

MINUTES OF  
THE TRIENNIAL MEETING  
OF  
THE WOMAN'S AUXILIARY  
TO THE  
NATIONAL COUNCIL  
HONOLULU, T. H.  
1955

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MINUTES  
of the  
TRIENNIAL MEETING  
of the  
WOMAN'S AUXILIARY  
to the  
NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH IN THE U.S.A.  
Honolulu, T.H.

September 5 - September 15, 1955

+ + +

Theme

HIS WITNESSING COMMUNITY

+ + +

MRS. THEODORE O. WEDEL, Presiding Officer

MRS. LAWRENCE DORSEY, Assistant Presiding Officer

+ + +

MRS. ARTHUR M. SHERMAN  
Executive Secretary

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WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL  
HONOLULU, T. H.

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MINUTES OF THE TRIENNIAL MEETING  
of the  
WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL  
HONOLULU, T. H.  
September 5 - September 15, 1955

MONDAY MORNING, September 5, 1955

The Twenty-Eighth Session of the Triennial Meeting of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church in the United States of America was declared open at 10:33 by the Presiding Officer, Mrs. Theodore O. Wedel, who led the meeting in prayer. The Triennial then joined in singing "Now Thank We All Our God".

Mrs. Wedel introduced Mrs. George E. Goss, President of the Woman's Auxiliary of the Missionary District of Honolulu, and paid tribute to her for her wonderful work in leading the women of the District in preparation for this meeting.

Mrs. Goss graciously welcomed the assembly, and expressed the gratitude of the women of her District for the wonderful experience shared in hostessing the Triennial.

September 5, 1955

Mrs. Wedel presented Mrs. J. Rex Queeney of Michigan, who beautifully responded by expressing appreciation on behalf of the Triennial for the hospitality shown by the Woman's Auxiliary of the District of Honolulu. Mrs. Queeney emphasized that it seemed especially appropriate to hold the meeting in Honolulu in line with the Church's onward movement toward the West.

Mrs. Wedel announced that Mrs. Percy V. Pennybacker, Jr., of Texas, who had been elected as the Assistant Presiding Officer of the Triennial Meeting, was unable to attend because of illness. She introduced Mrs. Lawrence Dorsey, who was elected by the National Executive Board to serve in this capacity.

Mrs. Wedel introduced Mrs. Arthur M. Sherman, Executive Secretary of the Woman's Auxiliary, and her secretary and Assistant Secretary of the Triennial Meeting, Miss Patra Conrad.

Mrs. Wedel introduced the Parliamentarian, Mrs. Carl R. Oestreich of Milwaukee.

September 5, 1955

Mrs. L. H. Ozaki of Honolulu, Chairman of the Credentials Committee, was presented, and gave her first Credentials Report, showing a quorum present:

Accredited Delegates	446
National Executive Board Members, not Delegates	16
Provincial Presidents, not Delegates	6
The Presiding Officer	<u>1</u>
Total Voting Strength	<u>469</u>

Mrs. Wedel presented the local and national members of the Credentials Committee in tribute to their excellent work.

Mrs. Arthur J. Simpson of New York was presented as the Chairman of the Committee on Dispatch of Business, who gave announcements and the Order of the Day.

The Roll Call was conducted by the Executive Secretary, which recorded 97 dioceses and missionary districts represented, with 85 dioceses and missionary districts with full representation.

September 5, 1955

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

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Minnesota - 5	Panama Canal Zone - 3
Mississippi - 6	Pennsylvania - 5
Missouri - 4	The Philippines - 2
Montana - 5	Pittsburgh - 5
Nebraska - 5	Puerto Rico - 1
Nevada - 5	Quincy - 4
Newark - 5	Rhode Island - 4
New Hampshire - 5	Rochester - 4
New Jersey - 3	Sacramento - 5
New Mexico and Southwest Texas - 5	Salina - 5
New York - 5	San Joaquin - 5
North Carolina - 5	South Carolina - 5
North Dakota - 5	South Dakota - 5
North Texas - 5	South Florida - 3
Northern Indiana - 5	Southern Ohio - 6
Northern Michigan - 4	Southern Virginia - 5
Ohio - 6	Southwestern Virginia - 5
Oklahoma - 5	Spokane - 5
Olympia - 5	Springfield - 5
Oregon - 5	Tennessee - 6

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Texas - 6	West Texas - 5
Upper South Carolina - 6	West Virginia - 5
Utah - 5	Western Massachusetts - 5
Vermont - 3	Western Michigan - 5
Virginia - 5	Western New York - 5
Virgin Islands - 1	Western North Carolina - 5
Washington - 5	Wyoming - 4
West Missouri - 5	

The National Executive Board

The Provincial Presidents

The Presiding Officer introduced Mrs. Harry S. Kennedy, wife of the Bishop of Honolulu, who was greeted with overwhelming applause.

Mrs. John B. Bentley, wife of Bishop Bentley, Director of the Overseas Department of the National Council, was introduced and greeted with applause.

Two special guests from Japan were presented, Mrs. Chiyo Sugai and Mrs. Kiyoko Wada.



September 5, 1955

Other special guests presented:

Mrs. Alfred M. Chapman, Mrs. Francis O. Clarkson,  
Mrs. Roger L. Kingsland, and Mrs. David R. West, mem-  
bers of the National Council;

Miss Helen B. Turnbull, Director of Windham House;

Miss Katherine Grammer, Director of St. Margaret's House;

Mrs. Stephen K. Mahon, Executive Secretary of the Girls'  
Friendly Society;

Miss Edith Balmford, Executive Secretary of the Episcopal  
Service for Youth.

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

CREDENTIALS

		<u>PROVINCE</u>
Mrs. L. H. Ozaki, Chairman	Honolulu	VIII
Mrs. Calvin Warfield, Vice Chairman	Washington	III
Mrs. H. E. Carpender	Dallas	VII
Mrs. L. A. Gorham	Northern Indiana	V
Mrs. G. E. Hazelhurst	Colorado	VI
Mrs. R. H. Howe	Western New York	II
Mrs. Arthur M. Sherman ex-officio		

September 5, 1955

RULES OF ORDER

PROVINCE

Mrs. George F. Talbot, Chairman	Maine	I
Mrs. E. W. Lundquist, Vice Chmn.	South Dakota	VI
Mrs. George Carlstrom	Idaho	VIII
Mrs. E. M. Chapman	Pittsburgh	III
Mrs. C. F. McCullough	Upper S. C.	IV
Mrs. Charles M. Pors	Fond du Lac	V

DISPATCH OF BUSINESS

Mrs. Arthur J. Simpson, Chairman	New York	II
Mrs. James Sands, Vice Chairman	Pennsylvania	III
Mrs. Everette Hall	South Carolina	IV
Mrs. Herbert Moore	Los Angeles	VIII
Mrs. Carl R. Oestreich	Milwaukee	V

Mrs. Arthur M. Sherman  
ex-officio

UNITED THANK OFFERING

Mrs. Lloyd M. Thorburn, Chairman	Minnesota	VI
Mrs. Harold H. Quick, Vice Chmn.	Newark	II
Mrs. Hugh D. Brown	Sacramento	VIII
Mrs. E. S. Ferguson	Iowa	VI
Mrs. Tomas Galgala	Philippines	VIII
Mrs. C. J. Hoddinott	Maryland	III
Mrs. Andrew S. Huntington	Connecticut	II
Mrs. Chester G. Minton	Indianapolis	V
Mrs. John Renning	Salina	VII
Mrs. William B. Rosevear	East Carolina	IV
Mrs. Rex V. Sellens	Panama C. Z.	II

Mrs. Laurie S. Mobley, Chairman	Louisiana	IV
Mrs. Robert J. Allen, Vice Chmn.	North Texas	VII
Mrs. Irma Beltzer	Nebraska	VI
Mrs. Joe Coppa	Nebraska	VIII
Mrs. Peter Malovsky-Malevitch	Albany	II
Mrs. M. J. Nason	Esc. Claire	V
Mrs. Phillip Otis	Bethlehem	III
Mrs. Walter Rankin	Rhode Island	I
Mrs. John A. Nathan	Massa	VII

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	<u>REFERENCE</u>	<u>PROVINCE</u>
Mrs. Don Denning, Chairman	Eastern Oregon	VIII
Mrs. William C. New, Vice Chmn.	Atlanta	IV
Mrs. Robert Adams	Minnesota	VI
Mrs. Winthrop Davis	Connecticut	II
Mrs. Edward Flynn	Harrisburg	III
Mrs. William C. Hugin	West Missouri	VII
Mrs. George L. Lyon	North Carolina	IV
Mrs. James Musgrave	New York	II
Mrs. Chester Wells	Western Michigan	V

NOMINATIONS

Mrs. Penrose Hirst, Chairman	Texas	VII
Mrs. F. D. Seeber, Vice Chmn.	Northern Michigan	V
Mrs. Lawrence Dorsey	Indianapolis	V
Mrs. C. Wayland Guy	Central New York	II
Mrs. Carl G. Humphrey	Nebraska	VI
Mrs. Alfred Jacobson	Spokane	VIII
Mrs. Waldo Ker	Vermont	I
Mrs. S. M. Montgomery	Mississippi	IV
Mrs. E. E. Rucker	Southwestern Va.	III

BY-LAWS

Mrs. Henry P. Taylor, Chairman	Virginia	III
Mrs. Walter J. Frey, Vice Chmn.	Southern Ohio	V
Mrs. Richard Grayson	Alabama	IV
Mrs. Shelby C. Stanley	West Texas	VII
Mrs. E. L. Wetmore	San Joaquin	VIII

ELECTIONS NATIONAL EXECUTIVE BOARD

Mrs. Laurie S. Mobley, Chairman	Louisiana	IV
Mrs. Robert J. Allen, Vice Chmn.	North Texas	VII
Mrs. Irma Beltner	Nebraska	VI
Mrs. Joe Coppa	Nevada	VIII
Mrs. Peter Malevsky-Malevitch	Albany	II
Mrs. M. V. Nason	Eau Claire	V
Mrs. Philip Otis	Bethlehem	III
Mrs. Walter Rankin	Rhode Island	I
Mrs. John A. Shahan	Kansas	VII

September 5, 1955

PROVINCE

ELECTIONS NATIONAL COUNCIL

Mrs. Robert Durham, Chairman	Michigan	V
Mrs. Bruce Briney, Vice Chmn.	Kentucky	IV
Mrs. Henry F. Allen	Massachusetts	I
Mrs. L. H. Apperson	Southern Virginia	III
Mrs. Geoffrey C. Hazard	Long Island	II
Mrs. William Logan	Wyoming	VI
Mrs. Ross Thomas	Oklahoma	VII
Mrs. W. H. Whiteley	Olympia	VIII
Mrs. Charles P. Wofford	Tennessee	IV

IN MEMORIAM

Mrs. Milton Farmer, Chairman	California	VIII
Mrs. Harry Faulkner, Vice Chmn.	Springfield	V
Mrs. William T. Beauchamp	Rochester	II
Mrs. Stephen R. Collins	Easton	III
Mrs. Raymond P. Fischer	Chicago	V
Mrs. Rudolph Joenk	Missouri	VII
Mrs. Arthur Lord	Montana	VI
Mrs. Edwin Meier	Alaska	VIII
Mrs. Raymond Roberts	New Hampshire	I
Mrs. J. M. Robinson	Lexington	IV

COURTESY

Mrs. Edwin A. Wolcott, Chairman	Western Mass.	I
Mrs. E. C. Seaman, Vice Chmn.	Arizona	VIII
Mrs. Walter Carpenter	Western N. C.	IV
Mrs. Richard Hansen	Erie	III
Mrs. Howard Hills	North Dakota	VI
Mrs. E. Townsend Look	New Jersey	II
Mrs. Delmar Roberts	New Mexico & S. W. Texas	VII
Mrs. W. C. Williams, Jr.	South Florida	IV
Mrs. Mai Wiles	Liberia	
Mrs. James L. Wood	Ohio	V

September 5, 1955

Mrs. George F. Talbot, Chairman of the Committee on Rules of Order, was introduced. Mrs. Talbot presented the Rules of Order, and moved their adoption. Seconded.

Motion carried.

RULES OF ORDER - 1955

Rule 1 - Meetings

The Triennial Meeting shall be opened each day with prayer.

Rule 2 - Committees

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

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

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

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

Reports of Committees shall be typewritten.

Rule 3 - Resolutions

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

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

Resolutions, Continued--

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

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

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

No new resolutions shall be referred to Committees later than noon of the second day before the final meeting, Tuesday, September 13.

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 Committee of Reference. The Committees shall recommend suitable action to be taken by the Triennial Meeting on all resolutions referred to them, except those which the Committees, by a 2/3 vote of their members, may decide not to report.

Committees shall report by title those resolutions which they reject. This shall be done not later than noon of Tuesday, September 13.

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

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

Any Committee may introduce resolutions proposed by the Committee itself.

#### Rule 4 - Motions

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

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

#### Rule 5 - Privilege of the Floor

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

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

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

#### Rule 6 - Timekeepers

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

#### Rule 7 - Voting

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

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

Monday afternoon, September 3--

Rule 8 - Substitutions for Delegates

A delegate unable to serve for the remainder of the Triennial Meeting may be replaced by a duly elected alternate, or by a visitor, if no alternates are present, whose names shall have been accepted by the Credentials Committee. The name shall be sent at once to the Executive Secretary with the name of the person being replaced. Visitors should not be substituted for delegates after September 10.

Rule 9 - Authority

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

+ + +

Mrs. Wedel then graciously introduced the Domestic and Foreign Missionaries present.

Mrs. Henry Knox Sherrill, wife of the Presiding Bishop, appeared at the Meeting; she was introduced and received a standing ovation.

Mrs. Simpson and Mrs. Sherman made announcements, and the meeting was recessed at 12:05.

MONDAY AFTERNOON, September 5

The afternoon session was called to order by the Presiding Officer at 2:05. Mrs. Lawrence Dorsey led the meeting in devotions.

Mrs. Simpson made announcements.



Monday afternoon, September 5--

Mrs. Wedel announced that Mrs. Winthrop Davis of Connecticut would replace Mrs. Richard McNeer, Jr., of Vermont, on the Committee of Reference. Also, that Mrs. Lorenzo Alvarez of Puerto Rico would not be serving on the Committee of Reference.

The Presiding Officer called for presentation of resolutions. The following four resolutions were presented by title and referred to Committees:

1. Re the Woman's Auxiliary Radio Program of the Fourth Province, ANOTHER CHANCE--by Mrs. Morrow Krum of South Florida; referred to the Committee of Reference.
2. Re Act of Worship and the United Thank Offering--by Mrs. Laurie S. Mobley of Louisiana; referred to the United Thank Offering Committee.
3. Re Worship and Witness--by Mrs. Samuel Shoemaker of Pittsburgh; referred to the Committee of Reference.
4. Re Preparation of Christian Education materials--by Mrs. William H. Whiteley of Olympia; referred to the Committee of Reference.

Mrs. Sherman introduced the Associate Secretaries on her Staff: Miss Edna B. Beardsley, United Thank Offering; Miss Ellen B. Gammack, Personnel; Miss Avis E. Harvey, Education; and Miss Dorothy Stabler, Christian Social Relations and Supply.

Mrs. Sherman then began the program, "Boston 1952 - Honolulu 1955", with her report for the triennium. Following her report, the Triennial Meeting gave a standing ovation to the National Executive Board and Staff for their work during the last three years.

Mrs. Robert R. Vance of Southern Ohio, Chairman of the National Executive Board, was presented, who introduced the members of the National Executive Board. Mrs. Vance presented the program, and explained how it had been planned by the Board. She stressed in her presentation that the Board was particularly concerned in helping the Churchwomen to work together in witness.

Mrs. William H. Hannah of Long Island, was called by the Presiding Officer to complete the program with a Charge to the Delegates. Mrs. Hannah explained to the delegates what their obligation meant as delegates. She stressed that, rather than taking many notes, the women should concentrate on the spirit of the Meeting, for the printed word would travel through the mail following the Triennial.

The Presiding Officer introduced Dr. Virginia Harrington of the Church Society for College Work, who spoke on College Work, stressing the great need for recruiting more women for this field of the Church's work.

Following announcements Mrs. Wedel adjourned the meeting with the introduction of The Rt. Rev. Everett Holland Jones of West Texas, who masterfully gave the keynote address of the Triennial on "His Witnessing Community", followed by closing prayers.

Tuesday Morning, September 6

The Triennial Meeting attended the Joint Session of the General Convention at the Civic Auditorium.

Tuesday Afternoon, September 6

The meeting was convened at 2:35 by the Presiding Officer, Mrs. Wedel.

Mrs. Wedel presented Mrs. Henry Knox Sherrill to lead the devotions, noting that this day is the wedding anniversary of Bishop and Mrs. Sherrill.

Mrs. Sherman read the minutes of the previous day.

Mrs. Alwyn Keither Warren, wife of the Bishop of Christ Church, New Zealand, was introduced.

Mrs. Clinton S. Quin, wife of the Bishop of Texas, was also introduced.

Mrs. Simpson was called to make announcements and gave the Order of the Day.

Mrs. Wedel introduced Mrs. A. M. K. Maldeis, of New Jersey, the retiring Chairman of the Nominating Committee. She then called on Mrs. Penrose Hirst of Texas, the new Chairman of the Committee, who presented the following report of the Nominating Committee:

Tuesday Afternoon, September 6, Continued--

NOMINEES TO THE NATIONAL EXECUTIVE BOARD

Mrs. Shubael T. Beasley	Tennessee
Mrs. Alta S. Brandt	Eau Claire
Mrs. William H. Cole	Central New York
Mrs. St. Elmo L. Coombs	Los Angeles
Mrs. Lawrence Dorsey	Indianapolis
Mrs. Winfred Douglas	Colorado
Mrs. Robert Marshall Eaves	Washington
Mrs. John H. Foster	West Texas
Mrs. Edward A. Heffner	Salina
Mrs. Orrin Francis Judd	Newark
Mrs. Thomas G. Kyle	West Virginia
Mrs. Ralph T. Lynch	Bethlehem
Mrs. Harold R. Moulton	Western Massachusetts
Mrs. Charles S. Reid	New York
Mrs. E. T. Rowland	Chicago
Mrs. John B. Watkins	Michigan
Mrs. Alexander C. Zabriskie	Virginia

NOMINEES TO THE NATIONAL COUNCIL

Mrs. Rollin T. Chamberlin	Chicago
Mrs. Francis Osborne Clarkson	North Carolina
Mrs. Clifford C. Cowin	Ohio
Mrs. Charles Dengler	Michigan
Mrs. Clarence C. Moore	Colorado
Mrs. Perry B. Strassburger	Newark
Mrs. F. King Verleger	California
Mrs. Sumner Walters	San Joaquin
Mrs. Theodore O. Wedel	Washington

Nominations from the floor were called for, and the Report of the Nominating Committee was accepted as presented.

Resolutions were called for by title. The following four were presented and referred to the proper committees:

1. The Tentative Budget for the United Thank Offering--by Mrs. St. Elmo L. Coombs of the National Executive Board; referred to the United Thank Offering Committee.
2. Proposed Additions to the Amendments on the By-Laws--by Mrs. Dale Osborn of Southern Ohio; referred to the By-Laws Committee.
3. Changing the Name of the Woman's Auxiliary--by Mrs. John L. Reynolds of New York; referred to the Reference Committee.

4. Concerning the Formation of a Third House--  
by Mrs. John C. Brydon of Quincy; referred  
to the Reference Committee.

Mrs. Wedel called on Miss Avis E. Harvey, the Moderator of the Panel, "One in Witness", who presented the members of the Panel:

Mrs. G. Russel Hargate, Representative of the Girls' Friendly Society on the National Executive Board;

The Reverend John B. Midworth, Executive Secretary, Adult Division, Department of Christian Education of the National Council;

The Reverend M. Moran Weston, Ph.D., Executive Secretary, Division of Christian Citizenship, Department of Christian Social Relations of the National Council;

Miss Carman St. J. Wolff, Director of Religious Education and Women's Work for the Church in Brazil.

The Panel gave the first presentation of the series with Mrs. Hargate speaking as the "average parish woman" and The Reverend Mr. Midworth explaining the meaning of Christian Education.

Mrs. Wedel gave announcements and adjourned the meeting at 4:25 p.m.

#### Wednesday Morning, September 7

The Triennial Meeting attended the Joint Session of the General Convention.

Wednesday Afternoon, September 7

The meeting was opened at 2:30 by Mrs. Dorsey, the Assistant Presiding Officer.

Devotions were led by Mrs. Harry S. Kennedy.

Mrs. Sherman read the minutes of the previous day.

Mrs. Dorsey presented Miss Olive Tomlin and Miss Louise Reilly of The Philippines. Also, Mrs. Howard W. K. Mowll, wife of the Archbishop of Sidney, Australia, was presented.

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

Mrs. St. Elmo L. Coombs, Chairman of the United Thank Offering Committee, presented the Suggested United Thank Offering Budget for discussion. Several missionaries and two bishops participated in the program, "The United Thank Offering Comes to Life". They included:

The Rt. Reverend A. E. Swift of Puerto Rico and the  
Virgin Islands

The Rt. Reverend Lane W. Barton of Eastern Oregon

Miss Ling Chuan Yeh of Honolulu

Miss Beth Young of California

Mrs. Norvell E. Wicker of Kentucky

Deaconess Marian Brown of Arizona

Miss Elizabeth Falck of Japan

Mrs. Rufo Alhambra of Honolulu, member of St. Mark's  
parish

TENTATIVE UNITED THANK OFFERING BUDGET

Estimated Triennial Offering \$2,884,100.00

The Budget

I. Pension Funds - Capital Accounts:

A. Addition to Ida W. Soule Pension Fund	\$ 250,000
B. Toward Grace Lindley Pension Fund	<u>50,000</u>

II. Toward the General Church Program:

A. Toward Salaries of Women Missionaries	950,000
B. Salaries for New Work	42,000
C. Training Program; Windham House & Scholarships	135,000
D. Allowances (Medical, Dental, Travel, Outfit, etc.)	
1. Overseas	\$90,000
2. Home	<u>10,000</u>
	100,000
E. To Supplement Income from Ida W. Soule Pension Fund	<u>50,000</u>
	\$1,277,000

III. Specials - Support of Church Work:

A. Equipment for Women Missionaries:	
1. Work Budgets (\$150 per year)	33,000
2. General Equipment	10,000
3. Cars and Travel Allowances (up to \$1500)	35,000
B. Repair and Equipment of Buildings	150,000
C. St. Margaret's House: Annual Grant for three years, \$10,000	30,000
D. Advance Program for Recruiting Women Workers	30,000
E. Visual Aids for Promoting Offering	<u>3,000</u>
	\$ 291,000

IV. Specials - Capital Gifts:

A. New Buildings	600,000
B. <u>Liberia:</u>	
Two-way Radio Communication between Missions	6,500
Rebuilding Julia C. Emery Hall, Bromley	100,000
C. Women's Dormitory for Japan International Christian University	65,000
D. <u>Cuba:</u>	
Property for Recreational needs, Sarah Ashhurst School, Guantanamo	25,000



<u>Cuba (Cont.)</u>		
	Property for San Lucas School, Santiago	\$ 30,000
E.	Chapel, Sarah Tucker College, India	4,200
F.	To complete building of Church in Taipei, Taiwan	5,000
		\$ 835,700
V. <u>Specials - Support of Co-operative Missionary Projects:</u>		
A.	American Bible Society	\$ 5,000
B.	American Leprosy Missions, Inc.	2,000
C.	Christian Literature:	
	1. Committee on World Literacy and Christian Literature: Annual Support \$2,500	7,500
	2. <u>Listen:</u> Annual Support \$ 250	750
	3. Committee on Christian Literature Annual Support \$ 300	900
D.	<u>India:</u>	
	A. Christian Medical College, Ludhiana	
	1. Annual Support \$1,500	4,500
	2. Toward Hospital Building	10,000
	B. Christian Medical College, Vellore	
	1. Annual Support \$2,000	6,000
	2. Private Wards	5,000
	C. Delhi School of Social Work, Delhi Annual Support \$1,000	3,000
	D. St. Christopher's Training College, Madras Annual Support \$750	2,250
	E. Women's Christian College, Madras Annual Support \$2,500	7,500
E.	<u>France:</u> McAll Mission Annual Support \$500	1,500

F.	<u>U.S.A.:</u> Migrant Work		
	1. Annual Support \$3,500	\$	10,500
	2. For a "Harvester" Station Wagon		5,000
	Work with Low-Income Farm Families		
	Annual Support \$1,000		3,000
G.	<u>Asia:</u>		
	United Board for Christian Higher Educa- tion in Asia		
	Annual Support \$2,000		6,000
		\$	<u>80,400</u>
VI.	<u>Specials - Discretionary:</u>		100,000
			<u>\$2,884,100</u>

Mrs. Coombs reminded the Triennial that the Offering represents above all the reality of God's love working in the world, and the women's share in helping others to find God.

The Rt. Rev. Charles F. Hall, D.D., LL.D., Bishop of New Hampshire and Chairman of the Joint Committee to Study the Problems of Alcoholism, presented the report of the Committee.

Mrs. Sherman made announcements, and Mrs. Dorsey adjourned the meeting at 4:30 p.m.

Thursday Morning, September 8

The Triennial attended the Corporate Communion and Presentation of the United Thank Offering of the Women of the Church at the Civic Auditorium. A buffet breakfast followed on the grounds of the Iolani School, providing an opportunity for the Delegates to meet Nominees of the National Executive Board, Nominees to the National Council, and Missionaries.

Thursday Afternoon, September 8

Buses were provided for the Delegates to visit the following missions in the Honolulu area: St. Mary's Mission, Holy Trinity Mission, St. Luke's Mission, St. Andrew's Priory School for Girls, Cluett House, Canterbury House, Epiphany Mission, Good Samaritan Mission, Holy Nativity Mission, and St. Mark's Mission.

Friday Morning, September 9

Mrs. Wedel convened the meeting at 9:00 A. M. She announced that the Bible Study would serve as the devotional period.

Mrs. Simpson gave the Order of the Day.

