry in which lay people have been engaged in the past triennium. I trust that as I speak you will understand that I am not reporting on the activities of women, but on the relevance of the laity in the total mission of the Church.

The very fact there is a place in this brief two-hour presentation of National Council for a report on the laity indicates that something has been happening. Phrases heard often are "The Role of the Laity" and "The Ministry of the Laity." What has led to this current interest in thinking of the laity as having some special role or ministry?

Perhaps the first interest was aroused by the Department of the Laity of the World Council of Churches. Leadership, research, conferences, have all provided stimulation. Then in 1957 a conference was held at Parishfield, sponsored by the former Woman's Auxiliary and the former Presiding Bishop's Committee on Laymen's Work, to consider the common task of the laity. Another factor has been a disenchantment with bazaars on the part of many women, and of ushering on the part of many men as the chief expression of their ministry. Only a limited number of men can serve on a vestry at one time, or even be a deputy to General Convention. And although in a growing number of parishes and dioceses women are permitted to serve on vestries and in Convention, this, too, is a limited number, as is the number of delegates to a Triennial Meeting.

Then, three years ago, in April 1958, following numerous discussions, and indicating a necessary change in structure, by action of National Council two General Divisions were created--Women's Work and Laymen's Work. By this act of creation, National Council was saying that lay people, both men and women, should be considered integral parts of the National Council, not just auxiliary to it, as the women had been since 1871, nor just a Committee of the Presiding Bishop's, as the laymen had been. With this new status have come privileges, responsibilities, opportunities to work more closely with all Departments of National Council.

I should like to report on several interesting activities and explorations that have been carried out in the past triennium as we are learning about the responsibilities of the laity.

The Department of Christian Education, with its emphasis on ministry to the world, has helped many lay people, men and women, to a fresh understanding of the Gospel and our Mission.

The Unified Parish Program of Missionary Education, currently launched for 1961-62, provides one of the most significant and creative tools for understanding the one-ness of the Church's Mission and the responsibility of both clergy and lay people, both home and overseas, in that mission. If you have not seen the material, find it in the exhibit. It has a most appropriate title-- "Response To Our Calling."

Many of you have been involved in the past in what was known as the "Laymen's Training Course." Some of you know that there has been a change in these in the past two years. Formerly, they were for men only. In 1960 women were invited to participate, and in 1961 Conferences were held in every Province to which each bishop was asked to send one layman, one woman, one clergyman. The new name is "Training Conferences for Lay People." The team of three persons is expected to lead similar conferences in their own Diocese. These conferences were planned by the two General

Divisions of Women's Work and Laymen's Work with help from the Department of Christian Education. The 1960 Conference was designed to help lay people see their responsibility for providing the kind of parish where Church Vocations would have a chance of being considered by young people. That Conference was planned with the help of the former Unit of Church Vocations. The 1961 Conference theme was "The Role of the Christian in Our Contemporary World." Both conferences aimed to help lay people see their part in the Mission of the Church.

The two General Divisions have participated with Departments of Christian Education and Christian Social Relations in exploratory conferences in four dioceses to learn what is involved in cooperative planning for adults in a diocese. In the process of this experiment we are learning some of the factors involved in cooperative planning among National Council Departments and Divisions.

Another experiment was tried in February 1961, when Seabury House provided the setting for the two General Divisions-- Women's Work and Laymen's Work--to have concurrent meetings. We met separately, and also met together for two sessions. Without such opportunities it would be more difficult to understand and accept our joint tasks.

Now I should like to mention one or two ways in which the General Division of Women's Work is attempting to become more closely related to the National Council. We have representatives on all Departments except Finance. We have liaison officers from the Home Department and from the Departments of Christian Education and Christian Social Relations. The Special Giving of the women, through United Thank Offering and Supply Work, is always administered in consultation with Departments of the National Council. The United Thank Offering does make possible many opportunities for the Mission of the Church outside the budget which will be adopted next week. The total of the Offering for this past triennium will be

announced at the Missionary Mass Meeting on Friday evening. May I remind you that this is a special offering of thanksgiving from women in addition to the regular giving with their families through their parishes.

As lay people have sought to find ways of expressing their ministry, they have been reminded that their Christian witness, wherever they are, is their ministry. Those who live in other countries, in the Armed Forces, in business or in government, are ambassadors for Christ.

Because of the growing interest in ministry as exercised by lay people, and the expression of a few fears that the laity would soon be "running the Church," plus the need to look at the ministry of both clergy and laity, the Presiding Bishop called a series of three conferences, two of which have already been held, on the Total Ministry of the Church. These conferences include laymen and women, bishops and priests. We look from these conferences for further understandings and interpretations of the total ministry of the Church in which both clergy and lay people share.

