

MINUTES OF
THE TRIENNIAL MEETING
OF
THE WOMAN'S AUXILIARY
TO THE
NATIONAL COUNCIL
PHILADELPHIA, PENNSYLVANIA
SEPTEMBER, 1946

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1946
MINUTES OF THE TRIENNIAL MEETING
WOMAN'S AUXILIARY TO THE NATIONAL SOCIETY
PHILADELPHIA, PENNSYLVANIA
September 10 - 20, 1946

MINUTES

Act of Worship

1 - 114

Attendance

of the

Floor Fellows and Visiting Delegates

TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY

PHILADELPHIA, PENNSYLVANIA

Addresses

September 10 - 20, 1946

Dev. The Right Reverend August, D.D.

26, 29, 33, 37

Union, Bishop G. Bradley

48

Peckins, Miss Frances

29

Appointments

Committees

6 - 13

Comm. The Shared Drug Bill

24 - 25

Resolutions

Welcome to Delegates

1

Response to Welcome

1

Roll Call

14 - 15

Dev. The Right Reverend August, D.D.

26, 29, 33, 37

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I N D E X

MINUTES OF THE TRIENNIAL MEETING
WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL
PHILADELPHIA, PENNSYLVANIA
September 10 - 20, 1946

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MINUTES OF THE TRIENNIAL MEETING
of the
WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL
PHILADELPHIA, PENNSYLVANIA
September, 1946

TUESDAY AFTERNOON, September 10, 1946

The first meeting of the 1946 Triennial was called to order at 2:50 P.M. by the Presiding Officer, Mrs. Clinton S. Quin. After a few words in directing the mind and purpose of the meeting, the Chair lead the Triennial in an act of worship.

The Chair announced that we would first hear from the President of the Woman's Auxiliary of the Diocese of Pennsylvania; whereupon Mrs. Francis R. Packard graciously welcomed the Triennial on behalf of the Diocese of Pennsylvania. Mrs. Louise Allen Short, Diocese of Lexington, was called upon to respond to Mrs. Packard's greeting.

The Chair then announced the presence of an honored guest, Mrs. Geoffrey F. Fisher, wife of the Archbishop of Canterbury, and called upon Mrs. Fisher to come to the platform. Mrs. Fisher responded with greetings from the Mothers' Union of England, and further spoke with earnestness and inspiration.

At the conclusion of Mrs. Fisher's brief talk, the Chair presented:

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The Assistant Presiding Officer - Mrs. Roger S.
Kingsland of West Virginia

Mrs. Arthur M. Sherman - The Executive Secretary
of the Woman's Auxiliary

The Chairman of Dispatch of Business - Mrs. Donald
C. Stevenson of Michigan

The Parliamentarian - Mrs. W. P. Hobby of Texas

The Assistant Secretary - Miss Mildred S. Capron
of Wyoming

The Chair called for the Report of the Committee on
Credentials, Mrs. U. Grant Beath, Chairman of the Committee,
reported as follows:

No. of delegates registered - - - - -	447
Board Members present - - - - -	19
Provincial Presidents not Board Members - - -	6
Presiding Officers - - - - -	1

(Note: Assistant Presiding Officer being a
member of the Board)

Total Voting Strength - - - - - 473
representing 105 Dioceses and Missionary Districts

The Chair declared a Quorum present, and the Triennial
Meeting now ready for business.

The first report was from the Program Committee, given
by the Committee's Chairman, Mrs. Clifford C. Cowin of Ohio.

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Report of the Committee on the Triennial Program

The Committee on the Triennial Program submits the following report:

The National Executive Board began preparations for this Triennial Program in the fall of 1944, long months before the end of the war in Europe and nearly a year before Hiroshima and V-J Day. We thought then "that 1946 would still be a time of outer tragedy and inner chaos; that we had entered on the most critical period of the history of mankind"; and that our program should above all transmit "to the women of the Church a firm faith in their religion as the foundation of a new and unknown world".

The whole Board was early drawn into planning the program, and it was our unanimous wish that the thinking towards this Triennial should be spread over as broad a base as possible in order that Church women everywhere might contribute to it.

Four study commissions were set up on sub-topics linked to the main theme, which began to take shape very early in our considerations. We recognized truth for our day in Dr. Walter Russell Bowie's beautiful hymn and are grateful to him for the constant inspiration his words have been, those words which burn into our minds today, thirty-six years after they were written. Under "THE STRENGTH TO BUILD", then, the Commissions worked on these four topics:

THE CHRISTIAN FAITH, because it is basic to everything else
THE CHRISTIAN HOME AND FAMILY, for it is the special province of women, and the prime building material of
THE CHRISTIAN WORLD, which we can influence in so many ways.
And

THE WORLD MISSION OF THE CHRISTIAN CHURCH, to relate directly the place of the Church and its missionary outreach to the building of a new world of peace and brotherhood.

We did not specifically mention a Christian Individual and a Christian Community because these are closely woven into the fabric of the other topics and will appear again and again.

Chairmen and members of the four Commissions were appointed from four geographical areas - North, South, Central, and West - to allow them to meet together conveniently.

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Many types of women were brought in, with wide varieties of points of view, experience, and occupation. All Commissions met at least twice beginning in the fall of 1945, and were given certain questions to consider, with latitude as to the reports they should bring in. In this way the work of the Program Committee has been vastly extended. It is a source of great joy to the Committee, the Board and Staff to learn of the incidental benefits which all Commission members gained from this method of preparation. Something of the rare fellowship was theirs which Board members experience in working intensively together towards a goal greater than themselves. We are deeply grateful to the Commission Chairmen and members for the time, effort, talent, and consecrated self-giving they have put into the reports. The results already are highly gratifying; it remains for us all to convert them into action.

It is the Board's hope and purpose in trying this plan for the present meeting that the Commission reports, having been received and read, are now in your minds; that in discussion sections you will help to derive from and add to the reports material and practical suggestions forming the basis of the program of our women's work for the next three years.

The Committee/^{on} Planning and Action has the large responsibility of coordinating the ideas of this meeting into usable form so that the well-known "last woman in the last pew" may be informed of what you think and say and do and pray for in Triennial Meeting.

In approaching the actual program for these ten days, your Board has been guided by certain often-expressed wishes on the part of delegates to other Triennials. "Not so many speeches!" "We want missionaries!" "More time - for exchange of ideas, for Officers' Conferences, for Provincial Meetings, for visiting General Convention!" (In granting this last request we can issue no guarantee that the time listed on the program will coincide with the hottest discussions in that body.)

We were determined that as in 1943 at Cleveland, the very core of our program should be the spiritual, devotional emphasis. Therefore, to sustain the incomparable inspiration of the United Thank Offering Presentation tomorrow morning, we are beginning each of the days designated for Commission Reports with a meditation on the topic for that day.

Two afternoons for presentation of missionaries are planned. Speakers in the afternoon of Tuesday, September 17, for the Overseas Missions are to be

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The Rt. Rev. Bravid W. Harris, Bishop of Liberia
The Rt. Rev. Efrain Salinas, Bishop of Mexico
The Rt. Rev. Quentin Huang, newly-consecrated
Bishop of Yun-Kwei

Speakers for Home Missions on Thursday, September 19, will be

The Rt. Rev. William F. Lewis, Bishop of Nevada
Miss Bernice Jansen of the Orangeville Neighborhood
House in Western Michigan
Miss Bernice Holland, Principal of St. Mary's School,
Springfield, South Dakota

The Section Conferences on Policy and Procedure will furnish information necessary in discussing and voting on the United Thank Offering Budget, the Revision of the By-Laws, and the Report of the Committee on Women in the Work of General Convention.

The function of the Committee on the Triennial Message will be to speak for us to the women everywhere in diocese and missionary district, in parish and mission, in a message of inspiration, and of stimulus to act on that inspiration.

Everyone of you will share our sorrow over Miss Lindley's accident which prevents her from giving our final meditation. We know she is with us in spirit as we are with her. The Board has asked Mrs. Sherman to lead a closing service of thanksgiving and dedication.

Events since the end of the war have more than justified the Board's thought in 1944 that this year would not bring real peace. Some of our ideas on this subject were expressed in "The Cost of Peace" last October. We are all conscious of the deepening tensions, the evidences of moral disintegration, the frightening possibilities in this war-shattered world. On no level of corporate or individual life can we find grounds for self-satisfaction. The world is indeed at Operation Crossroads, but we are here to meet fear with faith, to examine what we as Christian women can contribute to putting that world on the right road, and to find "...the strength to build the city that hath stood too long a dream..."

It was moved and seconded that the Program presented by the Program Committee shall be the Program of this Triennial.
Motion carried.

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The Cleveland Triennial in 1943 had authorized the election by the Executive Board of the Presiding Officer for the 1946 Triennial; it was thus possible for the Chair to choose her Committees in advance. At this point the Chair read the names of the Chairmen of the various Committees, a complete list being already in the hands of the each delegate.

CREDENTIALS

Chairman

Mrs. U. Grant Beath Pennsylvania III

Vice-Chairman

Mrs. Irving C. Boerlin Harrisburg III

Mrs. Melvin Callender Indianapolis V

Mrs. G. Richard Shafto Upper South Carolina
(white) IV

Mrs. Rex Sims Wyoming VI

Sister Lydia Margaret Central New York II

Mrs. Arthur M. Sherman, ex-officio

PROGRAM

Chairman

Mrs. Clifford C. Cowin Ohio V

Miss Adelaide T. Case Massachusetts I

Mrs. Alfred M. Chapman Pennsylvania III

Mrs. William T. Heath Western New York II

Mrs. John R. Heard Atlanta IV

Mrs. Gulian Lansing New Jersey II

Mrs. Donald C. Stevenson Michigan V

Miss Avis E. Harvey, ex-officio

Staff of the Woman's Auxiliary, ex-officio

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RULES OF ORDER

Chairman

Mrs. Edward G. Lasar Missouri VII

Vice-Chairman

Mrs. Walter M. Higley Central New York II

Mrs. Duke R. Babin Louisiana IV
Mrs. L. A. Osborne West Virginia III
Mrs. James G. Weart Springfield V

DISPATCH OF BUSINESS

Chairman

Mrs. Donald C. Stevenson Michigan V

Vice Chairman

Miss Mildred Gibbons South Florida (white) IV
 (In charge of Pages)
Mrs. Paul Kellogg Delaware III
 (In charge of Floor Tellers and Time Keepers)
Mrs. George C. Schaller Minnesota VI
 (In charge of Hall and Literature)
Mrs. W. P. Hobby Texas VII
 Parliamentarian

BY-LAWS

Chairman

Mrs. Rollin T. Chamberlin Chicago V

Vice-Chairman

Mrs. Theodore Odell Rochester II

Mrs. Robert Frazier Pennsylvania III
Mrs. Glen Howland Vermont I
Mrs. Lynn P. Hurd Spokane VIII
Mrs. Phillip B. Sullivan Shanghai Missionary
Mrs. E. S. Van Cleve Mississippi IV
Mrs. Forest G. Wheeler Wyoming VI
Mrs. P. N. Wiggins, Jr. Dallas VII

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IN MEMORIAM

Chairman

Mrs. A. M. Lommen North Dakota VI

Vice-Chairman

Mrs. Jack Redyard West Missouri VII

Mrs. F. Crawford Brown	Hankow	Missionary
Mrs. Nettie Baldwin	New Mexico	VII
Mrs. Frank Fish	New Hampshire	I
Mrs. A. H. Games	Pittsburgh	III
Mrs. Rachel B. Nichols	Georgia (negro)	IV
Mrs. Hewlett Scudder	Albany	II
Mrs. Robert Vance	Southern Ohio	V

NOMINATIONS

Chairman

Mrs. W. O. S. Sutherland East Carolina (white) IV

Vice Chairman

Mrs. Sam Morris	Arizona	VIII
Mrs. J. W. Alt	Northern Michigan	V
Mrs. Fred E. Brown	Oklahoma	VII
Mrs. Warren F. Hubley	Newark	II
Miss Elizabeth Mundy	Easton	III
Mrs. C. G. Perry	Western Nebraska	VI
Mrs. W. H. Poole	Kansas	VII
Mrs. Everett Wilkinson	Massachusetts	I

ELECTIONS - NATIONAL EXECUTIVE BOARD

Chairman

Mrs. Paul F. Turner Delaware III

Vice-Chairman

Mrs. J. E. Boatwright Upper South Carolina (white) IV

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Mrs. Robert Arneson	Oregon	VIII
Mrs. R. Clayton Carter	North Texas	VII
Miss Carolyn E. Chapman	Connecticut	I
Mrs. Charles Danforth	South Dakota	VI
Mrs. William Gordon, Jr.	Alaska	VIII
Mrs. Thomas Mabley	Indianapolis	V
Mrs. Hugh Morton	New Jersey	II

ELECTIONS - NATIONAL COUNCIL

Chairman

Mrs. Percy V. Pennybacker, Jr.	Texas	VII
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Vice-Chairman

Mrs. Waldo Burnside	Washington	III
Miss Marietta Atwood	New Jersey	II
Miss Frances Bemont	Virgin Islands	II
Mrs. Chester Kirby	Rhode Island	I
Miss Janice Overfield	Utah	VIII
Mrs. Harry B. Quick	North Dakota	VI
Mrs. Paul Sloan, Jr.	Tennessee	IV
Mrs. Stanley S. Taylor	Southern Ohio	V

COURTESY

Chairman

Mrs. Martin Schmid	Ohio	V
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Vice-Chairman

Mrs. Sam Iams	West Missouri	VII
Mrs. Joseph Douglas Deal	Southern Virginia	III
Mrs. Leslie Fairfield	Shanghai	Missionary
Mrs. O. A. Honadel	Montana	VI
Mrs. O. G. Crawford	Eastern Oregon	VIII
Mrs. Alexander B. McKechnie	Long Island	II
Mrs. A. J. McLemore	Alabama	IV
Mrs. Kenneth G. Sills	Maine	I

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POLICY AND PROCEDURE - REFERENCE

	Chairman	
Mrs. W. H. Grimball	South Carolina (white)	IV
	Vice-Chairman	
Mrs. Ralph Reuling	Iowa	VI
Mrs. W. P. Allen, Jr.	Dallas	VII
Mrs. St. Elmo L. Coombs	Los Angeles	VIII
Mrs. Don Gury	Western Michigan	V
Mrs. C. Wayland Guy	Central New York	II
Mrs. Harry S. Kennedy	Honolulu	VIII
Mrs. John R. MacFarlane	Maine	I
Mrs. George Morrison	Pittsburgh	III
Mrs. C. A. Pompey	Upper South Carolina (negro)	IV

POLICY AND PROCEDURE - UNITED THANK OFFERING

	Chairman	
Mrs. Evans Hammond	California	VIII
	Vice-Chairman	
Mrs. John Wellford	Southwestern Virginia	III
Mrs. Walter R. Abbott	Kentucky	IV
Mrs. James E. Allison	Oklahoma	VII
Miss Laura Clark	Anking	Missionary
Mrs. Kenneth R. Forbes	Connecticut	I
Mrs. Harvey Griem	Milwaukee	V
Mrs. Seward A. Moot	Western New York	II
Miss Hazel Morrison	Eastern Oregon	Missionary
Mrs. J. R. Plumb	Nebraska	VI
Mrs. Kate Dean	South Florida (negro)	IV

PLANNING AND ACTION

	Chairman	
Mrs. Harold W. Whinfield	Fond du Lac	V

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Vice-Chairman

Mrs. Arthur Fawcett Washington III

Sub-Committee Chairmen

Mrs. Elmer B. Christie, Faith Olympia VIII
Mrs. John Barss, Home Massachusetts I
Mrs. Benson A. Harvey, World Philippines Missionary
Mrs. Norvell E. Wicker,
World Mission Kentucky IV
Mrs. Robert Adams Minnesota V
Mrs. Elton W. Fortiner Newark II
Mrs. Joseph Murphy West Texas VII

PLANNING AND ACTION SUB-COMMITTEE ON FAITH

Chairman

Mrs. Elmer B. Christie Olympia VIII
Mrs. Keryn ap Rice Maine I
Mrs. George W. Burpee New York II
Mrs. W. W. S. Butler Southwestern Virginia III
Mrs. Floyd Caskey San Joaquin VIII
Mrs. B. Duvall Chambers Upper South Carolina
(white) IV
Mrs. Raymond P. Fischer Chicago V
Miss Louise Gridley Vermont I
Mrs. Clive R. Lane Arkansas VII
Mrs. Stuart Smith Maryland III
Mrs. Madison G. Sterne Iowa VI
Mrs. A. B. Stoney Western North Carolina IV
Mrs. Harry B. Taylor Anking Missionary

PLANNING AND ACTION SUB-COMMITTEE ON HOME

Chairman

Mrs. John Barss Massachusetts I
Mrs. C. C. Cartney Nebraska VI
Mrs. James Connell Milwaukee V
Mrs. Leo F. Dwyer Rochester II
Mrs. Henry W. Havens Florida IV

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Mrs. Harry Longley	West Virginia	III
Mrs. Lloyd McEachern	Atlanta	IV
Mrs. Otho C. Snider	West Missouri	VII
Mrs. George A. Trowbridge	Pennsylvania	III
Mrs. F. King Verleger	California	VIII
Mrs. Naomi Voorhees	Newark	II
Mrs. Norman S. Binsted	Philippines	Missionary
Mrs. Alfred Nicolls	Georgia (white)	IV

PLANNING AND ACTION SUB-COMMITTEE ON WORLD

Chairman

Mrs. Benson A. Harvey	Philippines	Missionary
Mrs. Russell A. Eckloff	New Hampshire	I
Mrs. Stuart Frazier	South Dakota	VI
Mrs. William O. Hanner	Quincy	V
Mrs. Penrose Hirst	Southern Ohio	V
Mrs. Robert K. Jones	Harrisburg	III
Mrs. Hugh Link	Salina	VII
Mrs. Russell Morse	Minnesota	VI
Mrs. Harold J. Senior	Western New York	II
Mrs. H. Putnam	Lexington	IV
Mrs. Cary P. Taylor	Sacramento	VIII
Mrs. Raible Theurer	Ohio	V
Mrs. Ralph Weatherly	Bethlehem	III

PLANNING AND ACTION SUB COMMITTEE ON WORLD MISSION

Chairman

Mrs. Norvell E. Wicker	Kentucky	IV
Mrs. Gilbert Baker	Hankow	Missionary
Mrs. Harry Bunker	Colorado	VI
Mrs. William M. Bradner	Rhode Island	I
Mrs. Claude R. Davis	Idaho	VIII
Mrs. J. W. Huddle	North Carolina	IV
Mrs. F. B. Lewis	Northern Indiana	V
Mrs. Philip Mattocks	Arkansas	VII
Mrs. J. Harry Rauls	Eau Claire	V
Mrs. Donald Smith	Albany	II
Mrs. Walter Tangeman	Southern Ohio	V
Mrs. Edwin A. Wolcott	Western Massachusetts	I
Mrs. A. C. Zabriskie	Virginia	III

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TRIENNIAL MESSAGE

Chairman

Mrs. James S. McCulloh	New York	II
Mrs. Francis O. Clarkson	North Carolina	IV
Mrs. Irvin Mattick	Missouri	VII

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The Chair called on those who were attending their first Triennial Meeting to stand.

The Executive Secretary called the Roll.

R O L L C A L L

Alabama	East Carolina (negro)
Alaska	Eastern Oregon
Albany	Easton
Anking	Eau Claire
Arizona	Erie
Arkansas	European Churches
Atlanta	Florida
Bethlehem	Fond du Lac
California	Georgia (white)
Central New York	Georgia (negro)
Chicago	Haiti
Colorado	Hankow
Connecticut	Harrisburg
Cuba	Honolulu
Dallas	Idaho
Delaware	Indianapolis
Dominican Republic	Iowa
East Carolina (white)	Kansas

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Kentucky	North Dakota
Lexington	North Texas
Liberia	Northern Indiana
Long Island	Northern Michigan
Los Angeles	Ohio
Louisiana	Oklahoma
Maine	Olympia
Maryland	Oregon
Massachusetts	Panama Canal Zone
Mexico	Pennsylvania
Michigan	Philippine Islands
Milwaukee	Pittsburgh
Minnesota	Puerto Rico
Mississippi	Quincy
Missouri	Rhode Island
Montana	Rochester
Nebraska	Sacramento
Nevada	Salina
Newark	San Joaquin
New Hampshire	Shanghai
New Jersey	South Carolina (white)
New Mexico	South Carolina (negro)
New York	South Dakota
North Carolina	South Florida (white)

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South Florida (negro)	Vermont
Southern Brazil	Virginia
Southern Ohio	Washington
Southern Virginia	West Missouri
Southwestern Virginia	West Texas
Spokane	West Virginia
Springfield	Western Massachusetts
Tennessee	Western Michigan
Texas	Western Nebraska
Upper South Carolina (white)	Western New York
Upper South Carolina (negro)	Western North Carolina
Utah	Wyoming

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Our Presiding Officer of three preceding Triennial Meetings was here introduced - Mrs. Edwin Allen Stebbins of Rochester.

The Daughters of the King having just completed their triennial convention, Mrs. Thomas J. Shannon, the incoming president, came to the platform to bring affectionate greetings from their organization. She made the announcement that Mrs. H. E. Fry of Connecticut is their new member on the W.A. Executive Board, representing the Daughters of the King.

Mrs. Quentin Huang, wife of Bishop Huang, consecrated in August as Bishop of Yuan-Kwei, was called to the platform, and brought a message from China - a beautifully courageous message, given with seriousness and charm.

The Report of the Committee on Rules of Order was made by Mrs. Edward G. Lasar of Missouri, Chairman of this Committee. The Rules of Order were unanimously adopted, as read.

RULES OF ORDER, 1946

Rule 1 - Meetings

The Triennial shall be opened each day with prayer.

Rule 2 - Committees

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

Standing Committees for the Triennial shall be announced at the first business meeting and substitute appointments for

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all committees shall be announced by the Presiding Officer as necessary.

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

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

Reports of Committees shall be typewritten.

Rule 3 - Resolutions

All resolutions shall be in writing -- preferably typewritten -- and signed by the mover and the seconder with the names of their dioceses.

Resolutions shall be ready for presentation at the first business meeting.

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

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

No new resolution shall be referred to Committees later than noon of the second day before the final meeting, Wednesday, September 18th.

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

Committees shall report by title those resolutions which they reject. This shall be done not later than noon of Wednesday, September 18th.

The Triennial may, by a majority vote, order a committee to

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report out a resolution that the committee has rejected.

Copies of all resolutions to be brought before the House by committees with or without recommendations shall be distributed if possible at the preceeding meeting.

Each committee may introduce resolutions proposed by the committee itself.

Rule 4 - Motions

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

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

Rule 5 - Privilege of the Floor

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

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

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

Rule 6 - Timekeepers

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

Rule 7 - Voting

Voting shall be by individual delegates except when, in accordance with the By-Laws, a vote by diocese is called for

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by three diocesan branches. Elections shall be by ballot, each diocese having one vote.

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

Rule 8 - Substitutions for Delegates

Delegates unable to serve for the remainder of the Triennial may be replaced by newly chosen delegates whose names shall have been duly accepted by the Credentials Committee. These names shall be sent at once to the Executive Secretary with the names of those they replace.

Rule 9 - Authority

Robert's Rules of Order (Revised) shall be the authority in all parliamentary procedure.

The Executive Secretary, for the National Executive Board, presented by title four resolutions as follows:

1. Suggested Budget for the United Thank Offering; referred to the United Thank Offering Policy and Procedure Committee.

As requested by the Triennial Meeting of 1943, the National Executive Board presents to the Triennial Meeting the attached suggested budget for the disposition of the United Thank Offering of 1946.

I.	Addition to Ida W. Soule Pension Fund	\$200,000
II.	Included in National Council Budget	
	a. Toward salaries of women missionaries	\$675,000
	b. New appointments	45,000
	c. Scholarships and training centers	50,000
	d. Allowance (medical, dental, travel, outfit, etc) Overseas	\$90,000
	Home	\$10,000
		100,000

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e. Additional for pensions	\$ 50,000	
f. Administering the Offering	<u>4,000</u>	\$924,000

III. Specials

a. Equipment for women missionaries Overseas \$10,000 Home \$10,000	\$ 20,000	
b. Repair and equipment of buildings in the mission field	50,000	
c. New buildings	100,000 *	
d. Missionary projects supported in cooperation with other communions		
1. Women's Christian College, Madras, India, \$2,000 per year	6,000	
2. Ginling College, China, \$2,000 per year	6,000	
3. Missionary Medical College for Women, Vellore, India, \$1,000 per year	3,000	
4. Migrant work in U.S. through Home Missions Council, \$2,000 per year	6,000	
5. Religious work with sharecroppers through Home Missions Council, \$1,500 per year	4,500	
6. American Bible Society	5,000	
7. Christian Literature, \$1,500 per year	4,500	
e. Aid to churches in Europe and Asia	<u>30,000</u>	<u>235,000</u>
		1,359,000

Suggested Additional Projects

1. Discretionary Fund - at least \$50,000		
2. Liberian Projects - \$20,000		
3. Bishop Azariah Memorial - toward chapel \$10,000		
4. To Church World Service, through the Presiding Bishop's Fund for World Relief - \$10,000		
5. Mobile Unit for migrant work - \$5,000		
6. For the Church in Japan - at least		100,000
1. Toward building 10 barracks church centers	30,000	
2. Salaries, office & travelling expenses of five Bishops for 3 years	20,000	

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3. Christian hostel at Imperial University, Tokyo for 3 years	600.	
4. To be allocated after the return of the Far Eastern Commission	<u>49,400</u>	<u> </u>
		\$100,000

Note: * The requests for new buildings are so numerous that a large additional amount in this item is greatly needed.

2. Revision of By-Laws; referred to By-Laws Committee.

The Triennial Meeting of 1943 instructed the National Executive Board to "undertake a complete revision of the By-Laws." A copy of the By-Laws as revised by the By-Laws Committee of the National Executive Board is attached, page

3. Women in the work of General Convention; referred to Policy and Procedure Reference Committee.

Whereas, the work of Our Lord and His Church requires the full strength of the membership of the Church, and

Whereas, an extensive study shows that women in all Christian Communions are sharing in increasing number in important responsibilities in parishes, regional groups, and legislative assemblies, and

Whereas, the women of the Episcopal Church in Triennial assembled in 1937 went on record as supporting the participation of women in parish vestries and diocesan conventions,

BE IT RESOLVED: That we request the General Convention so to interpret the word, laymen, in the Constitution, Canons, and other official documents of the Church, that it will be understood to include lay women as well as laymen, and further

BE IT RESOLVED: That we call upon the women of the Church to prepare themselves to cooperate with the fullest devotion in all types of work open to the laity of the Church.

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4. Representation of minority groups in Triennial Meeting; referred to Policy and Procedure Reference Committee.

Whereas, a resolution urging fuller representation of minority groups at the Triennial was referred by the Triennial to the Executive Board, and

Whereas, the Executive Board believes that all members should work together without discrimination or division within the Church, which is the body of Christ, and that the women of the Church should aim at complete integration of all racial groups in their organizations, and

Whereas, it is recognized that, while working toward this idea, an interim plan is needed to assure wider and more equitable representation of minority groups,

BE IT RESOLVED: That after the close of the 1946 Triennial, recognition as a basis for representation at the Triennial Meeting be no longer accorded to more than one women's organization in each diocese, and

BE IT FURTHER RESOLVED: That the 1949 Triennial each diocese having at least three congregations, and at least 225 communicants of any minority group be entitled to one delegate from that group, in addition to the present quota of five.

Mrs. James E. Allison of Oklahoma, presented by title a resolution with regard to taking a stand on political legislation. This was referred to Policy and Procedure Reference Committee.

Whereas, the Triennial Convention of the Woman's Auxiliary is concerned with the tendency of boards and conventions in, or connected with, the Church to commit their membership to specific political action, which in the opinion of such board or convention, seems to constitute a proper application of Christian principles, and

Whereas, the members of the Church are agreed upon Christian principles but individual members may, and frequently do, with equal sincerity and conscience, disagree upon the

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advisability of specific political action as being in accord with such Christian principles, as for example, in the case of the Prohibition Amendment to the Constitution of the United States as promoting temperance of the people, and the Fair Employment Practices Act as promoting the brotherhood of man; and

Whereas, it is the right of each member of the Church to judge for himself the advisability and propriety of specific political action and no delegation of this right has been made to any board or convention in or connected with the Church; and

Whereas, the Episcopal Church has been particularly free from such political activity; now, therefore,

BE IT RESOLVED: That this Triennial Convention be alert to the Church's historic mission of calling its members to the worship of God and to the practice of true Christian principles; to the development of consecrated, crusading Christian members; and to the continued separation of Church and State; and

BE IT FURTHER RESOLVED: That this Triennial Convention refrain from endorsing specific legislation or political candidates.

