

APPENDIX XXX

571

When a Message Calling for legislation is first presented to the House of Deputies it has not been the practice to give it immediate consideration. It is handled like any other measure and Rule 26 itself provides that it shall be referred to the proper Committee, unless without debate the House on motion shall otherwise order.

When so referred and even when the Committee report is presented the status is the same as that of any other measure and Committee report pending before the House, and is open to all the same motions, dilatory or otherwise, to which any other measure is subject.

It is only when a House of Bishops Message has actually been presented to the House for passage and has begun to be considered on its merits that the third paragraph of Rule 26 applies. The Message then becomes the Order of the Day and is not subject to any motion to postpone or lay on the table, and its consideration must continue until final action is had upon it. This does not mean that the House must remain in session until final action is had, for a debate may continue several days. What it means is that the Message becomes the continuing Order of the Day and must be so handled.

XVI. CONFERENCE COMMITTEES.

1. Motion for appointment of, or for reference of any matter to, is only in order when House of Bishops has amended a House measure. Rule 26.
2. Message from House of Bishops requesting Conference stands on same footing with any other Message and is in order as to any measure from them which requires concurrent action and which has been amended by House of Deputies.

XVII. PRIVILEGES OF FLOOR, ETC.

Who entitled to? See Rules 39, 40.

XVIII. STANDING ORDERS OF HOUSE.

1. Seats to be occupied by Deputations are to be determined by lot by Secretary of House. S.O. I.
2. Absentee Members—Members who have not answered at roll call, or have not later notified Secretary of their arrival shall be printed in the Journal as absent. S.O. II.
3. Secretary to provide Notice Boards, etc. S.O. III.

APPENDIX XXX.

**REPORT OF THE COMMISSION ON CITY MISSION WORK TO
THE GENERAL CONVENTION, OCTOBER 1934**

The Commission on City Mission Work was originally appointed by the Presiding Bishop in accordance with action of the General Convention of

1928. It was given no specific instructions although one of the preambles to the authorizing resolution made reference to the desire of certain City Mission executives for a national organization. The Commission was continued by the General Convention of 1931.

The Commission held a conference for City Mission executives in Philadelphia in 1932 in connection with the annual Episcopal Social Work Conference and had the benefit of the experience of leaders representing eight of the local societies. This led to direct contacts with this special aspect of the Church's work in as many large centers.

Both the name "City Missions" and the content of the phrase are inherited by this Church from her spiritual mother, the Church of England. Its function was once informally described by Archdeacon Dennen, veteran City Mission executive in Boston, as "the parish of the parishes of a city conducting such work as no parish could carry on alone but such work as all ought to carry on together." The most authoritative definition is that drafted at the first national meeting of City Mission executives fifteen years ago:

"It is understood that by the City Mission idea is meant that type of work in the Protestant Episcopal Church whose function it is to express Christ's love and remembrance to His neglected, forgotten, and straying sheep, by bringing the services, sacraments and pastoral ministrations, and, where necessary, social welfare aid to people of our cities and ports of entry, particularly to those who are isolated in public and private hospitals, reformatories and other institutions; to conduct agencies of social helpfulness, to promote social justice, to aid in establishing better conditions of living, and also, where the organization of the city or diocese indicates its advisability, to institute missionary work, and to carry on the work of Parochial Church Extension."

To accomplish this purpose the Church has developed City Mission Societies or Civic Chaplaincies in Baltimore, Boston, Buffalo, Chicago, Cincinnati, Cleveland, Denver, Detroit, Los Angeles, Minneapolis, New Orleans, New York, Newark, Philadelphia, Richmond, Rochester, St. Louis, San Diego, San Francisco, Toledo, Trenton, and Washington. Both the New York and the Boston City Missions have observed centennials.

It should be borne in mind that the work of almost all of these societies reaches out from the city mentioned into county and state institutions which lie far beyond the city limits. For this reason most of the societies function as agencies of their respective dioceses, receiving appropriations from the diocese and reporting to it.

The City Mission work of the Church cannot be understood, however, without differentiating between the activities of the two largest societies, New York and Philadelphia, and the others. The New York Protestant Episcopal City Mission Society maintains chaplaincies in 42 hospitals and homes, in 18 prisons and reformatories, besides operating 9 centers of its own for religious and social work. The Philadelphia Protestant Episcopal City Mission, in addition to carrying on an extensive chaplaincy service and an important juvenile probation work, maintains two institutions, a home for the tuberculous and a home for convalescent women. It is not merely the scope of the work of these two societies but the fact that they operate social institutions of their own which makes comparison with the

APPENDIX XXX

573

work of the smaller societies almost impossible. Except for the Episcopal City Mission of Boston and the Episcopal City Mission Society of Los Angeles, none of the other societies maintains institutions. Hence there is a fundamental difference of function as well as the obvious difference of size between the New York and Philadelphia societies and all the others.

Your Commission finds that at least 100 of our priests are giving full time service as superintendents or full time or part time service as chaplains in City Mission work. This means that a clergy group sufficient to man a large diocese is regularly engaged in personal ministrations to inmates of public and private institutions.