In this presentation of National Council's Report, it is obvious that clergy and lay people do share in every aspect of the Church's program. We have heard Bishop Warnecke speak of the Church's Mission in this country. Bishop Bayne will speak of work overseas. The Mission they describe is carried on and supported by both ordained and lay people. Evangelism is the responsibility of us all. We are all both called and sent.

As we face the next triennium, we know that there will be further exploration of the ways to carry out our ministry together. This interest in Christian Ministry is not an uprising on the part of the laity. It is an honest seeking to find ways of expressing our ministry which are relevant to the contemporary world. There is no blueprint for this, no national pattern, and there never will be. But we shall learn from each other. National Council will learn from parish and diocese, and help will be given

by National Council's Departments to parish and diocese. Lay people will learn from the clergy and from each other. Clergy will learn from each other and from lay people. Overseas will learn from the Church at home. Those in this country will learn from fellow Christians overseas.

The ministry is Christ's Ministry. "Ye shall be my witnesses"--to obey this command, regardless of cost, is our common calling.



"AGING, TODAY'S OPPORTUNITY"  
Text of Speech Before Triennial  
Ministry to Aging, by The Rev. Canon Herbert C. Lazenby, S.T.D.  
Associate Secretary  
Division of Health and Welfare Services  
Department of Christian Social Relations

Who is old? Who is aged? When is one ancient? When is one a Senior Citizen, a Golden Ager? When does one become a keen-ager of an Evergreen? No one can really answer these questions? We use many euphemisms to deny that God's gift of years is really a gift. We too often refuse to admit that we are all aging. How can we say that one is old at 65 or 75? Many individuals jump from adolescence to senility with nothing in between. We are all aging from the moment of birth to the moment of passing through the gateway of death.

We speak of the problems of old age, the problems of the aging. I bitterly resent this as symptomatic of some organized scheme to convince all of us that the world which God has made is a sick world. We concentrate seemingly these days on "problems"...we devise therapies to meet every situation. We phrase new meaningless jargon to meet every situation and wind up mired in a semantic swamp. Let me illustrate.

Poem.

I would rather have us speak of the opportunities that Almighty God has laid upon our hearts and souls. There are many opportunities and one of the greatest of these is in the field of the aging, in the

field of relationships of family life.

Just as the flowers of the field differ, just as each star in the sky shines with a different brilliance so does each child of God differ. We can not refer to the aging as though they were all alike. Each is different.

In the last ten years we have all become aware of the aging. Indeed, each of us has become an expert. We have all had an Uncle John or an Aunt Mary and therefore we know exactly what to do--we think.

Most of us know that there are some 17 million persons in this country over age 65 - we know that there will be 30 million of us by the year 2000. A child born in this city today can anticipate a life expectancy of 120 years. There are more persons over 65 years of age in this country than there are teenagers. On the average women outlive their husbands by 7 years.

Recognizing the great opportunity that was before the institutional church a three year UTO grant was made in 1958 to establish a pilot Ministry to the Aging program in the National department of Christian Social Relations. At the request of the presiding bishop I accepted with pleasure the opportunity of establishing this ministry and serving as its first executive.

I would like to express my warmest love and heartfelt thanks to the women of this triennial and through you to the Women of the Church for making this experiment possible. (It has been a most enviable and enjoyable experience to be the "kept man" of the Women of the Church, particularly since my wife has heartily approved of this romance.)

Part of the condition of the grant was that the executive should not be an ecclesiastical bureaucrat but rather be in the fields white unto harvest. This I have tried to do. I am grateful you are giving me this opportunity to make a report of my stewardship and also to project some thoughts for you in your diocese, district, parish, mission and hopefully for you as an individual, howbeit, aging child of God.

Since all of us are aging from the moment of birth till we pass through the gateway of death and since needs are different I attempted to define these 3 major groups that we would work with. Notice I say work with. I firmly believe that we should always plan and work with individuals and groups and not work and plan for them.

1. To the retired older adult who has no adequate material resources and needs help with food, shelter, and clothing, as well as with the spiritual life.

2. To the retired older adult who has adequate material resources, but needs help with the spiritual life and guidance in how to maintain a useful, meaningful role in life.

3. To those persons who are in their middle years and need help in planning their own retirement, plus knowing how to achieve a balance between the demands of older and younger members of their own families.