The Executive Secretary read a message of greeting, just received by air mail, from the Women's Missionary Service League of the Chung Hua Sheng Kung Hui; and a telegram of greeting from Miss Grace Lindley.

GREETINGS!

We, the members of the Women's Missionary Service League of the Chung Hua Sheng Kung Hui, send our warmest greetings to the Woman's Auxiliary of the Episcopal Church of America. Our thoughts and prayers are with you as you have your Triennial Meeting in Philadelphia.

We welcome our missionary friends back to China with great pleasure. We are grateful to you for your kind

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help and we appreciate all that you have done for us.

During this difficult time of rehabilitation and reconstruction, we need your constant prayer and generous support more than ever. Please pray for China and her people.

Women's Missionary Service League
of the
Chung Hua Sheng Kung Hui

Lantsung Tsu, Treasurer,
for Mrs. Y. K. Woo, President

August 14, 1946

Loving greetings to the Triennial. I shall be with you in constant prayer that through your days together you will store up "strength to build the Holy City seen of John".

Grace Lindley

The Executive Secretary made a few announcements; Mrs. McKechnie of Long Island inquired about replies to the above messages. This was referred to the Courtesy Committee.

The Chairman of Dispatch of Business announced certain changes in the Program, after which the Chair declared the first business meeting adjourned.

THURSDAY MORNING, September 12, 1946

The second meeting of the 1946 Triennial was called to order at 9:35 a.m. by the Presiding Officer, Mrs. Clinton S. Quin.

The Chair introduced the Bishop of Washington, the Right Reverend Angus Dun, D.D. who conducted a Meditation on The Christian Faith.

Miss Edna B. Beardsley announced the amount of the United Thank Offering: \$1,631,576.21, which had been earlier announced at the Joint Session of the General Convention the preceding afternoon.

Then followed the Report of the National Executive Board and Staff, given in the form of a panel discussion under the heading, Three Crucial Years, page

The Chairman of the Committee on Dispatch of Business announced a slight change in the program; following which the House was adjourned to attend a Joint Session with General Convention.

RESOLVED, That the admiration and thanks of this House be expressed to the Women's Auxiliary and its members for their devoted, effective and generous labors for the cause as exemplified in the United Thank Offering presented yesterday.

With every good wish for the success of your business,

Very sincerely yours,

J. Randal Barnes

Secretary, House of Deputies

THURSDAY AFTERNOON, September 12, 1946

The Chair called the third meeting of the Triennial to order at 2:30 p.m., September 12, and opened the meeting with a prayer.

The Executive Secretary read the minutes of the first meeting of the 1946 Triennial.

The Executive Secretary read a letter of congratulations and appreciation from the House of Deputies of General Convention for the United Thank Offering presented yesterday.

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Mrs. Clinton S. Quin, Chairman,
The Woman's Auxiliary
University Museum
University of Pennsylvania
Philadelphia, Pennsylvania

Dear Mrs. Quin:

It is with great pleasure that I advise you that at this morning's session of the House of Deputies, the House, by a unanimous vote, adopted the following resolution:

RESOLVED, That the admiration and thanks of this House be expressed to the Woman's Auxiliary and its members for their devoted, effective and generous labors for the Church as exemplified in the United Thank Offering presented yesterday.

I am With every good wish for the success of your meetings,

Very sincerely yours,

C. Rankin Barnes

Secretary, House of Deputies

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The Chair announced certain changes in Committee appointments.

Tellers were appointed by the Chair.

Announcements were made by the Chairman of the Committee on Dispatch of Business.

The Chair then introduced Miss Katharine A. Grammer, Dean of Saint Margaret's House, Berkeley, California, who spoke on the Report of the Committee on The Christian Faith.

At 3:25 p.m. this meeting adjourned to attend the Section Conferences.

FRIDAY MORNING, September 13, 1946

The Chair called the fourth meeting of the Triennial to order at 9:30 a.m.

The Bishop of Washington began the meeting with prayers, and gave his second Meditation: The Christian Home.

The Executive Secretary read the minutes of the second and third meetings of this session.

The Chairman of the Committee on Dispatch of Business announced the order of business for the day.

The Chairman of the Committee on Credentials, Mrs. U. Grant Beath of Pennsylvania, reported on Credentials as follows:

Number of accredited delegates - - - - -	473
Number of Board Members - - - - -	20
Number of Provincial Presidents not Board Members - - - - -	7
Presiding Officer - - - - -	1
Total Voting Strength - - - - -	501
representing 105 Dioceses and Missionary Districts	
Visitors Registered - - - - -	621

The Chair called for any Resolutions, by title. None were presented.

The Chair introduced Miss Frances Perkins, former United States Secretary of Labor, who spoke on the Role of the American Community in Today's World, who reminded us with clarity and force of the opportunities and responsibilities that we as Christians have if our faith is a vital thing to us.

The Chair introduced Miss Glora Wysner of the Foreign

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Missions Conference in charge of work among Moslems and Personnel, who spoke to us briefly of the function of the Foreign Missions Conference.

The Chair introduced Mrs. Helen G. Hogue, Executive Secretary of the Girls' Friendly Society, who spoke briefly on the Aim and Purpose of the Society.

The Chair introduced Mrs. Stewart Sinclair of the Presbyterian Women's Council, who brought greetings from the Presbyterian Women's Group.

The Right Rev. Charles S. Reifsnider was given the floor to speak on some of the urgent needs in Japan, during their period of reconstruction. The Chair referred the Bishop's request for help to the United Thank Offering Committee on Policy and Procedure.

Announcements were made by the Chair.

The Executive Secretary made an announcement regarding printing of addresses.

The Chairman of Dispatch of Business made certain announcements.

The Chair closed this meeting with Prayer, for recess until 2:30 p.m.

FRIDAY AFTERNOON, September 13, 1946

The fourth meeting of the Triennial reconvened promptly at 2:30 p.m. The Chair opened the meeting with prayer.

Announcements were made by the Chairman of Dispatch of Business.

Miss Mary Johnston, a member of the National Council was called upon to give a report on the meeting of General Convention.

Mrs. Alexander McKechnie reported for the Courtesy Committee, requesting that two telegrams be sent as follows:

Miss Grace Lindley: The Woman's Auxiliary in Triennial Meeting assembled unanimously voted to extend their love and greetings to you. Your absence is deeply felt. May God bless you, comfort you and strengthen you.

Mrs. William P. Remington: The Woman's Auxiliary in Triennial Meeting assembled extend to you their greetings and the wish that your recovery will make it possible to attend the meetings next week. May God bless you and strengthen you.

The motion that these telegrams be sent was moved, seconded and carried.

Mrs. G. Russel Hargate next gave a Report for the Commission on the Christian Home, a stimulating and helpful presentation.

The Executive Secretary made an announcement, following which the Chairman on Dispatch of Business announced that Mrs. George C. Schaller, of the Diocese of Minnesota, is Chairman of Literature and Arrangement of Halls.

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On motion which was seconded the Chair announced that the fourth meeting was adjourned.

The Bishop of Washington led the meeting in devotion, after which he gave his third Meditation: The Christian
World.

The Executive Secretary read the minutes of the fourth meeting of the Triennial.

The Council of Disputes read the reports of its day.

The Chair called for Resolutions by title. Six Resolutions, by title, were presented as follows:

1. Mr. George A. Dewbridge of Pennsylvania, on account of Collections of Reports. The Chair announced that this would be referred to the proper committee.

2. Mr. John L. ... of ... on ... The Chair announced that this would be referred to the proper committee.

The Chairman of the Committee on Credentials reported as follows:

- Number of unreviled delegates - - - - - 171
- Number of Board Members - - - - - 21
- Number of Provisional Delegates and Board Members - - - - - 1
- The Presiding Officer (Assistant Presiding Officer) is a Board Member - - - - - 1
- Total Voting Strength - - - - - 194
- Representing 19 Districts and Provisional Districts

The Chair next called Mr. Harper Wiley to the platform, to speak representing the Board of the National Y.W.C.A., and

SATURDAY MORNING, September 14, 1946

The Chair called the fifth meeting to order at 9:30.

The Bishop of Washington led the meeting in devotions, after which he gave his third Meditation: The Christian World.

The Executive Secretary read the minutes of the fourth meeting of the Triennial.

The Chairman of Dispatch read the orders of the day.

The Chair called for Resolutions by title. Two Resolutions, by title, were presented as follows:

Mrs. George A. Trowbridge of Pennsylvania, on Amnesty for Conscientious Objectors. The Chair announced that this would be referred to the proper committee.

By Rhode Island, South Dakota, Chicago, Western Nebraska, Montana, Iowa, Fond du Lac, and Massachusetts, on Correcting Missionary Salary Rates. The Chair announced that this would be referred to the proper committee.

The Chairman of the Committee on Credentials reported as follows:

Number of accredited delegates - - - - -	473
Number of Board Members - - - - -	20
Number of Provincial Presidents, not Board Members -	7
The Presiding Officer (Assistant Presiding Officer is a Board Member) - - - - -	1
Total Voting Strength - - - - -	501
representing 105 Dioceses and Missionary Districts	

The Chair next called Mrs. Harper Sibley to the platform, to speak representing the Board of the National Y.W.C.A., and

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as President of the United Council of Church Women. Mrs. Sibley made her challenging presentation with force and enthusiasm and stimulation.

Mrs. W. O. S. Sutherland of East Carolina reported for the Nominating Committee, the nominees for membership on the National Executive Board.

Mrs. Rollin T. Chamberlin, Chicago
Mrs. Alfred M. Chapman, Pennsylvania
Mrs. Francis O. Clarkson, North Carolina
Miss Elizabeth Eckel, West Missouri
Mrs. Frank Gillespie, West Texas
Mrs. L. Newton Hayes, Rhode Island
Mrs. John F. Heard, Atlanta
Mrs. Smith Hickenlooper, Southern Ohio
Mrs. Roy Hoffman, Oklahoma
Miss Elizabeth Holmberg, Western Michigan
Miss Elsie Celeste Hutton, New York

The Chair then called for nominations from the floor. There were none. With the consent of the House, the Chair declared nominations for membership on the Executive Board closed.

After a few announcements, the meeting recessed to reconvene at 2:30 p.m.

SATURDAY AFTERNOON, September 14, 1946

The meeting reconvened at 2:30 p.m., and was opened with prayer.

The Chair introduced Miss Joned Billings of West Missouri, who brought a message of greeting from the National Youth Commission.

Mrs. Leslie Fairfield of Shanghai, for the Courtesy Committee, responded in behalf of the Triennial Meeting here assembled, as follows:

Whereas, the future of our Church depends upon its Youth, therefore,

BE IT RESOLVED: That the members of the Woman's Auxiliary in Triennial Meeting assembled pledge our unqualified support of the Youth of our Church and pray that God will lead them in the path of peace toward the establishment of His Kingdom.

ADOPTED.

The Chair announced that the Resolution on Amnesty presented at the morning meeting had been referred to the Subcommittee on the World, Mrs. Harvey, Chairman; and that the Resolution on Correcting Missionary Salary Rates had been referred to the United Thank Offering Committee, Mrs. Hammond of California, Chairman.

Miss Mary Johnston of Southern Ohio again reported on the proceedings of General Convention.

Announcement was made by the Executive Secretary regarding the securing of missionary speakers.

The Chair made announcements with regard to balloting

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and ballot boxes.

Mrs. Randall Chase of South Florida presented the report of the Commission on the Christian World.

The Chairman of Dispatch made a few announcements, after which motion was received, seconded, and carried that the fifth meeting be adjourned in order to proceed with the Section Conferences.

The Chair called for the Right Reverend Oliver J. Hart, D.D., Bishop of Pennsylvania, and officially our host, to come to the platform. Bishop Hart spoke to the large assembly with a word of welcome and an expression of appreciation of the work to be done in this Section. He then presented the fifth meeting report. Mrs. Hart also spoke her message.

The Orders of the day were read by the Secretary of Dispatch.

Mrs. Irving G. Merrill, reporting for Credentials, said that there was no change from the report of the first meeting, as a detailed report, in order to save time, was omitted.

The Chair then called for Resolutions by Mrs. Merrill. Mrs. Merrill presented a resolution, by title regarding the organization and discipline of the next Triennial. This was assigned by the Bishop of Texas, Bishop of West Texas, and the Bishop of North Texas, and they announced that it would be referred to the proper

MONDAY MORNING, September 16, 1946

The Chair called the sixth meeting of the Triennial to order at 9:30 a.m. The Chair expressed the gratitude of the House to Bishop Dun not only for the helpful meditations he has given us, but also for the great amount of work that he had obviously done in preparing them. The Bishop of Washington was then called upon for the fourth and last of his Meditations: The Christian Faith.

The Chair called for the Right Reverend Oliver J. Hart, D.D., Bishop of Pennsylvania, and officially our host, to come to the platform. Bishop Hart spoke to the House briefly with a word of welcome and an expression of appreciation of the value to his Diocese in having this General Convention and Triennial Meeting here. Mrs. Hart also voiced her welcome.

The Orders of the day were read by the Chairman of Dispatch.

Mrs. Irving C. Boerlin, reporting for Credentials, said that there was no change from the report of the fifth meeting, so a detailed report, in order to save time, was omitted.

The Chair then called for Resolutions:

Miss Evelyn M. Carrington, Diocese of Dallas, presented a resolution, by title, regarding Deaconesses and Missionaries coming to the next Triennial. This was co-signed by the Diocese of Texas, Diocese of West Texas, and the Diocese of North Texas. The Chair announced that it would be referred to the proper

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committee.

Mrs. John D. Plant, Diocese of Connecticut, presented a Resolution, by title, regarding the availability of the four Commission Reports. This was referred to the Planning and Action Committee.

Mrs. Merle Prunty of Missouri, presented a Resolution with regard to further study on the subject of union with the Presbyterian Church. This was referred to the Committee on Planning and Action.

Mrs. Stuart C. Smith of Maryland presented a resolution with regard to the 1949 Program. This was received with applause. The Chair announced that this Resolution would be referred to the proper committee.

Mrs. W. H. Grimbball, Chairman of the Reference Committee of Policy and Procedure, reported on the Resolution with reference to Women in the Work of General Convention. See page 22.

Mrs. Stephen K. Mahon of Ohio spoke for the Resolution.

Mrs. Henry J. MacMillan of the National Council, spoke for the Resolution.

Mrs. E. R. Heiberg of Washington, spoke against the Resolution.

Mrs. Edward F. Colcock of Olympia, Provincial President of the Eighth Province, spoke for the Resolution.

Mrs. Theodore T. Odell of Rochester, spoke for the Resolution.

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Mrs. Harold C. Hart of Massachusetts, spoke for the Resolution.

Mrs. Louise Allen Short of Lexington, spoke for the Resolution.

There being no further discussion, the Chair re-read the Resolution, and called for a vote by voice. The Chair being uncertain of the result, a standing vote was taken, the Resolution passing with 236 voting in favor of it, and 126 against it. Carried.

Mrs. Henry D. Waller of Long Island made the comment that someday perhaps General Convention would have to draw up a Resolution for the men to obtain seats in the meeting of the Woman's Auxiliary!

The Chair called upon Mrs. Charles Sheafe, Jr. of Connecticut to speak to the House on the work of the Church Periodical Club; Mrs. Sheafe being the fraternal delegate from the Church Periodical Club.

The Chair announced a substitution on the Committee of Elections: Mrs. Gordon McCutcheon of North Dakota in place of Mrs. Harry B. Quick of North Dakota.

The Chair called to the attention of the House an error in the Triennial Daily in the list of nominees for the Executive Board, eight of the names having been left off the list.

The Chair gave instructions with regard to balloting.

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There was uncertainty as to which members were eligible for re-election, and the Chairman of Dispatch was called on to read the list of present Board Members, indicating which would not be eligible for re-election as members at large.

After a few announcements, the Chair asked the Executive Secretary to introduce the nominees for election to the National Executive Board.

Following the introductions, the Chair asked the privilege to change her mind in the procedure of business for so important a reason as the fact the Presiding Bishop had come to the House. The Presiding Bishop spoke with vigor of the need in rebuilding in Japan and China and the Philippines, and warned that in doing this, we must not neglect our Home Missions. The Presiding Bishop led us in noon-day prayers.

Mrs. Irving C. Boerlin of Credentials was called to the platform.

Mrs. Paul F. Turner on Elections was called to the platform.

Announcements by the Chairman of Disptach.

Five members of the Elections Committee called to the platform.

The Executive Secretary made announcement regarding the open offering at the United Thank Offering Service.

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Miss Ellen B. Gammack, Personnel Secretary, made an announcement regarding the Personnel Meeting scheduled for Tuesday evening, September 17th.

After more announcements, ballots were distributed.

At 12:30 the meeting recessed to be reconvened at 2:30.

The Chair introduced Mrs. David Lloyd Stoddard, our beloved ex-servicing officer, who now belongs to the First Baptist Church in Chicago, known as "Protestant". He gave the report of the Commission on the World Mission of the Christian Church. This was a painstaking report of work accomplished and a clear vision of the tasks ahead.

Following a few announcements, Elmer Lee, of the National Council, brought us General Convention "orders".

Following more announcements, the resolution on the 1947 program was brought before the House, adopted and referred to the Executive Board.

RESOLUTION: That the Committee on Program for the 1948 Triennial be instructed to arrange with the Board for assignment of Discharge Officers, in their respective groups, for the discharge of funds, for the practical arrangement of their appointments, and for effective discharge of their duties.

The Resolution on Discharge and Missionary orders for the next Triennial was brought before the House, adopted and referred to the Executive Board.

Further, the Board's Auxiliary of the Protestant Episcopal Church is deeply appreciative of the work of its many missionaries and deacons, and

MONDAY AFTERNOON, September 16, 1946

The Chair reconvened the sixth meeting of the Triennial at 2:30 p.m.

The Executive Secretary made an announcement regarding the appearance on the platform scheduled for Tuesday and Wednesday next.

The Chair introduced Mrs. Edwin Allen Stebbins, our beloved ex-Presiding Officer, who now belongs to that august company known as "graduates", to give the Report of the Commission on the World Mission of the Christian Church. This was a stimulating report of work accomplished and a clear vision of the tasks ahead.

Following a few announcements, Miss Anne W. Patton, of the National Council, brought us General Convention "gossip".

Following more announcements, the Resolution on the 1949 Program was brought before the House, adopted and referred to the Executive Board.

RESOLVED: That the Committee on Program for the 1949 Triennial be instructed to arrange more time for meetings of Diocesan Officers, in their respective groups, for the exchange of ideas, for the practical management of their departments, and more effective discharge of their duties.

The Resolution on Deaconesses and Missionaries coming to the next Triennial was brought before the House, adopted and referred to the Executive Board.

Whereas, The Woman's Auxiliary of the Protestant Episcopal Church is deeply appreciative of the work of its women missionaries and deaconesses, and

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Whereas, The Woman's Auxiliary would like to have closer contact with these women and know more of their work,

BE IT RESOLVED: That prior to each Triennial Convention, the National Council shall prepare a list of missionaries and deaconesses planning to attend the sessions and that this list be sent to the President of each Diocesan group (1) so that she and the women of her groups may invite these visitors to stop either en route to the Convention or returning from it to speak to such groups of the Diocese as may wish this, and (2) so that the Diocesan group may extend such courtesies as it desires to these workers at the Triennial Convention itself.

The meeting at 3:10 p.m. adjourned for Section Conferences.

The Report of the Committee on Church Work for the National Executive Board was called for and reported by Mrs. Turner as follows:

- Mrs. Rollin T. Chastelain
- Mrs. Alfred S. Chappin
- Mrs. Francis D. Clarkson
- Miss Elizabeth Good
- Mrs. Frank Gillespie
- Mrs. L. Evelyn Gray
- Mrs. John F. Harbo
- Mrs. Edith Henschel
- Mrs. Joy Johnson
- Miss Elizabeth Johnson
- Miss Lyle Corlette Johnson
- Miss Mary Morris Little
- Mrs. Alexander A. McFarlane
- Mrs. Lewis D. Miller
- Mrs. Charles G. Reid
- Rev. Roger Rogers
- Mrs. Frank O. Sanford
- Mrs. Harold Seiler
- Mrs. L. B. Stuber
- Mrs. Francis L. Thompson
- Mrs. M. P. Walker
- Mrs. Theobald J. Vidal
- Illegal

TUESDAY MORNING, September 17, 1946

The Chair called the meeting to order at 9:30. Following a short service of devotion, the minutes of the sixth meeting were read by the Executive Secretary.

Notices were given by the Chairman of Dispatch.

The Chair called to the attention of the House the fact that at this moment the House of Bishops was assembled in Chapel, preparatory to choosing a Presiding Bishop. A prayer was offered for guidance in this important choice.

The Report of the Committee on Elections for the National Executive Board was called for and reported by Mrs. Turner as follows:

Mrs. Rollin T. Chamberlin	64
Mrs. Alfred M. Chapman	99
Mrs. Francis O. Clarkson	48
Miss Elizabeth Eckel	36
Mrs. Frank Gillespie	17
Mrs. L. Newton Hayes	28
Mrs. John F. Heard	84
Mrs. Smith Hickenlooper	4
Mrs. Roy Hoffman	82
Miss Elizabeth Holmberg	18
Miss Elsie Celeste Hutton	19
Miss Mary Morris Littell	4
Mrs. Alexander R. McKechnie	27
Mrs. Lewis D. Pilcher	53
Mrs. Charles S. Reid	15
Mrs. Roger Rogan	31
Mrs. Frank G. Scofield	16
Mrs. Harold Senior	20
Mrs. A. B. Stoney	27
Mrs. Francis L. Thompson	74
Mrs. M. P. Walker	19
Mrs. Theodore O. Wedel	54
Illegal	4

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Total number of votes cast 105; necessary for election 1 over $\frac{1}{2}$ or 54.

The Chair declared the following elected:

Mrs. Rollin T. Chamberlin
Mrs. Alfred M. Chapman
Mrs. John F. Heard
Mrs. Roy Hoffman
Mrs. Francis L. Thompson
Mrs. Theodore O. Wedel

Ballots were distributed for a second ballot to elect two more members of the National Executive Board. A recess of 20 minutes for consultation was declared.

The Chair welcomed to the platform Mrs. Randolph Dyer of Missouri, the first woman representative to be seated in the House of Deputies. Mrs. Dyer spoke to the House briefly on having so conspicuous a part in this first test-case of a Diocese sending a woman Deputy.

The Chair announced a substitution on the In Memoriam Committee, substituting the name of Mrs. Jack Redyard of West Missouri in place of Mrs. Lloyd Gray of Los Angeles.

The Chair called for Resolutions, and the following were presented:

1. By Southern Ohio, Texas, and Indianapolis, regarding Special Training of Clergy in Marriage Counseling. This was accepted and referred to the Sub-Committee on the Home.
2. By Mrs. Benjamin Young of Long Island, request for a printed report of the disbursement of the United Thank Offering. This was accepted and referred to

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the United Thank Offering Committee on Policy and Procedure.

3. By Lexington and Michigan, regarding Religious Education in Public Schools. Accepted and referred to the Reference Committee of Policy and Procedure.
4. By Mrs. St. Elmo L. Coombs of Los Angeles, regarding Planning for Recording and Transcription of key note speeches in 1949. Accepted and referred to the Executive Board.

Mrs. Evans Hammond, Chairman of the United Thank Offering Committee of Policy and Procedure, was called to report for the United Thank Offering Committee.

The United Thank Offering Proposed Budget was read, motion made and seconded that this be adopted, and the subject declared open for discussion.

THE GIFT

Triennial Offering of 1946	\$1,635,126.20
Estimated Interest	<u>40,000.00</u>
	\$1,675,126.20

THE BUDGET

I. Addition to Ida W. Soule Pension Fund	\$ 200,000.00
II. Included in National Council Budget	
a. Toward salaries of women missionaries	\$675,000.
b. New appointments	45,000.
c. Scholarships and Training Centers	50,000.

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d. Allowance (medical, dental, travel, outfit, etc.) Overseas \$90,000		
Home \$10,000	\$100,000.	
e. Addition for pensions	50,000.	
f. Administering the Offering	4,000.	
g. Increase in native salaries in mission fields	50,000.*	
h. Yun-Kwei District for one year	<u>10,000.*</u>	\$984,000.00

III. Specials

a. Equipment for women missionaries Overseas \$10,000 Home \$10,000	\$	20,000.
b. Repair and Equipment of Buildings in the mission field		50,000.
c. New Buildings		150,000.
d. Missionary Projects supported in cooperation with other Communions		
1. Women's Christian College, Madras, India \$2,000 per year		6,000.
2. Ginling College, China, \$2,000 per year		6,000.
3. Missionary Medical College for Women, Vellore, India, \$1,000 per year		3,000.
4. Migrant Work in U.S. through Home Missions Council, \$2,000 per year		6,000.
5. Religious Work with share-croppers through Home Missions Council, \$1,500 per year		4,500.
6. American Bible Society		5,000.
7. Christian Literature, \$1,500 per year		4,500.
e. Aid to Churches in Europe & Asia		30,000.
f. Discretionary Fund		61,125.20
g. Liberian Projects		20,000.
h. Bishop Azariah Memorial - toward Chapel		10,000.
i. Church World Service through the Presiding Bishop's Fund for World Relief		10,000.

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j. Mobile Unit for Migrant Work	\$ 5,000.	
k. For the Church in Japan	100,000.	
1. Toward building 10 barracks Church Centers	\$30,000.	
2. Salaries, office & travelling expenses of 5 bishops for 3 years	20,000.	
3. Christian Hostel at Imperial University	600.	
4. To be allocated after the return of the Far Eastern Commission	<u>49,400.</u>	<u>\$ 491,126.20</u>
		\$1,675,126.20

Note: *Subject to General Convention action, not subject to cut.

Further action at this time was deferred in order to present our next speaker, the Methodist Bishop of New York, President of the Federal Council of Churches: Bishop G. Bromley Oxnam, who addressed the House on Our Responsibility as World Citizens.

Following Bishop Oxnam's address, the Chair expressed the gratitude of the House, and the hope that we had, as we followed him, grown as world citizens.

Mrs. Turner, for the Committee on Elections, reported on the second balloting for two members of the National Executive Board as follows:

Mrs. Francis O. Clarkson	44
Miss Elizabeth Eckel	13
Mrs. Frank Gillespie	2
Mrs. L. Newton Hayes	9
Miss Elizabeth Holmberg	2

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Miss Elsie Celeste Hutton	3
Mrs. A. R. McKechnie	16
Mrs. Lewis D. Pilcher	64
Mrs. Charles S. Reid	2
Mrs. Roger Rogan	13
Mrs. Frank G. Scofield	1
Mrs. Harold Senior	7
Mrs. A. B. Stoney	13
Mrs. M. P. Walker	6
Illegal	4

Total number of votes cast 103; necessary for election, 1 over $\frac{1}{2}$ of 103, or 53.

The Chair declared Mrs. Lewis D. Pilcher of Southern Virginia elected.

A few announcements were made, following which Mrs. Hammond, Chairman of the United Thank Offering Committee on Policy and Procedure, was called to the platform.

The Chair read a cable which had just come from Tokyo addressed to Mrs. Quin, from the women of the Nippon Sei Ko Kai, sending their greetings, and signed by Toshiko Yamaguchi.

Mrs. Clinton Quin, Presiding Officer
Triennial Convention, Episcopal Woman's Auxiliary

The women of Nippon Seikokwai send affectionate greeting to all women of Episcopal Church meeting Philadelphia stop today we have reorganized Tokyo Diocese Woman's Auxiliary with representatives present from sixteen Churches Chapels stop by God's help we expect to spearhead reorganization of women in all ten dioceses stop we look forward to welcome the Addisons and Mrs. Sherman in October stop may God's blessing be with you all Mrs. Toshiko Yamaguchi, Tokyo President stop Paul Rusch

While Mrs. Hammond, Chairman of the United Thank Offering, stood ready to reply to any questions regarding the budget

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submitted to the House, the Chair proceeded with the reading of the Budget, item by item, allowing time for discussion of each item where requested.

Mrs. Henry C. Bourne of North Carolina called the attention of the House to the fact that no appropriation had been made for work among the American Indians.

It was moved by Mrs. Mark Jenkins of Western North Carolina that we consider the request of Bishop Reifsnider for \$25,000 for the theological school. After explanation, this motion was withdrawn.

A point of information was requested regarding the item of salaries of Japanese Bishops, to which the Executive Secretary replied.

Information was requested by Mrs. Chester H. Kirby of Rhode Island regarding the Resolution correcting missionary salary rates.

Mrs. J. W. McKinley of Los Angeles questioned the load we were possibly putting on the Discretionary Fund.

Miss Laura Clark of Anking corrected the typographical error in II-g, "field" should read "fields".