Mrs. Wedel introduced Mrs. Richard Harbour, Editor of Youth Publications of the Youth Division of the National Council Department of Christian Education, who introduced the Bible Study, THE BOOK OF ACTS SPEAKS TO US. Mrs. Harbour substituted for Miss Helen Turnbull, who became ill. The Triennial Meeting then separated into thirty groups to discuss a passage from The Acts.

The meeting reconvened at 10:15. Mrs. Wedel introduced The Reverend Edward C. Turner, D.D., who presented a resolution from the House of Lay Deputies:

RESOLVED, That the gratitude of this House be extended to the Woman's Auxiliary and its members for their outstanding contribution to the living work of the Church. By their devoted, unselfish and generous service, and especially through the United Thank Offering presented today, they have set a notable standard of devotion and an inspiring example to the whole Church.

RESOLVED FURTHER, That a committee of two presbyters and two laymen be appointed to convey this message to the Triennial Meeting of the Woman's Auxiliary.

Mrs. Simpson read a resolution from the House of Bishops to the Triennial:

"The House of Bishops, ever mindful of and grateful for the consecration of the Woman's Auxiliary to Our Lord and His Church, and the work which they accomplish in His Name, is nevertheless brought anew to a realization of the devotion of the women of the Church and the great part they plan in the extension of Christ's Kingdom, by the announcement of the ingathering of the United Thank Offering in the unprecedented amount of \$3,149,197.83.

"We further recognize that this is truly a world wide and church wide offering, deeply sacrificial in nature. This, the largest United Thank Offering ever presented, is indicative of the growing and continuing support of the expanding program of the Church.

"For this great outpouring, we lift up our hearts in thanksgiving and rejoicing to God, and express to you our congratulations and our own deep gratitude."

Mrs. Sherman gave a resume of the minutes of the previous day.

Mrs. Simpson gave a report on Dispatch of Business.

Resolutions were called for by title, and the following were presented:

1. Re the Armed Forces Division--by Mrs. Robert Howe of Western New York; referred to the Reference Committee.
2. Concerning the United Thank Offering--by Mrs. Henry Doscher of Utah; referred to the United Thank Offering Committee.
3. The World Council of the Girls' Friendly Society--by Mrs. Sumner Walters of San Joaquin; referred to the Reference Committee.
4. Religious Services--by Mrs. John Bonner of Alabama; referred to the Reference Committee.

Dr. James Kennedy of Ecumenical Relations was introduced by Mrs. Wedel and spoke to the Triennial about his visit to South India.

The second panel of ONE IN WITNESS was presented. The Reverend Dr. M. Moran Weston addressed the meeting on Christian Social Relations; the meeting then divided into small "buzz groups" and later asked questions of the panel.

Mrs. Wedel introduced Dr. Frank Moore, Editor of THE FORWARD MOVEMENT, who spoke briefly.

The meeting recessed at 12:35.

#### Friday Afternoon, September 9

Mrs. Wedel convened the meeting at 2:25 p.m., which was delayed because of the Iolani School Tree-Planting Ceremony.

Mrs. Alfred M. Chapman opened the devotional period with the hymn, O Master, Let Me Walk With Thee.

Mrs. Wedel declared the polls open for election of members of the National Executive Board. The following report on the election was presented:

Total Dioceses and Missionary Districts voting. . . .97  
 Necessary for election. . . . .49

COUNT OF BALLOTS

Mrs. Shubael T. Beasley	80*
Mrs. Alta S. Brandt	15
Mrs. William H. Cole	34
Mrs. St. Elmo L. Coombs	78*
Mrs. Lawrence Dorsey	79*
Mrs. Winfred Douglas	40
Mrs. Robert Marshall Eaves	25
Mrs. John H. Foster	59*
Mrs. Edward A. Heffner	48
Mrs. Orrin Francis Judd	79*
Mrs. Thomas G. Kyle	35
Mrs. Ralph T. Lynch	25
Mrs. Harold R. Moulton	65*
Mrs. Charles S. Reid	29
Mrs. E. T. Rowland	36
Mrs. John B. Watkins	20
Mrs. Alexander C. Zabriskie	30

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

Mrs. Edward A. Heffner was elected on the second ballot with 53 votes.

A third ballot was called, and no one was elected.

Mrs. Winfred Douglas of Colorado was elected on the fourth ballot.

Ballots were distributed for the election of four members to the National Council. The four indicated by the asterisk were elected on the first ballot:

Mrs. Rollin T. Chamberlin	27
Mrs. Francis Osborne Clarkson	74*
Mrs. Clifford C. Cowin	54*
Mrs. Charles Dengler	13
Mrs. Clarence Culver Moore	19
Mrs. Perry B. Strassburger	27
Mrs. F. King Verleger	30
Mrs. Sumner Walters	56*
Mrs. Theodore O. Wedel	87*

While ballots were being counted, Mrs. Wedel introduced missionaries who gave the meeting "Glimpses of the Mission Fields". These were:

Deaconess Margaret Booz of St. Anne's Mission,  
El Paso, Texas

Miss Olive Tomlin of The Philippines

Miss Eleanor Clancy of Cuba

Miss Louise Reilly of The Philippines

The Triennial sang "The Church's One Foundation".

A fifteen-minute break for tea was called during elections.

Resolutions were called for by title, and the following were presented:

1. Concerning the Creation of a UTO Loan Fund--by Mrs. Alfred Jacobson of Spokane; referred to the United Thank Offering Committee.
2. Death of Mrs. Perry, wife of the former Presiding Bishop--by Mrs. Walter M. Rankin of Rhode Island; referred to the In Memoriam Committee.
3. Department Headquarters at the next Convention--by Mrs. Robert Durham of Michigan; referred to the Reference Committee.



Mrs. Robert F. Gibson, Jr., of Virginia, read a resolution presented regarding the joy in the fellowship of the Triennial Meeting:

"RESOLVED, That the 28th Triennial Meeting of the Woman's Auxiliary of the Protestant Episcopal Church, assembled in Honolulu, rejoices and gives deep thanks to Almighty God for the experience of close fellowship in Christ, which it has been our privilege to know among the many races of God's children here in the Hawaiian Islands. This experience has served to deepen our conviction and strengthen our resolution to witness as a Church in our lives and in our parishes both at home and abroad to the oneness of man and to the breaking down of all racial barriers within the Christian fellowship."

The meeting adjourned at 5:25 p.m.

Saturday Morning, September 10

The meeting convened at 9:00 a.m. Mrs. Richard Harbour led the Bible Study before the Triennial broke into groups. Mrs. Wedel announced that the meeting would reconvene at 10:30 a.m.

When the meeting reconvened, Mrs. Simpson gave the Order of the Day for Monday, since the schedule had to be changed for a joint session on the budget.

Three resolutions and the proposed Statement on Christian Citizenship were distributed. The resolutions were:

1. Re "Another Chance"
2. The Change in Name of the Woman's Auxiliary
3. Preparation for Worship and Witness

The meeting adjourned at 11:00 A. M. for Provincial Meetings.

(Saturday Afternoon free)

Monday Morning, September 12

The meeting convened at 11:30 a.m., following a Joint Session on the Budget.

Mrs. Simpson gave the Order of the Day. Other announcements were made.

Mrs. Harbour led the meeting before breaking into the Bible groups.

Monday Afternoon, September 12

Meeting convened by the Presiding Officer, Mrs. Wedel, at 2:00 P. M.

The Triennial joined in singing Hymn 572, "O Master, Let Me Walk With Thee".

Mrs. John Bentley led the devotions. The Triennial remembered Mrs. Pennybacker and Miss Helen Turnbull, who are ill.

Mrs. Henry Knox Sherrill spoke briefly, expressing her appreciation for the hospitality extended in Honolulu.

Mrs. Sherman gave a resume of the minutes for Friday and Saturday morning.

Mrs. Simpson reported for Dispatch of Business.

Mrs. Wedel turned the meeting over to the Panel. Miss Carman Wolff presented the main address. Miss Harvey noted particularly the value of the questions which were turned in to the Panel. The meeting broke into buzz groups again for five minutes and then presented questions. The question asked by the panel was "What is meant by the mission of the Church?"

Mrs. Hirst, Chairman of the Nominating Committee, spoke briefly, explaining the function and objective of the Committee.

Miss Gammack gave a report on Miss Turnbull's illness.

Mrs. Taylor presented the Report of the Committee on By-Laws. Copies of the proposed changes were distributed.

Adopted.

## CHANGES IN THE BY-LAWS

### ARTICLE I, Section 2:

A-4 - Members of the National Executive Board who shall have the privilege of the floor at all times, and a vote, etc.

5 - The eight Provincial Presidents of the Woman's Auxiliary who shall have the privilege of the floor at all times, and a vote, etc.

6 - The Presiding Officers of the Triennial Meeting, who shall have the privilege of the floor at all times, and a vote, etc.

Section 4 becomes Section 3 - Resolutions

Section 5 becomes Section 4 - Nominations

D. Amend to read: "During the triennium, the Nominating Committee shall receive suggestions for, etc. . ."

F. A year in advance of the Triennial Meeting, the Nominating Committee shall submit to the National Executive Board a written report of the Nominations for Presiding Officer of the Triennial Meeting. At that time members of the National Executive Board may submit additional names for consideration. The National Executive Board shall elect a Presiding Officer and an Assistant Presiding Officer.

(Back to Section 3) Delete A (Mode of Nominations and Elections)

The remainder of Section 3 becomes Section 5 - Duties.

1. It shall be the duty of the Presiding Officer, in consultation with the National Executive Board and Secretaries, to appoint a committee on Credentials, Dispatch of Business, Rules of Order, Nominations, Reference, United Thank Offering, Elections-National Executive Board, Elections-National Council, Courtesy, In Memoriam, and all other necessary committees not herein provided for. She shall perform all other duties pertaining to her office.

2. (Remains the same)

Add 3. In case of the inability of the Presiding Officer to serve, the Assistant Presiding Officer shall become the Presiding Officer, and the National Executive Board shall elect an Assistant Presiding Officer.

ARTICLE II, Section 1:

Add, "and to plan the program for the next Triennial Meeting."

Section 8: Amend to read: "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, Division of Domestic Missions, Division of College Work, Department of Christian Social Relations. Two members of the Executive Board shall be members with vote of the Department of Christian Education."

ARTICLE III, Staff: Rewritten as follows: "An Executive Secretary and such Associate Secretaries as are necessary shall be appointed by the Presiding Bishop upon nomination of the National Executive Board. They 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."

ARTICLE IV, Section 1:

To read: ". . . (As provided for in Article I, Sections 4 and 6.)"

Mrs. Milton T. Farmer, Chairman of the In Memoriam Committee, presented statements of tribute for the following persons: Marguerite Ogden, Julie Lasar, Florence Johnston, Marie Farmer Hill, Angela Cross, Elizabeth Stebbins, and Margaret Cobb.

## REPORT OF THE IN MEMORIAM COMMITTEE

It is a matter of inspiration to us all that our Church is continuously blessed in being able to claim the services of a succession of dedicated women, highly gifted intellectually and spiritually. Our national leaders, departed this life during the past triennium, humble our hearts as we gratefully remember all that they have done for God's kingdom.

Therefore, we, as active members of this Triennial, do honor them by paying tribute to their memories for all that their lives and works have meant to us.

MARGUERITE OGDEN of the Diocese of Maine, after serving on the National Executive Board from 1928 to 1934, was called to a higher life in 1953. She had been a devoted member of the church, active in Diocesan, Provincial and National affairs and, more particularly, in the field of Christian Education.

FLORENCE JOHNSTON of the Diocese of Oregon served as a member of the National Executive Board, Presiding Officer of the Triennial Meeting, having previously rendered service as Branch Diocesan President, Woman's Auxiliary President, remained a devoted and interested United Thank Offering worker until her death.

JULIE BECKER LASAR served with great ability, devotion and consecration to her task in many offices: as President of the Woman's Auxiliary, Diocese of Missouri, as President of the Seventh Province, as a member of the National Executive Board and as Chairman of that Board in 1950. She was sought after far and wide as a conference leader, speaker and teacher, and has given us inspiration in the high ideal she has set before us in the service of Our Lord.

LEA FARMER HILL was the wife of a minister and spent her life in the service of the Church. She was from the Diocese of Pennsylvania and the Third Province and served on the National Executive Board 1937-1943, and on the National Council 1943-1949. Lea Hill was known for her world-wide understanding of the Christian imperative, her ability to interest and inspire groups of all ages and for a peculiar gift of expression.

ELIZABETH SIBLEY STEBBINS--devoted, inspired, and tireless through long years of work and leadership in the Church, looking always to broad horizons and enabling others to see through her eyes God's hope and vision for the Church Universal.

ANGELA CROSS, wife of Bishop Edward M. Cross of the Missionary District of Spokane, was a member-at-large of the National Executive Board from 1931-1937. At home she was devout in promoting women's participation at the Cathedral and took an active interest in all parts of Church work. Her long illness after 1937 curtailed her activities, but her interest remained keen until her death.

MARGARET E. COBB, after serving on the Massachusetts Diocesan Board for five years, conceived and established an exchange for mission handcrafts. In the last twenty years many mission centers have been encouraged and rewarded by the return of approximately \$125,000 to the mission field from "The World Wide Missions Handcrafts Center" at St. Paul's Cathedral Parish House, Boston, a volunteer service and a pioneer work of devotion for the Kingdom of Christ.

(Report continued on Page 59)

Mrs. Don Denning, Chairman of the Committee on Reference, presented a resolution, copies of which were distributed, regarding Issuance of Educational Materials. Mrs. Whiteley of Olympia spoke to the resolution. After discussion, Mrs. Zemitzsch of Missouri moved that the resolution be returned to the Committee on Reference for further clarification. Seconded. Carried.

#### REGARDING THE ISSUANCE OF EDUCATIONAL MATERIALS

WHEREAS, It has been found desirable that parish education committees plan the coming year's work and program during the summer months; and

WHEREAS, There is great loss of inspiration and enthusiasm for a projected program, if resource materials are not immediately available; and

WHEREAS, Mutually helpful relationships between diocesan and parish officers are greatly impaired through such loss of enthusiasm;

THEREFORE, BE IT RESOLVED, That program plans from national departments be released to diocesan officers and to church publications simultaneously during April or May, and not released until suggested aids and resource materials are immediately available to groups upon order.

The meeting adjourned at 4:30 p.m. following announcements.

Tuesday Morning, September 13

Bishop Jones of West Texas gave his first meditation, COMMUNITY: GOD'S GIFT, following the singing of the Hymn, "How Wonderful and Great Thy Works".

Mrs. Sherman read a resume of the minutes of the previous day.

Mrs. James Sands, Vice Chairman of the Committee on Dispatch of Business, gave announcements and the Order of the Day.



Mrs. Wedel introduced the following persons, who spoke briefly bringing messages from the women of their respective countries:

Mrs. Tomas Galgala, The Philippines  
 Mrs. Mai Wiles, Liberia  
 Mrs. J. Y. Ito, Brazil  
 Mrs. Egmont M. Krischke, Brazil, who spoke in Portuguese. Miss Carman Wolff acted as interpreter.

Mrs. Wedel also presented Mrs. Leslie A. McEwen, President of the United Church Women of Honolulu.

Mrs. Lloyd M. Thorburn, Chairman of the United Thank Offering Committee, presented the following report, which was adopted by sections with one amendment:

THE UNITED THANK OFFERING BUDGET -- 1955-1958

The Gift

Triennial Offering of 1955 . . . . .	\$3,149,197.83
Estimated Interest . . . . .	60,000.00

The Budget

<u>I. Pension Funds - Capital Accounts:</u>		
A. Addition to Ida W. Soule Pension Fund	\$250,000	
B. Toward Grace Lindley Pension Fund	<u>50,000</u>	300,000.00
<u>II. Toward the General Church Program:</u>		
A. Toward Salaries of Women Missionaries	950,000	
B. Salaries for New Work	42,000	
C. Training Program; Windham House and Scholarships	135,000	
D. Allowances (Medical, Dental, Travel, Outfit, etc)		
1. Overseas	\$90,000	
2. Home	<u>10,000</u>	100,000
E. To supplement Income from Ida W. Soule Pension Fund	<u>50,000</u>	1,277,000.00

III. Specials - Support of Church Work:

A. Equipment for Women Missionaries:		
1. Work Budgets (\$150 per year)	33,000	
2. General Equipment	10,000	
3. Cars and Travel Allowances (up to \$1,500)	35,000	
B. Repair and Equipment of Buildings	155,000	
C. St. Margaret's House: Annual Grant for three years, \$10,000	30,000	
D. Advance Program for Recruiting Women Workers	30,000	
E. Visual Aids for Promoting Offering	<u>3,000</u>	
		\$ 296,000.00

IV. Specials - Capital Gifts:

A. New Buildings and Property	700,000
B. <u>Cuba:</u>	
1. Property for recreational needs, Sarah Ashhurst School, Guantanamo	25,000
2. Property for San Lucas School, Santiago	30,000
C. <u>Germany:</u>	
St. Willibrord's Church, Frankfurt, following final clearance by the Presiding Bishop with the Old Catholic Church	35,000
D. <u>India:</u>	
Chapel, Sarah Tucker College, Palayamkottai	4,200
E. <u>Japan:</u>	
Women's Dormitory for Japan Inter- national Christian University	65,000
F. <u>Latin America:</u>	
Fund for Christian Literature for Latin America (Spanish, French, Portuguese)	15,000
G. <u>Liberia:</u>	
1. Two-way radio communication be- tween missions	6,500
2. Rebuilding Julia C. Emery Hall, Bromley	100,000

LIBRARY & ARCHIVES  
 CHURCH HISTORICAL SOCIETY  
 AUSTIN, TEXAS

H.	<u>Switzerland:</u>		
	For new Headquarters, World Council of Churches in Geneva, in recognition of the services of Elizabeth Sibley Stebbins to the ecumenical movement		\$ 10,000
I.	<u>United States:</u>		
	1. For emergency areas in the domestic mission field		100,000
	2. For promotion of Canterbury Club program		<u>10,000</u>
			\$1,100,700.00
V.	<u>Specials - Support of Co-operative Missionary Projects:</u>		
A.	American Bible Society	\$	5,000
B.	American Leprosy Missions, Inc.		2,000
C.	<u>Christian Literature:</u>		
	1. Committee on World Literacy and Christian Literature:		
	Annual Support \$2,500		7,500
	2. <u>Listen:</u>		
	Annual Support \$ 250		750
	3. Committee on Christian Literature:		
	Annual Support \$ 300		900
D.	<u>India:</u>		
	1. Christian Medical College, Ludhiana:		
	a. Annual Support \$1,500		4,500
	b. Toward Hospital Building		10,000
	2. Christian Medical College, Vellore		
	a. Annual Support \$2,000		6,000
	b. Private Wards		5,000
	3. Delhi School of Social Work, Delhi:		
	Annual Support \$1,000		3,000
	4. St. Christopher's Training College, Madras:		
	Annual Support \$ 750		2,250
	5. Women's Christian College, Madras:		
	Annual Support \$2,500		7,500

E.	<u>France:</u>			
	McAll Mission:			
	Annual Support	\$ 500	1,500	
F.	<u>U.S.A.:</u>			
	1. Migrant Work:			
	a. Annual Support	\$3,500	10,500	
	b. For a "Harvester" Station Wagon		5,000	
	2. Work with Low-Income Farm Families:			
	Annual Support	\$1,000	3,000	
G.	<u>Asia:</u>			
	United Board for Christian Higher Education in Asia:			
	Annual Support	\$2,000	<u>6,000</u>	
				\$ 80,400.00
VI.	<u>Specials - Discretionary:</u>			<u>155,097.83</u>
				<u>\$3,209,197.83</u>

(The Resolutions of the Report will be presented on Wednesday, for adoption.)

Bishop Sherrill spoke to the Triennial briefly concerning a share in the World Council building in Geneva, to which the Triennial gave \$10,000 (See United Thank Offering Report).

Dr. Gilbert Darlington of the American Bible Society spoke briefly.

Session adjourned.

Tuesday Afternoon, September 13

Group conferences were held for Presidents, United Thank Offering Treasurers, Education Chairmen and Supply Secretaries.

Wednesday Morning, September 14

Mrs. Wedel convened the meeting at 9:05 A. M. Bishop Jones gave the final meditation, "WITNESS: MAN'S RESPONSE", following the singing of the Hymn, "Holy, Holy, Holy!"

Mrs. Sherman gave a resume of the minutes of the previous day.

Mrs. Simpson reported for Dispatch of Business and gave the Order of the Day.

Miss Anne Hunter spoke briefly about her college work at Columbia, Missouri.

Captain Paul G. Linaweaver, USN Chaplain at Pearl Harbor, spoke briefly regarding the Chapel needed at Pearl Harbor, to which the loose offering, given in appreciation for the hospitality of the District of Honolulu by the House of Bishops, the House of Deputies and the Woman's Auxiliary Triennial Meeting, will be given.

The Most Reverend Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church, spoke briefly.

Bishop Hall of New Hampshire gave another brief report on the Joint Committee to Study the Problems of Alcoholism. Motion was seconded and carried that the Triennial Meeting ask the National Executive Board to cooperate fully with the Department of Christian Social Relations in this matter.

Mrs. Thorburn returned to complete the Report of the United Thank Offering Committee containing the resolutions, which were adopted with the understanding that the resolution regarding the loan fund implies that, if the National Executive Board decides from its study that a loan fund would be advantageous, the Board may vote the fund, and incorporate such an item in the Proposed 1958 Budget, if desirable.

United Thank Offering Committee Resolutions

RESOLVED: That balances under Section II, Toward the General Church Program, shall be distributed at the end of each year for budget purposes by the National Council, with the exception of II C, Training Program, which shall be carried forward to the following year.

RESOLVED: That the National Executive Board be instructed to prepare a tentative Budget for the United Thank Offering to be presented in 1958.

RESOLVED: That the National Executive Board be requested to confer with the National Council regarding the possibility of creating a loan fund within the United Thank Offering Budget for the use of bishops in missionary districts, and report at the Triennial Meeting of 1958.

RESOLVED: That major requests, other than for new buildings, be sent to Woman's Auxiliary Headquarters at least two months before the Triennial Meeting, and that these requests be sent to the United Thank Offering Committee of the Triennial Meeting prior to that meeting.

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The Statement on Christian Citizenship was presented by Mrs. Robert R. Vance, Chairman of the National Executive Board. After considerable discussion, the Statement was adopted with two amendments:

(1) The first item recommended for study and action:

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

(2) The last paragraph of the Statement: ". . .as well as by such bodies as the Lambeth Conference, the Anglican Congress, the National Council of the Churches of Christ in the USA, and the World Council of Churches."

Following is the Statement as adopted:

## STATEMENT ON CHRISTIAN CITIZENSHIP

### Principles and Issues for the Program of the Woman's Auxiliary

We, the members of the Triennial Meeting of 1955, wish to record our conviction that as His witnesses, we must be concerned about our relationships with the people of our local community, about the whole life of the nation, and about the welfare of people all over the world. This is not an optional part of our witness, but a direct result of our belief that God is concerned about all of life.

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

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

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

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

The prevention and control of alcoholism.



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

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

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

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

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

In adopting this Statement, we wish to record our conviction that, while specific issues may change with changing conditions, the principle of our obligation to witness as Christian citizens is well established. We recognize the

value of guidance by General Convention, as well as by such bodies as the Lambeth Conference, the Anglican Congress, the National Council of the Churches of Christ in the U.S.A., and the World Council of Churches; and we recommend that the women of the Church strive earnestly to make effective any action taken by this General Convention, as well as by the Triennial Meeting.

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Persons who spoke to the above Statement were: Mrs. Everette Hall, South Carolina, Mrs. A. E. Jackson of West Missouri, Mrs. F. W. Sparrow of Michigan, Mrs. Francis O. Clarkson of North Carolina, Mrs. Dale Osborn of Southern Ohio, Mrs. William Cole of Central New York, Mrs. Theodore O. Wedel, the Presiding Officer, Mrs. Paul R. Palmer of the National Executive Board, Mrs. S. A. Kirkpatrick of Pennsylvania, Miss Dorothy Stabler of the Woman's Auxiliary Staff, Mrs. Warren Turner of Virginia, Mrs. Paul R. Prietsch of Chicago, and Mrs. Robert H. Howe of Western New York.

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

ANOTHER CHANCE

Persons who spoke to this resolution were: Mrs. Morrow Krum of South Florida, The Reverend Sidney Lanier of the Virgin Islands, Mrs. Laurie S. Mobley of Louisiana, Mrs. Robert Howe

of Western New York, Mrs. William C. New, Jr., of Atlanta, Mrs. Dale Osborn of Southern Ohio, and Mrs. Francis O. Clarkson of North Carolina. The resolution was adopted with one amendment deleting the word "successfully" in the third paragraph:

#### ANOTHER CHANCE

WHEREAS, The Church is committed to witness to Jesus Christ throughout the world through every means at its disposal, and

WHEREAS, The Woman's Auxiliary of the Fourth Province has produced and presented two radio series entitled, ANOTHER CHANCE, a program by women and especially for families, which in its first series was broadcast on free time, as a public service on radio stations throughout the United States and in Missionary Districts outside the United States, and

WHEREAS, The response to this program has assured that the missionary endeavor of our Church has been advanced through the ANOTHER CHANCE radio program, and

WHEREAS, The theme of this 1955 Triennial is "His Witnessing Community",

THEREFORE, BE IT RESOLVED, That this Triennial of the Woman's Auxiliary here assembled, urge the Woman's Auxiliary

in each Diocese and Missionary District in the Protestant Episcopal Church to accept the responsibility of extending the missionary work of the Church by making the radio series ANOTHER CHANCE available over strategic radio stations in every Diocese and Missionary District.