Older adult conferences and workshops were planned and executed. Young adults and older adults alike discussed their needs and wants. Clergy conferences, Episcopal Churchwomen Conferences, Youth Conferences, Laymen's conferences were held wherever and whenever an invitation could be volunteered or aggressively sought. Over 120 workshops and speaking engagements have been planned and executed with parish and

mission ECW's in addition to diocesan workshops. (Alabama and New York).

From 15 dioceses and districts to 80 dioceses and districts has jumped the number of Committees and Commissions on aging. Institutions and agencies serving the aging have increased from 73 to 85. Planning from site selection to financing to dedication service has been provided. Provincial conferences have been conducted. A survey of all church institutions took place. Consultation to staff and volunteers has been given.

I have traversed this great church of ours from Puget Sound to the pastel benches of St. Petersburg - from the Boston Commons to the retirement havens of Southern California - from the busy tempo of seminary teaching to young men and women to the leisure of serene conversation with a 95 year old in Haiti. From advisor to so-called secular agencies to staff of the WHCOA - from seminars with the medical men of Mayo's to simple programs in small rural missions I have observed, listened, talked to and with the children of God about the opportunities age has and is presenting to them individually and to them corporately as the Body of Christ, the Church.

What does this mean? It means that while we talk a lot about our ministry to the aging we do little about it. We are basically a middle-class church serving middle-aged persons. We want to be something else and in time, God willing and we assenting, we will be something else. We are caught in the tensions of a youth centered and production centered culture where one is old at 40, where when income ceases so does one's value in the eye of the community. We are a nation under judgment caught in a position of making God's gift of years seem like a curse rather than a blessing.

The changing family patterns of the 20th C. denies a place of importance to the individual even in the family. Mobility, the shift from farm to city, from agricultural to an industrial economy all cause tensions.

Older adults speak of their real needs as being wanted, needed and useful. The church has traditionally met needs by providing housing and leisure time activities. Neither provision is adequate.

Most of our church homes for the aging are sub-standard in either admission policies, standards of care or financing. Notable exceptions are (St. Monica's and St. Martin's). No one housing facility is going to be the answer for all people. As concerned citizens, we work for low-cost public housing. As an institutional Church we can, with sacrificial giving, build and subsidize housing for the indigent and near indigent. We can help meet some housing needs of the middle class. Some church groups are attempting to meet the needs of the affluent by converting luxury resort hotels. The real need is for nursing home care and would God we were doing more here. The average age of a resident in an Episcopal home for the aging is now 82. The average age at the time of application is now 75. The need for medical services and preventive health care is great. Brick and mortar are not enough however. Housing that is segregated by age can be a dreary thing. It is the religious, medical, social, recreational and occupational programs that will meet real human needs. Too often our housing and leisure time activities are attempts to absolve our own feelings of guilt about our neglect of the aging but they are not enough. To isolate our aging is but to cause a cancer upon the body

of Christ, the Church. Specific helps are itemized in the new publication - Aging, Today's Opportunity in the Diocese and in the WNY pamphlet "Volunteer Visiting. We often assume that older persons turn to the church. This is a stereotyped statement that is not true. According to Cornell and NYU studies and my own studies, older adults turn away from the institutionalistic forms of religion.

We need to teach, preach and practice the "Vocation of Age. The Christian faith is relevant to persons at all ages and stages of life. We appropriate that which is relevant to us. In our younger years our faith is activist, in our middle years with less flexibility, we find an internal revolution and change, in our later years a security and comfort to compensate for our losses of friends and certain diminishing physical and emotional powers.

We must ever speak and practice the doctrine of freedom and responsibility of the dignity of man made in the image of God. We should know with Job that (Job 12:12) wisdom is with the aged and understanding in length of days. We listen to the admonitions of the writer of I Timothy 5:1-2- Do not rebuke an older man but exhort him as you would a father, treat younger men like brothers, older women like mothers. Honor widows who are real widows. If a widow has children or grandchildren, let them first learn their religious duty to their own family and make some return to their parents; for this is acceptable in the sight of God. If anyone does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever.

Titus 2 . . . But as for you, teach what befits sound doctrine. Bid the older men be temperate, serious, sensible, sound in faith, in

love and in steadfastness. Bid the older women likewise to be reverent in behavior, not to be slanderers or slaves to drink; they are to teach what is good, and to train the young women to love their husbands and children, to be sensible, chaste, domestic, kind and submissive to their husbands, that the word of God may not be discredited.