Mrs. Bourne of North Carolina wished to offer an amendment in order to include work among the American Indians, especially for St. Mary's School, South Dakota.

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Mrs. William R. Taliaferro of the National Executive Board stated that the National Board Discretionary Fund should not be designated on the floor or it would cease to be Discretionary, and Mrs. Bourne stated she had not specified that funds for her desired amendment be taken from the Discretionary Fund.

The United Thank Offering Committee was called to meet for further discussion.

The Committee on Elections reported on the third ballot for a member of the National Executive Board with the following result:

Mrs. Francis O. Clarkson	64
Miss Elizabeth Eckel	4
Mrs. Frank Gillespie	1
Mrs. L. Newton Hayes	1
Miss Elizabeth Holmberg	1
Miss Elsie C. Hutton	1
Mrs. A. R. McKechnie	11
Mrs. Charles S. Reid	1
Mrs. Roger Rogan	5
Mrs. Frank G. Scofield	1
Mrs. Harold Senior	1
Mrs. A. B. Stoney	6
Mrs. M. P. Walker	4
Illegal	2

Total number of votes cast 103; necessary for election 53.

The Chair declared Miss Francis O. Clarkson of North Carolina elected; and dismissed this Committee from further duties.

Miss Anne W. Patton brought breezy news from the General Convention.

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The Chair called for a motion for a Report of the Nominating Committee for members to the National Council. Motion carried, and Mrs. W. O. S. Sutherland of East Carolina read the names of the nominees. Report accepted.

Miss Adelaide T. Case, Massachusetts
Mrs. John E. Flockhart, Iowa
Mrs. Robert Happ, Northern Indiana
Mrs. John E. Hill, Pennsylvania
Miss Alpha B. Nash, South Florida
Miss Anne W. Patton, Los Angeles
Mrs. Frank G. Scofield, Central New York
Mrs. Harper Sibley, Rochester

Announcements by the Chairman of Dispatch, after which the meeting recessed, to reconvene at 2:30 p.m.

TUESDAY AFTERNOON, September 17, 1946

At 2:30 the meeting reconvened, and was opened with prayer by the Presiding Officer.

The Chairman of Dispatch made announcements, followed by further announcements by the Chair.

Mrs. Henry St. George Tucker, wife of our Presiding Bishop, was introduced to the House, and spoke a word of greeting.

The Chair called for the Executive Secretary to introduce overseas missionaries present in the House, as well as delegates from our overseas missionary districts. Thirty-four came to the platform from twelve fields of service. Three speakers then brought us stirring messages from their respective fields: The Right Reverend Efrain Salinas Y Velasco, D.D., Bishop of Mexico; The Right Reverend Bravid Washington Harris, D.D., Bishop of Liberia; and the Right Reverend Quentin K. Y. Huang, Assistant Bishop of the Diocese of Hongkong under the Church of England with Yun-Kwei as his jurisdiction. Bishop Huang's small daughter, Alice, opened his part on the program by singing in Chinese to the delight of the House, a Fisherman's Song.

The Chair announced a Joint Session with General Convention September 18 at 2 p.m. to hear the report of the Program and Budget Committee.

The Chair announced the sixth meeting of the Triennial adjourned.

WEDNESDAY MORNING, September 18, 1946

The seventh meeting of the Triennial was called to order at 9:30. The memorial list of those who had died since the last Triennial Meeting was read by the Chair, followed by a brief service of devotion.

The Executive Secretary read the minutes of the sixth meeting with two corrections. The minutes were approved as read.

The Chairman of Dispatch gave the Orders of the Day.

Resolutions were called for by the Chair, and presented as follows:

1. By Miss Elizabeth Holmberg of Western Michigan, endorsed by Western Michigan, Quincy, Chicago, Milwaukee, Eau Claire, Northern Indiana, Northern Michigan, Western Michigan, and Springfield, a Resolution Concerning the Study of Union based on the Lambeth Quadrilateral. Accepted and referred to the Reference Committee of Policy and Procedure.
2. By Mrs. E. R. Heiberg of Washington, endorsed by Albany, Easton, Florida, Maryland, Nevada, Ohio, Pennsylvania, and Washington, a Resolution by title Towards Greater Reverence in our Churches. The Chair declared that it would not be necessary to refer this to a Committee since it refers to a very personal matter. The Chair called for a reading of the Resolution in full.

Whereas, we are the representative body of the women of the Episcopal Church, and as such carry a weight of influence, and

Whereas, during the laxity of the war years there has been a steady decline in reverence in our Churches, and

Whereas, through these four Commission Reports we are studying we hope to implement a deeper awareness

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of God in Faith, in the Home, in the World, and in the Church, therefore

BE IT RESOLVED: That the members of the Woman's Auxiliary to the National Council endeavor during this coming triennium by personal example and the cooperation of their parish branches to forward the practice of silence in our Churches, particularly before and after the service of Holy Communion, remembering the admonition, "The Lord is in His Holy Temple, Let all the earth keep silence before Him."

Motion was made and seconded that the Resolution be passed, and the motion was carried.

3. By Mrs. Ralph Reuling of Iowa, endorsed by Dallas, Western Michigan, and Iowa, a Resolution by title on Augmenting and Disseminating of Educational Material. Accepted and referred to the Planning and Action Committee.
4. By Mrs. Paul Kellogg, for the Diocese of Delaware, a Resolution by title, concerning endorsement of the House of Deputies' Resolution on World Government. Accepted and referred to the Sub-Committee on the World.
5. By Mrs. Willis B. Conner, Jr., of Indianapolis, endorsed by Kansas, Southern Ohio, Texas, and Indianapolis, Resolution by title concerning more active participation by the Woman's Auxiliary in the Youth Program. Accepted and referred to Policy and Procedure Committee of Reference.
6. By Mrs. Lawrence W. Barrett of South Carolina, endorsed by South Carolina; Georgia, Western North Carolina, Central New York, and Virginia, a Resolution on the Convening of Youth.

Whereas, the inspiration received at the Opening Service and Presentation of the United Thank Offering Service of the Triennial Meeting are of incalculable value in our outgoing efforts to do Christ's work in the world, and

Whereas, the young people of our Church who are

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future leaders should be given every benefit of the inspiration so afforded to help them as they undertake their responsibilities in the work of the Church, therefore

BE IT RESOLVED: That the Program Committee plan for the youth to convene at the next Triennial during the opening days of the Convention.

A motion was received, seconded, and carried, that this recommendation be referred to the Division of Youth.

7. By Mrs. John Warren, for Long Island, a Resolution of thanks for certain action taken in the House of Bishops and House of Deputies. Since there was uncertainty as to just what action this Resolution referred, action was deferred.

RESOLVED: That the Woman's Auxiliary in Triennial assembled endorses and gives humble and hearty thanks for the action of the House of Bishops and the House of Deputies on the new marriage canon and on the union with the Presbyterian Church.

8. By Mrs. Walter E. Clarke of Colorado, endorsed by California, Texas, Eastern Oregon, and Colorado, a Resolution by title Concerning Nominations. Accepted and referred to the Committee on Reference, Policy and Procedure.
9. By Mrs. Walter Tangeman, of Southern Ohio, endorsed by West Virginia, Southern Virginia, Connecticut, Georgia, Indianapolis, and Southern Ohio, a Resolution by title on Affiliation with Local Councils of Church Women. Accepted and referred to the Committee on Reference, Policy and Procedure.

Mrs. Hammond, Chairman of the United Thank Offering Committee was called to the platform. Mrs. Hammond read the Resolution concerning the correcting of missionary salary rates.

Whereas, we believe that there has been a failure by the National Council to interpret correctly the resolution

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of the Triennial Meeting of 1943 and the mind of the women of the Church regarding missionary salary adjustments for workers who have been employed five years or longer; these adjustments were made as though these missionaries had served for only five years, giving them no credit for longer service;

To clarify the point, a worker beginning now would work 9 years to attain maximum salary status of \$1800 per annum. As the Resolution was put into effect, to cite two examples, one worker now in the field must serve a total of 27 years to attain maximum, instead of 9 years; another worker also in the field must serve 29 years to attain this maximum, instead of 9 years. And both these workers will not receive this maximum under the present interpretation of the 1943 Resolution until 1950, therefore

BE IT RESOLVED: That this Triennial Meeting request the National Council to interpret correctly the Resolution of 1943, by placing all missionaries, who in 1943 had served more than five years, at the salary rate to which their term of service would entitle them.

BE IT FURTHER RESOLVED: That this Triennial Meeting request the National Council to place all missionaries, who in 1943 had served for ten years or longer, at the maximum salary, and make proper salary adjustments retroactive on this basis, rather than as was done in giving them credit for only five years of service.

AND BE IT FURTHER RESOLVED: That all missionaries who in 1946 when the new salary scale came into effect, have served a total of nine years or more, be placed, retroactive to January 1st, 1946, at the maximum rate of \$1800 per annum, and to retain maximum status, whatever that figure may become.

AND BE IT FURTHER RESOLVED: That provision for these adjustments and salary corrections be appropriated from the 1946 United Thank Offering, Discretionary Item.

This was passed and referred to the National Executive Board to take the matter up with the National Council.

Mrs. Hammond read the Resolution on the request for a

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Printed Report of the Dispersal of the United Thank Offering.

Whereas, the women of the Church receive great joy and gratification in their personal lives through the United Thank Offering, and

Whereas, this Offering of over a million and a half dollars becomes a grave responsibility to us, and

Whereas, the budget for expenditure of this Offering is adopted by vote at the Triennial Meeting, therefore

BE IT RESOLVED: That hereafter at each Triennial Meeting there be presented and distributed in printed form regardless of length, a properly audited, and completely itemized and personalized accounting of the disbursement of each Offering, this accounting to cover every item of the budget adopted by the previous Triennial Meeting; and in the case of items such as salaries and scholarships, the listing shall include to whom the funds were paid and the amount to each, during the triennium; items such as new buildings, repairs, equipment, etc., including specials and the discretionary fund, as well as the disposal of lapsed balances, shall likewise be broken down in full detail. Such an accounting would insure confidence in our national leadership and stimulate interest toward an every increased Offering, and

BE IT FURTHER RESOLVED: That such an accounting of the 1943 Offering be made and distributed to all delegates present at this Triennial Meeting, to all Diocesan Officers, and to others upon request, by November 1st, 1946.

Mrs. Hammond informed the House that the books are not closed until January 16th, 1947, so the Committee rejected the Resolution.

Mrs. J. W. McKinley of Los Angeles made a motion that the date be changed from November 1st, 1946, to a suitable date in January 1947.

Dr. Adelaide Case called for a point of order. The Chair explained that the Resolution was rejected by the Committee,

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and for further discussion a 2/3 vote of the House in favor would be necessary. This was so moved, seconded and carried with a rising vote: 254 in favor and 125 against.

The Resolution was then referred back to the Committee to change the date as indicated above.

Discussion followed concerning this resolution, regarding the amount of detail to be included: Dr. Case suggested more itemization than at present, without the full details the Resolution requested; Mrs. R. Bland Mitchell of Arkansas suggested just reporting for the next three years, not for the past three. Mrs. Laurie R. Riggs of Maryland suggested not too much detail, but a humanized report.

In order to find the desire of the House, the Chair called for a restatement as to whether someone wishes to amend the motion. Motion was made, seconded and carried that it be left to the discretion of the Executive Board to fulfill the spirit rather than the detail of the Resolution.

An explanation by Mrs. Hammond was made regarding the omission of the request for an appropriation for St. Mary's School for Indian girls. Mrs. Hammond stated that requests must come through the proper channels and with the endorsement of the Bishops concerned.

The Chair announced that the House had heard the reading of the proposed budget and the question was now on the adoption of the Budget. Motion was made and seconded that the budget

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be adopted as read. This was carried unanimously.

Ballots were passed for voting for members of the National Council, and the polls were closed at 10:55 a.m.

Miss Alice Gregg of Anking called to the Chair's attention the fact that the name of Minnie Wilson Long of Upper South Carolina had been omitted from the Memorial List.

Mrs. George McP. Batte, Chairman of the National Executive Board, came to the platform, telling the House that she had the privilege of announcing that the Executive Board had unanimously nominated to the Presiding Bishop, Mrs. Arthur M. Sherman for reappointment as Executive Secretary. The House at once stood to express their wholehearted endorsement.

Mrs. Rollin T. Chamberlin came to the platform to give the Report for the By-Laws Committee, stating

We, your Committee on By-Laws have considered the proposed By-Laws as submitted to us and beg leave to recommend the amendment of the present By-Laws by the adoption of the proposed By-Laws in their substitute form with one substantive amendment and three corrective ones.

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SUGGESTED BY-LAWS

of the Triennial Meeting and the National Executive Board of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church in the United States of America.

ARTICLE I

The Triennial Meeting

- Section 1: Time and place The Triennial Meeting of the Woman's Auxiliary to the National Council shall be held at the time and place of General Convention.
- Section 2: Representation
- a. Voting strength
1. Five delegates from each diocesan Woman's Auxiliary or from the united women's diocesan organization, by whatever name designated. Each diocese with at least three congregations and with at least two hundred and twenty-five communicants of a minority group shall be entitled to one additional delegate from that group.
 2. Five delegates from each missionary district Woman's Auxiliary or from the united women's district organization, by whatever name designated. Each missionary district with at least three congregations and with at least two hundred and twenty-five communicants of a minority group shall be entitled to one additional delegate from that group.
 3. Five delegates from the women's organization of the Convocation of American Churches in Europe.
 4. Members of the National Executive Board who shall be given the privilege of the floor and a vote upon all questions except those

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which call for a vote by dioceses.

5. The eight Provincial Presidents of the Woman's Auxiliary who shall be given the privilege of the floor 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 be given the privilege of the floor and a vote upon all questions except those which call for a vote by dioceses.

b. Alternates

There may be five alternates from each diocesan or missionary district Woman's Auxiliary or the united women's diocesan organization, 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 two hundred and twenty-five communicants of a minority group, the alternate to be chosen from that group.

Section 3: Presiding Officers

a. Mode of Nomination and Election

The Presiding Officer and the Assistant Presiding Officer shall be elected by the National Executive Board from nominees (for Presiding Officer) submitted by the Nominating Committee.

b. Duties

1. It shall be the duty of the Presiding Officer in consultation with the National Executive Board and Secretaries to appoint all committees not otherwise provided for, and to perform all other duties pertaining to her office.

2. It shall be the duty of the Assisting Presiding Officer to assist the Presiding

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Officer in the performance of her duties.

Section 4: Resolutions

Resolutions, signed by the proposer, with the name of her diocese, shall be presented in triplicate, during the first two days of the Triennial Meeting. These may, at the discretion of the Presiding Officer, be presented by title only, and on motion of the House shall be referred to the proper committees. A Rule of Order shall provide for handling resolutions received after the first two days.

Section 5: Nominations

- a. The Nominating Committee shall consist of nine members, a chairman and one member from each Province, appointed by the Presiding Officer. This Committee shall serve during the Triennial Meeting and throughout the Triennium. In case of the inability of a member of the Nominating Committee to serve, the National Executive Board shall elect a member to complete the term.
- b. During the Triennial Meeting this Committee shall accept from the Nominating Committee of the preceding Triennial a written report containing not less than sixteen and not more than twenty-four names for Members-at-Large of the National Executive Board and not less than eight and not more than twelve for women members of the National Council. This Committee shall have authority to add during the Triennial Meeting not more than two names for Members-at-Large of the National Executive Board and not more than one name for women members of the National Council from nominations made from the floor by any voting member.
- c. The Presiding Officer shall determine the time for closing nominations for Members-at-Large and for women members of the National Council.
- d. During the Triennium this Committee shall receive nominations for (1) Members-at-Large of the National Executive Board; (2) women members of the National Council;

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(3) the Presiding Officer of the Triennial Meeting.

- e. Namas may be submitted to the Nominating Committee by dioceses and by members of the National Executive Board.
- f. A year in advance of the Triennial this Committee shall submit to the National Executive Board a written report of the nominations for Presiding Officer of the Triennial. From these nominees the National Executive Board shall elect a Presiding Officer and an Assistant Presiding Officer.

Section 6: 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 Committee on Elections, composed of nine members, shall be appointed by the Presiding Officer. This Committee shall receive the final list of nominees from the Nominating Committee, shall prepare a printed ballot, and shall conduct the election.
- c. A majority of the votes 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.
- d. A majority of the votes 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 7: Quorum

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

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ARTICLE II

The National Executive Board

Section 1: There shall be an Executive Board of the Woman's Auxiliary which shall serve between Triennial Meetings to carry out the plans and policies of the Triennial Meeting, and to promote the work of the women of the Church in carrying forward the Church's program

Section 2: Membership

a. The Executive Board shall consist of:

1. Eight members-at-large to be elected by the Woman's Auxiliary at the Triennial Meeting (as provided for in Article I, Sections 5 and 6.)
2. Eight Provincial Representatives, one elected by each Provincial Woman's Auxiliary or the united women's provincial organization, by whatever name designated.
3. A representative of the Girls' Friendly Society, a representative of the Church Mission of Help, a representative of the Church Periodical Club, and a representative of the Daughters of the King, these representatives to be selected by their respective organizations.
4. The Executive Secretary.

Section 3: Term of Service

Membership on the Executive Board, except for the Executive Secretary, 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 Executive Board shall elect a member to complete the term.

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In case of the inability of a Provincial member to serve, the Woman's Auxiliary of the Province from which she comes, shall elect a member to complete her term.

Section 4: Meetings

The Executive Board shall meet at approximately the same time as the regular meetings of the National Council. Special meetings may be called by the Executive Secretary, 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 Executive Board 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 Executive Board 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 Executive Board and shall perform such other duties as the Executive Board may designate.

Section 7: Committees

The Chairman shall appoint such committees as the Board may deem necessary for the carrying on of its work.

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

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A member of the Executive Board of the Woman's Auxiliary, appointed by the Presiding Bishop on recommendation of the Executive Board, shall be a member with vote of the following Departments and Divisions:

Overseas Department
Department of Promotion
Division of Domestic Missions
Division of Christian Education
Division of Christian Social Relations
Division of College Work
Division of Youth

Section 9: Expense Fund

- a. An Expense Fund for use by the Executive Board shall be provided by annual contributions from the dioceses and missionary districts.
- b. Each diocese and missionary district shall determine the amount of its annual contribution according to the following classifications:
Class A, \$50; Class B, \$35; Class C, \$25;
Class D, \$20; Class E, \$15; Class F, \$10;
Class G, \$5.

Section 10: Fiscal Year

The Fiscal Year of the Woman's Auxiliary shall be the same as that of the National Council.

ARTICLE III

Staff

Section 1: There shall be an Executive Secretary of the Woman's Auxiliary, selected by the National Executive Board at a meeting preceding the Triennial Meeting and nominated to the Presiding Bishop for appointment for a definite term not to exceed three years. She shall carry out the plans and policies of the Triennial Meeting and the National Executive Board, and shall perform such other duties as may be prescribed by the National

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Executive Board and the National Council. In case of her inability to serve, the Presiding Bishop shall appoint her successor, upon nomination by the National Executive Board, to fill the unexpired term.

Section 2: Such other Secretaries as are necessary shall be appointed by the Presiding Bishop, upon nomination by the National Executive Board of the Woman's Auxiliary for a definite term not to exceed three years. They shall assist in carrying out the plans and policies of the Triennial Meeting and the National Executive Board, and shall perform such other duties as may be prescribed by the National Executive Board and 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 of the Woman's Auxiliary to serve as members of the National Council for a term of three years. (As provided for in Article I, Sections 5 and 6.) Membership on the National Council shall be limited to two terms.

Section 2: In case of the resignation or inability of a woman member of the National Council to serve, the National Executive Board of the Woman's Auxiliary shall nominate her successor and present her name to the National Council for election.

ARTICLE V

Amendment and Rules of Order

Section 1: These By-Laws may be amended at any Triennial Meeting of the Woman's Auxiliary by two-thirds vote of the official delegates attending such Triennial Meeting, notice of the proposed change having been sent to each diocese at least three

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months before the Triennial Meeting.

Section 2: Robert's Rules of Order Revised shall be the authority in all questions of parliamentary law not covered by these By-Laws.

The House voted to dispense with the first reading of the By-Laws, since copies were in the hands of all delegates, in order to proceed with the reading, article by article.

Mrs. Robbins B. Anderson of Honolulu proposed an amendment in the wording of Section 2-a-1, line 5, to read "any" instead of "a"; and line 6, to read "group or groups if there were more than one" in place of "group."

There ensued a good deal of discussion, Mrs. Harold C. Hart of Massachusetts, Miss Anne W. Patton of the National Council, Mrs. Alfred M. Chapman of the Executive Board, speaking in explanation of the present wording. Mrs. Anderson spoke further on her point, and Mrs. Lawrence Dorsey of Indianapolis spoke on the subject. The Chair explained that the present suggested by-law would make it possible for each group who had the designated number to send a delegate, and called for a vote by voice. The amendment under consideration was lost, and the floor open for further discussion.

Mrs. Herbert Smith of Alabama spoke against the representation proposed in Article I, Section 2-a-1 & 2.

Miss Alpha Nash of the Executive Board suggested inserting the word "racial" before the word "minority" in Section 2-a-1 & 2, and this correction by amendment was passed.

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Mrs. Kingsland was called upon to give some of the history behind this revision of the By-Laws. Mrs. Kingsland recommended that this portion of the By-Laws be accepted.

In the discussion of Section 2-a-1 & 2 which followed, Mrs. Trowbridge of Pennsylvania, Miss Mildred Gibbons of South Florida, Mrs. Henry W. Havens of Florida, Mrs. Robert P. Frazier of Pennsylvania, Mrs. Kate S. Dean of South Florida, and Mrs. G. Richard Shafto of Upper South Carolina, Mrs. Sam Thaggard of East Carolina, and Mrs. Stephen B. Mackey of South Carolina spoke in favor of representation proposed in Article I, Section 2-a-1 & 2. Mrs. Sterling S. Lanier, Jr. of Kentucky, spoke against the resolution.

Mrs. Pennybacker, Chairman of the Committee on Elections, reported on the election of members to the National Council as follows:

Dr. Adelaide Case	94
Mrs. John E. Flockhart	36
Mrs. Robert Happ	46
Mrs. John E. Hill	84
Miss Alpha B. Nash	22
Miss Anne W. Patton	72
Mrs. Frank G. Scofield	4
Mrs. Harper Sibley	52

The Chair declared three elected: Dr. Case, Mrs. Hill, and Miss Patton.

The Chair announced that another ballot would be necessary

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to elect one more member.

Mrs. Scofield withdrew her name.

Miss Nash withdrew her name.

The Chair declared recess of ten minutes to case a second ballot.

Following this recess, the Chair declared the polls closed.

An amendment was offered to change the wording of Article I, Section 2-a-1, 5th line, beginning "a minority" to "any racial minority group shall be entitled to" one additional delegate from each of those minority groups. The amendment was adopted and the change made on the official copy.

Mrs. Penrose W. Hirst of Southern Ohio offered a further amendment that in Article I, Section 2-a-1, 1st line, strike out "each diocesan" so that it will read: "Five delegates from the Woman's Auxiliary of each Diocesan" and in 2-a-2, strike out "each missionary district" so it will read: "Five delegates from the Woman's Auxiliary of each Missionary District."

The Chair called for a vote on the amendment. Carried; and the amendment adopted.

Moved and seconded that we remain in session until 12:45 p.m. Carried.

The Chair introduced three Fraternal Delegates, and each spoke briefly of the work of the organization she represented:

Miss Edith Lowry, Secretary of the Home Missions Council;

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Miss Edith Balmford, Executive Secretary of the Church Mission of Help;
and Miss Gertrude Whiting, of New York, for the United Missions in India.

Mrs. Pennybacker, Chairman of Elections for National Council Members, reported on the second ballot as follows:

Mrs. John E. Flockhart	19
Mrs. Robert Happ	30
Mrs. Harper Sibley	52

The Chair declared Mrs. Harper Sibley elected, and this Committee dismissed from further duties.

The House then proceeded with discussion of the By-Laws.

Colorado offered an amendment to Article I, Section 5-b to begin, "At least two weeks before the Triennial convenes, the Nominating Committee shall submit to the delegates the report of the Nominating Committee. The report shall contain..." striking out the first two lines and through "continuing" in the 3rd line. This amendment was adopted, and the correction made in the official copy.

The Chair announced that the first order of business tomorrow would be a continuation of the By-Laws report.

The Executive Secretary made a few announcements, and asked delegates to report to the Credentials Desk any changes or departures in their delegations.

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The Chairman of Dispatch of Business made a few announcements after which the Chair declared the seventh meeting adjourned.

Right Reverend Walter L. Gray, D.D., Bishop of Connecticut, spoke on the Church Congress. This was followed by the reading of the minutes of the seventh meeting of the Triennial, by the Executive Secretary. With minor corrections the minutes were approved as read.

The Chairman of Dispatch gave the order of business for the day.

Mrs. Smith, Chairman of Credentials, reported:

Number of accredited delegates - - - - -	469
Number of Board Members - - - - -	20
Number of Provincial Presidents and Board Members - - - - -	7
Presiding Officer not a Board Member - - - - -	1
Total voting strength - - - - -	497
representing 193 dioceses and missionary districts	
Number of National Council members present - - - - -	4
Number of visitors registered to date - - - - -	101
Number of dioceses and missionary districts with full representation - - - - -	32

Mrs. Hollis Y. Chamberlain, Chairman of the By-Laws Committee was called to confer with the report on the By-Laws.

Mrs. Mitchell of Arkansas proposed an amendment to Article I, Section 5, line 5, which reads "each of" so it will read, "with vote of each of the following..." This amendment was voted upon by voice, carried, and adopted, and entered into the official copy.

THURSDAY MORNING, September 19, 1946

The Chair called the eighth meeting to order at 9:30 a.m. and led the House in an Act of Worship.

The Right Reverend Walter H. Gray, D.D., Bishop of Connecticut, spoke on the Church Congress. This was followed by the reading of the minutes of the seventh meeting of the Triennial, by the Executive Secretary. With minor corrections the minutes were approved as read.

The Chairman of Dispatch gave the order of business for the day.

Mrs. Beath, Chairman of Credentials, reported:

Number of accredited delegates - - - - -	469
Number of Board Members - - - - -	20
Number of Provincial Presidents not Board Members -	7
Presiding Officer not a Board Member - - - - -	1
Total voting strength - - - - -	497
representing 105 dioceses and missionary districts	
Number of National Council members present - - - -	4
Number of visitors registered to date - - - - -	864
Number of dioceses and missionary districts with full representation - - - - -	82

Mrs. Rollin T. Chamberlin, Chairman of the By-Laws Committee was called to continue with the report on the By-Laws.

Mrs. Mitchell of Arkansas proposed an amendment to Article I, Section 8, line 5, adding "each of" so it will read, "with vote of each of the following..." This amendment was voted upon by voice, carried, and adopted, and record made in the official copy.

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The By-Laws Committee then recommended the adoption of two-correction amendments as follows: Article III, Section 1, line 4, before the word "term" insert "fixed"; delete "of" and insert "not exceeding" before the word "three" in the same line, so that the whole reads: "appointment for a fixed term not exceeding three years." Then in the same Article, Section 2, line 3, again insert "fixed" before the word "term", cross out "of", and immediately following, insert "not exceeding" so that the whole reads "...for a fixed term not exceeding three years." These two amendments were passed by the House, adopted, and record made of them in the official copy.

Mrs. Chamberlin then continued the reading of the By-Laws, on the completion of which, motion was made for the adoption of the By-Laws. The Chair stated that the revision was in the nature of an amendment, and the amendment would require a 2/3 vote. The tellers were called to the floor, and the vote taken by standing. Mrs. Paul Kellogg, Chairman of the Tellers, announced the results as 278 in favor of the adoption of the amended By-Laws, and 19 opposed. The resolution was adopted. See page for By-Laws in final form.

Mrs. William H. Grimball, of the Committee on Reference, Policy and Procedure, was called to report for her Committee. The Resolution on taking a stand in political measures was read.

Whereas, the Triennial Convention of the Woman's Auxiliary is concerned with the tendency of boards and conventions

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in the Church to commit its membership to specific political action which, in the opinion of such boards and conventions, seems to constitute a proper application of Christian principles, and

Whereas, it is the right of each member of the Church to judge for himself the advisability of specific political action and no delegation of this right has been accorded any board or convention of the Church, and

Whereas, the Protestant Episcopal Church has been particularly free of such action; therefore be it

RESOLVED: That this Triennial Convention be alert to the Church's historic mission of the practice of true Christian principles and to the continued separation of Church and State by refraining from the endorsement of specific legislation or political candidates.

The Committee moved the adoption of this resolution as a substitute for the one sent in. See page 23. The Chair called for discussion.

Mrs. Allison of Oklahoma spoke for the Resolution.

Mrs. Duke O. Babin of Louisiana spoke against the Resolution.