PREPARATION FOR WORSHIP AND WITNESS

Persons who spoke to the resolution were: Mrs. Samuel M. Shoemaker, of Pittsburgh, Mrs. Paul Cassard of South Carolina, Mrs. William T. Beauchamp of Rochester, and Mrs. Milton Borman of Milwaukee. The resolution was adopted as presented, to-wit:

WHEREAS, The theme of our Triennial Meeting is "His Witnessing Community", and we should like to prepare ourselves to attempt to live by this theme during the ensuing Triennium,

THEREFORE, BE IT RESOLVED, That each delegate present dedicate herself to form the habit of daily Bible study and prayer; to make an earnest effort to encourage and participate in prayer study groups; to attend the Holy Communion and divine worship once each week, unless for good reason this be impossible; and to witness to our Living Lord through prayer, words, work and gifts at every opportunity.

The following overseas delegates were presented and spoke briefly: Mrs. Lorenzo Alvarez of Puerto Rico, Sra. E. R. y Velasco de Salinas, of Mexico, Mrs. Carl Anduze of the Virgin Islands, and Mrs. Masatoshi Matsushita, a fraternal delegate from Japan.

Mrs. Charles Myers of Pennsylvania presented the following motion, which was carried:

"THAT this Triennial Meeting ask the delegates from the overseas districts to carry back our affectionate greetings to their respective Woman's Auxiliaries, whom they have represented so ably; and also, that we send greetings of sisterly love to the women of the Philippine Independent Church and to the Woman's Fellowship of the Church of South India."

Mrs. Simpson made announcements.

Mrs. Wedel asked for a show of hands regarding an afternoon session, if the Meeting felt the unfinished business would make it necessary. No hands were raised, and it was therefore decided that the business would be completed in the following morning session.

Meeting adjourned at 12:40 p.m.

Wednesday Afternoon, September 14

Scheduled group conferences were held for Presidents, Education Chairmen, Christian Social Relations Chairmen and Personnel Chairmen.

Thursday Morning, September 15

At 9:00, the Presiding Bishop installed the National Executive Board.

Mrs. Sherman gave a resume of the minutes of the previous day.

Mrs. Wedel paid tribute to the pages and to Mrs. Jan Bond and Mrs. Glenna Buscher and to the other women who served the meals at the Snack Bar and Cafeteria on the grounds.

Mrs. Wedel introduced Mrs. Robert F. Wilner, wife of the Suffragan Bishop of The Philippines.

Mrs. Sands gave the report for Dispatch of Business.

The meeting was turned over to the Panel for their final presentation. In closing Miss Harvey expressed appreciation to the Panel Members and to the Triennial Meeting for the participation.

Mrs. Ozaki was called to give the final report of the Credentials Committee:

### Final Credentials Report

Accredited Delegates	457
National Executive Board Members, not Delegates	15
Provincial Presidents, not Delegates	6
Presiding Officer	1
Assistant Presiding Officer	<u>1</u>
Total Voting Strength	480
Dioceses and Missionary Districts Represented	97
Full Representation of Dioceses and Districts	92
Local Visitors	867
Other Visitors	756
Total Number of Visitors	1,623
Missionaries	17

Mrs. Denning reported the following resolutions for the Committee on Reference:

#### REGARDING THE ISSUANCE OF EDUCATIONAL MATERIALS

WHEREAS, It has been found desirable that parish education committees plan the coming year's work and program during the summer months; and

WHEREAS, There is great loss of inspiration and enthusiasm for a projected program, if resource materials are not immediately available; and

WHEREAS, Mutually helpful relationships between diocesan and parish officers are greatly impaired through such loss of enthusiasm;

THEREFORE, BE IT RESOLVED, That program plans from all departments of the Woman's Auxiliary to the National Council be released to the Woman's Auxiliary in each Diocese and Missionary District not later than January 15; and

BE IT FURTHER RESOLVED, That the aids and resource materials suggested for use in developing these programs be available not later than March 15.

The following persons spoke to the resolution: Mrs. W. H. Whiteley of Olympia, Mrs. Theodore O. Wedel, Miss Avis Harvey, Mrs. Walter T. Carpenter of Western North Carolina, Mrs. Edward Flynn of Harrisburg, Mrs. Stuart H. Dent of Florida, Mrs. Loring Myers of Southern Ohio, Mrs. William Crittenden of Erie, Mrs. Paul R. Palmer of the National Executive Board, and Mrs. Lawrence Dorsey.

Amendment on resolution "preferably" - lost

Mrs. Dorsey's amendment deleting "all departments of" - carried

Mrs. William H. Cole of Central New York and Mrs. J. Robert Haskin, Jr., of Western Massachusetts spoke. Mrs. Dale Osborn of Southern Ohio moved that the Triennial request the National Executive Board to take up this matter once again



with the Departments and Divisions of the National Council.

Carried.

RESOLUTION LOST

CONCERNING THE FORMATION OF A THIRD HOUSE

(This resolution was rejected by the Committee of Reference;  
the rejection was approved by the Triennial Meeting)

WHEREAS, General Convention of the Episcopal Church of the United States, the highest authority of the Church, convenes every three years, and in the city designated for that purpose, the Triennial Meeting of the Women of the Church, officially known as the Woman's Auxiliary to the National Council, is in session at the same time; and

WHEREAS, The women of the Church, in promotion of the program of the Episcopal Church and in devotion through spiritual grace, constitute a vital force in the affairs of the Church; and

WHEREAS, A voice by vote through representation in the affairs of the Church seems meet and right for both men and women communicants; and

WHEREAS, The traditional nature of the existing House of Deputies might well lose some of its valuable character, if women were admitted as delegates;

THEREFORE, BE IT RESOLVED, That the Women of the Episcopal Church in Triennial Meeting assembled in Honolulu, do hereby petition the House of Bishops and the House of Deputies, the present authorized legislative bodies of General Convention of the Episcopal Church of the U.S.A., to appoint a Joint Commission to consider elevating the Woman's Auxiliary to the National Council to full legislative status as a Third House in the conduct of business of the Church.

BE IT FURTHER RESOLVED, That copies of this resolution be duly presented to the House of Bishops and the House of Deputies now in General Convention assembled in Honolulu this September of the year of Our Lord, 1955 A. D.

CHANGE IN NAME OF THE WOMAN'S AUXILIARY

(The Committee of Reference submitted this resolution without recommendation)

WHEREAS, The name WOMAN'S AUXILIARY limits the scope of the work in the parishes, we feel that the Triennial Meeting assembled should consider a more comprehensive name for the organization;

THEREFORE, BE IT RESOLVED, That this matter be taken under consideration at this time to make a change in the name to "The Women of the Protestant Episcopal Church" .

The following persons spoke to the resolution: Mrs. Welles V. Moot of Western New York, Mrs. John L. Reynolds and Mrs. Arthur Simpson of New York, Mrs. Milton Farmer of California, Mrs. G. Russel Hargate of the National Executive Board, and Mrs. Elmer Christie, Olympia. Amendment was carried "THAT in the course of the next Triennium the National Executive Board take this under consideration so that at the next Triennial Meeting we may have a report of the sub-committee of that Body."

The resolution was carried as amended.

#### DEPARTMENT HEADQUARTERS AT THE NEXT CONVENTION

This resolution was withdrawn.

#### TAKING OF PICTURES AT RELIGIOUS SERVICES

This resolution was adopted as presented:

BE IT RESOLVED, That the women in this Triennial Meeting assembled request that the National Executive Board consider ways of restricting the taking of pictures during future U.T.O. services to persons authorized to do so by the Department of Promotion.

THE WORLD COUNCIL OF THE GIRLS' FRIENDLY SOCIETY

BE IT RESOLVED, That the Woman's Auxiliary to the National Council in its Triennial Meeting in Honolulu, September 1955, notes with interest and appreciation the formation of the World Council of the Girls' Friendly Society, on the Isle of Wight, June 24, 1955, uniting in one fellowship of prayer and service the girls of twenty nations.

BE IT FURTHER RESOLVED, That the Woman's Auxiliary in province, diocese and parish support the world program of the Girls' Friendly Society with their prayers, their interest, and their gifts, to the end that the World Council of the Girls' Friendly Society may become a vital force in helping girls to grow in the knowledge and experience of a world Christian Church.

BE IT FURTHER RESOLVED, That this resolution be transmitted to the President of the Girls' Friendly Society, USA, and through her to the other nations participating in the World Council of the Girls' Friendly Society.

Mrs. Stephen Mahon, Executive Secretary of the Girls' Friendly Society, was called to speak to the resolution. The resolution was adopted as presented.

### THE ARMED FORCES

WHEREAS, It is a recognized fact that the Armed Forces field presents a vast missionary district; and

WHEREAS, It is imperative that the clergy serving as chaplains be especially gifted in their capacity for leadership to youth; and

WHEREAS, The Episcopal Church today needs a minimum of 25 additional chaplains in order to fill our denominational quota;

THEREFORE, BE IT RESOLVED, That the members of this Triennial Meeting here assembled go on record as sharing the deep concern of the members of the House of Bishops and the members of the House of Deputies who are giving their most careful consideration to the solution of this critical situation and to the strengthening of this division, and further urge the Woman's Auxiliary in every diocese, missionary district, parish and mission to give their support and encouragement to this missionary opportunity.

Mrs. Robert H. Howe spoke to the resolution (Western New York). The resolution was adopted as presented.

Mrs. Milton Farmer completed the report of the Committee on In Memoriam, which included statements about the following persons: Della Brown, Gertrude Phelps, Jessie Butler, Nannie Hite Winston, Edith Perry, and Mary Ellen Hoppin.

DELLA BROWN, serving the Seventh Province on the National Board, also lent her talents to the organization of the Church Periodical Club in the Diocese of West Missouri and over a long period demonstrated her Christian citizenship by concern for St. Luke's Hospital, Kansas City, and by active participation in the Council of Churchwomen.

GERTRUDE LINDA PHELPS of the Diocese of New Jersey was elected a member of the National Executive Board when that Board was created in 1919. Her broad vision and wise counsel made her especially beloved by her fellow-members throughout her long and inspiring years of service. She was an untiring worker for the United Thank Offering.

JESSIE PEABODY BUTLER served as the representative of Province V on the National Executive Board for six years between 1919 and 1925. Until her death in June of 1954 she remained a faithful servant of Christ, contributing of her talents for the extension of His Kingdom.

NANNIE HITE WINSTON spent her life in the work of the Church. She was parish and Diocesan President in the Diocese of Kentucky. Both she and the Diocese were honored for her twelve years devoted service on the National Executive Board.

EDITH WEIR PERRY, wife of the former Presiding Bishop, represented all the women of the Church in which she served faithfully, making many valued contributions to its life and service. The one which will continue to be remembered by many women presently serving is the Altar Guild Manual, of which she was the author.

MARY ELLEN HOPPIN, who died on the day this meeting assembled, at the age of 91, is lovingly remembered and honored not only in the Diocese of Rhode Island where she presided as President of the Woman's Auxiliary for fifteen years, but by all of us for her authorship of the Woman's Auxiliary prayer.

WHEREAS, During this Triennium, a number of women recognized as leaders in the National Church and its projects have passed into the life of larger service,

BE IT RESOLVED, That this Triennial Meeting accord recognition of their dedication to Christ's Service and their witness to His commands, and hereby record our gratitude for their contributions and the continuing influence of their examples;

BE IT FURTHER RESOLVED, That this resolution be spread upon the minutes and appropriate portions sent to relatives of those whom we memorialize.

#### REPORT OF THE COURTESY COMMITTEE

The Courtesy Committee for this 28th Triennial Meeting of the Woman's Auxiliary has had the privilege of expressing our appreciation of the efforts of our Island people.

That the thoughtfulness of the Missionary District of Honolulu in having advance suggestions on the customs of Hawaii were helpful. To Mrs. George Goss, President of the Woman's Auxiliary of the Missionary District of Honolulu, and to Mrs. Hastings B. Pratt, Co-ordinator of Local Committees, and to all members of the committees, we give sincere thanks.

To Mr. Paul Savanack, General Convention Manager, we wish to express our real appreciation; and to Mr. Joseph Reed, who did so fine a service in having us all happily situated.

To be met on our arrival with expressions of friendliness and the placing of leis made us feel as one family. The spirit of welcome pervaded as we entered our rooms through the atmosphere of pleasure and consideration from the bus driver to all who served us in any way.

The City of Honolulu has shown us what real "Aloha" means. We thank the Committee on Transportation for all their efforts.

Bishop Kennedy and Mrs. Kennedy and their Church family and the entire community of the Islands have opened their doors to us. Especially the Churches who have welcomed us with shining faces, on their doorsteps, and who have provided special services for us. The continued thoughtfulness and courtesies extended day by day during the entire Convention have made our visit unforgettable.

To all who put so much of themselves in the preparation for the Corporate Communion Service of our United Thank Offering; and for the helpful assistance given by the Senior girls from St. Andrew's Priory School while we have wandered about the beautiful grounds of Iolani School, we extend our deep gratitude.

And to the joy given us by the Haili Choir under the guidance of The Reverend Abraham Akaka, Pastor of the Hailo Congregational Church, Hilo, Hawaii, for the feeling of true fellowship and oneness in God.

Our physical needs have been well cared for from dawn to dusk. The meals served by the women at all times have been for our enjoyment and convenience. The beauty of our surroundings at St. Andrew's breakfast and our afternoon teas have given us a feeling of quietness. The women of these Islands do have a gift of bringing beauty to their arrangements of their exotic flowers wherever we look.

We extend our appreciation to Governor and Mrs. Samuel W. King for the glorious hospitality which they have unfolded to us.

To Mrs. Theodore O. Wedel and her Assistant Presiding Officer, Mrs. Lawrence Dorsey, for so ably and amiably presiding over our meetings at this Triennial Meeting, we give our deep thanks. Surely we will have a real message to be thankful to receive when Mrs. Wedel speaks to us at the close of our Meeting here, "FORWARD FROM HONOLULU". We thank Mrs. Dorsey for accepting the position of Assistant Presiding Officer in the absence of Mrs. Pennybacker.



To Mrs. Arthur M. Sherman and her most able Staff, we are grateful. And to all members of our National Executive Board for the planning of this Triennial Meeting.

We express our thanks to the Triennial Committees who have worked untiringly to make our meeting comprehensive.

And we thank our timekeepers and pages, who have kept our meetings moving and on schedule.

To The Rt. Reverend Everett Holland Jones we express our appreciation for the inspirational interpretation of our theme, HIS WITNESSING COMMUNITY, and for his thought-provoking meditations.

We send deep appreciation to Miss Helen B. Turnbull for her preparation for us for the Acts of the Apostles, and we pray for her quick recovery. To Mrs. Richard Harbour, who has given us an interpretation of our Bible study and set the pattern for us in the absence of Miss Turnbull, we are deeply grateful.

We express our gratitude to all our missionaries and special guests who have given color and personality to our responsibilities.

To Miss Avis Harvey, Mrs. G. Russel Hargate, Miss Carman St. J. Wolff, The Reverend John B. Midworth and The Reverend M. Moran Weston for their patience and deep endeavor to help us to become real witnesses to Christ in our daily lives.

We give united thanks to Miss Edna B. Beardsley upon her retirement for the many years of untiring leadership and service, particularly her work for our United Thank Offering.

Be it resolved that the Executive Secretary be advised to send letters expressing our regrets at the absence of Mrs. James S. McCulloh and Mrs. Percy V. Pennybacker, Jr.

And to our beloved Presiding Bishop and Mrs. Henry Knox Sherrill we do give our deepest thanks for their inspirational leadership.

THEREFORE, BE IT RESOLVED, That we rejoice and give deep thanks to Almighty God for the experience of close fellowship in Christ, which it has been our privilege to know among the many races of God's children here in the Hawaiian Islands.

The report was accepted as presented.

Mrs. Paul Cassard of South Carolina moved that we send appreciation to the boys at Iolani School for the crosses.

Carried.

Mrs. Geoffrey C. Hazard of Long Island presented a motion to send an evaluation report to the Executive Secretary from each delegate.

Mrs. Paul Palmer proposed an amendment that the reports be sent to the Provincial Representatives or other local Board members to be presented to the Board. Carried.

However, the vote on the amended resolution was REJECTED.

Mrs. Wedel expressed regret that there was not time to present Mrs. Prescott Seldon of Maryland, to tell of the work being done with the problem of alcoholism there.

Mrs. Wedel also expressed regret that the Triennial did not hear from The Rt. Reverend Robert F. Gibson, Jr., of Virginia regarding the promotion and extension of The Overseas Mission Society, a new organization.

Mrs. Simpson gave announcements.

A letter was read from The Reverend Robert Jones, Vicar at the Chapel at Pearl Harbor:

"The Bishop's Committee and the people of the Episcopal Chapel at Pearl Harbor have asked me to express to the Woman's Auxiliary our grateful thanks for the action of the General Convention approving an offering for the building of a church in the Pearl Harbor area. Since we believe that the best way to commemorate the meeting of the General Convention in Hawaii is to endeavor to maintain the spirit of the Convention, we pledge ourselves to unflagging missionary zeal in the Armed Forces area-- which we see as one of the forward missionary opportunities of our Church. Again our sincere thanks."

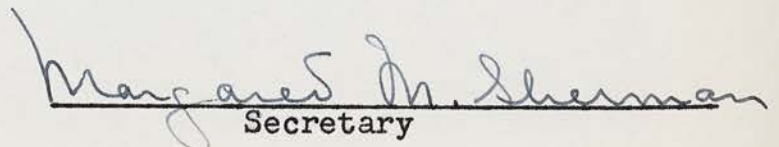
Mrs. Sherman made announcements.

HIGHLIGHTS OF CONVENTION, a Woman's Auxiliary Hymn, and AFTER CONVENTION, WHAT? were distributed.

Mrs. Wedel turned the chair over to the Assistant Presiding Officer, Mrs. Dorsey, who presented Mrs. Wedel to give the closing charge, FORWARD FROM HONOLULU. Following her address Mrs. Wedel received a standing ovation from the Triennial Meeting.

The meeting adjourned and the Woman's Auxiliary joined the Bishops and Deputies for the closing service at which the Pastoral Letter was presented.

Respectfully submitted,

  
Secretary

# *The Triennial Meeting*

The Woman's Auxiliary to the National Council

## PROGRAM



St. Alban's Chapel, Iolani School

Honolulu, T. H. • September 4-15, 1955

## His Witnessing Community

*You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth. ACTS 1:8*

## Triennial Meeting • The Woman's Auxiliary

### PROGRAM

*All business sessions will be held in St. Alban's Chapel, Iolani School. Unless otherwise indicated, morning meetings will close not later than 12:30; afternoon meetings not later than 4:30.*

#### Sunday, September 4

8:00 P.M. OPENING SERVICE of the General Convention  
*Civic Auditorium*

#### Monday, September 5

7:30 A.M. HOLY COMMUNION for the Triennial Meeting  
*St. Andrew's Cathedral*

10:30 OPENING SESSION of the Triennial Meeting  
*St. Alban's Chapel, Iolani School*

Mrs. Theodore O. Wedel, *presiding*  
Welcome to the Triennial Meeting Mrs. George E. Goss  
Response Mrs. J. Rex Queeney  
Roll Call  
Introduction of Missionaries

2:00 P.M. BUSINESS SESSION *St. Alban's Chapel*  
Mrs. Percy V. Pennybacker, Jr., *presiding*  
Boston 1952 - Honolulu 1955 Mrs. Arthur M. Sherman  
Mrs. Robert R. Vance Mrs. William H. Hannah  
Address: His Witnessing Community  
The Rt. Rev. Everett Holland Jones

8:30 RECEPTION (delegates) *Royal Hawaiian Hotel*

#### Tuesday, September 6

7:30 A.M. HOLY COMMUNION *Local Churches*

10:00 JOINT SESSION of the General Convention  
*Civic Auditorium*

Triennial Meeting attends  
Presentation of the Program of the Church

2:30 P.M. BUSINESS SESSION of the Triennial Meeting  
*St. Alban's Chapel*

Report of the Nominating Committee  
Presentation of Resolutions  
Panel Presentation I: One In Witness  
Mrs. G. Russel Hargate      The Rev. John B. Midworth  
Miss Avis E. Harvey      The Rev. M. Moran Weston  
Miss Carman Wolff

8:00 Domestic Missions Mass Meeting      *Civic Auditorium*

Wednesday, September 7

7:30 A.M. HOLY COMMUNION      *Local Churches*

10:00 JOINT SESSION of the General Convention  
Triennial Meeting attends      *Civic Auditorium*  
Presentation of the Program of the Church, continued

2:30 P.M. BUSINESS SESSION of the Triennial Meeting  
*St. Alban's Chapel*

The United Thank Offering Comes to Life  
presented by Missionaries

Thursday, September 8

7:30 A.M. CORPORATE COMMUNION and Presentation of the  
United Thank Offering of the Women of the Church  
*Civic Auditorium*

The Rt. Rev. Henry Knox Sherrill, *Celebrant*;  
assisted by Missionary Bishops

10:00 BUFFET BREAKFAST      *Iolani School*  
An opportunity for Delegates to meet  
Nominees of the National Executive Board  
Nominees to the National Council  
Missionaries

1:00 P.M. PILGRIMAGES to Missions (delegates)  
Buses will leave from Iolani School

8:00 Overseas Missionary Mass Meeting      *Civic Auditorium*  
Announcement of the United Thank Offering

Friday, September 9

7:30 A.M. HOLY COMMUNION      *Local Churches*

9:00 The Book of Acts Speaks to Us      *St. Alban's Chapel*  
Introduced by Miss Helen B. Turnbull. Followed by  
Group Bible Study

10:30 BUSINESS SESSION      *St. Alban's Chapel*  
Panel Presentation II: One In Witness

2:00 P.M. BUSINESS SESSION      *St. Alban's Chapel*  
Election of Members-at-Large of the National  
Executive Board  
Election of Nominees to General Convention of  
Women Members of the National Council  
Glimpses of the Mission Fields      Women Missionaries

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

8:00 HAWAIIAN EVENING (delegates)      *Civic Auditorium*

Saturday, September 10

7:30 A.M. HOLY COMMUNION      *Local Churches*

9:00 The Book of Acts Speaks to Us      *St. Alban's Chapel*

10:30 PROVINCIAL MEETINGS      *Places to be announced*  
Afternoon and evening free

Sunday, September 11

8:00 P.M. ECUMENICAL MASS MEETING      *St. Andrew's Cathedral*

Monday, September 12

7:30 A.M. HOLY COMMUNION      *Local Churches*

9:00 The Book of Acts Speaks to Us      *St. Alban's Chapel*

10:30 BUSINESS SESSION      *St. Alban's Chapel*  
Panel Presentation III: One In Witness

2:00 P.M. BUSINESS SESSION      *St. Alban's Chapel*  
Report of the United Thank Offering Committee  
Report of the Committee of Reference

6:30 PROVINCIAL DINNERS

Tuesday, September 13

- 7:30 A.M. HOLY COMMUNION *Local Churches*
- 9:00 MEDITATION: Community: God's Gift Bishop Jones  
*St. Alban's Chapel*
- 9:50 BUSINESS SESSION
- 2:00 P.M. GROUP CONFERENCES  
*The scheduling of these conferences on Tuesday and Wednesday afternoons is staggered to leave one afternoon free for delegates to visit General Convention*
- For Diocesan Presidents, Provinces I, II, III, and IV  
Mrs. Arthur M. Sherman
- On Education, I, II, III, and IV Miss Avis E. Harvey
- On United Thank Offering Miss Edna B. Beardsley
- On Supply Miss Dorothy Stabler
- 6:30 DEPARTMENT DINNERS

Wednesday, September 14

- 7:30 A.M. HOLY COMMUNION *Local Churches*
- 9:00 MEDITATION: Witness: Man's Response Bishop Jones  
*St. Alban's Chapel*
- 9:50 BUSINESS SESSION
- 2:00 P.M. GROUP CONFERENCES  
For Diocesan Presidents, Provinces V, VI, VII, VIII  
Mrs. Arthur M. Sherman
- On Education, V, VI, VII, VIII Miss Avis E. Harvey
- On Christian Social Relations Miss Dorothy Stabler
- On Personnel Miss Ellen B. Gammack

Thursday, September 15

- 7:30 A.M. HOLY COMMUNION *Local Churches*
- 9:00 INSTALLATION of the National Executive Board  
The Presiding Bishop *St. Alban's Chapel*
- 9:30 BUSINESS SESSION  
Panel Presentation IV: One In Witness
- 12:30 Forward From Honolulu Mrs. Theodore O. Wedel

6

1. HYMN 260

*H. U. Onderdonk, 1826*

How wondrous and great thy works, God of praise!  
How just, King of saints, and true are thy ways!  
O who shall not fear thee, and honor thy Name?  
Thou only art holy, thou only supreme.

To nations long dark thy light shall be shown;  
Their worship and vows shall come to thy throne:  
Thy truth and thy judgments shall spread all abroad,  
Till earth's every people confess thee their God. Amen

2. HYMN 266

*Reginald Heber, 1827*

Holy, Holy, Holy! Lord God Almighty!  
Early in the morning our song shall rise to thee:  
Holy, Holy, Holy! merciful and mighty,  
God in three Persons, blessed Trinity.

Holy, Holy, Holy! though the darkness hide thee,  
Though the eye of sinful man thy glory may not see,  
Only thou art holy; there is none beside thee,  
Perfect in power, in love, and purity.

Holy, Holy, Holy! Lord God Almighty!  
All thy works shall praise thy Name, in earth,  
and sky, and sea;  
Holy, Holy, Holy! merciful and mighty,  
God in three Persons, blessed Trinity. Amen.

7

3. HYMN 276

*Martin Rinkart, c. 1630*

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

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

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

4. HYMN 278 *William Ketbe, 1561; "based on Psalm 100"*

All people that on earth do dwell,  
Sing to the Lord with cheerful voice:  
Him serve with fear, his praise forth tell,  
Come ye before him and rejoice.

Know that the Lord is God indeed;  
Without our aid he did us make:  
We are his fold, he doth us feed,  
And for his sheep he doth us take.

O enter then his gates with praise,  
Approach with joy his courts unto;  
Praise, laud, and bless his Name always,  
For it is seemly so to do.

For why? the Lord our God is good,  
His mercy is for ever sure;  
His truth at all times firmly stood,  
And shall from age to age endure. Amen.