The normal practice of the Church is to call a priest rather than a layman to head City Mission societies. The exception is the Philadelphia Protestant Episcopal City Mission whose executive is a physician. In view of the fact that the Philadelphia society provides such specialized medical care the reasons for this choice are obvious.

Your Commission takes this opportunity to challenge the general attitude of clergy and laity that a City Missionary can function without any special training. It is not that he is called upon to minister to abnormal people. He ministers to normal people thrown into abnormal surroundings. Hence, even more than the parish priest, he needs emotional stability, mental alertness, physical endurance, consummate tact and special training. Because of the peculiar problems of his work, he needs an appreciation of the psychiatric approach to pastoral care. He is not expected to function as a psychiatrist, but he needs to understand the constructive values of the mental hygiene approach and the psychological elements which complicate individual situations, delaying physical recovery or emotional adjustment.

The consensus of opinion among City Mission leaders is that the following should represent a minimum standard of preparation for clergy entering City Mission work:

1. Knowledge of the social sciences and social work.
2. An understanding of community organization.
3. Pastoral experience.
4. Training in a larger society.
5. If he is to be the executive, some executive experience.

Your Commission is convinced that the work of the smaller societies will not register an adequate advance in quality unless these standards are vigorously upheld in the choice of chaplains. Both the New York and the Philadelphia societies are highly organized enough to serve as fields for the training of executives as well as chaplains for the smaller societies.

We wish that some of the Church's theological seminaries might feel moved to offer special training for City Mission work in their departments of pastoral theology. Within the last few years there have been two extracurricular developments in the field of theological education which are of particular significance to the young candidate for Holy Orders who desires to become a City Mission chaplain. These are the Cincinnati Summer School in Social Service for Seminarians and Junior Clergy, which specializes in the social service aspects of the ministry, and the Council for

the Clinical Training of Theological Students, Inc., which specializes in clinical experience in hospitals.

During the last ten years the New York City Mission Society has had over 40 clergy for training as chaplains in hospitals and prisons, work with boys and social service work with families. Most of them have gone to the Society immediately on being ordained. Their average stay has been nine months. Some have gone out to organize city mission work.

In addition, during the same period, over 50 theological students have spent one or more summers in training with the City Mission Society of New York. According to those who have had the experience, it has given them valuable training in dealing with the individual, comparable to an internship in a hospital for a young physician.

Your Commission recognizes the real and practical difficulty which is faced by some of our City Mission societies in their name, which often implies to the average hearer only a "rescue mission." The name demands constant explanation. We would commend the change of title worked out in the two Ohio dioceses where the work in Cleveland and Toledo is known as The Church Chaplaincy Service, and that in Cincinnati is known as The Episcopal Chaplaincy Service. These titles describe accurately the function served by the society. We do not feel, however, that there should be any attempt to force uniformity of usage in regard to the name of the societies.

The Commission appreciates the vital importance of occasional conferences of City Mission executives and chaplains from the various societies, but does not feel that any formal national organization thereof should be set up at this time. The Department of Christian Social Service of the National Council has always evidenced keen interest in City Mission work, already serves as a clearing house for information as to existing work, and is consulted in regard to plans for new societies. Further City Mission conferences might well be held, as in 1932, in connection with the Episcopal Social Work Conference.

The Church must realize that the current economic situation has vastly increased the need for City Mission work. The public institutions are jammed to their utmost capacity. Public hospitals are frequently obliged to send patients home at a dangerously early period of their convalescence because of the pressure of more critical cases. The religious needs of the patients are greater than before. In the face of doubt, worry and anxiety patients and inmates turn to the chaplain for a sustaining hope and for spiritual security. Hence it is more important than ever before for the Church to be represented in hospitals, jails, penitentiaries and county homes by chaplains who are thoroughly trained in social case work and pastoral care, who are adequately paid, and who can bring a vital sense of spiritual power to those they serve.

Some of the larger City Mission societies have been asked by their respective dioceses to serve as their agents for unemployed and destitute members of the Church. Such calls have placed the staffs to a real test to serve the physical, moral and spiritual needs of discouraged and needy fellow Churchmen. These societies have risen to this call to the very limit of their resources of finance and personnel.

Through the General Convention we would urge the Church to remember the vital contribution of the City Missionary, whether he be one of many chaplains on a large metropolitan staff or serving as the harassed super-intendent-typist-treasurer-chaplain of a small society. He has no parish back of him, he goes to his diocesan convention accompanied by no lay

APPENDIX XXX

575

delegates, he often has to fight a lone battle. But he is rendering valiant service, day in and day out, to people who appreciate the Sacramental Presence which he brings and who go forward better able, because of his ministrations, to meet the issues of life or death.

It is recommended that the General Convention adopt the following resolution:

Resolved, the House of Deputies concurring, That the Commission on City Missions be continued with power to add to its numbers and to fill vacancies.

ERNEST MILMORE STIRES, *Chairman*.
WALTER TAYLOR SUMNER.
HENRY KNOX SHERRILL.
SAMUEL TYLER.
L. ERNEST SUNDERLAND.
C. RANKIN BARNES.
COURTENAY BARBER.
ROBERT JEMISON, JR.