Mrs. Barrett of South Carolina spoke in favor of part of the Resolution and against one part of it.

Mrs. Francis O. Clarkson of North Carolina spoke against the Resolution.

Mrs. Carl H. Zeiss of Chicago spoke in favor of the Resolution.

The Chair re-read the Resolution.

Mrs. Bertha Corbin of Liberia spoke against the Resolution.

Mrs. Theodore O. Wedel of Washington, Chairman of

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Christian Social Relations of the United Council of Church Women, spoke against the Resolution.

Mrs. Barss of Massachusetts spoke against the Resolution.

Mrs. Joseph S. Ewing of Oklahoma spoke for the Resolution.

Mrs. Tracy Morris of Los Angeles recommended that the Resolution be referred to a proper Committee.

Mrs. Robert K. Jones of Harrisburg, spoke for the Resolution.

Mrs. Allison of Oklahoma spoke for the Resolution.

As a matter of clarification, the Chair called the attention of the House to two points.

It was moved and seconded that this Resolution be laid on the table. A vote was taken, resulting in 118 in favor of this action, and 239 against, so the motion to lay it on the table was lost.

Mrs. Barrett of South Carolina proposed an amendment to the Resolution.

Mrs. Chapman of the National Executive Board suggested that we recommit this for re-phrasing in simpler terms. This action was carried.

Mrs. Y. Y. Tsu, wife of The Right Reverend Y. Y. Tsu of Kunming, was called to the platform to be introduced to the House. Mrs. Tsu responded graciously.

Mrs. Grimball, reporting for the Reference Committee, read the Resolution for More Active Participation by the Woman's

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Auxiliary in the Youth Program.

Whereas, by resolution in this Triennial the Woman's Auxiliary has pledged its unqualified support of the youth of our Church, and

Whereas, as some diocesan boards of the Woman's Auxiliary have included a women on this board to promote the youth program

BE IT THEREFORE RESOLVED: That this Triennial go on record as urging all dioceses to include on their boards a member to promote the work of the youth in the Church and to urge the Executive Board to give concrete help to the above mentioned program; and

BE IT FURTHER RESOLVED: That the 1949 Triennial include this subject in its Officers' Conferences and program.

Mrs. Grimball read the Resolution concerning the study of Union Based on the Lambeth Quadrilateral.

Whereas, the purpose of the Woman's Auxiliary is to unite the women of the Church in acting as an Auxiliary to the National Council, and

Whereas, we feel the women of the Church are inadequately informed on what the Church might find in other communions as a basis for union, and

Whereas, the House of Deputies has already found inadequate and unacceptable for consideration by our Church the report written and signed by the majority of the Commission on Approaches to Unity with the Presbyterian Church of the United States,

BE IT RESOLVED: That the Woman's Auxiliary in Triennial assembled recommend the Lambeth Quadrilateral as a basis for study on approaches to unity with all Christian bodies.

Moved and seconded, that this be referred back for

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re-wording.

Dr. Case moved an amendment to omit the whereases, instead of considering the whole that we adopt the resolution out with the whereases. Voting was by voice, and the resolution was so carried.

Mrs. Grimball read the Resolution concerning Religious Education in Public Schools.

Whereas, democracy has its roots in the Scriptures, and

Whereas, according to the history of education, the state laws are against sectarian religious teaching, but are not against non-sectarian religious teaching in the schools, and

Whereas, educators have well achieved the teaching of other controversial subjects in school courses on an objectives, true basis

THEREFORE, we, the Woman's Auxiliary of the Protestant Episcopal Church in Triennial Meeting assembled, do hereby resolve to urge educators and lawmakers:

1. to establish non-sectarian religious teaching in the school curriculum from the first grade through high school on a par with other basic subjects, thereby to instill basic religious fundamentals and the great spiritual laws of life in the minds of young people, and
2. to establish regular teacher-training courses in all schools of education throughout the country, and

We do hereby petition General Convention to go on record in support of this resolution.

It was moved, seconded and carried that this Resolution be adopted.

Mrs. Grimball read the Resolution concerning recognition

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of diocesan groups in Triennial Meeting. See page 23 . It was moved, seconded and carried that this Resolution be adopted. The Executive Secretary explained to the House that this covered only Triennial Meeting representation and did not affect diocesan standing.

Mrs. Albert M. Lommen, Chairman of the In Memoriam Committee, with the House standing, read the report of her Committee.

Whereas, during the past triennium, our Heavenly Father has called from their earthly labors a number of His faithful servants, we of the Woman's Auxiliary feel a deep sense of loss which their departure from the life of the Church means, but a deeper appreciation of their faithfulness and loyalty to the Father in spreading His Word and Will among their followers. We express our profound gratitude for the lives and example of the following bishops:

The Rt. Rev. Julius Water Atwood of Arizona
The Rt. Rev. Harry Beal of Panama
The Rt. Rev. Leopold Kroll of Liberia
The Rt. Rev. Logan Herbert Roots of Hankow
The Rt. Rev. Frank Hale Touret of Idaho

The Rt. Rev. Julius Water Atwood, was Bishop of the Missionary District of Arizona from 1911 and resigned in 1925. His interest was in the Hospital of the Good Shepherd and he founded St. Luke's Home in both Phoenix and Tucson with the aid of a friend. He died in Washington, D.C. three days after President Roosevelt and is buried under the altar in Trinity Cathedral in Phoenix.

The Rt. Rev. Harry Beal, Bishop of Panama, was a great liberal with a strong personality and a devoted Shepherd of his flock and began the great program of expansion throughout his missionary district. His people

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all felt he was truly a saint of the Church, for which he gave his life.

The Rt. Rev. Leopold Kroll was consecrated Bishop of the Missionary jurisdiction of Liberia at the Cathedral of St. John the Divine, New York City in 1936 and went to Liberia in April. Prior to his election he was Dean of Holy Trinity Cathedral, Port au Prince, Haiti. His first position after his ordination was with a congregation of Negro people; he also worked among the Oneida Indians in Wisconsin, followed by twenty-two years of service in Hawaii.

The Rt. Rev. Fran Hale Touret, D.D. was the fourth Bishop of Idaho, having formerly been the Bishop of Western Colorado and was transferred to Idaho in 1919. Illness caused his retirement in 1924. His deep personal consecration and his self-giving devotion will ever be an example and inspiration.

The Rt. Rev. Logan Herbert Roots of Hankow was a veritable father in God to his workers, Chinese and American, nourishing their spirits and leading them to a closer walk with God and one who felt all men were brothers and drew men of every race and many creeds into new understanding of their unity in devotion to our Lord.

THEREFORE, BE IT RESOLVED: That we record with thanksgiving our grateful remembrance and pray that they may go from strength to strength in the life of perfect service in His Heavenly Kingdom.

We would memorialize former members of the National Executive Board all tireless and faithful in their service to our Heavenly Father.

Whereas, Josephine Coleman Ames (Mrs. John McEwen) of the Diocese of Kansas, who passed away at Front Royal, Virginia, had given herself with great enthusiasm to the Church in her Diocese and was a member of the National Executive Board, where she served with Miss Julia Emery and was distinguished for her generous benefactions, and

Whereas, Louisa T. Davis of the Diocese of Virginia was

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an inspired leader for many years and served as President of the Virginia branch of the Woman's Auxiliary, also as a member and chairman of the National Executive Board and those who were privileged to serve with her will always be grateful for that blessed association, for one always felt like being a better Christian in her presence, and

Whereas, Leila B. Kinney was President of the Colorado branch for nine years and a member of the National Executive Board for six years, and her love, her loyalty, her devotion, her wise mind and gentle spirit all served the Lord, and

Whereas, the death of Japan's best known woman leader, Utako Hayashi, occurred in March 1946 at the age of 83, and her life-long efforts were devoted to the conditions among women in industry and causes of peace and temperance, and she had served as National President of the Japanese Woman's Auxiliary in 1940,

THEREFORE, BE IT RESOLVED: That the Woman's Auxiliary put on record a tribute of gratitude and affection for the faithful and devoted work of these members, both at home and abroad, who have brought knowledge and fellowship in the great company of the Christian family.

This was followed by a prayer by the Presiding Officer.

The Executive Secretary presented the Provincial Presidents.

Mrs. John E. Hill of the National Council brought Convention news of the past two days, speaking particularly for the Program and Budget just passed, reminding us of our responsibility and part in it.

Mrs. Hill also announced that the invitation from San Francisco to have General Convention there in 1949 had been accepted.

The Chair announced that there was a gift to be presented

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at this time, and called Mrs. Corbin of Liberia to the platform.

Mrs. Corbin told of the self-support scheme which Bishop Kroll had created in Liberia and of its success; she brought with her a "witch-pot" as a symbol representing a gift of land where St. Augustine's Church will be built in and they are planning to raise \$45,000 for the plant -- this to be the light that will arise from the place where the witch-pot was buried. Mrs. Corbin spoke with earnestness and devotion, asking our prayers that they may have the strength to build the city which has stood too long a dream.

The Executive Secretary replied, accepting the gift as a symbol of what the women in Liberia are doing toward establishing the Church in Liberia.

The Chair deferred other business since the House was honored by the presence of the newly-elected Presiding Bishop the Right Reverend Henry Knox Sherrill, D.D., who will take office January 1st, 1947. The women of the House rose to pledge to Bishop Sherrill our loyalty and desire to follow his leadership as the Church goes forward. Bishop Sherrill spoke to the House, a message of gratitude, and of a conference-center dream and of our commitments as Christians. Mrs. Sherrill was also called to the platform and introduced.

Bishop Sherrill led noon-day prayers.

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Mrs. Whinfield then reported for the Planning and Action Committee; reading the report in full.

The members of the Woman's Auxiliary to the National Council, concerned over a world where people, the creative efforts of centuries, and the very surface of the earth have been ravaged by years of war, have spent the Triennial of 1946 in prayerful study that they may be used of God in the rebuilding of that world. We have asked of God a vision that may shine before all the women of the Church that together we may learn His Will and through Him receive strength to share actively, creatively, in the building of His Kingdom.

We, as representatives of women in city parishes, in rural missions, in far-flung places in Africa or in the Pacific, have tried to bring together our thinking and our experience.

The promise and challenge of the theme "STRENGTH TO BUILD" roused the deep thinking of the delegates as they explored the four areas demanding immediate attention. Strengthened and directed by the morning meditations, the delegates in section meetings studied the reports of the Commissions on THE CHRISTIAN FAITH, THE CHRISTIAN HOME, THE CHRISTIAN WORLD, and THE WORLD MISSION OF THE CHRISTIAN CHURCH.

From these conferences emerged basic needs, positive approaches and suggested action.

We suggest in every Parish, in every Home, emphasis during the next triennium on Personal Evangelism and revitalized Christian education. Therefore, we should like to see the subjects of the Commission Reports taken up in every parish by groups, as diversified as possible in their makeup, who would make their own surveys and check their conclusions with the reports.

We now share with all the women of the Church the insight gained at this Triennial, and present for their use this plan for study and action during the next three years.

THE CHRISTIAN FAITH

We believe that the foundation for all our building must be

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Faith in God

in God our Father, who made Himself known in a way we can understand through the human life of Jesus, who still by His Spirit directs and strengthens His Church
God is Power and all enveloping love
He yearns and seeks for each of His children
We need Him. He changes us if we will let Him
As members of one family, He asks us to love one another as He has loved us.

Some of our basic needs are:

- Personal responsibility and integrity
- Reconversion and rededication
- Constant Christian attitudes
- The freshness and enthusiasm of new converts
- Readiness to talk about our Faith

We must

- Counteract apathy with action
- Bitterness with brotherhood
- Confusion with conviction

We can study

The Christian Faith

- Beliefs central to Christianity
- Teachings characteristic of our own Church
- How to read the Bible
- The use of the Book of Common Prayer
- The Relationship of Corporate and Private Worship to our every day life

Suggested Action:

- Worship
- Evangelize
- Cooperate
- Work
- Pray
- Give

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THE CHRISTIAN FAMILY

The family is not only a part of a changing world but is being changed by that world.

The Christian Home must be God-centered, a place of safety for all its members, and a source of Christian inspiration for them in their lives outside its walls.

Some of its basic needs are:

- Love and affection
- Consecrated living
- Self-discipline
- Parental responsibility
- Certainty about standards
- Realization of the importance of each individual
- Adequate housing
- Economic security
- Satisfying work
- Creative recreation

We must:

- Educate for Christian family living, beginning at an early age
- Educate for Christian marriage
- Set the example of successful Christian Homes
- Strive to build a world which will assure each family sufficient freedom and security for progress toward a Christian ideal

We can study:

- The Family: Its Changing Patterns
- The Family: How it Functions
- The Family: Its Christian Definition
- The Family and the Church
- Preparation for Marriage
- Preparation for Family Living
- Adoption Laws and Practices

Suggested Action:

- Plan total parish program in terms of total family
- Being early to give young people responsibility in parish life
- Prepare program for home teaching to supplement Church teaching
- Urge parish to cooperate more with community agencies for

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strengthening family living
Open our homes to foster children and study this problem
Work for improvement for films, radio programs, and popular literature

A CHRISTIAN WORLD

Christian character demands a Christian world for complete maturity and fulfillment.

Basic needs of a Christian world are:

Christian faith
A compelling purpose
Economic security
Health and sanitation
Education
Leisure
Recreation
A sense of community
A sense of responsibility
Cooperation among different racial, religious, economic, and national groups
Opportunity for work and creative activity
Opportunity for emotional fulfillment

We must study:

The needs of our world as a basis for intelligent action
What has been done and is being done to create a Christian world, particularly regarding: Community and world problems, industrial relations, child welfare, opportunities for under-privileged groups, race relations, and world peace.

Books particularly recommended are: Social Responsibility of the Christian Church by the Rt. Rev. Angus Dun, and First Steps in Christian Social Relations.

We must act by:

Helping to provide Christian education through,

- a. More extensive use of our Church sponsored private schools
- b. The extension of the policy of granting released time from the public schools for religious education, the

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- follow-up by the Church of the use made by parents of this released time
- c. The improvement of our Church Schools (Sunday Schools)
 - d. Sponsoring Daily Vacation Bible Schools
 - e. Leadership training in summer conferences, diocesan and parish institutes, the use of A Guide for Self-Training of Officers and Leaders of Women's Work
 - f. Special teaching for godparents
 - g. Visual education

Giving material aid in support of our community welfare program, by giving to world relief through Church World Service.

Conserving food and other material goods in our own homes, conserving our natural resources, and aiding in production.

Trying to secure more adequate housing by sharing large homes and having Church groups sponsor housing programs of the local Chamber of Commerce or other organizations

Sharing in constructive housing projects for the future
Supporting the efforts of labor organizations to improve the conditions of their members, encouraging trained Christian Union leadership

Urging the use of chaplains and Christian counselors in industrial plants - working for better individual and community health

Supporting by interest, social or political action movements for child welfare and for greater social security

Concerning ourselves actively with public educational programs, with adult education, and with the teachers in our community

Belonging to the P.T.A. - sponsoring wise community recreation programs

Having Church organizations supply recreational needs, particularly for young people

Voting with thought and care, and teaching young people their responsibilities as citizens

Exerting political pressure on office holders as individuals or Church groups

Running for public office

Joining Women's Action Committee for Lasting Peace

Using Church and parish house for community service

Working for better race relations by teaching children that all people are members of God's family, by making friends of people of other races, particularly with students from other countries

Making better use of already existing organizations such as the Girls' Friendly, Daughters of the King, Girl Scouts, etc.

Supporting U.N. and its activities

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As employers or employed trying to further Christian cooperation
Encouraging creative activities in our own communities
Using the questionnaire on the Christian World to awaken churchwomen to their responsibilities
Praying in thoughtful, specific ways for the coming of Christ's Kingdom

THE WORLD MISSION OF THE CHRISTIAN WORLD

The world is too strong for a divided Church. The mission of the Church includes all the world. The parish is a part of the mission field. The unified mission of the Christian Church is essential.

The world mission of the Christian Church is defined as an opportunity to bring to all people life more abundant, to make Christ known. It is a personal responsibility, a concrete task for each individual. The present time in history is our particular and urgent opportunity in the mission field.

Some of the basic needs are:

Personal enthusiasm concerning missions
A new appreciation of the missionary
Increasing emphasis on Christian vocations for youth
Respect for each human being as a person
Recognition of personal responsibility
The search for likenesses rather than differences in Churches
The sense of belonging to one another in the one Body of Christ
Greater knowledge and deeper appreciation of the various denominations
Rehabilitation of child life over all the world

We can study

Missions
Faith and Order
Comparative Religions
Basic Human Rights
General Church Program

Suggested Action

Observance of October 6th as World Wide Communion Sunday

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Interdenominational cooperation through the

Council of Church Women

united worship - World Day of Prayer
united study - World Community Day
united action - May Fellowship Day
small groups for prayer and study

United Thank Offering

Closer cooperation with the youth of the Church
Emphasis on Reconstruction and Advance

HERE, then, if the plot upon which we must BUILD
The blue-print is God's
The specifications are His
But the CONTRACT is ours to
accept or reject

Such acceptance calls for a frank and honest appraisal
not only of our needs, our assets, the contemplated action,
but of our ability to secure workmen.

The frank statement that our Church cannot continue to
retain even the "status quo" should rouse us to an invigorated
EVANGELISM.

The declaration of all the United States as our field of
Domestic Missions should rouse us to the great opportunities
offered in the urban and rural fields.

The urgency of world needs demands that we share in the
work of reconciliation through an inspired MISSIONARY program.

As workmen responsible for BUILDING these areas, we can
perfect the machinery with which we work.

We can

Improve Organization in Province
Diocese
Parish

Train for Leadership
Learn new Methods and techniques by being unafraid to
release the creative ability which is inherent in each
of us.

We recognize that we cannot build with plans, but with
men and materials. Only as Faith, inspiration and learning

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are united and made a part of everyday experience can they become active. If they do not become active they stagnate and die.

With new vision, new strategy, convictions, faith, and the will to do we can, through God, find "STRENGTH TO BUILD".

Finally, we present the following resolutions:

1. HOUSING

Whereas, the delegates to this convention have shown through their discussions deep concern over the breakdown of the home, and

Whereas, no true home life is possible without adequate housing,

BE IT RESOLVED: That we urge the immediate construction of houses wherever possible; that we assist this construction in any way we may, by search for materials and opportunities; and that we bring our influence to bear to make available for occupancy houses and parts of houses now standing vacant.

2. RESOLUTION

Whereas, the reports of the various discussion groups show that the women of the Episcopal Church wish to engage to an increasing extent in the field of social action as a part of their Church program of study and work,

THEREFORE, BE IT RESOLVED: That there shall be added sufficient qualified staff in the national office to engage in a program of research in the field of Christian Social Relations, including social legislation, and sufficient to be able to do field work to assist diocesan officers in developing their own programs.

3. CHRISTIAN EDUCATION

Whereas, much discussion has centered on the lack of Christian Education of our young people and confusion as to materials and methods has arisen,

BE IT RESOLVED: That this Triennial ask the Division

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of Christian Education of our Church to prepare material for Christian Education in the home.

4. MATERIAL AIDS

Whereas, need has been expressed for help in preparing programs,

BE IT RESOLVED: That the National Executive Board have prepared for the women of the Church materials, on Program Building, and Methods and Techniques of Presentation, for the help of parish officers.

Respectfully submitted,

PLANNING AND ACTION COMMITTEE

Ruth M. Whinfield,
Chairman

The four Resolutions were acted upon by the House as follows:

1. Housing. Moved, seconded, and adopted.
2. Re National Staff. Moved, seconded, and adopted.
3. Christian Education. Moved, seconded, and adopted.
4. Material Aids. Moved, seconded, and adopted.

The Chair expressed the appreciation of this House to this Committee for their work on this Report, stating that the study and putting into action whatever may be required will take great effort.

Mrs. Whinfield read the Resolution on Availability of the Four Study Commission Reports, and stated that the Committee recommended the adoption of this Resolution. Motion was made, seconded, and carried.

Whereas, the material presented in the reports of the four study Commissions is the work of careful preparation

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and study, and

Whereas, many parish and community groups undoubtedly will wish to use such material,

THEREFORE, BE IT RESOLVED: That this meeting request the National Executive Board to consider the desirability of making the reports of the Commissions available for requests through the Education Department.

Mrs. Prunty of Missouri asked to be allowed to withdraw the Resolution calling for further study of Union with the Presbyterian Church because of the action taken on the study of the Lambeth Quadrilateral.

Whereas, the Woman's Auxiliary desires to signify its belief in the union of all Christian beliefs, and

Whereas, we recognize the need for more practical action looking toward this union,

BE IT RESOLVED: That we encourage in all ways the further study of a possible basis of union with the Presbyterian Church of the United States of America, and

BE IT RESOLVED: That we ask the Joint Commission on Approaches to Unity of the Protestant Episcopal Church to supply us with further material for this study, and

BE IT RESOLVED: that we attempt to incorporate their study in our parish programs

Mrs. Whinfield read the Resolution on Amnesty, presenting also a resolving clause.

Whereas, more than a year after the end of hostilities 1500 conscientious objectors, including Jehovah's Witnesses, are still confined in federal prisons, many

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with sentences of five years; and

Whereas, it is becoming a democracy that restrictions upon the persons of its citizens occasioned by war be removed at the earliest possible moment; and

Whereas, the continued punishment of men for fidelity to their religious or humanitarian beliefs violates freedom of conscience; and

Whereas, only an executive amnesty can both release the conscientious objectors still in prison and restore full civil rights to them and to the 4,000 others who have already completed their prison terms, therefore, be it

RESOLVED; That the Woman's Auxiliary in Triennial assembled express as its conviction that the cause of justice and religion would be served if the President of the United States should forthwith proclaim such an amnesty.

Resolving clause:

FURTHER BE IT RESOLVED: That the National Council be and it hereby is requested to set up such machinery as may be necessary to raise such money, in such manner as may seem best, to continue such "fellowship and care" as may be necessary, to repay other Christian bodies for the sums they have advanced for the care of our members.

The Chair asked for a vote on the Resolution. Moved, seconded, and carried.

The Chair asked for a vote on the Resolving Clause.

Dr. Case spoke for the resolving clause.

Mrs. Trowbridge of Pennsylvania spoke for the resolving clause. The House voted in favor of the resolving clause.

Mrs. Stevenson, Chairman of Dispatch made announcements.

A correction in the figures of the reported Diocesan offerings was read; this made no change in the grand total. This mistake had been in tabulating.

The meeting adjourned to reconvene at 2:30 p.m.

THURSDAY AFTERNOON, September 19, 1946

The Assistant Presiding Officer, Mrs. Roger L. Kingsland, reconvened the eighth meeting with prayer at 2:30 p.m.

The Right Reverend Charles A. Voegli, Bishop of Haiti, was introduced and spoke briefly.

The program was turned over to Miss Ellen B. Gammack, Personnel Secretary. Nineteen home missionaries in the House were called to the platform. The first address was by the Right Reverend William F. Lewis, Bishop of Nevada, who told of the work in his jurisdiction. The head of St. Mary's School at Springfield, South Dakota, Miss G. Bernice Holland, was next called upon to tell of her work in this School for Indian girls. Miss Gammack then turned east to Western Michigan, and called for Miss Bernice Jansen, formerly of Japan, and soon again to return to the Orient, to tell of her work and establishment of "neighborhood house" among the onion growers.

This concluded Miss Gammack's program, and the Assistant Presiding Officer again took charge of the meeting.

The Executive Secretary made some announcements, read a telegram received from Mrs. William P. Remington.

Many thanks for telegram from the Woman's Auxiliary. How I had looked forward to meeting you all and extending to you the love and admiration I feel. I have followed the meetings each day from my bed in the hospital and could see the Alms Basin filled with our united offerings and 4,000 women on their knees, and Mrs. Quin presiding as we all know she will. Give her

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my love, and how I miss playing the hymns. My love and success to all that you have planned so wisely.

Faithfully,

Florence Allen Remington

Miss Mildred Gibbons, Vice-Chairman of Dispatch, made announcements.

It was moved and seconded that the eighth meeting be adjourned. Carried.

The Chair had the honor of calling on the Nominating Committee, which is the one Committee with authority until the next Triennial Meeting in 1949.

Mrs. Trowbridge of Pennsylvania presented a Resolution on World Relief. The House voted to give permission to Miss Alice Association come in at this time, and the Resolution was adopted.

Whereas, the General Conference of the Protestant Episcopal Church has instructed its National Council to make every effort to raise a fund of at least one million dollars for World Relief during each of the years, 1947, 1948, 1949; and that such funds be raised in the case of the Presiding Bishop's Fund for World Relief, to be allocated by the Presiding Bishop and National Council for the relief and inter-church aid programs coordinated by Church World Service through the World Council of Churches in Europe and through the National Christian Councils in Eastern Asia, therefore,

BE IT RESOLVED: That the Triennial Meeting of the Women's Auxiliary pledges its full support to whatever undertaking is authorized.

FRIDAY MORNING, September 20, 1946

The Chair called the meeting to order at 9:30 and led the House in an act of worship.

The minutes of the eighth meeting of the Triennial were read, and approved.

The Chairman of Dispatch made announcements.

The Chair announced that she had the great privilege of presenting the National Executive Board, presenting first the newly elected members, and the officers of the Board for the next year. Following these introductions the Chair introduced the newly elected members of the National Council.

The Chair had the names of those on the Nominating Committee, which is the one Committee which continues until the next Triennial Meeting in 1949.

Mrs. Trowbridge of Pennsylvania presented a Resolution on World Relief. The House voted to give permission to have this Resolution come in at this time, and the Resolution was adopted.

Whereas, the General Convention of the Protestant Episcopal Church has instructed its National Council to make every effort to raise a fund of at least one million dollars for World Relief during each of the years, 1947, 1948, 1949; and that such funds be raised in the name of the Presiding Bishop's Fund for World Relief, to be allocated by the Presiding Bishop and National Council for the relief and inter-church aid programs coordinated by Church World Service through the World Council of Churches in Europe and through the National Christian Councils in Eastern Asia, therefore,

BE IT RESOLVED: That the Triennial Meeting of the Woman's Auxiliary pledges its full support to whatever undertaking is authorized.

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Mrs. Grimball, Chairman of the Reference Committee, reported that the Diocese of Oklahoma wished to withdraw its Resolution on legislative endorsement. As no action had been taken on this, the Resolution was formally withdrawn by vote of the House.

The Resolution on Affiliation of the Woman's Auxiliary with Local Councils of Church Women was presented to the House; it was moved, seconded, and adopted.

Whereas, the hope of preventing war lies in bringing men of all races, all nations, and all creeds together in the bonds of brotherhood and mutual understanding by spiritual rather than by material ties,

BE IT RESOLVED: That every Woman's Auxiliary be urged to affiliate with the local Council of Churches and that every woman be asked to participate actively in the work of the Council of Church Women, and

BE IT FURTHER RESOLVED: That if there be no local Council of Churches that the women of the Episcopal Church be urged to take the initiative in organizing branches of the Federal Council of Churches and of the United Council of Church Women.

Mrs. Grimball read the names of the members of her Committee commending them for their able assistance.

Mrs. Hammond, Chairman of the United Thank Offering Committee, presented a Resolution on Lapsed Balances.

RESOLVED: That lapsed balances on the items included in the budget of the National Council shall be distributed for budget purposes at the close of each year with the exception of items for new appointments and training

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which shall be carried through the triennium, and at the end of the triennium distributed by the National Council for budget purposes.

It was moved, seconded, and carried that permission to given to vote on this Resolution; and the Resolution was adopted.

The United Thank Offering Committee presented a Resolution that the Executive Board prepare a budget for the 1949 Offering.

RESOLVED: That the National Executive Board of the Woman's Auxiliary be requested to prepared a suggested budget for the disposition of the United Thank Offering of 1949.

By a 2/3 vote it was the will of the House that permission be given to vote on this Resolution, and the Resolution was adopted.

A Resolution was presented by the United Thank Offering Committee on Instructions to Delegates for the Next Triennial Meeting.

RESOLVED: That the National Executive Board acquaint the accredited delegates to the Triennial Meeting with the Policy of the Church which provides that all appropriations from projects in a diocese or district must be made through the bishop of that diocese or district.

By a 2/3 vote it was the will of the House that permission be given to vote on this Resolution; and the Resolution was adopted.

A Resolution was presented by the United Thank Offering Committee on the 1949 Rules of Order.

RESOLVED: That no new resolution shall be referred to the United Thank Offering Committee later than noon of the day following Presentation of the United Thank Offering.

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By a 2/3 vote it was the will of the House that permission be given to vote on this Resolution. An amendment was voted upon confining this Resolution only to the United Thank Offering budget items, and the amendment carried. A vote on the Resolution with amendment resulted in the Resolution's being adopted.

Announcement was made of the invitation to San Francisco, California, for the 1949 Triennial. The invitation was accepted.