5. HYMN 279

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

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

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

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

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

6. HYMN 396

*S. S. Wesley, 1864*

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

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

7. HYMN 535

*W. P. Merrill, 1911*

Rise up, O men of God!  
Have done with lesser things,  
Give heart, and soul, and mind, and strength  
To serve the King of kings.

Rise up, O men of God!  
His kingdom tarries long:  
Bring in the day of brotherhood  
And end the night of wrong.

Lift high the cross of Christ!  
Tread where his feet have trod.  
As brothers of the Son of man,  
Rise up, O men of God!

8. HYMN 527

*John Oxenham, 1938*

Peace in our time, O Lord,  
To all the peoples—Peace!  
Peace surely based upon thy will  
And built in righteousness.  
Thy power alone can break  
The fetters that enchain  
The sorely-stricken soul of life,  
And make it live again.

Too long mistrust and fear  
Have held our souls in thrall;  
Sweep through the earth, keen breath of heaven,  
And sound a nobler call!  
Come, as thou didst of old,  
In love so great that men  
Shall cast aside all other gods  
And turn to thee again!

O shall we never learn  
The truth all time has taught,—  
That without God as architect  
Our building comes to naught?  
Lord, help us, and inspire  
Our hearts and lives, that we  
May build, with all thy wondrous gifts,  
A kingdom meet for thee!

Peace in our time, O Lord,  
To all the peoples—Peace!  
Peace that shall build a glad new world  
And make for life's increase.  
O Living Christ, who still  
Dost all our burdens share,  
Come now and dwell within the hearts  
Of all men everywhere! Amen.

9. HYMN 563

*John Bunyan, 1684*

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.

Who so beset him round  
With dismal stories,  
Do but themselves confound,  
His strength the more is.  
No foes shall stay his might,  
Though he with giants fight;  
He will make good his right  
To be a pilgrim.

Since, Lord, thou dost defend  
Us with thy Spirit,  
We know we at the end  
Shall life inherit.  
Then fancies flee away!  
I'll fear not what men say,  
I'll labor night and day  
To be a pilgrim.

10. HYMN 572

Washington Gladden, 1879

O Master, let me walk with thee  
In lowly paths of service free;  
Tell me thy secret; help me bear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
By some clear, winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

Teach me thy patience; still with thee  
In closer, dearer company,  
In work that keeps faith sweet and strong  
In trust that triumphs over wrong,

In hope that sends a shining ray  
Far down the future's broadening way,  
In peace that only thou canst give,  
With thee, O Master, let me live. Amen.

The Woman's Auxiliary to the National Council

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

## Corporate Communion

Civic Auditorium, Honolulu

September 8, 1955

7:30 A.M.

CELEBRANT

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

ASSISTANTS TO CELEBRANT

THE RT. REV. JOHN BOYD BENTLEY, D.D., *Vice President,  
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THE RT. REV. HARRY SHERBOURNE KENNEDY, D.D., *Bishop of Honolulu*

READING THE EPISTLE

THE RT. REV. RUSSELL STURGIS HUBBARD, D.D., *Bishop of Spokane*

READING THE GOSPEL

THE RT. REV. NORMAN SPENCER BINSTED, D.D., *Bishop of the Philippines*

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

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

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

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Nippon Sei Ko Kwai*

MASTER OF CEREMONIES

THE VERY REV. JAMES S. COX, *Dean, St. Andrew's Cathedral, Honolulu*

ASSISTANTS

THE VEN. ROBERT SHEERAN, THE REV. ROBERT H. CHALLINOR

MUSIC

WILLIAM THAANUM, *Organist and Choir Director  
St. Andrew's Cathedral, Honolulu*

## PREPARATION

### *For Corporate Communion*

DO you remember being taught as a child not to accept gifts from strangers? It was a protection, of course, against unknown danger; but there was a deeper meaning. To give and to receive is the hallmark of relationship reserved for the inner circle of family and friends. To receive with thanks is proof of our belonging, evidence of a bond of love and kinship. Within that bond there is no fear of soliciting, of exploitation, no taking advantage of unsuspecting good nature and generosity; the privilege of the loved one is to receive and to offer loving gratitude in return. Thanksgiving acknowledges our dependence on a loving giver; it is proof in our own hearts that we are the children of loving parents on earth and of our Father in heaven.

In such a loving relationship there is no room for calculation. The infinite debt we owe is the infinite source of the joy of gratitude. To be deeply and truly in love is to discover the wonder of dependence on the one who loves us, a dependence which is the fulfillment of personality. Blessings we cannot possibly deserve and can never hope to repay we can safely accept because of love. Here is no pauperizing, no patronage, no lady bountiful debauching the freedom of the recipient. Here we dare receive with no fear of obligation, but simply in the joy of thanksgiving. Freely ye have received, freely give. We belong, we are loved, we are grateful.

In such thankfulness all things seem new. Chesterton, writing of St. Francis, says, "All things look better when they look like gifts." Remember the last purchase you planned of something you wanted; your family discovered what it was and gave it to you. The love of the givers makes it the more precious; the joy of thanksgiving comes wrapped in the gift. Even things we might otherwise think unimportant gain value because of the giver. Every household has some trinkets children have given their parents. We keep them because of the givers; and they too look better because they look like gifts. They are the symbols of relationship, of love.

The famous lament of Rossetti that the worst moment of the atheist comes when he is really grateful and has no one to thank describes this same fact in reverse. The gift looks poorer when we cannot see it as a gift. The corrosion of pride spoils the joy of relationship when we say in our hearts, "My power and the might of mine hand hath gotten me this wealth." We are independent and alone, we have no need of love, we have no one to thank.

At the heart of religion for the Jew first and then for the Christian there has ever been the assurance of relationship, the privilege of love and the joy of gratitude. All things are gifts, and all our actions spring from thanksgiving.

*So will I go to thine altar; that I may show the voice of thanksgiving . . .*

*I went with the multitude, and brought them forth into the house of God; in the voice of praise and thanksgiving, among such as keep holy-day . . .*

*So will I give thee thanks in the great congregation . . .*

*O my God I will give thanks unto thee for ever . . .*

*Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ . . .*

Think then of our Offering this morning, of prayer and gifts and joyful service, as the continuing expression of this thanksgiving which God has put in our hearts by making it possible for us to thank Him. Think of it, not in isolation ("my thanks because He hath dealt so lovingly with me"), but in fellowship *in the great congregation*. It is but another verse in the song of thanksgiving which the Father's children are pouring forth forever. Even in company of the thousands whose gifts of thankfulness we bring, we are only a small section in the chorus of the grateful children of God.

Look again on the gifts of God our Offering represents. Untold thousands here are acknowledging in the Offering blessings they have recognized as the gifts of our loving Father. The pattern of Christian experience is an ever-widening recognition of His gifts as gifts. Often some narrow escape from tragedy opens our hearts to thankfulness, *They shall ever be giving of thanks because thou defendest them*. Then aware of the giver, we begin to see more and more things as gifts, and so see them new. St. Paul's thanksgivings remind us of this. *I thank my God upon every remembrance of you . . . all*, he writes. . . . A handful of the faithful meet him as he journeys to Rome. Seeing them at a village crossroads, he "thanked God and took courage." (There were plenty of the brethren then, as now, for whom only a saint would thank God. But what a new fellowship our congregations would become if we could learn to give thanks for every remembrance of ALL our brethren.)

Another time there is controversy over religious observance and fasting. The Apostle points out, *He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks*. The food and the fasting alike were occasions of thanksgiving. Finally remember again this service and our Lord's example. *For in the night in which he was betrayed, he took Bread; and when he had given thanks. . . .* On the threshold of Gethsemane and Calvary, the unleavened bread looks like the gift of His Father to the Son of God.

So it is wholly appropriate that out of thanksgiving should come all the Christian work of the Thank Offering Budget. There are many arguments and authorities for the work of the Kingdom: the Lord's commands, the Church's teaching, in Prayer Book and pulpit, the stories of missionaries, and the obligation of our brethren's needs. But none of these put wings on our feet as does thanksgiving. The great and effective motive for all our Christian acts is the blessed gift of eternal life which He has given us, this wonderful relationship to Him and to each other. We belong, we are loved, and we are grateful.

In a very real sense, the work done through the United Thank Offering is the symbol of all our Christian life. The buildings built, the lives of service prepared for and supported, the care of retired workers, and all the thousands of special needs stand as the response of God's children in thanksgiving for His unspeakable gifts. "The attitude of gratitude" has expressed itself in many mighty works.

*We bless thee for . . . but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory.* No thanks of ours can ever repay that infinite debt; there can be no end to our songs of thankfulness and praise, nor to the joy of gratitude which He has put into our hearts. In the eternal assurance of that infinite joy we bring our praise and our love, our gifts and our lives. We cannot pay Him ever but by His grace we can offer Him what he most wants of us. It is not too late.

*Lift up your hearts.*

*We lift them up unto the Lord.*

*Let us give thanks unto our Lord God.*

*It is meet and right so to do.*

## CORPORATE COMMUNION

*and Presentation of the United Thank Offering*

PROCESSIONAL No. 355 Coronation

*O. Holden, 1793*

All hail the power of Jesus' Name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown him Lord of all!

Crown him, ye martyrs of our God,

Who from his altar call:

Praise him whose way of pain ye trod,

And crown him Lord of all!

Hail him, the Heir of David's line,

Whom David Lord did call,

The God incarnate, Man divine,

And crown him Lord of all!

Ye seed of Israel's chosen race,

Ye ransomed of the fall,

Hail him who saves you by his grace,

And crown him Lord of all!

Sinners, whose love can ne'er forget

The wormwood and the gall,

Go, spread your trophies at his feet,

And crown him Lord of all!

Let every kindred, every tribe,  
On this terrestrial ball,  
To him all majesty ascribe,  
And crown him Lord of all!

*Edward Perronet, 1779*

**O**UR 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.*

**A**LMIGHTY 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.

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

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

**O** ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

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

*Collect for Thirteenth Sunday after Trinity*

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

*Collect, Epistle, and Gospel especially appointed for this service*

*The Collect*

**A**LMIGHTY and everlasting God, who dost enkindle the flame of thy love in the hearts of the Saints; Grant to us, thy humble servants, the same faith and power of love; that, as we rejoice in their triumphs, we may profit by their examples; through Jesus Christ our Lord. *Amen.*

*The Epistle. Hebrews xii. 1.*

**S**EERING we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

*The Gospel. St. Matthew xxv. 31.*

**W**HEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of



my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

#### THE NICENE CREED

#### READING OF NECROLOGY

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

#### PRAYER

#### THE OFFERING

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

*Ole Aloha Me Ko Iesu La* There is no love like the love of Jesus  
*Music by Theo. E. Perkins*

Ole aloha me ko Iesu la,  
Aole e pau ae,  
A ma ka malu o Kona pa,  
Hui kakou a pau.

Aloha lai, makamae,  
Laula a kamahoa;  
E huli i ua aloha ka mea luu-luu,  
Ke uwao Iesu nou.

*Na Iesu No I Haawi Mai* I know whom I have believed  
*Music by James McGranahan*

Na Iesu no i haawi mai  
Ma kona aloha no,  
I ka'u mau hewa e kala'i  
Me knoa koko no.

Akahi no au a ike lea  
I ku'u mea e hilinai nei,  
Oia no ku'u kiai mau ona ola au.

Open Our Eyes *Music by Will C. Macfarlane, 1928*

Open our eyes, O loving and compassionate Jesus,  
That we may behold Thee, walking beside us.  
Thou hast made death glorious and triumphant;  
For through its portals we enter into the  
presence of the living God.  
Open our eyes, that we may see to follow Thee,  
our Saviour and Redeemer.

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

HYMN No. 480 Holy Offerings

*R. Redhead, 1870*

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

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

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

*J. S. B. Monsell, 1867*

¶ *Still standing, all join 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 CONFESION 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. 208 Penitencia, 1st Tune

*E. Dearle, 1880*

Here, O my Lord, I see thee face to face;  
Here would I touch and handle things unseen;  
Here grasp with firmer hand eternal grace,  
And all my weariness upon thee lean.

Here would I feed upon the Bread of God;  
Here drink with thee the royal Wine of heaven;  
Here would I lay aside each earthly load,  
Here taste afresh the calm of sin forgiven.

I have no help but thine; nor do I need  
Another arm save thine to lean upon;  
It is enough, my Lord, enough indeed;  
My strength is in thy might, thy might alone.

Mine is the sin, but thine the righteousness,  
Mine is the guilt, but thine the cleansing Blood.  
Here is my robe, my refuge, and my peace;  
Thy Blood, thy righteousness, O Lord, my God. Amen.

*Horatius Bonar, 1855*

¶ *While the members of the Congregation are communicating, the Choir will sing the following Anthems.*

Break Thou the Bread of Life (Sung in Hawaiian) *William F. Sherwin*

Ka Haku aloha e  
E wahi mai,  
I ka berena e ola'i no'u nei,  
Me kau i wahi ai I na popo;  
Iini au la nou, e ka Logou!

E hoopomaikai ia'u,  
Ka olelo au Me oe ma Galilaia ina popo;  
Alaila e pau ae Na luhi nei;  
A maluhia wau iloko ou!

Whatever God Ordains Is Good *Music by G. Gastorius, 1870*

Whatever God ordains is good! Holy His will abideth;  
I will be still whate'er He doth, And follow where He guideth.  
He is my God; Though dark my road, He knoweth how to shield me,  
Wherefore to Him I yield me.

Sing to the Lord, Ye Righteous *Music by Heinrich Schuetz, 1585-1672*

Sing to the Lord, ye righteous,  
All ye who trust His Word;  
Ye know He doth befriend us,  
O sing unto the Lord.  
Let not the world dismay you,  
Your love to Him be true,  
O sing to God your praises.

GLORIA IN EXCELSIS

BENEDICTION

RECESSIONAL No. 579 Marion, 2nd Tune *A. H. Messiter, 1883*

Rejoice, ye pure in heart!  
Rejoice, give thanks, and sing!  
Your glorious banner wave on high,  
The cross of Christ your King.

Bright youth and snow-crowned age,  
Strong men and maidens meek,  
Raise high your free, exulting song;  
God's wondrous praises speak.

With all the angel choirs,  
With all the saints of earth,  
Pour out the strains of joy and bliss,  
True rapture, noblest mirth.

Your clear hosannas raise,  
And alleluias loud;  
While answering echoes upward float,  
Like wreaths of incense cloud.

Yes, on through life's long path,  
Still chanting as ye go,  
From youth to age, by night and day,  
In gladness and in woe.

Still lift your standard high,  
Still march in firm array,  
As warriors through the darkness toil,  
Till dawns the golden day.

At last the march shall end;  
The wearied ones shall rest;  
The pilgrims find their Father's house,  
Jerusalem the blest.

Then on, ye pure in heart!  
Rejoice, give thanks, and sing!  
Your glorious banner wave on high,  
The cross of Christ your King.

*E. H. Plumtre, 1865*

**28th Triennial Meeting  
The Woman's Auxiliary**

**MISSION PILGRIMAGE**



**Honolulu, Hawaii  
Thursday, Sept. 8, 1955  
1:00 P.M.**  
*(Buses leave from Iolani School)*

### **ST. MARY'S MISSION**

*The Rev. John R. Caton, Vicar  
Deaconess Sarah Swinburne*

Within two blocks of St. Mary's there are several Buddhist and Shinto shrines, but the 288 baptized members of the mission carry on a strong Christian witness in the McCully district. A week day school and Sunday School, both under the guidance of our only Deaconess, are a vital part of the Church's ministry. Your attention is directed to the window over the altar, a recent import from Holland.

### **HOLY TRINITY MISSION**

*The Rev. Lawrence Ozaki, Vicar  
Miss Bessie Sims, Parish Worker*

This mission began as a Japanese language chapel on the Cathedral ground and moved to this School Street location in 1930. The present church and office building were built in 1948 and consecrated in 1954. 378 communicants, 462 baptized members and 180 church school members, drawn from all racial groups in this crowded area make up the Mission family. U.T.O. funds provide the services of the parish worker, Miss Sims. Your attention is called to the hand-carved Madonna above the font.

### **ST. LUKE'S MISSION**

*The Rev. Paul Kim, Vicar*

Its oft-pictured oriental architecture bespeaks the Korean background of this Mission. St. Luke's reports 151 communicants, 169 baptized members and 47 in the Church School. The Vicar, who arrived in 1954, is a native Korean and has deepened the life of St. Luke's. The U.T.O. has aided St. Luke's Mission.

Mission began in an unused dairy barn, hence its name. Five years later in 1954 Holy Nativity moved into its present handsome edifice. 514 communicants, 1174 baptized members and 527 Church School students are all at work witnessing to Christ in this suburb of Honolulu. The national prize-winning architecture of the Church building readily impresses the visitor with its reverent beauty.

### **ST. MARK'S MISSION**

*The Rev. Joseph Turnbull, Vicar*

Founded in 1910, by members of the Cathedral's Hawaiian Congregation, this sturdy cosmopolitan mission built its present structure in 1951 and rejoiced to see it consecrated in 1954, with U.T.O. help. St. Mark's is an attractive combination of the new and the traditional in church design. The crucifix over the altar is from Oberammergau, the dossal from China, and the bricks locally made. St. Mark's reports 200 communicants, 245 baptized members and 167 in the Church School. A day care center serves many children in the Kapahulu district.

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Deaconess Sarah Swinburne*

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### **ST. ANDREW'S PRIORY SCHOOL FOR GIRLS**

*Sisters of The Transfiguration, in charge  
Canon Burtis M. Dougherty, Chaplain*

Queen Emma, consort of Kamehameha IV, and Priscilla Lydia Sellon, English leader in the revival of the religious life, were instrumental in establishing St. Andrew's Priory School for girls. In 1918 the American Community of the Transfiguration took over the direction of the Priory. Today 500 girls receive a well-rounded Christian curriculum under the supervision of Sister Evelyn Ancilla, Superior, and Sister Lucy Caritas, Principal. U.T.O. funds and the services of Miss Margaret Monteiro, a woman church worker on the faculty, have been provided to assist the Priory's work.

### **CLUETT HOUSE**

*Mrs. Elsie Kastenbein, Housemother*

At very low cost, Cluett House furnishes a home to 30 working girls and students in Honolulu. Here a wholesome life, approximating as closely as possible family life is the aim of all concerned. A large percentage of present applicants are relatives of former Cluett House girls, an indication of the high regard in which former residents hold Cluett House. The Supply Department of the Woman's Auxiliary gives assistance to this institution.

### **CANTERBURY HOUSE**

*Canon Burtis M. Dougherty, Chaplain*

Canterbury House on the campus of the University of Hawaii was established in 1953 and has furnished a well-used center for our college work. 235 Episcopal students have participated in the program of worship, study, service and social fellowship at Canterbury House this year. The stu-

dents assume full responsibility for utilities and small debts. A temporary altar erected in the patio provides a convenient place for scheduled services of worship.

### **EPIPHANY MISSION**

*The Rev. Burton L. Linscott, Vicar*

Work in the Kaimuki area began under the auspices of St. Clements Church. The present lava rock church was built in 1915 and has served the Kaimuki area faithfully. Noted for its excellent day school, Epiphany Mission completed a new educational building in 1953, aided by a generous gift from the U.T.O. There are 432 communicants, 628 baptized persons, and 125 in the Sunday School at Epiphany which is nearing the day of complete self-support.

### **GOOD SAMARITAN MISSION**

*The Rev. James S. Nakamura, Vicar*

Honolulu's only bi-lingual mission, Good Samaritan's third service on Sunday mornings is conducted in Japanese. The congregation today is an interracial one of 145 communicants, 232 baptized members and 162 Church school students. As building room was needed the mission property has been enlarged by digging out the hillside. The new vicarage, built in 1954, is the latest example of this. The Vicar also serves the Japanese speaking congregation on the island of Kauai.

### **HOLY NATIVITY MISSION**

*The Rev. John J. Morrett, Vicar*

A growing church serving a growing community is the story of Holy Nativity, Aina Haina. The

**FROM**

**BOSTON**

**TO**

**HONOLULU**

**TRIENNIAL REPORT**

**1952-1955**

## THE NATIONAL EXECUTIVE BOARD



### PROVINCIAL REPRESENTATIVES

- I. Mrs. Bay Estes
- II. Mrs. Frank G. Scofield<sup>4</sup>
- III. Mrs. Jasper W. Nicolls
- IV. Mrs. John A. Morson
- V. Mrs. Robert R. Vance<sup>3</sup>
- VI. Mrs. C. C. Moore
- VII. Mrs. Paul Palmer
- VIII. Mrs. Sumner Walters<sup>2</sup>

### MEMBERS AT LARGE

- Mrs. Shubael T. Beasley  
Mrs. St. Elmo L. Coombs  
Mrs. Lawrence Dorsey  
Mrs. Irwin T. Hyatt  
Mrs. James S. McCulloh  
Mrs. Harold Moulton  
Mrs. Percy V. Pennybacker, Jr.<sup>1</sup>  
Mrs. C. G. Perry

### REPRESENTATIVES OF OTHER ORGANIZATIONS

*Church Periodical Club:* Mrs. William D. Johnson  
*Daughters of the King:* Mrs. Marion E. Wilson  
*Episcopal Service for Youth:* Mrs. Perry B. Strassburger  
*Girls' Friendly Society:* Mrs. G. Russel Hargate

### EXECUTIVE SECRETARY

Mrs. Arthur M. Sherman

### ASSOCIATE SECRETARIES

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

<sup>1</sup>Chairman, 1952-1953

<sup>2</sup>Chairman, 1953-1954

<sup>3</sup>Chairman, 1954-1955

<sup>4</sup>Resigned in 1953. Mrs. William H. Hannah was elected to serve the unexpired term.

## *from* Boston to Honolulu

### Report of the National Executive Board and Staff, 1952-1955

THERE are few of us today who could not bear witness that new stirrings of life, new movements, new growth are making their appearance in the Church. These words of Bishop Emrich's at the Triennial Meeting of 1952 have been amply justified during the triennium. This report of the National Executive Board and Staff will indicate the direction in which growth has taken place as reported by dioceses, although no attempt will be made to give a comprehensive picture of the activity of the great body of Churchwomen to whose loyal devotion and creative, constructive work we pay tribute.

### *The National Executive Board*

THE National Executive Board held nine meetings at Seabury House, Greenwich, Connecticut, during the triennium with Mrs. Percy V. Pennybacker, Jr., Mrs. Sumner Walters, and Mrs. Robert R. Vance serving as chairmen successively. In 1953 Mrs. Frank G. Scofield of the Diocese of Central New York, Representative of the Second Province on the Board, resigned because of ill health. Mrs. William H. Hannah of the Diocese of Long Island was elected by the Woman's Auxiliary of the Province to fill the vacancy.



It is appropriate to begin this report with an account of the stewardship of the National Executive Board in carrying out the instructions of the 1952 Triennial Meeting. The resolutions were forwarded to persons or organizations as designated. Those referred to the Board were carefully considered and acted upon according to the best judgment of the Board.

#### BUDGETING THE UNITED THANK OFFERING

ON two resolutions concerning the budgeting of the United Thank Offering, the counsel of the officers of the Finance Department of the National Council was sought. They strongly advised against "a change from a triennial budget to an annual budget for the United Thank Offering." The present method of administering the budget is workable and efficient. If the Offering were put on a yearly basis, at least \$500,000 would have to be set aside to protect salaries and pensions, leaving only a small amount for yearly use; very little interest would be earned; large needs could not be met with the small amount available yearly, and therefore requests would accumulate until the next ingathering. Moreover, the inspiration and spiritual dedication of the triennial presentation would be lost.

The suggestion that twenty-five per cent of the incoming Offering be used annually for special needs was thought unwise. The flexibility in the triennial budget with its discretionary item and its car and equipment items provides for special needs each year.

No action was taken on the recommendation that a change in the By-Laws of the Triennial Meeting be considered, to abolish naming additional delegates from minority groups.

#### THIS IS OUR BUSINESS

THE Statement on Christian Citizenship and Social Responsibility adopted by the Triennial was the basis for a creative program of social education and action. Under the caption THIS IS OUR BUSINESS, a series of six folders was issued, giving suggestions for study and a plan of action for individuals and groups in the parish on: *The United Nations; Human Rights and Basic Freedoms; Food, Health,*

*and Education for All Peoples; International Friendships; Christian Living in Our Community;* and a questionnaire in preparation for the Triennial of 1955, *The Triennial and Christian Citizenship.*

The Board as a group passed resolutions on several important issues of national and international significance. These included supporting the United Nations, recommending revision of the immigration law to eliminate discrimination and other unjust provisions, recording its conviction that the proposal for constitutional amendment, commonly called the Bricker Amendment, was unwise, and appealing to appropriate persons and committees of Congress for meeting the full obligation of the United States to UNICEF.

Mindful of the Resolution on Prayer and Worship in which parishes were asked to establish "groups of women dedicated to prayer for the deepening of the spirit and for the expansion of the work of the Church," the Board constituted itself a prayer group for these purposes, and to pray for one another regularly. The publication and wide use of Bishop Emrich's meditations, *The Renewal of the Church*, was a stimulus to growth in fellowship on the deepest level.

### Program Planning

#### CO-ORDINATED PLANS

IN 1953 the National Executive Board recommended to diocesan boards a unified rather than a departmental approach to program planning. A co-ordinated plan was designed and sent simultaneously to the several diocesan officers responsible for various aspects of the program. A comprehensive picture based upon the suggestions of the Departments and Divisions of the National Council was presented. Diocesan boards were asked to consider the suggestions for worship, reading, study, and action; incorporate diocesan concerns and projects and present a well-rounded plan to the parishes as a basis for their program building.

The response varied. The favorable response can be summed up in these words of one diocesan officer: "By having the program pre-

sented as a whole, rather than sending each diocesan officer that segment of it which directly pertains to her own department, leaving her pretty well in the dark about plans and needs in the other fields and their relative importance in the over-all Auxiliary picture, the way has been cleared for a better mutual understanding of one another's objectives and problems, and of the areas where interdepartmental co-operation should be freely given, to promote and make possible the successful carrying out of the program." Some indicated that the plan was helpful in leadership training, some that so many suggestions were confusing, and others that they were too late to be useful. This matter of timing is a constant problem. Any planning which is dependent upon so many persons in different departments is often frustrating; but the Staff will never give up trying to have material available in time for diocesan planning in the late spring.