The "life of prayer," the availability of a full sacramental and devotional life must be present. The vocation of age means daily meditation and being part of an inclusive fellowship. The historic statements of the faith take on new meaning. This involves a sense of responsibility on the older adults part to give and to teach out of a Spirit filled life what the Living Christ can and does mean. This means not giving up when one is through the chairs of parochial, diocesan, provincial or national church organizations. This means no self-pity because one is filling a supporting rather than lead role in parish organizational structure.

#### SOME THINGS WE NEED TO DO:

Recognize the Church is for all people. We must see the person as God sees him. As an individual in his or her own right. Let us see the individual in his role in life. The concept of parish togetherness as exemplified by the "so-called" family service is a sinful thing. It philosophically and theologically is defensible but practically it is divisive and destroys the corporateness of the church. The single person whether this be by choice, death or divorce is segregated from the rest of the parish. The person not intimately related to or living in a family unit of mother, father and children is isolated.

To correct this situation may cause radical changes in parish structure and worship schedules. So be it!

The role of women in the church will need to be further re-examined. A married woman's retirement years, if they be such, are from the time the last child leaves home till her husband retires. Then she assumes another full time job--what does this say about both organizational structure of the parish and the loneliness and "busy work" life of many a 45 to 65 year old woman?

In many cases the aging process cannot be seen apart from a physical family relationship. Guilt of a son or daughter over a nursing home placement of a parent - conflict over the economic and social demands of children versus grandparents causes many of us who are married great anxiety. The questions of the "nuclear" versus the extended family must be explored and answered. The whole area of filial responsibility and parental privilege is an area that as Christians we must study, think and more importantly pray about.

Educationally we must hear the psalmists (90:12) So teach us to number our days that we may get a heart of wisdom.

This implies to me a need for women particularly to think about "Preparation for Widowhood." We all need, particularly the clergy, to cease speaking with ineffective euphemisms and face with theological and emotional honesty the reality of illness, pain and death.

This also involves a readiness to deal with individuals and groups where they are. Some Older adults because of their backgrounds do not "buzz" or "huddle" well. They don't want to discuss - they want to use familiar ways. They are confused and lost when greeted too force-



fully with all the truths of group life.

In our pre-retirement ages we must be made aware that this is the existential moment. We have no other, that even while we plan materially for retirement we live each day and indeed each moment as though it were the last God would grant us on this earth. We live knowing this is the day of salvation. We live in God's creative tension.

Church architecture must be thought of in terms of the arthritic knee, the rheumatic shuffle and the failing ear.

Love and concern by the clergy in his pastoral ministry is most important but regular and consistent inclusion by the laity in all areas of life, social as well as religious is very important. We mouth the phrase "Ministry of the Laity" but do little about it except to interpret it as busy work and church maintenance tasks such as ushering and guild serving or cooking chores. All of us like to be used in our own professional competency. If the institutional church can't use our services then let us be used in that part of God's world some would call secular. Many hands and talents are needed here in social agencies and community life.

Politically in our ministry we must work for adequate housing, adequate economic assistance for those who can neither care for themselves nor have families who can or will care for them. The troubling problems of the cost of medical care must be solved in a more adequate way than either private or government proposed plans now would suggest. We must work for an end to that murderous practice of compulsory retirement.

On and on goes the list. I must now stop. Thank you for letting

me unfold part of this exciting picture of "Aging- Today's Opportunities." I trust you feel I have been a good steward of your UTO grant. As I leave the end of this week to take up new duties as Canon of Episcopal Community Services (another new uncharted work) in the diocese of Olympia in Seattle, Wash., please be assured of my readiness to help any of you in any way possible. Thank you and God bless you my aging friends.

Couched in the language of psychiatry  
I never get mad -- I get "hostile";  
I never feel sad -- I'm "depressed."  
If I sew or I knit, and enjoy it a bit,  
I'm not handy -- I'm simply obsessed.  
I never regret -- I feel guilty  
And if I should vacuum the hall, wash the woodwork and such,  
and not mind it too much,  
Am I tidy? No -- "compulsive," that's all.  
If I can't choose a hat, I have conflicts with ambivalent  
feelings toward nets.  
I never get worried, or nervous, or hurried; "Anxiety," --  
that's what I get.  
If I tell you you're right, I'm "submissive" --  
Repressing aggressiveness, too --  
And when I disagree, I'm defensive, you see, and projecting  
my symptoms on you.  
Do I love? Well, that's just transference, with Oedipus  
rearing his head,  
My breathing asthmatic is psychosomatic, a fear of exclaiming  
"Drop dead!"  
I'm not lonely, I'm simply dependent; my dog has no fleas --  
just a tick --  
So if I'm a cad, never mind, Just be glad  
That I'm not a stinker. I'm sick.