Mrs. Whinfield, on Planning and Action, asked for reconsideration of the Resolution included in the report of the Planning and Action Committee. Permission was given by a 2/3 vote, and Mrs. Whinfield offered an amendment to the Resolution regarding the National Staff, inserting before the word "that" on page 91, "we recommend". The motion carried.

Mrs. Whinfield, for the Sub-Committee on the World, read the Resolution with regard to endorsing the action of the House of Deputies.

RESOLVED: That the Woman's Auxiliary Triennial Convention go on record as endorsing the resolution adopted by the House of Deputies regarding world government.

"This Convention believes that peace can be maintained only by law, which involves a representative body elected by the people of the constituent nations whose laws shall be addressed to the citizens individually, interpreted by the people's courts and enforced by an executive answerable to the people. We urge that representatives of the people of the United States should be empowered to discuss the organization of such a federal international government

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with the representatives of any other nations able and willing to join such a union."

Motion on the Resolution was lost.

The Planning and Action Committee presented the Resolution regarding the Disseminating of Educational Materials; and the Resolution was adopted.

Whereas, the women of the Church urgently desire and need attractive and effective material for use in developing and deepening the spiritual life of the individual churchwoman, and

Whereas, churchwomen are reaching out for guidance in carrying into action this deepening sense of personal spiritual responsibility into parish and community life, therefore, be it

RESOLVED: That the National Executive Board be requested to appoint a committee of the Board whose duties shall be

First: to study and coordinate such material as has been prepared and successfully used in various dioceses throughout the Church.

Second: To prepare a list of such tested material and make the material available to parochial and diocesan secretaries of Christian Education.

Third: To study and evaluate educational material from all departments of the National Executive offices of the Woman's Auxiliary, in order to offer in more simple form such material as is practical and stimulating.

The Resolution with reference to special training of the clergy in marriage counselling was presented.

Whereas, the women of the Protestant Episcopal Church are vitally concerned with the whole marriage and divorce problem, and

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Whereas, it is our obligation to give serious thought to making marriage work and to preventing divorce, and

Whereas, we believe many marriages could be saved by trained and competent consultants, be it

RESOLVED: That we ask the General Convention to give consideration to the matter of special training of our clergy, in marriage counselling and family case work.

Dr. Case moved that the Resolution be amended to read "Commission on Theological Education" instead of "General Convention" since this Committee operates during the period between General Conventions. The Amendment was adopted; and the Resolution adopted as amended.

The Credentials Committee report was presented by Mrs. Beath, as follows:

Number of accredited delegates - - - - -	447
Number of Board Members - - - - -	20
Number of Provincial Presidents not Board Members - - - - -	7
The Presiding Officer - - - - -	1
Total Voting Strength - - - - -	475
representing 105 Dioceses and Missionary Districts	
Registered Visitors - - - - -	872
Total with full representation - - - - -	82

The Chair presented Mrs. W. P. Hobby, who spoke to the House, not as the able Parliamentarian but as a friend and a fellow-Churchwoman. She told the House something of the constant crusade that is necessary in being a Christian.

The Chair entertained a motion that the minutes of the ninth meeting be approved only by the Presiding Officer, the

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Executive Secretary and the Executive Board, rather than by the Triennial Meeting, since it would be impossible to present these minutes before the Triennial adjourned. Motion made, seconded and carried.

The Executive Secretary brought to the attention of the House unfinished business, especially as regarded a Resolution on Nominations.

Whereas, it is deemed advisable that nominations for the National Executive Board of the Woman's Auxiliary be geographically representative, and

Whereas, it is clearly evident that more time is necessary for consideration of nominations, now, therefore

BE IT RESOLVED: That the report of the Nominating Committee be submitted to the delegates at least two weeks before Triennial convenes.

The Secretary explained that this has been incorporated in the By-Laws. Mrs. Walter Clarke of Colorado who had presented the Resolution, withdrew it.

The Executive Secretary read the Resolution on plans for recording and transcription of key-note speeches, a resolution which had earlier been referred to the Executive Board, but had not been read in full to the House.

Whereas, the meditations of Bishop Dun, the talks of the Archbishop of Canterbury, of Miss Frances Perkins, and of many other outstanding speakers presented at this Triennial have been a great inspiration to the delegates of this Triennial, and

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Whereas, we should like the women not present at the Triennial to have the same inspiration that we have had from these talks, therefore

BE IT RESOLVED: That in preparation for the Triennial of 1949 the Committee on Arrangements plan to obtain a clear recording and transcription of all the keynote speeches in order that these may later be made available in each diocese for the use of leaders and study groups.

The Resolution on Religious Education in Public Schools was read, see page 79; and it was moved and seconded that we reconsider this Resolution, item 3, since General Convention was about to adjourn. Amendment was made and carried that Section 3 be deleted, and the Resolution was passed as amended, with Section 3, and referred to the Executive Board.

The Executive Secretary urged all delegates to send in suggestions and criticisms, while fresh in our minds, to be used in preparation for the 1949 Triennial.

The Chair presented to the House three persons who had done much to make this Triennial and Convention a success:

1. Dr. Thomas S. Gates, General Chairman of the Convention Committee
 2. Mrs. William Godfrey, Acting Director of the Museum, and
 3. Mr. Charles Wiley, Superintendent of the Building
- and also Miss Midori Kasai, Mrs. Sherman's secretary.

The Report of the Courtesy Committee was made by Mrs. Iams,

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as the Chairman, Mrs. Martin C. Schmid of Ohio had to leave earlier. Resolutions were not read individually with the exception of one. The House was informed that individual letters would be sent out. The one read was that to the Presiding Officer, and the House spontaneously endorsed it by standing.

RESOLVED: That the Woman's Auxiliary in Triennial Meeting assembled express with affection and pride our appreciation of the efficient and gracious way in which Mrs. Quin has presided at all the meetings. From the moment the meeting was called to order always on the minute until adjournment, from the National Executive Board on the front seats to the last woman in the last pew, she has held us all in her sway, kept us to the business in hand in her delightful Texan manner. Fair-minded and considerate always, she has made us feel that she was not only a presiding officer of dignity and ability, but an understanding friend of each and every one of us.

The Presiding Officer responded gratefully, and further said that her success would not have been possible without three additional helps: from those on the platform, from the delegates, and by the prayers throughout the country and her own prayers.

Resolution from the Courtesy Committee for adoption of the Courtesy letters was adopted.

Whereas, a successful convention is the result of the planning and the service of many,

BE IT RESOLVED: That the Woman's Auxiliary in Triennial Meeting assembled send to each one of those devoted

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persons who have contributed to the success of this convention a note expressing our gratitude.

Mrs. Sherman added names which had been omitted from the Memorial list, and then told the House something of the program for the Commission going to the Orient, which would fly from the west coast October 7th, returning to this country in December.

Mrs. Leslie Fairfield presented a Resolution for the Courtesy Committee containing a message for Mrs. Sherman to take to the women of the Church of China, Japan, the Philippine Islands, and Hawaii, on her travels with the Commission, from this House. Motion carried.

MOVED: That we ask Mrs. Sherman to take this message for us on her trip to the Orient:

We, the Woman's Auxiliary of the Protestant Episcopal Church assembled in the 1946 Triennial greet the women of the Church of China, Japan, Philippine Islands, Hawaii, in Christian love and hope.

It is our earnest prayer that God will give his grace to Church women throughout the world so that we may all unite in dedicating our full strength to the building of a new world of justice, peace, and cooperation.

Mrs. Fairfield presented a further message, an answer to the cable from the women of the Church in Japan. Carried.

The Woman's Auxiliary in Triennial assembled deeply appreciate the greeting sent them by the women of the Seikokwai. We rejoice at your courage, are thankful for the steadfastness of your faith, and pray that together we may always work for the coming of Christ's Kingdom.

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The Chairman of Dispatch made announcements.

Mrs. James S. McCulloh read the Report of the Triennial Message, which was adopted.

Rise up, ye women and build --

Our times are urgent, these are days we dare not waste. Our building for God must begin today - not tomorrow. It must begin within ourselves. Only those can build peace who have peace within themselves. Only those can build a fellowship with God who learn to live so close to Him that their smallest acts are done in His name and in His spirit. Only those can find all-embracing faith who have the utter conviction that His claim is above all others in their lives.

Our building of God's city must be deeply concerned with the building of Christian homes and Christian communities, for these must be built on the love of Christ, and this love constrains us to care for our brothers unto the farthest corners of the earth.

To build this city of God, we pray for strength. We pray for tools. The Triennial Meeting has given us new strength and new tools - it has reassured us that God is Power and that they that wait on the Lord shall renew their strength. It has laid a cornerstone for a community of builders called throughout the ages the Christian Church - it has strengthened the bonds of fellowship that cut across space and time, even across and under the barriers which now exist within the Church itself. We must try to find resemblances to other peoples - not differences - to find unity in diversity - to see other people as Christ sees them, as individual members of a great multitude.

These times are urgent. To you and to me, comes the imperative call to become women of deeper inner conviction that through our lives all men everywhere may be led to seek after God and find Him.

Let us be souls who dare.

Motion was made, seconded, and carried that the Ninth Meeting

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of the 25th Session of the Triennial Meeting of the Woman's
Auxiliary to the National Council stood adjourned. Following
adjournment, Mrs. Sherman conducted a closing Service of Devotion.

Let us be filled with the greatness and the power
and the glory of God.

God, who is the Father of our Lord Jesus Christ,
and who is the Father of our Lord Jesus Christ,
and who is the Father of our Lord Jesus Christ,

God, who is the Father of our Lord Jesus Christ,
and who is the Father of our Lord Jesus Christ,
and who is the Father of our Lord Jesus Christ,

God, who is the Father of our Lord Jesus Christ,
and who is the Father of our Lord Jesus Christ,
and who is the Father of our Lord Jesus Christ,
and who is the Father of our Lord Jesus Christ,
and who is the Father of our Lord Jesus Christ,
and who is the Father of our Lord Jesus Christ,
and who is the Father of our Lord Jesus Christ,

Hymn 107: Come, Holy Almighty God.

All of Faith

The Apostles' Creed.

All seated.

Let us pray. (In unison)

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The Closing Service of the Triennial Meeting

All standing

Let us in faith fix our minds on the greatness and the power and the glory of God.

Holy, Holy, Holy, Lord God Almighty; heaven and earth are full of Thy glory; glory be to Thee, O Lord most high.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

Almighty God, Father of the whole family in heaven and earth; Grant us so to be strengthened with might by Thy Spirit in the inner man, that Christ may dwell in our hearts by faith, and that we may be filled with all the fullness of God; through the same, Jesus Christ our Lord. Amen.

Hymn 40: Come, Thou Almighty King.

An Act of Faith

The Apostles' Creed.

All seated.

Let us pray. (In unison)

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O Lord Jesus Christ, who didst bid thy disciples to shine as lights in a dark world, in shame and contrition of heart, do we acknowledge before thee the many faults and weaknesses of which we are guilty who in this generation represent thy Church before the world. Forgive us, we beseech thee, the feebleness of our witness, the smallness of our charity, and the slackness of our zeal. Let thy power, O Christ, be in us all, to share the world's suffering and redress its wrongs. Amen.

We thank thee, O Lord, that thou hast so set eternity within our hearts that no earthly thing can ever satisfy us wholly. We thank thee that every present joy is so mixed with sadness and unrest as to lead our minds upwards to the contemplation of a more perfect blessedness. And above all, we thank thee for the sure hope and promise of an endless life which thou hast given us in the glorious gospel of Jesus Christ our Lord. Amen.

Psalm 107: 1 - 9. (Responsively)

O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy;

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And gathered them out of the land, from the east, and from
the west; from the north, and from the south.

They went astray in the wilderness out of the way, and found
no city to dwell in.

Hungry and thirsty, their souls fainted in them.

So they cried unto the Lord in their trouble, and he delivered
them from their distress.

He led them forth by the right way, that they might go to the
city where they dwelt.

O that men would therefore praise the Lord for his goodness;
and declare the wonders that he doeth for the children of men!
For he satisfieth the empty soul, and filleth the hungry soul
with goodness.

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.

Bible Reading: The Holy City (Revelation 21)

Let us pray. (In unison)

Give us, O God, the strength to build the city that hath
stood too long a dream.

Let us pray.

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For faith which illumines and gives us the strength to build.

O Heavenly Father, who understandest all thy children: Bestow upon us, we beseech thee, thy gift of faith, that we may bring our perplexities to the light of thy wisdom, and receive the blessed encouragement of thy sympathy, and a clearer knowledge of thy will; through Jesus Christ our Lord.

For homes that are basic cells of sound human community.

Almighty God, our Heavenly Father, who settest the solitary in families, we commend to thy continual care the homes in which they people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vain-glory, and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the heart of the father to the children, and the children to the fathers; and so enkindle fervent charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. Amen.

For true community in all the disordered orders of our human relationships. Christ our Lord. Amen.

O God, the physician of men and of nations, the restorer

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of the years that have been destroyed; Look upon the distraction of the world and the division of thy Church, and be pleased to stretch forth thy healing hand. Draw all men unto thee and one to another by the bands of thy love; make thy Church one, and fill it with thy Spirit, that by thy power it may unite the world in a sacred brotherhood of nations, where justice, mercy and faith, truth and freedom may flourish, and thou mayest be ever glorified; through Jesus Christ our Lord. Amen.

For the fellowship of the builders, binding men and women together across space and across time.

Lord of the nations, who hast broken down in Christ the walls of partition, unite the Christian people of different races in the bonds of a true brotherhood. Grant that all who go out to be witnesses for Christ in other lands may reflect his spirit of self-sacrifice and humble service, and that the national Church of those lands may grow up to a fuller stature by the glad acceptance of their help and fellowship; so that East and West, made one in Christ may together labor for the bringing in of thy Kingdom; through the same Jesus Christ our Lord. Amen.

Hymn: O Holy City of John.

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(In unison)

O Thou who hast so graciously called us to be Thy servants, we would hold ourselves in readiness today for Thy laast word of command. Give us the spirit, we pray Thee, to keep ourselves in continual training for the punctual fulfillment of Thy most holy will.

Let us keep the edges of our minds keen:

Let us keep our thinking straight and true:

Let us keep our passions in control:

Let us keep our wills active:

Let us keep our bodies fit and healthy:

Let us remember Him whose meat it was to do the will of Him that sent Him.

Let us in silence offer to God ourselves and this Triennial Meeting.

(In unison)

We here offer unto Thee, our God, ourselves, our souls, and our bodies, our minds and our wills to be used as Thy instruments in the building of a world community of love and justice and peace.

The Lord's Prayer.

Hymn 63: Now, thank we all our God.

7077

CORPORATE
COMMUNION
&
PRESENTATION
of the
United Thank Offering
of the
Women of the Church

Convention Hall • Philadelphia
September 11, 1946 • 8 a. m.

— 115 —

Celebrant

THE RT. REV. HENRY ST. GEORGE TUCKER, D.D., Presiding Bishop

Assistants to Celebrant

THE RT. REV. OLIVER JAMES HART, D.D., Bishop of Pennsylvania
THE RT. REV. WILLIAM P. REMINGTON, D.D., Suffragan Bishop of Pennsylvania

Reading the Epistle

THE RT. REV. BRAVID WASHINGTON HARRIS, D.D., Bishop of Liberia

Reading the Gospel

THE RT. REV. ROBIN T. S. CHEN, D.D., Assistant Bishop of Anking

Assisting Bishops

THE RT. REV. DOUGLASS H. ATWILL, D.D., Bishop of North Dakota
THE RT. REV. JOHN B. BENTLEY, D.D., Bishop of Alaska
THE RT. REV. NORMAN SPENCER BINSTED, D.D., Bishop of the Philippine Islands
THE RT. REV. A. HUGO BLANKINSHIP, D.D., Bishop of Cuba
THE RT. REV. CHARLES FRANCIS BOYNTON, S.T.D., Bishop Coadjutor of Puerto Rico
THE RT. REV. CHARLES B. COLMORE, D.D., Bishop of Puerto Rico
THE RT. REV. EDWARD M. CROSS, D.D., Bishop of Spokane
THE RT. REV. CONRAD HERBERT GESNER, Bishop Coadjutor of South Dakota
THE RT. REV. ALFRED ALONZO GILMAN, S.T.D., Bishop of Hankow
THE RT. REV. REGINALD HEBER GOODEN, Bishop of Panama Canal Zone
THE RT. REV. QUENTIN HWANG, Bishop of Kunming
THE RT. REV. HARRY SHERBOURNE KENNEDY, D.D., Bishop of Honolulu
THE RT. REV. ARTHUR BARKSDALE KINSOLVING II, D.D., Bishop of Arizona
THE RT. REV. WILLIAM FISHER LEWIS, S.T.D., Bishop of Nevada
THE RT. REV. ARTHUR W. MOULTON, D.D., Bishop of Utah
THE RT. REV. SHIRLEY H. NICHOLS, S.T.D., Bishop of Salina
THE RT. REV. CHARLES S. REIFSNIDER, D.D., Former Bishop of North Kwanto
THE RT. REV. FRANK A. RHEA, D.D., Bishop of Idaho
THE RT. REV. W. BLAIR ROBERTS, D.D., Bishop of South Dakota
THE RT. REV. JAMES MORSE STONEY, D.D., Bishop of New Mexico
THE RT. REV. WILLIAM M. M. THOMAS, D.D., Bishop of Southern Brazil
THE RT. REV. CHARLES ALFRED VOEGELI, S.T.D., Bishop of Haiti
THE RT. REV. SUMNER F. D. WALTERS, S.T.D., Bishop of San Joaquin
THE RT. REV. WINFRED H. ZIEGLER, D.D., Bishop of Wyoming

Master of Ceremonies

THE REV. WILLIAM ROULSTON MCKEAN, St. Matthew's Church, Philadelphia

Preparation

THE STRENGTH TO BUILD

OUR worship this morning is a climax; the supreme moment of three years of prayer and thankful giving. It is a joyous song of victory won. But no real victory ends in a song. The song itself is a summons. Today it calls for dedication, for the pledge that we are to continue to take our part in the building of that city which already "riseth fair" in the mind of God. For God's part in the building, this service is the promise of His never-failing strength.

We come, then, to these quiet moments of preparation, as our friends enter the church, as the lights on the altar break out, as the sense of the mystery of worship in some way absorbs the murmur of the gathering throng, we come and find ourselves face to face with God. It is His city we are building. It is His children, suffering, sinful, ignorant, groping, who are to be redeemed that they may dwell in that fair city. It is His strength, not ours by which the task may be achieved.

¶ We pause a moment, close our eyes and pray that this Eucharist may be indeed a dedication as well as a thanksgiving.

It is God's city we are to build. Let us first then as we wait here in silence lift our eyes to the heavenly vision, lift our hearts and dream of that city of God. Men have always dreamed of it. Today over all the world millions in their hunger, misery, and ruin are dreaming of it. These dreams are no idle human fancies. They are glimpses into the mind of God, hints of His purpose for His children. They are touches of His love upon their suffering bodies and their souls, distracted and confused, disheartened and sin-wrecked. They are unconscious witnesses to the faith in that

Kingdom which Jesus preached: the Kingdom of the poor in spirit, the seekers after righteousness, the peacemakers, the pure in heart. In them God is opening His mind, not as in the vast imagery of St. John's vision on Patmos nor with the compelling power of St. Paul's meeting with the Christ on the Damascus road; not perhaps as He has opened it to the great souls whom we count His saints, but in some lesser way as He opens it again and yet again to the near-saints whom we know and even to us frail sinners who are gathered here. The dream is a real dream because it is God's as well as ours. In it we are face to face with Him. We dream of His fair city and rejoice that He has given such dreams to men.

¶ Let us for a moment again pray quietly as little children pray, that our dream may come true.

Give us, O God, the strength to build
The city that hath stood
Too long a dream.

And now God leads us on a step further. Over against the beauty of the dream, in awful contrast to its peace, lies the picture of the world of men as it is today. We shrink back. It is easier and pleasanter to dream; but God leads us on. "The still sad music of humanity" is a strange and solemn accompaniment to the exulting song of thankfulness. And yet it is all God's world. These are His children, all of them: the sick, the downtrodden and oppressed, those from whom the war has stripped every possession, those who wander, homeless and helpless, those over whom the doom of famine hangs, the foundations of whose lives are wrecked, all are God's children. The masses struggling for freedom, the armies struggling for power, the bitterly hostile groups in our own fortunate land, the insecure minorities, all are God's children. They are born, they suffer, they sin, they die.

We listen, our ears made keen by the touch of God's love as

the sad music swells to the deep ominous tones of tragedy. These are those for whom the city is to be built; nay, these are those of whom the city is to be built. For this city of God is not in its deep meaning one laid out four square, one built of material from the forests and the mines. It is the assembly of the redeemed. It is the Church in its triumph. Its brick and mortar, its steel and concrete are men and women and children, and the saints of God are in Vaughan's quaint phrase "its shining spires." This city so fair is to be built of all these sorrowing and suffering and sinful children of God who make up our present-day world. Over them broods the love of God who would "not willingly see one of His little ones perish," God who so loved the world that He gave His only begotten Son, that the world should be saved through Him. To bring that God of love to the world, to reach all these children of God, to touch their hearts that they may become living stones in that fair city, that is the task which God has set His Church, the task in which we have to share. It is appallingly great. As we meditate God has led us on beyond the dream to face the vastness of that task.

¶ Again quietly, earnestly we open our hearts to God, praying that as we share His love we may also share His strength.

To turn our thoughts from our own weakness to the strength of God is like moving suddenly from the sweltering depression of the city street in August to the exhilarating freshness of the high mountainside. Here is no dream. Here is strength which touches every aspect of our life. The vast universe in which we live is His for He made it. The endless stretch of time is as nothing to Him to whom a thousand years are but as a day. Human history is the unfolding of His purpose. His hand rests mightily upon the nations. "Righteousness and judgment are the habitation of his seat" as this suffering world bears witness at every point.

But far more wonderful than His creative power in nature or

His unwavering moral power in history is the mysterious power of His love when it enters the hearts of men. Think of the Pentecost which sent that small band of disciples out to conquer the world. Think of the Pentecosts renewed in every age, which have turned the weak into the strong, made martyrs, heroes, saints, transforming frail scholars and unlettered peasants into leaders of the army of the Lord. "Oh!" cried St. Paul, "if only this thorn in the flesh could leave me what a work I might do for the Lord"; and God answered, "My grace is sufficient for thee for my power is made perfect in weakness." That promise was fulfilled. Paul tells us what happened and ends with those deep-reaching words, "When I am weak then am I strong." We are weak. We feel our utter littleness and helplessness before the work to which God has called us. We must have this strength. Our hearts sink. What can we do to win it?

¶ *We can pause again. We can close our eyes and lift a silent prayer to God, the source of all strength. Adoring Him, like the Psalmist the words will fall from our lips, "O Lord my strength, my stony rock, my Saviour, my God, my might, the horn of my salvation, my refuge."*

THE moment of prayer passes. We open our eyes and again look out upon the growing numbers of those who have come to worship. We have touched already the source of power, and now slowly it comes clear and certain to us that in this Eucharist, this great service of praise and thanksgiving, all lingering sense of weakness will be swept away. Here is to be focused for us in sign and symbol the whole great drama of God's love and man's redemption. Here is to be channeled to us, in sign and symbol, that divine strength which we must have if we are to share with God in building that fair city of His dream. We are not here weak and alone. We watch these crowding worshippers. They have come in faith that strength is to be found. They are, as it were,

a pledge, themselves a sign and symbol of that vast multitude of the faithful throughout the world who since the first Pentecost have found strength in fellowship, in prayer, and in the Sacrament.

Our thoughts range out over the service upon which we are about to enter. Every step in it brings us nearer to God's transcendent power. In one moment of the liturgy after another the vision of Him unfolds. The searcher of hearts, the fountain of law, the ruler of destiny, the judge, the giver of pardon, from one to another we are swept on to the final outburst of adoration, "Holy, Holy, Holy, Lord God of hosts." Then the love, the deep compassion of God comes central and the meaning of the suffering of Him whom God gave, yes, who gave Himself for the life of the world is spread before us. It is defeat which ends in victory. It is death which opens life. The words ring out: "his blessed passion and precious death"; but more, "his mighty resurrection and glorious ascension." Victory, life, power and these are ours as we share with Him His sacrifice, as we open our hearts that He may dwell in us and we in Him. The heavenly food is life-giving, strength-giving. With faith we come to partake of it. We have reached out to God and now we are to share His strength, creative, transforming, victorious, His strength who is God and Lord of all.

¶ *We pray again:*

Give us, O God, the strength to build
The city that hath stood
Too long a dream.

And we go forward confident that the prayer will be answered.

Corporate Communion and Presentation

OF THE UNITED THANK OFFERING

PROCESSIONAL NO. 494* *Morning Song, Melody, The Union Harmony, Virginia 1848*
harmonized by W. D. 1940

O holy city, seen of John,
Where Christ, the Lamb, doth reign,
Within whose four-square walls shall come
No night, nor need, nor pain,
And where the tears are wiped from eyes
That shall not weep again!

Hark, how from men whose lives are held
More cheap than merchandise;
From women struggling sore for bread,
From little children's cries,
There swells the sobbing human plaint
That bids thy walls arise!

O shame to us who rest content
While lust and greed for gain
In street and shop and tenement
Wring gold from human pain,
And bitter lips in blind despair
Cry, "Christ hath died in vain!"

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

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Already in the mind of God
That city riseth fair:
Lo, how its splendor challenges
The souls that greatly dare—
Yea, bids us seize the whole of life
And build its glory there.

Walter Russell Bowie

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

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

Hear what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour 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

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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 Twelfth Sunday after Trinity

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 mediation of Jesus Christ, thy Son, our Lord. *Amen.*

Collect for Whitsunday

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

The Epistle. I Corinthians XII. 4

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

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self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

The Gospel. St. Luke XI. 9

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

THE NICENE CREED

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

PRESENTATION OF THE UNITED THANK OFFERING

¶ The Congregation is seated during the singing of the Anthem, when the Ushers are taking up the Offerings from the pews.

All Ye Servants of the Lord

Robert Elmore

¶ When all is in readiness, the Diocesan Treasurers of the United Thank Offering, and the Ushers, proceed toward the Altar and place the Offering in the Alms Basin. The Congregation stands. The Presiding Bishop and his Assistants lay the Offering on the Altar. Then shall be sung

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HYMN No. 277

Old Hundredth, Louis Bourgeois

From all that dwell below the skies
Let the Creator's praise arise!
Let the Redeemer's Name be sung
Thro' ev'ry land, by ev'ry tongue!

Eternal are thy mercies, Lord,
And truth eternal is thy word:
Thy praise shall sound from shore to shore
Till suns shall rise and set no more.

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heav'nly host:
Praise Father, Son, and Holy Ghost. Amen.

Isaac Watts, Based on Psalm 117

¶ Still standing, 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 Ushers return to their seats.

PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH
GENERAL CONFESSION AND ABSOLUTION, COMFORTABLE WORDS
SURSUM CORDA
SANCTUS

PRAYER OF CONSECRATION

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

HYMN No. 191

Sacramentum Unitatis, Charles H. Lloyd

Thou, who at thy first Eucharist didst pray
That all thy Church might be for ever one,
Grant us at ev'ry Eucharist to say
With longing heart and soul, "Thy will be done."
O may we all one bread, one body be,
Thro' this blest sacrament of unity.

For all thy Church, O Lord, we intercede;
Make thou our sad divisions soon to cease;
Draw us the nearer each to each, we plead,
By drawing all to thee, O Prince of Peace;
Thus may we all one bread, one body be,
Thro' this blest sacrament of unity.

We pray thee too for wand'ers from thy fold;
O bring them back, good Shepherd of the sheep,
Back to the faith which saints believed of old,
Back to the Church which still that faith doth keep;
Soon may we all one bread, one body be,
Thro' this blest sacrament of unity.

So, Lord, at length when sacraments shall cease,
May we be one with all thy Church above,
One with thy saints in one unbroken peace,
One with thy saints in one unbounded love;
More blessed still, in peace and love to be
One with the Trinity in Unity. Amen.

William Harry Turton

¶ While the members of the Congregation are communicating the following Hymns are sung:

No. 360, Immortal Love, for ever full
No. 189, And now, O Father, mindful of the love
No. 345, The King of love my shepherd is

GLORIA IN EXCELSIS
BENEDICTION
RECESSIONAL No. 593

Patmos, Henry J. Storer

I heard a sound of voices
Around the great white throne,
With harpers harping on their harps
To him that sat there on:
"Salvation, glory, honor!"
I heard the song arise,
As through the courts of heav'n it rolled
In wondrous harmonies.

From ev'ry clime and kindred
And nations from afar,
As serried ranks returning home
In triumph from a war,
I heard the saints upraising,
The myriad hosts among,
In praise of him who died and lives,
Their one glad triumph song.