#### SIGNIFICANT ADVANCES

IN answer to the question addressed to dioceses: *What do you consider the most significant advance in woman's work since the Triennial Meeting of 1952?*, at least one-half the dioceses stated that growth in the devotional life outstripped all other advances, reflecting the influence of Triennial action and of Parish Life Conferences. The second largest number of dioceses reported better understanding of the meaning of Christian Social Relations, an outgrowth of the emphasis upon social responsibility and the series, *THIS IS OUR BUSINESS*. Undoubtedly the expanding program of the Department of Christian Social Relations with its new Division of Christian Citizenship had its effect, also.

The replies to this question make very interesting reading. There seemed to be no phase of the Church's life that did not see an advance in some diocese. In addition to growth in the several areas of work, several dioceses reported that the relation between the clergy and the Woman's Auxiliary had been strengthened; others noted that workshops, officers' conferences, and other types of leadership training were an advance; still others mentioned progress in unifying women's work, in co-ordinated planning, and relating and integrating

the Woman's Auxiliary into the total program of the Church.

Continuing to meet an expressed need for single session programs, a number of these were produced during the triennium: *The Christian Faces Communism*, *This Good Land*, *A Day of Sewing*, and *This is Personnel*. To encourage regular Bible reading, *Read the Bible*, suggestions for individuals, was prepared and circulated. A resource for devotional leaders was published, *With All Our Hearts*, containing eleven complete services with supplementary suggestions.

To help parishes prepare for and follow-up the General Convention and Triennial Meeting, *You and General Convention* was issued, a study course of five sessions by the Rev. and Mrs. G. Russel Hargate, useful for groups of adults and young people.

#### Adult Education

ADULT education is now finding its rightful place in the program of Christian education. The Adult Division of the Department of Christian Education is staffed with an Executive and an Associate Secretary. The educational program of the Woman's Auxiliary, although closely related to this Division, also comprises the educational aspects of other Departments of the Council. In the absence of an officer responsible for missionary education, it has periodically become the task of the Auxiliary to initiate and sometimes produce the necessary supplementary and leadership material for the annual mission study. This triennium was no exception. It is good to report, however, that a Staff Committee on Missionary Education has been set up with representatives of the various Departments, the Woman's Auxiliary, and the Presiding Bishop's Committee on Laymen's Work. The executive for the committee is the Executive Secretary of the Adult Division. Plans already underway seem to indicate that missionary education will become an integral part of the total program of adult education as it is now being developed in the Division, and will no longer be considered an elective for women, as it has been for so many years.

Developments in the field of adult education and the strong impact the Department of Christian Education is making on diocesan departments and in the area of leadership training is bound to affect the established patterns of operation in dioceses. There is strong evidence that diocesan departments of Christian education are being strengthened, and that adult education is developing as a self-conscious area of work.

To facilitate planning for adults, diocesan departments are organizing adult divisions, and including among their members the educational secretary of the Woman's Auxiliary. In fact there are instances in which former educational secretaries are now serving as adult division chairmen.

This integration of interest is bringing to woman's work in the diocese the full benefits of all the enriching opportunity the diocese enjoys in its program of Christian education. It is hoped, in turn, the women may contribute to this growth in adult education their long experience of program planning and concern for the Church's total work. Let it not be said that such development was blocked by inflexible organization.

The Board and Staff continue to work closely with all the Departments of the National Council. Throughout the Church the Woman's Auxiliary supported the BUILDERS FOR CHRIST campaign, co-operating with the Department of Promotion. A fuller integration of the Woman's Auxiliary staff into the structure of the Council did not materialize. Conferences of the total executive personnel of the Council, however, have been instituted to facilitate co-operation and co-ordination.

### *The United Thank Offering*

THE United Thank Offering of 1952 was disbursed in accordance with the resolution adopted at the Triennial Meeting in Boston. Since the Personnel Bureau was not set up and an officer for recruiting was not appointed until the summer of 1955, the annual balance in this

item became a part of the balance in the General Church Budget, except for small allocations to the National Executive Board for personnel purposes.

#### PENSIONS ARE FUNDED

PERHAPS the most satisfying action taken by the Board in connection with the United Thank Offering was the appropriation of \$1,189,201.40 of the capital of the Ida W. Soule Pension Fund to purchase annuity policies for all present active women missionaries and for those no longer serving in the mission field whose years of service under the Council entitle them to a retiring allowance when they reach retiring age.

The fact that the women of the Church had built up this fund through the years made it possible for the National Council to fund the prior services of the women missionaries. With other funds the Council provided for laymen under missionary appointment.

The advantage to the missionary of this type of provision for retiring allowance is that the pension is assured and that the missionary may take the policy with her, if she transfer to a diocese or a parish, where it is hoped the employing group would continue to pay the premium, at least in part. If the individual leaves the service of the Church, she can either continue to pay the premium herself or receive a paid-up policy. In any case, the National Council will have discharged its obligation by payment of premiums during the period of service on the field. The advantage to the National Council in this funded plan is that payments of annual premiums during the years of active service take the place of full annual pensions upon retirement.

CAPITAL GIFTS. In addition to the capital gifts specifically designated by the Triennial, the Board distributed \$460,000 for new buildings, after consultation with Missionary Bishops and Directors of Departments of the National Council: For Buildings in the Domestic Field, \$152,300; For Buildings Overseas, \$183,000; For Student Work, \$77,200; and For Training Centers, \$47,500.

WORK BUDGETS. Each year a work budget of \$125 was given to women evangelistic and religious education missionaries, the total appropriation amounting to something over \$21,000.

GENERAL EQUIPMENT. From this item \$3,592.55 was spent to meet needs of women missionaries for equipment such as office furniture, phonographs, duplicating machines, sleeping bags and accessories, handicraft materials, telephones, cameras, and a wall furnace.

CARS. During the triennium \$12,685 was appropriated for cars in twelve \$1,000 grants, and one smaller grant of \$685. Missionaries going into other work where cars would not be needed returned \$1,342.15 to the fund. As the price of cars has increased, the missionary's problems also have increased. It is apparent that the \$1,000 grant, generous as it seemed, is now insufficient.

REPAIR AND EQUIPMENT OF BUILDINGS. Repairs were made and necessary equipment furnished for buildings overseas in Brazil, the Dominican Republic, Haiti, the Hawaiian Islands, Japan, Liberia, Mexico, The Philippines, and Puerto Rico; and at home in Arizona, Kansas, Mississippi, New Mexico, Pennsylvania, South Dakota, Virginia, Wisconsin, and for a training center. The total amount, \$92,448.77, provided among other things, a new water supply, a new heating system, a new sewer system, visual aids, a clothes drier, a new organ, a new roof, rewiring, and for the rebuilding of a church destroyed by fire.

VISUAL AIDS for Promoting the Offering. Kodachrome slides were produced on the Church in Central Brazil, Liberia, and the Mountain Province of The Philippines, and on the Triennial Meeting of 1952; as well as a black and white moving picture with sound track, *Give Unto the Lord*, showing the Presentation Service in Boston. A new set of color filmstrips, *Into All the World*, is now available describing the work aided by the United Thank Offering.

CO-OPERATIVE MISSIONARY PROJECTS. In co-operation with the women of other communions, the United Thank Offering helped support four Christian colleges in India; work with overseas Chinese students; The American Leprosy Missions; the McAll Mission, France (the first project in Europe of the United Thank Offering); Migrant Work in the U.S.A.: the American Bible Society; and a threefold program of Christian literature. Total appropriations for this co-operative work were \$61,500.

THE DISCRETIONARY ITEM. The work of the Church was greatly aided by the Discretionary Item of the United Thank Offering budget. At the end of the triennium, any balances remaining in the Equipment and Repair and Equipment of Buildings Items were added to the Discretionary Item balance so that many needs might be met.

Some of the outstanding grants made were to the Anglican Congress; for support of migrant work in a Florida camp; scholarships; the beginning of the support of Ludhiana Christian Medical College, India; summer literacy projects; added support for Delhi School of Social Work, India; aid in securing books for the library of the Central Theological College, Japan; cars; jeeps; equipment and the replacement of the heating plant at St. Margaret's School, Tokyo.

Many strategic buildings also were provided from this item. Some of these were the Nazare Kindergarten, Japan; completion of Trinity Church, Sao Paulo, Brazil; Chapel at the Children's Home, Pelotas, Brazil; Student Center, Fresno, California; St. Michael and All Angels Church school wing, Albuquerque, New Mexico; Student Center, Pullman, Idaho.

The number of women sharing in the United Thank Offering has increased in practically every diocese and missionary district. One diocese, for example, reported that in one year there was an increase of approximately two thousand women using the United Thank Offering box.

## Supply Work

FOR the national program of supply work during this triennium the total reported value of new goods and of cash earmarked for supplementary purchases was \$523,858, an average of \$174,619 per year.

Reported costs of shipment amounted to \$35,602 during the triennium. With the sums contributed each year for two small funds used by the national Supply Secretary (and reported annually), the grand total for the supply work amounted to \$576,563, an average of \$192,188 per year. This is an increase of more than \$50,000 from the lowest figure of the war years in the early 1940's, when many overseas shipments were cut out coincidentally with the discontinuance of the long-established program of personal clothing gifts to missionary clergy.

The climb to an all-time high in a period of ten years is remarkable, coinciding as it does with a sharp decrease in the number of domestic missions supplied. This decrease has been due to declining need in certain areas, and to the assumption of responsibility for their own diocesan missions by the Woman's Auxiliaries of several dioceses. There appear to be two factors that have counter-balanced this decrease, and brought about so large an increase in the total value: first, the increases in cost both of goods and of shipment secondly, an attempt to provide more adequately for the needs, especially of the hospitals and boarding schools dependent on our supplies to bolster budgets which never seem large enough.

A major postwar change has taken place in relation to assistance to the work of the Church in Japan. When our missionaries returned to that country, after the cessation of hostilities, we renewed almost at once the effort to provide for institutional needs, especially of St. Luke's Hospital in Tokyo, then occupying very inadequate temporary quarters, and of St. Barnabas' Maternity Hospital in Osaka, which was able to continue to use its pre-war building. The past three years, however, have seen the re-establishment of Japan's cotton textile industry, and this naturally has made it desirable for Japanese institu-

tions to use Japanese goods. Therefore, the provision for Japan through the national program is essentially one of earmarked cash gifts, and probably will remain so.

## Personnel

THE need for women workers in the Church continues. The development of the new curriculum in Christian education calls for the recruiting of specialists in this field, and there is the perennial necessity to replace retiring missionaries.

The General Convention of 1952 expressed deep concern for recruiting men and women for full-time service in the Church and instructed the National Council to appoint a committee on recruiting. An officer has now been appointed who will co-ordinate present efforts of groups within the Council and develop a more effective recruiting policy and program. The Woman's Auxiliary has taken the initiative in recent years in experimenting in the field of personnel. As other agencies have become interested, the Woman's Auxiliary has co-operated with them in ventures to present the Church's work to girls and young women. For example, the Girls' Friendly Society and the Woman's Auxiliary worked out plans for teen-age vocational conferences. A number of these have been held in various parts of the country. It is hoped that these eventually will result in individual enlistments.

The Woman's Auxiliary has shared in sponsoring apprenticeships for women who have just graduated from college, a plan whereby young women may give service for a year while trying out their vocation for church work.

Diocesan personnel chairmen have continued their work with new developments during this triennium. A number of them have worked imaginatively and creatively in helping college students secure experience in summer projects: one of the keystones to the recruiting of future workers. Some have established and are establishing memorial scholarship funds.

St. Margaret's House, Berkeley, California, and Windham House, New York, are working constantly to develop their programs to fit the needs of the Church. St. Margaret's has a new plan which will enable them to admit some women with experience and maturity who have not had a full college course. Windham House has been pioneering in field work, making it central in the training program. Both training centers believe that it is essential for students to practice continuously in a work situation what they are learning in the classroom.

The Central House for Deaconesses in Sycamore, Illinois, has been established as a center for deaconesses and a place through which deaconesses can be trained.

The Woman's Auxiliary, Windham House, and some of the Departments of the National Council are in the process of making a study of the practices used in evaluating women applicants for church work, with a view to recommending policies, procedures, and standards for their admittance to church service, that the training may meet the needs of the Church. A body of material is available, which if studied, may provide guidance for the future. A research person will be employed to work under the direction of a committee.

### *The Place of Women in the Church*

THE action of the House of Deputies in 1952 in voting not to permit dioceses and missionary districts to elect women as deputies stirred several dioceses into action. Clergy and laywomen raised the issue of the eligibility of women for service on vestries and in diocesan conventions. It was evident that a study of the matter was needed, to see the specific issues in the perspective of the whole question of the place, the function, the contribution of women in the Church. A program unit of four sessions was prepared for the Woman's Auxiliary by Mrs. Theodore O. Wedel. *What of the Women?* is informative and valuable for individual reading for men and women, as well as for group discussion.

## From Boston to Honolulu

### ERRATA

*Page 15, paragraph beginning line 21 should read:*

A few dioceses elected women representatives to The Anglican Congress in Minneapolis in the summer of 1954. Three women, Mrs. Alfred M. Chapman, Mrs. Percy V. Pennybacker, Jr., and Mrs. Edwin Allen Stebins, served as official delegates to the Second Assembly of the World Council of Churches in Evanston. Several women were appointed delegates to the NCCC Biennial Assemblies in Denver in 1952 and in Boston in 1954.



THE WOMAN'S AUXILIARY • NEW YORK, N. Y.

unity is to have reality in experience.

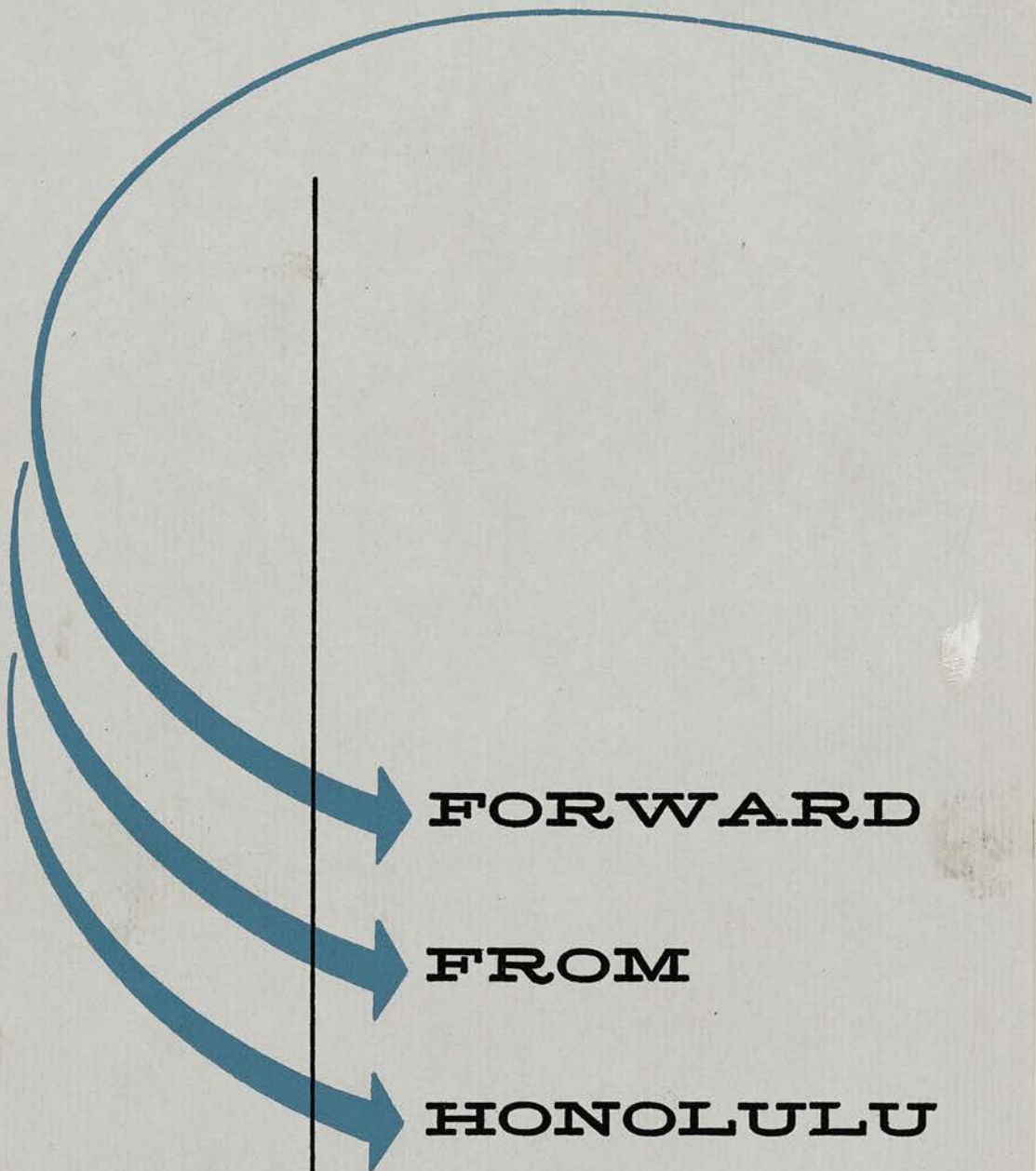
as for group discussion.

The National Executive Board co-operated with the General Department of United Church Women in A Study of the Status and Services of Women in the Churches; the following commission was appointed to consider the questions posed in the inquiry: Mrs. Percy V. Pennybacker, Jr., Mrs. Arthur M. Sherman, Mrs. Robert R. Vance, Mrs. Stephen K. Mahon, Mrs. Theodore O. Wedel, the Rev. J. V. Langmead Casserley, D.Litt., The Rev. Powel M. Dawley, Ph.D., the Rev. Edward R. Hardy, Ph.D., the Rev. Leland B. Henry, and Morton O. Nace.

The inquiry was limited to questions concerning the participation of women in policy-making, and the ordination of women. It called for interpretation of the prevailing policies and practices of the various communions. The statement of the commission with similar statements from the other member Churches of the National Council of Churches became a part of the report made to the Assembly of the United Church Women in Atlantic City in 1953. The record at the time of the report listed forty-one dioceses and missionary districts in the United States (of a total of eighty-seven) in which women were eligible as delegates to the diocesan convention, and thirty-nine permitted the service of women on vestries.

A few dioceses elected women representatives to the Anglican Congress in Minneapolis in the summer of 1954. Two women, Mrs. Alfred M. Chapman and Mrs. Percy V. Pennybacker, Jr., served as official delegates to the Second Assembly of the World Council of Churches in Evanston. ~~Several women were appointed delegates to Churches in Evanston.~~ Several women were delegates to the NCCC Biennial Assemblies in Denver in 1952 and in Boston in 1954.

Thirteen members of the National Executive Board were among the more than one hundred Episcopal delegates to the Assembly of the United Church Women in 1953. Episcopal women across the nation are participating actively in the leadership of United Church Women and other units of the National Council of Churches, and in various interchurch agencies, an evidence of the growing interest in ecumenical affairs. There is need to communicate this concern more generally to the women of our parishes if the talk about church unity is to have reality in experience.



**FORWARD  
FROM  
HONOLULU**



**REPORT OF THE  
TRIENNIAL MEETING,  
HONOLULU, 1955**



FORWARD FROM HONOLULU  
REPORT OF THE TRIENNIAL MEETING  
THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL  
281 FOURTH AVENUE • NEW YORK 10, N. Y.  
PRICE FIFTEEN CENTS

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## FORWARD FROM HONOLULU

REPORT OF THE TRIENNIAL MEETING  
HONOLULU • SEPTEMBER • 1955



### Message from the Triennial

CYNTHIA C. WEDEL

OUR HUMAN LIFE IS FULL OF TRANSITION POINTS. SOME MARK great changes: birth, death, marriage, embarking on a career, or a religious conversion. Others which are not so basic still mark clearly the end of one experience and the beginning of another.

At any such transition point it is well to pause for a few minutes, to look back and evaluate the experience which is ending and to make at least tentative plans for the new stage into which one must move. Because another basic fact of human life is that we cannot remain static, we must move in some direction, forward or backward.

You and I stand now at a transition point. The Triennial Meeting, to which we have looked forward for so long, and to which so much of our time and energy and prayer have been devoted is at an end. We will, within a few hours, be scattering literally to all parts of the world. Surely it is fitting that we look back upon our days together on this blessed isle, and think seriously for a few moments of the ways in which that which we have said and heard and seen here will affect our lives in the future.

As I have thought and prayed about what to say in this closing message, it has seemed to me that the theme for our meeting can

be used to sum up what has happened during these ten days, and what we hope for the coming three years.

For us all, surely, the phrase *His Witnessing Community* has acquired depth and richness of meaning beyond anything we had expected in our preparation for the Triennial. Have you felt, as I have, the emphasis which we have had in all our meetings on the first word, *His*? Over and over again we have been reminded that we are here, not for our own pleasure, not even to promote the Woman's Auxiliary or the Episcopal Church, but simply and solely to try to find God's will and to do it. We have been reminded that God is the primary fact and that all else is entirely dependent upon Him. We have come to realize with deeper understanding that even we, who call ourselves Christians, are constantly falling into the sin of putting ourselves, our own schemes and plans, even our own good works ahead of God and His will.

Perhaps we who have been at this Triennial Meeting will go back to our homes humbled by a sense of our failure to put God first. As we work in our parishes and our diocesan auxiliaries during the coming three years, may we constantly remember that God must come first in all our plans and work. This will mean a greater emphasis on prayer and worship. As we have been made uncomfortable, and at the same time seen new visions of the will of God, through our Bible study, we may wish to share this experience with those at home. We are not able to speak to them adequately of God and His will but God himself can speak through His Holy Word if we will provide the opportunity.

Let us go forward from Honolulu, then, resolved that during the next triennium we always remember, above all, that we are *His Witnessing Community* and that "Except the Lord build the house, they labor in vain that build it" (Psalm 127).

The second word, *Witnessing*, has been given great new meaning for us here. We have seen and heard some of the great witnesses of our time. We have heard first hand of the difficulties and the joys of those who witness in far-off places. We have been reminded

that we are witnesses not to any achievement of man, but witnesses to the mighty acts of God.

Did you marvel, as I did, at the happy liturgical chance which brought the two familiar stories of the Good Samaritan and the healing of the ten lepers as the Gospels for these two weeks? Here, in our Lord's own words, we were called to two basic forms of witnessing: service to our fellow men and thanksgiving to God. The witness of thanksgiving was very vivid to us all in the United Thank Offering presentation, in the great evening meeting which followed it, and, surely, even in the joy of deciding on the budget for the Offering. I doubt that there is a woman here who will not go home with a deepened sense of the meaning of this great Offering and a firm resolve to share its joy with the hundreds of women who still do not know of it.

And were you not struck as I was with the way in which Bishop Jones in his talks to us, and our panel, both placed upon each of us the responsibility of witnessing through our relationship to our fellows? We were told that the Church, which is one of the mightiest acts of God, is seen in its greatness as an army with banners. We have felt this here—in the great opening service and in the United Thank Offering presentation. Even those of us who come from very small parishes or missions were able to realize that we are part of the great Church which is worldwide and everlasting, a great army with banners.

But just as we were caught up and thrilled by this vision we were reminded, by Bishop Jones and by our panel, that this concept of the Church has reality only as it is true of each of our own parish churches. We cannot rejoice in the mighty Church universal if our own parishes exhibit the triviality and secularism which have so often marked them. Some of us, surely, have come to see that for most of our fellow Christians their only experience of the Church is the parish. Do they see it as an army with banners, drawing into a loving fellowship the lost and frightened and lonely, and transforming them into radiant Christians who witness to the love of

God and in His Name fight manfully against every injustice which prevents another human soul from knowing the love of God?

Perhaps this has made you as uncomfortable as it has made me. Have we, as the women of the Church, especially in our organized life in the Church, been witnessing as we should? Is your Woman's Auxiliary a truly redemptive fellowship, reaching out to all the women of the parish and the community? Does a woman who comes into your Auxiliary for the first time feel at once the quality of deep Christian love which enfolds her? Are all the women in your parish so deeply aware of the love of God that they are constantly seeking channels through which they may witness to this love in the community, in the entire nation, and in all the world? As our panel reminded us, are all the women of your parish aware of their vocation to be missionaries, or do they still think of missionaries as a small group of Christians who are "sent out" to preach the Gospel? Are we really aware of the fact that everything we do in the parish, our acceptance of the unlovable woman in our own group, our work for better housing or race relations, our giving to the work of the Church around the world, is all a part of the same thing? It is all a part of our witness to the love of God. This may call for some serious re-thinking of the purpose and program of the Woman's Auxiliary in our parishes and dioceses. May we go forward from Honolulu resolved to look critically at our witness and, where it is inadequate, to ask God's help in the difficult task of making it conform to His will.

Finally, what about *Community*? Have we, as Bishop Jones suggested, become so absorbed in methods and in organizational structures that we have lost a real sense of community? Are we really aware of our human brokenness and separation and that this can be healed only through our relationship with God and with one another?

Perhaps we all, at times, find our fellow men (or women) difficult and hard to work with. It is a constant temptation to seek God alone, to establish a relationship with Him which is personally satis-

fyng, and to ignore our fellows. Yet we have been reminded here that this is not the Christian way. The two commandments go together. As Bishop Jones so vividly expressed it: Jesus had to live with difficult people. He knew that you cannot demonstrate love alone. God loves even the most unattractive. Is not this compulsion placed upon us also?

Another aspect of community which was brought vividly to us was the oneness of the Church, the fact that everything we do is a part of Christian community life. We may call it missions, or social relations, or education but it is all an expression of our common life in Christ. We may live this life in New York, or Liberia, or in a rural area in a western State, or in the Philippines, but it is the same Christian community and we are all members one of another.

*His Witnessing Community*. This is no easy, pleasant title which we may adopt for our traditional Woman's Auxiliary pattern of life and work. It is a revolutionary, and very uncomfortable standard against which we must measure all that we say and do.

To be His Witnessing Community is utterly simple. We need only surrender ourselves to Him, and follow where He leads us, to our fellow men and into all the world. If we will put Him first, everything else will fall into its proper place.

It is utterly simple and yet the most difficult task we may ever be called upon to perform. For it means that we must be willing, if He demands it, to give up our cherished schemes and plans and traditions, to venture forth on uncharted seas, perhaps to undertake unpopular or even dangerous tasks, to admit that we have no wisdom or ability in ourselves, but only as He lives and works in us. For proud human nature, this is the hardest calling of all.

Let us pray that God will grant us His grace to follow wherever He may lead us as we seek to become *His Witnessing Community*.

# United Thank Offering Budget

## THE GIFT

Triennial Offering of 1955 .....	\$3,149,197.83
Estimated Interest .....	60,000.00

\$3,209,197.83

## THE BUDGET

### I. PENSION FUNDS: CAPITAL ACCOUNTS

A. Addition to Ida W. Soule Pension Fund	\$250,000
B. Toward Grace Lindley Pension Fund	50,000
	\$ 300,000.00

### II. TOWARD THE GENERAL CHURCH PROGRAM

A. Toward Salaries of Women Missionaries .....	\$950,000
B. Salaries for New Work .....	42,000
C. Training Program; Windham House and Scholarships .....	135,000
D. Allowances (Medical, Dental, Travel, Outfit, etc. Overseas \$90,000; Home \$10,000) .....	100,000
E. To supplement Income from Ida W. Soule Pension Fund .....	50,000
	\$1,277,000.00

### III. SPECIALS: SUPPORT OF CHURCH WORK

A. Equipment for Women Missionaries:	
1. Work Budgets (\$150 per year) .....	\$ 33,000
2. General Equipment .....	10,000
3. Cars and Travel Allowances (up to \$1,500) .....	35,000
B. Repair and Equipment of Buildings .....	155,000
C. St. Margaret's House: Annual Grant for three years, \$10,000 .....	30,000
D. Advance Program for Recruiting Women Workers .....	30,000
E. Visual Aids for Promoting Offering .....	3,000
	\$ 296,000.00

## IV. SPECIALS: CAPITAL GIFTS

A. New Buildings and Property .....	\$700,000
B. <i>Cuba</i>	
1. Property for Recreational Needs, Sarah Ashhurst School, Guantanamo .....	25,000
2. Property for San Lucas School, Santiago .....	30,000
C. <i>Germany</i>	
St. Willibrord's Church, Frankfurt, following final clearance by the Presiding Bishop with the Old Catholic Church .....	35,000
D. <i>India</i>	
Chapel, Sarah Tucker College, Palayamkottai .....	4,200
E. <i>Japan</i>	
Women's Dormitory for Japan International Christian University .....	65,000
F. <i>Latin America</i>	
Fund for Christian Literature for Latin America (Spanish, French, Portuguese) .....	15,000
G. <i>Liberia</i>	
1. Two-way Radio Communication between Missions .....	6,500
2. Rebuilding Julia C. Emery Hall, Bromley .....	100,000
H. <i>Switzerland</i>	
For new Headquarters, World Council of Churches in Geneva, in recognition of the services of Elizabeth Sibley Stebins to the ecumenical movement .....	10,000
I. <i>United States</i>	
1. For Emergency Areas in the Domestic Mission Field .....	100,000
2. For Promotion of Canterbury Club Program .....	10,000
	\$1,100,700.00

V. SPECIALS: SUPPORT OF CO-OPERATIVE  
MISSIONARY PROJECTS

A. American Bible Society .....	\$ 5,000	
B. American Leprosy Missions, Inc. ....	2,000	
C. Christian Literature		
1. Committee on World Literacy and Christian Literature: Annual Sup- port \$2,500 .....	7,500	
2. <i>Listen</i> : Annual Support \$250 .....	750	
3. Committee on Christian Literature: Annual Support \$300 .....	900	
D. <i>India</i>		
1. Christian Medical College, Lud- hiana		
a. Annual Support \$1,500 .....	4,500	
b. Toward Hospital Building .....	10,000	
2. Christian Medical College, Vellore		
a. Annual Support \$2,000 .....	6,000	
b. Private Wards .....	5,000	
3. Delhi School of Social Work, Delhi		
Annual Support \$1,000 .....	3,000	
4. St. Christopher's Training College, Madras: Annual Support \$750 .....	2,250	
5. Women's Christian College, Mad- ras: Annual Support \$2,500 .....	7,500	
E. <i>France</i>		
McAll Mission: Annual Support \$500	1,500	
F. <i>United States of America</i>		
1. Migrant Work:		
a. Annual Support \$3,500 .....	10,500	
b. For a Harvester Station Wagon	5,000	
2. Work with Low-Income Farm Fam- ilies: Annual Support \$1,000 .....	3,000	
G. <i>Asia</i>		
United Board for Christian Higher Edu- cation in Asia: Annual Support \$2,000	6,000	
		\$ 80,400.00
VI. SPECIALS: DISCRETIONARY .....		\$ 155,097.83
		<hr/>
		\$3,209,197.83

RESOLVED: That balances under Section II, TOWARD THE GENERAL CHURCH PROGRAM, shall be distributed at the end of each year for budget purposes by the National Council, with the exception of II C, TRAINING PROGRAM, which shall be carried forward to the following year.

RESOLVED: That the National Executive Board be instructed to prepare a tentative Budget for the United Thank Offering to be presented in 1958.

RESOLVED: That the National Executive Board be requested to confer with the National Council regarding the possibility of creating a loan fund within the United Thank Offering Budget for the use of bishops in missionary districts, and report at the Triennial Meeting of 1958.

RESOLVED: That major requests, other than for new buildings, be sent to Woman's Auxiliary Headquarters at least two months before the Triennial Meeting, and that these requests be sent to the United Thank Offering Committee of the Triennial Meeting prior to that meeting.

NOTES ON THE BUDGET

I. PENSION FUNDS: CAPITAL ACCOUNTS

A. *Ida W. Soule Pension Fund*: The addition of \$250,000 to this fund will help to replenish the capital which was reduced by \$1,189,201.40 to buy annuity policies for all our presently appointed women missionaries. The income on the *Ida W. Soule Pension Fund*, supplementing National Council funds, is used for pensions of women missionaries now retired.

B. *Grace Lindley Pension Fund*: This fund, to provide retiring allowances for native women workers in mission fields, was started in 1949 with \$50,000. In 1952 \$50,000 was added. The present item of \$50,000 will bring the capital account to \$150,000. At present, interest only is being used. The plan is for the capital to be transferred eventually to pension funds for women workers, as they are organized in the several mission fields.

II. TOWARD THE GENERAL CHURCH PROGRAM

A. *Salaries of Women Missionaries* are paid by the National Council

largely from United Thank Offering funds. This item provides for an increase in salaries voted by the National Council in 1954.

B. *Salaries for New Work*: This item provides for additional workers as new work is opened up in the mission field.

C. *Training Program*: This includes scholarships for graduate study granted to young women from the home and overseas fields who are preparing for service in the Church; provision for employment of apprentices; and support of Windham House, the National Council Training Center in New York.

D. *Allowances*: This item helps the Overseas and Home Departments to provide travel to the field, outfit allowance, and eighty per cent of medical and dental bills of women missionaries.

E. *To Supplement Income from Pension Fund*: This is needed to provide retiring allowances for women missionaries already on pension.

### III. SPECIALS: SUPPORT OF CHURCH WORK

A. *Equipment for Women Missionaries*: This item is for the purpose of providing tools for women missionaries.

1. A small work budget of \$150 a year for evangelistic and religious education non-institutional women missionaries, to be used at their discretion.

2. A small fund to cover special needs, where the work budget would be inadequate, and to provide equipment for institutional and other missionaries not covered in 1.

3. Toward cars for women missionaries. This is an attempt to help meet one of the great problems in the mission field. Many missionaries must have cars in order to do their work. Since 1949, thirty-seven women missionaries have been aided in securing cars.

B. *Repair and Equipment of Buildings*: As there is seldom an adequate amount in any mission budget for the upkeep of property, or for its equipment, this item has been a real aid to missionary bishops hard-pressed for funds to preserve or equip a needed building.

C. *St. Margaret's House*: Annual grant for three years to be used by St. Margaret's House for promotion and recruiting women workers for the Church; the development of Program II, designed for mature women who do not have college degrees; wider use of St. Margaret's House as a conference center and in summer school programs.

D. *Advance Program for Recruiting Women Workers*: This will make possible a more aggressive program of recruiting women for full-time service in the Church, in co-operation with officers of the National Council, college workers, and the training centers. It will provide necessary funds for field work, conferences, etc.

E. *Visual Aids for Promoting Offering*: Posters, filmstrips, Kodachrome slides, and films are in constant demand to tell the story of the United Thank Offering and the missionary work in which it shares. This item helps provide a few of these visual aids.

### IV. SPECIALS: CAPITAL GIFTS

A. *New Building and Property*: Since the first Offering was made in 1889, the United Thank Offering has provided many greatly needed buildings in every mission field of the Church.

B. *Cuba*.

1. *Property for Recreational Needs, Sarah Ashhurst School, Guantanamo*: There are 600 children now attending this school, which has fine facilities as to a school building, but no recreational facilities whatever. This item will provide land for the greatly needed playground.

2. *Property for San Lucas School, Santiago*: An excellent school is being conducted in very inadequate and miserable quarters. This item will make possible the purchase of adjoining land, so the school can be expanded and a modern plant erected in the future.

C. *Germany. St. Willibrord's Church, Frankfurt*: The congregations of St. Willibrord's Old Catholic Church and St. Christopher's (representing the joint interests of the Church of England and the Episcopal Church) having worshipped in the same temporary barracks church, are now planning a church building on a new site. The two congregations have a joint vestry. The two priests will plan the hours of service and substitute for each other when necessary. The operation costs will be assumed jointly by both congregations.

D. *India. Chapel, Sarah Tucker College, Palayamkottai*. This college in South India, founded as a training school in 1858, was formerly under the Church of England. The college department has recently been separated from the high school department and moved to the suburbs.

E. *Japan. International Christian University, Tokyo*: A second dormitory is badly needed to house women students on the campus of JICU. (The first one was given by the women of the Presbyterian Church, U. S. A.) Twenty-eight per cent of the student body are women. One of the important contributions the university is making to Japan is the development of community life, in a Christian democratic atmosphere, which dormitories help to cultivate.

F. *Latin America. Fund for Christian Literature*: There is a great need in Latin America for Christian literature, in pamphlet and book form. This item will help translate valuable material into Spanish, French, and Portuguese, and provide funds for other books and pamphlets written by Church leaders in Latin America.

#### G. Liberia.

1. *Two-way Communication between Missions*: One of the most imperative needs in the Missionary District of Liberia is for quick and reliable communication between mission stations. This can be provided by the type of two-way radio installation being used by other communions in that field. This item will provide such equipment.

2. *Rebuilding Julia C. Emery Hall, Bromley*: This institution is a leading school for girls in all of Liberia. It now has a capacity registration of ninety-one boarding students and twenty-eight day students. Many girls cannot be accepted because of limited facilities. The old building is in bad condition and should be razed, and new cottage-type buildings erected. This item would provide for two dormitories to house seventy-five girls each, and a dining room, kitchen, assembly hall and chapel unit.

H. *Switzerland. New Headquarters, World Council of Churches, Geneva*: This gift, in recognition of the services of Elizabeth Sibley Stebbins to the ecumenical movement, will help the Episcopal Church to meet its share of the expenses of the much needed headquarters for the World Council of Churches.

#### I. United States.

1. *For Emergency Areas in the Domestic Mission Field*. In many parts of the country, new communities are springing up, and the Church needs to establish contacts as quickly as possible. This item will enable the Home Department to give some aid to a few of these communities.

2. *For Promotion of Canterbury Club Program*. In many colleges Canterbury Clubs are helping Episcopal students keep in touch with their Church, and are winning unchurched young people to the life and work of the Church. This item will help the College Division strengthen its Canterbury Club program.

#### V. SPECIALS: SUPPORT OF CO-OPERATIVE MISSIONARY PROJECTS

A. *American Bible Society*. The work of this society includes the translation, revision, production, and circulation of the Scriptures, at home and overseas. It has been a part of the United Thank Offering Budget since 1943. This item represents an increase of \$2,000.

B. *American Leprosy Missions, Inc.*: This was a new item in the 1952 Budget and was added at the request of diocesan and parish Auxiliary groups. It is a single grant, not annual support. The American Leprosy Missions have given much aid in the areas where the Episcopal Church has work among lepers.

C. *Christian Literature*: One of the most urgent needs in the mission field is for Christian literature for the newly literate. This item has been divided into an appropriation of \$2,500 a year (an increase of \$500 a year) for the work of the Committee on World Literacy and Christian Literature of

the National Council of Churches in the U. S. A.; \$250 a year for *Listen*, a Christian magazine in basic English for use in Africa; and \$300 a year for the Committee on Christian Literature for Women and Children in Mission Fields, Inc. This is a very old committee which has done a splendid work in Christian literature for a generation. It has been supported by the women's missionary societies of American and Canadian Churches; and the World Day of Prayer Offering; and has worked in close co-operation with English societies and the Committee on World Literacy and Christian Literature.

#### D. India.

1. *Christian Medical College, Ludhiana*: This college, with its developing program, is coming to mean to North India what Vellore has meant for many years to South India. Grants to this project have been made from the Discretionary Item during 1952-1955. A new hospital building is required, if the college and hospital are to keep their governmental rating.

2. *Christian Medical College, Vellore*: With its fine hospital plant, this college has become a leader in Christian medical education in South India. It forms the basis for the All-India Christian Medical College, offering training of university grade to both men and women. It derives its support chiefly from British and American missionary societies. Private wards are needed to supply income for the hospital. The \$5,000 item is a small grant toward this need.

3. *Delhi School of Social Work, Delhi*: This small school of social work is one of the most hopeful and constructive projects in the India of today. Annual support of \$1,000 a year is provided by this item; an increase of \$500 a year.

4. *St. Christopher's Training College, Madras*: St. Christopher's trains teachers for the youth of India. It is supported by six British and Canadian missionary societies and organizations, and by seven American boards. Annual support of \$750 a year is provided by this item, an increase of \$250 per year.

5. *Women's Christian College, Madras*: This college, affiliated with the University of Madras, is supported by six British and Canadian missionary societies (two of these from the Church of England) and six American societies, of which the Woman's Auxiliary is one. The yearly grant of \$2,500 is an increase of \$500 a year.

E. *France. McAll Mission*: This is a strong Protestant work centered in the principal industrial cities of France. The work centers around halls for meetings, playgrounds, chapels, and clinics. It is known in France as *La Mission Populaire*. This is the first United Thank Offering project undertaken in Europe.

#### F. United States.

1. *Migrant Work*: Since 1943 the United Thank Offering has been aiding the migrant work carried on by the Division of Home Missions of the National Council of Churches. The annual support is a slight increase

over that of past triennium. In 1946 a Harvester (station wagon, with religious education and recreational equipment) was given and supported during the triennium. In 1949-1952 \$1,000 a year was given towards its upkeep during the triennium. The present grant of \$5,000 will provide a new Harvester, with equipment and support for this triennium.

2. *Work with Low-Income Farm Families:* This item helps carry on religious work with sharecroppers and low-income farm laborers through the Division of Home Missions of the National Council of Churches. The work has mainly been carried on through rural churches and clergy. Institutes, year-round extension classes, workshops, and demonstration projects are conducted on a wide scale.

G. *Asia. United Board for Christian Higher Education in Asia, continuing and extending the work of the United Board for Christian Colleges in China:* The United Thank Offering contributed to the support of Ginling College, China, from 1943 to 1949. As this is no longer possible, the same support is given the program carried on by the United Board.

#### VI. SPECIALS: DISCRETIONARY

To be designated by the National Executive Board for vital needs and opportunities which may develop during the next three years. The usefulness of this item cannot be overestimated.

### THE NATIONAL EXECUTIVE BOARD

#### MEMBERS AT LARGE

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

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I. Mrs. Bay Estes  
II. Mrs. William H. Hannah  
III. Mrs. Paul F. Turner  
IV. Mrs. John A. Morson  
V. Mrs. Robert R. Vance  
VI. Mrs. Robert M. Adams  
VII. Mrs. Paul R. Palmer  
VIII. Mrs. John R. Newcomer

#### REPRESENTATIVES OF CO-OPERATING AGENCIES

Mrs. G. Russel Hargate, *Girls' Friendly Society*  
Mrs. William D. Johnson, *Church Periodical Club*  
Mrs. H. Stuart Stone, *Episcopal Service for Youth*  
Mrs. Marion E. Wilson, *Daughters of the King*

#### EXECUTIVE SECRETARY

Mrs. Arthur M. Sherman

#### ASSOCIATE SECRETARIES

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

## Christian Citizenship

### *A Statement of Principles and Issues for the Woman's Auxiliary Program*

WE, THE MEMBERS OF THE TRIENNIAL MEETING OF 1955, wish to record our conviction that as His witnesses, we must be concerned about our relationships with the people of our local communities, about the whole life of the nation, and about the welfare of people all over the world. This is not an optional part of our witness, but a direct result of our belief that God is concerned about all of life.

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

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

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

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

The prevention and control of alcoholism.

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

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

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

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



In addition, we wish to reaffirm the continuing importance of the issues listed in the *Statement on Christian Citizenship and Social Responsibility*, adopted by the Triennial Meeting of 1952, and further emphasized in the series entitled *This Is Our Business*. These included:

1. Support of the United Nations
2. Assistance to Underdeveloped Areas of the World
3. Resettlement of Homeless Peoples
4. Protection of Our Freedoms
5. Extension of Human Rights, both at home and abroad.

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

## Resolutions

### PREPARATION FOR WORSHIP AND WITNESS

WHEREAS, The theme of our Triennial Meeting is *His Witnessing Community*, and we should like to prepare ourselves to attempt to live by this theme during the ensuing Triennium,

THEREFORE, BE IT RESOLVED, That each delegate present dedicate herself to form the habit of daily Bible study and prayer; to make an earnest effort to encourage and participate in prayer study groups; to attend the Holy Communion and divine worship once each week, unless for good reason this be impossible; and to witness to our Living Lord through prayer, words, work, and gifts at every opportunity.

### THE WORLD COUNCIL OF THE GIRLS' FRIENDLY SOCIETY

BE IT RESOLVED, That the Woman's Auxiliary to the National Council in its Triennial Meeting in Honolulu, September, 1955, notes with interest and appreciation the formation of the World Council of the Girls' Friendly Society, on the Isle of Wight, June 24, 1955, uniting in one fellowship of prayer and service the girls of twenty nations.

BE IT FURTHER RESOLVED, That the Woman's Auxiliary in province, diocese, and parish support the world program of the Girls' Friendly Society with their prayers, their interest, and their gifts, to the end that the World Council of the Girls' Friendly Society may become a vital force in helping girls to grow in the knowledge and experience of a world Christian Church.

BE IT FURTHER RESOLVED, That this resolution be transmitted to the President of the Girls' Friendly Society, U. S. A., and through her to the other nations participating in the World Council of the Girls' Friendly Society.

### THE ARMED FORCES

WHEREAS, It is a recognized fact that the Armed Forces field presents a vast missionary district; and

WHEREAS, It is imperative that the clergy serving as chaplains be especially gifted in their capacity for leadership to youth; and

WHEREAS, The Episcopal Church today needs a minimum of 25 additional chaplains in order to fill our denominational quota;

THEREFORE, BE IT RESOLVED, That the members of this Triennial Meeting here assembled go on record as sharing the deep concern of the members of the House of Bishops and the members of the House of Deputies who are giving their most careful consideration to the solution of this critical situation and to the strengthening of this division, and further urge the Woman's Auxiliary in every diocese, missionary district, parish and mission to give their support and encouragement to this missionary opportunity.

#### ANOTHER CHANCE

WHEREAS, The Church is committed to witness to Jesus Christ throughout the world through every means at its disposal, and

WHEREAS, The Woman's Auxiliary of the Fourth Province has produced and presented two radio series entitled, *Another Chance*, a program by women and especially for families, which in its first series was broadcast on free time, as a public service on radio stations throughout the United States and in missionary districts outside the United States, and

WHEREAS, The response to this program has assured that the missionary endeavor of our Church has been advanced through the *Another Chance* radio program, and

WHEREAS, The theme of this 1955 Triennial is *His Witnessing Community*,

THEREFORE, BE IT RESOLVED, That this Triennial of the Woman's Auxiliary here assembled, urge the Woman's Auxiliary in each diocese and missionary district in the Protestant Episcopal Church to accept the responsibility of extending the missionary work of the Church by making the radio series *Another Chance* available over strategic radio stations in every diocese and missionary district.

#### Referred to the National Executive Board

1. Resolution concerning a change in name of the Woman's Auxiliary.
2. Resolution regarding taking of pictures at religious services at the Triennial Meeting.
3. Motion regarding the followup of the report on alcoholism, in co-operation with the National Council and the General Convention Commission.

## Summary of the Minutes

PRESIDING OFFICER: Mrs. Theodore O. Wedel

ASSISTANT PRESIDING OFFICER: Mrs. Lawrence Dorsey

SECRETARY: Mrs. Arthur M. Sherman

ASSISTANT SECRETARY: Miss Patra Conrad

PARLIAMENTARIAN: Mrs. Carl R. Oestreich

THE TWENTY-EIGHTH TRIENNIAL MEETING OF THE WOMAN'S Auxiliary was held in Honolulu, T. H., September 4-15, 1955. The delegates shared in the Opening Service of General Convention on Sunday evening, September 4, in the Civic Auditorium, marching in the procession with the deputies and the bishops. On Monday morning, September 5, the Holy Communion was celebrated for the delegates at St. Andrew's Cathedral by the Dean, the Very Rev. James S. Cox, assisted by the Rev. Lawrence H. Ozaki, the Rev. Paul Kim, the Rev. James S. Nakamura, the Rev. Samuel Van Culin, the Rev. Theodore T. Y. Yeh, and the Rev. John R. Jones. The first gathering of the women was a visible demonstration of the theme of the Triennial, *His Witnessing Community*.

The Triennial Meeting was called to order in St. Alban's Chapel of Iolani School by Mrs. Theodore O. Wedel, the Presiding Officer. After a brief devotional service, the President of the Woman's Auxiliary of the Missionary District of Honolulu, Mrs. George E. Goss, welcomed the delegates. The response was given by Mrs. J. Rex Queeney of the Diocese of Michigan.

Mrs. Wedel announced the election by the National Executive Board of Mrs. Lawrence Dorsey of the Diocese of Indianapolis as Assistant Presiding Officer, in place of Mrs. Percy V. Pennybacker, Jr., who was unable to serve because of illness.

The report of the Credentials Committee showed 457 accredited delegates present from 97 dioceses and missionary districts. In addition, there were sixteen National Executive Board members, not

delegates; six Provincial Presidents, not delegates or board members; two women members of the National Council, not delegates; seventeen missionaries, and 1,623 visitors; 92 dioceses and missionary districts had full representation.

There were two fraternal delegates: from Japan, Mrs. Masatoshi Matsushita, and from Okinawa, Miss Miriam Yamakawa.

Mrs. Henry Knox Sherrill, Mrs. John Boyd Bentley, and Mrs. Harry Sherbourne Kennedy were presented to the Triennial. Among the other distinguished guests introduced were Mrs. Howard W. K. Mowll, Mrs. Leonard S. Kempthorne, and Mrs. Alwyn K. Warren, wives of visiting Bishops from Australia, the Fiji Islands, and New Zealand; and Mrs. Chiyo Sugai and Mrs. Kiyoko Wada from the *Nippon Sei Ko Kwai*.

Under the caption, From Boston to Honolulu, Mrs. Arthur M. Sherman, Mrs. Robert R. Vance, and Mrs. William H. Hannah reported on the work of the past triennium, presented the triennial program, and oriented the delegates to the program and procedures of the sessions.

On the opening day, the Rt. Rev. Everett Holland Jones, Bishop of West Texas, addressed the Triennial, interpreting the theme, *His Witnessing Community*. Later he gave two devotional addresses, *Community: God's Gift*; and *Witness: Man's Response*.

A unique feature of the meeting was the group Bible study, introduced by Mrs. Richard L. Harbour (in place of Miss Helen B. Turnbull, who was unable to be present because of illness) in a session of the whole, and continued in small groups considering passages in the Acts of the Apostles, related to the theme.

An unusual opportunity was provided for the delegates to visit mission churches and institutions in Honolulu. These missionary pilgrimages were made in buses chartered for the purpose.

The Triennial delegates attended the Joint Session of the General Convention to hear the report of the National Council, its Departments and Divisions, and the report of the General Convention's Committee on Program and Budget.

The Corporate Communion and Presentation of the United Thank Offering of the Women of the Church was held in the Civic Auditorium on Thursday morning, September 8. The Presiding Bishop was the celebrant, assisted by the Rt. Rev. John B. Bentley and the Rt. Rev. Harry Sherbourne Kennedy and twenty-four missionary bishops. The Epistle was read by the Rt. Rev. Russell S. Hubbard, Missionary Bishop of Spokane, and the Gospel by the Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippines. The Offering presented amounted to \$3,149,197.83. With \$60,000 estimated interest, the budget for the use of the Offering was based on \$3,209,197.83.

The budget, as suggested by the National Executive Board, came to life for the delegates in a program introduced by Mrs. St. Elmo L. Coombs, chairman of the Board's United Thank Offering Committee, and participated in by Bishop Swift of Puerto Rico and the Virgin Islands, Bishop Barton of Eastern Oregon, Miss Elizabeth Falck of Japan, Deaconess Marion Brown of Arizona, Miss Elizabeth Young of California, Mrs. Rufo Alhambra and Miss Ling Chuan Yeh of Honolulu, and Mrs. Norvell E. Wicker of Kentucky.