I saw the holy city,
The New Jerusalem,
Come down from heav'n, a bride adorned
With jewel'd diadem;
The flood of crystal waters
Flowed down the golden street;
And nations brought their honors there,
And laid them at her feet.

And there no sun was needed,
Nor moon to shine by night,
God's glory did enlighten all,
The Lamb himself the light;
And there his servants serve him,

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And, life's long battle o'er,
Enthroned with him, their Saviour, King,
They reign for evermore.

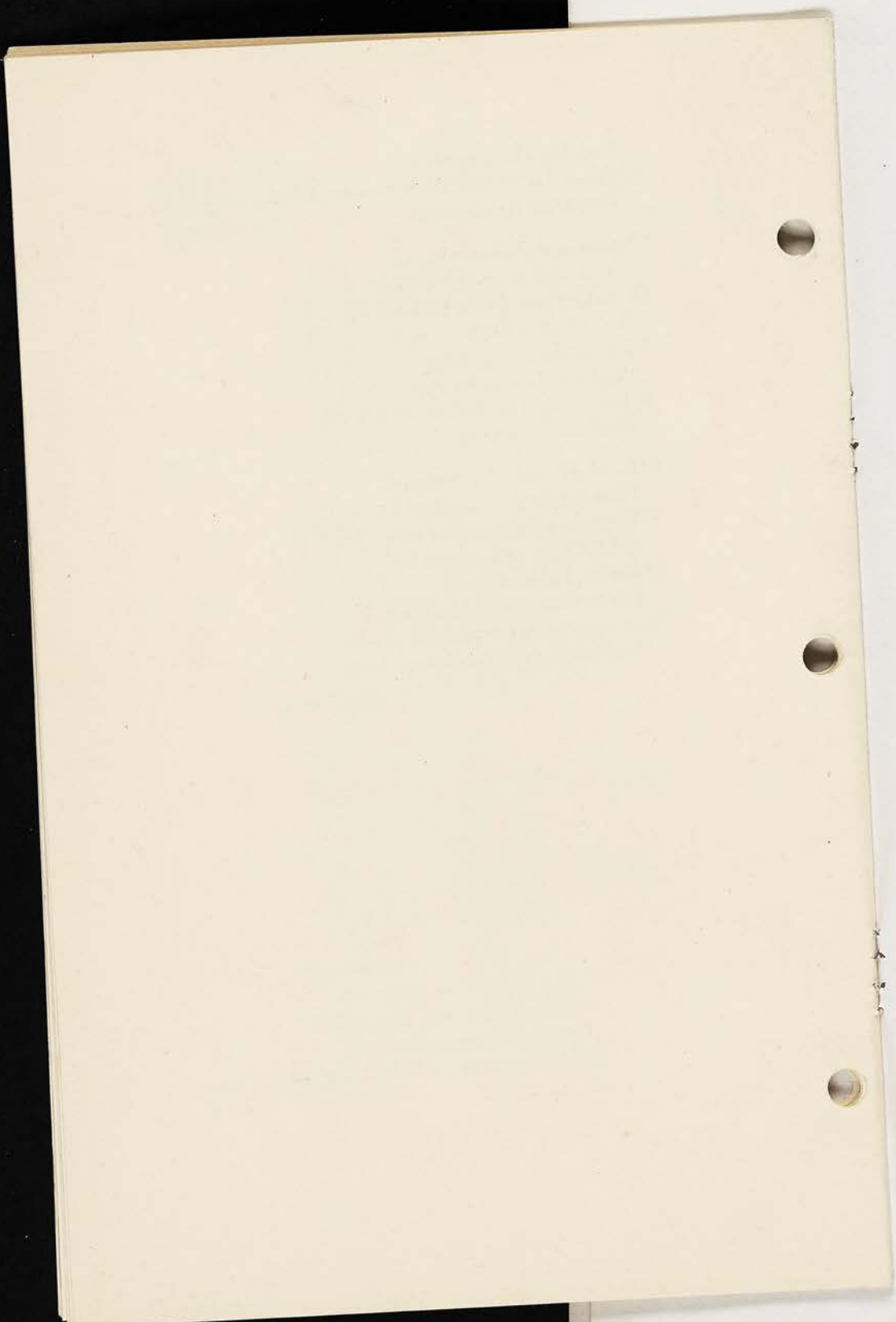
O great and glorious vision!
The Lamb upon his throne:
O wondrous sight for man to see!
The Saviour with his own:
To drink the living waters
And stand upon the shore,
Where neither sorrow, sin, nor death
Shall ever enter more.

O Lamb of God who reignest!
Thou bright and morning Star,
Whose glory lightens that new earth
Which now we see from far!
O worthy Judge eternal!
When thou dost bid us come,
Then open wide the gates of pearl
And call thy servants home. Amen.

Godfrey Thring

IE. 066. 5M. G.-S.

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Belong to City of God
1878

WATER FALLS
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Behold the City of God

FOUR MEDITATIONS BY ANGUS DUN

Behold the City of God

MEDITATIONS ON THE CHRISTIAN FAITH
THE CHRISTIAN FAMILY • THE CHRISTIAN
WORLD • THE WORLD MISSION OF THE
CHRISTIAN CHURCH

Angus Dun
Bishop of Washington

PRICE TEN CENTS

THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL
281 Fourth Avenue, New York 10, N. Y.

O holy city, seen of John,
Where Christ, the Lamb, doth reign,
Within whose foursquare walls shall come
No night, nor need, nor pain,
And where the tears are wiped from eyes
That shall not weep again!

II

Hark, how from men whose lives are held
More cheap than merchandise;
From women struggling sore for bread,
From little children's cries,
There swells the sobbing human plaint
That bids thy walls arise!

III

O shame to us who rest content
While lust and greed for gain
In street and shop and tenement
Wring gold from human pain,
And bitter lips in blind despair
Cry, "Christ hath died in vain!"

IV

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

V

Already in the mind of God
That city riseth fair:
Lo, how its splendor challenges
The souls that greatly dare—
Yea, bids us seize the whole of life
And build its glory there.

WALTER RUSSELL BOWIE

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Behold the City of God

I

The Christian Faith

LET US GIVE EAR TO THE WORD BEARING TESTIMONY TO GOD, THE
Father, Creator of heaven and earth.

*In the beginning God created the heaven and the earth.
And the earth was without form, and void; and darkness
was upon the face of the deep. And the Spirit of God moved
upon the face of the waters.*

*And God said, Let there be light: and there was light.
And God said, Let us make man in our image, after our
likeness: and let them have dominion over the fish of the
sea, and over the fowl of the air, and over the cattle, and
over all the earth, and over every creeping thing that creepeth
upon the earth.*

*So God created man in his own image, in the image of
God created he him.*

*And God saw every thing that he had made, and, behold,
it was very good.*

*Who hath measured the waters in the hollow of his hand,
and meted out heaven with the span, and comprehended the
dust of the earth in a measure, and weighed the mountains
in scales, and the hills in a balance?*

Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?

With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto him?

The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

Yea, they shall not be planted; yea, they shall not be sown:

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yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

To whom then will ye liken me, or shall I be equal? saith the Holy One.

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall:

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

GIVE ear to the Word bearing witness to God, the Son, Redeemer of the world.

✠ In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

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All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

And of his fulness have all we received, and grace for grace.

For the law was given by Moses, but grace and truth came by Jesus Christ.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

AND hear the Apostolic Word, testifying to God, the Holy Spirit, Sanctifier of the faithful.

¶ *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

OUR world is strewn with the wreckage of man's broken cities. Millions of human lives are uprooted and homeless. Families, which are the essential nurturing places of sane and settled lives, are scattered, struggling to find shelter, or starting to rebuild a common life after years of separation. Countless individuals are seeking to begin life again after disturbing experiences that have all but severed their connections with their own past. Governments, and the common loyalties and confidences upon which governments must rest, are broken and insecure. Economic systems, upon which men depend for food and shelter and livelihood, are strained by destruction and by bitter struggles of workers and employers and owners to make certain their own security or their own advantage. Old fears and resentments of race stir uneasily or spring into violence.

As the late Booth Tarkington said so vividly, "since our American technical genius fashioned the atomic bomb, mankind is like a family living in a house whose walls are built of dynamite." Many of you have read that number of *The New Yorker* wholly devoted to Hiroshima. Then you know something of what it means for a hundred thousand humans to die in one blinding flash, for other thousands to be so burned that their skin peels to the touch like the skin of

overripe fruit, and for still other thousands to be wasted by hidden rays that destroy the very marrow of men's bones. I hope some of you have read Herman Hagedorn's prose poem, *The Bomb that Fell on America*, for "the bomb that fell on Hiroshima fell on America too."

That unclean thing which we invented and which we used, hangs over our families, our children and our grandchildren, over our economic systems and governments, over our churches and our cathedrals, over our world.

All this is terrifying commonplace, which few have taken seriously and we, therefore, have not been deeply shaken and sent searching almost desperately for a faith by which to live and for strength to build.

THE DEEPEST CONFLICT

THE deepest conflict in our world and in our human lives is a conflict of ultimate beliefs, of ultimate trust and devotion. What we witness is not simply a breakdown in practice, due to the eruption of forces of disorder which, having been put down, leave us good people free to pursue our peaceful and righteous ways. Having driven out an embodiment of destructive and satanic violence, there is the very real possibility that other embodiments of that same evil spirit will enter into the moral vacuum, empty of any powerful and cleansing devotion.

I hope I do not paint an unjustifiably dark picture of our human situation. Our Christian faith offers us a paradoxical mingling of hopefulness and pessimism, to which we must seek to keep true. On the one side, it has an open eye for our human insufficiency and final helplessness without God, that

is, without any lofty, cleansing, ennobling center of devotion and trust. On the other side, it holds before us the ever renewed possibility of a great reordering and cleansing and freeing of our lives by the power of God made known and available in Christ. To look out upon our world with that double insight, is to see it with Christian eyes.

The strength to build must come from a renewal of our faith, and with it, of our hope and charity, in the face of the world's faithlessness and false faith, the world's hopelessness and false hope, the world's lovelessness or false love. By faith we surely mean not easy consent to a form of words, but deep personal sharing in a Christian apprehension of life's basic realities.

The foundations of this faith, in which alone we can find the strength to build, are given in God's Word, *How firm a foundation, ye saints of the Lord, Is laid for your faith in his excellent word.*

THE CLAIMS OF GOD

THAT Word speaks to us first of God and asks us to acknowledge Him and to put Him first, in our thinking and our planning; in our family life, in our working life, in our political life, in our Church life. To believe in God is to acknowledge that there is a Holy One for whom I and all things exist, instead of all things existing for me or for us, for my family or my nation. He is our Maker, the Creator of heaven and earth, of all things visible and invisible. From Him and for Him are sun and moon, stars and light, the things that creep and the strange creature, man, who dreams and plans and must decide. It is not that God was once the

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starting point; He is always the first and He is always at the center of the Christian apprehension of life.

The claims that life brings to us are first of all His claims. And every other claim, of father or mother or wife or State or Church, is only to be acknowledged when it serves and honors Him. From Him come the prophets' words, the law, and the commandments. It is He that asks us not for burnt offerings but for the praise of a just and merciful life. To acknowledge Him is to accept as the first law of life, *I am the Lord thy God; thou shalt have none other gods but me.* Whenever anyone else or anything else gets into the first place, we have gotten off center.

The Word declares to us that we are set in the midst of life to magnify, which means to make much of, God, to express and reflect and fulfill the will of the almighty Father. To the scope of that will and that fatherhood there are no limits. The things in our hearts and minds, the things we own and the things we handle, all our relationships, our marrying and our parenthood, our work, the sweet things and the hard things, are only rightly used when turned to His praise and to the service of our brethren.

But instead of making much of Him, we make much of ourselves, we magnify our own importance; we magnify our families; we magnify our race or our nation; we make much of our pains. We gather goods and build barns to hold them, and say to ourselves, "Now we are secure." We build bases on the borders of our little human enclosures, and say, "Now we are secure." We find the key to unlock the terrible power of God's universe, and we say we will hide it from others, for then we shall be secure. But we are not secure.

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Our apartness from God yields disorders within ourselves and conflicts with one another, because God's just and merciful will is the source of our being and the law of our life.

So those who have listened to the Word know that we live in a prodigal world; powers of evil that are too strong for us bring forth in our world their bitter fruit.

JESUS: THE LORD OF LIFE

BUT the Word that brings us to our knees in penitence does not leave us as those without hope. It turns the eyes of faith to One in the likeness of our humanity, who bore the human name of Jesus. He was born, suffered, was crucified, dead and buried, and He rose again. This happened in your world, in your prodigal world. Are you living as those in whose world it has happened?

Like you, He hungered and thirsted; He was weary; He was tempted to make much of Himself, to seek power and the applause of men, and to turn away from hard responsibility. But He took none of these ways. His whole life made much of God, He sought and found the answer to life's deepest questions in God. He expressed, reflected, fulfilled the Father's creative love. Even His wrath was the wrath of love, free from all personal resentment and self-defense.

In Him the Father's Name was hallowed, the will of God was done, the Kingdom came, in our world. There in the midst of the sorry history of mankind the goal of our striving is revealed; His coming was a new beginning. His coming into any life or any time is a new beginning.

There, the Word says, is the true Lord of your lives. There

is the very being and love of God coming into your world. For us men and for our salvation He came at great cost to manifest and set free the love of God in our world. In Him, God made an abiding investment in our world, put upon it the seal of His own caring for us, put His own glory into it in such a way as even our human wrongness cannot take away.

I stood in a desert, and there was a cross in the desert and a Man on the cross. "Look at Him," said the voice, "and look at yourself. Look at Him and be still. Look at yourself and be honest. How do you appear to yourself beside Him?" . . . I looked, and it seemed as though the earth dropped from under my feet, and I was hanging in space between currents that pressed me down and currents that pushed me up. "What do you see?" said the voice. "I have never been crucified," I said. "No," said the voice, "you have never been crucified." . . . Give me your life, and I will make it a spade to dig the foundations of a new world, a crowbar to pry loose the lock, a trowel to pile stone on stone and make them a wall.

So speaks Herman Hagedorn of Him who brought strength to build and was spent and broken to be the foundation of a new humanity.

The Word points our faith to Him and to the living and holy Spirit released in the world's life by Him, and to the blessed community in whom that Spirit is manifested. That blessed company lives by ever receiving what God in Christ gives, and by then giving to the world what it has received. It can live in no other way.

The Word points our faith upward and beyond to *the*

Resurrection of the dead: And the Life of the world to come.
We try to hold onto things, but moth and rust corrupt and thieves break through and steal. We try to hold onto our possessions, our boundaries; we try to hold onto our childhood or to our looks or to those we love, to the forms of life which seem to us good and familiar. We are always looking for something that is forever and forever. It cannot be found in time.

Could it be that we would have more strength to build here and now, in our own little tragic time, if we lived more truly today in the light of God's eternity?

John Bunyan lived in a revolutionary time; he wrote much in prison, yet he could sing, *He who would valiant be 'Gainst all disaster, Let him in constancy Follow the Master. There's no discouragement Shall make him once relent His first avowed intent To be a pilgrim.*

☞ *Behold the City of God* ☞

II

The Christian Family

GIVE EAR TO THE WORD BEARING WITNESS TO THE FOUNDATION of the home in God's creation.

☞ *So God created man in his own image, in the image of God created he him; male and female created he them.*

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

GIVE ear to the Word made flesh, speaking to us of God's purpose for the union of man and woman.

☞ *And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.*

And he answered and said unto them, What did Moses command you?

And they said, Moses suffered to write a bill of divorce-ment, and to put her away.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

But from the beginning of the creation God made them male and female.

For this cause shall a man leave his father and mother, and cleave to his wife;

And they twain shall be one flesh; so then they are no more twain, but one flesh.

What therefore God hath joined together, let not man put asunder.

AND hear Him when He likens the natural fatherhood on earth to the Fatherhood in heaven.

☞ *If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?*

Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

HEAR also the Apostolic Word speaking of that love in the Spirit in which alone all natural love finds its fulfillment.

☞ *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

YET again, hear the incarnate Word telling of the one sure foundation for the house of man's life.

☞ *Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:*

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

WE look out upon our world, that broken, tragic, fear-ridden world, in which we seek strength to build according to God's purpose. We read of hunger in Europe, suspicion and hard

words in Paris, where men meet to make peace; new war added to old in China; dangerous incidents in Jugoslavia; a truckmen's strike in New York; heated debates among Churchmen in Philadelphia. Where can we take hold of things so vast or so far removed or so much beyond our special competence? Without turning our backs on all this, it is well for us to remember that the place for us to begin living our faith, witnessing to it, using whatever strength to build God gives us, is in the place where we live, among those closest to us.

Whatever our wider membership in nation, race, world, Church, the most intimate and personal relations for most are found in the family. We are inescapably someone's daughter or son, probably someone's sister or wife or aunt or mother or grandmother. It is in homes of families that the vast troubles of the world come home to us. And families are the seedplots, the nurturing places of the lives that must move out into the wider areas of human struggle. There healthy tissue in the body of humanity must be grown. If there is anything characteristic of our Lord's mind, as revealed in the Gospels, it is His sense of the utter importance of the little and the least in their direct meaning for God; He never judged a life or a relationship simply in terms of its importance in the public affairs of the world.

A good many years ago I went to something called a Home Beautiful Exhibition. It was a vast collection of things out of which to make a home: wood and plaster and paint and paper, stoves and refrigerators and heaters, washing machines and sinks and dish washers, carpets and linoleum and sofas and dining room tables. There were gathered together in-

numerable things out of which to make a home. But the exhibition hall did not look like a home. It looked like a department store that had been shuffled and redealt; it looked like a Sears Roebuck catalog brought to life. To make something that would look more like a home, one would have to make a wise selection from this mass of possibilities, and bring them together under one roof.

There was a little portable house in the exhibition; it was very nicely furnished, but it did not look like a home; it still looked like an exhibition. It did not show the signs of wear; it looked like an exhibition arranged to imitate a home.

A HOME IS MADE OF PEOPLE

ALL this reminds us of the simple fact which we know so well, that a home is made out of people in a particular kind of relationship. It is not that houses and furniture make no difference; they do make a difference, but they do not make a home. We all know this well enough, but even they have been known to forget it who have heard often that man's life consisteth not in the multitude of the things that he possesseth. We fall to thinking that if only we had this or that new implement or decoration, then the home would be quite perfect. There is much worldliness that hides under the cover of love for home and family, that supplies children with a multitude of things while their spirits starve for the great and simple goods. There are husbands who keep bringing their wives more things, when what they really want is more understanding, more sharing of life at a deeper level.

We know that a home is made of people, not of furniture

under one roof, but people under one roof. Yet people under one roof might mean a dormitory; a dormitory has its advantages and its disadvantages, but no one would mistake it for a home.

To make a home, the people under one roof must have a certain relationship. They must form together a single life; they must be bound together by certain ties. They must show, like the furniture, the marks of wear, the marks of family life, which can be a battered look or can be a lovely sheen of wear along with loving care.

AND BUILT AROUND A MARRIAGE

NORMALLY, a home is built around a marriage. I say normally, because there are single women who have made a home for younger people or with a friend that fulfills deeply the meaning and purpose of family life.

But normally a home and family are built around a marriage. Many of the familiar elements that go to the making of marriage are supplied by nature, by human nature. Faith sees these as a part of God's creation, His good creation, and so as a disclosure of His purpose for us. These elements are at work and bring marriage into being whether or not faith is present to interpret and shape them.

Quite apart from faith, it is a fact that every human being is irrevocably the child of one man and one woman, and that father and mother and child are bound together naturally in a relationship which they can never wholly deny and from which they can never wholly escape. Every child feels that he is bound to his father and mother and that they are bound together in him, and when they separate his life is

deeply torn and wounded. Furthermore, the evidence piles up that a child's normal development into a full human person, capable of love and healthy human relationships, is greatly conditioned by a loyal stable affection between his parents.

Faith looks at these facts and sees in them intimations of the purpose of God in making us so.

The second fact about the nature of things in which Christian faith finds a clue to God's intention, is that what we call love, in the sense of the kind of love that leads to marriage, is a jealous love; it wants the other person all to itself in this particular relationship, now and always.

The Christian faith brings these two facts about the order of things as we find them into relation with its fundamental conviction that we are created by God, as responsible persons to live in obedience to His will and in mutual service to our fellows. It is our human business, not simply to accept the facts of existence passively or to follow the leadings of our vagrant impulses, nor simply to fall in love or to fall out of it, not simply to slip into a relationship and drift out of it, but to take responsible hold of our lives and impulses and relationships and use them in such a way as to honor God and serve our fellows.

The elements that go into the making of marriage are familiar and are found the world over, but some of them are given far more place in Christian marriage than in non-Christian because of the higher view of human nature and in particular of woman's human nature.

There is the kind of love we mean when we speak of people being "in love." It is a gift, a fragile, lovely gift, the

discovery of a breath-taking beauty in the other life which is sometimes quite mysterious to outsiders. It naturally calls to itself the service of flowers and color and music; it likes the setting of moonlight and starlight and spring. For this kind of love is strong that two people want to have and to hold. It will give to their common life color and music and joy, but it is not enough; when taken alone, it is an insecure foundation for marriage.

Closely linked with such love is the more elemental and primitive hunger of the body we call sex. This, too, is seen by Christian faith as a part of God's creation, and as such it is in its essential nature good. It is evil or sinful when it seeks its own satisfaction without responsibility. But it has a rightful and essential place in marriage; it is not only linked with our part in the maintenance of God's creation, but it is a means for the deepening of love in marriage, and it can take on a truly sacramental character.

Added to these is a third element, hardly less important. This we may call companionableness, or a community or sharing of interest. Those who are joined together by love, if they are not too hurried, usually begin to be comrades, to keep company. The more people have in common, the better companions they are. If two people who contemplate marriage have not a substantial area of things in common, especially the deeper things, their lives will be constantly drawn apart by that fact, and it may well place a greater strain on their love than it will bear.

These then are the common materials of marriage, but not any one of them or all of them together makes a Christian marriage.

THE ESSENCE OF CHRISTIAN MARRIAGE

THE keystone is only reached when a man and a woman who are in love and greatly desire to unite in body and spirit, "reverently, advisedly, soberly and in the fear of God," assume responsibility for one another and pledge themselves to a faithful common life. The will has to enter to give backbone to the rest. We are not simply bundles of desire; we are responsible beings, responsible to God and under Him to our neighbors. That is why marriage calls for pledges, the giving and receiving of pledges in the sight of God and of men, pledges of mutual fidelity.

So Christian marriage properly begins in an act of prayer and solemn pledges before God, and it can continue its true character only in a continuing life of shared faith, shared prayer and common worship, shared service of the world's needs. A common religious life can do for marriage what nothing else can do; it can take the natural love of man and woman and free it of sentimentality. For in the sight of God we are not the perfect beings which romance would picture. We are fellow sinners, weak and often failing.

Surely the greatest contribution of the Church to marriage is not in the rules and regulations with which it seeks to surround it, the things said by the clergy in the days before the service, but in the quality of persons it helps to build, and in the strength to build and the faith to live by which it feeds into the lives of husbands, wives, and children.

The language of the marriage service is not the language of ancient superstition or arbitrary legal requirements; it is the language of unspoiled love, of love illumined by faith. Each promises to the other that in one heart at least the other

heart will always find a home. It is such love that builds a home. It makes a secure shelter and playground for childhood, a refuge for failure, a secure forgiveness of sin, a resting place for the weakness of old age.

The kind of love that is needed to make a true home is Christlike love. It signifies unto us the union that is betwixt Christ and His Church. It is not a bargaining love that gives only when it is sure of equal return and in all the small transactions of the common life insists upon an eye for an eye; it is a forgiving love that meets disloyalties, small and great, with a patient will to restore again the oneness of the household. It is a generous love, that knows how to give good gifts unto its children; it loves the least in the household even as the greatest. For the sake of others it sanctifies itself; it is ready to make itself poor if only it can make others rich.

It is true of the Christian family as of the Christian Church that other foundation can no man lay than that is laid, which is Jesus Christ. *Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock.* There is nothing that can provide a deeper foundation for family life than that its members shall together learn to put God in the center and look out together on the world's needs.

III

The Christian World

GIVE EAR TO THE WORD OF THE PSALMIST IN WHICH GOD CLAIMS the world for His own, and declares that He stands ever above it as Judge and Lord.

•§ *The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.*

Out of Zion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me; those that have made a covenant with me by sacrifice.

And the heavens shall declare his righteousness: for God is judge himself.

Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

I will take no bullock out of thy house, nor he goats out of thy folds.

For every beast of the forest is mine, and the cattle upon a thousand hills.

I know all the fowls of the mountains: and the wild beasts of the field are mine.

If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

HEAR the Word of the prophet, speaking of God's terrible judgment upon His prodigal world.

☞ *Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.*

For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

For my sword shall be bathed in heaven:

For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion.

And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

HEAR the Gospel Word concerning the world that is alike alienated from God and loved of God.

☞ *If the world hate you, ye know that it hated me before it hated you.*

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

But all these things will they do unto you for my name's sake, because they know not him that sent me.

AND hear that same Word calling to His own who are in the world.

☞ *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy words; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

They are not of the world, even as I am not of the world.

*Sanctify them through thy truth: thy word is truth.
As thou hast sent me into the world, even so have I also
sent them into the world.*

FINALLY, give ear to how the Word made flesh looketh upon the city of this world that knoweth not the time of its visitation.

☞ *He went before, ascending up to Jerusalem.*

And when he was come near, he beheld the city, and wept over it,

Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

If the home and family present the area in which we are first called to put our faith to work and to use strength to build, we cannot stop there. How much simpler it would be if we could! Even a concern that has not reached beyond one's own husband or one's own children, is led inevitably out into a wider world. The family cannot be insulated from the world in which it is set. Our children do not remain long in the intimate shelter of the home; they move out into the surrounding community, into the schools, the movie houses; eventually into the world where men look for jobs and work and strike and advertize and invest; into the world where

perplexed and burdened men meet to make peace and find themselves unable to make peace.

THE WORLD AND OUR CHILDREN

WHAT will that wider world do to our children, and what will they do to it? Will it infect them with its own self-seeking or pride of race and class, its own worldliness or godlessness? Will it crush and burn the homes they will seek to build in the mass destruction of ever more total war? Must they burrow in the ground like rats to be protected from deadly rays by fifty inches of concrete?

As a bishop of this Church, I place my hands upon the heads of many of God's children, young and old. Some of these are the heads of what we call privileged children, whose parents can send them to the best private schools and give them ample nourishing food and sunlight, cleanliness, space; others, too few, are the children of the poor. Some have dark skins and kinky hair. For them all the Church bids me say the same prayer: *Defend, O Lord, this thy Child with thy heavenly grace; that he may continue thine forever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom.* Can I complacently accept the privileges which an unjust society gives to my children and denies to others? We are taught to pray *Thy kingdom come.* Would we be dismayed if the Kingdom did come, in which the proud are put down from their seats and the lowly are exalted? Can we be unconcerned for the houses in which these children live, the schools they attend, the conditions under which they work, the government which professes to guarantee them equal justice under law?

Have these things no bearing on whether they are helped to increase in that Holy Spirit?

Suppose one of those dark-skinned children asks his mother a question, "Mother, when the bishop laid his hands upon me, he prayed that I and those others would come at last to God's everlasting Kingdom, didn't he?"

"Yes, my child, that is what he prayed."

"And does that mean, Mother, that in the Kingdom we shall all sit down together?"

"Yes, my child, we shall all sit down together."

"But Mother, why can we not sit down together in God's church here? Why must I live as one shut away from so much, so shamed, shown so little of common brotherly respect?"

If the mother understands, she can only say, "Because, my child, the unjust world is too strong for the Church, and puts its own marks on the household of God."

The One whom we confess to be our Lord, because He shared fully in our common life shared our life in community. He came out of a very little city named Nazareth, which men in greater places were inclined to despise, *Can any good come out of Nazareth?* But He did not despise Nazareth. He went back to share with the people of His little hometown the best He had to give. *He came to Nazareth, where He had been brought up: and, . . . went into the synagogue on the sabbath day and there He found in the Scriptures what He knew was His work wherever men lived together: To preach the good news to the poor; to heal the broken-hearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised.*

Nor did He turn away from the claims laid upon Him by the great capital city of His people, Jerusalem. He looked upon that city and wept over it. And we can rightly imagine Him looking out upon the great cities of our world in passionate desire that they might know the things that belong unto their peace. In that city, Jerusalem, at the last He freely gave His life that the new Jerusalem, a new quality of community, might be available to men. He speaks to us continually of the claims of our neighbors upon us. Our neighbor is the man next to us, every man as he touches us and we touch him. The voice on the telephone, yes, the voice of the operator, is the voice of our neighbor. The man or woman who sits or stands next to us on the streetcar is our neighbor. The people who work with us, the people for whom we work, the people who work for us, are our neighbors. The people who live next door, or in the next block and the next and the next, are our neighbors. The people who share our city with us, its streets, its offices, its taverns, its mansions, its slums, are our neighbors.