A panel, composed of Miss Avis E. Harvey as moderator, the Rev. John Midworth, the Rev. M. Moran Weston, Miss Carman St. J. Wolff, and Mrs. G. Russel Hargate, discussed in four periods the oneness of the Mission of the Church, showing the interrelatedness of the educational, missionary, and social program of a parish.

The national staff of the Woman's Auxiliary held conferences on two afternoons. An afternoon was left free for delegates to visit the Houses of General Convention.

Among those persons who addressed the Triennial were: the Rt. Rev. Henry Knox Sherrill, the Most Rev. Isabelo de los Reyes, the Rt. Rev. Charles F. Hall, the Rev. James W. Kennedy, the Rev. John Jones, the Rev. Gilbert S. B. Darlington, the Rev. Francis J. Moore, Professor Virginia Harrington, Mrs. Stephen K. Mahon, Captain Paul G. Linaweaver, Chaplain USN, Deaconess Margaret Booz, Miss Eleanor Clancy, Miss Anne Hunter, Miss Louise Reilly,

Miss Olive Tomlin, Mrs. Lorenzo Alvarez, Mrs. Carl Anduze, Mrs. Tomas Galgala, Mrs. J. Y. Ito, Mrs. Egmont M. Krischke, Mrs. Masatoshi Matsushita, Mrs. E. R. y Velasco de Salinas, and Mrs. Mai Wiles.

Of the resolutions presented to the Triennial by title, four were adopted, one was withdrawn, one was rejected by the Committee of Reference and one by the United Thank Offering Committee; one resolution failed adoption and two were referred to the National Executive Board. The revision of the By-Laws of the National Executive Board and the Triennial Meeting was adopted as presented by the By-Laws Committee.

Eight members-at-large were elected to serve on the National Executive Board for the triennium: Mrs. Shubael T. Beasley, Mrs. St. Elmo L. Coombs, Mrs. Lawrence Dorsey, Mrs. Winfred Douglas, Mrs. John H. Foster, Mrs. Edward A. Heffner, Mrs. Orrin F. Judd, and Mrs. Harold R. Moulton.

The Triennial nominated to General Convention for election to the National Council: Mrs. Francis O. Clarkson, Mrs. Clifford C. Cowin, Mrs. Sumner Walters, and Mrs. Theodore O. Wedel.

Memorial resolutions were adopted in tribute to: Della Brown, Jessie Peabody Butler, Margaret E. Cobb, Angela Cross, Lea Farmer Hill, Mary Ellen Hoppin, Florence Johnston, Julie Becker Lasar, Marguerite Ogden, Edith Weir Perry, Gertrude Linda Phelps, Elizabeth Sibley Stebbins, and Nannie Hite Winston.

The members of the National Executive Board were installed by the Presiding Bishop at a service in St. Alban's Chapel. An offering was taken for the chapel at Pearl Harbor.

The meeting adjourned at noon on Thursday, September 15, 1955, following an address summarizing the Triennial by Mrs. Wedel, Forward from Honolulu.

## Committees

### CREDENTIALS

Mrs. L. H. Ozaki, <i>Chairman</i>	Honolulu	VIII
Mrs. Calvin Warfield, <i>Vice Chairman</i>	Washington	III
Mrs. H. E. Carpender	Dallas	VII
Mrs. L. A. Gorham	Northern Indiana	V
Mrs. G. E. Hazelhurst	Colorado	VI
Mrs. R. H. Howe	Western New York	II
Mrs. Arthur M. Sherman, <i>ex-officio</i>		

### RULES OF ORDER

Mrs. George F. Talbot, <i>Chairman</i>	Maine	I
Mrs. E. W. Lundquist, <i>Vice Chairman</i>	South Dakota	VI
Mrs. George Carlstrom	Idaho	VIII
Mrs. E. M. Chapman	Pittsburgh	III
Mrs. C. F. McCullough	Upper South Carolina	IV
Mrs. Charles M. Pors	Fond du Lac	V

### DISPATCH OF BUSINESS

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Mrs. James Sands, <i>Vice Chairman</i>	Pennsylvania	III
Mrs. Everette Hall	South Carolina	IV
Mrs. Herbert Moore	Los Angeles	VIII
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Mrs. Harold H. Quick, <i>Vice Chairman</i>	Newark	II
Mrs. Hugh D. Brown	Sacramento	VIII
Mrs. E. S. Ferguson	Iowa	VI
Mrs. Tomas Galgala	The Philippines	VIII
Mrs. C. J. Hoddinott	Maryland	III

Mrs. Andrew S. Huntington	Connecticut	II
Mrs. Chester G. Minton	Indianapolis	V
Mrs. John Renning	Salina	VII
Mrs. William B. Rosevear	East Carolina	IV
Mrs. Rex V. Sellens	Panama Canal Zone	II

REFERENCE

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Mrs. Winthrop Davis	Connecticut	II
Mrs. Edward Flynn	Harrisburg	III
Mrs. William C. Hugin	West Missouri	VII
Mrs. George L. Lyon	North Carolina	IV
Mrs. James Musgrave	New York	II
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ELECTIONS NATIONAL EXECUTIVE BOARD

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ELECTIONS NATIONAL COUNCIL

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IN MEMORIAM

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Mrs. Raymond Roberts	New Hampshire	I
Mrs. J. M. Robinson	Lexington	IV

*His Witnessing Community*

THREE ADDRESSES BY EVERETT H. JONES

*His Witnessing Community*

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THREE ADDRESSES BY EVERETT H. JONES

JONES

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

N. Y.

## *His Witnessing Community*

### **His Witnessing Community by The Rt. Rev. E. H. Jones, D.D.**

**I**N these three addresses, delivered at the Triennial Meeting of the Woman's Auxiliary in Honolulu, Bishop Jones gives a picture of the early Church as a witnessing community, points out what the Christian community provides to meet man's needs today, and discusses the marks of a good witness as he responds to God's gift of community. The layman will find in these stimulating forthright talks help for his daily living as a Christian.

### **Other Triennial Material**

*From Boston to Honolulu:* Triennial Report of the Woman's Auxiliary, 1952-1955. 15 cents.

*Honolulu Highlights:* A brief folder giving a dynamic summary of the 1955 Triennial Meeting. Free.

*Forward from Honolulu:* Report of the Triennial Meeting, Honolulu 1955, contains Message from the Triennial

by Cynthia C. Wedel, United Thank Offering Budget, Statement on Christian Citizenship and other Resolutions, Summary of the Minutes, and a list of Committees. 15 cents.

*United Thank Offering, 1955.* A folder for widespread general distribution contains the new United Thank Offering budget and brief narrative about this great Offering. Free.

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# His Witnessing Community

EVERETT HOLLAND JONES

*Bishop of West Texas*

PRICE TWENTY-FIVE CENTS

THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL

281 Fourth Avenue, New York 10, N. Y.

1955



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THE RT. REV. EVERETT HOLLAND JONES, D.D., LL.D.,  
*Bishop of West Texas, was born in San Antonio in  
1902. He is a graduate of the University of Texas  
and of the Virginia Theological Seminary. He was  
ordained to the priesthood in 1927 and consecrated  
bishop in 1943. He received honorary degrees from  
the Virginia Theological Seminary, the University of  
the South, and Trinity University. In addition to par-  
ishes in Texas, he served as Canon of the Washington  
Cathedral for a period. Bishop Jones was elected a  
member of the National Council at the General  
Convention in 1952 for a six-year period. These ad-  
dresses were given at the Triennial Meeting of the  
Woman's Auxiliary to the National Council  
in Honolulu in 1955.*

# 1

## His Witnessing Community

WHEN JESUS RETURNED TO HEAVEN AFTER HIS EARTHLY ministry the one thing that existed on the earth which did not exist before He came was a Community, a very special kind of Community with an inner quality of life the world had never seen. He did not entrust His message to a book, to a powerful individual, or to a code of laws; it was entrusted to a fellowship.

*A great deal depends on what picture of this Community you carry in your mind.* If you understand the nature of this Community, you have taken the first step in carrying on the work of Jesus; if you do not, however good your intentions, you are in danger of working against Him.

Undoubtedly this was the realization that led the Executive Board of the Woman's Auxiliary to choose as the theme of this Triennial: *His Witnessing Community*. They believed that all the effort, time, and money expended for us to gather in these lovely islands would be justified if together we could come to a new vision of who we are. Everything depends on this. We cannot do our work aright, we cannot lead others aright, above all we cannot serve our Lord Jesus

Christ aright, unless we understand clearly who we are, and what our work is, as members of His Holy Church, which is His Witnessing Community in the world.

Do you remember how this truth is brought out in that religious classic by C. S. Lewis called *The Screwtape Letters*? You will recall that this is a collection of imaginary letters from one named Screwtape, who is Satan's chief of staff in hell. They are addressed to one of his tempters on earth named Wormwood. At one point, Wormwood reports that his patient, the person whom he is trying to lead to hell, has done a dreadful thing. He has joined the Church! Wormwood is greatly distressed. Screwtape writes, however, that this may not be as tragic as it seems. He says:

One of our great allies at present is the Church itself. Do not misunderstand me. I do not mean the Church as we see her spread out through all time and space and rooted in eternity, terrible as an army with banners. That, I confess, is a spectacle which makes our boldest tempters uneasy. But, fortunately, it is quite invisible to these humans. All your patient sees is the half-finished, sham Gothic erection on the new building estate.

Many people are *outside* the Church of God today because Screwtape has kept them thinking in wrong terms. They are still looking for the army with banners. All they can see is a drab building on Main Street where perhaps Mrs. Smith won't speak to Mrs. Brown because she was snubbed twenty years ago, or where Mr. Jones resigns once a month because he is not properly consulted by the minister on all matters of ecclesiastical policy.

Worse still, there are many *within* the Church of God whose thinking is equally confused. They do not know they belong to an army with banners. They do not even know

that banners represent convictions, that they are the outward and visible signs of inner unity and common purpose. They are not excited about the Church because there is nothing in their conception of the Church to cause excitement. The Rev. John Heuss has said: "The worst enemy of religion today is not secularism, materialism, or even communism, but the banality of local churches."

It is all the more important for us to see who we are because Screwtape, that wily colleague of Satan himself, is vigorously at work in our time. He is causing untold confusion by setting up false standards in our minds by which we are judging the Church and its work. As usual, he is very subtle. He is causing us to think in peculiarly American terms. *He has led us to think ourselves successful because we are doing well the things that we in our country always do well!*

We have heard much about the revival of religion. We are told that more Americans belong to the Church than ever before, both in the aggregate and in the percentage of total population. Last year we set a new record in the value of church construction, and this year we are expected to reach an even greater total. We have an unprecedented number of books and articles on religious subjects. We have a church boom to match our business boom!

There is nothing wrong with these evidences of growth. I rejoice in them, and as a bishop I spend much time in promoting them. But it is important for you and for me to remember that the Church is more than these things. It has a task that is at once far more essential to humanity, and far more difficult. Its standards do not come from the promotional techniques of modern business, but from the New Testament.

These standards do not come from man, but from God.

It will not be easy for us to purify our thinking about the Church. It is never easy to shift our minds from superficial standards of success, by which we can bask in our achievements, to those deeper and more exacting demands in the light of which we are made humble and penitent before God.

#### MARKS OF THE CHRISTIAN COMMUNITY

IN THIS TRIENNIAL we are going to take another look at the New Testament Church in order to take a better look at ourselves. We are going to look backward in order that we may look forward with a clearer vision and purpose. One way you will do this is in your group study of the Book of Acts. May I say here that one of the most encouraging signs in the life of the Church today is the growing number of small groups in all parts of the country meeting around an open Bible? They are finding the Bible speaks to them, and to their deepest needs, without the aid of an expert or the latest commentary. Best of all, the members of these groups are discovering the meaning of Christian Community in new terms and at a new level.

In anticipation of your Bible study, and to set the mental and spiritual stage for your deliberations in this meeting, I, too, would look at the New Testament Church. I know of no better way to remember who we are. Will you keep these questions before you: If we are His Witnessing Community what is expected of us? What has God called us to be?

*What is a true picture of the Church for us to carry in our minds?*

#### ALL THAT BELIEVED WERE TOGETHER

IN THE DESCRIPTION of the dramatic events of the Day of Pentecost, after we are told of the outward signs of wind and fire and of the persuasive preaching of St. Peter, there is this simple but profound comment, *And all that believed were together* (Acts 2:44).

Nothing could better describe life in the early Church than to say it was "life together." These early Christians discovered that there is a kind of togetherness far transcending mere physical togetherness. They shared the memory of a world-shaking event: the coming of Jesus into the world, His life, His death, His resurrection, His ascension. They were thinking and praying together to see clearly the full meaning of this event. In the midst of their seeking, the event itself was magnified by the illuminating and energizing gift of the Holy Spirit. Now they were united as never before in common experience, common faith, common commitment, and common hope. *The first Christian Community had its roots deep in a common life.*

One mark of this life together was the practice of loving concern for one another. A whole new quality of human relationship had come into being. It was new in two directions: vertically toward God, and horizontally toward man. The two were closely related. Men found that in drawing closer to the God and Father of Jesus Christ, they were inevitably drawn closer to each other. *All that believed were together.*

Tertullian exclaimed: "See how these Christians love one another." The witness that ultimately prevailed against all the might and power of the Roman Empire was not just the witness of isolated individuals who had courage and integ-

rit; it was also the witness of a community that demonstrated a new kind of human togetherness. Here was something unique in human history. So wonderful was the experience that one New Testament writer called it a change from death to life. *We know that we have passed out of death into life because we love the brethren* (I John 3:14).

It is not surprising that the new Community very soon began to think of itself in terms chosen from family life, such as "the household of faith" and "the household of God." Here was family life at its best in a larger setting. Just as the members of any close and devoted human family have resources of courage and faith with which to meet life's reverses, so the members of this Christian family were strengthened by their spiritual oneness to live and to speak without fear. They looked at their conflicts, as for example the controversy concerning the necessity of circumcision, as differences within a single family, to be settled by patient and forbearing discussion. What a difference it makes in any church when conflicts are faced in such a spirit!

In a world that was callous to human suffering this Community was acutely aware of all forms of pain. When some members of the family were short of food, they expressed their concern in a very practical way. In modern terms, they organized a relief campaign. When new churches were established and faced the loneliness of persecution and ostracism, the Christian leaders were quick to send letters and to make visits. (Most of the New Testament is the result of these letters and visits.) The care of all the churches, as well as the care of all the members, was a part of the Community life. These Christians would have agreed with Baron von Hugel: "Christianity means caring. Caring matters most."

During World War II, the life rafts to be used in emergencies were equipped with a dye that could be put into the water to form a vivid blot of color extending in all directions. In this way, the rafts could be spotted much more easily by searching parties in the air. Just so the little groups of Christians scattered about the Roman Empire were dyed a distinctive color that made them stand out in contrast to the life around them. They were demonstrating a new kind of love in action.

*Is this the picture of the Church you carry in your mind, to test your every thought and deed?*

#### COME OVER AND HELP US

A SECOND MARK of the Christian Community was its constant outreach to those outside its own bounds. When I think of this centrifugal force at the heart of early Christianity, I recall a scene from my boyhood. I spent part of my early life on a ranch in Texas. I used to enjoy sitting by the hour on the edge of what is called a tank, a bowl-shaped earthen reservoir with water for the cattle to drink. I was fascinated by the fact that I could throw a small pebble into this body of water and at once concentric circles would begin to expand, reaching out and out until they broke at the pool's edge. It seems to me now a picture of what happened when God came into the world in Christ Jesus. That divine invasion of history began an expansion destined to reach to the far banks of the uttermost parts of the earth.

The new Community was deeply conscious of its responsibility to expand. When the cry came, *Come over into Macedonia and help us* (Acts 16:9), there was no delay. The

gifts of God which they had received could be kept only if they were given away. The early period of Christianity might be summed up in one sentence, "One loving heart set another on fire."

This outward thrust is the more remarkable when we remember that the world of the first century was broken into many tight, exclusive circles. There were Jews against Gentiles, Pharisees against Publicans, Greeks against Barbarians, Men against Women. Here came a new Community ignoring all these boundaries, with a love as wide as humanity itself. Edwin Markham has caught the spirit of that outreach:

He drew a circle that shut me out—  
Heretic, rebel, a thing to flout.  
But Love and I had the wit to win;  
We drew a circle that took him in.

Here was one world thinking in a time of even greater world cleavage than our own. These people believed in something more than peaceful co-existence; they believed that humanity is one. They called men to recognize that God has "made of one blood all nations of men" (Acts 17:26); that there is "one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all." (Ephesians 4:5,6)

One of the best descriptions of the Church I know is not written by a theologian or a clergyman, but by a modern woman journalist, Dorothy Thompson. This is what she has to say:

A community exists, supra-national and supra-economic, a unity with diversity, a house of many mansions, open to rich and poor, worker and employee, saint and sinner, carrying the author-

ity of survival over two millenia, confessor of the wayward, admonisher of dictators and kings, speaking in all languages, conscious of human frailty and human glory, offerer of refuge for body, soul and senses, demanding and receiving discipline without army, police or concentration camps, welcoming Jew and Gentile, bond or free, in the name of, and in service to, the Prince of Peace, Humility, and Brotherhood, before Whom all must kneel.

Truly, here is one who sees the army with banners!

*Is this the picture of the Church you carry in your mind, to test your every thought and deed?*

#### THE JOYOUS EXPERIENCE OF GOD'S FORGIVENESS

A THIRD MARK of the early witnessing Community was the joyous experience of God's forgiveness. There was a sense of release from burdens too heavy to bear. To understand the depth of this joy, we need to remember that the Old Testament had made men keenly aware of their sins. The numerous and rigid requirements of Jewish law left men with a hopeless feeling of unworthiness. Men tried to become acceptable to God by righteous behavior, but they could not. St. Paul tried as hard as any, but his memorable verdict was an accurate description of what happened: *I do not understand my own actions. For I do not do what I want, but I do the very thing I hate* (Romans 7:15 RSV).

It was the good news of Christ that men were accepted by God even before they deserved such acceptance. They were justified not by their goodness but by their faith. Something so amazing happened that the early Christian spoke of himself as a new man in Christ. All kinds of barriers fell down. He was no longer separated from God; he was no

longer separated from his brother man; he was no longer separated within his own soul!

The early Christians recognized the double character of forgiveness. Jesus had taught them to pray: *Forgive us our trespasses, as we forgive those who trespass against us.* To be forgiven by God resulted in an overflow of forgiveness toward men. They found that the forgiveness which seemed so impossible to give when they were deeply wronged by another became possible when they accepted the forgiveness of God. They said in effect: "If God can love and forgive me as Jesus did, then I can love and forgive my brother. Indeed, I do not forgive him so much as I let the forgiveness of God flow through me to him."

There could never have been the life together we see in the early Christian Community unless there had been much of this kind of forgiveness. Wherever human beings are thrown together they hurt each other. Intentionally or unintentionally we do violence to one another's rights. We fail to understand the needs and longings of those nearest to us. Forgiveness is like the lubricating oil we use in machinery. It prevents the friction that would ultimately destroy all human fellowship.

In the practice of forgiveness we see a good example of how the Christian Community sets the pattern for all community life. When you see a happy and united family, it is not because there have been no problems or conflicts through the years; it is because there has been a lot of forgiveness between husband and wife, and between parents and children. Sometimes I go into a town where all civic progress is being held up because certain individuals or groups have held a grudge against each other for years. The whole community

suffers because there is a lack of forgiveness. In the dealings of nations with one another, the one word that seems banned and forbidden is forgiveness. Yet even nations bound by as many ties as the United States and England often must forgive each other for some hasty utterance or action.

Members of the early Church rejoiced to be in a forgiven and a forgiving community. Forgiveness was the air they breathed. It was the secret of their freedom from tension and strain. They got along without psychiatrists, for much of what psychiatry does today they did for each other under God.

*Is this the picture of the Church you carry in your mind, to test your every thought and deed?*

#### BY GOD'S POWER

LASTLY, I would point out that the Christian Community lived by God's power, not by their own. In every sense it was His Community: they were His people, called by Him and commissioned by Him for a special work in the world.

*It was by His power that the Community came into being.* It is significant that Jesus made it the first order of business in His earthly ministry to call together the Twelve. All the most memorable events of His life took place in the presence of one or more members of this small community. As He found His message misunderstood and rejected by the Jewish nation as a whole, He turned more and more to this inner circle that they might be the saving remnant to carry on His work.

The fusing of this group of disciples into a band of fearless witnesses was completed by the Holy Spirit. Someone



has pointed out that the Holy Spirit is the real hero of the Book of Acts. He always had the initiative; what was done was in response to His guidance. The whole record of the New Testament is that of a Spirit-filled community.

*It was His power that sustained the Community.* It was no accident that its members spent much of their time in prayers and in the breaking of bread. They were undergirded by sacrament and worship. Only by the refreshing that came from seasons in the presence of the Lord could they carry on what they were called to do.

The central theme of preaching in the Book of Acts is the resurrection of Jesus. This was not only a conviction about the past, but also about the future. When men crucified Jesus the story did not end on Good Friday. On Easter Day God had the last word. The early Christians were convinced that no matter what happened to them God would have the last word.

This was their basis for hope. Sometimes today we try to renew our fading hopes by listing the hopeful signs in the world, such as the revival of religion, the growing interdependence of nations, the work of the United Nations. For the first Christians hope was a confident attitude toward the future based not on man's power or ability but on the revealed character of God. He had shown himself a God who cared and a God who could be trusted. They belonged to Him and to His Community. This was their security.

Their central conviction about God's power in their midst comes out most clearly in their frequent repudiation of any claim that it was of their own power the world was being turned upside down. When St. Paul healed a man at Lystra, the people were ready to acclaim him a god and to fall down

in worship. But he vigorously protested: *We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God (Acts 14:15).*

The late Dr. J. H. Jowett tells a story of being invited to preach in a logging camp in northern New England. The rough backwoodsman who had charge of the service offered a prayer before introducing Dr. Jowett. In it he said: "O Lord, we thank thee for this thy servant who is to bring us the message. Now blot him out, that we may see thee in all thy power and glory."

Members of the early Christian Community were determined to blot themselves out that it might be the power and glory of God which the world would see.

*Is this the picture of the Church you carry in your mind, to test your every thought and deed?*

WE HAVE LOOKED BACKWARD to help us look forward. We have tried to see who we are. We have found that His Witnessing Community began with certain marked characteristics: a deep loving concern for one another, a constant outreach to others, a joyous sense of forgiveness, a living experience of God's power at work in their midst.

This is the Community to which you and I belong!

In the autobiography of Roland Hayes, the Negro singer, he tells of his final conversation with his mother, whom he called Angel Mo, a contraction of Angel Mother. He was trying to persuade her to go with him on his world tour, but she declined. She put her hand on his shoulder and looked at him with her time-worn eyes: "I won't be here when you come again, son," she said, "but that ain't nothin'.

My days are over, and yours are just begun. Jes' remember this—you are the continuation of my desire. When I go, if you've been dutiful, all the best in me is going to double up in you, and become a bulwark of strength. I never could do much myself, but I have always prayed the good Lord that I might do something good through some of my children. Now you go on; remember who you are, and reverence your heritage."

He never saw his mother again, but he always remembered her prayer, that he must be the continuation of her desire.

So a Greater One speaks to us today: *You are the continuation of my desire. You are the new, the redeemed Community for which I gave my life. You are part of my plan for the salvation of the world. You are my witnessing Community . . . remember who you are . . . reverence your heritage.*

O God, forgive us that we have not understood who we are; forgive us that we have so often failed to be an army with banners. Give us a new vision and a new dedication. Help us to be more worthy members of Your Witnessing Community, that Your will may be done and Your Name be glorified, through Jesus Christ our Lord. Amen.

## 2

### Community: God's Gift

**L**ET US HEAR THESE WORDS OF HOLY SCRIPTURE:

FROM THE BOOK OF ACTS: *And all who believed were together. . . . Now the company of those who believed were of one heart and soul. (2:44; 4:32).*

FROM THE EPISTLE TO THE GALATIANS: *For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (3:26-28).*

FROM THE FIRST EPISTLE TO THE CORINTHIANS: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (1:10).*

A FEW years ago there was widespread interest on the part of thoughtful people in the meaning of the word *personality*. The study of psychology, both in its normal and abnormal

aspects, made us deeply concerned as to what produces a wholesome and normal human individual.

Today there is a similar interest in the word *community*. It is a word being used over and over again, both in the Church and in the secular world. Many minds are seeking to find its deeper meaning.

This is a very natural line of development, for the more we have thought about the needs of the individual personality, the more we have recognized the role of community. The individual emerges and develops only when he has first experienced some kind of community living. He must have a sense of belonging before he can have a sense of who he is. That to which he belongs, be it family or Church or nation or race, helps to give meaning to him as an individual.

We can see this most clearly in the life of a child in the home. When a child is born, he is a vital part of a loving family before he becomes a vital individual. Community precedes personality. Indeed, his personality develops as a response to the love and care and discipline with which he is surrounded.

This normal process stands out even more clearly when we look at the abnormal in terms of juvenile delinquency. The latter is largely due to the absence of adequate community as a foundation for personality. The American novelist, John Steinbeck, has given thought to this area of life in his novel, now made into a motion picture, called *East of Eden*. Based on his observations, he points out that many times a boy becomes a delinquent because he craves the experience of loyalty and responsibility which he finds in a gang and which he has found nowhere else.

"People need responsibility," writes Mr. Steinbeck in a

recent article. "They resist assuming it, but they cannot get along without it. Man is a double thing: a group animal and at the same time an individual. And he cannot successfully be the second until he has fulfilled the first."

Along with our growing interest in the meaning of community, we have developed a new interest in the word *communication*. We look at the world of today and see the vastly improved methods of communication; we are in instant touch with the farthest corner of the globe. And yet we have a constant breakdown in effective communication. We do not understand each other. This is true between individuals and it is true between groups. This is a matter of constant concern in the life of the Church; a recent volume of the famous Yale lectures on preaching is entitled *Communicating the Gospel*. Christianity is always just one generation from extinction, humanly speaking. If we fail to communicate the Good News to our children, there will be no Good News for our children to tell. The Church cannot live without communication.