OUR COMMUNITY IS THE WORLD

Our special friends, our companions in play, our intimates, may be chosen. Our neighbors are largely given, and our neighborhood, our community. And our community has become the world.

Community means things in common, tied together in a bundle of life. The fact of community often seems most evident in the little places where men need one another to gather in their hay or women need one another in times

of sickness. In some ways it is more dramatically evident in our great cities.

I was in New York last year when there was a strike of elevator operators. I have no judgment about the justice of their cause; that is not the point. The point is our interdependence, our glorious and terrible interdependence in community. A few thousand men stopped their work, and many thousands more could not go to their work. Much needed clothes could not be made in the lofts. The postoffices were piled high with undelivered parcels; the express companies had to hold back deliveries into the city. That is a parable of our interdependence in community.

Christ bids us accept without resentment this fact of community, this interdependence of our lives in neighborhood: To accept it, and to see in it God's will for us, that we need one another and are called to serve one another in the ways of common life.

That familiar commandment, *Thou shalt love thy neighbor as thyself*, means at least, "Thou shalt acknowledge that other man's hunger, or that other people's hunger, to be as important as thine own hunger, his security or their security, his sickness or hurt or rightful pride, his hopes for his children, to be as important as thy sickness or hurt or pride, or thy hope for thy children." That is Christ's word, not mine.

Of course it is true that the One to whose promptings we are called to listen here, is not primarily concerned with what men eat or wherewithal they shall be clothed or how they are housed or governed. Not primarily!

He is primarily concerned to speak to men of God, of prayer and faith, to feed the hunger of their spirits and heal

the sickness of their spirits. As He looks out in compassion on mankind, He does not see simply members of a human society in need of food, fuel, jobs, recreation, nursing, psychoanalysis, respect, and in desperate need of some tolerable world order. He sees children of God in need of repentance, forgiveness, faith, and the assurance that their little lives have an eternal destiny.

GOD'S PEOPLE IN GOD'S WORLD

BUT having said that, it is equally true to say that for Christ there is no service of God that does not issue in the service of men, in the service of God's people in God's world. And to care for God's people in God's world is not to care for disembodied souls, but for souls embodied in flesh and blood, that hunger and thirst and grow weary and suffer and can be broken. Nor can we limit the bodies of men to familiar patterns of flesh and blood which we ordinarily speak of as their bodies. The houses in which men live, the places where they work, or the places where their children play, the economic and political orders which condition their lives, all that we call the environment of their lives, is part of the body of their lives. A deep and continuing concern for the total life of our neighbors is an essential part of the Way into which Christ calls us. Truly to care for men means to care for all that profoundly conditions their lives.

To close with what seems most desperately urgent in our world, the need to hold back the threat of ever more brutal and destructive wars, we can surely agree that only a deep and widespread conversion of the world would give us a real assurance of peace. For the plain truth is that the

nations are largely moved and guided by what they consider their own immediate advantage. They do not trust each other. They show little readiness to seek for any justice that does not coincide directly with their own advantage. Statesmen have to work with what we have; they cannot wait for the world's conversion. Our best hope for the immediate future is that the dread of war will give birth to such a will for peace as will hold in check the reckless will to power that moves the nations.

That would not be a Christian world. It would be at best a very precariously ordered world. But that is the world in which we are called to live, so far as our human eyes can see. We are called to live in it as those who have the seeds and promise in us of something more abiding and are the bearers of the brotherly, penitent, peacemaking charity set free in our world by Christ. We are called not to be conformed to the pattern and likeness of the world around us; we are rather called to live now by God's reality and God's truth and the truth of our relationships to one another in Him.

•§ Building the City of God §•

IV

The World Mission of the
Christian Church

HEAR THE WORD SPEAKING OF THAT RIGHTEOUSNESS WHICH IS the fruit of the spirit.

•§ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

Tremble, ye women that are at ease; be troubled, ye careless ones.

Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:

Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

GIVE ear to the Word calling His people to proclaim His saving power and shepherding care.

☞ Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:

The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

HEAR the Word testifying to the mission of His true servants in the world.

☞ Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of prison.

I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.

Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

AND hear the Word in the Gospels, calling His own to share in His mission.

☞ *When he saw the multitudes, he was moved with compassion on them,*

Because they fainted and were scattered abroad, as sheep having no shepherd.

Then saith he to his disciples, The harvest truly is plenteous but the labourers are few:

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep:

And other sheep I have, which are not of this fold:

Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

As the Father hath loved me, so have I loved you: continue ye in my love.

All power is given unto me in heaven and in earth.

Go ye, therefore, and make disciples of all nations: and, lo, I am with you always, even unto the end of the world.

OUR common theme has been Strength to Build. Ever mindful of our broken world and of the multitude of broken lives, we have thought and prayed together concerning the faith that illumines and sustains the strength to build in home and family life the basic cells of sound human community, and the strength to build true community in all the disordered orders of our human relationships. We come finally to the Church, the great fellowship of the builders.

There came of old to the people of God the prophet's words, *They that shall be of thee shall build the old waste places: thou shalt raise up the foundation of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.*

REBUILDERS OF A WASTED WORLD

WHAT justification is there for the prophet's words that the people of God have a special calling to be the rebuilders of a wasted world?

The answer comes to us in the words of One greater than the prophets, *Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock. . . . And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand.*

Since man is a spiritual being, made for community with God and his fellows, there is no security for his outward life that is not rooted down in the rightness of his personal spirit and of his relationships. No house is a home unless it is indwelt by a true family spirit. No economic system, and no political system, national or international, can stand with-

out a substantial base of just dealing, Godfearing, charitable people. That is why the people of God, of whom the Church is the household, have a special calling for the rebuilding of a broken world.

Our calling is to work deep down at the foundations of the house of man's life. Surely we all, when we look at the world's misery and brokenness, want to have a share in its rebuilding. Do not the multitudes of young lives destroyed to stop the waves of destruction cry out to us to rebuild something worthy of their self-giving, something that will give their deaths meaning on earth as we believe they have meaning in heaven?

And to us who dare take to ourselves the name of Christ, there comes His word, *Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock*. Do you really believe that? If you do, what more fundamental thing could you do for the world's rebuilding than to take His words more deeply into your own lives and into the lives of your family and your work and your neighborhood, and to take your part in spreading His word over the face of the earth?

THE CHURCH: A COMMUNITY

WHAT is the Church to which is given this task of rebuilding the deep, hidden foundations of man's life?

It is itself a community, a communion, a shared life. That lies at the heart of it. The buildings, the priesthoods and ministries, the furnishings and organization, are all instruments of the community of lives, necessary and of high value, but instruments.

THE COMMUNITY OF FAITH

THE Church is a community of faith. No man and no community of men can live, let alone live vigorously, without a faith. The most powerful forces in history are believing men and believing communities of men. We cannot hold or regain the precious values of anything we could call Christian civilization without supporting beliefs. The values we hold dear, freedom and the worth of individual men, need a reality to climb on.

The Church is the community of Christian faith. It is the faith that our lives and the total scheme of things in which they are set are rooted in and dependent for their existence on a spiritual reality to which the highest in our own beings is akin and answerable; that the minds of men and the loves of men and the moral purposes which stir in men are not homeless, orphaned things; that the basic moral claims of life descend upon man from the source of his existence; that there is a Holy One who inhabiteth eternity, who dwells in the high and holy place with him that is of a humble and contrite spirit.

The Christian faith is the faith that in One who bears the human name of Jesus of Nazareth, there was given to us from heaven to be the Leader of our common humanity, with a rightful claim on our devotion; that in Him the character of God is unveiled, the very life of God brought near; that His commandments are indeed the commandments of God; that the forgiving, rescuing love He manifested is indeed the very love of God; that His broken life passed beyond tragedy and triumphed in heavenly places.

This faith, when truly alive, reinvigorates the dreams of

brotherhood; it makes men ill at ease with injustice; and because it exalts the meaning and potentialities of common human lives, it gives energy to the passion for freedom, and even makes believers sensitive to the bondage of others.

The Church is the community of Faith. It is also the community of worship. Worship is an act of faith. It is bringing one's life in the presence of the object of one's faith; it is the renewal of one's vow of allegiance and the confession of one's imperfect service; it is giving honor where honor is due.

The Christian faith leads into and renews its strength in Christian worship. Christian worship is the act in which believers and the community of believers bring their lives into the presence of God and His Christ in the fellowship of His Spirit. In worship, the Christian and the community of Christians expose themselves to the word that comes to them from God through His prophets. They listen again to the words of Christ, asking what He has to say to them. They receive into their hands consecrated gifts of bread and wine, in terms of which Christ pledges and gives His own life to those who put their trust in Him. In worship, believers lift up their hearts. They give praise and thanks for the heroic charity of Christ. They declare their contrition for their failures and disloyalties. They offer up their hopes and gifts and affections to be taken up and used and refined by the Will to whose obedience they have pledged themselves. And from this worship they draw the strength to build.

THE COMMUNITY OF CHARITY

FINALLY, the Church is the community of charity. There is no escape from membership in communities, and we seek

none. Our individual existence ties us to one man and to one woman. Our inescapable needs bind us to those who grow our food or make our clothes or tend us in our sickness. The State claims us, whether we will or no. It may draft us or our husbands or our sons, when its own existence is at stake. The family and the State claim our service, but unless they have been leavened by something far beyond themselves, they claim our service for themselves and that service can be a kind of slavery.

The Church, because it is a community of faith, is a community of free service, for compelled faith is no faith at all. And because the central object of its faith is the free, unearned love of God in Christ, the Church is the community of charity. It exists as its Lord lived, for the service of the world. Its task is to nurture men in the spirit of unpurchased and un compelled servanthood. As someone has said, "Every human occupation is either a racket or a vocation." And they can only be saved from becoming a racket by becoming a vocation.

The Mission of the Church is at bottom Christ's mission, carried on through the community of lives He has claimed for His service.

Yet the Church is not the saviour of the world. Think honestly: is your parish the saviour of the community in which it is set? I hope your parish is a leaven and a light in your neighborhood, but it is not the saviour. God is the Saviour of the world, and the Church is a leaven and a light and an instrument of rebuilding just in the measure that it points beyond itself to Him and draws men to faith and contrition and self-devotion towards Him.

What we call missions are simply the farthest outreach, the most heroic, daring, foolish expressions of the mission of Christ to His Church. This mission of Christ has built hospitals and schools and churches; founded leper colonies, trained nurses; above all, sent and sustained men and women who were laid hold of by the love of Christ and the needs of men.

ONE LORD: ONE FAITH: ONE CHURCH

It is the glory of Christ that He has set the imagination and the love of men to look beyond the needs of their own race and time to the needs of outcasts in India, of Chinese farmers in remote villages, and of brown men in the hills of the Philippines. It is the glory of the Church that with all its failures, it has had the vitality to be a light to the Gentiles and to those who sit in darkness, and that it discovered *One World* before that was a popular discovery.

To apologize for missions is like apologizing for the witness of God's mercy. Let us always be mindful that Christ is no beggar crying for our alms, but a royal and heroic king, inviting us to share in the largeness of His mission and offering us His strength to build.

Christ, who gives to the Church its worldwide mission, summons it to seek for unity in its own life in the furtherance of that mission. Behind the manifold drawing together of Christian people in recent years, our faith discerns the hand of God. Within all the variety of human motives, we discover the workings of His Holy Spirit. As always, He has guided us by the stern Must of outer circumstance and by the inspired wisdom of prophetic leaders. By the necessi-

ties of impoverished congregations, by the harsh disclosure of the feebleness and scandal of our competitive and divided witness, by the scorn of common men for what appear to them meaningless differences, by the prophetic judgment "the world is too strong for a divided Church," God has shaken us out of our complacent acceptance of disunity, and led us to where we stand. He has driven us together and called us together. And through all this working together and talking together and praying together, there has been coming to us from our One Father and our One Lord a growing vision of the One Church. Our ears have been unstopped, and we have heard again the Word of God speaking to us of the Lord's unalterable will that we should be one as He and the Father are One; of the one body with many members; of the diversity of gifts but the one Spirit.

In simple honesty, we must acknowledge that the rank and file of our Christian ministers and Christian people in this and in other lands have as yet little share in this fresh vision. As always, God grants His saving vision to His chosen servants and bids them bear witness to His whole people.

God has been teaching us that His Church is in its deepest nature a community, a shared life of faith and worship and charity. The One Lord loved the Church and gave Himself to call it into being. To this community of discipleship He entrusted His truth, His prayer, and the witness by word and sacrament to His offered life and victorious resurrection. Since His life is its life, its calling, like His, is not to be ministered unto but to minister, and to reconcile men to God and to one another.

We confess humbly and proudly our membership in this

total community which is the earthly tabernacle of the communion of the saints. In it we are joined with the faithful of all times and places and with the great Head of the Church, Jesus Christ. Beneath our real and stubborn differences of interpretation we discern the One Faith we share. Behind the doors that we close to one another, we worship the same God and strive to make our own the one Lord's Prayer. In our divergent apprehensions of God's will for us, we all know ourselves called to that life of unpurchased and uncompelled service, which is the greatest gift of the One Spirit. We know that the Church is summoned to be in its own life that fellowship which binds men together in a common dependence on God which overleaps all barriers of social status and race and nationality. We know that there can be no redemption from the doom of fratricidal conflict by bare ideas, but only by the power of a living brotherhood.

Because this vision has been granted to us, we are driven to penitence for our division and we find ourselves pledged to unwearied seeking for that unity which is God's will. We are convinced that our unity in the Spirit must be embodied in a way that will make it manifest to the world, though we do not see clearly what outward form it should take. The one clear summons is courageously to follow, step by step, every leading that God offers us. And if it must needs be that the witness to humanity's true community in God can be preserved only by a faithful remnant and that His people are called as of old to be His suffering servants, then too our prayer must still be *Thy will be done*.

The major passages from Holy Scripture used as part of these devotions were:

THE CHRISTIAN FAITH: *Genesis* 1: 1-3, 26, 27a, 31a; *Isaiah* 40: 12-31; *St. John* 1: 1-18; *Romans* 8: 1, 14-19, 35-39.

THE CHRISTIAN FAMILY: *Genesis* 1: 27, 2: 24; *St. Mark* 10: 2-9; *St. Luke* 11: 11-13; *I Corinthians* 13; *St. Matthew* 7: 24-25.

THE CHRISTIAN WORLD: *Psalms* 50: 1-12; *Isaiah* 34: 1-5a, 8-9; *St. John* 15: 18-21, 17: 11-18; *St. Luke* 19: 28b, 41-44.

THE CHRISTIAN MISSION: *Isaiah* 32: 9-10, 11a, 13-17, 40: 1-11, 42: 1-9, 16; *St. Matthew* 9: 36; *St. John* 10: 14-16, 15: 7, 9; *St. Matthew* 28: 18b, 19a, 20b.

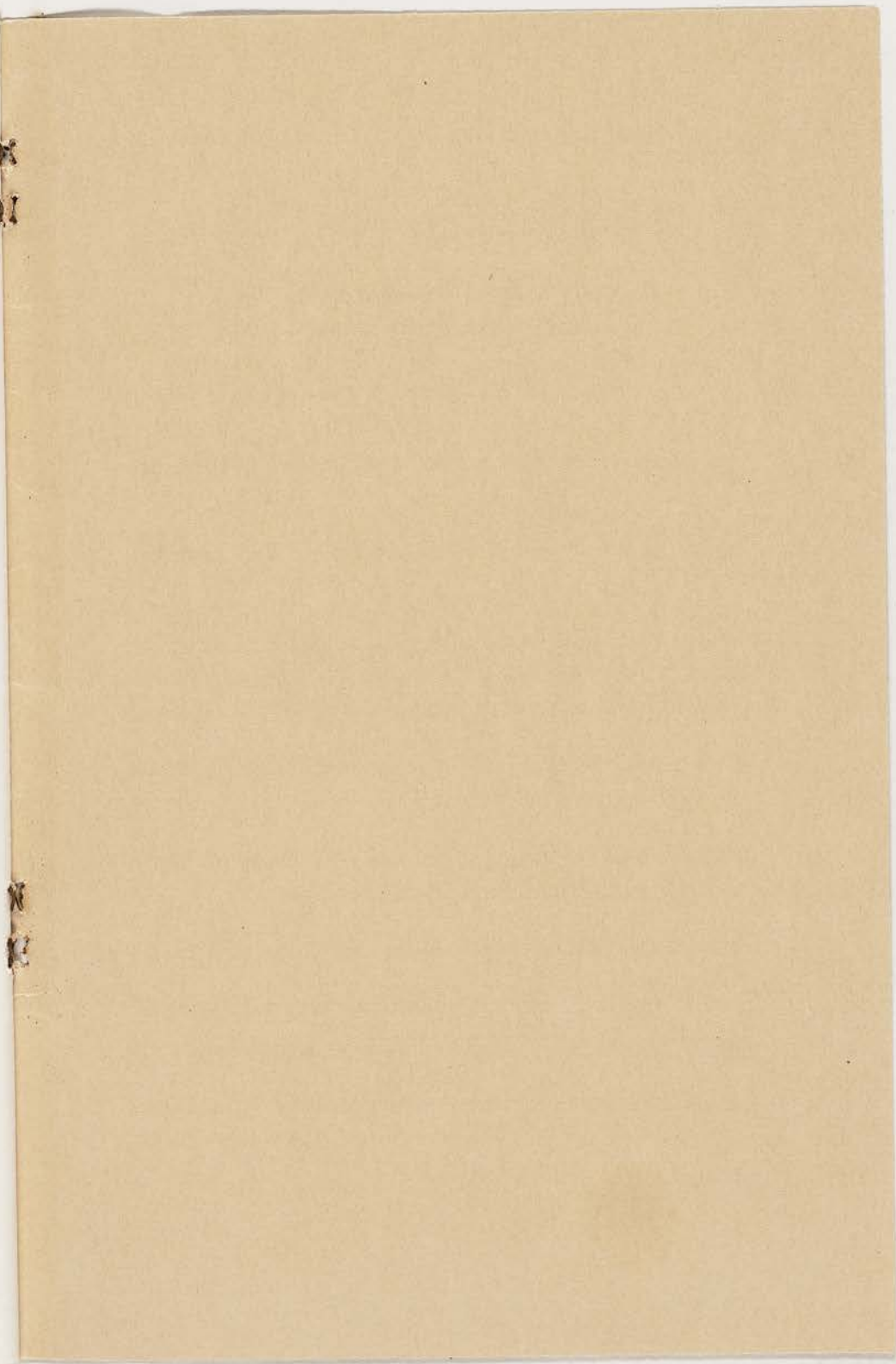
The hymns which were sung as part of the devotions were:
THE CHRISTIAN FAITH: *How firm a foundation, ye saints of the Lord; O God, our help in ages past.*

THE CHRISTIAN FAMILY: *New every morning is the love; O Master, let me walk with thee.*

THE CHRISTIAN WORLD: *Judge eternal, throned in splendour; O God of love, O King of peace.*

THE CHRISTIAN MISSION: *Soldiers of the cross, arise! Jesus shall reign where'er the sun.*

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3 CRUCIAL YEARS

A Review of the Triennium
1943-1946 by the Executive
Board and the Staff of the
Woman's Auxiliary to the
National Council ~ ~ ~

THE EXECUTIVE BOARD

PROVINCIAL REPRESENTATIVES

<i>Province I</i>	*Miss Mary Chester Buchan
<i>Province II</i>	Mrs. William T. Heath
<i>Province III</i>	Mrs. William R. Taliaferro
<i>Province IV</i>	*Miss Alpha B. Nash
<i>Province V</i>	*Mrs. Clifford C. Cowin
<i>Province VI</i>	Mrs. David R. West
<i>Province VII</i>	*Mrs. George E. Judson
<i>Province VIII</i>	§Mrs. George McP. Batte

MEMBERS AT LARGE

*Miss Adelaide T. Case	†Mrs. Donald C. Stevenson
Mrs. William P. Roberts	Mrs. Roy Hoffman
Mrs. John F. Heard	Mrs. Francis L. Thompson
‡Mrs. Roger L. Kingsland	Mrs. Alfred M. Chapman

REPRESENTATIVES OF OTHER ORGANIZATIONS

Girls' Friendly Society: Mrs. Stephen K. Mahon
Church Mission of Help: Mrs. Gulian Lansing
Church Periodical Club: Mrs. Eliot C. Moody
Daughters of the King: *Miss Emma J. Hall

EXECUTIVE SECRETARY

Mrs. Arthur M. Sherman

ASSOCIATE SECRETARIES

Miss Edna B. Beardsley Miss Avis E. Harvey
Miss Ellen B. Gammack Miss Dorothy Stabler
Mrs. D. D. Taber

†Chairman, 1943-1944. ‡Chairman, 1944-45. §Chairman, 1945-46.
*Having served two terms these members are ineligible for re-election.

● *Mrs. Batte, as Chairman of the National Executive Board, will you introduce our report?*

The years 1943-1946 have been eventful years in the lives of the women of the Church. The Executive Board has planned and endeavored to carry out its task and to find solutions to the many problems facing the women of the Church during this triennium. The eight provincial members of the Board, the eight members-at-large, the four representatives of cooperating agencies, our efficient Executive Secretary and staff, represent an interesting cross-section of the women of the Church: mothers with sons in the service of their country, a wife whose husband was reported wounded overseas while we were in the midst of a Board meeting, a missionary who had been forced to leave China during the conflict, the wife of a clergyman, a professor in a theological seminary, an attorney, well-trained and experienced secretaries, including a trained social worker.

● *A variety of points of view for a crucial period. Don't you think this has been a distinct advantage?*

We have felt that we had our fingers on the pulse of the womanhood of the Church when we faced decisions on such vital questions as relief, aid to the mission field, disbursing the United Thank Offering funds, community responsibility, civic and international affairs, industrial and race relations, and the big problem of meeting the issues arising from the cessation of hostilities. It was from this last vital challenge that we evolved the urgent message to the women of the Church, *The Cost of Peace*.

We are all interested in what the Board has done about questions referred to it by the last Triennial.

● *Such as—?*

Women's participation in the work of General Convention, the status of women missionaries employed in the field, representation of minority groups at the Triennial, the revision of the By-Laws.

● *The Triennial of 1943 requested General Convention to consider adding two women to the Joint Commission on Holy Matrimony. What happened?*

The request was granted. Mrs. Henry Hill Pierce and Mrs. Francis O. Clarkson have served as associate members of the Commission.

● *And what about the matter of the relationship of women to the General Convention?*

The Board made a study of the participation of women in the program and policy-making bodies of the Church. The report of the study has been circulated to the delegates and will be before them for action during this session.

● *How about salaries and working arrangements for women not under National Council appointment?*

The Board considered the question of status, tenure, and salary scale of women missionaries employed in missionary districts though not appointed by the National Council. It was evident that there is no actual security of tenure or definite status for any women professional Church workers; it was found that the salary scale of women in the mission field not appointed by the National Council varies considerably, with the salary in at least one instance being higher than that paid by the National Council. The resolution requested that the Division of Domestic Missions correct any discrepancies for women who had served

in the field for more than five years. No action was needed since no such cases were found. The Executive Secretary of the Division of Domestic Missions sent to every bishop the new salary scale recommended by the Council for missionaries.

● *What was done about revision of the By-Laws?*

A new set of By-Laws has been prepared to be acted upon during the Triennial. Provision is made in these for more adequate representation of women of minority races in future Triennial Meetings.

● *The Board has been busy on its assignments! The 1943 Triennial made some policy changes in the Supply Department. Will you tell us about these?*

The Triennial of 1943 passed a resolution discontinuing gifts of personal clothing to active missionary clergy, but voted to ask the Woman's Auxiliaries in the various dioceses to provide a sum of money annually for three years to help in adjusting compensations where the action caused a hardship.

● *How have these adjustments been made?*

The Woman's Auxiliary in each diocese which had formerly supplied a personal box (that is in all but nineteen dioceses) was asked to supply funds in proportion to the amount reported for this purpose in 1943. These contributions were placed in a special fund, from which checks were sent out as gifts to the missionaries before Christmas each year.

● *Has the discontinuing of gifts of personal clothing affected the salaries paid to the missionaries?*

Apparently it has; in the first year of the triennium there was a marked drop in the number of gifts

needed. Many substandard salaries were raised, and this trend continues. It seems probable that Triennial action helped to stimulate the increases.

- *What about the other people who had received personal gifts; the retired missionaries and widows?*

The Board took action regarding these gifts in April, 1944. It decided to supply these also through a gift check sent by the national Supply Secretary, drawing on the funds provided by the dioceses. These checks were based on a standard amount, depending on the family make-up.

- *Have you any comment as to the way these plans have worked out?*

Those who have received the gift checks have welcomed the change, which has appealed to them as fair and has given them the pleasure of spending money themselves instead of being dependent on the unknown taste and judgment of strangers. The Auxiliaries providing the funds have with very few exceptions carried out their part, but there has been some expression of discontent that a source of personal contact with the missionaries has been lost.

- *Have there been other significant developments in the Supply Work during this triennium?*

The Board recommended in the fall of 1944 that the scope of the Supply Work be widened to include more than just the assignment of work for missions sent out by the national Supply Secretary. It seemed to us that the Supply Work represented a productive capacity which also should be used to assist diocesan missions, institutions, and agencies, welfare agencies and institutions in the local communities, and war relief agencies of various kinds.

- *That seems logical — would anything else be considered as Supply Work?*

We should add to this report of the regular Supply Work of the national Auxiliary some mention of the great volume of material aid going to Europe and Asia through united Church and other channels.

- *Oh, yes—everybody worked on clothing for relief! What were some specific accomplishments?*

Between 1944 and 1946 the women of the Church cooperated with the Philippine War Relief in making new articles of clothing for which the material was provided. In 1945 and again in 1946 we have participated in the National Clothing Collections sponsored by UNRRA. One of the most personal types of service of this sort was the sending of Christmas packages to Europe and Asia in 1945. Of the 6,938 packages ordered through National Church Headquarters, 3,737 were filled by Woman's Auxiliaries. Since the termination of hostilities has made possible an increasing flow of goods desperately needed to feed and clothe the people of the wartorn countries of Europe, Asia, and Africa, the Presiding Bishop's Fund for World Relief has served as an agency to stimulate the giving and the shipment of such goods, in addition to its primary purpose as a channel for cash gifts from Episcopal Church sources for world relief. The appeals issued through the Presiding Bishop's Fund have had the cooperation of the Woman's Auxiliary. Through their supply work they are familiar with all that is involved in meeting such needs. As individuals and in diocesan and parish groups the women also have contributed thousands of dollars in money gifts for world relief.

Gifts remind me of the United Thank Offering! Every woman in this auditorium is excited about that!

- *We hear that the United Thank Offering to be presented at this Triennial will be larger than ever. How do you account for the large increase?*

One of the reasons, we are convinced, is the effort made throughout the Church to reach every woman. We have a growing number of parishes in which every woman shares in the United Thank Offering. But, we need many more one hundred per cent parishes before we can say that the women of the Church are fully sharing in the Offering.

- *Your answer seems to indicate that there are still other reasons for this outstanding offering.*

Yes, thankfulness for V-E and V-J Days, for reunited families, for lives courageously lived, for strength in sorrow and a growing sense of stewardship which has led women to share with others any unusual funds in their possession.

- *Have we been able to do anything special for our women missionaries?*

Salaries have been increased, and plans made for larger retiring allowances. Through the equipment item we have provided tools not obtainable with limited budget allowances.

- *Tools? What kind of tools?*

The extras a missionary really needs, to carry on an effective piece of work, but for which there never seems to be any money; such things as typewriters, mimeographs, bicycles, funds for translation and printing, travel within the field, secretarial help, gaso-

line, and such morale-building helps as radios, victrolas, and electrical kitchen equipment.

- *Any books and other reading matter?*

Church school and other teaching materials have been purchased from the equipment item. The fine contribution of the Church Periodical Club in providing quantities of books and magazine subscriptions for our women missionaries has made it possible to stretch the use of the United Thank Offering.

We're all interested in the new ventures a larger United Thank Offering will make possible.

- *Among the new items added to the United Thank Offering budget at 1943 Triennial Meeting was a discretionary fund to be expended by the National Executive Board. How has it been used?*

The National Executive Board has allocated this fund carefully and constructively. Many things have been aided that might otherwise have been hampered or left undone.