What we have discovered is that good communication depends on good community. Wherever you have a close and intimate community, there is always effective communication, however limited the external methods may be. Where such community is lacking, not even the finest modern methods can make up for the lack.

How clear this is within the smallest unit of community, the family! Long before there is language, the mother and the child communicate. Love creates its own communication. Have you not watched a mother looking deep into the eyes of her infant child in a moment of understanding deeper than words alone could ever create?

Recently at the New York Museum of Modern Art, the photographer Edward Steichen has presented an exhibition called *The Family of Man*, containing more than five hundred photographs from sixty-eight different countries. One of the pictures is that of a small baby lying flat upon its bed and looking intently at its mother. The family cat which is on the corner of the bed turns to look in wonder at this enthralled relationship between two human beings. The picture glows with the miracle of communication by love.

#### THE GOOD COMMUNITY MEETS MAN'S NEEDS

BECAUSE we have been giving this new attention to such terms as community and communication, we have a new picture of just what humanity needs and hungers for. We now know the kind of community a person must have in order to be a person in the fullest sense of the term. We can write the general specifications of a good community that will minister to human personality.

A splendid study of this subject has recently been made by the Rev. Reuel L. Howe of the Virginia Theological Seminary in his book, *Man's Need and God's Action*. Let us follow the lead suggested by this title and note what these human needs are, and also recognize how completely our needs are met by God's gift of Christian Community.

#### FOREVER A STRANGER AND ALONE

*In the first place, we must have a community that will deal with our aloneness.* In spite of all our modern communication and transportation, in spite of all the ways in which we have external togetherness, we often live our lives in quiet

desperation, with a deep feeling of being unloved and unwanted, in no close relationship, afraid

No one has put it more vividly than the novelist Thomas Wolfe: "Naked and alone we came into exile. . . . Which of us has known his brother? Which of us has looked into his father's heart? Which of us has not remained forever prison-pent? Which of us is not forever a stranger and alone?"

To some extent this aloneness is an inescapable part of human existence. At the moment of birth, I become separated. All life involves separation of person from person. I know that I must die alone.

Therefore each of us is in a struggle to overcome our separation in some satisfying and fulfilling relationship. We long to be at one with someone, to have someone who can be at one with us and through whom we can be at one with others.

How desperately men struggle to meet this hunger of their hearts! They turn to all sorts of clubs and organizations. They are caught up in the process we call "keeping up with the Joneses," in which (as a recent cartoon put it) they spend money they don't have, for things they don't need, to impress people they don't like. They are ready to pay someone who will take time to listen as they pour out the secret hopes and fears which haunt their lives. They take to drink and to promiscuity in the vain longing to forget their loneliness.

We do not understand this need of men until we recognize that it is a double loneliness. It is hunger for at-oneness with God as well as with man. There are areas of need that even the most perfect association with other human

beings cannot satisfy. Many men who have all the good relationships that this world can provide—in marriage, in their work, in social life—wonder that their loneliness is still acute. They have what Sabatier called “the loneliness of a heart in which there is no altar.” Only when human relationship is sanctified and complemented by the divine relationship does the soul find peace.

How wonderfully God’s Community is the answer to these deep and persistent longings of lonely humanity! We might paraphrase the famous words of St. Augustine to read: “Thou hast made us for thyself and for thy Community, and our hearts are restless until they find thee and one another in thee.”

For this is the essence of life in the Christian Community. It is God speaking to us in our togetherness; it is our discovery, and re-discovery, of God in the company of our brothers. It is the place of complete at-one-ment. A man cannot be a Christian alone; God does not ask him to be a Christian alone. The Bible is in part the story of how God lifted men out of their aloneness and brought them into fellowship.

#### A GOSPEL FOR BROKEN MEN

*To meet our needs there must be, in the second place, a community that will deal with broken relationships. So many forms of community depend upon an initial worthiness. Before you are admitted to a fraternity, to a luncheon club, or to a country club, you are examined to see if you have the requisites in character and reputation. If this were done for God’s Community, there would be no chance for*

any one of us. The fact, above all other facts about us, is that we are weak, imperfect, morally and spiritually unworthy of God and His Church.

Sometimes Christianity is presented in such a way that it seems to be bad news instead of good news. It is implied that the Church is a home for saints instead of a school for sinners. Men get the impression that they must share the perfection of Jesus before they can join His company. For this reason, they have a hopeless feeling they can never qualify.

Whenever a man says to me, “I do not feel good enough to belong to the Church,” I reply, “You will be right at home with us, for that is the first thing we say to God every time we worship Him.”

It is bad news if you and I must demonstrate our goodness before we come into God’s Community. What we need is a gospel that will meet us where we are. We are not whole men; we are broken men. We are men with broken hearts, with broken resolves and aspirations, with broken human relationships. We are prone to strain and bend and break even the relationships most precious to us. There are forces within us that work against community in spite of our hunger for community.

This is just another way of saying that we are sinners. Sin has been defined as our assertion that we do not need relationship with God or man. It is our resistance to God’s plan. This is why sin always leads to the most acute loneliness. We feel rejected and discarded. We develop hostility toward ourselves, toward others, even toward God. We are in hell.

The good news of God is that He loves us in spite of our

brokenness. We do not have to be whole men to enter His Community, or to remain there. *God shows His love for us in that while we were yet sinners Christ died for us.* (Romans 5:8) He accepts us in the midst of our unworthiness. We are loved in order that we may become lovable. We are forgiven, and we are so grateful we strive to become worthy of our forgiveness.

This character of the Christian Community was made clear when the Evanston Assembly of the World Council of Churches declared: "Here where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified Him but God raised Him from the dead. . . . In His risen and ascended power, He has sent forth into the world a new Community bound together by His Spirit, sharing His divine life, and commissioned to make Him known throughout the world."

#### DISCIPLINE AND RESPONSIBILITY

*A third need that must be met by the good community, even though we often fail to acknowledge this need with us, is that it must provide discipline and responsibility.* We are not a people who like discipline and responsibility. We are not living in an age that likes discipline and responsibility. We would rather talk about freedom than about authority; we are more interested in our independence than in our dependence.

Yet the need continues. All around us are forms of human wreckage resulting from the absence of discipline and responsibility.

Both of these elements of community life were clearly stressed by Jesus. *To be in His company meant to accept discipline.* It is perfectly evident in the Gospels that His close followers had all the inconveniences which come when people are thrown closely together. Their association called for frequent sacrifice, self-control, and self-denial. As in every group there were some who were difficult. I think Peter was very difficult in his way, and Thomas in his way, and certainly Judas in his way!

Sometimes I ask myself: Why should I as a bishop be disturbed because I think some clergy are difficult? Why should a parish priest be disturbed because some of his members can be difficult? Why should you as leaders of the Woman's Auxiliary be upset because some of your groups, or some of your individual members, prove to be difficult? There is nothing new about this.

Let's ask the question, Why didn't Jesus go it alone? It certainly might have been easier in some ways. But to ask the question is to answer it. Could Love Incarnate live in isolation? Could a message of love in action be given apart from close human ties? Could such a message be lived and shared in any other way?

We can thank God for all those difficult people when we realize that they are our opportunity to prove the depth and strength of Christian love; they are the challenge that makes us grow and mature in His community.

*To be in His community meant to accept responsibility.* This was part of their response to His love and call. Each one had a contribution to make, and each contribution was different. Suppose there had been evasion of these responsibilities and a willingness that some mythical "they" should carry

on His work! Such evasion was impossible for men who had heard Him say: *I chose you and appointed you that you should go and bear fruit. . . . As thou hast sent me into the world, even so have I also sent them into the world* (St. John 15:16; 17:18.)

There is a parable on Christian discipline that might be drawn from the yellow line that is used on so many of our highways to indicate areas where it is not safe for one car to pass another. In spite of this clear warning accidents are constantly happening because the authority of the yellow line is violated. There are some of us who respect its authority as long as there is the threat of a traffic officer immediately upon us. The more mature among us respect its authority because we love our neighbors as we do ourselves; we know that to cross it may mean murder or suicide, or both. In a sense this is the difference between a religion of law and one of love: the former is based on fear and legal requirements, the latter on a freely accepted way of love in response to the love and authority of God.

In the Christian Community we learn to accept discipline and responsibility not from fear but from love.

#### THE SIMPLICITY OF JESUS

*Finally, we ask for a community that will be essentially simple.* So much so-called community is high-powered organization and the spinning of an infinite number of wheels. Have you heard the new beatitude: Blessed is he that goes around in circles, for he shall be called a big wheel?

The power of the Christian Community has always been greatest when it has maintained its basic simplicity, the sim-

plicity of Jesus and the disciples as they walked through Galilee.

A community that has had a great influence for good in recent years is that known as Alcoholics Anonymous. One of the two founders of this movement often said, as he watched its rapid growth and spread, "Keep it simple. Remember this movement began around a kitchen table."

We, too, have a Table as part of our beginning. We call men into fellowship with Him who is the Head of that Table, that may be with Him and go forth in His Name. We are fed, in order that we may feed. We kneel, in order that we may stand, and walk, and go. . . .

To be simple does not mean to be superficial. We can be both simple and profound. This is the genius of the Christian Community. We can be both in our preaching and teaching; we can be both in our parish and diocesan life; we can be both in this Triennial and General Convention, and as we take its message to our people.

It is up to us to see that the genius of Christian simplicity be not lost. Recently, the *Christian Century* carried a series of articles on twelve great churches. Later, there was a humorous reaction from one writer who wrote on "The Twelve Worst Churches." One of these he called the Church of St. Vitus. His description strikes painfully near home:

There is so much good in St. Vitus that I hesitate to nominate it for the list of the Twelve. It is a church in motion, and that is something for which to get down on our knees and thank heaven. The catch is that so much effort is given to getting up momentum that there is none left to consider a destination. The St. Vitus members may be a bit nebulous on salvation by grace, but they are sound on the doctrine of salvation by perpetual motion.

This is not the kind of community God ordained, or that man needs!

COMMUNITY: God's gift. His Community provides all for which we seek and long. Thanks be to God for His Holy Community, sustained by that experience of intimate communication with Him and with one another in Him which we call Holy Communion! He has met us where we are. He has provided for us beyond our desiring or our deserving.

Often the fairy tales that delighted us in our childhood contain deep spiritual truths. Sometimes we read of a beautiful princess condemned by an evil witch to leave her castle and live in the form of a horrible dragon, in misery and alone. She remained in such a state until there came a Prince, beautiful in shining armor, who ignored her ugliness and planted his lips upon hers. She is restored at once to her former beauty and charm, and she is taken back into a castle, back into the joy of fellowship as she reigns with him in his kingdom.

So our curse of aloneness has been broken by a Love that will not let us go, the Love that came down from heaven for us men and for our salvation, and we are called to live with Him in the fellowship of His kingdom, now and forever!

O God, we always find that when we open to You our deepest needs You have already understood and provided for us. Today we give thanks for Your gift of Community, to meet our aloneness and our fear. May we be so grateful that we shall joyfully share this gift, even with the last and the least, even to the ends of the world. Through Jesus Christ our Lord. Amen.

### 3

## Witness: Man's Response

LET US HEAR THESE WORDS OF HOLY SCRIPTURE:

FROM THE GOSPEL ACCORDING TO ST. JOHN: *So when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep (21:15-17).*

FROM THE BOOK OF ACTS: *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (1:8).*

AGAIN FROM THE BOOK OF ACTS: *And they called them, and commanded them not to speak at all nor teach in the name*



of Jesus. But Peter and John answered them, *Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard* (4:18-20).

WHEN preparing these meditations, I told a friend of mine the subject on which I was working and asked if she had any suggestions. She thought about it and wrote this: "If you could explain in words of one syllable how to reach out with genuine acceptance to the snarled and battered human beings in this world, treating them like somewhat ludicrous but still lovable members of the human race, you would start a social revolution."

The more I analyze her words, the more I realize that what she meant was this: *Get Christianity into action, get some demonstrations of Christian living, get the Church to be the Church and you will turn the world upside down.*

In the incident recorded in one of our Bible readings for this meditation, we are told of Jesus' final conversation with Simon Peter before His ascension. Three times He asks this impulsive, lovable apostle: *Lovest thou me?* And three times, with a certain growing irritation, Peter assures Him: *Thou knowest that I love thee.* And each time the conclusion is driven home to this effect: *If you love me—make a demonstration—prove it—put your love into action—feed my sheep!*

The simplest way to explain Christian witness is to say that it is our total response to all that God has done for us. God is forever offering to us His love and joy and life-in-community; those who hear and gratefully respond are His witnesses.

Witness is more inclusive than we sometimes realize. The witness of the early Christians was not just the act of passing on the good news of God to others; it was the total impact of the way they lived, the way they loved, the way they forgave each other, the way they tried to redeem the society around them, the way they were ready to face death and all the uncertainties of the future. The quality of their life was such that men were prepared to listen to them, and to take seriously what they had to say.

The problem with most of us is that we don't quite understand how to witness. We want to be good members of His Witnessing Community, but we don't know where to begin. Must we go out and stop the first man we see and say to him, "Brother, are you saved?" Must we set up a tent and organize a revival meeting? Must we enlist as a fulltime missionary in a foreign field? (I am sure many of us would be ready to do this by now, if we could be certain the field would be Hawaii!) Must we stand, like our friends called Jehovah's Witnesses, and sell magazines on a street corner?

You say to me: "I want to show God how much I love Him; I want to share these deepest treasures of my heart. But how, and where, and when?"

Here are six definite, practical answers to your question:

#### WITNESS THROUGH JOYOUS COURAGEOUS LIVING

*You are a good witness when you live one joyous, courageous Christian life.* Unconsciously we are watching every person we meet to find out certain things: Have you learned to deal with the irritations, the frustrations, and the perplexities of your daily life? Have you risen above self-pity, fear, and

rebellion? When we find a person who seems to have a good answer to these questions, we are anxious to know his secret.

Countless persons are won to Christ and His Church by the demonstration of simple daily heroism on the part of obscure and unheralded Christians. When we speak of witnessing, some of us think only of a Phillips Brooks, a Grenfell, or a Schweitzer. I think also of a woman I know who is on a college faculty who goes far beyond the call of duty in her deep concern for the spiritual development of her students. I think of a woman busy in the organizational life of the Woman's Auxiliary who never allows her official duties to crowd out her calm, kind, personal interest in every person with whom she deals. I think of a man who is dying of cancer, whose faith and courage are an inspiration to all who come to see him.

I spend much of my vacation time in northern New Mexico, and frequently I take trips above the timber line on one of the picturesque mountains of that area. Occasionally I will find, up in that barren land of rocks and snow patches and howling winds, what looks like a shrub, clinging for dear life to the surface of the mountainside. On closer examination, it turns out to be a tree, not as strong and healthy as those lower down, but alive and hardy. It is bent over and has had to crawl along the ground to survive against the winds. But it is as though this tree proudly proclaims to all the world: "I may not be all that some others are, or all that I hoped to be, but I have made the most of my situation. I have worked out a way of life that has growth and development and victory. I have found resources in this universe that have sustained me in my struggle. . . ."

And I come down from the mountain, strengthened by this witness.

#### WITNESS THROUGH FAMILY LIFE

*You are a good witness when you put Christian love into action in your family.* The Rev. T. O. Wedel calls the family "a little church." It is the place of demonstrating on a smaller scale the same high qualities of close human relationship, understanding, forgiveness, and security that marked the early Christian Community.

Just as it was this corporate witness of the Church which made so deep an impression on the Roman Empire, so it is often the witness of a close-knit Christian family that is a powerful influence in the world today. You and I are lifted in spirit and give thanks to God whenever we see a family of whose members it can be said: "See how they love one another!"

More and more we are being told that many of the problems that plague our social life, such as the rising divorce rate, crime and juvenile delinquency, the prevalence of serious mental illness, go back to the failure of home life, especially the absence of adequate love and understanding. *What we are not being told is that the needed quality of life in a home is impossible without Christian foundations and Christian practices.*

It is a good sign that we are beginning to recognize anew the lasting value of worship in the home, and of family worship in the Church. We are getting away from the fragmentation in church life which meant that father, mother, and children were religiously engaged at separate times and in

separate places. *We are now saying that because the family is a little church, it belongs together in the big church.*

Albert Schweitzer has left a moving testimony to the power of such family worship in his own life: "From the services in which I joined as a child I have taken with me into life a feeling for what is solemn, and a need for quiet and self-recollection, without which I cannot realize the meaning of my life. I cannot, therefore, support the opinion of those who would not let children take part in grown-up people's services till they to some extent understand them. The important thing is not that they shall understand but that they shall feel something of what is serious and solemn. The fact that the child sees his elders full of devotion, and has to feel something of devotion himself, that is what gives the service its meaning for him."

#### WITNESS THROUGH PRAYER AND WORSHIP

*You are a good witness when you have reality in your prayer and worship.* Dean Sperry of Harvard once described worship as "disciplined adventure in reality." We are failing both ourselves and others unless we go deep enough to find an increasing joy and reality in our life of prayer and worship. Worship can be something adventurous, not just a routine. It can be a discipline we gladly accept because it leads us into the presence of the supreme reality of the universe, the God who is at once above us and beyond us in mystery, and at the same time intimately near and loving as we look into the face of Jesus Christ.

It has been said that it is the business of art to be exciting. No less is it the business of worship, and prayer, and preach-

ing. Excitement is not the end we seek, but it is an inevitable by-product of a vital relationship with the living God. There is a controlled excitement that runs through all the pages of the New Testament. Unless we become excited by what we know about God, and by our privilege of being with God in prayer and worship, we shall never excite others.

Listen to the Rev. John Heuss, in a memorable chapter on the true function of a Christian Church in his recent volume, *Our Christian Vocation* (a chapter I would make required reading for all our people if I could!): "I am sorry to say it, but it was my experience, as I went about the Church for five years, that I felt heartsick more often than not at the stilted formalism, the impersonal coldness, and the downright sloppiness which I witnessed on Sunday morning. I firmly believe that every effort a parish makes to increase the meaningfulness of its worship and prayer life will do more than anything else to restore the parish to its true religious function."

Any member of the Church who helps to that end is being a good witness!

#### WITNESS THROUGH DAILY LIFE

*You are a good witness when you demonstrate Christian standards and Christian concern for others in your social and business life.*

Most of us are not like the flower in Gray's *Elegy* which was

. . . born to blush unseen,  
And waste its sweetness on the desert air.

We are caught up in many activities and interests; we are in constant contact with people, and with all the nagging demands that are made by others; we are worn down, and in our fatigue we are often angry, or mean, or easily offended. We are in close touch with the pagan world that does not understand or accept the standards of the Christian Community; we are so close to this secular world we are often confused and blinded ourselves. Unless we are careful we are contaminated.

In short, we have a field for witness all around us. We have a challenge to keep intact the distinctive elements of Christian witness. Opportunities are present every day. People are looking for what we have found; they are waiting for the secret that we have to give.

Someone has put it in these lines:

Where the sun shines in the street  
There are very many feet  
Seeking God, all unaware  
That their hastening is a prayer.  
Perhaps these feet would deem it odd  
(Who think they are on business bent)  
If someone went  
And told them, "You are seeking God."

There is a story I am fond of telling to laymen, but it has its obvious message for laywomen as well. Two men were in business together, and had been close friends for twenty-five years. On a certain Sunday morning one of them prepared, as his custom was, to go to church. The other, as his custom was, prepared to play golf. By chance the two met as they went to their separate destinations and they had a cup of coffee together.

After some moments, the golfer asked: "Where are you going?"

"Why," said this friend, "I am going to church as usual."

Then the golfer made a shocking remark: "Why don't you give up this hypocrisy?"

His friend was amazed and said: "What do you mean?"

And the golfer replied: "Your church could not possibly mean much to you. We've been friends and business associates for twenty-five years, and you've never talked to me about it; you've never so much as invited me to go with you."

Could such a story come out of your life?

#### WITNESS THROUGH STEWARDSHIP

*You are a good witness when you understand and practice Christian stewardship.* In our discussion of the early Church, both in the opening address and in these meditations, we have seemed to avoid one startling statement; we are told *they had all things common, and sold their possessions and goods, and parted them to all men, as every man had need* (Acts 2:44,45).

This action is often passed over lightly today because it sounds like communism, at least a very theoretical kind of communism, and also because it did not work out very well. This was the group that needed, a little later, to be on relief.

We need to make a distinction between the method and the motivation of this early demonstration of Christian stewardship. The method may have been faulty, but the motivation was absolutely sound. As a part of their deep experience of God, and as a witness to their joyous life in the new Community, they saw clearly that all their material

possessions were a trust from God. They owned nothing of themselves. Whatever they had was to be used for the common good. Any other attitude would have been a violation of the spirit and genius of the Christian fellowship.

Only persons with the same attitude toward their possessions can be good members of His Witnessing Community today. I rejoice that our Church is beginning to talk more freely about the obligation of proportionate giving, and of tithing as a minimum basis for such giving. I personally believe that tithing is a first step toward true stewardship, and leads on to greater and greater dedication of time, ability, and privilege. What we have too long neglected, and what our people desperately need to understand, is that the full joy and power of life in God's Community will come only when we see this fundamental fact: All my possessions are really God's possessions, and I am answerable to Him as to how I use them for the good of His children.

#### WITNESS THROUGH INCREASED KNOWLEDGE OF GOD

*You are a good witness when you have a growing knowledge of God and of His purpose for the world.* The early Christians had something to say because something had happened to them. They had a new understanding of God. Their program was based on God's purpose. They were telling what they had seen and heard!

The trouble with many of us is that we have not grown in our knowledge of God as we have grown older, and therefore our witness has lost its tang and freshness. It is as foolish to try to live on a few experiences of God from the past as it is to try to live on a few good meals from the past.

The world listens when we say: "This is what I have just discovered out of my study and experience."

Today we hear much about rockets that can be shot into outer space. They are propelled not by one explosion, but by a series of explosions, each one taking the missile a new distance. So a vital Christian is one who is ever making a new discovery of the wonder of God, about which he is eager to tell.

One sure way for us to have a growing insight into the nature and purpose of God is to keep listening as He speaks to us in the Bible. In the Prayer Book service for the consecration of a bishop, when the new bishop is presented a Bible, there is this injunction: *Think upon the things contained in this Book.* It is an injunction for every Christian!

Often we are hesitant to read or talk about the Bible because we are not Bible authorities. Gilbert Chesterton once said: "What is worth doing is worth doing badly." We do not have to be experts. Your own fresh and spontaneous response to one verse, or to one word, is more important than knowing what the experts have to say.

There is a special plea I would make to you as leaders of the Woman's Auxiliary. It has often distressed me that in our Church we have thousands of meetings, consuming innumerable hours of time, in which not one truth from the Bible is presented or discussed. (And, alas, how many of these meetings never get beyond a business report and a discussion of the next money-raising project!) This in spite of the fact that in our Prayer Book worship the Bible is always central and its truths constantly presented. Will you not become pioneers, as you have been in so many other respects, in seeing that no meeting of yours is held without some por-

tion of time devoted to the things contained in God's Word? There are countless ways in which this can be done, and there are many forms of help for those who need them.

Such a program seems especially fitting at this time. We are beginning a new era in Christian education. The great danger is that we shall think of the task as largely accomplished because our National Council has begun to produce a new curriculum. In truth the task is just beginning. It calls for participation by every individual in the Church. The goal is to make the people of God informed and aware, ever growing in their grasp of whom God is and what He would have them do.

What a witness we shall be able to give when we allow God to bring us, day by day, new revelations of His loving purpose!

WE have been talking about witness in very simple terms: your own life, your family, your worship, your association with others, your stewardship, and your relationship with the Bible. We mention these things not because they are the whole of witness, but because nothing is real that is not local and personal. Witness begins at home, but it does not end at home. It reaches out and out as we have seen so clearly in this Convention: to Honolulu and Okinawa and Formosa and the Philippines and to all the world. To set a limit on our witness is to set a limit on the love and purpose of Almighty God. Christian witness is witness unlimited.

We have simply reminded ourselves that for the light of God to shine brightly far off it must first shine brightly at home in our own lives.

It was said of the late Dr. Huntington, for many years the rector of Grace Church in New York City, that no matter what his sermon topic might be he always left his hearers at the foot of the cross of Jesus Christ. I know of no better place to leave you, or to leave myself. There, we are bound to fall to our knees as we confess that we have not been worthy members of His Witnessing Community. But there, also, we shall hear from Him a word of love and forgiveness and of new commissioning: *Ye shall receive power . . . and ye shall be my witnesses* (Acts 1:8).

O GOD, we are so thankful that You believe in us, even when we do not believe in ourselves. In spite of our past blindness, and ingratitude, and inaction, we are called anew to be members of Your Witnessing Community. Help us to hear that call. Help us to respond with all that we are and all that we have. Help us to be good witnesses.

Through Jesus Christ our Lord. Amen.

## For Further Reading

- Man's Need and God's Action* by Reuel L. Howe (Greenwich, Seabury Press. \$2.50)
- An Adventure in Discipleship* by Roger Lloyd (New York, Longmans Green. \$1.00)
- The Early Church and the Coming Great Church* by John Knox (Nashville, Abingdon. \$2.50)
- The Screwtape Letters* by C. S. Lewis (New York, Macmillan. \$2.50)
- Our Christian Vocation* by John Heuss (Greenwich, Seabury Press. \$3.25)
- The Young Church in Action*, a translation of the Acts of the Apostles by J. B. Phillips (New York, Macmillan. \$2.50)

## More About the Triennial

*From Boston to Honolulu:* Triennial Report of the Woman's Auxiliary, 1952-1955. 15 cents.

*Forward from Honolulu:* Report of the Triennial Meeting, Honolulu 1955, contains Message from the Triennial by Cynthia C. Wedel, United Thank Offering Budget, Statement on Christian Citizenship and other Resolutions, Summary of the Minutes, and a list of Committees. 15 cents.

*Honolulu Highlights:* A brief folder giving a dynamic summary of the 1955 Triennial Meeting. Free.

*United Thank Offering, 1955.* A folder for widespread general distribution contains the new United Thank Offering budget and brief narrative about this great Offering. Free.



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