- *What are some of these things?*

Aid to the American Bible Society of \$1,000 in 1944 and a similar amount in 1946; a gift of \$5,000 to the Rt. Rev. Y. Y. Tsu for the advancement of his work, and for that of Bishop Shen of Shensi, \$3,000; appropriations of \$1,000 in 1944 and 1945 for the Missionary Medical College at Vellore, India; for relief and reconstruction in Europe \$3,000; scholarships for China and Philippine missionaries \$3,000; for the use of leaders in relocation centers \$500; to move ten students of Central China College to Wu-chang from Hsichow \$1,500; for relief in Japan \$1,000; for relief of native workers in China and

Philippine Islands \$2,500; a heating plant for the Bishop's House, Reno, Nevada, \$2,000; toward a new church at Alturas, California, \$1,000, and at Luger-ville, Wisconsin, \$1,000; to complete a trailer chapel for the Missionary District of San Joaquin, \$500.

- *How is the \$35,000 in the United Thank Offering for scholarships and training centers used?*

Approximately \$10,000 has been used for Windham House, the national Church training center for women. \$25,000 has been devoted to scholarships for women workers, and to the training program for women at the Bishop Payne Divinity School. Since more money was needed for scholarships, \$2,583 was designated for this purpose from the interest on Woman's Auxiliary legacies.

- *Tell us how the scholarships are allocated?*

The Personnel Committee and then the whole National Executive Board put a great deal of thought into the granting of each scholarship. \$17,250 was used for 34 women preparing for full-time work.

- *Do we confine scholarships to women who are definitely going into professional Church work?*

\$895 for seven women was used for people considering Church work. These were mostly undergraduates who needed financial aid in order to have a summer period in a mission, work camp, settlement, or Windham House. It is hoped that with the increase in diocesan personnel chairmen more of these scholarships will be taken care of by the diocese from which the person comes.

- *Is any help given women working in the Church?*

\$6,430 was used for twenty-eight women already at work in the Church. The National Executive Board believes that there is nothing more important than making it possible for women workers who are giving out constantly to be able to come and get refreshment and new ideas in a training center. The scholarship item means that it is possible to encourage women workers, especially those under the Council, to come with little financial cost to themselves.

- *What is the present situation of training schools?*

We shall limit this statement to the training schools related to the National Council and the United Thank Offering. As you know, the Bishop Tuttle Training School was given up before the 1943 Triennial because it had accomplished a definite purpose and reached a stage where there had to be some change. For two years of this triennium Negro women students went to Gammon Theological Seminary in Atlanta, an experiment that could be tried with no outlay of money and no additional faculty. This, however, did not work out as well as had been hoped. During this period, also, the Bishop Payne Divinity School was raising its standards and was ready to accept women students. Four women have been there during the past year and the plan seems to be thoroughly successful. The general training in which the women take part is excellent. Miss Maude Cutler, Director of Christian Education of the Diocese of Southern Virginia, has met with the women students regularly, giving them special work in religious education. It has been said that the women have made a definite contribution to the life of the school.

- *Tell us more about Windham House in New York.*

Windham House under Miss Helen Turnbull is carrying on from where Miss Mary Ladd left off. The House has been full to capacity during the past year. Miss Turnbull, trained at Windham House under Miss Ladd, has been giving unique leadership, carrying out the present two-year plan whereby students take their courses at Union Theological Seminary, Teachers College, and at Columbia University with General Theological Seminary faculty members.

- *And St. Margaret's in California, at Berkeley—?*

While St. Margaret's House is a provincial training center, the head of the school has been for some time an appointee of the National Council. It, too, has a new head. Miss Katharine Grammer, building on the work of Dean Anna G. Newell and Dean Ethel Springer, is bringing fresh enthusiasm, leadership, and new ideas to this training center on the west coast.

- *In the Executive Secretary's Report to the 1943 Triennial there was mention made of the committee, appointed by the Presiding Bishop, to study the whole question of the training and employment of women workers in the Church. What came out of this?*

The project referred to has been one of the most satisfactory of the triennium. Before giving the results, it is well to recall at least two reasons why the work of this committee should have a place in this report. One is the fact that the Woman's Auxiliary has always been interested in the recruiting, training, and placement of women workers, including conditions of work and standards of living. The other is that the financing of the study was made possible by

the National Executive Board's appropriating to it an unused field item from the Woman's Auxiliary budget.

- *How long did the committee work?*

The work of the committee continued over a period of two and one-half years with the burden of it carried by the Research Secretary, Miss Frances Bailey. The complete story of the study fills a volume of several hundred pages. The report was received by the National Council in December 1944 and the committee was discharged. The responsibility for reporting to the Council matters for action that result from the study was placed on the Committee on Personnel of the National Council.

- *How has women's work in the Church been affected by the study?*

Between December 1944 and the present, the National Council has recommended the recognition of two classifications of women Church workers, the Professional Woman Church Worker and the Church Secretary; the requirements for training for these workers and a graduated salary scale for the Professional Woman Church Worker, and a pension or insurance plan for all women Church workers. In addition it is recommending to General Convention the amendment of the Canons to provide for licensing women as lay readers.

- *That is perfectly splendid! Are there any other results, and can we use the report?*

Perhaps a by-product of the study is the listing of women Church workers for the first time in the 1946 *Living Church Annual*. Undoubtedly the work of the Personnel Committee has been influenced by the

results of the study. The total report will serve as a resource document. A popular presentation of the material is available for general use.

- *What about this new office of diocesan personnel chairman which has been created in many dioceses since the 1943 Triennial?*

In a sense it wasn't created; it happened. The women of the Church and the National Executive Board of the Woman's Auxiliary have always been intensely interested in the question of standards, training, and recruiting of women workers. On the other hand, there has been a need for additional help in recruiting, and for experts to whom people can turn within dioceses. It seemed obvious that a channel should be set up which would bring this interest and this need together. There are now fifty-six diocesan and two provincial personnel chairmen. It is not necessary that the office be filled in every instance. But the office has proved its worth where there has been real interest and a woman appointed with a forward-looking point of view. There have been training conferences for personnel chairmen of the first, second, third, fifth, and eighth provinces.

Another illustration of our interest in the Professional Woman Worker is the new arrangement by which all women working in the home field under National Council appointment now receive regularly *Churchways, Forth, the International Journal of Religious Education, Christian Rural Fellowship, National Council*, and other selected publications.

It is interesting to note that at Headquarters we always have two groups of women in mind, the great body of volunteer workers who give many hours

week after week in service to the Church, and the smaller group of women who have chosen Church work as a vocation, and are professionally engaged in it. We believe we have a responsibility toward both groups, as the two groups have toward one another.

- *It certainly has been a busy triennium for the Board and staff! But we have branched out in other lines also, have we not? During this triennium the Executive Board has shown a high degree of interest in public affairs—isn't this so?*

Yes, and it is due probably to the fact that we have been living through a period when issues in national and international affairs have been desperately important, and have presented an inescapable challenge to the Christian conscience. Whatever the reason, it is a fact that the Board has taken action on various important issues: the results of the conferences at Dumbarton Oaks and San Francisco; continuance of rationing and price controls in order to increase the world food supply and prevent inflation; support of the United Nations Relief and Rehabilitation Administration; grant of adequate power to the United States representative on the Security Council of the United Nations; restoration of civil rights to Indians.

- *How does the Board feel about the influence of women on legislation?*

In October 1944 the Board adopted an important resolution on the subject of legislation. The resolution urged on all Church women the importance of "exercising the basic duty and privilege of the franchise," "studying and acting as individual voters on legislation," especially in certain fields of concern to Christian women, "supporting adequate provision for

enforcement of existing legislation," and "participating in the work of local community councils and welfare agencies." Diocesan executive boards were urged to provide a budget item so that their social relations officers could subscribe to recognized sources of information on legislation and share such information with local groups for study and action.

● *How do we keep in touch with pending legislation?*

In 1945 the National Executive Board became a member agency of the Women's Action Committee for Lasting Peace, and recommended that Churchwomen become individual members. This organization keeps its participants informed about major national and international issues, and about pending legislation regarding such issues.

● *All this would seem to indicate a broader scope in the educational program. Progress in the development of this phase of our work is more difficult to measure than in some other phases. What would you say about this?*

World organization has become a popular study not only in those groups which have a natural interest in international affairs, but also among those women whose major interest has long been the Mission of the Church. It has become clear to them that there is a definite relationship between missions and an effective world organization. Dumbarton Oaks, the Cleveland Conference of the Federal Council of Churches, and now the United Nations are topics as familiar as China, Africa, or the American Indian.

● *But how about learning of the Church's teachings?*

The Forward in Service yearly emphasis upon a doctrinal study has encouraged women's groups in

many parishes to include courses on Christian doctrine in their plans. In other parishes men and women have met in the same group for study.

● *During these years when transportation has been such a problem, how has field work been affected?*

In spite of the difficulty of travel, with hotel reservations hard to get and entertainment in homes seldom available, the secretaries have visited all but twenty-one of the eighty-eight dioceses and missionary districts in the eight provinces.

● *We know the Field Secretary has been busy.*

Mrs. Taber's visits have often been for periods ranging up to two months. During these more extended visits, she has surveyed the women's work in dioceses, advising executive boards and bishops preparing for future growth and training. Some special visits have been made to parishes upon the invitation of the rector.

● *Isn't she at present our only Field Secretary?*

We regret to report the resignation of Mrs. Fannie Gross Byrd who for four years made a notable contribution to the development of women's work in Negro parishes and missions, at the same time helping the Board and staff to understand the many problems involved.

● *Whenever women get together and talk about the most needed activity in Church work, they put leadership training high on the list. Do we do anything with this?*

Leadership training has always been an integral part of field work. Today field work is leadership

training, advising groups and dioceses on organization when necessary. On the 1944 report blanks sent to the dioceses, we asked whether there was a plan for the training of officers and leaders of women's work in the diocese. Out of eighty-eight dioceses reporting, seventy-six answered the question in the affirmative; only twelve in the negative. Ten different methods of training leaders were listed and reports showed that every one of the ten was being used in one or another of the dioceses. Summer conferences and officers' conferences were checked most often as producing the best results.

● *An indication of the way in which the Woman's Auxiliary is auxiliary to the National Council is found in the preparation by the Auxiliary of the Reconstruction and Advance Fund program pamphlets for parish use. How did it happen that the Woman's Auxiliary was responsible for these programs?*

The Promotion Department asked us to prepare the series. To comply with this request a selection was made of people with experience and ability in working with groups and in the preparation of material. A number of these were former diocesan educational secretaries. Each was asked to write to specifications on an assigned field. This plan assured the variety in method and presentation that resulted. No two programs were written by the same person. The response to these programs has been gratifying.

● *What happened to the Woman's Auxiliary bulletin, POINTERS?*

POINTERS was successfully published from September 1941 through May 1944. During the sum-

mer of 1944 all Department and Division bulletins were merged into one methods bulletin called CHURCHWAYS. There have been advantages and disadvantages in the change. While we miss the sole emphasis upon women's work, the new publication keeps our women leaders in touch with policies and methods in many aspects of the Church's work. Since women are active in Church schools and young people's groups, for example, the widened scope of the new bulletin should be increasingly useful to more women. The present subscription list is 24,000 as compared with 2,587 for POINTERS.

● *Have we published any special material recently?*

Besides those publications already mentioned and the folders preparatory to the Triennial Meeting, three new folders of continuing value have been issued and widely circulated: *Tell Us About the Woman's Auxiliary, Tell Us About the United Thank Offering, What Is the United Thank Offering?*

● *The question, Are you making progress in inter-church coöperation? put to dioceses on the annual report blank during this triennium, brought responses indicating that the women of our Church are working more closely with women of other communions in community projects. Seventy-four out of eighty-eight dioceses answered yes, several adding definitely, very marked progress; others stating that our women are active leaders in local and State councils of Church women. Some admitted, however, that there was not so much coöperation as there should be. What is the situation on the national level?*

Members of the Executive Board, present and former, and the secretaries serve on as many as

twenty-five interchurch boards and committees, and participate in many conferences and conventions.

● *Which ones for example?*

The United Council of Church Women, the Federal Council of Churches, the Home Missions Council, the Foreign Missions Conference, the Board of Ginning College, the American Section of the Board of the Women's Christian College in Madras, the Missionary Education Movement, World Sunday School Association, Church World Service, and others. There seems to be a growing ecumenical spirit.

● *What have we done as coöperative action with other groups?*

The Woman's Auxiliary coöperated with the Home Missions Council in providing Christmas gifts for Japanese American children in relocation centers.

● *We know that has been most successful. Any other common projects?*

The women of the Church have joined with other groups of Christian women under the leadership of the United Council of Church Women in a new annual observance, the first Friday in November, World Community Day, emphasizing the price of enduring peace. This is in addition to the observance of the World Day of Prayer and May Fellowship Day.

During this triennium, the Woman's Auxiliary has become a participating unit in the support of the Missionary Medical College in Vellore, India. Until April of this year, it has been a woman's college under the leadership of Dr. Ida Scudder. A college for men students has now been added. It is the one Christian medical college in all India of full university standard.

● *Have there been any new ventures on the part of the Executive Board and staff during the triennium?*

At the request of two theological seminaries for aid in presenting women's work to the students, the staff of the Woman's Auxiliary prepared a syllabus on women's work in the Church which was sent to all the seminaries and to training schools for women workers with the suggestion that it be used in classes on parish administration and pastoral work.

● *That has unlimited potentialities for educating the clergy in women's work! Any other new interest?*

A Conference on Women in Industry was held in October 1944 by the National Boards of the Woman's Auxiliary and Girls' Friendly Society. Women from the trade union movement, and others familiar with the problems of women industrial workers, participated in the presentation and discussion.

● *That was at least a good beginning and proved an eye opener for Board members. Have we done anything with rural and small-town work?*

In line with the Board's belief in in-service training, the Woman's Auxiliary, in coöperation with the Divisions of Domestic Missions and Christian Social Relations, sponsored a three weeks' Institute at Windham House, New York, in January 1944 on the Rural Church and Christian Community Service. Twenty women from fourteen dioceses attended, representing small towns, mill towns, farm areas, etc.

● *We talk a good deal about men and women planning and working together. How much coöperative planning is there, really?*

Forty-five dioceses reported parishes where men and women together have planned and participated in study and action but only a scattered few in each diocese. One diocese commented, "We have not participated in the planning but expect to take part in the carrying out of plans."

● *What happens in this respect at Headquarters?*

There have been some advances made in coöperative planning on the part of officers at the Church Missions House. In the field of personnel, for the first time, there has been a regular committee composed of officers of several Departments and Divisions and of the Woman's Auxiliary which meets every other week to coördinate personnel planning and action. This committee was responsible for the preparation of the packet, *The Church Calls You*.

● *How will such coöperation be carried to the Church at large?*

The National Council executive staff have arranged three conferences in the fourth, seventh, and eighth provinces where they have had an opportunity to discuss common problems with the chairmen of diocesan and provincial departments and presidents of the Woman's Auxiliary.

● *Does our staff help with any of the general promotional material?*

The new portfolio, *Parish Helps*, is an illustration of joint planning by Council and Auxiliary officers.

● *One other question occurs to me. We sometimes hear of bequests to the Woman's Auxiliary. Have there been any of these recently?*

The Woman's Auxiliary has received two new legacies during the triennium; \$10,389.39 was left to the Domestic and Foreign Missionary Society by Augusta Cass Wallen of Plainfield, N. J., for the use of the Woman's Auxiliary. This has been set up as a trust fund, the income of which is to be expended at the discretion of the Executive Board. \$462.50 came to us from the Estate of Mary E. Wroth of Hagerstown, Maryland. This will be designated for some specific purpose by the Executive Board.

● *It is clear that both Board and staff have put in a fully occupied three years!*

Yes, marking, as it happens, the end of seventy-five years of life for the Woman's Auxiliary.

● *Of all the crucial periods in human history this one in which we are now living is probably the most momentous. We have come through years of military strife, but equally critical years lie ahead. Have we learned from the experience of these years anything which will guide us during the next triennium?*

We have had fresh insight into man's basic need for religious experience through which his thoughts, emotions, and actions are disciplined. Our program must constantly help women to seek to discover the will and purpose of God through Christ for their individual lives and for the life of society. We have learned to submit our wills in penitence to His purpose, though suffering is the price we pay. We know that war cannot break the bond of fellowship which unites us with our fellow Christians in other parts of the world.

We feel a sense of urgency in proclaiming the

Gospel of redemption and the infinite worth of every human soul in God's sight and the relevance of the Church's message to every human problem. The Executive Board was deeply conscious of this need and this urgency in selecting for presentation to this Triennial for earnest consideration and action, reports on The Christian Faith, The Christian Home, The Christian World, and The World Mission of the Christian Church.

• *As we close our report, does our experience suggest any special points of emphasis for the future?*

Yes, we must continually stress the importance of religious vitality in our work; the necessity for Christian attitudes in all our relationships. We must seek to be more sensitive to the needs of individuals in our parish groups, and to discover new ways of using their talents. We must strengthen the hands of diocesan executive boards in their work of developing leaders. We must encourage women to assume their responsibilities of lay ministry in reaching the unchurched in their communities. We must share with the women of the Church in China and Japan in the work of reconciliation. We must do all in our power to strengthen the international interracial fellowship of the Ecumenical Church, the only basis for a world community of justice and peace.

PRICE 10 CENTS

THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL
281 FOURTH AVENUE • NEW YORK 10, N. Y.

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BY-LAWS

of the Triennial Meeting and the National Executive Board
of the Woman's Auxiliary to the National Council of the
Protestant Episcopal Church in the United States of America

ARTICLE I.

The Triennial Meeting

Section 1. TIME AND PLACE. The Triennial Meeting of the
Woman's Auxiliary to the National Council shall be held at the
time and place of General Convention.

Section 2. REPRESENTATION

A. Voting Strength. 1. Five delegates from the Woman's
Auxiliary of each diocese or from the united women's diocesan
organization 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 Woman's Auxiliary of each mis-
sionary district or from the united women's district organiza-
tion by whatever name designated. Each missionary district
with at least three congregations and with at least 225 com-
municants 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 National Executive Board who shall be
given the privilege of the floor and a vote upon all questions
except those which call for a vote by dioceses.

5. The eight Provincial Presidents of the Woman's Auxiliary who shall be given the privilege of the floor 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 be given the privilege of the floor and a vote upon all questions except those which call for a vote by dioceses.

B. Alternates. There may be five alternates from the Woman's Auxiliary of each diocese or missionary district or the united women's diocesan organization 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. PRESIDING OFFICERS

A. Mode of Nomination and Election. The Presiding Officer and the Assistant Presiding Officer shall be elected by the National Executive Board from nominees (for Presiding Officer) submitted by the Nominating Committee.

B. Duties. 1. It shall be the duty of the Presiding Officer in consultation with the National Executive Board and Secretaries to appoint all committees not otherwise provided for, and to 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.

Section 4. RESOLUTIONS. Resolutions, signed by the proposer, with the name of her diocese, shall be presented in triplicate, during the first two days of the Triennial Meeting. These may, at the discretion of the Presiding Officer, be presented by title only, and on motion of the House shall be referred to the

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proper committees. A Rule of Order shall provide for handling resolutions received after the first two days.

Section 5. NOMINATIONS

A. The Nominating Committee shall consist of nine members, a chairman, and one member from each Province, appointed by the Presiding Officer. This Committee shall serve during the Triennial Meeting and throughout the Triennium. In case of the inability of a member of the Nominating Committee to serve, the National Executive Board shall elect a member to complete the term.

B. At least two weeks before the Triennial 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 National Executive Board and not less than eight and not more than twelve for women members of the National Council. This Committee shall have authority to add during the Triennial Meeting not more than two names for Members-at-Large of the National Executive Board 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.

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

D. During the Triennium this Committee shall receive nominations for (1) Members-at-Large of the National Executive Board; (2) women members of the National Council; (3) the Presiding Officer of the Triennial Meeting.

E. Names may be submitted to the Nominating Committee by dioceses and by members of the National Executive Board.

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F. A year in advance of the Triennial this Committee shall submit to the National Executive Board a written report of the nominations for Presiding Officer of the Triennial. From these nominees the National Executive Board shall elect a Presiding Officer and an Assistant Presiding Officer.

Section 6. 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 Committee on Elections, composed of nine members, shall be appointed by the Presiding Officer. This Committee shall receive the final list of nominees from the Nominating Committee, shall prepare a printed ballot, and shall conduct the election.

C. A majority of the votes 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.

D. A majority of the votes 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 7. QUORUM. Delegates from one-third of the dioceses and missionary districts shall constitute a quorum at the Triennial Meeting.

ARTICLE II.

The National Executive Board

Section 1. There shall be an Executive Board of the Woman's Auxiliary which shall serve between Triennial Meetings to

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carry out the plans and policies of the Triennial Meeting, and to promote the work of the women of the Church in carrying forward the Church's program.

Section 2. MEMBERSHIP.

The Executive Board shall consist of:

1. Eight Members-at-Large to be elected by the Woman's Auxiliary at the Triennial Meeting (as provided for in Article I, Sections 5 and 6.)

2. Eight Provincial Representatives, one elected by each Provincial Woman's Auxiliary or the united women's provincial organization by whatever name designated.

3. A representative of the Girl's Friendly Society, a representative of Episcopal Service for Youth, a representative of the Church Periodical Club, and a representative of the Daughters of the King, these representatives to be selected by their respective organizations.

4. The Executive Secretary.

Section 3. TERM OF SERVICE. Membership on the Executive Board, except for the Executive Secretary, 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 Executive Board shall elect a member to complete the term. In case of the inability of a Provincial Member to serve, the Woman's Auxiliary of the Province from which she comes, shall elect a member to complete her term.

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

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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 Executive Board 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 Executive Board 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 Executive Board and shall perform such other duties as the Executive Board may designate.

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

Section 8. REPRESENTATION ON DEPARTMENTS AND DIVISIONS OF THE NATIONAL COUNCIL. A member of the Executive Board of the Woman's Auxiliary, appointed by the Presiding Bishop on recommendation of the Executive Board, shall be a member with vote of each of the following Departments and Divisions: Overseas Department, Department of Promotion, Department of Christian Education, Division of Domestic Missions, Division of Christian Social Relations, Division of College Work.

Section 9. EXPENSE FUND

A. An Expense Fund for use by the Executive Board shall

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be provided by annual contributions from the dioceses and missionary districts.

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

Section 10. FISCAL YEAR. The Fiscal Year of the Woman's Auxiliary shall be the same as that of the National Council.

ARTICLE III.

Staff

Section 1. There shall be an Executive Secretary of the Woman's Auxiliary, selected by the National Executive Board at a meeting preceding the Triennial Meeting and nominated to the Presiding Bishop for appointment for a fixed term not exceeding three years. She shall carry out the plans and policies of the Triennial Meeting and the National Executive Board, and shall perform such other duties as may be prescribed by the National Executive Board and the National Council. In case of her inability to serve, the Presiding Bishop shall appoint her successor, upon nomination by the National Executive Board, to fill the unexpired term.

Section 2. Such other Secretaries as are necessary shall be appointed by the Presiding Bishop, upon nomination by the National Executive Board of the Woman's Auxiliary for a fixed term not exceeding three years. They shall assist in carrying out the plans and policies of the Triennial Meeting and the National Executive Board, and shall perform such other duties as may be prescribed by the National Executive Board and the National Council.

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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 of the Woman's Auxiliary to serve as members of the National Council for a term of three years. (As provided for in Article I, Sections 5 and 6.) Membership on the National Council shall be limited to two terms.

Section 2. In case of the resignation or inability of a woman member of the National Council to serve, the National Executive Board of the Woman's Auxiliary shall nominate her successor and present her name to the National Council for election.

ARTICLE V.

Amendment and Rules of Order

Section 1. These By-Laws may be amended at any Triennial Meeting of the Woman's Auxiliary by a two-thirds vote of the official delegates attending such Triennial Meeting, notice of the proposed change having been sent to each diocese at least three months before the Triennial Meeting.

Section 2. *Robert's Rules of Order Revised* shall be the authority in all questions of parliamentary law not covered by these By-Laws.

As approved by the Triennial Meeting of 1946

**THE WOMAN'S AUXILIARY TO THE NATIONAL
COUNCIL · 281 FOURTH AVENUE · NEW YORK, N. Y.**

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FLOOR TELLERS

	<u>Diocese</u>	<u>Province</u>
Mrs. Paul G. Kellogg, Chmn.	Delaware	III
Mrs. Harold C. Hart	Massachusetts	I
Mrs. Royal Schwartz	Central New York	II
Mrs. Richard Little	Bethlehem	III
Miss Adair Skipwith	Maryland	III
Mrs. David Rust	Virginia	III
Mrs. C. P. Armbrecht	Alabama	IV
Mrs. S. M. Montgomery	Mississippi	IV
Mrs. Gordon Buchanan	Southern Ohio	V
Mrs. Lawrence Dorsey	Indianapolis	V
Mrs. K. M. Smith	Michigan	V
Mrs. F. B. Lewis	Northern Indiana	V
Mrs. Horace Van Meter	Iowa	VI
Mrs. Frank Baker	Nebraska	VI
Mrs. Charles O'Hara	New Mexico	VII
Mrs. John Moore, Jr.	Texas	VII
Mrs. George Wharton	Arizona	VIII
Mrs. Raymond Canedy	Olympia	VIII

TIMEKEEPERS

Mrs. W. H. Gregory	Southern Virginia	III
Mrs. Walter E. Clarke	Colorado	VI
Mrs. Henry Tufts	Fond du Lac	V
Mrs. Lynn P. Hurd	Spokane	VIII
Mrs. B. C. Riley	Florida	IV
Mrs. Jack Redyard	West Missouri	VII
Mrs. Alfred Pattimore	California	VIII
Mrs. B. T. Young	Long Island	II
Mrs. Willis G. Meloon	New Hampshire	I
Miss E. Jane Driver	South Dakota	VI
Miss Annie Swan	Pittsburgh	III
Mrs. W. W. Witten	Oklahoma	VII
Mrs. Elvin R. Heiberg	Washington	III
Mrs. Gilmore W. Soule	Maine	I

M E M B E R S H I P

of the

EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY

* * * *

Executive Secretary

Mrs. Arthur M. Sherman

Provincial Representatives

Province I	Miss Mary Chester Buchan
Province II	Mrs. William T. Heath
Province III	Mrs. William R. Taliaferro
Province IV	Miss Alpha B. Nash
Province V	Mrs. Clifford C. Cowin
Province VI	Mrs. David R. West
Province VII	Mrs. George E. Judson
Province VIII	Mrs. George McP. Batte

Miss Adelaide T. Case
Mrs. Alfred M. Chapman
Mrs. John F. Heard
Mrs. Roy Hoffman
Mrs. Roger L. Kingsland
Mrs. William P. Roberts
Mrs. Donald C. Stevenson
Mrs. Francis L. Thompson

Representative of the Girls' Friendly Society

Mrs. Stephen K. Mahon

Representative of the Church Periodical Club

Mrs. Eliot C. Moody

Representative of the Church Mission of Help

Mrs. Gulian Lansing

Representative of the Daughters of the King

Miss Emma J. Hall

Women Members of the National Council

Mrs. John E. Hill
Miss Mary Johnston
Mrs. Henry J. MacMillan
Miss Anne W. Patton

DIOCESAN OFFICERS WHO HAVE DIED DURING THE PAST TRIENNium

Bertrice M. Aaron
Josephine Coleman Ames
Julia Barrett
Marie Campbell
Marian Chiera
Katherine Foote Comstock
Evelyn Cope
Dorothy Farnum Culver
Louisa T. Davis
Rachel Elliott Debevoise
Edna S. Finch
Nellie Fitch
Gertrude L. Gibson
Elise Urquhart Holladay
Lorena Hoen
Gertrude Holland
Dorothy Howard
Elise Moore Johnstone
Elizabeth Whaley Keas
Leila S. Kinney
Mary Knight
Mary Louise M. Lines
Jennie Loomis
Elsie Procter Matthews
Fannie Tilghman Mingea
Louise Howard Noble

Kathyrn Moyes Northrup
Mary Fish Peck
Elizabeth Green Penick
Eleanor R. Phillips
Ethel Purvis Rammage
Elizabeth Stiles Screven
Gertrude Cookman Silliman
Anne Piper Smith
Esther S. Smith
Ida W. Soule
Kate Farrer Southmayd
Eleanor Spencer
Marguerite C. Thomas
Myrtle M. Truit
Rosamond Johnson Tyler
Virginia Wilson Whittington
Kate Buell Wotkyns
Gertrude Zeigler

WOMEN WHO HAVE SERVED IN THE MISSIONARY WORK OF THE CHURCH

Elizabeth J. Baker
Frances Crosby Buffington Bartter
Mona C. Cannell
Mabel Lee Cooper
Steva L. Dodson
Agnes Elmendorf

Anne May Gibson
Louise S. Hammond
Annie L. Hankins
Leonora Kelton
Florence Langdon
Sophie E. Miller
Mabel W. MacDonald
Christine M. Nuno
Medeleine Rameé
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